

Tukaram Gatha

तुकाराम गाथा

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

Volume 6: Gatha 2501-3000 - 490 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.

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GATHA 2501

Prayers

Prayer, the servant's claim on God

मराठी मूळ

जालों तंव साचें । दास राहवणें काचें ॥१॥
 हें कां मिळतें उचित । तुम्ही नेणा कृपावंत ॥धु॥
 सिंहाचें ते पिलें । जाय घेऊनियां कोल्हें ॥२॥
 तुका ह्मणे नास । आह्मां ह्मणविलियां दास ॥३॥

ENGLISH TRANSLATION

Having truly become Your servant, my hold on the world has grown fragile. Does this seem right to You, O compassionate One, that You do not see? A lion's cub is carried off by a jackal.

Says Tuka, if we are called Your servants, then our destruction would be Your shame.

IN PLAIN WORDS

Once I truly became Yours, my grip on the world went soft. Is this fair, then, O compassionate One, that You do not see? The lion's own cub is carried off by a jackal. Tuka says: it would be Your ruin if those who are called Your servants are let go to waste.

WHAT IT MEANS

Having given himself to God, Tukaram finds his hold on worldly things has loosened, and he turns this into an argument back at God. He asks the compassionate Lord why he is being left unseen, then sharpens it with an image: a lion's cub, which is to say one who belongs to the strong, should never be dragged off by a jackal. The poem presses a bold logic: a servant's neglect is the master's disgrace. So Tukaram stakes his safety not on his own merit but on God's honor, making God responsible for what happens to those who bear His name.

GATHA 2502

True Worship

True worship, the cleansed mind

मराठी मूळ

देवाच्या उद्देशें जेथें जेथें भाव । तो तो वसे ठाव विश्वंभरें ॥१॥
 लोभाचे संकल्प पळालियावरी । केंची तेथें उरी पापपुण्या ॥धु॥
 शुद्ध भक्ती मन जालिया निर्मळ । कुश्चळी विटाळ वज्रलेप ॥२॥
 तुका ह्मणे ज्याचें तयासी च कळे । प्रांत येतो फळें कळों मग ॥३॥

ENGLISH TRANSLATION

Wherever devotion is directed toward God, there the Lord of the Universe makes His abode. When the impulses of greed have fled, what question remains of sin or merit? When pure devotion makes the mind spotless, all notions of impurity become as unbreakable as a diamond seal.

Says Tuka, only the one who experiences it truly knows; the proof comes in its own time through the fruit it bears.

IN PLAIN WORDS

Wherever the heart turns toward God, there the Lord of the universe makes His home. Once the schemes of greed have run off, what room is left for sin or merit? When pure devotion makes the mind clean, all the old marks of defilement are sealed away as hard as diamond. Tuka says: only the one who lives it knows it; the proof comes in time, through the fruit.

WHAT IT MEANS

Tukaram is describing where God truly dwells and what happens to the mind that loves Him. God settles wherever devotion is aimed, so the place of worship is the heart, not a site. When greedy plans drain away, the whole bookkeeping of sin and merit loses its footing, because that ledger ran on craving. Pure devotion does not merely cover impurity but seals it shut, fixed like a diamond. He ends by refusing to argue the point: this is known only by tasting it, and time will show the fruit.

GATHA 2503

Renunciation

Renunciation, holding nothing back

मराठी मूळ

कडसणी धरितां अडचणीचा ठाव । ह्यणऊनि जीव त्रासलासे ॥१॥
लौकिकाबाहेर राहिलों निराळा । तुजविण वेगळा नाहीं तुजा ॥२॥
संकोचानें नाहीं होत धणीवरी । उरवूनि उरी काय काज ॥३॥
तुका ह्याने केलें इच्छे चि सारिखें । नाहींसें पारिखें येथें कोणी ॥३॥

ENGLISH TRANSLATION

Holding to restraint in a place of difficulty has wearied my jiva. I have stepped outside all worldly convention.

Apart from You, there is nothing separate from You. Satisfaction does not come through holding back; what use is it to keep something in reserve? Says Tuka, I have done exactly as my desire prompted. Here, no one is a stranger.

IN PLAIN WORDS

Trying to hold myself in check, in this hard place, has worn my life out. So I have stepped outside the world of opinion, set apart. Apart from You there is nothing that is not You. Holding back never brings me to fullness; what use is it to keep some part in reserve? Tuka says: I have done exactly as my longing pushed me. Here no one is a stranger.

WHAT IT MEANS

Tukaram explains why he has dropped the careful restraint that public life demanded. Trying to keep himself measured and proper exhausted him, so he stepped clear of worldly convention and convention's judgment. His reason is a clean nondual claim: nothing exists apart from God, so there is nowhere and no one to be guarded against. Hedging and keeping a portion in reserve can never satisfy; only full self-giving does. He has followed his desire for God all the way, and in a world that is wholly God, no one stands outside as an alien.

GATHA 2504

Prayers

Prayer, asking only to keep His feet

मराठी मूळ

हें चि जतन करा दान । धरुनी चरण राहिलों तो ॥१॥
 आणीक कांहीं न घलीं भार । बहुत फार सांकडें ॥२॥
 घ्यावी माझ्या हातें सेवा । हे चि देवा विनवणी ॥३॥
 तुका तुमचा ह्मणवी दास । तेणें आस पुरवावी ॥३॥

ENGLISH TRANSLATION

Guard this one gift: I have grasped Your feet and remain there. Do not burden me with anything more; there is hardship enough already.

Accept my service from my own hands; this alone is my prayer, O God. Says Tuka, I call myself Your servant; fulfill that aspiration.

IN PLAIN WORDS

Guard just this one gift: I have caught hold of Your feet and I stay here. Do not load me with anything more; the hardship is already too great. Take my service from my own hands; this alone is my plea, O God. Tuka says: I call myself Your servant; let that hope be fulfilled.

WHAT IT MEANS

Tukaram prays for one thing and asks God not to add to it. The single gift he wants kept is the hold he already has on God's feet; he is not asking for more, only to keep what he has. He pleads against further burden, since his load is heavy enough, and asks that his offered service be accepted directly from his own hands. The closing turns his self-naming into a claim on God: he calls himself a servant, so let God honor that bond by granting the one hope.

GATHA 2505

Social Criticism

Social criticism, the famine of truth

मराठी मूळ

आपल्या च स्कुंफ्दें । जेथें तेथें घेती छंदें ॥१॥
 पडिला सत्याचा दुष्काळ । बहु फार जाली घोळ ॥२॥
 विश्वासाचे माठ । त्याचे कपाळीं तें नाट ॥३॥
 तुका ह्मणे घाणा । मूढा तीथाअ प्रदिक्षणा ॥३॥

ENGLISH TRANSLATION

By their own scheming, wherever they go, they pursue their whims. A famine of truth has fallen upon the land; great confusion abounds.

Those who are trusting become the stage for trickery upon their foreheads. Says Tuka, for the foolish, pilgrimages and circumambulations become nothing more than grinding at the mill.

IN PLAIN WORDS

By their own scheming, wherever they are, people chase their own whims. A famine of truth has fallen; the muddle has grown vast. The trusting become the stage on which fraud is played out across their foreheads. Tuka says: for the fool, pilgrimage and circling the shrine are only turning the oil-press.

WHAT IT MEANS

Tukaram names a sickness in the religious world around him: people act on private scheming and appetite while truth has dried up like a famine. He points to how the guileless and trusting get used, made into the surface on which others stage their deceit. The sting at the end falls on empty ritual: pilgrimage and walking circles around a shrine, done without truth, are no better than an ox plodding the oil-press, hard labor that goes nowhere. The poem aims at the pattern of hollow show, calling the listener to ask whether his own devotion has any truth in it.

GATHA 2506

Ecstasy and Joy

Ecstasy, the burden laid down

मराठी मूळ

उद्वेगाची धांव बैसली आसनीं । पडिलें नारायणीं मोटळें हें ॥१॥
सकळ निश्चिती जाली हा भरवसा । नाहीं गर्भवासा येणें ऐसा ॥२॥
आपुलिया नावें नाहीं आह्मां जिणें । अभिमान तेणें नेला देवें ॥३॥
तुका ह्मणे चेळें एकाचिया सत्ता । आपुलें मिरवितां पणें ऐसें ॥३॥

ENGLISH TRANSLATION

The rush of anxiety has settled into stillness, and this bundle of cares has been laid down before Narayana. All uncertainty is resolved; I have this assurance that I shall not return to the womb.

I no longer live by my own name; God has taken away my pride. Says Tuka, I am moved by the will of one Master alone; such is what it means to abide in His sovereignty.

IN PLAIN WORDS

The running of my anxiety has sat down at last. This whole bundle of cares I have dropped before Narayana. Every uncertainty is settled; I have this assurance: I will not come back through the womb. I no longer live under my own name; God has carried off my pride. Tuka says: I move only by the will of one Master. This is what it is to live in His rule.

WHAT IT MEANS

Tukaram describes the peace that follows complete surrender. The restless motion of worry has finally come to rest, and he has set his whole load of cares down before Narayana rather than carrying it himself. From this comes certainty, including the assurance that he will not be born again. The change goes deep: he no longer lives in his own name, because God has taken away the pride that was the self he used to defend. What is left is a life moved only by God's will, which he names as living inside God's sovereignty.

GATHA 2507

Appeals and Exhortations

Exhortation, free wealth at the door

मराठी मूळ

बहुतां पुरे ऐसा वाण । आलें धन घरासी ॥१॥
 घ्या रे फुका मोलेंविण । नारायण न भुला ॥२॥
 ऐका निवळल्या मनं । बरवें कानें सादर ॥३॥
 तुका ह्याणे करुनि अंतीं । निश्चिती हे ठेवावी ॥३॥

ENGLISH TRANSLATION

*A wealth sufficient for many has arrived at our door. Take it freely, without any cost.**Do not forget Narayana. Listen with a clear and settled mind, attentively and with care.**Says Tuka, after all is done, hold fast to this certainty.*

IN PLAIN WORDS

A wealth enough for many has come to our door. Take it, for free, at no cost. Do not forget Narayana. Listen with a settled mind, with open and careful ears. Tuka says: when all is done, keep this one certainty laid by.

WHAT IT MEANS

Tukaram calls his hearers to seize an abundance that asks nothing in return. The wealth at the door is the Name of God, and unlike worldly riches it is given freely, so the only failure is not taking it. He presses two things: do not forget Narayana, and listen with a clear, attentive mind rather than half-hearing. The closing turns the appeal into a parting instruction: of everything one might keep at the end of life, hold on to this certainty, the assurance that the Name gives.

GATHA 2508

Prayers

Prayer, fear-bound surrender examined

मराठी मूळ

माझी मज जाती आवरली देवा । नव्हतां या गोवा इंद्रियांचा ॥१॥
 कासया मी तुझा ह्याणवितों दास । असतो उदास सर्व भावें ॥२॥
 भयाचिया भेणें धरियेली कास । न पुरतां आस काय थोरी ॥३॥
 तुका ह्याणे आपआपुलीं जतन । कैचें थोरपण मग तुह्यां ॥३॥

ENGLISH TRANSLATION

My own nature has ensnared me, O God. Had there not been this entanglement of the senses, why would I call myself Your servant? I would have remained indifferent to all things.

Out of fear I clutched Your hem; if my hope is not fulfilled, what is the use of Your greatness? Says Tuka, each must look after his own; without that, where is Your glory?.

IN PLAIN WORDS

My own nature has trapped me, O God. If there were no tangle of the senses, why would I call myself Your servant? I would have stayed indifferent to everything. Out of fear I caught at the hem of Your robe; if my hope is not granted, what is Your greatness worth? Tuka says: each of us must be kept by You. Without that, where is Your glory?

WHAT IT MEANS

Tukaram makes an unusually honest confession and then turns it into a plea. He admits his own nature snared him, and that he might never have called himself God's servant at all if the senses had not entangled him; left to himself he would have stayed cool and uninterested. He owns that it was fear that made him grab God's hem. Yet from that low place he still presses his claim: a greatness that does not rescue its frightened suppliant is no greatness, and a Lord whose own people are not kept has no glory. The honesty about his motive does not weaken the demand; it grounds it in God's reputation rather than his own worth.

GATHA 2509

Devotion to Vitthal

Devotion, the giver needs the beggar

मराठी मूळ

विनवितों तरी आणितोसि परी । याचकानें थोरी दातयाची ॥१॥
 आमुचे ही कांहीं असों द्या प्रकार । एकल्यानें थोर कैचे तुह्मी ॥२॥
 नेघावी जी कांहीं बहु साल सेवा । गौरव तें देवा यत्न कीजे ॥३॥
 तुका ह्मणे नाहीं आमुची मिरासी । असावेसें ऐसीं दुर्बळें चि ॥३॥

ENGLISH TRANSLATION

When I entreat You, You respond in kind; the beggar proclaims the greatness of the giver. Let something of our exchange remain as well; by Yourself alone, how can You be called great? Do not exact too much devoted service, O God; honor and worth require some gentle effort.

Says Tuka, I have no claim to authority; we are meant to remain humble and lowly.

IN PLAIN WORDS

When I plead, You answer in the same measure; it is the beggar who makes the giver great. Let some part of the exchange be ours too; by Yourself alone, how could You be called great? Do not demand too much hard service, O God; worth and honor want a gentler effort. Tuka says: I hold no claim of my own. We are meant to stay weak and lowly.

WHAT IT MEANS

Tukaram plays with the strange mutual need between God and devotee. He notes that the giver's greatness only shows because there is a beggar to receive, so the lowly soul is not nothing in the exchange. He asks God to leave room for the devotee's part, since glory alone, with no one to give to, would be empty. Then he gently bargains: do

not lay on a crushing load of service, for honor is better drawn out by a kinder demand. He closes by disowning any merit of his own; his only standing is weakness, and that very lowliness is what calls forth God's grace.

GATHA 2510

Faith and Trust

Faith, resolve to conquer the inner foes

मराठी मूळ

एका ऐसैं एक होतें कोणां काळें । समर्थाच्या बळें काय नव्हे ॥१॥
 घालूनि बैसलों मिरासीस पाया । जिंकों देवराया संदेह नाही ॥२॥
 केला तो न संडीं आतां कड्वाड । वारीन हे आड कामक्रोध ॥२॥
 तुका ह्मणे जाळीं अळसाची धाडी । नव्हती आली जोडी कळों साच ॥३॥

ENGLISH TRANSLATION

One thing leads to another in due course; by the strength of the Capable One, what is impossible? I have planted myself firmly at the foundation of my claim. I shall conquer, O Lord; there is no doubt.

I shall not abandon the effort I have begun; I shall drive away the obstacles of desire and anger. Says Tuka, I shall burn down the army of laziness. Let it be known truly that such a treasure was never before attained.

IN PLAIN WORDS

One thing leads to another in its time; by the strength of the Capable One, what cannot be done? I have set myself down firmly at the ground of my claim. I will win, O Lord; there is no doubt. I will not let go of the work I have begun; I will drive off these blocks, desire and anger. Tuka says: I will burn down the army of laziness. Let it be known for truth: such a treasure was never won before.

WHAT IT MEANS

Tukaram speaks with the resolve of someone settling in for a long inner campaign. He trusts that with God's strength nothing is impossible, and he has planted himself on his rightful claim to God, sure of victory. He names the enemies plainly: desire and anger are the obstacles he will drive off, and laziness is an army he means to burn down. The poem treats the spiritual life as steady, deliberate effort rather than a single leap, and it ends by naming the prize, a treasure greater than any won before, to keep the fight worth its cost.

GATHA 2511

Ecstasy and Joy

Ecstasy, rest at His feet

मराठी मूळ

जाले समाधान । तुमचे धरिले चरण ॥१॥
 आतां उठावेंसें मना । येत नाहीं नारायणा ॥२॥
 सुरवाडिकपणें । येथें सांपडलें केणें ॥२॥
 तुका ह्मणे भाग । गेला निवारला लाग ॥३॥

ENGLISH TRANSLATION

Contentment has come from holding Your feet. Now, O Narayana, the mind has no wish to rise and leave.

Such ease and comfort have been found here. Says Tuka, all weariness is gone, and all restless longing has ceased.

IN PLAIN WORDS

Peace has come from holding Your feet. Now, O Narayana, the mind has no wish to get up and go. Such ease, such comfort, I have found here. Tuka says: the weariness is gone, and the restless chasing has stopped.

WHAT IT MEANS

Tukaram describes the contentment of arrival. Simply by holding God's feet, his mind has found rest and no longer wants to rise and wander off after anything else. He calls the place one of ease and comfort, a refuge where the seeking can stop. The closing names what has lifted: the fatigue of the long search is gone, and the restless pursuit that drove him is finally at an end. The whole poem is the quiet of a search that has come home.

GATHA 2512

Prayers

Prayer, the beggar at the door

मराठी मूळ

मुखाकडे वास । पाहें करुनियां आस ॥१॥
 आतां होईल ते शिरीं । मनोगत आज्ञा धरीं ॥२॥
 तुम्हीं अंगीकार । केला पाहिजे हें सार ॥३॥
 तुका ह्मणे दारीं । उभें याचक मीं हरी ॥३॥

ENGLISH TRANSLATION

I gaze toward Your face, waiting with hope. Whatever shall come, I shall bear it upon my head; I hold Your command within me.

You must accept me; that is the essential thing. Says Tuka, I stand at Your door as a beggar, O Hari.

IN PLAIN WORDS

I gaze toward Your face, waiting in hope. Whatever comes, I will carry it on my head; I hold Your command inside me. You must take me up; that is the one thing that matters. Tuka says: I stand at Your door as a beggar, O Hari.

WHAT IT MEANS

Tukaram prays as one who has stopped bargaining and simply waits. He keeps his eyes on God's face, full of hope, and pledges to bear whatever God sends, carrying His command as a thing held above the head. His single request is that God accept him, which he names as the one essential. The image he leaves us with is stark and humble: he stands at Hari's door as a beggar, having nothing to offer but his waiting and his readiness to obey.

GATHA 2513

Longing and Separation

Complaint of love, the unfair distance

मराठी मूळ

नाहीं माथां भार । तुझी घेत हा विचार ॥१॥
 जाणोनियां ऐसें केलें । दुरिल अंगेसी लाविलें ॥२॥
 आतां बोलावें आवडी । नाम घ्यावें घडी घडी ॥३॥
 तुका ह्मणे दुरी । देवा खोटी ऐसी उरी ॥३॥

ENGLISH TRANSLATION

You do not take the burden upon Yourself; this is Your deliberate plan. Knowing this, You have placed the difficulty upon my shoulders.

Now let me speak with love and take Your name again and again. Says Tuka, O God, this sort of remaining distant is unfair.

IN PLAIN WORDS

You carry no weight on Your head. You arranged it this way on purpose. You knew, and so You did it: You laid the hard part on my shoulders. Now let me call out with love, and take Your name again and again. Tuka says: O God, this staying far off is a wrong thing.

WHAT IT MEANS

Tukaram speaks to God like one who has been treated unfairly, and says so plainly. He charges that God keeps Himself free of all burden by design, deliberately placing the difficulty of the search on the devotee instead. He does not let the complaint curdle into despair: in the same breath he turns to calling on the Name with love, over and over. The closing line names the stakes without softening them, that for God to stay at a distance after all this is simply not fair.

GATHA 2514

Surrender and Acceptance

Surrender, the burden handed over

मराठी मूळ

माझें जड भारी । आतां अवघें तुझांवरी ॥१॥
 जालों अंकित अंकिला । तुमच्या मुकलों मागिला ॥२॥
 करितों जें काम । माझी सेवा तुझें नाम ॥३॥
 तुका पायां लागे । कांहीं नेदी ना न मगे ॥३॥

ENGLISH TRANSLATION

My heavy burden now rests entirely upon You. I have been claimed and marked as Yours; I have let go of all that was mine before.

Whatever work I do is my service, and Your name is my sustenance. Says Tuka, I bow at Your feet; I neither give nor ask for anything.

IN PLAIN WORDS

My burden is heavy. Now all of it rests on You. I have become Yours, marked and claimed. I have let go of all that used to be mine. Whatever work I do is my service. Your name is my food. Tuka says: I fall at Your feet. I give nothing, and I ask for nothing.

WHAT IT MEANS

This is the act of total handover, stated as fact. Tukaram declares that the weight he could not carry now sits entirely on God, because he has been claimed and stamped as God's own and has released everything he once called his. His ordinary work becomes worship, and the Name becomes the thing that keeps him alive. The last line marks the completeness of the surrender: at God's feet he neither offers nor begs anything, because there is no longer a separate self left with terms to set.

GATHA 2515

Ecstasy and Joy

Contentment, the matter settled

मराठी मूळ

तुह्मी आह्मी भले आतां । जालों चिंता काशाची ॥१॥
 आपुलाले आलों स्थळीं । मौन कळी वाढेना ॥२॥
 सहज जें मनीं होतें । तें उचितें घडलें ॥३॥
 तुका ह्मणे नसतें अंगा । येत संगी सारिखें ॥३॥

ENGLISH TRANSLATION

Now You and I are both well; what worry remains? We have each arrived at our rightful place; quarrels born of silence will not grow. What was naturally in the mind has come to pass as it should.

Says Tuka, nothing alien clings to the body when one walks in the right company.

IN PLAIN WORDS

Now You and I are both well. What is there to worry about? Each of us has come to his own place. No quarrel grows out of this silence. What was simply in the mind has come to pass, as it should. Tuka says: nothing strange clings to the body when you keep the right company.

WHAT IT MEANS

Tukaram is describing a settled peace, the quiet after a long reaching is finally answered. He and God have each arrived where they belong, and the silence between them is not the silence of distance but of resolution, so no quarrel can take root in it. What the heart had always wanted has come about naturally, in its right time. The closing note names how it happened: in true company nothing foreign sticks to you, the right association keeps the self clean.

GATHA 2516

The Moral Ideal

Moral counsel, a cool and forgiving heart

मराठी मूळ

चित्ता ऐसी नको देऊं आठवण । जेणें देवाचे चरण अंतरे तें ॥१॥
 आलिया वचनें रामनामध्वनि । ऐकावीं कानीं ऐसीं गोडें ॥२॥
 मत्सराचा ठाव शरीरीं नसावा । लाभेविण जीवा दुःख देतो ॥३॥
 तुका ह्मणे राहे अंतर शीतळ । शांतीचें तें बळ क्षमा अंगीं ॥३॥

ENGLISH TRANSLATION

Do not give the mind such memories as would distance it from God's feet. When words of Rama's name resound, let the ears drink in their sweetness.

Let no envy dwell in the body; without gain it only brings suffering to the jiva. Says Tuka, let the chitta remain cool within. The strength of peace lies in bearing forgiveness in every limb.

IN PLAIN WORDS

Do not feed the mind such memories as would carry it away from God's feet. When words come and the sound of Rama's name rises, let the ears drink in that sweetness. Let no envy find a place in the body; it gives the jiva pain for no gain at all. Tuka says: keep the heart cool within. The strength of peace is forgiveness held in every limb.

WHAT IT MEANS

Tukaram lays out the inner discipline that keeps a person near God. He warns against letting the mind dwell on whatever pulls it from God's feet, and tells it instead to feast on the sweetness of Rama's name whenever it sounds. He singles out envy as the poison to refuse: it only brings the soul suffering and yields nothing in return. The close turns from warning to the positive ideal, a heart kept cool inside, where the real strength of peace shows itself as forgiveness carried in the whole body.

GATHA 2517

The Saints

Praise of saints, the company that frees

मराठी मूळ

कोण पुण्य कोणा गांठी । ज्यासी ऐसियांची भेटी ॥१॥
 जिहीं हरी धरिला मनीं । दिलें संवसारा पाणी ॥२॥
 तुका ह्मणे त्यांचे भेटी । होय संसारासी तुटी ॥३॥

ENGLISH TRANSLATION

What great merit brings one the company of those who have held Hari in their minds and renounced the world? Says Tuka, in meeting such souls, one's bondage to worldly life is broken.

IN PLAIN WORDS

What great merit, stored up in whom, lets a person meet souls like these? They have held Hari in their minds. They have poured water on the world and let it go. Tuka says: in meeting them, the bond with worldly life is cut.

WHAT IT MEANS

Tukaram marvels at the rare good fortune of meeting true saints. He asks what immense store of merit a person must carry to be granted such company, those who keep Hari fixed in their minds and have poured the funeral water over the world, treating it as already dead to them. The stake he names is liberation itself: simply meeting such souls severs one's bondage to samsara. The poem makes the saints' company, not one's own effort, the door that opens.

GATHA 2518

Longing and Separation

Longing, the thread He pulls

मराठी मूळ

तरि च हा जीव संसारीं उदास । धरिला विश्वास तुह्मां सोई ॥१॥
 एके जातीविण नाहीं कळवळा । ओढली गोपाळा सूत्रदोरी ॥२॥
 फुटतसे प्राण क्षणांच्या विसरें । हें तों परस्परें सारिखें चि ॥३॥
 तुका ह्याने चित्तीं राखिला अनुभव । तेणें हा संदेह निवारला ॥३॥

ENGLISH TRANSLATION

The jiva became disenchanted with worldly life because it placed its trust in You. Without kinship of the same kind, there is no genuine concern; You have pulled the guiding thread, O Gopala.

My life breaks apart at even a moment's separation from You; this is true for us both equally. Says Tuka, the experience held within the chitta has dispelled all doubt.

IN PLAIN WORDS

This life turned cold to the world only because it set its trust on You. Without kinship of one kind there is no real ache of care; You have pulled the guiding thread, O Gopala. My breath breaks at even a moment's forgetting of You. This is the same for us both. Tuka says: I have kept the living experience in my heart, and by it this doubt is cleared away.

WHAT IT MEANS

Tukaram traces his disenchantment with the world back to its true cause: he turned cold to it only because his trust had already moved to God. He says real concern arises only between those of one kind, and so it is God who has drawn the thread that pulls him, like a puppeteer drawing his own. Then he makes the bold claim that the longing runs both ways, that a moment's forgetting breaks his breath and that this is equally true for God. The close grounds it all not in argument but in lived experience kept in the heart, which has settled the doubt for good.

GATHA 2519

Prayers

Prayer, take me and drown me in love

मराठी मूळ

किती विवंचना करीतसें जीवीं । मन धांवडवी दाही दिशा ॥१॥
 कोणा एका भावें तुझी अंगीकार । करावा विचार या च साटीं ॥२॥
 इतर ते आतां लाभ तुच्छ जाले । अनुभवा आले गुणागुण ॥३॥
 तुका ह्मणे लागो अखंड समाधि । जावें प्रेमबोधीं बुडोनियां ॥३॥

ENGLISH TRANSLATION

How much more deliberation must I carry in my mind? The mind races in all ten directions. By some way or another, please accept me, O Lord; this is my only purpose.

All other gains now seem worthless; their qualities and flaws have been experienced. Says Tuka, may unbroken absorption take hold, and may I drown in the ocean of divine love.

IN PLAIN WORDS

How much weighing and figuring do I carry in my heart? My mind runs off in all ten directions. By some one feeling, take me as Your own; consider it, for this alone. All other gains look worthless to me now. I have tasted their good and their bad. Tuka says: let an unbroken absorption take hold, and let me go down, drowning, into the knowing of love.

WHAT IT MEANS

Tukaram is worn out by the mind's endless calculation and asks God to end it by simply accepting him. He pleads that God find some single ground of feeling on which to claim him, since that is the one thing he wants. He explains why nothing else will do: he has tested every other gain, weighed its merits and faults, and found them all worthless. The closing prayer names what he is reaching for instead, an unbroken samadhi in which he drowns completely in the knowledge of divine love.

GATHA 2520

Renunciation

Renunciation, burn the seeds of desire

मराठी मूळ

दिक चि या नाहीं संसारसंबंधा । तुटेना या बाधा भवरोगाची ॥१॥
 तांतडींत करीं ह्मणऊनि तांतडी । साधिली ते घडी सोनियाची ॥२॥
 संकल्पाच्या बीजें इंद्रियांची चाली । प्रारब्ध तें घाली गर्भवासीं ॥३॥
 तुका ह्मणे बीजें जाळुनी सकळ । करावा गोपाळ आपुला तो ॥३॥

ENGLISH TRANSLATION

There is truly no remedy for the disease of worldly attachment; the affliction of this mortal sickness does not cease. In urgency I acted urgently and seized the golden moment.

The senses move according to the seeds of desire, and past destiny casts one into the womb again. Says Tuka, burn all those seeds to ash and make Gopala your own.

IN PLAIN WORDS

There is truly no cure for the tie to worldly life. This sickness of the world will not let go of me. So in haste I made haste, and I won that golden moment. The senses move by the seed of desire, and past karma throws one back into the womb. Tuka says: burn all those seeds to ash, and make Gopala your own.

WHAT IT MEANS

Tukaram faces the disease of worldly attachment squarely: there is no half-cure for it, the affliction does not loosen on its own. So he acted with urgency, seizing the precious moment before it passed. He names the mechanism that keeps the trap running, that the senses move on the seed of desire and past destiny keeps casting the soul back into birth. The remedy he gives is total, not partial: burn every such seed to ash, and in its place make Gopala your own.

GATHA 2521

Longing and Separation

Longing, the devotee's sit-down protest

मराठी मूळ

आतां होइन धरणेकरी । भीतरीच कोडीन ॥१॥
 नाही केली जीवेंसाटी । तों कां गोष्टी रुचे तें ॥२॥
 आधी निर्धार तो सार । मग भार सोसीन ॥३॥
 तुका ह्याने खाऊं जेवूं । नेदूं होऊं वेगळा ॥३॥

ENGLISH TRANSLATION

Now I will become one who sits in determined protest. I will confine Him within.

Until this is done with all my life's force, how can mere talk satisfy me? First comes firm resolve; that is what matters. Then I will bear whatever burden comes.

Says Tuka, we shall eat and feast together; I will not let Him become separate from me.

IN PLAIN WORDS

Now I will sit down in protest and not move. I will shut Him in. Until this is staked on my very life, how can mere talk please me? First comes the firm resolve; that is the heart of it. Then I will bear whatever weight comes. Tuka says: we will eat and feast together. I will not let Him become separate from me.

WHAT IT MEANS

Tukaram threatens God the way a creditor sits at a debtor's door and refuses to leave until paid. He vows to mount such a sit-down protest, to shut God in and not be put off by words, because nothing less than staking his whole life will satisfy him. He insists the firm resolve must come first, and only then will he take on whatever hardship

follows. The close turns the demand intimate: he will share his food with God and will not allow any separation between them to stand.

GATHA 2522

Faith and Trust

Faith, leaving it to the silent Lord

मराठी मूळ

होइल तरि पुसापुसी । उत्तर त्यासी योजावें ॥१॥
 तोंवरि मी पुढें कांहीं । आपुलें नाहीं घालीत ॥२॥
 जाणेनियां अंतर देव । जेव्हां भेव फेडील ॥३॥
 तुका ह्मणे धरिला हातीं । करील खंतीवेगळें ॥३॥

ENGLISH TRANSLATION

If questions arise, fitting answers should be given. Until then, I shall not put forth anything of my own before Him.

God knows the inner truth, and when He dispels all fear, Says Tuka, once He has taken me in hand, He will free me from all sorrow.

IN PLAIN WORDS

If questions come, the answer should be fitted to them. Until then I put nothing of my own forward. God knows the heart within. When He clears away all fear, Tuka says: once He has taken me by the hand, He will set me free of every sorrow.

WHAT IT MEANS

Tukaram describes the patience of a faith that waits and does not press its own case. He resolves to answer only what is asked and otherwise to advance nothing of his own, trusting that God reads the inner truth without being told. He rests on God's timing: when God chooses to lift the fear, the change will come. The close names the assurance underneath it all, that once God has taken him by the hand, He will free him from every sorrow.

GATHA 2523

Faith and Trust

Faith, the silent Lord understood by signs

मराठी मूळ

हा तों नव्हे कांहीं निराशेचा ठाव । भलें पोटीं वाव राखिलिया ॥१॥
 विश्वंभरें विश्व सामाविलें पोटी । तेथें चि सेवटीं आह्मी असों ॥२॥
 नेणतां चिंतन करितों अंतरीं । तेथें अभ्यंतरीं उमटेल ॥३॥
 तुका ह्मणे माझा स्वामी अबोलणा । पुरवूं खुणे खुणा जाणतसों ॥३॥

ENGLISH TRANSLATION

This is no place of despair, so long as there is room kept in the chitta. The Lord of the Universe has gathered the entire world into His belly, and we too abide there in the end.

Though unknowing, I carry on contemplation within; it will one day manifest in the inner depths. Says Tuka, my Lord is one of silent understanding; I know how to communicate through His subtle signs.

IN PLAIN WORDS

This is no place for despair, so long as there is room kept in the heart. The Bearer of the worlds has gathered the whole world into His belly, and there too, in the end, we abide. Without knowing it, I keep up the contemplation within, and there in the depths it will rise up clear. Tuka says: my Lord is one of silence. I know how to fill the space, sign answering sign.

WHAT IT MEANS

Tukaram refuses despair as long as the heart keeps even a little room open. His ground is that the Sustainer of all has taken the entire universe into Himself, so that we too rest within Him in the end and are never truly lost. He keeps up an inner contemplation even without fully grasping it, trusting that it will one day surface clearly from the depths. The close pictures his bond with a wordless God: the Lord stays silent, and Tukaram answers in the same language, understanding the exchange through subtle signs rather than speech.

GATHA 2524

The Nature of God

Nature of God, the formless and the loving form

मराठी मूळ

निष्ठ तो दिसे निराकारपणें । कोंवळा सगुणें प्रतिपाळी ॥१॥
केला च करावा केला कडवाड । होईल तें गोड न परेते ॥२॥
मथिलिया लागे नवनीत हातां । नासे वितिळतां आहाच तें ॥३॥
तुका ह्मणे आतां मनाशीं विचार । करावा तो सार एकचित्त ॥३॥

ENGLISH TRANSLATION

The formless appears stern in its impersonal aspect, but the One with form tenderly nurtures through gracious qualities. The effort already made must be continued and carried through; what is sweet cannot be abandoned.

When milk is churned, butter comes to hand, but if melted carelessly it simply dissolves. Says Tuka, now deliberate with the mind and fix upon the essence with single-pointed attention.

IN PLAIN WORDS

The formless looks stern in its bare, shapeless aspect. The One with form tenderly cares for us through His gracious qualities. What is begun must be done; the work taken up must be carried through. What turns out sweet should not be let go. Churn the milk and butter comes to your hand; but melt it carelessly and the thin stuff is lost. Tuka says: now reason it out with the mind, and fix on the essence with one undivided heart.

WHAT IT MEANS

Tukaram compares two ways of meeting God and points toward the one he trusts. The formless absolute strikes him as austere and forbidding, while God with form, saguna, tenderly nurtures the devotee through His loving qualities. He urges that the path once begun be carried through, since what proves sweet must not be abandoned. The image of churning makes the point: steady effort yields butter, the real substance, but careless handling loses even what you had. The close calls for clear, single-pointed reflection that settles on this essence and holds to it.

GATHA 2525

Ecstasy and Joy

Ecstasy, purity undone

मराठी मूळ

बहु देवा बरें जालें । नसतें गेलें सोंवळें ॥१॥
 धोवटाशीं पडिली गांठी । जगजेठीप्रसादें ॥२॥
 गादल्याचा जाला जाडा । गेली पीडा विकल्प ॥३॥
 तुका हाणे वरावरी । निर्मळ करी निर्मळा ॥३॥

ENGLISH TRANSLATION

It is truly well, O God, that false notions of ritual purity have departed. By the grace of the Lord of the world, we have encountered the Washerman of souls.

The thick quilt of doubt has been thinned out, and the pain of inner conflict is gone. Says Tuka, layer by layer, the Pure One purifies what is already pure.

IN PLAIN WORDS

It is good, O God, that all these things are gone. My false notions of ritual purity have left me. By the grace of the Lord of the world, I have met the Washerman of souls. The thick quilt of my doubt has been thinned out. The pain of my inner conflict is gone. Tuka says: layer by layer, the Pure One cleans what is already pure.

WHAT IT MEANS

Tukaram is rejoicing that his anxious bookkeeping about ritual purity has fallen away. He names God as a washerman, the very caste that purity rules would push to the margin, and says it is that washer of souls who has cleaned him. The thick quilt of doubt and the ache of being divided against himself are both gone. The closing image presses the point: God scrubs the soul layer after layer, even though the soul was never truly soiled. The purity rules were measuring a stain that was not there.

GATHA 2526

Prayers

Prayer, lay down the load

मराठी मूळ

स्वामित्वाचीं वर्मे असोनि जवळी । वाहों जावें मोळी गुणांसवें ॥1॥
 काबाडापासून सोडवा दातारा । कांहीं नका भारा पात्र करूं ॥ध्रु॥
 धनवंत्याचिये अंगीं सत्ताबळ । व्याधि तो सकळ तोडावया ॥2॥
 तुका ह्मणे आलें मोडणासी कोंपट । सांडव्याची वाट विसरावी ॥3॥

ENGLISH TRANSLATION

Though the secrets of mastery lie close at hand, we go on carrying bundles of qualities on our backs. Free us from this drudgery, O Benefactor; do not make us vessels for any more burdens.

The wealthy one has the strength of authority to sever all afflictions. Says Tuka, a fresh shoot has appeared where the old was broken; let the old bypaths be forgotten.

IN PLAIN WORDS

The secrets of mastery lie close by, yet I keep carrying bundles of my own virtues on my back. Free me from this drudgery, O Giver. Do not make me a vessel for one more burden. The rich one holds the power to cut away every affliction. Tuka says: a fresh shoot has come up where the old stem was broken; let the old bypaths be forgotten.

WHAT IT MEANS

Tukaram sees that liberation is near at hand, yet he keeps hauling loads he made for himself, even the load of his own good qualities. He begs God, the true wealthy one with real authority, to release him from this labor instead of adding to it. The point is that even spiritual achievements can become baggage we carry with pride. He ends with hope: a new shoot has sprouted where the old growth snapped off, so the old detours can be let go.

GATHA 2527

Surrender and Acceptance

Surrender, the debt repaid

मराठी मूळ

ऋणाच्या परिहारा जालों वोळगणा । द्यावी नारायणा वासलाती ॥1॥
 जालों उतराई शरीरसंकल्पें । चुकों द्यावीं पापें सकळ ही ॥ध्रु॥
 आजिवरि होतों धरुनि जिवासी । व्याजें कासाविसी बहु केलें ॥2॥
 तुका ह्मणे मना आणिला म्यां भाव । तुमचा तेथें ठाव आहे देवा ॥3॥

ENGLISH TRANSLATION

To repay my debt, I have entered Your service; grant me relief, O Narayana. Through the offering of this body I have become free of obligation; let all past sins be forgiven.

Until now I was clinging to life, and that usurious grip caused me great distress. Says Tuka, I have brought devotion into my chitta; Your place is right there, O God.

IN PLAIN WORDS

To clear my debt I have entered Your service; grant me release, O Narayana. I have settled what I owe by giving up my claim on this body; let all my sins be cancelled. Until now I clung to my life, and that grasping, like interest on a loan, kept me in great distress. Tuka says: I have brought devotion into my mind, and Your place is right there, O God.

WHAT IT MEANS

Tukaram frames his life as a debt owed to God and surrender as the way to settle it. By offering up the body and his claim to it, he declares himself square and asks that the whole account of sin be wiped clean. He confesses that holding tight to his own life was the source of his suffering, like a loan whose interest only deepens the trouble. The poem ends inward: he has set devotion in his own mind, and that is exactly where God already dwells, so the place of meeting was never far off.

GATHA 2528

Surrender and Acceptance

Surrender, at the feet forever

मराठी मूळ

येणें पांगें पायांपाशीं । निश्चयेंसी राहेन ॥१॥
सांगितली करीन सेवा । सकळ देवा दास्यत्व ॥२॥
बंधनाची तुटली बेडी । हे चि जोडी मग आह्वां ॥३॥
तुका ह्याने नव्हें क्षण । पायांविण वेगळा ॥३॥

ENGLISH TRANSLATION

With this intention I shall remain at Your feet with unwavering resolve. I shall perform whatever service is commanded, offering complete servitude, O God.

The shackle of bondage has been broken; this freedom is now our true gain. Says Tuka, I shall not be separated from Your feet even for a moment.

IN PLAIN WORDS

With this longing I will stay at Your feet; I have made up my mind. I will do whatever service You command; I offer You complete servitude, O God. The shackle of my bondage has broken, and that freedom is now my one gain. Tuka says: not for a moment will I be apart from Your feet.

WHAT IT MEANS

Tukaram resolves to stay at God's feet and accept any service asked of him. He calls this total servitude, yet in the same breath he says it is what has broken the shackle of his bondage. The paradox is the heart of it: binding himself wholly to God is the very thing that sets him free. So he refuses any separation, even for an instant, because the feet he is bound to are also his release.

GATHA 2529

Longing and Separation

Longing, settle Your own accounts

मराठी मूळ

आपुल्या आपण उगवा लिगाड । काय माझें जड करुन घ्याल ॥1॥
 उधारासी काय उधाराचें काम । वाढवूं चि श्रम नये देवा ॥ध्रु॥
 करा आतां मजसाठीं वाड पोट । ठाव नाहीं तंटे जालें लोकीं ॥2॥
 तुका ह्मणे बाकी झडलियावरी । न पडें वेव्हारीं संचिताचे ॥3॥

ENGLISH TRANSLATION

Settle Your own entanglements Yourself. Why would You make my burden heavier? Debt upon debt is no way to work; one should not keep multiplying labor, O God.

Now make room for me in Your generous belly; there is no place left for disputes in this world. Says Tuka, once the account is cleared, I shall not fall back into the commerce of accumulated karma.

IN PLAIN WORDS

Untangle Your own knots Yourself. Why would You make my load heavier? Debt piled on debt is no way to do business; do not keep adding to the labor, O God. Now make room for me in Your wide belly; there is no place left in this world for these disputes. Tuka says: once the account is cleared, I will not fall back into the trade of accumulated karma.

WHAT IT MEANS

Tukaram speaks to God in the blunt language of accounts and trade. He refuses to take on yet more burden and tells God to resolve the tangle Himself, since piling debt on debt settles nothing. He asks to be taken in completely, swallowed up where there is no more room for argument. The closing vow is the stake: once this account is finally cleared, he will never again enter the marketplace of karma, never start a fresh ledger of births and merits.

GATHA 2530

Longing and Separation

Longing, weary of all but You

मराठी मूळ

सर्व संगीं विट आला । तूं एकला आवडसी ॥1॥
 दिली आतां पायीं मिठी । जगजेठी न सोडीं ॥ध्रु॥
 बहु जालों क्षीदक्षीण । येणें सीण तो नासे ॥2॥
 तुका ह्मणे गंगवास । बहु त्या आस स्थळाची ॥3॥

ENGLISH TRANSLATION

I have grown weary of all company; You alone are dear to me. I have clasped Your feet, O Lord of the world, and I shall not let go.

I have become greatly weakened and worn; by this weariness, suffering itself is destroyed. Says Tuka, like one who longs for life by the Ganga, my yearning is for that sacred place alone.

IN PLAIN WORDS

I am sick of all company; You alone are dear to me. Now I have clasped Your feet, O Lord of the world, and I will not let go. I have grown very weak and worn out, and by this very weariness my suffering is destroyed. Tuka says: like one who longs to live by the Ganga, my yearning is for that holy place alone.

WHAT IT MEANS

Tukaram has tired of every other attachment and turned to God as the one thing he still wants. He grips God's feet and refuses to release them. Then he says something striking: his exhaustion is not a defeat but a cure, for by being worn down he is emptied of the very thing that suffers. He compares his longing to the wish to spend one's life beside the Ganga; he wants only the holy nearness of God and nothing else.

GATHA 2531

Devotion to Vitthal

Devotion, water from the feet

मराठी मूळ

शीतळ तें शीतळाहुनी । पायवणी चरणींचें ॥१॥
 सेवन हे शिरसा धरीं । अंतरीं हीं वरदळा ॥२॥
 अवघें चि नासी पाप । तीर्थ बाप माझ्याचें ॥३॥
 बैसोनियां तुका तळीं । त्या कल्लोळीं डौरला ॥३॥

ENGLISH TRANSLATION

Cooler than coolness itself is the water that has washed Your feet. I bear that holy water upon my head and hold it within my chitta.

It destroys all sin; it is the supreme pilgrimage, the father of my soul. Says Tuka, sitting beneath the waves of that grace, I am immersed.

IN PLAIN WORDS

Cooler than coolness itself is the water that has washed Your feet. I take that holy water on my head and hold it within. It destroys every sin; it is the highest pilgrimage, the father of my soul. Tuka says: sitting down beneath those waves, Tuka is steeped and overflowing.

WHAT IT MEANS

Tukaram exalts the water that has washed God's feet as cooler than anything cool, a relief beyond all relief. He places it on his head and keeps it in his heart, treating this humble act as worth more than any journey to a sacred river. He calls it the supreme pilgrimage and even the father of his soul, naming a single devotional gesture as

greater than the famous holy places. At the end he sits down under those waves of grace and is completely soaked, swept fully into them.

GATHA 2532

Autobiography

Autobiography, the well by the river

मराठी मूळ

गोदे कांठीं होता आड । करुनि कोड कवतुकें ॥१॥
 देखण्यांनीं एक केलें । आइत्या नेलें जिवनापें ॥२॥
 राखोनियां ठाव । अल्प जीव लावूनि ॥२॥
 तुका ह्मणे फिटे धनी । हे सज्जनीं विश्रांति ॥३॥

ENGLISH TRANSLATION

By the bank of the Godavari there was a well, dug as a playful labor of love. Those with discerning eyes gathered and channeled its water, bringing it to serve life.

They guarded the place and offered their meager lives to the task. Says Tuka, the owner is relieved; this is the rest that the righteous enjoy.

IN PLAIN WORDS

By the bank of the Godavari there was a well, dug in playful love. People with seeing eyes did something with it: they led its ready water out to serve life. They guarded the spot and gave their small lives to the work. Tuka says: the owner is set free, and this is the rest the good ones find.

WHAT IT MEANS

Tukaram tells a small parable of a well dug beside the Godavari almost as play. Those with discernment did the real work: they channeled its waiting water out so it could nourish life, kept watch over the place, and poured their modest lives into the task. The closing turn carries the meaning: when the work is rightly tended by such people, the owner is relieved of his burden. This is the quiet rest that the righteous come to, the peace of a life spent in faithful service rather than for itself.

GATHA 2533

Longing and Separation

Longing, no turning back

मराठी मूळ

न पाहें माघारें आतां परतोन । संसारापासूनि विटला जीव ॥१॥
 सामोरें येऊनि कवळीं दातारा । काळाचा हाकारा न साहावे ॥२॥
 सावधान चित्त होईल आधारें । खेळतां ही बरें वाटईल ॥२॥
 तुका ह्मणे कंठ दाटला या सोसें । न पवे कैसैं जवळी हें ॥३॥

ENGLISH TRANSLATION

I shall not look back now or retrace my steps; my jiva is weary of this worldly life. Come forward to receive me, O Benefactor; I cannot endure the summons of death.

My mind will become steadfast if given support; even at play it will feel well. Says Tuka, my throat is choked with this yearning. How is it that nearness does not come?.

IN PLAIN WORDS

I will not look back now or retrace my steps; my soul is sick of worldly life. Come forward and gather me up, O Giver; I cannot bear the summons of death. My mind will hold steady if it is given support; even at play it will feel well. Tuka says: my throat is choked with this longing. How is it that the nearness still does not come?

WHAT IT MEANS

Tukaram has set his face away from worldly life and refuses to turn back. He asks God to come toward him and take him in, because he dreads death's call and cannot face it alone. He admits his mind can only stay steady when it has God to lean on; with that support even ordinary living feels well. The poem ends in raw ache: his throat is tight with yearning, and he cries out at the puzzle of it, that God who is so near has still not let Himself be reached.

GATHA 2534

Prayers

Prayer, hold nothing back

मराठी मूळ

मथनीचें नवनीत । सर्व हितकारक ॥१॥
 दंडवत दंडा परी । मागें उरी नुरावी ॥ध्रु॥
 वचनाचा तो पसरुं काई । तांतडी डोईपाशींच ॥२॥
 तुका ह्याने जगजेठी । लावीं कंठीं उचलूनि ॥३॥

ENGLISH TRANSLATION

The butter obtained from churning is beneficial to all. Let my prostration be like the churning rod, leaving nothing held back.

Why spread out more words when the urgency is right here at hand? Says Tuka, O Lord of the world, lift me up and place me at Your throat.

IN PLAIN WORDS

The butter that comes from churning does good to everyone. Let my bowing down be like the churning rod, with nothing held back behind it. Why spread out many words when the urgency is right here at my head? Tuka says: O Lord of the world, lift me up and hold me at Your throat.

WHAT IT MEANS

Tukaram prays for a surrender that keeps nothing in reserve. He takes the homely image of churning: as butter rises only when the rod works the milk fully, his prostration should be complete, leaving no part of himself withheld. He cuts off long speech, saying the need is too pressing for many words. The final plea is intimate and

bold: he asks God not merely to accept him but to pick him up and hold him close at His throat, near the heart, like something cherished.

GATHA 2535

Ecstasy and Joy

Ecstasy, grace unearned

मराठी मूळ

अवचिता चि हातीं ठेवा । दिला सेवा न करितां ॥१॥
 भाग्य फळलें जाली भेटी । नेघें तुटी यावरी ॥२॥
 दैन्य गेलें हरली चिंता । सदैव आतां यावरी ॥३॥
 तुका ह्मणे वांटा जाला । बोलों बोली देवासीं ॥३॥

ENGLISH TRANSLATION

Suddenly, without my performing any service, a treasure was placed in my hands. My fortune has blossomed, and a meeting has occurred; I will not accept any parting hereafter.

Misery has departed and anxiety has been swept away; from now on, all days are auspicious. Says Tuka, a share has been allotted; now I may speak freely with God.

IN PLAIN WORDS

Suddenly the treasure was placed in my hands, given though I did no service for it. My fortune has flowered; the meeting has happened; I will accept no parting after this. My poverty is gone, my worry is swept away; from now on every day is blessed. Tuka says: a share has been allotted to me, and now I can speak freely with God.

WHAT IT MEANS

Tukaram marvels that the great treasure was dropped into his hands without his having earned it by any service. He names it pure grace: good fortune has bloomed, the meeting with God has come, and he refuses to imagine ever being parted again. With that, his inner poverty and anxiety are simply gone, and every coming day turns auspicious. The closing line shows the new footing: he has been granted a share, a place at the table, so now he can speak with God plainly, as one who belongs.

GATHA 2536

Faith and Trust

Faith, the moment I call

मराठी मूळ

समर्थाची धरिली कास । आतां नाश काशाचा ॥१॥
 धांव पावें करीन लाहो । तुमच्या आहो विठ्ठला ॥२॥
 न लगे मज पाहाणें दिशा । हाकेसरिसा ओढसी ॥३॥
 तुका ह्मणे नव्हे धीर । तुझां स्थिर दयेनें ॥३॥

ENGLISH TRANSLATION

I have grasped the hem of the Capable One; what destruction can touch me now? Rush to my aid, and I will praise You; I am Yours, O Vitthal. I need not look in any direction; the moment I call, You draw me near.

Says Tuka, I cannot hold my patience, yet Your patience, born of compassion, is steady and unwavering.

IN PLAIN WORDS

I have grasped the hem of the Capable One; what can destroy me now? Run to my aid and I will rejoice; I am Yours, O Vitthal. I do not need to look in any direction; the moment I call, You pull me near. Tuka says: I cannot keep my patience, yet Yours, born of compassion, stays steady.

WHAT IT MEANS

Tukaram rests his whole confidence on God, the all capable one whose garment he has seized; with that grip, he asks, what ruin could touch him. He calls God to hurry to him and declares he belongs to Vitthal entirely. He does not need to search any direction, because God draws him close the instant he calls out. The poem ends in an honest contrast: Tukaram's own patience fails under his longing, but God's patience never wavers, because it is made of compassion.

GATHA 2537

The Saints

Gratitude to the saints, the cleared path

मराठी मूळ

करुं तैसें पाठांतर । करुणाकर भाषण ॥१॥
 जिहीं केला मूतिनमंत । ऐसे संतप्रसाद ॥२॥
 सोज्ज्वळ केल्या वाटा । आइत्या नीटा मागीलां ॥३॥
 तुका ह्याने घेऊं धांवा । करुं हांवा ते जोडी ॥३॥

ENGLISH TRANSLATION

Let us recite from memory the compassionate words of those saints who made God manifest. They cleared and straightened the paths for those who follow.

Says Tuka, let us run with zeal and earn through our eagerness the same treasure they attained.

IN PLAIN WORDS

Let us recite their words by heart, the compassionate speech of the saints. They are the ones who made God take form. Such is the grace they gave. They cleared the paths and made them straight. They left them ready and smooth for those who come after. Tuka says: let us run to take it. Let us long for it, and let us win that treasure.

WHAT IT MEANS

Tukaram is thanking the line of saints who went before him and telling us what to do with their gift. By their devotion they made the formless God manifest, and by their lives they cut a road through the wilderness and left it open and easy for everyone who follows. His instruction is simple: do not let that road sit unused. Keep their

compassionate words alive by reciting them, and run hard toward the same goal they reached. The treasure is not handed over for free; it is won by eagerness to take the path already made.

GATHA 2538

Devotion to Vitthal

Devotion, the mind fixed and unmoving

मराठी मूळ

अचळ न चळे ऐसें जालें मन । धरुनि निज खुण राहिलोंसें ॥१॥
 आवडी बैसली गुणांची अंतरीं । करुं धणीवरी सेवन तें ॥२॥
 एकविध भाव नव्हे अभावना । आणिकिया गुणां न मिळवे ॥३॥
 तुका ह्मणे माझे पडिलें आहारीं । ध्यान विटेवरी ठाकले तें ॥३॥

ENGLISH TRANSLATION

My mind has become immovable and unshakable. Holding fast to my own inner truth, I remain.

A deep love for His qualities has settled within my chitta; let me partake of them to my full satisfaction. My single-pointed devotion does not turn into faithlessness, nor does it mix with any other quality.

Says Tuka, my mind has been captivated; my meditation is fixed upon Him who stands upon the brick.

IN PLAIN WORDS

My mind has become still; it does not move. I have caught the inner sign and I stay there. A love for his qualities has settled in my heart; let me drink them in to the full. My devotion has one direction only; it does not slip into doubt, and it does not mix with anything else. Tuka says: I have been taken captive. My meditation rests on him who stands on the brick.

WHAT IT MEANS

Tukaram is describing a mind that has finally come to rest. Once it wandered; now it holds fast to the inner mark and will not move from it. What holds it there is love, a settled relish for God's qualities that he wants to drink without limit. He names the quality of this devotion: it is single, undivided, neither thinning into unbelief nor diluting itself with other objects. The poem ends on its cause: his attention has been captured by Vitthal standing on the brick at Pandhari, and meditation now simply stays there on its own.

GATHA 2539

The Nature of God

God's mercy, the birds of Kurukshetra

मराठी मूळ

काय तुझी थोरी वणूप मी पामर । होसी दयाकर कृपासिंधु ॥1॥
 तुज ऐसी दया नाहीं आणिकासी । ऐसें हृषीकेशी नवल एक ॥धु.॥
 कुरुक्षेत्रभूमीवरी पक्षी व्याले । तृणामाजी केलें कोठें त्यांनीं ॥2॥
 अकस्मात तेथें रणखांब रोविला । युद्धाचा नेमिला ठाव तेथें ॥3॥
 कौरव पांडव दळभार दोन्ही । झुंजावया रणीं आले तेथें ॥4॥
 तये काळीं तुज पक्षी आठविती । पाव बा श्रीपती ह्यणोनियां ॥5॥
 हस्ती घोडे रथ येथें धांवतील । पाषाण होतील शतचूर्ण ॥6॥
 ऐसिये आकांतीं वांचों कैसे परी । धांव बा श्रीहरी लवलाहें ॥7॥
 टाकोनियां पिलीं कैसें जावें आतां । पावें जगन्नाथा लवलाहीं ॥8॥
 आली तिये काळीं कृपा तुझ्या चित्ता । अनाथांच्या नाथा नारायणा ॥9॥
 एका गजाचिया कंठीं घंटा होती । पाडिली अवचिती तयांवरी ॥10॥
 अठरा दिवस तेथे द्वंदजुंज जालें । वारा ऊन लागलें नाहीं तयां ॥11॥
 जुंज जाल्यावरी दाविलें अर्जुना । तुह्मीं नारायणा पिक्षयांसी ॥12॥
 पाहें आपुलिया दासां म्यां रिक्षलें । रणीं वांचविलें कैशा परी ॥13॥
 ऐसी तुज माया आपुल्या भक्तांची । माउली आमुची तुका ह्यणे ॥14॥

ENGLISH TRANSLATION

How can I, a lowly one, describe Your greatness? You are the ocean of mercy, the embodiment of grace. No one else possesses compassion like Yours; this is Your singular marvel, O Hrishikeshi.

On the battlefield of Kurukshetra, birds had nested in the grass. Suddenly, war pillars were set up there, and the place was marked for combat.

Kauravas and Pandavas, two mighty armies, arrived to fight. At that moment the birds remembered You, crying, 'Save us, O Lord.' Elephants, horses, and chariots would rush across that ground, and stones would be crushed to powder.

In such a catastrophe, how could we survive? Rush to us, O Hari, without delay. How could we abandon our young and fly away? Come quickly, O Lord of the universe.

At that moment compassion arose in Your chitta, O protector of the helpless, O Narayana. A bell hung from an elephant's neck; it fell upon the birds by chance.

For eighteen days the great battle raged, yet neither wind nor sun touched them. After the war ended, You showed Arjuna: 'Look how I have sheltered these birds.

See how I protected My own in the midst of battle.' Such is Your love for Your devotees. Says Tuka, You are our mother.

IN PLAIN WORDS

What greatness of yours can I, a lowly man, describe? You are the giver of mercy, the ocean of grace. No one else has compassion like yours; this is your one great wonder, Hrishiksha. On the field of Kurukshetra birds had hatched their young in the grass. Suddenly the war posts were planted there; the place was fixed for battle. Kauravas and Pandavas, both great armies, came there to fight. In that hour the birds remembered you, crying, 'Come, O Lord of Lakshmi.' Elephants, horses, chariots would charge across this ground; stones would be crushed to powder. In such terror, how could we live? Run to us, O Hari, quickly. How can we leave our chicks and fly away now? Come quickly, Lord of the world. In that hour mercy rose in your heart, O protector of the helpless, Narayana. A bell hung from an elephant's neck; by chance it fell down over the chicks. For eighteen days the great battle raged there, yet no wind, no sun touched them. When the fighting was over you showed Arjuna the birds. 'Look, I sheltered my own. See how I saved them alive in the midst of the battle.' Such is your love for your devotees. Tuka says: you are our mother.

WHAT IT MEANS

Tukaram retells an old tale of the war at Kurukshetra to show what kind of God he serves. Birds had nested their fledglings in the grass right where the eighteen-day battle would be fought, and when the armies arrived they cried out to the Lord in helpless fear, unable to abandon their young. God's answer was small and exact: a bell, knocked loose from an elephant, dropped over the chicks like a dome, and under it they survived the slaughter untouched by wind or sun. Afterward he lifts the cover and shows Arjuna what he has done. The point Tukaram draws is not the marvel itself but the heart behind it: a mercy that stoops to the smallest creature in the worst place, a God whose care for his own is a mother's care. He opens by confessing he is too lowly to praise such greatness, and ends naming God his mother.

GATHA 2540

*Ecstasy and Joy**Ecstasy, joy in the company of the devout*

मराठी मूळ

वैष्णवां संगती सुख वाटे जीवा । आणीक मी देवा कांहीं नेणें ॥१॥
 गायें नाचें उडें आपुलिया छंदें । मनाच्या आनंदें आवडीनें ॥२॥
 लाज भय शंका दुराविला मान । न कळे साधन यापरतें ॥२॥
 तुका ह्मणे आतां आपुल्या सायासें । आह्मां जगदेशें सांभाळावें ॥३॥
 देह सांभाळून। पायांवरी लोटांगण ॥२॥
 विनवी संता तुका दीन । नव्हे गोरवें उत्तीर्ण ॥३॥

ENGLISH TRANSLATION

In the company of Vaishnavas my jiva feels joy; I know nothing else, O God. I sing, I dance, I leap about in my own delight, moved by the happiness within.

Shame, fear, doubt, and pride have all been cast aside; I know no practice higher than this. Says Tuka, now by Your own effort, O Lord of the world, take care of us. Guarding this body, I fall prostrate at Your feet.

Says Tuka, humbly entreating the saints, I cannot repay their honor.

IN PLAIN WORDS

In the company of the Vaishnavas my soul feels joy; I know nothing else, O God. I sing, I dance, I leap to my own tune, in the gladness and love of my heart. Shame, fear, doubt, and the wish for respect, I have pushed them all away; I know no practice higher than this. Tuka says: now by your own effort, Lord of the world, take care of us. Guarding this body, I fall full length at your feet. Tuka the lowly entreats the saints: I cannot repay their honor.

WHAT IT MEANS

Tukaram is naming the one thing that gives him joy and what it has cost and won. Among the devotees of God he sings and dances and leaps freely, carried by the gladness inside him, and he says plainly he knows nothing else and wants nothing else. To get there he had to throw off four heavy things: shame, fear, doubt, and the craving to be honored; once those are gone, this open delight is itself the highest practice, with no technique above it. Having let go of his own efforts, he asks God to be the one who now takes care of him, and bows flat at the feet of the Lord and the saints, admitting their kindness is more than he can ever repay.

GATHA 2541

The Saints

The saints as mother, love past judging

मराठी मूळ

लेंकरा लेववी माता अळंकार । नाहीं अंतपार आवडीसी ॥1॥
 कृपेचें पोसणें तुमचें मी दीन । आजि संतजन मायबाप ॥ ध्रु.॥
 आरुषा उत्तरीं संतोषे माउली । कवळूनि घाली हृदयात ॥2॥
 पोटा आलें त्याचे नेणे गुणदोष । कल्याण चि असे असावें हें ॥3॥
 मनाची ते चाली मोहाचिये सोई । ओघें गंगा काई परतों जाणे ॥4॥
 तुका ह्मणे कोठें उदार मेघां शक्ति । माझी तृषा किती चातकाची ॥5॥

ENGLISH TRANSLATION

A mother adorns her child with ornaments; her love knows no end. I am nourished by your grace; today the company of saints is my mother and father.

Even at babbling words the mother is delighted; she clasps the child to her heart. She does not judge the merits or faults of what her womb has borne; she wishes only for its welfare.

The course of the heart flows in the direction of love, just as the Ganga does not know how to turn back. Says Tuka, how can the thirst of the chataka bird compare to the generous might of the rain clouds?.

IN PLAIN WORDS

A mother dresses her child in ornaments; her love has no end, no edge. I am a poor child fed by your grace; today the saints are my mother and father. Even at babbling, broken words the mother is glad; she gathers the child to her heart. She does not weigh the merits or faults of what her own womb bore; she wants only its good. The heart's course runs along the channel of love, the way the Ganga does not know how to turn back. Tuka says: how generous is the might of the rain clouds; how small is my thirst, a chataka bird's thirst.

WHAT IT MEANS

Tukaram makes the saints into a mother to say how their love works. A mother decks her child and folds it to her chest, delighted even by its broken babble, and never sits in judgment on the child her own body bore; she simply wills its welfare. He is that child, kept alive by their grace, with the saints as both father and mother. Love, once it starts, only flows forward, like the Ganga that cannot reverse its current. He closes with a humble proportion: their generosity is the whole sky of rain clouds, while his need is only the chataka's small thirst for a drop, so there is no fear that the gift will fall short.

GATHA 2542

Surrender and Acceptance

Surrender, the end of strategies

मराठी मूळ

युक्ति तंव जाल्या कुंटित सकळा । उरली हे कळा जीवनाची ॥१॥
 संतचरणीं भावें ठेविलें मस्तक । जोडोनि हस्तक राहिलोंसें ॥२॥
 जाणपणें नेणें कांहीं चि प्रकार । साक्षी तें अंतर अंतरासी ॥३॥
 तुका ह्मणे तुझी केलें अभयदान । जेणें समाधान राहिलेंसे ॥३॥

ENGLISH TRANSLATION

All strategies have been exhausted; only this one art of spiritual living remains. I have placed my head at the feet of the saints with devotion, and I remain there with folded hands.

Through knowing I have come to know nothing at all; the inner witness testifies to the inner truth. Says Tuka, you have granted me the gift of fearlessness, and by that, contentment has taken root.

IN PLAIN WORDS

Every scheme of mine has run out and stopped; only this one art of living is left. I have laid my head at the feet of the saints with feeling, and I stay there with folded hands. By all my knowing I have come to know nothing; the inner witness alone bears witness within. Tuka says: you have given me the gift of fearlessness, and by it my peace has held.

WHAT IT MEANS

Tukaram is describing the moment when planning gives out and surrender begins. He has tried every strategy he had and they are all exhausted; what remains is the single art of resting in God. So he lays his head at the saints' feet and stays there with folded hands, no longer maneuvering. His learning has emptied into knowing-nothing, and the only true testimony left is the inner witness within the heart. The fruit of letting go is named at the end: they have granted him fearlessness, and on that gift his peace stands firm.

GATHA 2543

Longing and Separation

Longing, half-help is not enough

मराठी मूळ

हा गे आलों कोणी ह्मणे बुडतिया । तेणें किती तया बळ चढे ॥१॥
 तुझी तंव भार घेतला सकळ । आश्वासिलों बाळ अभयकरें ॥२॥
 भुकेलियां आस दावितां निर्धार । किती होय धीर समाधान ॥३॥
 तुका ह्मणे दिली चिंतामणीसाठीं । उचित कांचवटी दंडवत ॥४॥

ENGLISH TRANSLATION

When someone merely says 'Here, I have come' to a drowning person, how much strength does that give? You have truly taken on our entire burden and reassured us, Your children, with the hand of fearlessness. Showing food to a hungry person and giving assurances, how much patience and peace does that bring? Says Tuka, in exchange for the wish-fulfilling gem, a fitting offering of prostration and a glass bangle is all I can give.

IN PLAIN WORDS

Someone calls out to a drowning man, 'Here, I have come.' How much strength does that give him? You have truly taken on the whole burden and comforted me, your child, with the hand that gives fearlessness. To show food to a hungry man and only promise it, how much patience and peace does that bring? Tuka says: in return for the wish-granting gem you have given me, a fitting gift would be prostration and a glass bangle.

WHAT IT MEANS

Tukaram is contrasting words of help with help that arrives. A shout of 'I am coming' does almost nothing for a man going under, and a meal merely shown to the hungry brings no real ease; both leave the heart still waiting. Against this he sets what God has actually done: lifted the whole burden onto himself and reassured his child with a hand that takes away fear, not just a promise. The last line measures the exchange and confesses how lopsided it is: God has handed over the wish-fulfilling gem, the chintamani, and all Tukaram can lay down in return is his prostration and a cheap glass bangle. Devotion can never pay back grace in kind.

GATHA 2544

Longing and Separation

Longing, to see his face among the cowherds

मराठी मूळ

कैसा तीं देखिला होसील गोपाळीं । पुण्यवंतीं डोळीं नारायणा ॥१॥
 तेणें लोभें जीव जालासे बराडी । आह्मी ऐशी जोडी कई लाभों ॥२॥
 असेल तें कैसें दर्शनाचें सुख । अनुभवं श्रीमुख अनुभवितां ॥३॥
 तुका ह्मणे वाटे देसी आलिंगन । अवस्था ते क्षणाक्षणां होते ॥४॥

ENGLISH TRANSLATION

How must those blessed ones have seen You among the cowherds, O Narayana, with their fortunate eyes? That longing makes my jiva cry out: when will we ever attain such a treasure? What must be the joy of that divine vision, experiencing Your radiant face through direct experience? Says Tuka, it seems You would give an embrace, and the state of longing changes moment to moment.

IN PLAIN WORDS

How those blessed ones must have seen you among the cowherds, O Narayana, seen you with their fortunate eyes. That longing has made my soul cry out like a beggar: when will I ever come into such wealth? What must that joy of seeing be, to taste your blessed face in living experience? Tuka says: it seems you would give me an embrace, and the longing rises and falls in me moment after moment.

WHAT IT MEANS

Tukaram is aching over a sight he did not get to share. He imagines the cowherds and the blessed ones of old who saw Krishna with their own fortunate eyes, and the thought turns his soul into a beggar pleading for the same wealth. He cannot stop wondering what that direct vision of God's face would actually feel like to taste. The poem stays in the unsteady middle of longing: at one breath it seems God is about to step close and embrace him, and at the next the certainty drops away, so the state swings back and forth moment by moment. It is the honest restlessness of one who has not yet seen but cannot stop wanting to.

GATHA 2545

Longing and Separation

Longing, the one fixed aim

मराठी मूळ

कासया या लोभें केलें आर्तभूत । सांगा माझें चित्त नारायणा ॥१॥
 चातकाचे परी एक चि निर्धार । लक्षभेदीतीर फिरों नेणे ॥२॥
 सांवळें रूपडें चतुर्भुज मूर्तिन । कृष्णनाम चित्तीं संकल्प हा ॥३॥
 तुका ह्मणे करीं आवडीसी ठाव । नको माझा भाव भंगों देऊं ॥३॥

ENGLISH TRANSLATION

Why has this longing made my chitta so restless, O Narayana? Like the chataka bird, I have fixed my aim on one thing alone; like an arrow aimed at its mark, it does not know how to turn aside. That dark-hued form, that four-armed figure, the name of Krishna in my heart, this is my only resolve.

Says Tuka, make room for my devotion; do not let my faith be shattered.

IN PLAIN WORDS

Why has this longing made my heart so wretched and restless? Tell me, Narayana. Like the chataka bird I have one resolve only; like an arrow loosed at its mark, it does not know how to turn aside. The dark-hued form, the four-armed image, the name of Krishna in my heart, this is my whole intent. Tuka says: make a place for my love; do not let my faith be broken.

WHAT IT MEANS

Tukaram asks God why this longing has left his heart so distressed, and in asking he reveals how single his desire has become. He compares himself to the chataka bird that drinks only from the rain, and to an arrow that, once released, cannot swerve from its target. His whole intent has narrowed to one thing: the dark four-armed form and the name of Krishna held in the heart, with no room for any rival aim. The closing prayer is the vulnerable part: give my love a place to rest, and do not let this single-pointed faith be shattered. He knows that a heart fixed this completely on one object has everything to lose if that hope fails.

GATHA 2546

Prayers

Prayer, hold my pledge true

मराठी मूळ

काय माझा पण होईल लटिका । िब्रदावळी लोकां दाविली ते ॥१॥
 खरी करूनियां देई माझी आळी । येऊनि कृवाळी पांडुरंगे ॥२॥
 आणीक म्यां कोणा ह्मणवावें हातीं । नये काकुलती दुजियासी ॥३॥
 तुका ह्मणे मज येथें चि ओळखी । होईन तो सुखी पायांनीं च ॥३॥

ENGLISH TRANSLATION

Will my vow prove false? Will the pledges I have declared before the world come to nothing? Make my plea come true, O Panduranga; come to me with compassion. Whom else can I call upon for help? I cannot beg at another's door.

Says Tuka, my only acquaintance is here; I shall find happiness at Your feet alone.

IN PLAIN WORDS

Will my vow turn out false? I have shown the world your roll of titles. Make my claim come true; come, Panduranga, and caress me. Whom else can I send for help? I cannot go begging at another's door. Tuka says: my one acquaintance is here; I will be happy at your feet alone.

WHAT IT MEANS

Tukaram is staking his own honor on God's response. He has gone about proclaiming God's titles and greatness to the world, and now he fears being made a liar: if God does not act, his public vow falls to the ground. So he asks Panduranga to come and make his claim true with a caress. He insists he has nowhere else to turn; he refuses to beg at any other door, because God is his only acquaintance and his happiness is fixed at these feet alone. It is the bold, almost demanding prayer of one whose reputation and his Lord's name now stand or fall together.

GATHA 2547

Devotion to Vitthal

Devotion, keep the loving distance

मराठी मूळ

तुह्यां आह्यां जंव जालिया समान । तेथें कोणां कोण सनमानी ॥१॥
 उरी तों राहिली गोमटें गौरव । ओढे माझा जीव पायांपाशीं ॥२॥
 नेणपणें आह्मी आळवूं वोरसें । बोलवितों रसें शब्दरत्नें ॥३॥
 तुका ह्याने लळे पाळीं वो विठ्ठले । कां हे उरविले भेदाभेद ॥३॥

ENGLISH TRANSLATION

When You and I become equal, who will honor whom? So long as some distance remains, there is grace and dignity; my jiva is drawn toward Your feet. In my innocence I call out to You with affection, stringing together words like jewels of feeling.

Says Tuka, O Vitthale, indulge my childish ways. Why have You preserved these distinctions of difference?.

IN PLAIN WORDS

If you and I were made equal, then who would honor whom? While some distance still remains, there is sweetness and grace, and my soul is drawn toward your feet. In my not-knowing I call out to you with affection; I coax you with words strung like jewels. Tuka says: indulge my childish wishes, O Vitthala. But why have you kept up this difference between us?

WHAT IT MEANS

Tukaram plays with the paradox of nearness and distance in devotion. If devotee and God became simply equal, the whole relation of honoring and being honored would dissolve, and so would the sweetness of it; the small remaining gap is exactly what draws his soul toward God's feet and lets love happen. From his side of that gap he calls out in loving ignorance, coaxing God with words he strings together like jewels. He asks Vitthal to humor his childlike pleading, and then teasingly turns the question back: why have you yourself kept this difference between us in place? He half-suspects God preserves the distance on purpose, because love lives in it.

GATHA 2548

Prayers

Prayer, take my pleading words to heart

मराठी मूळ

नको माझे मानूं आहाच ते शब्द । कळवळ्याचा वाद करीतसें ॥1॥
 कासयानें बळ करूं पायांपाशीं । भाकावी ते दासीं करुणा आह्मीं ॥ध्रु॥
 काय मज चाड असे या लौकिकें । परी असे निकें अनुभवाचें ॥2॥
 लांचावल्यासाठीं वचनाची आळी । टकळ्यानें घोळी जवळी मन ॥3॥
 वाटतसे आस पुरविसी ऐसें । तरि अंगीं पिसें लावियेले ॥4॥
 तुका ह्मणे माझी येथें चि आवडी । श्रीमुखाची जोडी इच्छीतसें ॥5॥

ENGLISH TRANSLATION

Do not take my impulsive words at face value; I am only trying to convey what I feel. With what strength can I press my case at Your feet? We servants can only appeal for mercy.

What do I care for worldly reputation? Yet the experience itself is precious. Like one lured by a promise, my mind hovers close, hoping to catch Your word.

It seems as if You will fulfill my longing, and so the frenzy has entered my body. Says Tuka, my only desire is this: I long for the treasure of Your divine face.

IN PLAIN WORDS

Do not take my hasty words as empty; I am only trying to say what I feel. With what strength can I press my case at your feet? We servants can only cry out for mercy. What do I care for worldly fame? But the real experience, that is precious to me. Like one lured by a promise, my mind hovers close, turning your word over and over. It seems you will fulfill my hope, and so a madness has taken hold of my body. Tuka says: my one desire is here. I long for the treasure of your blessed face.

WHAT IT MEANS

Tukaram asks God not to dismiss his blurted, impulsive words as worthless; behind the rough speech is real feeling. He admits a servant has no power to argue or press a claim; all he can do is beg for mercy. He sets aside any care for reputation in the world and says plainly that what he wants is the genuine experience of God, not its appearance. His mind keeps circling close like someone hooked by a half-given promise, replaying God's word and growing almost frantic with the sense that the longing might actually be granted. The whole pleading lands on one desire he names at the end: the priceless treasure of seeing God's face.

GATHA 2549

Prayers

Prayer at the hour of death

मराठी मूळ

ह्मणऊनी लवलाहें । पाय आहें चिंतीत ॥१॥
 पाठिलागा येतो काळ । तूं कृपाळू माउली ॥२॥
 बहु उसंतीत आलों । तया भ्यालों स्थळासी ॥३॥
 तुका ह्मणे तूं जननी । ये निर्वाणीं विठ्ठलें ॥३॥

ENGLISH TRANSLATION

Therefore I contemplate Your feet with urgency. Death follows close behind, and You are my compassionate mother.

I have grown weary through long delay and am frightened of that dreadful station. Says Tuka, You are my mother; come now at this final hour, O Vitthal.

IN PLAIN WORDS

So I hold your feet in my mind, and I hurry. Death is coming up behind me. You are the merciful mother. I have grown tired with all this delay. I am afraid of that place. Tuka says: you are my mother; come now, at the end, O Vitthal.

WHAT IT MEANS

Tukaram prays as a frightened child who knows time is short. He fixes his mind on Vitthal's feet with urgency, because death is already on his heels. The word that carries the whole poem is mother: he does not ask God for a verdict but for the arms a child runs to. He admits he wasted time in delay, that the place death leads to terrifies him, and that he has no merit to bargain with. So he asks only that the mother come at the last moment, when nothing else can help.

GATHA 2550

The Moral Ideal

Moral counsel, truth over fame

मराठी मूळ

जेणें वाढे अपकीर्ति । सर्वाथाअ तें वज्रविं ॥१॥
 सत्य रुचे भलेपण । वचन तें जगासी ॥२॥
 होइजेतें शूर त्यागें । वाउगें तें सारावें ॥३॥
 तुका ह्मणे खोटें वर्म । निंद्यकर्म काळमा ॥३॥

ENGLISH TRANSLATION

Whatever increases ill repute should be thoroughly avoided. Truthful speech and goodness are what the world values.

One should be valiant through renunciation and set aside all that is worthless. Says Tuka, falsehood is a shameful stain, and sinful action brings only darkness.

IN PLAIN WORDS

Whatever brings you a bad name, give it up entirely. The world values truth and goodness; let your word be that. Be brave through giving up; set aside whatever is useless. Tuka says: a lie is a shameful stain, and a wrong deed leaves only a black mark.

WHAT IT MEANS

Tukaram lays out a short rule of conduct, plainly. He tells you to drop anything that earns disgrace, because what truly lasts in the world is truthful speech and goodness. He redefines courage: the brave person is the one who can renounce and let go of what is worthless, not the one who grabs and holds. The closing line names the stakes without softening them. A lie is not a small slip but a stain on you, and a shameful act leaves a lasting black mark on the life that does it.

GATHA 2551

Longing and Separation

Longing, love that cannot be undone

मराठी मूळ

याची सवे लागली जीवा । गोडी हेवा संगाचा ॥१॥
 परतें न सरवे दुरी । क्षण हरीपासूनि ॥२॥
 जालें तरी काय तंट । आतां चट न संटे ॥३॥
 तुका ह्मणे चक्रचाळे । वेळ बळें लाविलें ॥४॥

ENGLISH TRANSLATION

My jiva has grown attached to His company; there is a sweet envy for that companionship. I cannot bear to be apart from Hari even for a moment.

Whatever may come of it, this attachment will not be undone. Says Tuka, like a spinning wheel set in motion, the force of love keeps turning.

IN PLAIN WORDS

My life has grown used to him. There is a sweet, jealous hunger for his company. I cannot stand to be apart, not for a moment, from Hari. Whatever quarrel it brings, it does not matter now; this clinging will not come loose. Tuka says: like a turning wheel, the force of it keeps spinning me.

WHAT IT MEANS

Tukaram describes a love that has passed the point of return. His very life has grown accustomed to Hari's nearness, and the longing for it is sweet and possessive, jealous of any distance. He confesses he can no longer bear even a moment apart, and that whatever trouble this attachment costs him, he will not and cannot pry it loose. The closing image is honest about its own helplessness: he is not steering this, he is being turned, like a wheel set spinning by a force greater than his will.

GATHA 2552

The Nature of God

The nature of God, He takes you whole

मराठी मूळ

याचा तंव हा चि मोळा । देखिला डोळा उदंड ॥१॥
 नेदी मग फिरों मागें । अंगा अंगें संचरे ॥२॥
 कां गा याची नेणां खोडी । जीभा जोडी करितसां ॥३॥
 पांघरे तें बहु काळें । घोंगडें ही ठायींचें ॥४॥
 अंगीं वसे चि ना लाज । न ह्मणे भाज कोणाची ॥५॥
 सर्वसाक्षी अबोल्यानें । दिशत कोणें नसावें ॥६॥
 तुका ह्मणे धरिला हातीं । मग निश्चितीं हरीनें ॥७॥

ENGLISH TRANSLATION

This has always been His way; I have seen it abundantly with my own eyes. Once He enters, He does not let you turn back; He permeates you body and soul.

Do you not know His ways? Why do you befriend Him then? What He wraps around you is a dark blanket from the start. He has neither shame nor regard for anyone.

As the all-seeing witness, He remains silent, so that no one should feel anxious. Says Tuka, once Hari has taken you in hand, then rest in complete assurance.

IN PLAIN WORDS

This has always been his way; I have seen it again and again with my own eyes. Once he enters, he will not let you turn back; he soaks through you, body and being. Do you not know his trick? Yet you go on making friends with him. The blanket he wraps you in is dark, and his from the start. He has no shame in him; he asks no one's leave. As the witness of all he stays silent, so that no one need feel afraid. Tuka says: once Hari has taken you by the hand, then rest, fully at ease, in him.

WHAT IT MEANS

Tukaram half teases and half warns about the way God takes hold of a soul. He has watched it happen many times: once God enters a person, He does not allow a retreat, but seeps through them completely. With mock surprise he asks why anyone befriends such a one, knowing His habits; the dark blanket He throws over you was His all along, and He acts without shame or anyone's permission. Then the tone turns to comfort. That same God is the silent witness of everything, and His silence is so that no one should be anxious. The point lands in the last line: being seized like this is not a loss but a safety, so once Hari holds your hand, you can finally stop struggling and rest.

GATHA 2553

The Nature of God

The nature of God, hidden in plain sight

मराठी मूळ

प्रसिद्ध हा असे जगा । अवघ्या रंगारंगाचा ॥१॥
 तरी वाटा न वजे कोणी । नारायणीं घरबुडी ॥२॥
 बहुतां ऐसें केलें मागें । लाग लागें लागेना ॥३॥
 हो कां नर अथवा नारी । लाहान थोरीं आदर ॥४॥
 जालें वेगळें लोकीं पुरे । मग नुरे समूळ ॥५॥
 कळेना तो आहे कैसा । कोणी दिशा बहु थोडा ॥६॥
 तुका ह्मणे दुसऱ्या भावें । छायें नावें न देखवे ॥७॥

ENGLISH TRANSLATION

He is famous throughout the world for His play of colors. Yet no one truly walks His path; people remain mired in Narayana's household of illusion.

He has done this to many in the past, yet no attachment to His way takes hold. Be it man or woman, young or old, all hold Him in regard.

Once He draws you apart from the world, nothing of the old self remains. No one can tell what He is, in which direction He stands, whether vast or small.

Says Tuka, through any other approach, even His shadow cannot be perceived.

IN PLAIN WORDS

Everyone in the world knows him; he is famous for his play of colors. Yet no one walks the road to him; people stay sunk in Narayana's house of illusion. He has done this to many before, and still no one's heart fastens to his way. Man or woman, small or great, all give him respect. Once he draws you apart from the crowd, then nothing of the old self is left. No one can tell what he is, in which direction he stands, whether he is vast or very small. Tuka says: by any other way, you cannot see even his shadow.

WHAT IT MEANS

Tukaram points at a strange fact: God is famous everywhere, praised by everyone, and yet almost no one actually goes to Him. People stay stuck in the household of illusion that is itself His doing, giving Him respect without ever turning onto His road. The poem names the real cost and the real reward together. When God finally pulls a person out of the crowd, the old self is destroyed root and all, and what He is then cannot be located or measured by anyone. The closing line names the one condition. There is no side door. Without that single true approach, you will not even glimpse His shadow.

GATHA 2554

Surrender and Acceptance

Surrender, the resting place found

मराठी मूळ

न संडावा आतां ऐसें वाटे ठाव । भयाशी उपाव रक्षणाचा ॥१॥
 ह्यणऊनि मनं विळयेले मन । कारियेकारण चाड नाही ॥२॥
 नाना वीचि उपाधि करुनियां मूळ । राखतां विटाळ तें चि व्हावें ॥३॥
 तुका ह्यणे येथें न वेचे वचन । निजीं निजखूण सांपडली ॥३॥

ENGLISH TRANSLATION

I feel I should not leave this place; it offers a remedy for fear, a shield of protection. Therefore, the mind has dissolved into the mind; there is no concern for cause or occasion.

Through various modifications and disturbances at their root, preserving purity only produces more impurity. Says Tuka, words are of no use here. In the depths of the self, the self's own truth has been found.

IN PLAIN WORDS

Now it feels I must not leave this place. It is the remedy for fear, the shield that guards me. So the mind has dissolved into the mind; there is no need now for cause or occasion. You can pile up endless disturbances at the root, but trying to keep yourself clean only makes you the very stain. Tuka says: no words are spent here. In my own self I have found my own mark.

WHAT IT MEANS

Tukaram speaks from a place he has finally reached and refuses to leave. He has found a resting ground that is itself the cure for fear and his only protection, and once the mind sinks into its own source there is nothing left to chase or arrange. He warns about the trap of self-effort: when you fuss endlessly to keep yourself pure, that very straining makes you the impurity you were fleeing. The closing line is the quiet end of the search. This cannot be argued or talked into being; deep within himself he has recognized his own true sign.

GATHA 2555

The Necessity of Experience

Experience, the soul come into its own

मराठी मूळ

सत्तेचें भोजन समयीं आतुडे । सेवन ही घडे रुचिनेसी ॥१॥
 वर्मे श्रम नेला जालें एकमय । हृदयस्थीं सोय संग जाला ॥२॥
 कोथळीस जमा पडिलें संचित । मापल्याचा वित्त नेम जाला ॥३॥
 तुका ह्यणे धणी ऐसा जालों आतां । करीन ते सत्ता माझी आहे ॥३॥

ENGLISH TRANSLATION

The feast of authority presents itself at the right moment, and the partaking happens with true relish. Through earnest effort, weariness has been overcome and oneness has been attained; the heart has found its union with the indwelling Lord.

What has been measured and gathered is stored within; the accounting of what was apportioned is now settled. Says Tuka, I have become the master now; whatever I choose to do, that power is mine.

IN PLAIN WORDS

When the hour comes, the feast of true power is set before me, and I eat it with real relish. The effort wore down the weariness; all has become one. In my heart I have found the way, and the company. What was stored up is gathered in the bag; the count of what was measured out is settled. Tuka says: I have become the owner now. Whatever I choose to do, that authority is mine.

WHAT IT MEANS

Tukaram describes the moment when long practice ripens into possession. The hard work has finally consumed the weariness, the inner division has closed into oneness, and the heart has found both the path and the companionship it sought. He uses the plain images of a household ledger: the harvest is in the bag, the accounts are squared, nothing is still owed or pending. The bold last line is not arrogance but the report of an heir who has come into his inheritance. Having given himself fully to God, he now speaks as the master of his own house, the power to act at last truly his.

GATHA 2556

The Nature of God

The nature of God, each receives by measure

मराठी मूळ

देईल तें उणें नाही । याचे कांहीं पदरीं ॥१॥
 पाहिजे तें संचित आतां । येथें सत्ता करावया ॥२॥
 गुणां ऐसा भरणा भरी । जो जें चारी तें लाभे ॥३॥
 तुका ह्मणे देवीं देव । फळे भव आपुला ॥३॥

ENGLISH TRANSLATION

Whatever He gives, there is no shortage. Nothing is lacking on His part.

What is needed now is accumulated merit to exercise authority here. He fills each vessel according to its quality; whatever He provides becomes one's gain.

Says Tuka, God takes the form each deserves; one's own destiny bears fruit accordingly.

IN PLAIN WORDS

Whatever he gives is never too little; nothing is missing on his side. What is needed now is gathered merit, to claim a share here. He fills each vessel to its quality; whatever he feeds you, that is your gain. Tuka says: God meets each as God; your own life bears its own fruit.

WHAT IT MEANS

Tukaram explains why people seem to receive different things from the same God. There is no lack on God's side; His giving is full and never falls short. What sets the difference is what we bring, the merit we have stored, which alone lets us draw on the supply. He uses the image of vessels: God fills each one according to its capacity, and what He pours into you is exactly what becomes yours. The closing line names the law without complaint. God appears to each person as that person is fit to meet Him, and one's own life ripens into its own fruit.

GATHA 2557

Surrender and Acceptance

Surrender, turning to face the Master

मराठी मूळ

तेव्हां होतों भोगाधीन । तुव्हां भिन्न पासूनि ॥१॥
 आतां बोलों नये ऐसें । आनारिसें वेगळें ॥२॥
 सन्मुख जालों स्वामीकडे । भव औठडे निराळे ॥३॥
 चिंतिलें तें चिंतामणी । फिटे धणी तों द्यावें ॥४॥
 सहज िस्थत आहे अंगीं । प्रसंगीं ते वंचेना ॥५॥
 तुमची देवा धरिली कास । केला नास प्रपंचा ॥६॥
 तुका ह्मणे जाणोनि वर्म । कर्मकर्म ठेविलीं ॥७॥

ENGLISH TRANSLATION

I was once subject to sensory pleasures, separate from You. Now I should not speak in that old, different way.

I have turned to face my Master; worldly bonds stand apart on their own. The wish-fulfilling gem grants whatever is contemplated; give until full satisfaction is reached.

This poise abides naturally in the body and does not deceive in times of need. I have grasped Your hem, O God, and destroyed my worldly attachments.

Says Tuka, knowing the inner truth, I have laid aside both action and inaction.

IN PLAIN WORDS

Once I was a slave to pleasures, cut off from you. Now I should not speak in that old, separate way. I have turned to face my Master, and the bonds of the world fall away on their own. The wish-stone gives whatever you think of; give to me until I am wholly full. This poise rests easily in me; it does not fail me when I need it. I have caught hold of your hem, O God, and ruined my whole worldly affair. Tuka says: now that I know the secret, I have laid down both action and inaction.

WHAT IT MEANS

Tukaram marks the turning of a whole life. He used to be ruled by the senses and kept apart from God, and he resolves never again to live or speak from that old separateness. The moment he turns to face his Master, the ropes of the world drop away by themselves, and he asks the wish-fulfilling Lord to keep giving until he is completely satisfied. He testifies that this new steadiness is not borrowed for the occasion but lives in him and will

not betray him in need. The closing lines name what he has done and why. Holding God's hem, he has deliberately wrecked his worldly career; knowing the inner secret, he has set down the whole anxious accounting of right deeds and wrong.

GATHA 2558

The Saints

Saints, the boldness of full surrender

मराठी मूळ

केला कैवाड संतांच्या आधारें । अनुभवं खरें कळों आलें ॥१॥
 काय जीवित्वाची धरुनियां आशा । व्हावें गर्भवासा पात्र भेणें ॥२॥
 अबाळीनें जावें निचिंतिया ठायां । रांडा रेटा वायां करूं नये ॥३॥
 तुका ह्मणे बळी देतां तें निधान । भिकेसाठीं कोण राज्य देतो ॥३॥

ENGLISH TRANSLATION

By the support of saints I pursued this effort, and through experience the truth became clear. Why cling to life and risk returning to the womb out of fear? One should go boldly to that fearless place; weeping and wailing serve no purpose.

Says Tuka, one who offers himself completely gains a treasure. Who gives away a kingdom for the sake of begging?.

IN PLAIN WORDS

With the saints to lean on I made the attempt, and through living it the truth grew clear. Why cling to staying alive, only to deserve another birth in the womb out of fear? Go boldly to the fearless place; do not waste yourself in weeping and wailing. Tuka says: the one who offers himself fully gains the treasure. Who gives away a kingdom in order to keep begging?

WHAT IT MEANS

Tukaram, steadied by the company of the saints, reports what he learned by actually doing it rather than by hearsay. He confronts the fear that makes us cling to this life, and warns that such clinging only earns another trip through the womb, another birth. So he urges courage: go straight to the fearless place and stop wasting yourself in tears and lament. The final line drives it home with a sharp question. The one who gives himself away completely wins the hidden treasure; only a fool would trade away a whole kingdom just to go on begging, which is what holding back the self really is.

GATHA 2559

The Saints

Saints, the mark of the good

मराठी मूळ

संगतीनें होतो पंगतीचा लाभ । अशोभीं अनुभव असिजेतें ॥१॥
 जैसीं तैसीं असों पुढिलांचे सोई । धरिती हातीं पायीं आचारिये ॥२॥
 उपकारी नाहीं देखत आपदा । पुढिलांची सदा दया चित्तीं ॥३॥
 तुका ह्मणे तरीं सज्जनाची कीर्ति । पुरवावी आतिन निर्बळांची ॥३॥

ENGLISH TRANSLATION

Through good company, one gains a seat at the feast of grace. Even in disgrace, experience must be lived through as it comes.

However we may be, let us follow in the footsteps of those ahead; the practitioners guide us by hand and foot. The selfless one does not see hardship as his own; his mind always dwells on compassion for others.

Says Tuka, let the glory of the righteous prevail, and may it fulfill the longings of the weak.

IN PLAIN WORDS

By keeping good company you win a seat at the shared meal of grace. Even through disgrace, what comes must be lived through. However we are, let us follow where those ahead have gone; the elders take us by hand and foot and lead us. The kind one does not count hardship as his own; his mind always rests on mercy for others. Tuka says: let the good name of the righteous stand, and let it answer the need of the weak.

WHAT IT MEANS

Tukaram describes how the soul is carried along by good company and what true goodness looks like in it. Keeping the company of holy people earns you a place at the table of grace, but the path still passes through disgrace and difficulty that must simply be lived through. He counsels humility: follow the footsteps of those further along, who guide the beginner hand and foot. Then he names the mark of the genuinely good person, the one who does not treat his own hardship as a grievance and whose mind is always turned toward mercy for others. The closing prayer asks that the honor of such righteous people endure, so that it may meet the longing of the weak who depend on them.

GATHA 2560

Surrender and Acceptance

Surrender, life exchanged for life

मराठी मूळ

करितां विचार सांपडलें वर्म । समूळ निश्चम परिहाराचें ॥१॥
 मज घेऊनियां आपणांसी द्यावें । साटी जीवें जीवें नारायणा ॥२॥
 उरी नाहीं मग पडदा कां आला । स्वमुखें चि भला करितां वाद ॥३॥
 तुका ह्मणे माझें खरें देणें घेणें । तुह्मी साक्षी जाणें अंतरीचें ॥३॥

ENGLISH TRANSLATION

Upon reflection, the essential truth has been found: the remedy that uproots all effort completely. Take me and give me to Yourself; let us exchange life for life, O Narayana.

Then no veil remains between us; why should any barrier arise when both parties agree? Says Tuka, my transaction is genuine; You are the witness who knows the chitta.

IN PLAIN WORDS

When I thought it through, I found the secret: the remedy that pulls up all effort by the root. Take me, and give yourself to me; let us trade, life for life, O Narayana. Then nothing is held back, so why has any curtain come between us? With your own mouth, you yourself once owned the quarrel. Tuka says: my giving and taking is genuine; you are the witness, you know what is in the heart.

WHAT IT MEANS

Tukaram describes the bargain that ends all striving. Reflecting on it, he finds the one remedy that uproots effort completely, and states it as a trade: take me entirely, and give yourself entirely to me, life for life. He reasons that once both sides give themselves with nothing held back, there can be no veil left between them, and he gently presses God on a promise God Himself once made. The closing line is his pledge and his appeal at once. His side of the exchange is real and total, and he calls on God, the witness who reads every heart, to verify it and answer in kind.

GATHA 2561

The Saints

Refuge in the saints, dancing

मराठी मूळ

कुळींची हे कुळदेवी । केली ठावी संतांनीं ॥१॥
 बरवें जालें शरण गेलों । उगविलों संकटीं ॥२॥
 आणिला रुपा ही बळें । करुनि खळें हरिदासीं ॥२॥
 तुका ह्याणे समागमें । नाचों प्रेमें लागलों ॥३॥

ENGLISH TRANSLATION

This is our family deity, made known to us by the saints. It is well that I took refuge; I was rescued from distress.

The devotees of Hari pulled me firmly into their fold. Says Tuka, through their company I have begun to dance in love.

IN PLAIN WORDS

This is the deity of our house. The saints made her known to me. It is good that I went for refuge. I was pulled out of my trouble. The servants of Hari took hold of me. They drew me firmly into their fold. Tuka says: in their company I have begun to dance, dancing in love.

WHAT IT MEANS

Tukaram names what the saints gave him: not a new god, but the knowledge of the God who was always his own house deity. He calls his turning to them a refuge, and says it pulled him out of distress. The force is theirs, not his: the devotees of Hari did not coax him, they gripped him and dragged him in. And the end of that grip is not duty but dancing; the company of the saints turns into love that breaks out as dance.

GATHA 2562

Devotion to Vitthal

Vow of devotion, pressing forward

मराठी मूळ

आतां देह अवसान । हें जतन तोंवरी ॥१॥
 गाऊं नाचों गदारोळें । जिंकों बळें संसार ॥२॥
 या चि जीऊं अभिमानें । सेवाधनें बळकट ॥३॥
 तुका ह्मणे न सरें मार्गे । होईन लागें आगळा ॥३॥

ENGLISH TRANSLATION

Until this body reaches its end, this devotion is my safekeeping. Let us sing and dance with fervent uproar and conquer this worldly existence.

Let us live by this pride alone: strong in the wealth of service. Says Tuka, I shall not retreat. I shall press forward and surpass all limits.

IN PLAIN WORDS

Until this body reaches its end, I will guard this devotion. We will sing. We will dance with a great noise. We will conquer this worldly life by force. Let us live by this pride alone, made strong by the wealth of service. Tuka says: I will not fall back. I will press on and go beyond every limit.

WHAT IT MEANS

Tukaram makes devotion a lifelong vow: he will keep it safe until his body dies. He casts singing and dancing as a kind of war, a loud assault that conquers worldly life rather than retreating from it. The one pride he allows himself is the pride of service, and he calls service his wealth, the thing that makes him strong. The poem's drive is forward and excessive on purpose: he refuses to retreat and means to surpass all limits, because in love there is no measured middle.

GATHA 2563

Ecstasy and Joy

Ecstasy, the mind won over

मराठी मूळ

ज्याने आड यावें कांहीं । त्याचें नाहीं बळ आतां ॥१॥
 मन येथें साहए जालें । हरिच्या धालें गुणवादीं ॥२॥
 चुकुर तो गेला काळ । जालें बळ संगाचें ॥३॥
 तुका ह्मणे धरुं सत्ता । होईल आतां करुं तें ॥३॥

ENGLISH TRANSLATION

Whatever might have come to obstruct has no power now. The mind has become an ally here, having drunk its fill of Hari's praise.

The treacherous era has passed, and the strength of good company has prevailed. Says Tuka, let us seize our sovereignty; whatever we set out to do shall now be accomplished.

IN PLAIN WORDS

Whatever might have come to block me has no strength now. Here my mind has become my ally. It has drunk its fill of Hari's praise. The treacherous time has passed. The strength of good company has come. Tuka says: now we will hold the power. Whatever we set out to do will get done.

WHAT IT MEANS

Tukaram describes the moment the inner struggle is over. The obstacles that used to stop him have lost their power, and the deciding reason is that his own mind, once the enemy, has changed sides; it grew full on Hari's praises and became his ally. He credits the company of the devotees for this turn, saying their strength is what carried the day. From that footing he speaks with quiet authority: with the mind won and good company holding him, whatever he undertakes will now be accomplished.

GATHA 2564

Devotion to Vitthal

Sincerity is enough, the unbreakable embrace

मराठी मूळ

देवासी तो पुरे एकभाव गांठी । तो चि त्याचे मिठी देइल पायीं ॥१॥
 पाहोनि राहीन कवतुक निराळा । मी मज वेगळा होऊनियां ॥२॥
 कांहीं नेघें शिरीं निमित्याचा भार । न लगे उत्तर वेचावें चि ॥३॥
 तुका ह्मणे जीवें पडिलिया गांठी । मग नाहीं मिठी सुटों येत ॥३॥

ENGLISH TRANSLATION

For God, a single thread of sincere devotion suffices; that alone earns the embrace of His feet. I shall stand apart and watch the spectacle, having become separate from my own self.

I shall not take upon my head the burden of intermediaries; no answer need be spoken. Says Tuka, once the bond with the jiva is truly knotted, that embrace can never be undone.

IN PLAIN WORDS

For God, one knot of sincere love is enough. That alone wins his feet's embrace. I will stand apart and watch the wonder, having made myself separate from myself. I will not carry on my head the burden of go-betweens. No answer needs to be spoken. Tuka says: once the bond with the soul is tied, then the embrace can never be loosened.

WHAT IT MEANS

Tukaram strips devotion down to one thing: a single thread of sincere feeling is all God asks, and that alone earns the embrace of his feet. He then sets himself to one side to watch as a spectator, become separate from his own self, letting God do the work. He refuses every intermediary; he will carry no middleman on his head and owes no spoken answer to anyone. The closing claim is the sharp one: once God knots himself to the soul, that embrace can never be undone.

GATHA 2565

True Worship

Against show-worship, God lifts the devotee

मराठी मूळ

लौकिकासाठीं या पसाऱ्याचा गोवा । कांहीं नाहीं देवा लागों येत ॥१॥
 ठेवावा माथा तो नुचलावा पायीं । ठायींचिये ठायीं हालों नये ॥२॥
 डव्हिल्ल्या मनं वितिल्लें रूप । नांवऐसें पाप उपाधीचें ॥३॥
 तुका ह्याने देव प्रीतीनें कवळी । ठेवील जवळी उठवूनि ॥३॥

ENGLISH TRANSLATION

The entanglement of ritual formality for the sake of appearances is of no use to God. The head once bowed at His feet should not be lifted again; one should not stir from that place.

A distracted mind distorts the divine form; the very name of worldly attachment is sin. Says Tuka, God lovingly embraces and lifts up the devotee, keeping him close.

IN PLAIN WORDS

The tangle of ritual done for appearance is of no use to God. The head once laid at his feet should not be lifted again. Do not stir from that place. A shaken mind blurs his form. The very name of worldly clinging is sin. Tuka says: God lovingly takes the devotee in his arms, raises him up, and keeps him close.

WHAT IT MEANS

Tukaram rejects worship performed for the eyes of others; the elaborate show of ritual gets no traction with God. He sets the true posture against it: a head once bowed at the feet should stay there, the devotee fixed in that place and not stirring. He warns where the danger is, in the mind: a distracted, agitated mind smears the very form of God, and he names worldly attachment itself as sin. The poem ends in tenderness; to the one who stays bowed, God does not stand off but gathers him in his arms, lifts him, and holds him close.

GATHA 2566

Faith and Trust

Faith, the burden laid down is light

मराठी मूळ

नाहीं होत भार घातल्या उदास । पुरवावी आस सकळ ही ॥१॥
 ऐसा नाहीं मज एकाचा अनुभव । धरिला तो भाव उद्धरलें ॥२॥
 उतावीळ असे शरणागतकाजें । धांव केशीराजे आइकतां ॥३॥
 तुका ह्मणे हित चिंतन भरवंसा । नेदी गर्भवासा येऊं देवा ॥३॥

ENGLISH TRANSLATION

A burden laid down in devotion never becomes heavy; let every hope be fulfilled. I have never known any instance where this failed.

Whatever faith was held led to liberation. He is eager on behalf of those who surrender; the moment He hears their cry, Lord Keshiraja rushes forth.

Says Tuka, He thinks of our welfare with such trust that He does not let us come to the womb again.

IN PLAIN WORDS

A burden laid down in trust never grows heavy. Let every hope be fulfilled. I have not known one case where this failed. Whatever faith was held, it lifted the soul. He is in a hurry for the one who surrenders. The moment he hears the cry, Lord Keshiraja runs. Tuka says: he thinks of our good with such sure care that he will not let us come to the womb again.

WHAT IT MEANS

Tukaram states a law of faith from his own experience: a burden handed over to God in trust stops being heavy, and he has never once seen this fail. The frame he leaves implied is the cost of carrying it yourself; the relief comes only when you actually let go. He paints God as eager and quick, not slow to be persuaded: at the sound of the surrendered soul's cry, Keshiraja comes running. And the final care is total, reaching past this life: God watches over our welfare so surely that he will not let us be born into the womb again.

GATHA 2567

Longing and Separation

Bold complaint, demanding release from rebirth

मराठी मूळ

उपजों मरों हे तों आमुची मिरासी । हें तूं निवारिसी तरी थोर ॥१॥
 उभा राहीं करीं खरा खोटा वाद । आह्मी जालों निंद लंडीपणें ॥२॥
 उभयतां आहे करणें समान । तुह्मां ऐसा ह्मणें मी ही देवा ॥३॥
 तुका ह्मणे हातीं सांपडलें वर्म । अवघाची भ्रम फेडिन आतां ॥३॥

ENGLISH TRANSLATION

Birth and death are our rightful inheritance. If You can put a stop to this, that alone would be great.

Stand firm and let us have a fair debate; I have grown weary of this cowardly existence. Both of us have equal work to do; I say I am as much God as You are.

Says Tuka, the secret is now in my hands; I shall dispel all illusion from this point forward.

IN PLAIN WORDS

To be born and to die is our family inheritance. If you can put a stop to this, that would be a great thing. Stand up and let us have it out, true against false. I am worn down by this cowardly life. The work falls equally on both of us. I say to you, God, that I am as much as you are. Tuka says: the secret is now in my hand. From here I will clear away every illusion.

WHAT IT MEANS

Tukaram turns prayer into a bold demand: birth and death are the inheritance he was handed, and he challenges God to be great enough to end the cycle for him. He summons God to an open argument, true against false, because he is exhausted by a life he calls cowardly. Then he says the audacious thing, that the work is shared equally and that he stands as much as God stands, refusing the posture of a beggar. He does not retract it; instead he claims the secret is now in his own hand, and from here he means to dispel every illusion. The heat is the point: a devotee close enough to argue as an equal, not bow at a distance.

GATHA 2568

Worldly Life

Death is the one truth, the mind turns

मराठी मूळ

मेलियांच्या रांडा इच्छती लेकरं । लाज नाहीं धरुं प्रीती कैशी ॥१॥
 मागिलां पुढिलां एकी सरोबरी । काळाची पेटारी खांदा वाहे ॥२॥
 आन दिसे परी मरणें चि खरें । सांपळा उंदिरें सामाविलीं ॥३॥
 तुका ह्मणे जाली मनाची परती । निवळली ज्योती दिसों आली ॥३॥

ENGLISH TRANSLATION

Widows who have lost their husbands still desire children; how shameless is this clinging to affection. Past and future are equally yoked; one carries the box of death upon one's shoulder.

Things may appear otherwise, but death alone is real; like mice caught in a trap, all are gathered in. Says Tuka, the mind has finally turned around, and the clear light has become visible.

IN PLAIN WORDS

Widows whose husbands are dead still long for children. There is no shame in them. What kind of love is this? Those behind and those ahead are yoked the same. Each one carries the box of death on his shoulder. Things look otherwise, but only death is real. Like mice gathered into a trap, all are caught. Tuka says: the mind has finally turned around. The clear light has come into view.

WHAT IT MEANS

Tukaram uses a harsh image to expose a pattern in everyone, not to shame a person: people keep craving more even when the ground for that craving is already gone, clinging on past all sense. He flattens every distinction, saying past and future generations are yoked alike, each person carrying his own coffin on his shoulder without knowing it. Behind the busy appearances of life, he says, only one fact is real, death, and all of us are already gathered into its trap like mice. The turn comes at the end: once the mind grasps this and turns away from the trap, the clear light becomes visible.

GATHA 2569

Autobiography

Autobiography, made hard by God's own doing

मराठी मूळ

निष्ठ मी जालों अतिवादागुणें । हें कां नारायणें नेणिजेल ॥१॥
 सांडियेली तुझी गोत परिसोय । फोडविली डोय कर्मा हातीं ॥२॥
 सांपडूनि संदी केली जीवेंसाठीं । घ्यावयासि तुटी कारण हें ॥३॥
 तुका ह्मणे तुज काय ह्मणों उणें । नाहीं अभिमानें चाड देवा ॥३॥

ENGLISH TRANSLATION

I have become hard through excessive quarreling. Can this be unknown to You, O Narayana? You abandoned all arrangements for family and care, and handed my destiny over to the hands of karma.

Seizing the opportunity, I staked my very life to bring about this final severance. Says Tuka, what fault can I ascribe to You? You have no concern for pride, O God.

IN PLAIN WORDS

I have become hard through too much quarreling. Can this be hidden from you, Narayana? You let go of all care for kin and keeping. You handed my fate into the hands of karma. You seized the chance and, for my soul's sake, brought about this final break. That breaking was the reason. Tuka says: what fault can I lay on you? You have no use for pride, God.

WHAT IT MEANS

Tukaram looks at his own hardness, the contentious edge he has earned through endless quarreling, and says God knows it well. Then he reframes his ruin as God's deliberate work: God let his family ties and worldly security fall away and handed his destiny over to karma's bare workings. He reads even this loss as love, a cut made for the sake of his soul, the severance that was needed to free him. So he refuses to blame God; the final line dissolves the whole complaint into surrender, conceding that God has no interest in a man's pride and will strip it away.

GATHA 2570

Ecstasy and Joy

Ecstasy, what is mine returns clean

मराठी मूळ

माझें माझ्या हाता आलें । आतां भलें सकळ ॥१॥
 काशासाठीं विषम थारा । तो अंतरा विटाळ ॥२॥
 जालीं तया दुःखें तुटी । मागिल पोटीं नसावें ॥३॥
 तुका ह्मणे शुद्धकुळ । तेथें मळ काशाचा ॥३॥

ENGLISH TRANSLATION

What is mine has come into my own hands; now all is well. Why dwell in the inhospitable shelter of impurity and inner defilement? Let those sufferings be cut away; let nothing of the past remain in the belly.

Says Tuka, in a pure lineage, what place is there for stain?.

IN PLAIN WORDS

What is mine has come into my own hands. Now all is well. Why dwell in the unsteady shelter of impurity? That is a stain on the heart. Let those sorrows be cut off. Nothing of the past should stay in the belly. Tuka says: where the lineage is pure, what stain can there be?

WHAT IT MEANS

Tukaram says he has recovered what was always his own, and with that recovery everything is set right. He questions why anyone would go on lodging in the shaky refuge of impurity, since that residence is itself a defilement of the heart. He calls for a clean break: the old sufferings cut away, with nothing of the past left held inside. The closing line lands the assurance: once the lineage is pure, once one belongs truly to God, there is no place left for any stain to take hold.

GATHA 2571

Prayers

Prayer, leaving the verdict to God

मराठी मूळ

समर्थपणें हे करा संपादणी । नसतें चि मनीं धरिल्याची ॥१॥
 दुसऱ्याचें येथें नाहीं चालों येत । तरि मी निवांत पाय पाहें ॥२॥
 खोट्याचें खरें खरियाचें खोटें । मानलें गोमटें तुझांसी तें ॥३॥
 तुका ह्मणे तुझां सवें करितां वाद । होईजेतें निंद जनीं देवा ॥३॥

ENGLISH TRANSLATION

Accomplish this with the strength of authority; do not cling to what need not be held. Nothing foreign prevails here; that is why I quietly gaze at Your feet.

What is false You call true, and what is true You call false; You approve whatever pleases You. Says Tuka, when one argues with You, O God, one inevitably earns blame in the eyes of the world.

IN PLAIN WORDS

In your full strength, settle this matter. Do not hold in mind what need not be held. Nothing of another's prevails here. So I quietly watch your feet. You call the false true and the true false. Whatever pleases you, you approve. Tuka says: when one argues with you, God, one only earns blame before the world.

WHAT IT MEANS

Tukaram hands the whole dispute to God's authority, asking him to settle it with his own strength and to drop whatever does not need holding. He admits that nothing outside of God carries weight here, so rather than press his case he simply keeps his eyes on God's feet and waits. He notes, half in protest and half in surrender, that God overturns human judgments at will, calling the false true and the true false, approving only what pleases him. The closing line is the resigned wisdom: to argue with such a God is pointless, for the one who quarrels with him only ends up blamed in the eyes of the world.

GATHA 2572

Longing and Separation

Longing, done with false courtesy

मराठी मूळ

तुह्यां आह्मांसर्वें न पडावी गांठी । आलेति जगजेठी कळों आतां ॥१॥
 किती ह्मणों आतां वाडटा वाडट । शिवों नये वीट आल्यावरी ॥२॥
 बोलिल्याची आतां हे चि परचित । भीड भार थीत बुडवील ॥३॥
 तुका ह्मणे आली रोकडी प्रचिती । झांकणें तें किती कोठें देवा ॥३॥

ENGLISH TRANSLATION

Let us hope that You and I never come into conflict again, O Lord of the world; this much is clear now. How many times must I call evil by its name? Once disgust has come, one should not touch it again.

The cost of what has been spoken will be this: if one clings to false courtesy, it will drown everything. Says Tuka, direct experience has arrived. How much longer, O God, can one keep covering it up?

IN PLAIN WORDS

Let you and I never come to a quarrel again, Lord of the world. This much is clear now. How many times must I call the bad thing bad? Once disgust has come, one should not touch it again. Here is the lesson of all that was said: clinging to false courtesy will drown everything. Tuka says: plain proof has come, here in the hand. How much longer, God, and where, can one keep it covered up?

WHAT IT MEANS

Tukaram speaks as one who has had enough of inner conflict and wants no more quarrel between himself and the Lord. He has learned, after naming the bad thing over and over, that once true disgust for worldly clinging arises one must not go back and touch it again. The hard lesson he draws is that polite hedging, keeping up appearances

out of social regard, will drown a person; deference to what one knows is false is itself the danger. He ends with the force of firsthand experience: the proof is now in his own hand, plain and undeniable, and he asks how long anyone can keep covering over a truth that has already been seen.

GATHA 2573

Devotion to Vitthal

Adoration, the giver who plays at needing

मराठी मूळ

सकळ सत्ताधारी । व्हावें ऐसें काय हरी ॥१॥
 परि या कृपेच्या वोरसें । कुढावयाचें चि पिसें ॥ध्रु॥
 अंगें सवौत्तम । अवघा चि पूर्णकाम ॥२॥
 तुका ह्मणे दाता । तरि हा जीव दान देता ॥३॥

ENGLISH TRANSLATION

You are the master of all powers. What more could You possibly need, O Hari? Yet out of overflowing compassion, You feign a longing to give even more.

In every way You are supreme, complete in all things. Says Tuka, You are the giver, and yet this jiva offers its very life as a gift in return.

IN PLAIN WORDS

You hold all power, Hari. What could You possibly need? And yet, out of overflowing compassion, You act as if You long to give still more. In every way You are the highest. You are complete; You lack nothing. Tuka says: You are the giver, and so this jiva gives back its own life as the gift.

WHAT IT MEANS

Tukaram looks at a God who already has everything and asks the obvious question: why would such a one want anything? His answer is that the wanting is itself a kindness. The Lord pretends to a hunger to give, because pure giving is how His grace overflows. Since God is the giver of all, the devotee has only one thing left that is truly his own to offer back, and that is his very life. The poem turns the logic of a gift inside out: the complete one stoops to receive, so that the empty one may have something to give.

GATHA 2574

Ecstasy and Joy

Nondual ecstasy, the burden lifted

मराठी मूळ

कोणापाशीं द्यावें माप । आपीं आप राहिलें ॥१॥
 कासयाची भरोवरी । काय दुरी जवळी ॥ध्रु॥
 एकें दाखविले दाहा । फांटा पाहा पुसून ॥२॥
 तुका ह्मणे सरलें वोडें । आतां माझें सकळ ॥३॥

ENGLISH TRANSLATION

To whom shall I offer a measure? The Self has merged with the Self. What question remains of far or near? One has been shown as ten; wipe away the illusion and see.

Says Tuka, the burden is finished; now everything is mine.

IN PLAIN WORDS

To whom would I hand over a measure now? The Self has settled into the Self. What talk is there of far or near? The one was shown as ten; wipe the illusion away and look. Tuka says: the load is finished. Now everything is mine.

WHAT IT MEANS

Tukaram is naming the moment when measuring stops, because there is no longer a second thing to measure against. The Self has merged into the Self, so distance, near and far, has no meaning. What looked like many, the ten, was only the one appearing as many; rub away that mistake and you see it. With duality gone, the weight he had been carrying is set down, and what remains is not loss but total possession: everything is now his, because nothing stands apart from him.

GATHA 2575

The Necessity of Experience

Nondual experience, water in the sky

मराठी मूळ

नभोमय जालें जळ । एकीं सकळ हरपलें ॥१॥
 आतां काय सारासारी । त्याच्या लहरी तयांत ॥२॥
 कैचा तेथ यावा सांडी । आप कोंडी आपण्यां ॥३॥
 तुका ह्याने कल्प जाला। अस्त गेला उदय ॥३॥

ENGLISH TRANSLATION

Water has become one with the sky; everything has merged into a single unity. What need is there now for any sorting? Its waves belong to it alone.

How can any separation arise? The self contains the self. Says Tuka, a cosmic cycle has turned; the setting has become the rising.

IN PLAIN WORDS

The water has become sky; in the one, everything has vanished. What sorting is left to do? The waves belong only to that. Where can any separation come from here? The self is enclosed within itself. Tuka says: a whole cosmic age has turned; the setting has become the rising.

WHAT IT MEANS

Tukaram describes a state where the line between the seer and the seen has dissolved, like water rising into sky until you cannot tell one from the other. Once all has merged into the one, there is nothing left to sift into real and unreal; the waves are not other than the sea they rise in. Separation cannot even begin, because the self is sealed

within itself with no outside to escape to. He calls it a cosmic turning, where setting and rising are no longer opposites: the end and the beginning have become a single thing.

GATHA 2576

Worldly Metaphors

Metaphor, grace lifts the lowly

मराठी मूळ

राजा करी तैसे दाम । ते ही चाम चालती ॥१॥
 कारण ते सत्ता शिरीं । कोण करी अद्वेष्ट ॥२॥
 वाइले तें सुनें खांदीं । चाले पदीं बैसविलें ॥३॥
 तुका ह्मणे विश्वंभरें । करुणाकरें रिक्षलें ॥३॥

ENGLISH TRANSLATION

A king stamps coins as he pleases; even leather currency circulates. The real force is the authority upon one's head; who dares to disregard it? Even that which was carried on the shoulder now walks upright, once it has been seated in its proper place.

Says Tuka, the Lord of the Universe, the compassionate One, has sheltered and saved us.

IN PLAIN WORDS

The king stamps the coin as he wishes, and even leather then passes as money. The force is the authority over it; who dares refuse it? What was carried like a load on the shoulder now walks upright, once it is seated in its place. Tuka says: the Lord of the universe, the compassionate one, has sheltered and saved us.

WHAT IT MEANS

Tukaram uses the image of royal coinage to explain how grace raises the worthless. A king's stamp can make even a scrap of leather circulate as currency; the value comes not from the material but from the authority behind it. In the same way, what was once a mere burden is set in its rightful place and made to stand upright by a power above it. The point lands on the last line: it is the compassion of the Lord, not any worth of our own, that has sheltered us and given us standing.

GATHA 2577

Longing and Separation

Longing, the wall of separation breaks

मराठी मूळ

आह्मी देव तुह्मी देव । मध्यें भेव अधीक ॥१॥
 कैवाडाच्या धांवा लागें । मार्गे मार्गे विडले ॥२॥
 भेडसाविलें हाके नादें । वोळखी भेदें मोडिली ॥३॥
 तुका ह्मणे उभा राहे । मार्गे पाहे परतोनि ॥३॥

ENGLISH TRANSLATION

You are God, we are God; in between, the sense of separation grows. Through the urgency of this struggle, I follow You relentlessly, O Vitthale.

Startled by the sound of my call, the wall of separation has been broken. Says Tuka, stand still and look back at me.

IN PLAIN WORDS

You are God, we are God; in the middle, the fear of separation only grows. In the urgency of this struggle I run after You, behind and behind, Vitthale. Startled by the sound of my cry, the wall of difference is broken. Tuka says: stand still, and look back at me.

WHAT IT MEANS

Tukaram holds two truths at once: in essence there is no difference between God and the soul, yet in the middle stands the felt fear of being apart, and it keeps growing. So he chases, running behind Vitthal with the desperation of someone who cannot bear the gap. His cry does its work: the sound itself startles God and cracks the wall of separation that the sense of difference had built. The poem ends not in union but in a plea poised right at its edge, asking the fleeing God to stop and turn His face back toward the devotee.

GATHA 2578

Worldly Metaphors

Metaphor, same form, different lot

मराठी मूळ

हीनसुरबुद्धीपासीं । आकृतीसी भेद नाही ॥१॥
 एक दांडी एक खांदी । पदीं पदीं भोगणें ॥२॥
 एकाऐसें एक नाही । भिन्न पाहीं प्रकृती ॥३॥
 तुका ह्याने भूमी खंडे । पीक दंडे जेथें तें ॥३॥

ENGLISH TRANSLATION

Between the lowly and the divine intellect, there is no outward difference in form. Yet one carries burdens while another rides; step by step, each meets different experiences.

No two are alike; each has a distinct nature. Says Tuka, the earth is divided into regions, and the harvest flourishes wherever conditions permit.

IN PLAIN WORDS

Between the low mind and the godly mind, there is no difference in outward shape. One carries the load, one rides above it; at each step they meet different fates. No two are alike; look, each nature is its own. Tuka says: the land is divided into fields, and the crop grows only where the ground allows.

WHAT IT MEANS

Tukaram observes that the base mind and the noble mind can look exactly the same from the outside, with no visible mark to tell them apart. The difference shows only in what becomes of them: one is yoked to burdens, one is carried, and step by step their experiences diverge. Inner nature, not appearance, decides this, and no two

natures are identical. His closing image is agricultural: the same earth is parcelled into fields, but the harvest rises only where the soil is fit, a quiet call to tend the ground of one's own mind rather than trust the surface.

GATHA 2579

Devotion to Vitthal

Devotion, a plea for the gift of grace

मराठी मूळ

काय बोलों सांगा । याउपरी पांडुरंगा ॥1॥
 कांहीं आधारावांचून । पुढें न चले वचन ॥ध्रु॥
 वाढे ऐसा रस । कांहीं करावा सौरस ॥2॥
 भक्तिभाग्यसीमा । द्यावा जोडोनियां प्रेमा॥3॥
 कोरडण उत्तरीं । नका गौरवूं वैखरी ॥4॥
 करी विज्ञापना । तुका प्रसादाची दाना ॥5॥

ENGLISH TRANSLATION

What more shall I say beyond this, O Panduranga? Without some support, words cannot proceed further. If the nectar of feeling grows, it must be given proper form.

The boundary of devotion and good fortune should be offered with love joined together. Do not decorate empty speech with hollow grandeur.

Says Tuka, I make this petition for the gift of Your grace.

IN PLAIN WORDS

What more shall I say, tell me, beyond this, Panduranga? Without some support, the words will not go forward. Let the nectar grow; let some sweetness be made. Give the fullness of devotion and good fortune, joined with love. Do not dress up empty words with hollow grandeur. Tuka says: I make this petition for the gift of Your grace.

WHAT IT MEANS

Tukaram admits he has reached the end of his own speech and cannot go a step further without help from God. He asks not for clever words but for the inner sap of feeling, the *rasa*, to swell and ripen into something real. What he wants given is love joined to devotion, the very fullness of grace, not the empty ornament of grand-sounding talk. He even warns against hollow eloquence, then states the whole prayer plainly: this is a petition, and the only thing asked for is the gift of grace itself.

GATHA 2580

The Moral Ideal

Moral counsel, keep clean company

मराठी मूळ

आहाच तो मोड वाळलियामधीं । अधीराची बुद्ध तेणें न्यायें ॥१॥
 ह्यणऊनि संग न करीं दुसरें । चित्त मळीन द्वारें दोड पडे ॥२॥
 विषासाटीं सर्पा भयाभीत लोक । हें तों सकळीक जाणतसां ॥३॥
 तुका ह्यणे काचें राहे कुळांकुड । अवगुण तो नाड ज्याचा तया ॥३॥

ENGLISH TRANSLATION

A fresh shoot among the withered is conspicuous; so too is the restless mind among the steadfast. Therefore do not keep the company of the impure; the mind grows soiled when it passes through tainted doors.

People fear the serpent because of its venom; everyone knows this well. Says Tuka, a flaw in character clings like a stain; it ruins whoever harbors it.

IN PLAIN WORDS

A fresh green shoot stands out among the withered; the restless mind shows the same way among the steady. So do not keep company with the wrong sort; the mind is soiled when it passes through tainted doors. People dread the serpent for its venom; everyone knows this well. Tuka says: a fault clings like a flaw in glass; the bad quality ruins the one who holds it.

WHAT IT MEANS

Tukaram warns how easily the mind is colored by the company it keeps. A single green sprout among dry stalks is conspicuous, and so is an unsteady mind set among the steadfast; you become visible by your difference. His counsel is to avoid corrupting company, because the mind takes a stain simply by passing through tainted doorways. He likens a moral flaw to venom and to a crack in glass: people rightly fear the snake's poison, and a defect of character clings just as surely. The whole pointing is at self-examination, since the fault ruins no one but the one who carries it.

GATHA 2581

Longing and Separation

Longing, come quickly and embrace me

मराठी मूळ

क्षणक्षणां जीवा वाटतसे खंती । आठवती चित्तीं पाय देवा ॥१॥
 येई वो येई वो येई लवलाहीं । आंळगूनि बाहीं क्षेम देई ॥२॥
 उताविळ मन पंथ अवलोकी । आठवा ते चुकी काय जाली ॥३॥
 तुका ह्यणे माझ्या जीवींच्या जीवना । घाला नारायणा उडी वेगीं ॥३॥

ENGLISH TRANSLATION

Moment by moment the jiva aches with longing, and Your feet, O God, arise in my mind. Come, come, come quickly, embrace me in Your arms and give me the joy of reunion.

My eager mind scans the road ahead. Was there some mistake in my remembrance? What has gone wrong? Says Tuka, O life of my life, O Narayana, leap forth and come to me swiftly.

IN PLAIN WORDS

Moment by moment my soul aches; Your feet, O God, keep rising in my mind. Come, come, come quickly; take me in Your arms and give me the joy of meeting. My restless mind keeps watching the road. Remember, was there some mistake of mine? What went wrong? Tuka says: O life of my life, Narayana, leap up and rush to me at once.

WHAT IT MEANS

Tukaram is in the steady ache of separation, where every passing moment brings God's feet back to his mind and deepens the want. He cries out three times for God to come, and asks not just for arrival but for embrace, for the felt joy of reunion. His mind keeps scanning the road for any sign, and then turns anxious and inward: has some fault of mine caused this delay? The poem ends by calling Narayana the very life of his life and begging Him to abandon dignity and leap into motion, to come without a moment more of waiting.

GATHA 2582

Longing and Separation

Longing, the child who need not explain

मराठी मूळ

आळी करावी ते कळतें बाळका । बुझवावें हें कां नेणां तुह्मी ॥१॥
निवाड तो तेथें असे पायांपाशीं । तुह्मांआह्मांविशीं एकेठायीं ॥२॥
आणीक तों आह्मी न देखोंसं जालें । जाणावें शिणलें भागलेंसं ॥३॥
तुका ह्मणे तुह्मां लागतें सांगावें । अंतरीचें ठावें काय नाही ॥३॥

ENGLISH TRANSLATION

A child's fussing is understood by the parent; why do You not know how to console me? The settlement of our matter lies there at Your feet, where You and I come together in one place. I can see nothing else anymore; know that I am exhausted and spent.

Says Tuka, must I keep telling You? Do You not already know what lies within my chitta?.

IN PLAIN WORDS

A parent understands a child's fussing; why do You not know how to soothe me? The whole matter is settled there at Your feet, where You and I come together in one place. I can see nothing else now; know that I am worn out and spent. Tuka says: must I keep saying it? Do You not already know what is in my heart?

WHAT IT MEANS

Tukaram presses God with the logic of a child before a parent: a child does not have to explain its crying, because the parent simply knows, so why must the devotee spell out his need? He insists that the only place his case can be settled is at God's feet, the one spot where the two of them are truly together. He has stopped looking anywhere else and confesses he is exhausted from the longing. The poem leans on intimacy as its argument: a love this close should not require words, and he gently rebukes God for making him beg what God already reads in his heart.

GATHA 2583

Longing and Separation

Longing, the impatient child at feast-time

मराठी मूळ

तांतडीनें आह्मां धीर चि न कळे । पाळावे हे लळे लवलाहीं ॥१॥
 नका कांहीं पाहों सावकाशीं देवा । करा एक हेवा तुमचा माझा ॥२॥
 वोरसाचा हेवा सांभाळावी प्रीत । नाहीं राहों येत अंगीं सदा ॥३॥
 तुका ह्मणे मज नका गोवूं खेळा । भोजनाची वेळा राखियेली ॥३॥

ENGLISH TRANSLATION

In my urgency I cannot even muster patience. Indulge my childish demands quickly, O God.

Do not keep me waiting at Your leisure. Let there be a sweet rivalry of love between us.

Nurture this affection with the care of intimate kinship; love cannot stay contained within the body forever.

Says Tuka, do not detain me in idle play; the hour of the feast has been set.

IN PLAIN WORDS

In my hurry I cannot even hold any patience; satisfy these childish demands of mine at once. Do not take Your time, God; make this one a shared longing, Yours and mine. Keep this overflowing love alive; it cannot stay shut inside the body forever. Tuka says: do not tangle me in idle play; the hour of the feast has been set.

WHAT IT MEANS

Tukaram comes to God with frank impatience, unable to summon any composure and demanding that his childlike cravings be met now, not at God's leisure. He wants the longing to be mutual, a love that both of them share rather than one that he alone carries. He warns that this kind of overflowing affection cannot be bottled inside the body indefinitely; it must be answered. His closing image is of a feast whose hour is fixed: he asks God not to detain him in pointless games, because the appointed time for the meeting and its nourishment has already come.

GATHA 2584

Worldly Metaphors

Metaphor, virtue cannot be hidden

मराठी मूळ

नाहीं लोपों येत गुण । वेधी आणीकें चंदन ॥१॥
 न संगतां पडे ताळा । रूप दर्पणीं सकळां ॥२॥
 सारविलें वरी । आहाच तें क्षणभरी ॥३॥
 तुका ह्मणे वोहळें । सागराच्या ऐसें व्हावें ॥३॥

ENGLISH TRANSLATION

A virtue cannot be hidden; sandalwood perfumes all that comes near. Without being told, every face finds its match in the mirror.

What is merely rubbed on the surface lasts only a moment. Says Tuka, a stream should strive to become like the ocean.

IN PLAIN WORDS

A virtue cannot be kept hidden; sandalwood scents everything that comes near it. Without a word, every face finds its match in the mirror. What is only smeared on the surface lasts a mere moment. Tuka says: a stream should become like the ocean.

WHAT IT MEANS

Tukaram observes that real quality announces itself without effort, the way sandalwood lends its fragrance to whatever lies beside it. A mirror needs no instruction to return the exact image set before it; true nature simply shows. By contrast, anything merely applied on the outside, a borrowed or painted-on goodness, wears off in an instant. The closing line gives the aspiration: a small stream should not be content as a stream but should strive to become the ocean, an inner growth into vastness rather than a surface display.

GATHA 2585

Appeals and Exhortations

Exhortation, set your life straight

मराठी मूळ

वचनें चि व्हावें आपण उदार । होइल विश्वंभर संपुष्ट चि ॥१॥
 सत्यसंकल्पाचीं फळे बीजाऐसीं । शुद्ध नाहीं नासी पावों येत ॥२॥
 वंचिलिया काया येतसे उपेगा । शरीर हें नरकाचें चि आळें ॥३॥
 तुका ह्मणे जीव जितां थारे लावा । पडिलिया गोवा देशधडी ॥३॥

ENGLISH TRANSLATION

Through words alone one can become generous; the Lord of the Universe needs no enrichment. The fruits of a true resolve are like the seed itself: pure, they can never be destroyed.

If the body is spent dishonestly, it serves no purpose; the body itself is but a frame for hell. Says Tuka, while still alive, set your life upon a firm course. Once entangled, one is driven here and there across lands.

IN PLAIN WORDS

With words alone you can be generous. The Lord of the Universe needs nothing added to him. The fruits of a true resolve are like the seed itself: pure, they cannot be destroyed. A body spent in fraud is of no use. Such a body is only a bed for hell. Tuka says: while you are still alive, set your life on a firm course. Once you are tangled, you are driven from land to land, with no home.

WHAT IT MEANS

Tukaram is telling you to fix your direction now, while you can. He starts gently: even your speech can be generous, and God himself gains nothing from your offerings, so the work is for your own sake. A true resolve carries its fruit inside it the way a seed carries the plant; what is pure in intention cannot be undone. Then he names the stakes plainly: a body lived dishonestly is wasted, no better than a frame built for hell. So set your course while you are alive, because once you are caught in your own deceptions you are dragged about with nowhere to rest.

GATHA 2586

Worldly Life

World's vanity, take refuge now

मराठी मूळ

उखतें आयुष्य जायांचें किळवर । अवघें वोडंबर विषयांचें ॥1॥
कोणासी हा लागे पुसणें विचार । मनें चि सादर करुं आतां ॥ध्रु॥
उत्पित्त प्रलय पडिलें दळण । पाकाचें भोजन बीज वाढे ॥2॥
तुका ह्मणे जाऊं अभयाच्या ठायां । रिघों देवराया शरण वेगीं ॥3॥

ENGLISH TRANSLATION

Life is as uncertain as a crumbling wall; all the pomp of the senses is mere show. Who shall I ask, and whom shall I consult? Let the mind itself now serve attentively.

Creation and dissolution go on grinding like a mill; the seed of past action grows into future consequence. Says Tuka, let us go to the abode of fearlessness. Let us take refuge swiftly in the Lord.

IN PLAIN WORDS

Life is uncertain, like a crumbling wall. The whole show of the senses is only pomp. Whom shall I ask? Whom shall I consult? Let the mind itself attend to this now. Creation and dissolution keep grinding on, like a mill. The seed of past action grows into what comes next. Tuka says: let us go to the place where there is no fear. Let us take refuge in the Lord, quickly.

WHAT IT MEANS

Tukaram looks at how fragile a life is and decides to act on it. The body is a wall about to fall, and the pleasures of the senses are only display, not substance. He does not look outside for advice; he turns his own mind to face the truth. He sees the wheel of birth and death turning like a grinding mill, where each act sows the seed of its own consequence. The only sane response is to run, without delay, to the one refuge that fear cannot reach: the Lord.

GATHA 2587

Autobiography

The teacher's lament, few will receive

मराठी मूळ

बोलावे ह्युण हे बोलतो उपाय । प्रवाहें हें जाय गंगाजळ ॥१॥
 भाग्ययोगें कोणां घडेल सेवन । कैचे येथें जन अधिकारी ॥२॥
 मुखीं देतां घांस पळवितीं तोंडें । अंगींचिया भांडे असुकानें ॥३॥
 तुका ह्याणे पूजा करितों देवाची । आपुलिया रुची मनाचिये ॥३॥

ENGLISH TRANSLATION

I speak these remedies because they must be spoken; these waters flow onward like the Ganga. By good fortune, some may partake of them; who here in this world is truly qualified? When food is placed in their mouths, they turn their faces away, burning with their own willfulness.

Says Tuka, I worship God according to the taste of my own mind.

IN PLAIN WORDS

I speak these remedies because they have to be spoken. They flow on like the water of the Ganga. By good fortune some few may take them. But who here is really fit to receive them? When I put the morsel in their mouths, they turn their faces away, burning with their own willfulness. Tuka says: I worship God as my own heart likes.

WHAT IT MEANS

Tukaram is grieving over teaching that falls on people who will not take it. He speaks because the truth must be spoken; like the Ganga, it pours out whether or not anyone drinks. Only a rare, fortunate soul actually receives it, and he wonders aloud who is even fit. He compares teaching to feeding someone: he holds the food to their lips and they turn away, too full of their own stubborn will. In the end he stops measuring himself against them and simply worships God in the way his own heart loves.

GATHA 2588

Social Criticism

Social criticism, the missed hour of grace

मराठी मूळ

लटिक्याचे वाणी चवी ना संवाद । नाहीं कोणां वाद रुचों येत ॥१॥
 अन्याय तो त्याचा नव्हे वायचाळा । मायबापीं वेळा न साधिली ॥२॥
 अनावर अंगीं प्रबळ अवगुण । तांतडीनें मन लाहो साधी ॥३॥
 तुका ह्याणे दोष आणि अवकळा । न पडतां ताळा घडे तसे ॥३॥

ENGLISH TRANSLATION

The speech of the false one has neither savor nor coherence; no one finds pleasure in disputing with it. The fault is his own, not mere idle chatter; he failed to seize the moment of grace from his divine parents.

When unruly faults grow strong in the body, the mind must quickly strive for what is beneficial. Says Tuka, faults and decline occur whenever things fall out of harmony.

IN PLAIN WORDS

The false man's speech has no savor and no sense. No one enjoys arguing with it. The fault is his own; it is not just idle chatter. He did not seize the moment of grace from his mother and father. When unruly faults grow strong in a person, the mind must quickly turn to what does good. Tuka says: faults and ruin come whenever a life falls out of tune.

WHAT IT MEANS

Tukaram is examining the pattern of a life gone hollow, not heaping scorn on a man. The speech of someone false rings empty, with neither flavor nor coherence, and no one even wants to argue with it. He locates the cause: not in chance, but in a moment of grace that was offered and not taken. When such faults are left to grow strong, the only cure is for the mind to turn quickly toward the good. The warning is for self-examination: ruin is simply what happens when a life slips out of tune with its own deepest aim.

GATHA 2589

Social Criticism

Social criticism, hollow show versus true character

मराठी मूळ

नये स्तवूं काचें होतें क्रियानष्ट । कुंफदाचे ते कष्ट भंगा मूळ ॥१॥
 नाहीं परमार्थ साधत लौकिकें । धरुन होतो फिकें अंगा आलें ॥२॥
 पारखिया पुढें नये घालूं तोंड । तुटी लाभा खंड होतो माना ॥३॥
 तुका ह्मणे तरी मिरवतें परवडी । कामावल्या गोडी अविनाश ॥३॥

ENGLISH TRANSLATION

One should not praise what is brittle and corrupt in practice; the troubles born of pretense are the root of ruin. Spiritual life cannot be attained through worldly show; I held on, but it proved hollow in the end.

One should not show one's face before a true appraiser; the loss of credit would shatter all standing. Says Tuka, then let the authentic display of character spread abroad; the sweetness of what has truly been accomplished is imperishable.

IN PLAIN WORDS

Do not praise what is brittle and corrupt in practice. The troubles born of pretense are the root of ruin. Spiritual life cannot be won by worldly show. I held on to it, but in the end it proved hollow. Do not put your face before a true judge. Your credit breaks, and your standing is cut down. Tuka says: let the real worth of your character shine instead. The sweetness of what you have truly attained never dies.

WHAT IT MEANS

Tukaram contrasts the cheap glitter of pretense with the lasting weight of the real thing. He warns against admiring practices that look impressive but are inwardly rotten, because pretense itself is the seed of collapse. He admits the pull of it: he too clung to outward show, and found it empty in the end. Before a true appraiser, a man of God who can see, the fake is exposed and all borrowed reputation falls apart. So he urges that genuine character be what spreads abroad, for the sweetness of what you have actually realized is imperishable, while the show is not.

GATHA 2590

Prayers

Prayer, why is everything reversed?

मराठी मूळ

कोण्या काळें येईल मना । नारायणा तुमचिया ॥१॥
 माझा करणें अंगीकार । सर्व भार फेडूनि ॥२॥
 लागली हे तळमळ चित्ता । तरी दुश्चिता संसारी ॥३॥
 सुखाची च पाहें वास । मागें दोष सांभाळीं ॥४॥
 इच्छा पूर्ण जाल्याविण । कैसा सीण वारेल ॥५॥
 कांटाळा तो न धरावा । तुझी देवा दासांचा ॥६॥
 तुका ह्मणे माझे वेळे । न कळे कां हें उफराटें ॥७॥

ENGLISH TRANSLATION

When will the thought of You enter my mind, O Narayana? Accept me and lift every burden from me. This restlessness has seized my chitta, yet I remain uncertain in worldly life.

I look only for comfort, while sins pile up behind me. Until my desire is wholly fulfilled, how shall this pain be eased? Do not grow weary of Your servants, O God.

Says Tuka, at my appointed hour, why does everything seem to go awry?.

IN PLAIN WORDS

When will the thought of you enter my mind, O Narayana? Take me up as yours, and lift every burden from me. This restlessness has gripped my heart, yet I stay unsettled in worldly life. I keep looking only for comfort, while my sins pile up behind me. Until my longing is wholly filled, how will this pain be eased? Do not grow tired of us, O God. We are your servants. Tuka says: at my hour, why does everything turn out backward?

WHAT IT MEANS

Tukaram prays out of a divided, honest heart. He asks when his mind will finally fill with God, and begs the Lord to claim him and take his whole load. He sees his own contradiction: restless for God, yet still tangled in the world, still chasing comfort while his faults accumulate. He reasons that the ache cannot stop until the longing is satisfied, and so he pleads with God not to tire of his servants. The closing cry is the prayer's sharpest point: at his own crucial hour, everything seems to come out the wrong way round, and he lays even that bewilderment before God.

GATHA 2591

Prayers

Prayer, the debtor of my love

मराठी मूळ

घ्यावी तरी घ्यावी उदंड चि सेवा । द्यावें तरी देवा उदंड चि ॥1॥
 ऐसीं कैचीं आह्मी पुरतीं भांडवलें । आल्या करीं बोलें समाधान ॥धु.॥
 व्हावें तरीं व्हावें बहुत चि दुरी । आलिया अंतरीं वसवावें ॥2॥
 तुका ह्मणे तुझें सख्यत्व आपणीं । अससील ऋणी आवडीचा ॥3॥

ENGLISH TRANSLATION

*If You are to accept service, then accept it in abundance. If You are to give, then give abundantly, O God.**Where would we find such ample resources? Let us make peace with whatever comes. If You must be distant, then be very distant; but when You enter the chitta, make Your home there fully.**Says Tuka, Your friendship with me endures; perhaps You are indebted to my devotion.*

IN PLAIN WORDS

If you will accept service, then accept a great deal of it. If you will give, O God, then give without measure. Where would we get resources enough for this? We will make our peace with whatever comes. If you must stay far, then stay very far; but once you enter the heart, make your full home there. Tuka says: your friendship with me holds. Perhaps you are the one in debt to my love.

WHAT IT MEANS

Tukaram bargains with God in the language of the heart. He asks God, if he is going to take service or give gifts, to do it lavishly, all the way. Then he admits he himself has no great wealth to bring, and resolves simply to be content with whatever God grants. He sets a condition only on closeness: distance is bearable, but if God enters the heart at all, he must settle in completely and not visit halfway. The poem ends in tender boldness: their friendship endures, and Tukaram dares to say God may actually owe him something, indebted to the love freely given.

GATHA 2592

Longing and Separation

Longing, the universe gone empty

मराठी मूळ

काय करूं जीव होतो कासावीस । कोंडलिये दिस गमे चि ना ॥1॥
 पडिलें हें दिसे ब्रह्मांड चि वोस । दाटोनि उच्छ्वास राहातसे ॥2॥
 तुका ह्मणे आगा सर्वजाणतिया । विश्वंभरें काया निववावी ॥3॥

ENGLISH TRANSLATION

What can I do? My life is suffocating; these imprisoned days feel unending. The entire universe appears empty and desolate; my very breath feels choked.

Says Tuka, O all-knowing One, O Lord of the Universe, cool this burning body.

IN PLAIN WORDS

What can I do? My soul is in agony. These shut-in days will not pass. The whole universe looks empty and barren to me. My breath chokes and will not move freely. Tuka says: O all-knowing one, O Lord of the Universe, cool this burning body.

WHAT IT MEANS

This is the cry of a soul that cannot find God and cannot bear the waiting. Tukaram is suffocating; the days of separation feel like a prison that will not end. Without God present, the entire cosmos seems hollow and dead, and even his breath comes choked. He has no remedy of his own, so he turns it all over to the one who knows everything. His only plea is for relief: that the Lord of the Universe come and cool a body that is burning with longing.

GATHA 2593

Longing and Separation

Longing, the hungry child cannot wait

मराठी मूळ

सुकलियां कोमां अत्यंत जळधर । तेणें च प्रकार न्याय असे ॥१॥
न चलें पाउलीं सांडीं गरुडासन । मनाचें हो मन त्वरेलागीं ॥२॥
तुका ह्मणे भूक न साहावे बाळा । जीवनांची कळा ओढलीसे ॥३॥

ENGLISH TRANSLATION

To dried-up sprouts, the rain cloud is everything; the same principle of justice applies here. If walking on foot is too slow, abandon even the eagle's seat.

Let the mind become swifter than itself for the sake of urgency. Says Tuka, a hungry child cannot endure; the art of sustaining life has been stretched to its limit.

IN PLAIN WORDS

To withered sprouts the rain cloud is everything. The same law of fairness holds for me. If coming on foot is too slow, then leave even the eagle mount behind. Mind, become swifter than the mind itself, for the sake of haste. Tuka says: a hungry child cannot bear it. The thread of my life is stretched to its limit.

WHAT IT MEANS

Tukaram pleads for God to come fast, with the urgency of one near collapse. He likens himself to dried sprouts for whom the rain cloud is life or death, and claims the same simple justice: a withering soul deserves rain. He tells God that walking is too slow, and that even Garuda, the eagle that carries Vishnu, is not fast enough; let the mind itself outrun the mind. He ends with the image that names the stakes: he is a starving child who cannot endure another moment, and the very thread of his life is pulled taut to breaking.

GATHA 2594

Longing and Separation

Longing, no more delay

मराठी मूळ

शृंगारिक माझीं नव्हती उत्तरें । आळवितों खरे अवस्थेच्या ॥१॥
 न घलावा मधीं कामाचा विलंब । तुम्ही तों स्वयंभ करुणामूर्तिन ॥२॥
 तुका ह्मणे केलें सन्मुख वदन । देखतां चरण पोटाळीन ॥३॥

ENGLISH TRANSLATION

My words are not mere ornamentation; I call out from genuine anguish. Do not interpose any delay of desire between us; You are the self-born embodiment of compassion.

Says Tuka, the moment You turn Your face toward me and I see Your feet, I shall clasp them to my breast.

IN PLAIN WORDS

My words are not decoration. I am calling out from real distress. Do not put any delay of wanting between us. You are the self-born form of compassion itself. Tuka says: the moment you turn your face toward me and I see your feet, I will clasp them to my chest.

WHAT IT MEANS

Tukaram insists that his cry is genuine, not poetic ornament. He is calling from real anguish and begs God to place no delay between them, no slow withholding. He appeals to who God is: not a distant judge but compassion in person, arisen of itself. The poem ends in a single vivid hope: the instant God turns his face and shows his feet, Tukaram will seize them and hold them against his heart. The whole abhanga presses toward that one touch.

GATHA 2595

Devotion to Vitthal

Devotion, you are my only kin

मराठी मूळ

तूं माझी माउली तूं माझी साउली । पाहातों वाटुली पांडुरंगे ॥१॥
 तूं मज येकुला वडील धाकुला । तूं मज आपुला सोयरा जीव ॥२॥
 तुका ह्मणे जीव तुजपाशीं असे । तुझियानें ओस सर्व दिशा ॥३॥

ENGLISH TRANSLATION

You are my mother and You are my shade. I watch the road for You, O Panduranga.

You are my only elder and my only younger. You are my own dear kinsman and the life of my jiva.

Says Tuka, my life resides with You. Without You, all directions stand empty.

IN PLAIN WORDS

You are my mother. You are my shade. I keep watching the road for you, Panduranga. You are my only elder and my only younger. You are my own dear kinsman, the life of my life. Tuka says: my life rests with you. Without you, every direction stands empty.

WHAT IT MEANS

This is a poem of total belonging, where God is the whole of one's family. Tukaram calls Panduranga his mother and his cool shade, and pictures himself waiting at the roadside for him to come. He hands God every relation at once: elder and younger, dear kinsman, the very life within his life. Nothing of his is held back from this one bond. And so without God present, his life has gone elsewhere with him, and the world in all directions is simply empty.

GATHA 2596

Faith and Trust

Faith, secure in the strong one's arms

मराठी मूळ

कराल तें करा । हातें आपुल्या दातारा ॥१॥
 बिळ्याचीं आह्मी बाळें । असों निर्भर या सळे ॥२॥
 आतां कोठें काळ । करील देवापाशीं बळ ॥२॥
 तुका ह्मणे पंढरीराया । थापटितों ठोक बाहण ॥३॥

ENGLISH TRANSLATION

Whatever You wish to do, do it with Your own hands, O Benefactor. We are Your strong children; we rest secure in this confidence.

What power can death now exert against the Lord? Says Tuka, O King of Pandhari, I beat my arms in triumphant challenge.

IN PLAIN WORDS

Whatever you mean to do, do it with your own hands, O Giver. We are the children of the strong one. We rest secure in that strength. Now what can death do, here beside God? Tuka says: O King of Pandhari, I slap my arms in challenge.

WHAT IT MEANS

Tukaram speaks from fearless trust. He hands the whole outcome to God: do as you will, with your own hands, for you are the Giver. He calls himself a child of the mighty one and rests in that protection without anxiety. From inside that safety he throws a question at death: what power can it possibly have when one stands beside God? The closing image is a wrestler's gesture, slapping his arms before a bout: standing before the King of Pandhari, Tukaram strikes his arms in confident, joyful challenge to anything that would threaten him.

GATHA 2597

Devotion to Vitthal

Adoration, God seated within

मराठी मूळ

डोळां भरिलें रूप । चित्ता पायांपें संकल्प ॥१॥
 अवघी घातली वांटणी । प्रेम राहिलें कीर्तनी ॥२॥
 भरुनियां भाग । तुका बैसला पांडुरंग ॥३॥

ENGLISH TRANSLATION

My eyes are filled with Your form; my mind is fixed upon Your feet. Everything has been distributed: love has been given to kirtan.

Says Tuka, having filled every portion, Panduranga has taken His seat within me.

IN PLAIN WORDS

My eyes are full of your form. My mind is set on your feet. I have shared everything out: love I have kept for kirtan. Tuka says: every portion is filled, and Panduranga has taken his seat in me.

WHAT IT MEANS

Tukaram describes a self that has been wholly given away and wholly given over. His eyes are filled with Vitthal's form and his mind rests on the feet, so nothing is left for anything else. He says he has divided up all that he has, and the share he keeps back for himself is love, spent in kirtan. The result is not emptiness but occupancy: once every part is filled with God, Panduranga himself sits down inside him.

GATHA 2598

Longing and Separation

Longing, clasping the feet

मराठी मूळ

आतां आहे नाही । न कळे आळी करा कांहीं ॥१॥
 देसी पुरवुनी इच्छा । आतां पंढरीनिवासा ॥२॥
 नेणे भाग सीण । दुजें कोणी तुझांविण ॥३॥
 आतां नव्हे दुरी । तुका पायीं मिठी मारी ॥४॥

ENGLISH TRANSLATION

It is uncertain now whether I shall survive or not; please grant some favor. Fulfill my longing now, O dweller of Pandhari.

I know no weariness or suffering other than separation from You. Says Tuka, no more distance now; I clasp Your feet in a tight embrace.

IN PLAIN WORDS

Now I do not know if I will live or not. I do not understand; do something about my plea. Fulfill my longing now, dweller of Pandhari. I know no other weariness, no other pain, than being apart from you. Tuka says: now there is no distance. I throw my arms around your feet and hold them tight.

WHAT IT MEANS

This is a prayer made at the edge of survival, where the only ache that counts is separation from God. Tukaram tells the dweller of Pandhari that he no longer knows whether he will live, and he asks Vitthal to act on his plea and fulfill his longing. He names his one grief plainly: he knows no weariness or suffering except being apart from the Lord. So he closes the gap himself, clasping the feet in a tight embrace so that no distance can remain.

GATHA 2599

The Nature of God

The nature of God, the jiva made content

मराठी मूळ

संकल्पासी अधिष्ठान । नारायण गोमटें ॥१॥
 अवधियांचें पुरे कोड । फिडे जड देहत्व ॥२॥
 उभय लोकीं उत्तम कीर्ति । देव चितीं राहिलिया ॥३॥
 तुका ह्मणे जीव धाय । नये हाय जवळी ॥४॥

ENGLISH TRANSLATION

Narayana is the beautiful foundation of all resolve. He fulfills everyone's desire and dissolves the heaviness of bodily existence.

When God abides in the chitta, excellent renown follows in both worlds. Says Tuka, the jiva is satisfied, and no sigh of regret can come near.

IN PLAIN WORDS

Narayana is the beautiful ground of every resolve. He fulfills everyone's wish and dissolves the heaviness of having a body. When God stays in the mind, good name follows in both worlds. Tuka says: the jiva is satisfied, and no sigh of regret can come near it.

WHAT IT MEANS

Tukaram names what every intention and effort actually rests on: Narayana is the foundation beneath all resolve. Because of this, God both grants what people long for and lifts the dead weight of bodily existence. Keep God seated in the mind, he says, and honor follows in this world and the next alike. The final claim is the deepest: a jiva so filled is satisfied, and regret, the sigh over what was missed, can no longer reach it.

GATHA 2600

The Saints

The saints, wealth that never runs dry

मराठी मूळ

भाग्यवंता ऐशी जोडी । परवडी संतांची ॥१॥
 धन घरीं पांडुरंग । अभंग जें सरेना ॥१॥
 जनाविरहित हा लाभ । टांचें नभ सांटवणें ॥२॥
 तुका ह्मणे विष्णुदासां । नाहीं आशा दुसरी ॥३॥

ENGLISH TRANSLATION

O fortunate one, what a treasure is the abundance of saintly company. The wealth in that home is Panduranga Himself, an inexhaustible store that never runs dry.

This gain is beyond the reach of ordinary people; it is like storing the sky in a container. Says Tuka, the servants of Vishnu harbor no other desire.

IN PLAIN WORDS

Fortunate one, what a treasure to gain: the abundance of the saints. The wealth in that house is Panduranga himself, unbroken, never used up. This gain is out of reach for ordinary people; it is like packing the sky into a small space. Tuka says: the servants of Vishnu have no other desire.

WHAT IT MEANS

Tukaram is praising the company of saints as the one fortune worth having. The riches in their house are not goods but God: Panduranga himself, a store that is inexhaustible and never runs out. He warns that this gain is not available to worldly grasping; it is as impossible to seize as fitting the whole sky into a small container. So the servants of Vishnu want nothing else, because to want this is already to want everything.

GATHA 2601

Worldly Life

Worldly life, craving never rests

मराठी मूळ

जरी आलें राज्य मोळविक्या हातां । तरी तो मागुता व्यवसायी ॥१॥
 तृष्णेचीं मंजुरें नेणती विसांवा । वाढें हांव हांवां काम कामीं ॥१॥
 वैभवाचीं सुखें नातळतां अंगा । चिंता करी भोगा विघ्न जाळी ॥२॥
 तुका ह्मणे वाहे मरणाचें भय । रक्षणउपाय करुनि असे ॥३॥

ENGLISH TRANSLATION

Even if a kingdom falls into the hands of a bundle-carrier, he returns to his old trade. The offspring of craving know no rest; desire breeds desire, and work breeds more work.

The pleasures of wealth do not touch the body; worry about their enjoyment burns like a fire of obstacles. Says Tuka, such a one lives in the fear of death, constantly guarding and scheming for protection.

IN PLAIN WORDS

Even if a kingdom falls into a porter's hands, he goes back to his old trade. The children of craving know no rest; desire breeds desire, and work breeds more work. The pleasures of wealth never really touch the body; worry over enjoying them burns like a fire of obstacles. Tuka says: such a person carries the fear of death, always guarding and scheming to keep himself safe.

WHAT IT MEANS

Tukaram sketches the treadmill of worldly craving and where it ends. Give a kingdom to a bundle-carrier and he returns to hauling bundles, because craving has no off-switch: each desire gives birth to the next, each task to more tasks. Even the pleasures of wealth never actually reach the man who owns them; the anxiety of holding and enjoying them burns like a fire. The look the poem invites is inward: the one bound this way lives in constant fear of death, forever defending what cannot finally be kept.

GATHA 2602

Ecstasy and Joy

Ecstasy, the effortless seeing

मराठी मूळ

कोण होईल आतां संसारपांगिलें । आहे उगवलें सहजें चि ॥१॥
 केला तो चालवीं आपुला प्रपंच । काय कोणां वेच आदा घे दे ॥२॥
 सहजें चि घडे आतां मोळ्याविण । येथें काय सीण आणि लाभ ॥३॥
 तुका ह्याने जालों सहज देखणा । ज्याच्या तेणें खुणा दाखविल्या ॥३॥

ENGLISH TRANSLATION

Who shall now be entangled in worldly affairs? Whatever needed to be resolved has resolved itself naturally. Carry on your life as it comes; what business is it of anyone to give or take? Everything now happens effortlessly without striving; here there is neither toil nor gain.

Says Tuka, I have become naturally clear-sighted; each truth has been revealed by its own sign.

IN PLAIN WORDS

Who would get tangled in worldly affairs now? Whatever had to be settled has settled itself on its own. Carry on your own life as it comes; what is it to anyone, this giving and taking? Now everything happens by itself, without striving; here there is neither toil nor gain. Tuka says: I have become naturally clear-sighted. Each truth has been shown to me by its own sign.

WHAT IT MEANS

Tukaram speaks from a state where the knot of worldly life has simply come undone. He asks who could still be entangled, since whatever needed resolving has resolved itself without his doing. Life continues, but he is no longer the anxious accountant of it: there is no toil to dread and no gain to chase, because action now flows effortlessly. He names the gift behind this freedom: he has become naturally clear-sighted, and every truth has revealed itself to him by its own sign rather than by his striving.

GATHA 2603

Surrender and Acceptance

Surrender, freedom from worry

मराठी मूळ

आह्मां शरणागतां । एवढी काय करणें चिंता ॥१॥
 परि हे कौतुकाचे खेळ । अवघे पाहातों सकळ ॥२॥
 अभयदानवृंदें । आह्मां कैचीं द्वंदें ॥३॥
 तुका ह्मणे आह्मी । हरिजन साधनाचे स्वामी ॥३॥

ENGLISH TRANSLATION

Why should we who have surrendered carry any worry at all? These are merely the playful sports of the divine, and we behold them all. Through the assurance of the gift of fearlessness, what conflict can touch us? Says Tuka, we are Hari's people, masters of spiritual practice.

IN PLAIN WORDS

We who have surrendered, why should we carry so much worry? These are only playful games, and we watch them all. Held in the gift of fearlessness, where could opposites touch us? Tuka says: we are Hari's people, masters of every practice.

WHAT IT MEANS

Tukaram answers his own anxiety with the logic of surrender. If everything has already been handed over to God, then worry has no work to do; the events of the world are God's playful sport, and the surrendered one is free to simply watch them. Sheltered by the gift of fearlessness, he is untouched by the swings of opposites, gain and loss, pleasure and pain. So he can say without arrogance that Hari's people are masters of spiritual practice: not because they strive hardest, but because they belong to Hari.

GATHA 2604

The Moral Ideal

Moral ideal, forgiveness as wealth

मराठी मूळ

देवाचिये चाडे प्रमाण उचित । नये वांटूं चित्त निषेधासीं ॥१॥
 नये राहों उभें कसमळापाशीं । भुंकतील तैसीं सांडावीं तीं ॥२॥
 तुका ह्मणे क्षमा सुखाची हे रासी । सांडूनि कां ऐसी दुःखी व्हावें ॥३॥

ENGLISH TRANSLATION

For the sake of devotion to God, one must respect what is proper and not scatter the mind in censure. One should not stand near filth; let barking dogs be left alone.

Says Tuka, forgiveness is a heap of happiness. Why abandon it and choose suffering?

IN PLAIN WORDS

For the love of God, honor what is fitting; do not scatter your mind into faultfinding. Do not stand near filth. Let the ones that bark be left to bark, and walk on. Tuka says: forgiveness is a heap of happiness. Why throw it away and choose to be miserable?

WHAT IT MEANS

Tukaram offers a quiet rule for keeping the heart clear. Devotion asks that we respect what is proper and not waste the mind by scattering it into censure of others. He uses a sharp image for this without cruelty: do not linger near filth, and let barking creatures bark while you move on, since arguing with them only soils you. The point is turned back on the listener: forgiveness is a whole storehouse of happiness, so abandoning it to nurse a grievance is simply choosing your own suffering.

GATHA 2605

The Saints

The saints, compassion as their capital

मराठी मूळ

खळा सदा क्षुद्रीं दृष्टी । करी कष्टी सज्जना ॥१॥
 करितां आपुलाले परी । धणीवरी व्यापार ॥२॥
 दया संतां भांडवल । वेची बोल उपकार ॥३॥
 तुका ह्मणे आपुलालें । उसंतिलें ज्यांणीं तें ॥३॥

ENGLISH TRANSLATION

The wicked always look with petty eyes and cause distress to the good. Each carries on in his own fashion, trading to his full satisfaction.

Compassion is the capital of the saints; they spend their words in service. Says Tuka, each one rests in whatever they have cultivated.

IN PLAIN WORDS

The wicked always look with petty eyes and trouble the good. Each one carries on in his own way, trading to his heart's content. Compassion is the capital of the saints; they spend their words in service. Tuka says: each person reaps whatever they have stored up.

WHAT IT MEANS

Tukaram sets two ways of living side by side without contempt for the person. The wicked see small and so make trouble for the good, while everyone, good or wicked, simply does business in the currency that is his. He names the saints' currency plainly: their capital is compassion, and they spend it as words given in service to others. The closing line points at self-examination rather than judgment of anyone else: each of us draws on whatever we have actually cultivated and saved up.

GATHA 2606

The Moral Ideal

Moral ideal, guard the truth

मराठी मूळ

जग ऐसें बहुनांवे । बहुनावें भावना ॥१॥
 पाहों बोलों बहु नये । सत्य काय सांभाळा ॥२॥
 कारियासी जें कारण । तें जतन करावें ॥३॥
 तुका ह्मणे संतजनीं । हें चि मनीं धरावें ॥३॥

ENGLISH TRANSLATION

The world goes by many names, and feelings take many forms. One should not look or speak too much; guard what is true.

Whatever serves the purpose is what should be preserved. Says Tuka, let the saintly hold this in their minds.

IN PLAIN WORDS

The world goes by many names; feelings take many forms. Do not look too much, do not speak too much; guard what is true. Whatever serves the real purpose is what you should keep. Tuka says: let the saintly hold just this in mind.

WHAT IT MEANS

Tukaram counsels a disciplined economy of attention and speech. The world wears endless names and the mind dresses things up in endless moods, so looking and talking too much only multiplies confusion. The discipline is to keep watch over what is actually true and to preserve only what serves the real purpose, letting the rest fall away. He hands this as a single instruction for the saintly to hold in mind, a way of staying anchored amid the world's many appearances.

GATHA 2607

Renunciation

Renunciation, refusing the old fire

मराठी मूळ

निघालें तें अगीहूनि । आतां झणी आतळे ॥१॥
 पळवा परपरतें दुरी । आतां हरी येथूनि ॥२॥
 धरिलें तैसें श्रुत करा हो । येथें आहो प्रपंचीं ॥३॥
 अबोल्यानं ठेला तुका । भेउनि लोकां निराळा ॥३॥

ENGLISH TRANSLATION

What has emerged from the fire should not be touched again. Drive it far away from here, O Hari.

Declare openly to all in this worldly life what you have resolved. Says Tuka, he fell silent, keeping apart from the people out of reverence.

IN PLAIN WORDS

What has come out of the fire must not be touched again now. Drive it far, far away; keep it from here, Hari. Make plain to everyone what you have resolved: that you are done with this worldly life. Tuka says: he fell silent, and out of reverence he stayed apart from people.

WHAT IT MEANS

Tukaram speaks of a renunciation that refuses to relapse. Whatever he has been burned by and at last escaped, he will not touch again; he begs Hari to drive it far off and keep it away. The poem urges that such a resolve be declared openly, not held in secret, so that the break with worldly life is clear. Yet the close is quiet: Tukaram himself simply falls silent and, out of reverence rather than scorn, keeps apart from the crowd.

GATHA 2608

Renunciation

Renunciation, God the only kinsman

मराठी मूळ

आतां दुसरें नाही वनीं । निरांजनी पडिलों ॥१॥
 तुमची च पाहें वास । अवघी आस निरसली ॥२॥
 मागिलांचा मोडला माग । घडला त्याग अरुची ॥३॥
 तुका ह्मणे करुणाकरा । तूं सोयरा जीवींचा ॥३॥

ENGLISH TRANSLATION

Now there is nothing else in this wilderness; I have fallen into the pure and formless. I look only for Your presence; all other desires have been dissolved.

The old path has been abandoned; renunciation has come through disenchantment. Says Tuka, O compassionate One, You are the true kinsman of my jiva.

IN PLAIN WORDS

Now there is nothing else in this forest; I have fallen into the pure, formless stillness. I watch only for your coming; every other hope has dissolved. The old road is broken behind me; renunciation came through losing all relish for it. Tuka says: compassionate one, you are the true kinsman of my soul.

WHAT IT MEANS

Tukaram describes the end of a long emptying out. He has come into a solitude where nothing remains but the pure and formless, and his whole attention is now a single watching for God's arrival, since every other hope has fallen away. He is careful about how this happened: the old path did not break by force of will but through losing all taste for it, a renunciation born of disenchantment. What is left when everything else is gone is a relationship: the compassionate Lord is the one true kinsman of his soul.

GATHA 2609

Longing and Separation

Drowning prayer, carry me across

मराठी मूळ

धरुनियां सोई परतलें मन । अनुलक्षीं चरण करुनियां ॥१॥
 येई पांडुरंगे नेई सांभाळूनि । करुणावचनीं आळवितों ॥२॥
 बुद्ध जाली साहए परि नाहीं बळ । अवलोकितां जळ वाहे नेत्रीं ॥३॥
 न चलती पाय गिळत जाली काया । ह्मणऊनि दया येऊं द्यावी ॥४॥
 दिशच्या करितां वारियासीं मात । जोडुनियां हात वास पाहें ॥५॥
 तुका ह्मणे वेग करावा सत्वर । पावावया तीर भवनदीचें ॥५॥

ENGLISH TRANSLATION

Having set my course, my mind has turned back toward You; with eyes fixed upon Your feet, I proceed. Come, O Panduranga, guide me and carry me safely.

I cry out to You with words of compassion. My intellect has become my ally, but I lack the strength; tears flow from my eyes as I watch.

My legs will not move, and my body is being swallowed. Therefore, let mercy come forth.

I send my message to the winds in every direction, folding my hands, gazing toward Your coming. Says Tuka, hasten now, make haste, to reach the far shore of this river of worldly existence.

IN PLAIN WORDS

I had set out the other way, but my mind has turned back toward you. I keep my eyes on your feet and walk. Come, Panduranga, take me up, hold me safe. With tender words I call to you. My mind sees the way now, but I have no strength left; I watch, and water flows from my eyes. My feet will not move; my body is being swallowed. So let your mercy come. I send word to the winds in every direction. I fold my hands and watch for you to come. Tuka says: hurry, come quickly, so I may reach the far shore of this river of the world.

WHAT IT MEANS

Tukaram prays as a man sinking in deep water, and the river is worldly life itself. He has finally turned his mind back toward God and fixed his eyes on Vitthal's feet, but understanding is not the same as strength: he sees the way and still cannot move, his legs locked, his body going under. So he stops trusting his own effort and cries out for mercy alone, folding his hands and sending his plea to the winds. The whole poem is the helpless urgency of one who knows he cannot save himself and begs Panduranga to come fast and carry him to the far bank.

GATHA 2610

Worldly Metaphors

Teaching by patience, not by force

मराठी मूळ

कौलें भरियेली पेंठ । निग्रहाचे खोटे तंट ॥१॥
 ऐसें माता जाणे वर्म । बाळ वाढवितां धर्म ॥२॥
 कामवितां लोहो कसे । तांतडीनें काम नासे ॥३॥
 तुका ह्मणे खडे । देतां अक्षरें तें जोडे ॥३॥

ENGLISH TRANSLATION

The marketplace is full of counterfeit goods, and stubborn disputes are worthless. A mother knows the secret of raising a child in righteousness.

If iron is hammered too hastily, the work is ruined. Says Tuka, by giving the child small pebbles of practice, the letters of wisdom are eventually mastered.

IN PLAIN WORDS

The marketplace is full of false goods. Stubborn quarrels are worthless. A mother knows the secret of it: you raise a child into right living slowly. Hammer iron too fast and the work is ruined. Tuka says: give the child small pebbles to play with, and in time the letters are learned.

WHAT IT MEANS

Tukaram is teaching how the soul is trained, and the lesson is patience over force. He sets the marketplace of counterfeit goods and stubborn argument against the quiet wisdom of a mother who shapes a child little by little. Forcing the work, like hammering iron in haste, only ruins it. The closing image is the gentlest: a child is handed small pebbles to count with and only later masters the letters, so the deepest practice is grown step by small step, not seized all at once.

GATHA 2611

Devotion to Vitthal

The road made light by singing

मराठी मूळ

चालिलें न वाटे । गाऊनियां जातां वाटे ॥१॥
 बरवा वैष्णवांचा संग । येतो सामोरा श्रीरंग ॥२॥
 नाहीं भय आड । कांहीं विषमांचें जड ॥३॥
 तुका ह्मणे भक्ति । सुखरूप आदीं अंतीं ॥३॥

ENGLISH TRANSLATION

The road does not feel long when one walks it singing. Blessed is the company of Vaishnavas; Shrirang Himself comes forward to meet them.

There is no fear or obstacle, no heaviness of hardship along the way. Says Tuka, devotion is pure bliss from beginning to end.

IN PLAIN WORDS

The road does not feel long when you walk it singing. The company of Vaishnavas is good; Shrirang himself comes forward to meet them. There is no fear in the way, no obstacle, no heavy hardship. Tuka says: devotion is pure joy, from the first step to the last.

WHAT IT MEANS

Tukaram describes what changes when devotion fills the journey of life. The road is the same hard road, but singing the Name makes it stop feeling long, and the fellowship of devotees turns the walk into joy. He makes a striking claim: in that company God himself, Shrirang, comes out to meet the travelers, so the fear and heaviness that usually weigh down the path simply fall away. The poem lands on a plain promise, that the life of devotion is happiness from beginning to end.

GATHA 2612

Surrender and Acceptance

Surrender, the fish in the net

मराठी मूळ

करितां विचार तो हा दृढ संसार । ब्रह्मादिकां पार नुलंघवे सामर्थ्यो ॥१॥
 शरण शरण नारायणा मज अंगीकारीं दीना। आलें तें वचनांपासीं माझ्या सामर्थ्य ॥२॥
 पाठीवरी मोळी तो चि कळवा पायीं तळीं । सांपडला जाळीं मत्स्य जाला तो न्याय ॥३॥
 आतां करीन तांतडी लाभाची ते याच जोडी । तुका ह्मणे ओढी पायां सोई मनाची ॥३॥

ENGLISH TRANSLATION

Upon reflection, this worldly life is firmly entrenched; even Brahma and the gods cannot cross it by their own power. I surrender, I surrender, O Narayana, accept this poor one.

Whatever power I had has come to nothing. The load on one's back is the same as the burden under one's feet; like a fish caught in a net, that is the reality.

Says Tuka, now I shall act with urgency and seize this gain. The mind's inclination is drawn toward Your feet.

IN PLAIN WORDS

When I think it over, this worldly life holds fast. Even Brahma and the gods cannot cross it by their own power. I surrender, I surrender, Narayana; take in this poor one. Whatever strength I claimed has come to nothing. The load on my back and the weight under my feet are one and the same; I am a fish caught in the net. That is the truth of it. Now I will be quick, for this is the one gain worth seizing. Tuka says: my mind is pulled toward your feet.

WHAT IT MEANS

Tukaram reasons his way to surrender and names exactly why. He looks hard at worldly life and sees it gripping fast, so fast that even Brahma and the gods cannot cross it by their own power, let alone he. So his own boasted strength collapses to nothing, and he calls himself a fish already caught in the net, no escape by struggling. From

that honest helplessness comes the only move left: he cries surrender to Narayana and turns with urgency toward the one gain that is real, his mind drawn at last to God's feet.

GATHA 2613

The Nature of God

God the inexhaustible giver

मराठी मूळ

बहुतां जातीचा केला अंगीकार । बहुत ही फार सवौत्तमें ॥१॥
 सरला चि नाहीं कोणांचिये वेचें । अक्षोभ ठायींचें ठायीं आहे ॥२॥
 लागत चि नाहीं घेतां अंतपार । वसवी अंतर अणुचें ही ॥३॥
 तुका ह्मणे केला होय टाकीऐसा । पुरवावी इच्छा धरिली ते ॥३॥

ENGLISH TRANSLATION

He has accepted beings of every kind in abundance, and in the best possible way. Yet His store has never been depleted by anyone's spending; it remains inexhaustible exactly where it is.

No one can fathom its end or limit, yet He fills even the tiniest atom within. Says Tuka, He becomes whatever is needed. May He fulfill whatever desire is held.

IN PLAIN WORDS

He has taken in beings of every kind, countless of them, and in the best of ways. Yet nothing he gives ever runs out; his store stays full, untroubled, right where it is. No one can reach its end or its edge, and still he dwells inside the smallest atom. Tuka says: he becomes whatever you need. May he grant the desire you hold.

WHAT IT MEANS

Tukaram is naming the strange abundance of God: he gives without limit and is never diminished. However many beings he accepts, and however lavishly, his store is never spent; it stays whole and untroubled exactly where it is. Tukaram pairs the unfathomable, an end no one can reach, with the intimate, a presence filling the tiniest atom. The point is trust: a giver like this becomes whatever the devotee needs, so it is safe to hold a desire and ask him to fulfill it.

GATHA 2614

Ecstasy and Joy

Joy overflowing, sing together

मराठी मूळ

पोट धालें आतां जीवनीं आवडी । पुरवावे परवडी बहुतांचे ॥1॥
 काय आंचवणा तांतडीचें काम । मागील तीं श्रम न पवावीं ॥२॥
 वाढितिया पोटीं बहु असे वाव । सांभिळतां ठाव काय वांचे ॥3॥
 दाविल्यावांचूनि नाहीं कळों येत । तेथें ही दिशत एकपणें ॥4॥
 नावेचा भार तो उदकाचे शिरीं । काय हळू भारी तये ठायीं ॥5॥
 तुका ह्याणे गीतीं गाऊनि गोविंद । करुं ब्रह्मानंद एकसरें ॥6॥

ENGLISH TRANSLATION

Now that my hunger is satisfied, let me share this nourishing love with the abundance of many. Why this urgency as if something will be snatched away? Let none suffer the hardships of the past.

The one who serves has vast room within; why hoard when there is a place to store everything? Things cannot be known without being shown; even there, one must not be anxious about standing alone. The burden of the boat rests upon the water; is it heavy for the water? Says Tuka, let us sing songs of Govinda and create one continuous stream of Brahmananda.

IN PLAIN WORDS

My hunger is fed now; the love within me has its delight. Let it be shared out among the many. Why this rush, as if it will be snatched away? Let no one go through the old hardships again. The one who serves has vast room inside; why hoard, when there is room to hold it all? A thing cannot be known until it is shown; even then, do not fret about standing alone. The boat's weight rests on the water; is it heavy for the water there? Tuka says: let us sing songs of Govinda and make one unbroken stream of the bliss of Brahman.

WHAT IT MEANS

Tukaram speaks from fullness rather than need: his own hunger is satisfied, so now the love must be shared with everyone, not hoarded. He gently corrects the anxious grasping of the spiritual life, the fear that grace will be snatched away, since the one who truly serves has endless room within. His images make the point that giving costs the giver nothing: as a boat's weight is no burden to the water that holds it, the love poured out is no loss. The poem ends in communal song, the many singing Govinda's name together until it becomes one continuous stream of divine bliss.

GATHA 2615

Ecstasy and Joy

Ecstatic kirtan, no need of heaven

मराठी मूळ

एका हातीं टाळ एका हातीं चिपिळ्या । घालिती हुंमरी एक वाताती टाळ्या ॥१॥
 मातले वैष्णव नटती नाना छंदें। नाहीं चाड मोक्षपदें भजनीं आवडी ॥२॥
 हाका अशौळ्या गीतवादें सुखसोहळे । जाय तें न कळे केव्हां रजनी दिवस ॥३॥
 तीथाअ नाहीं चाड न लगे जावें वनांतरा । तुका ह्मणे हरिहरात्मक चि पृथुवी॥३॥

ENGLISH TRANSLATION

Cymbals in one hand, clappers in the other; some raise a roar while others clap along. The intoxicated Vaishnavas adorn themselves in countless modes of delight; they care nothing for liberation, for their love is in devotion alone.

Shouts, songs, musical celebrations, and festivals of joy fill the air; day and night pass without anyone noticing. They have no longing for pilgrimage or retreat to forests.

Says Tuka, this entire earth is pervaded by Hari.

IN PLAIN WORDS

Cymbals in one hand, clappers in the other; one raises a roar while another claps along. The Vaishnavas are drunk with joy and dance in a hundred ways. They have no use for liberation; their whole love is in singing his name. Shouts, cries, song and music, festivals of joy: in it, no one notices when night comes or day. They have no longing for pilgrimage, no need to go off into the forest. Tuka says: the whole earth is filled through and through with Hari.

WHAT IT MEANS

Tukaram paints the abandon of communal kirtan, devotees lost in singing with cymbals and clappers, dancing, shouting, losing all track of night and day. The sharp claim is in the refrain: these singers care nothing for liberation itself; the joy of the Name is already enough, so the prize the whole tradition chases is set aside as beside the point. They feel no pull toward pilgrimage sites or forest retreats, because they need not go anywhere to find God. Tukaram gives the reason in the last line: the entire earth is already saturated with Hari, so the Name sung here is the destination.

GATHA 2616

Ecstasy and Joy

Gratitude, God become kin

मराठी मूळ

देव सखा आतां केलें नव्हे काई । येणें सकळई सोडरीं च ॥1॥
 भाग्यवंत जालों गोतें सपुरतीं । आतां पुण्या नीती पार नाहीं ॥२॥
 पाहातां दिसती भरलिया दिशा । ठसावला ठसा लोकत्रयीं ॥3॥
 अविनाश जोडी आह्मां भाग्यवंतां । जाली होती सत्ता संचिताची ॥4॥
 पायांवरी डोई ठेवाया अरोथा । जाली द्यावी सत्ता क्षेम ऐसी ॥5॥
 तुका ह्मणे जीव पावला विसावा । ह्मणवितां देवा तुमचींसीं ॥5॥

ENGLISH TRANSLATION

Now that God has become my friend, what is there that cannot be done? Through Him, all have become my kinfolk. I have become fortunate, with family made complete; now there is no end to merit and righteousness.

Wherever I look, all directions appear full; His imprint is stamped across all three worlds. This imperishable treasure has come to us, the fortunate ones; the power of accumulated merit has borne fruit.

The liberty to bow my head at His feet, the grace of being received with affection, has been given. Says Tuka, my jiva has found rest by calling itself His own.

IN PLAIN WORDS

Now that God is my friend, what cannot be done? Through him, every one of these has become my kin. I have grown fortunate, my family made complete; now there is no end to merit and right living. Wherever I look, all the directions stand full; his mark is stamped across the three worlds. This treasure that does not perish has come to us, the fortunate ones; the power of long-stored merit has borne its fruit. The freedom to lay my head on his feet, the grace of being welcomed with love, has been given me. Tuka says: my jiva has found its rest by calling itself yours.

WHAT IT MEANS

Tukaram counts his good fortune now that God has become his friend, and the whole world shifts around that one fact. With God as kin, every direction looks full and the divine mark is stamped across all three worlds, so he feels wealthy beyond counting. He names the gift as an imperishable treasure, the ripening of merit stored across lifetimes, and yet states it as something simply given, not earned. The deepest rest is in the last line: the soul finds its peace not by achieving anything but by daring to call itself God's own.

GATHA 2617

Faith and Trust

Faith, the guarded one fears nothing

मराठी मूळ

कोण आतां किळकाळा । येऊं बळा देईल ॥१॥
 सत्ता झाली त्रिभुवनीं । चक्रपाणी कोंवसा ॥२॥
 लडिवाळांचा भार वाहे । उभा आहे कुढावया ॥३॥
 तुका ह्मणे घटिका दिस । निमिश ही न विसंभे ॥३॥

ENGLISH TRANSLATION

Who now can bring any calamity or adversity to bear upon us? Sovereignty has been established across all three worlds; the wielder of the discus is our protector. He bears the burden of His dear ones, standing ready to labor for them.

Says Tuka, He does not leave us unattended even for a moment, day or night.

IN PLAIN WORDS

Who now can bring any harm against us? Sovereignty has been set up over the three worlds; Chakrapani himself is our shelter. He carries the weight of his beloved ones; he stands ready to labor for them. Tuka says: he does not leave us unattended for an hour of the day, not even for a blink.

WHAT IT MEANS

Tukaram speaks the fearlessness of one who knows he is guarded. With Chakrapani, the wielder of the discus, as his protector and sovereign over all three worlds, no calamity has any power to reach him. He describes God not as a distant lord but as one who shoulders the burden of his dear ones and stands ready to work for them. The final line is the whole comfort: this protector never looks away, not for a day, not for the blink of an eye.

GATHA 2618

The Power of the Name

The Name, love between child and Father

मराठी मूळ

आह्मां आवडे नाम घेतां । तो ही पिता संतोषे ॥१॥
 उभयतां एकचित्त । तरी प्रीत वाढली ॥२॥
 आह्मी शोभों निकटवासें । अनारिसें न दिसे ॥३॥
 तुका ह्मणे पांडुरंगे । अवघीं अंगें निवालीं ॥३॥

ENGLISH TRANSLATION

We delight in taking His name, and our Father too is pleased. When both chittas are of one mind, love flourishes.

We shine in His close presence; no difference can be seen between us. Says Tuka, Panduranga has cooled and soothed every part of our being.

IN PLAIN WORDS

We love to take his name, and our Father too is glad of it. When both are of one mind, the love between them grows. We are made beautiful by living close to him; no difference can be seen between us. Tuka says: Panduranga has cooled and soothed every part of us.

WHAT IT MEANS

Tukaram describes the Name as a bond of love running both ways, between the devotee and God as child and Father. The devotee delights in saying the Name, and the Father delights to hear it, and when both hearts beat as one the love only deepens. From that closeness comes a startling claim: living near him, the devotee grows so like him that no difference can be seen between them. The poem ends in pure relief, Panduranga having cooled and soothed every part of his being.

GATHA 2619

Devotion to Vitthal

The body fleeting, remember Narayana

मराठी मूळ

देह तंव असे भोगाचे अधीन । याचें सुख सीण क्षीणभंगर ॥१॥
 अविनाश जोडी देवापायीं भाव । कल्याणाचा ठाव सकळही ॥२॥
 क्षणभंगुर हा तेथील पसारा । आलिया हाकारा अवघें राहे ॥३॥
 तुका ह्मणे येथें सकळ विश्रान्ति । आठवावा चित्तीं नारायण ॥३॥

ENGLISH TRANSLATION

The body is subject to the pleasures it experiences; its joys and pains are fleeting and perishable. The imperishable treasure is devotion at God's feet; that is the abode of all blessedness.

All this worldly display is momentary; when the summons comes, everything must halt. Says Tuka, herein lies all rest and peace: remember Narayana in your chitta.

IN PLAIN WORDS

The body is bound to the things it enjoys; its pleasures and pains are thin and quick to break. The treasure that does not perish is love laid at God's feet; that is the home of all that is good. All this worldly show lasts only a moment; when the summons comes, everything stops. Tuka says: here is all rest and peace. Remember Narayana in your heart.

WHAT IT MEANS

Tukaram sets the perishable against the imperishable to show where to place one's trust. The body and its pleasures are real but fleeting, thin things that break and pass, and the whole worldly display halts the instant death's summons arrives. Against that he names the one treasure that does not perish: love offered at God's feet, which he calls the home of all blessedness. The poem closes with the practice that holds it all, to remember Narayana in the heart, because there alone is lasting rest.

GATHA 2620

*The Power of the Name**Impatient love, do not delay*

मराठी मूळ

आतां आवश्यक करणें समाधान । पाहिलें निर्वाण न पाहिजे ॥१॥
 केलें तरीं आतां शुशोभें करावें । दिसतें बरवें संतांमधीं ॥२॥
 नाहीं भक्तराजीं ठेविला उधार । नामाचा आकार त्यांचियानें ॥३॥
 तुका ह्मणे माझ्या वडिलांचें ठेवणें । गोप्य नारायणें न करावें ॥४॥
 काय आतां मोक्ष करावा जी देवा । तुमचिया गोवा दर्शनासी ॥५॥
 केलिया नेमासी उभें ठाडें व्हावें । नेमलें तें भावें पालटेना ॥६॥
 तुका ह्मणे जों जों कराल उशीर । तों तों मज फार रडवील ॥७॥

ENGLISH TRANSLATION

Now contentment must be made a necessity; there is no need to wait for final realization. If something is to be done, let it be done beautifully, in a manner that shines among the saints.

The great devotees have never left anything for later; they embodied the name in their very form. Says Tuka, the treasure my elders stored should not be kept secret by Narayana. What need is there for liberation now, O God, when the true entanglement is in beholding You? Once a vow is made, one must stand by it faithfully; what is pledged in devotion does not change.

Says Tuka, the longer You delay, the more You make me weep.

IN PLAIN WORDS

Now you must grant me peace; do not make me wait for the final end. If it is to be done, then do it beautifully, in a way that shines among the saints. The great devotees left nothing on credit for later; they made the Name their very form. Tuka says: the treasure my elders stored, let Narayana not keep it hidden. What use is liberation to me now, God, when my one entanglement is the longing to see you? Once a vow is made, you must stand by it; what is pledged in love does not change. Tuka says: the longer you delay, the more you make me weep.

WHAT IT MEANS

Tukaram presses God like a child demanding what was promised, refusing to be patient. He does not want liberation or some far-off final realization; he wants the sight of God now, and says the only thing binding him to the world is that very longing. He reminds God that the great devotees of old took the Name fully, holding nothing back for later, and asks that the treasure handed down by his elders not be kept hidden from him. The poem ends in open complaint, half tender and half insistent: a vow must be honored, and every delay only makes Tukaram weep harder.

GATHA 2621

Devotion to Vitthal

Devotion, the saints set Him there

मराठी मूळ

पुढीलांचे सोयी माझ्या मना चाली । मताची आणिली नाही बुद्धी ॥१॥
 केलासी तो उभा आजवरी संतीं । धरविलें हातीं कट देवा ॥२॥
 आहे तें ची मागों नाही खोटा चाळा । नये येऊं बळा लेंकराशीं ॥३॥
 तुका ह्मणे माझा साक्षीचा वेव्हार । कृपण जी थोर परी तुह्मी ॥४॥
 लागतपणें मी आलों येथवरी । चाड ते दुसरी न धरुनि ॥५॥
 दुजियाचा तंव तुह्मांसी कांटाळा । राहासी निराळा एकाएकीं ॥६॥
 तुका ह्मणे आतां यावरी गोविंदा । मजशीं विनोदा येऊं नये ॥७॥

ENGLISH TRANSLATION

My mind does not follow its own course; it has not imported any willful notion. The saints have made You stand here until now; they have placed the handle of devotion in my hands, O God.

I ask only for what already exists; this is no false pretense. One should not use force with a little child.

Says Tuka, my dealings are witnessed; yet You, O Lord, are exceedingly frugal. I have come this far through sheer persistence, holding no other desire.

Since You dislike the company of strangers, You keep Yourself apart. Says Tuka, after this, O Govinda, do not come to me with mere pleasantries.

IN PLAIN WORDS

My mind does not run after its own ideas. It carries no willful notion of its own. The saints have made You stand here until now; they put the handle of devotion into my hand, O God. I ask only for what already is; this is no false game. One should not strong-arm a little child. Tuka says: my dealings are all in plain sight; You, Lord, are very stingy, yet You are mine. I came this far by sheer persistence, holding no other wish. You dislike the company of strangers, so You keep apart, alone. Tuka says: from now on, Govinda, do not come to me with mere pleasantries.

WHAT IT MEANS

Tukaram leans on the saints, not on himself. He says his mind is not chasing its own clever schemes; the saints are the ones who set Vitthal standing before him and pressed devotion into his hands. So he asks only for what is already his by right, and he warns God not to use force or evasion with him, since he is like a small child clinging to a parent. The tone turns half-teasing: he calls God close-fisted, admits he got this far only by refusing to leave, and asks God to drop the polite small talk and simply give Himself.

GATHA 2622

Social Criticism

Social criticism, the faithless eye

मराठी मूळ

तीर्थ जळ देखे पाषाण प्रतिमा । संत ते अधमा माणसाऐसे ॥१॥
 वांजेच्या मैथुनापरी गेलें वांयां । बांडेल्याचें जायां जालें पीक ॥२॥
 अभाविक सदा सुतकी चांडाळ । सदा तळमळ चुके चि ना ॥३॥
 तुका ह्मणे वरदळी ज्याची दृष्टी । देहबुद्धि कष्टी सदा दुःखी ॥३॥

ENGLISH TRANSLATION

The faithless one sees holy water as mere liquid and sacred images as mere stone. He regards the saints as ordinary human beings.

Like the intimacy of a barren woman, his efforts are wasted; like a crop on ravaged land, all is fruitless. The faithless one is perpetually impure, always restless, never at peace.

Says Tuka, one whose vision rests only on the surface, bound by body-consciousness, remains forever in sorrow.

IN PLAIN WORDS

The faithless one sees holy water as plain water and a sacred image as plain stone. He looks at the saints and sees only ordinary men. Like coupling with a barren woman, his effort comes to nothing; like a crop on ruined land, the harvest fails. Without faith he is always impure, an outcaste; his restlessness never ends. Tuka says: the one whose eyes rest only on the surface, bound to body-thinking, stays forever in sorrow.

WHAT IT MEANS

Tukaram names the lack that drains all religious effort: faith. Without it, holy water is just water, an image just stone, and a living saint just another man, so nothing sacred can reach the person. He drives this home with two hard images of wasted labor, a barren coupling and a crop on spoiled ground, to show that ritual without faith bears no fruit. The harshness is aimed at the pattern of surface-seeing, the eye that stops at the body and the object; whoever lives there, Tukaram says, lives in unending unrest. The mirror is for the reader: where does my own seeing stop short.

GATHA 2623

The Power of the Name

The Name, genuine coin

मराठी मूळ

नव्हे मतोळ्याचा वाण । नीच नवा नारायण ॥१॥
 सुख उपजे श्रवणें । खरें टांकसाळी नाणें ॥२॥
 लाभ हातोहातीं । अधिक पुढतोंपुढती ॥३॥
 तुका ह्मणे नेणों किती । पुरोनि उरलें पुढती ॥३॥

ENGLISH TRANSLATION

The name of Narayana is not some cheap commodity offered by hawkers. It brings joy to the ear; it is genuine currency minted in the Lord's own treasury.

The profit is immediate, and it grows ever greater with each exchange. Says Tuka, I cannot tell how much there is; it overflows and still more remains.

IN PLAIN WORDS

This is no cheap stuff sold by a hawker. Narayana is ever fresh, ever new. Joy springs up from the hearing. It is true coin, minted in the Lord's own treasury. The gain is immediate, hand to hand, and it grows greater with each turn. Tuka says: I cannot tell how much there is; it is spent in full and still more remains.

WHAT IT MEANS

Tukaram praises the Name of Narayana as wealth of a different order. It is not a peddler's cheap goods but genuine currency struck in God's own mint, and merely hearing it brings joy. Unlike ordinary trade, the profit arrives at once and keeps multiplying with every repetition. He ends in wonder at its abundance: you can spend it without limit, and the supply only overflows, because the Name draws on an inexhaustible treasury.

GATHA 2624

The Saints

Saints, the shop that never empties

मराठी मूळ

घातला दुकान । देती आलियासी दान ॥१॥
 संत उदार उदार । भरलें अनंत भांडार ॥२॥
 मागत्याची पुरे । धणी आणिकांसी उरे ॥३॥
 तुका ह्मणे पोतें । देवें भरिलें नव्हे रितें ॥३॥

ENGLISH TRANSLATION

The saints have opened their shop and give freely to all who come. The saints are generous beyond measure; their storehouse is filled with infinity.

The one who asks is satisfied, and still abundance remains for others. Says Tuka, the bag that God has filled is never empty.

IN PLAIN WORDS

They have opened a shop and give a gift to everyone who comes. The saints are generous, generous; their storehouse is filled with the endless. The one who begs is filled, and still there is enough left over for others. Tuka says: the bag that God has filled is never empty.

WHAT IT MEANS

Tukaram pictures the saints as keepers of an open shop where everything is given away, never sold. Their store is filled with the infinite, so generosity has no ceiling: each beggar leaves satisfied, and the supply is undiminished for the next. The point lands in the closing line. Because it is God who fills their bag, it can never run dry, which is why the saints can give so freely.

GATHA 2625

Prayers

Prayer, guard me from my own faults

मराठी मूळ

नरस्तुति आणि कथेचा विकरा । हें नको दातारा घडों देऊं ॥1॥
 ऐसिये कृपेचि भाकितों करुणा । आहेसि तूं राणा उदाराचा ॥ध्रु॥
 पराविया नारी आणि परधना । नको देऊं मनावरी येऊं ॥2॥
 भूतांचा मत्सर आणि संतनिंदा । हें नको गोविंदा घडों देऊं ॥3॥
 देहअभिमान नको देऊं शरीरीं । चढों कांहीं परी एक देऊं ॥4॥
 तुका ह्मणे तुझ्या पायांचा विसर । नको वारंवार पडों देऊं ॥5॥

ENGLISH TRANSLATION

Do not let me fall into flattering mortals or making a trade of sacred storytelling. For this mercy I pray to You; You are the king of the generous.

Do not let the desire for another's wife or another's wealth rise in my mind. Do not let me harbor malice toward any being or speak ill of the saints.

Do not let the pride of the body grow in me by any means. Says Tuka, do not let me forget Your feet again and again.

IN PLAIN WORDS

Do not let me flatter mortals, and do not let me make a trade of telling Your story, O Giver. For this mercy I beg of You; You are the king of the generous. Do not let the wish for another's wife or another's wealth rise in my mind. Do not let me envy any creature or speak ill of the saints, Govinda. Do not let pride of the body grow in me by any means; let it not rise at all. Tuka says: do not let me forget Your feet, again and again.

WHAT IT MEANS

This is a prayer asked entirely in the negative: keep me from the faults I am prone to. Tukaram lists them one by one: flattering powerful men, selling sacred storytelling for gain, coveting another's wife or wealth, envy of others, slander of the saints, and the swelling pride of the body. He cannot trust his own strength against these, so he hands the whole guard to God, whom he calls the king of the generous. The last and largest plea holds the rest together: do not let me forget Your feet, because forgetting God is the root from which every other fault grows.

GATHA 2626

Devotion to Vitthal

Devotion, single-minded service

मराठी मूळ

लौकिकापुरती नव्हे माझी सेवा । अनन्य केशवा दास तुझा ॥१॥
 ह्मणऊनि करीं पायांसवें आळी । आणीक वेगळी नेणें परी ॥२॥
 एकविध आह्मी स्वामिसेवेसाठीं । वरी तो चि पोटीं एकभाव ॥३॥
 तुका ह्मणे करीं सांगितलें काम । तुह्मां धर्माधर्म ठावे देवा ॥३॥

ENGLISH TRANSLATION

My service is not merely for show; I am Your exclusive and devoted servant, O Keshava. Therefore I make my plea at Your feet; I know no other way.

I am single-minded in my devotion to the Master's service; the same oneness pervades my chitta and my outward actions. Says Tuka, I carry out the work You assign; matters of right and wrong are known to You alone, O God.

IN PLAIN WORDS

My service is not just for show. I am Your own servant, given to none but You, O Keshava. So I make my plea at Your feet; I know no other way. I am single-minded in serving my Master, and the same one feeling fills my heart and my acts. Tuka says: I do the work You assign; right and wrong are known to You alone, O God.

WHAT IT MEANS

Tukaram disowns any outward, for-show piety and declares himself God's exclusive servant. Because he serves no one else, he has no other refuge to approach, so he comes to Vitthal's feet alone. He insists his devotion is undivided, with inner feeling and outer action carrying the one same intent. The closing line is the heart of his surrender: he simply performs whatever task God gives, leaving all judgment of right and wrong to God, since the servant's part is obedience, not verdict.

GATHA 2627

Ecstasy and Joy

Ecstasy, swept clean of bad company

मराठी मूळ

ज्यांच्या संगें होतों पडिलों भोवनीं । ते केली धोवनी झाडूनियां ॥१॥
 आतां एकाएकीं मनासीं विचार । करूं नाहीं भार दुजा याचा ॥२॥
 प्रसादसेवनें आली उष्टावळी । उचित ते काळीं अवचित ॥३॥
 तुका ह्मणे वर्म सांपडलें हातीं । सांडिली ते खंती चिंता देवा ॥३॥

ENGLISH TRANSLATION

Those whose company once led me into entanglement have been washed away and swept clean. Now I deliberate alone with my own mind; there is no burden of any second voice in this.

Through partaking of the Master's grace, the right moment came unexpectedly. Says Tuka, the secret has come into my hands; I have abandoned all worry and anxiety, O God.

IN PLAIN WORDS

Those whose company once dragged me into the round of the world have been washed and swept clean away. Now I think things over alone with my own mind; there is no weight of any second voice in it. By partaking of grace, the leavings came to me; the right moment arrived when I least expected it. Tuka says: the secret has come into my hand; I have thrown away that grief and worry, O God.

WHAT IT MEANS

Tukaram describes being freed from the companions who once entangled him in worldly life; they have been rinsed away, leaving him to deliberate alone, with no second voice pulling at him. He credits not his own effort but grace, which dropped the sanctified leftovers into his lap at a moment he did not arrange. What he has received he calls the secret, the inner key, and with it in hand his old grief and anxiety simply fall away. The mood is the relief and quiet joy of someone who has been unburdened.

GATHA 2628

The Saints

Saints, one essence in many dishes

मराठी मूळ

आवडीभोजन प्रकार परवडी । भिन्नाभिन्न गोडी एक रसा ॥१॥
 भोगित्या पंगती लाधलों प्रसाद । तिहीं नाहीं भेद राखियेला ॥२॥
 पाकसिद्ध स्वहस्तकें विनियोग । आवडीचे भाग सिद्ध केले ॥३॥
 तुका ह्मणे आला उच्छिष्ट प्रसाद । तेणें हा आनंद माझ्या जीवा ॥३॥

ENGLISH TRANSLATION

A feast of love is spread out in many dishes; though the flavors differ, they are all of one essence. I have received the grace of those who sat at that banquet; they maintained no distinctions among themselves.

The cooking was done by the Master's own hand; each portion of love was prepared to perfection. Says Tuka, the sanctified leftover has come to me, and by that, my jiva rejoices.

IN PLAIN WORDS

A feast of love is laid out in many dishes; the flavors differ, yet they are all one taste. Sitting in that row of eaters, I was given grace; among them they kept no separation. The cooking was done by the Master's own hand; each portion of love was made perfect. Tuka says: the sanctified leftover has come to me, and by it my soul rejoices.

WHAT IT MEANS

Tukaram uses the image of a shared meal to speak of the company of saints. The dishes are many and their flavors differ, yet all are one essence, just as the saints are varied but undivided, keeping no rank or separation among themselves as they eat together. He stresses that the food was prepared by the Master's own hand, so every loving portion is perfect. Then he places himself low and grateful: he receives only the consecrated leftover from that table, and even that scrap fills his soul with joy.

GATHA 2629

Ecstasy and Joy

Ecstasy, grace seized unasked

मराठी मूळ

समर्थाचा ठाव संचलाचि असे । दुर्बळाची आस पुढें करी ॥१॥
 पावलें घेईन पदरीं हें दान । एकांतीं भोजन करूं दाऊं॥२॥
 न लगे पाहावी उचिताची वेळ । अयाचित काळ साधला तो ॥२॥
 तुका ह्मणे पोट धालिया उपरी । गौरवा उत्तरीं पूजूं देवा ॥३॥

ENGLISH TRANSLATION

The treasure of the powerful is always at hand; the weak one's hope lies in what the future may offer. I shall receive whatever gift falls into my lap, and partake of the feast in solitude.

There is no need to wait for the proper occasion; the time of unsolicited grace has been seized. Says Tuka, once the belly is full, let us honor God with words of grateful reverence.

IN PLAIN WORDS

The strong one's store is always full and ready; the weak one's hope hangs on what may come later. I will take whatever gift falls into my lap, and eat the feast in solitude. There is no need to watch for the proper hour; the time of grace given unasked has been seized. Tuka says: once the belly is full, let us honor God with words of grateful praise.

WHAT IT MEANS

Tukaram contrasts the powerful, whose provision is always at hand, with the weak, who can only hope for a future portion; he counts himself among the weak and resolves to take gladly whatever grace falls to him. He will not wait for the textbook right moment, because grace has come unsolicited and the moment is now, so he eats this gift in quiet. The closing turn shows the proper response: when the soul has been fed, the thing to do is to praise God with grateful words. It is a poem about receiving freely given grace and answering it with thanks.

GATHA 2630

The Moral Ideal

Moral ideal, bow to all, break no peace

मराठी मूळ

आपुल्यांचा करीन मोळा । माझ्या कुळाचारांचा ॥१॥
 अवघियांचे वंदिन पाय । ठायाठाय न देखें ॥२॥
 नेदीं तुटों समाधान । थांबों जन सकळ ॥३॥
 तुका ह्मणे झाडा होय । तों हे सोय न संडीं ॥३॥

ENGLISH TRANSLATION

I shall gather together all my own traditions and ancestral ways. I shall bow at everyone's feet without seeing high or low.

I shall not let contentment be broken, and I shall steady everyone around me. Says Tuka, until the final clearing comes, I shall not abandon this path.

IN PLAIN WORDS

I will gather together all my own family ways and the customs of my line. I will bow at everyone's feet, seeing no high and no low. I will not let anyone's contentment be broken; I will steady all people. Tuka says: until the final reckoning comes, I will not give up this path.

WHAT IT MEANS

Tukaram lays out a personal rule of conduct. He will honor the good ways of his own people, and he will bow before everyone alike, refusing to rank people as high or low. His care extends outward: he will not disturb anyone's peace, and he will work to settle and steady those around him. He binds himself to this for life, vowing to hold the path until the final clearing of accounts. It is a quiet ethic of humility and unbroken goodwill toward all.

GATHA 2631

Surrender and Acceptance

Surrender, freed from birth and death

मराठी मूळ

जन्ममरणांची विसरलों चिंता । तूं माझा अनंता मायबाप ॥१॥
 होतील ते डोळां पाहेन प्रकार । भय आणि भार निरसलीं ॥२॥
 लिगाडाचें मूळ होती पंच भूतें । त्यांचें यां पुरतें विभागिलें ॥३॥
 तुका ह्मणे जाला प्रपंच पारिखा । जिवासी तूं सखा पांडुरंगा ॥३॥

ENGLISH TRANSLATION

I have forgotten the anxiety of birth and death, for You are my mother and father, O Ananta. Whatever comes before my eyes, I shall witness it calmly; fear and burden have been dissolved.

The root of all entanglement was the five elements; what belongs to them has been returned to them. Says Tuka, worldly life has become something foreign; You alone are the companion of my soul, O Panduranga.

IN PLAIN WORDS

I have forgotten the fear of birth and death, for You are my mother and father, O Ananta. Whatever comes before my eyes, I will simply watch it; fear and burden are gone. The root of all entanglement was the five elements; what is theirs has been given back to them in full. Tuka says: worldly life has become a stranger to me; You alone are the friend of my soul, O Panduranga.

WHAT IT MEANS

Tukaram speaks from the peace of total trust. Once he takes God as mother and father, the dread of birth and death drops away, and he can simply watch whatever life brings without fear or weight. He explains the freedom: the body and its world were only the five elements, and he has handed back to them what was always theirs, so nothing in this realm still binds him. With worldly life now a stranger, the only real relationship left is with God, the one true companion of his soul. It is the calm of someone who has set down the whole burden of the self.

GATHA 2632

Devotion to Vitthal

Devotion, my life is in Your hands

मराठी मूळ

उदार तूं हरी ऐसी कीतिन चराचरीं । अनंत हे थोरी गर्जतील पवाडे ॥1॥
मागणें तें तुज मागों जीवभाव तुज सांगों । लागों तरी लागों पायां तुमच्या दातारा ॥2॥
दिसों देसी कीविलवाणें तरी तुज चि हें उणें । तुका ह्मणे जिणें माझें तुज अधीन ॥3॥

ENGLISH TRANSLATION

You are generous, O Hari; this fame resounds throughout all creation. Your endless glory thunders forth in songs of praise.

What I ask of You, I ask with my whole being; what I tell You, I tell from the depths of my jiva. If I am to cling to anything, let me cling to Your feet, O Benefactor.

If I appear pitiable, that shortcoming is Yours, not mine. Says Tuka, my life is subject to You.

IN PLAIN WORDS

You are generous, O Hari; that fame rings through all that moves and does not move. Your endless greatness thunders out in songs of praise. What I ask, I ask of You with my whole being; what I feel, I tell to You. If I am to cling, then let me cling to Your feet, O Giver. If I am seen wretched, that lack is Yours, not mine. Tuka says: my life is in Your keeping.

WHAT IT MEANS

Tukaram first names God's known reputation: Hari is famed throughout all creation as generous, his glory sung everywhere. On the strength of that fame, he brings his whole heart's asking and confiding to God and resolves to cling to nothing but God's feet. Then comes the bold turn: if he still looks poor and pitiable, the failure reflects on

God, not on himself, since a generous Lord should not leave his devotee in want. He closes by placing his entire life under God's control, which is both surrender and a gentle pressing of the claim that God now owns the outcome.

GATHA 2633

Prayers

Surrender, God plays no favorites

मराठी मूळ

पाहा किती आले शरण समान चि केले । नाहीं विचारिले गुण दोष कोणांचे ॥१॥
 मज सेवटींसा घावा ठाव तयांचिये देवा । नाहीं करीत हेवा कांहीं थोरपणाचा ॥२॥
 नाहीं पाहिला आचार कुळगोत्रांचा विचार । फेडूं आला भार मग न ह्मणे दगड ॥३॥
 तुका ह्मणे सर्वजाणा तुझ्या आल्यावरि मना । केला तो उगाणा घडल्या दोषांच्या ॥३॥

ENGLISH TRANSLATION

See how many have come to You for refuge, and You have treated them all alike. You have never examined anyone's virtues or faults.

O God, grant me a place among them, even at the very end. I harbor no envy and make no claim to greatness.

You never looked at caste, lineage, or conduct. Whoever came to lay down their burden, You never called them a mere stone.

Says Tuka, O all-knowing One, once Your mind has turned toward someone, all their accumulated sins are wiped away.

IN PLAIN WORDS

See how many have come to you for refuge. You treated them all the same. You never weighed anyone's virtues or faults. O God, give me a place among them, even at the very end. I am not jealous; I make no claim to greatness. You never looked at caste or lineage or conduct. Whoever came to lay down their burden, you never called them a mere stone. Tuka says: O all-knowing one, once your mind turns toward someone, all the sins they have piled up are wiped clean.

WHAT IT MEANS

Tukaram is asking for a place among the saved, and he names the only ground he can stand on: God's refusal to sort people by merit. He points out that everyone who came for refuge was received the same way, with no audit of their good and bad deeds, no inspection of their caste or family or behavior. That is why he dares to ask only for the last place, with no envy and no claim to be special. The line about the stone is the heart of it: whoever brings their burden is treated as a living soul, never written off. And once God's attention settles on a person, the whole accumulated weight of their wrongs is cancelled.

GATHA 2634

Ecstasy and Joy

Ecstasy, the treasure found at home

मराठी मूळ

आतां चुकलें बंधन गेलें विसरोनि दान । आपुले ते वाण सावकाश विकावे ॥१॥
 लाभ जोडला अनंत घरीं सांपडलें वित्त । हातोहातीं थीत उरों तळ नल्हाचि ॥२॥
 होतें गोविलें विसारें माप जालें एकसरें । होतें होरें वारें तों चि लाहो साधिला ॥३॥
 कराया जतन तुका ह्याणे निजधन । केला नारायण साहए नेदी विसंबों ॥३॥

ENGLISH TRANSLATION

Now bondage is broken and the thought of giving and receiving is forgotten. Let me sell my own wares at leisure.

An infinite profit has been gained; the treasure has been found within one's own house. It is immediately in hand, an unfathomable depth that never runs dry.

There was confusion and delay before, but the measure has now been settled all at once. While there was still wind in the sails, the gain was secured.

Says Tuka, to safeguard this inner treasure, I have made Narayana my helper; He does not let me forget even for a moment.

IN PLAIN WORDS

Now bondage is broken. The thought of giving and taking is forgotten. Let me sell my own goods at my leisure. The profit gained is endless. The treasure was found inside my own house. It is in my hand at once, a depth without a bottom that never runs dry. Before there was confusion and delay; now the measure is settled all at once. While there was still wind, I caught it and secured the gain. Tuka says: to guard this inner wealth I have made Narayana my helper. He does not let me forget it even for a moment.

WHAT IT MEANS

Tukaram describes the moment the spiritual account closes in his favor. The old bargaining of the world, what he owes and what he is owed, simply drops away once bondage breaks. The treasure turns out to have been inside his own house all along, not earned abroad but discovered within, and it is bottomless and instant. He uses a merchant's image: there was a long delay before, but the deal was sealed at once while the wind still blew, so the chance was not missed. The point of the closing line is that this wealth needs guarding, and the guard he has appointed is Narayana himself, who keeps him from ever forgetting what he has found.

GATHA 2635

Devotion to Vitthal

Union, the soul stamped on Shiva

मराठी मूळ

तुझ्या रूपें माझी काया भरों द्यावी पंढरीराया । दर्पणींची छाया एका रूपें भिन्नत्व ॥१॥
 सुख पडिलें साटवण सत्ता वेचे शनें शनें । अडचणीचे कोन चारी मार्ग उगवले ॥२॥
 वसो डोळ्यांची बाहुली कवळे भिन्न छाया आली । कृष्णांजन चाली नव्हे प्रति माघारी ॥३॥
 जीव ठसावला शिवें मना आलें तेथें जावें । फांटा पडिला नांवें तुका ह्मणे खंडलें ॥३॥

ENGLISH TRANSLATION

Let my body be filled with Your form, O King of Pandhari. Like a reflection in a mirror, one form appears as two, yet there is no real difference.

The stored-up joy spends itself slowly through authority. The four paths of life have opened up and the difficult corners have been cleared.

Like the pupil of the eye that embraces every shadow that falls upon it, once the collyrium of Krishna is applied, there is no turning back. Says Tuka, the jiva has been imprinted upon Shiva; wherever the mind wishes, there it may go. The branch has broken off in name only; in truth, all division is destroyed.

IN PLAIN WORDS

Let my body be filled with your form, O King of Pandhari. Like a reflection in a mirror, one form looks like two, yet there is no real difference. The stored-up joy spends itself slowly. The four paths of life have opened, and the difficult corners are cleared. Like the pupil of the eye that takes in every shadow falling on it, once the dark salve of Krishna is applied, there is no turning back. Tuka says: the jiva has been pressed into Shiva. Wherever the mind wishes to go, there it may go. The branch has broken off in name only; truly, all division is gone.

WHAT IT MEANS

Tukaram prays to be so filled with God's form that his own body becomes its mirror, where one reality only seems to split into two. He insists the doubling is appearance, not difference: like an image in a mirror, there is no second thing there. The eye is his other image, the pupil receiving every shadow once the dark collyrium of Krishna coats it, and from that there is no going back. The strong claim lands at the end: the individual soul has been stamped into Shiva, the absolute, so completely that the mind is now free to roam without danger. The separation between soul and God remains only as a word, while in truth every division has been destroyed.

GATHA 2636

The Power of the Name

The Name, calling at every breath

मराठी मूळ

सोसें सोसें मारुं हाका । होइल चुका ह्मणऊनि ॥१॥
 मागे पुढे क्षणभरी । नव्हे दुरी अंतर ॥२॥
 नाम मुखीं बैसला चाळा । वेळोवेळां पडताळीं ॥३॥
 तुका ह्मणे सुखी केलें । या विठ्ठलें बहुतांसी ॥३॥

ENGLISH TRANSLATION

Again and again I call out, fearing I might miss the moment. The distance between before and after is not even a breath.

The habit of the name has settled upon my lips; at every turn I verify it is still there. Says Tuka, Vitthal has made multitudes happy in this way.

IN PLAIN WORDS

Over and over I call out, afraid I might miss the moment. Between before and after there is not even a breath of distance. The habit of the name has settled on my lips. Again and again I check that it is still there. Tuka says: Vitthal has made many people happy in just this way.

WHAT IT MEANS

Tukaram describes the discipline of constant remembrance as something close to anxious tenderness. He keeps calling the name aloud, afraid of the smallest gap, because the interval between one moment and the next is so thin there is no room to let the name lapse. He has made it a settled habit on his lips, yet he still keeps checking that it is there, the way one keeps touching a precious thing. The closing line widens it from his own case: this is not a private trick but the path by which Vitthal has made multitudes happy.

GATHA 2637

Longing and Separation

Longing, running to the village

मराठी मूळ

धरुनियां चाली हांवा । येइन गांवां धांवत ॥१॥
 पाठविसी मूळ तरी । लवकरी विठ्ठले ॥२॥
 नाचेन त्या प्रेमसुखें । कीर्ती मुखें गाईन ॥३॥
 तुका ह्मणे संतमेळीं । पायधुळी वंदीन ॥३॥

ENGLISH TRANSLATION

Driven by eager longing, I shall come running to Your village. If You send word, I shall come at once, O Vitthale.

I shall dance in the joy of divine love and sing Your glory with my mouth. Says Tuka, in the gathering of saints, I shall bow to the dust of their feet.

IN PLAIN WORDS

Driven by eager longing, I will come running to your village. If you send word, O Vitthale, I will come at once. I will dance in the joy of that love. I will sing your glory with my mouth. Tuka says: in the gathering of the saints, I will bow to the dust of their feet.

WHAT IT MEANS

This is a short cry of readiness from someone waiting to be called home. Tukaram says his longing is already pulling him toward Pandhari, and he only needs the summons; at the first word he will run. He pictures what he will do when he arrives: dance in the joy of divine love and sing God's glory aloud. The last turn is characteristic of him, that the goal is not only the Lord but the company of the saints, before whose very foot-dust he will bow.

GATHA 2638

Ecstasy and Joy

Ecstasy, fed at the mother's lips

मराठी मूळ

मायबापाचिये भेटी । अवघ्या तुटी संकोचा ॥१॥
 भोगिलें तें आहे सुख । खातां मुख मोकळें ॥२॥
 उत्तम तें बाळासाठीं । लावी ओठीं माउली ॥३॥
 तुका ह्मणे जाली धणी । आनंद मनीं न समाये ॥३॥

ENGLISH TRANSLATION

In the meeting with one's divine parents, all inhibition falls away. The joy that has been tasted is real and present; the mouth is free as it eats.

The mother offers the best to her child, placing it upon his lips. Says Tuka, full satisfaction has been reached, and the bliss within the mind overflows.

IN PLAIN WORDS

When you meet your mother and father, all shyness falls away. The joy that is tasted is real, and the mouth eats freely. The mother saves the best for her child and puts it to his lips. Tuka says: I have had my fill, and the bliss in my mind will not fit inside it.

WHAT IT MEANS

Tukaram reaches for the plainest human picture of intimacy to describe meeting God. With one's own parents there is no holding back and no embarrassment, so he eats freely from the joy set before him. He sharpens it into the image of a mother feeding her child, choosing the best portion and placing it right on the child's lips, which is how God's grace comes to the devotee: directly, tenderly, without being earned. The closing line measures the result: he is completely satisfied, and the bliss is now too large to be contained in the mind that holds it.

GATHA 2639

Renunciation

Renunciation, dispassion as Brahman

मराठी मूळ

उदासीनाचा देह ब्रह्मरूप । नाहीं पुण्य पाप लागत त्या ॥१॥
 अनुताप अंगीं अग्निचिया ज्वाळा । नाहीं मृगजळा विझों येत ॥२॥
 दोष ऐशा नावें देहाचा आदर । विटलें अंतर अहंभावे ॥३॥
 तुका ह्मणे जाय नासोनियां खंती । तंव चि हे चित्तीं बद्धता ते ॥३॥

ENGLISH TRANSLATION

The body of one who is truly dispassionate becomes one with Brahman; neither merit nor sin clings to it. The fire of remorse blazes within; no mirage of illusion can extinguish it.

What is called fault is merely attachment to the body; the inner self has grown disgusted with the ego. Says Tuka, only when this sorrow is fully destroyed does bondage of the mind truly cease.

IN PLAIN WORDS

The body of one who is truly free of craving becomes one with Brahman. Neither merit nor sin clings to it. The fire of remorse blazes in the body. No mirage can put it out. What is called fault is only this: regard for the body. The inner self has grown sick of the ego. Tuka says: only when this sorrow is fully burned away does the mind's bondage truly end.

WHAT IT MEANS

Tukaram defines real dispassion by its effect: the body of one who is genuinely free of craving becomes one with Brahman, so that neither good deeds nor bad ones can stick to it. He keeps the heat in the picture, a fire of remorse that no illusion can quench, because the burning itself is what purifies. Then he names the actual fault, which is not any particular act but simple attachment to the body, and he says the inner self has come to loathe the ego that feeds it. The last line is exacting: bondage does not end while any of this sorrow remains; only its complete burning frees the mind.

GATHA 2640

Renunciation

Renunciation, cutting the noose of desire

मराठी मूळ

बंधनाचा तोडूं फांसा । देऊं आशा टाकोनि ॥१॥
 नाहीं तें च घेतां शिरीं । होइल दुरी निजपंथ ॥२॥
 नाथिलें चि माझें तुझें । कोण वोझें वागवी ॥३॥
 तुका ह्मणे अंतराय । देवीं काय जिणें तें ॥३॥

ENGLISH TRANSLATION

Let us break the noose of bondage by casting aside all desire. If we take upon ourselves what does not truly exist, the true path will grow distant.

This 'mine' and 'yours' is all a fiction; who would carry such a burden? Says Tuka, what kind of life is it that is lived in separation from God?.

IN PLAIN WORDS

Let us cut the noose of bondage by throwing away all desire. If we take on our heads what does not really exist, the true path grows distant. This 'mine' and 'yours' is all a fiction. Who would carry such a load? Tuka says: what kind of life is it that is lived apart from God?

WHAT IT MEANS

Tukaram treats bondage as a noose and points to the single cut that frees us: dropping desire. His argument is that we tie ourselves up by taking unreal things seriously, loading our heads with what has no real existence, and every such burden pushes the true path further away. The 'mine' and 'yours' that we defend so fiercely is fiction, and he asks who would willingly haul a load that weighs nothing yet crushes everything. The closing question turns it from logic to longing: a life lived in separation from God is hardly worth calling life at all.

GATHA 2641

Devotion to Vitthal

Devotion, the far treasure come home

मराठी मूळ

तें च किती वारंवार । बोलों फार बोलिलें ॥१॥
 आतां माझें दंडवत । तुमच्या संत चरणांसी ॥धु.॥
 आवडी ते नीच नवी । जाली जीवीं वसती ॥२॥
 तुका ह्याने बरवें जालें । घरा आलें बंदरीचें ॥३॥

ENGLISH TRANSLATION

How many times should the same thing be repeated? Much has already been said. Now I offer my prostration to Your feet, O saints.

The love that ever feels fresh and new has made its dwelling in my chitta. Says Tuka, it is well; the treasure from far away has come home.

IN PLAIN WORDS

How many times should the same thing be said? Much has been said already. Now here is my prostration to your feet, O saints. The love that always feels new and fresh has made its home in my heart. Tuka says: it is well; the treasure from far away has come home.

WHAT IT MEANS

Tukaram stops his own talking and falls instead into a gesture. He admits the same things have been said many times over, so he sets words aside and simply bows full length at the feet of the saints. The shift is the point: past explanation lies a love that never grows stale, that keeps feeling new, and it has now taken up residence in his

heart. He closes with quiet relief, comparing it to a long-awaited treasure that has finally reached home, the soul's homecoming after a far journey.

GATHA 2642

Longing and Separation

Longing, hunger for the embrace

मराठी मूळ

उपासा सेवटीं अन्नासवें भेटी । तैसी माझी मिठी पडो पायीं ॥१॥
 पुरवीं वासना साच सर्वजाणा । आह्वां नारायणा अंकिताची ॥२॥
 बहुदिसां पुत्रामातेमध्ये भेटीं । तैसा दाटो पोटीं प्रीतिउभोड ॥३॥
 तुका ह्मणे धन कृपणा सोयरे । यापरि दुसरें नहो आतां ॥३॥

ENGLISH TRANSLATION

Like the meeting of food after a long fast, let my embrace fall upon Your feet. Fulfill the longing of one who is truly Yours, O all-knowing Narayana.

Like the meeting of a mother and child after long separation, let a flood of love swell in my chitta. Says Tuka, as wealth is dear to a miser, let there be no other attachment from now on.

IN PLAIN WORDS

Like meeting food at the end of a long fast, let my embrace fall on your feet. Fulfill this longing truly, O all-knowing one; I belong to you, Narayana. Like a mother and child meeting after many days apart, let a flood of love swell in my heart. Tuka says: as wealth is dear to a miser, let me hold nothing else dear from now on.

WHAT IT MEANS

Tukaram stacks three images of hunger to convey how badly he wants to reach God. First the starving man finally given food, so his embrace should fall on God's feet with that same desperation. He grounds the request in belonging, reminding the all-knowing Lord that he is marked as God's own, so the longing is right to fulfill. The second image is a mother and long-lost child, letting love flood the chest at the reunion. The last is sharper and almost confessional: he asks to cling to God the way a miser clings to money, fixing all his greed on one object and wanting nothing else.

GATHA 2643

Faith and Trust

Faith, the warrior who will not turn

मराठी मूळ

रणीं निघतां शूर न पाहे माघारें । ऐशा मज धीरें राख आतां ॥१॥
 संसारा हातीं अंतरलों दुरी । आतां कृपा करीं नारायणा ॥२॥
 वागवितों तुझिया नामाचें हत्यार । हा चि बडिवार मिरवितों ॥३॥
 तुका ह्मणे मज फिरतां माघारें । तेथें उणें पुरें तुम्ही जाणां ॥३॥

ENGLISH TRANSLATION

A warrior advancing on the battlefield never looks behind. Keep me steady with that same courage now, O Lord.

I have distanced myself from the hands of worldly life; now show me mercy, O Narayana. I wield the weapon of Your name; this is the banner I carry with pride.

Says Tuka, if I were to turn back, the shortcoming would be Yours to know.

IN PLAIN WORDS

A warrior going into battle does not look back. Keep me steady with that same courage now, O Lord. I have pulled away from the hold of worldly life, far from it. Now show me your mercy, Narayana. I carry the weapon of your name. This is the banner I march under with pride. Tuka says: if I should turn back, the failing will be yours to answer for.

WHAT IT MEANS

Tukaram casts the spiritual life as a battle and asks God to give him a warrior's nerve, the kind that never glances over its shoulder once the charge begins. He has already cut himself loose from the world and stands far from its grip, so he is exposed and needs grace to hold the line. His only equipment is the name of God, which he calls both his weapon and the proud banner he marches under. The closing line is bold to the edge of audacity: he hands the responsibility to God, saying that if he ever does turn and run, the fault will lie with the Lord who failed to keep him steady.

GATHA 2644

The Saints

Saints, serving the saint is serving God

मराठी मूळ

सकळ पूजा स्तुति । करावी ते व्होवें याती ॥१॥
 ह्यणऊनि वारा जन । संतपूजा नारायण ॥२॥
 सेवावें तें वरी । दावी उमटूनि ढेंकरि ॥३॥
 तुका ह्यणे सुरा । दुधा ह्यणतां केवीं बरा ॥३॥

ENGLISH TRANSLATION

All worship and praise should be offered appropriately, with the right intention. Therefore, know this, O people: worshipping the saints is worshipping Narayana.

What is truly consumed within reveals itself in a satisfied belch. Says Tuka, calling liquor by the name of milk does not make it wholesome.

IN PLAIN WORDS

All worship and praise should be offered in the right way, with the right intent. So know this, people: to worship the saints is to worship Narayana. What is truly taken in shows itself afterward in a satisfied belch. Tuka says: calling liquor by the name of milk does not make it good for you.

WHAT IT MEANS

Tukaram is teaching where reverence should land and insisting it be real, not just correctly performed. His central claim is direct: honoring the saints is the same act as honoring God, so devotion to holy people is not a detour from devotion to Narayana. Then he turns to test sincerity with two earthy images. Real nourishment announces itself, the way a good meal shows up later as a contented belch, so genuine inner devotion will reveal itself in its fruits. And the warning that liquor renamed milk is still liquor points at self-deception: putting a holy label on a harmful thing changes the name, not the thing, and we should examine what we are actually consuming.

GATHA 2645

Prayers

Trust, casting the burden on Hari

मराठी मूळ

धीर नव्हे मनें । काय तयापाशीं उणें ॥१॥
 भार घातलियावरी । दासां नुपेक्षील हरी ॥२॥
 याऐसी आटी । द्यावी द्रव्याचिये साटी ॥३॥
 तुका ह्मणे पोटे । देवा बहु केलें खोटें ॥३॥

ENGLISH TRANSLATION

The mind lacks patience; yet what is lacking in the One who protects? Once the burden is cast upon Him, Hari will never forsake His servants. One should give as much effort for this as one would for wealth.

Says Tuka, O God, this belly of Yours has caused much mischief.

IN PLAIN WORDS

The mind has no patience. But what is lacking in the One I lean on? Nothing. Once you lay your burden on Him, Hari does not abandon His servants. Give yourself to this with the same effort you would spend to gain wealth. Tuka says: O God, this belly of mine has made me do much that is false.

WHAT IT MEANS

Tukaram contrasts his restless mind with the One he has chosen to trust, and finds that all the lack is on his side, not God's. The whole abhanga turns on a single act: cast the burden onto Hari, who never forsakes those who depend on Him. He asks that we put as much labor into this surrender as we already pour into chasing money. The closing line is a confession of where the falseness comes from: the belly, the hunger of the body, has driven him into much dishonesty before God.

GATHA 2646

Appeals and Exhortations

Exhortation, wealth buys nothing at death

मराठी मूळ

द्रव्याचिया कोटी । नये गांडीची लंगोटी ॥१॥
 अंती बोळवणेसाठी । पांडुरंग धरा कंठी ॥२॥
 लोभाची लोभिके । यांचें सन्निधान फिकें ॥३॥
 तुका ह्याने हितें । जग नव्हो पडो रितें ॥४॥

ENGLISH TRANSLATION

Millions in wealth cannot buy even a loincloth for the afterlife. At the hour of departure, hold Panduranga close to your throat.

The possessions of the greedy have a feeble presence in their final hour. Says Tuka, let good counsel keep the world from perishing in emptiness.

IN PLAIN WORDS

Millions in wealth cannot buy you even a loincloth for the next world. At the end, when you are sent off, hold Panduranga at your throat. The greedy and their hoard stand worthless in the final hour. Tuka says: I speak for your good. Do not let the world fall away empty.

WHAT IT MEANS

Tukaram measures wealth against the one moment it cannot reach: the hour of death. No fortune buys passage onward, not even a scrap of cloth, so the only thing worth clutching at the throat as you depart is Panduranga, the Name and form of God. He names the greedy directly: when they need their riches most, those riches are hollow and absent. The last line frames the whole poem as counsel given out of love, a warning meant to keep people from dying into emptiness.

GATHA 2647

Longing and Separation

Anguish, the cry of one who sees

मराठी मूळ

कोणापाशीं आतां सांगों मी बोभाट । कधीं खटखट सरेल हे ॥१॥
 कोणां आराणूक होईल कोणे काळीं । आपुलालीं जाळीं उगवूनि ॥२॥
 माझा येणें दुःखें फुटतसे प्राण । न कळतां जन सुखी असे ॥३॥
 भोगा आधीं मनं मानिलासे त्रास । पाहें लपायास ठाव कोठें ॥४॥
 तुका ह्याने देतो देवाचें गाढाणें । माझें रिण येणें सोसियेलें ॥५॥

ENGLISH TRANSLATION

To whom shall I cry out now? When will this constant turmoil end? When will there be relief for anyone, each entangled in their own net? My life-breath is bursting with this anguish, while people who do not perceive it live in comfort. Even before the suffering arrives, my mind dreads it; I look for a place to hide.

Says Tuka, I am pledging God's own word; my debt has been borne by Him.

IN PLAIN WORDS

To whom shall I cry out now? When will this endless trouble end? When will anyone find rest, each one tangled in their own net? My life-breath bursts with this grief, while people who do not see it live at ease. Even before the suffering comes, my mind dreads it, and I look for a place to hide. There is none. Tuka says: I hand over God's own pledge; He has borne my debt.

WHAT IT MEANS

Tukaram is crying out from a pain that has no human ear to receive it, watching everyone caught in their own snare with no relief in sight. What sharpens the anguish is that others do not even feel it; they are comfortable precisely because they cannot see what he sees. His dread runs ahead of the suffering itself, and he finds nowhere to hide from it. The resolution comes only in the last line: he stops trying to carry it and pledges God as his security, trusting that God has already taken on his debt.

GATHA 2648

Renunciation

Renunciation, watching the world's spectacle

मराठी मूळ

राहिलों निराळा । पाहों कवतुक डोळां ॥१॥
 करुं जगाचा विनोद । डोळां पाहोनियां छंद ॥२॥
 भुललिया संसारें । आलें डोळ्यासी माजिरें ॥३॥
 तुका ह्मणे माथा । कोणी नुचली सर्वथा ॥३॥

ENGLISH TRANSLATION

I have withdrawn and stand apart, watching the spectacle with my eyes. Let us observe the amusement of the world, gazing upon its ways.

Those deluded by worldly life find only confusion before their eyes. Says Tuka, no one lifts their head from this stupor at all.

IN PLAIN WORDS

I have stepped aside and stand apart, watching the show with my own eyes. Let me watch the world's antics, looking on at its games. Those drunk on worldly life see only confusion before them. Tuka says: not one of them lifts their head out of the stupor at all.

WHAT IT MEANS

Tukaram describes the stance of one who has withdrawn from worldly striving and now simply observes it, as a spectator watches a play. From that distance the busyness of the world looks like an amusement, a set of games people are absorbed in. He sees that those caught inside the delusion of worldly life can perceive nothing clearly; everything before them is a blur. The final line lands the verdict gently but firmly: no one trapped in that stupor manages even to raise their head and look up out of it.

GATHA 2649

Surrender and Acceptance

Surrender, the single-minded heart

मराठी मूळ

आह्मां एकविधा पुण्य सर्वकाळ । चरणसकळ स्वामीचे ते ॥१॥
 चित्ताचे संकल्प राहिलें चळण । आज्ञा ते प्रमाण करुनी असों ॥२॥
 दुजियापासून परतलें मन । केलें द्यावें दान होईल तें ॥३॥
 तुका ह्याणे आतां पुरला नवस । एकाविण ओस सकळ ही ॥३॥

ENGLISH TRANSLATION

For us who are single-minded, merit resides at all times in the Master's feet alone. The wanderings of the mind's desires have ceased; I abide by His command as my sole authority.

The mind has turned away from all else; whatever is given shall be my offering. Says Tuka, now my vow is fulfilled; without the One, everything else is barren.

IN PLAIN WORDS

For us who want one thing only, our merit lies always in the Master's feet, and nowhere else. The wandering of my mind's desires has stopped; I keep His command as my one authority. My mind has turned back from everything else. Whatever I give shall be my offering. Tuka says: now my vow is fulfilled. Without the One, everything else is barren.

WHAT IT MEANS

Tukaram describes the settled state of single-mindedness, where all merit is gathered into one place: the feet of the Master. The mind that once roamed after many desires has come to rest, and His command alone now governs the poet's life. Having turned away from every rival object, whatever he offers becomes an offering to the One. He closes by naming the fulfillment of his vow, and the plain truth behind it: stripped of the One, the whole of the rest is empty ground.

GATHA 2650

Prayers

Prayer, abide at Your feet

मराठी मूळ

राहाणें तें पायांपाशी । आणिकां रसीं विटोनि ॥१॥
 ऐसा धीर देई मना । नारायणा विनवितों ॥ध्रु॥
 अंतरीं तों तुझा वास । आणिकां नास कारण ॥२॥
 तुका ह्याने शेवटींचें । वाटे साचें राखावें ॥३॥

ENGLISH TRANSLATION

Let me abide at Your feet, having grown weary of all other pleasures. Grant this steadiness to my mind, O Narayana; this is my prayer.

Within my chitta is Your dwelling; everything else is destined for destruction. Says Tuka, I wish to preserve this final truth as something genuine.

IN PLAIN WORDS

Let me stay at Your feet, grown weary of every other pleasure. Grant my mind this steadiness, Narayana; this is my prayer. Within me is Your dwelling; all else is bound to perish. Tuka says: this last truth is what I want to keep, and keep it true.

WHAT IT MEANS

Tukaram prays to be fixed at God's feet, having tasted other pleasures and found them tiresome. The single thing he asks of Narayana is steadiness of mind, the strength to stay put and not drift. His reason is simple: God dwells within the heart, while everything outside is headed for destruction. The closing line names this as the final truth he means to hold onto and guard as something genuine, not let slip away.

GATHA 2651

The Saints

The saints, fragrance by nature

मराठी मूळ

चंदन तो चंदनपर्णे । सहज गुणसंपन्न ॥१॥
 वेधलिया धन्य जाती । भाग्यें होती सन्मुख ॥ध्रु॥
 परिसा अंगीं परिसपण । बाणोनि तें राहिलें ॥२॥
 तुका ह्याने केंची खंती । सुजाती ते ठाकणी ॥३॥

ENGLISH TRANSLATION

Sandalwood is naturally rich in fragrance; it is blessed by its very nature. Those fortunate ones who come before it are transformed by the encounter.

The philosopher's stone is permeated with its own miraculous quality; that power abides in it inherently. Says Tuka, where is the sorrow? A noble nature always finds its proper dwelling.

IN PLAIN WORDS

Sandalwood is sandalwood; it is rich in fragrance by its very nature. Blessed are those who are drawn to it; by good fortune they come and stand before it. The philosopher's stone holds its power in itself; that quality has settled into it and stays. Tuka says: where is there any sorrow? A noble nature always finds its right place.

WHAT IT MEANS

Tukaram describes the saints through two old images: sandalwood that is fragrant simply by being itself, and the philosopher's stone that turns iron to gold by an inborn power. The point is that goodness in such a one is natural, not put on, and it gives itself away to whoever draws near. Those who are fortunate enough to come before such a presence are changed by the mere encounter. He ends by dismissing all worry: a noble nature carries its blessing within and always comes to rest where it belongs.

GATHA 2652

Renunciation

Renunciation, the hard road of practice

मराठी मूळ

लय लक्ष्मी मन न राहे निश्चळ । मुख्य तेथें बळ आसनाचें ॥1॥
 हें तों असाध्य जी सर्वत्र या जना । भलें नारायणां आळवितां ॥ध्रु॥
 कामनेचा त्याग वैराग्य या नांव । कुटुंब ते सर्वविषयजात ॥2॥
 कर्म उसंतावें चालत पाउलीं । होय जों राहिली देहबुद्धि ॥3॥
 भक्ति तें नमावें जीवजंतुभूत । शांतवूनि ऊत कामक्रोध ॥4॥
 तुका ह्मणे साध्य साधन अवघडें । देतां हें सांकडें देह बळी ॥5॥

ENGLISH TRANSLATION

The mind, absorbed in dissolution, does not remain steady; the chief thing needed is the strength of firm posture. This is truly difficult for all people everywhere, yet it is good to call upon Narayana.

Renunciation of desire is what is meant by dispassion; one's family consists of all the sense objects. Action subsides as one walks the path, so long as body-consciousness persists.

Devotion means bowing to all living beings, calming the surge of desire and anger. Says Tuka, both the goal and the means are difficult; the body alone pays the price.

IN PLAIN WORDS

The mind, set on dissolving into stillness, will not stay still; what it needs most is the strength of a steady seat. This is truly hard for everyone, everywhere; yet it is good to call upon Narayana. Renunciation of desire, that is what dispassion means. Your family is the whole brood of sense objects. Action quiets down as you walk on, step by step, until body-consciousness comes to rest. Devotion means bowing to every living creature, cooling the boil of lust and anger. Tuka says: the goal and the means are both hard, and it is the body alone that pays the price.

WHAT IT MEANS

Tukaram lays out the discipline of inward absorption honestly, admitting that the mind refuses to hold still and that firm posture is only the beginning of the strength required. He redefines the key terms plainly: dispassion is the giving up of desire, and the real family one must leave is not relatives but the whole crowd of sense objects. The path is gradual, action falling away step by step as body-consciousness loosens, and devotion shows itself as reverence for every living thing and the cooling of lust and anger. He does not pretend it is easy: both the end and the way are difficult, and it is the body that bears the cost of the effort.

GATHA 2653

Appeals and Exhortations

Exhortation, do the imperishable thing

मराठी मूळ

ऐसें कां हो न करा कांहीं । पुढें नाहीं नास ज्या ॥१॥
 विश्वंभरा शरणागत । भूतजात वंदूनि ॥२॥
 श्रुतीचें कां नेघा फळ । सारमूळ जाणोनि ॥३॥
 तुका ह्मणे पुढें कांहीं । वाट नाहीं यावरी ॥३॥

ENGLISH TRANSLATION

Why do you not do something that will never perish? Bow before all beings and take refuge in the Lord of the Universe. Why not take the fruit of the scriptures, knowing their very root and essence? Says Tuka, beyond this point there is no further path to walk.

IN PLAIN WORDS

Why will you not do the one thing that never perishes? Bow before all beings; take refuge in Vishwambhara, who holds the universe. Why not take the fruit of the scriptures, once you know their root and essence? Tuka says: beyond this there is no further road to walk.

WHAT IT MEANS

Tukaram presses a single question: why spend yourself on things that decay when one imperishable act is available? That act is to take refuge in Vishwambhara, the sustainer of all, and to bow before every creature as His. He says the scriptures themselves, boiled down to their root, point to exactly this fruit, so there is no excuse of not knowing. The closing line shuts the door on alternatives: past this point there is no other path; this is where every road ends.

GATHA 2654

*The Necessity of Experience**Experience, the living cremation of the self*

मराठी मूळ

जाला प्रेतरूप शरीराचा भाव । लिक्षयेला ठाव श्मशानीचा ॥1॥
 रडती रात्रदिवस कामक्रोधमाया । ह्मणती हायहाया यमधर्म ॥ध्रु॥
 वैराग्याच्या शेणी लागल्या शरीरा । ज्ञानाग्न भरभरां जीवित्वेसी ॥2॥
 फिरविला घट फोडिला चरणीं । महावाक्य जनीं बोंब जाली ॥3॥
 दिली तिळांजुळी कुळनामरुपांसी । शरीर ज्याचें त्यासी समपिनलें ॥4॥
 तुका ह्मणे रक्षा जाली आपींआप । उजळला दीप गुरुकृपा ॥5॥

ENGLISH TRANSLATION

The body has become like a corpse; its place is marked in the cremation ground. Desire, anger, and illusion weep day and night, crying 'Alas, alas' before the lord of death.

The fuel cakes of dispassion are set upon the body, and the fire of knowledge blazes into life itself. The pot is turned around and broken at the feet; the great proclamation resounds in the world.

The water-oblation of sesame seeds has been offered to name, clan, and form; the body is surrendered to whom it belongs. Says Tuka, the final rites have happened of their own accord; the lamp of the Guru's grace shines brightly.

IN PLAIN WORDS

My body has become a corpse; its place in the cremation ground is already marked. Desire, anger, and illusion weep night and day, crying out before Yama, the lord of death. The dung-cakes of dispassion are laid on the body, and the fire of knowledge blazes up over my living self. The pot is carried round and broken at the feet; the great word resounds aloud among people. The sesame and water are offered to clan, name, and form; the body is handed back to the One it belongs to. Tuka says: the rites have completed themselves, and the lamp of the Guru's grace burns bright.

WHAT IT MEANS

Tukaram tells of dying while still alive, staging his own funeral as the death of the false self. The mourners are not relatives but desire, anger, and illusion, who weep because their hold is ending. He carries the cremation ritual through image by image: dung-cakes of dispassion for fuel, the fire of spiritual knowledge, the funeral pot broken at the feet, the great Vedic utterance proclaimed, the offerings made over the old identity of clan, name, and form. The whole rite happens on its own, and what it leaves behind is not ash but light: the lamp of the Guru's grace, burning where the self once stood.

GATHA 2655

Ecstasy and Joy

Ecstasy, witnessing one's own death

मराठी मूळ

आपुलें मरण पाहिलें म्यां डोळां । तो जाला सोहळा अनुपम्य ॥1॥
 आनंदे दाटलीं तिन्ही त्रिभुवनें । सर्वात्मकपणें भोग जाला ॥धु.॥
 एकदेशीं होतों अहंकारें आथिला । त्याच्या त्यागें जाला सुकाळ हा ॥2॥
 फिटलें सुतक जन्ममरणाचें । मी माझ्या संकोचें दुरी जालों ॥3॥
 नारायणें दिला वस्तीस ठाव । ठेवूनियां भाव ठेलों पायीं ॥4॥
 तुका ह्मणे दिलें उमटूनि जगीं । घेतलें तें अंगीं लावूनियां ॥5॥

ENGLISH TRANSLATION

I witnessed my own death with my own eyes, and it became a celebration beyond compare. All three worlds were flooded with bliss; through the realization of being the Self of all, that joy was experienced.

I was confined to one corner by the ego; by renouncing it, this abundance was born. The impurity of birth and death has been wiped clean; through the release of 'I' and 'mine,' all separation has ended.

Narayana granted me a dwelling place; I laid my devotion at His feet and remained. Says Tuka, what was given has been stamped upon the world; what was received has been absorbed into my very being.

IN PLAIN WORDS

I watched my own death with my own eyes, and it became a joy beyond compare. All three worlds were flooded with bliss; being the Self of all, I knew that delight. I had been shut into one small corner by the ego; by giving it up, this abundance was born. The defilement of birth and death is wiped away; with my 'I' and 'mine' let go, I have moved far from all separation. Narayana gave me a place to dwell; I laid my whole heart at His feet and stayed. Tuka says: what was given is stamped upon the world, and what I received I have pressed into my very being.

WHAT IT MEANS

Tukaram speaks from the far side of the ego's death, which he experienced not as loss but as an incomparable celebration. Once the ego shut him into a narrow corner; surrendering it opened him into the bliss of being the Self of all, filling the three worlds. With 'I' and 'mine' released, the very impurity of birth and death falls away and separation ends. The state is not abstract: Narayana has given him a dwelling, and he has settled there with his whole heart at God's feet, what he received now absorbed into his being and shining out into the world.

GATHA 2656

Ecstasy and Joy

Ecstasy, only Narayana remains

मराठी मूळ

बोळविला देह आपुलेनि हातें । हुताशिलीं भूतें ब्रह्माग्नीसीं ॥1॥
 एकवेळे जालें सकळ कारण । आतां नारायण नारायण ॥२॥
 अमृतसंजीवनी निवविली खाई । अंगें तये ठायीं हारपलीं ॥3॥
 एकादशीविध जागरण उपवास । बारावा दिवस भोजनाचा ॥4॥
 अवघीं कर्मे जालीं घटस्पोटापाशीं । संबंध एकेसी उरला नामीं ॥5॥
 तुका ह्मणे आतां आनंदीं आनंदु । गोविंदीं गोविंदु विस्तारला ॥6॥

ENGLISH TRANSLATION

I performed the last rites of the body with my own hands. The elements were offered into the fire of Brahman.

At once, all obligations were fulfilled; now there is only Narayana, Narayana. The nectar of immortality has been fed and the body has been soothed; all its parts have dissolved into that essence.

The Ekadashi ritual of fasting and vigil concluded; the twelfth day is for the feast. All karmic rites ended with the breaking of the vessel; the only remaining bond is with the Name.

Says Tuka, now there is bliss within bliss; Govinda has expanded into Govinda throughout all creation.

IN PLAIN WORDS

I sent off my own body with my own hands; I offered the elements into the fire of Brahman. In one stroke every obligation was finished; now it is only Narayana, Narayana. The nectar of immortality was fed and the body grew calm; all its parts dissolved into that essence. The Ekadashi vigil and fast are over; the twelfth day is for the feast. Every karmic rite ended when the vessel broke; the one bond that remains is with the Name. Tuka says: now there is bliss within bliss; Govinda has spread out into Govinda everywhere.

WHAT IT MEANS

Tukaram again describes performing his own funeral as the end of the false self, offering the bodily elements into the fire of Brahman. With that one act every ritual duty is discharged at once, leaving nothing but the repeated Name, Narayana. He maps the death onto the cycle of Ekadashi: the fast and vigil are the dying, and the feast of the twelfth day is the joy that follows. When the vessel of the old self breaks, all karmic obligation ends and the single remaining tie is to the Name. What is left is bliss within bliss, with Govinda alone expanding into Govinda through all of creation.

GATHA 2657

Ecstasy and Joy

Ecstasy, the last rites of the self

मराठी मूळ

पिंडदान पिंडें ठेविलें करून । तिळीं तिळवण मूळत्रयीं ॥1॥
 सारिले संकल्प एका चि वचनें । ब्रह्मीं ब्रह्मार्पण सेवटींच्या ॥ ध्रु. ॥
 सव्य अपसव्य बुडालें हें कर्म । एका एक वर्म एकोविष्णु ॥2॥
 पित्यापुत्रत्वाचें जालें अवसान । जनीं जनादनन अभेदेसी ॥3॥
 आहे तैसी पूजा पावली सकळ । सहज तो काळ साधियेला ॥4॥
 तुका ह्याने केला अवघियांचा उद्धार । आतां नमस्कार सेवटींचा ॥5॥

ENGLISH TRANSLATION

The ritual offering of the body-ball has been made; sesame and water have been offered at the three root centers. All resolves have been settled by a single utterance: 'All is offered to Brahman' at the very end.

The rites of the right hand and the left hand have been submerged; the one secret is: all is Vishnu. The relationship of father and son has reached its conclusion; in all beings, Janardana is realized without distinction.

Whatever worship existed has been accepted in full; the opportune moment has been naturally seized. Says Tuka, the deliverance of all has been accomplished. Now this is my final bow.

IN PLAIN WORDS

I have made the offering of the body-ball. I have offered sesame and water at the three root centers. With one word I settle every resolve: at the very end, all is given to Brahman. The rites of the right hand and the left hand are sunk and gone. There is one secret: all is Vishnu. The bond of father and son has reached its close. In every being I see Janardana, with no difference. Whatever worship there was, it is all accepted now. The right moment has come of itself, and I have seized it. Tuka says: the deliverance of all is done. Now this is my last bow.

WHAT IT MEANS

Tukaram performs his own funeral while still alive, naming each rite of death and then dissolving it into one act. He offers the body-ball, the sesame and water, the right-hand and left-hand rites, but instead of completing them as ceremony he settles them all in a single word: everything is given back to Brahman. With that, the very ground of the rituals collapses, because the difference they depend on is gone: father and son are no longer two, and in every being he sees only Janardana. The secret he has found is that all is Vishnu, so there is no one left outside to be saved separately. That is why he can say the deliverance of all is finished and offer his final bow.

GATHA 2658

The Nature of God

God as mother, overflowing with love

मराठी मूळ

सरलें आतां नाहीं । न ह्मणे वेळकाळ कांहीं ॥१॥
 विठ्ठल कृपाळु माउली । सदा प्रेमें पान्हायेली ॥२॥
 सीण न विचारी भाग । नव्हे निष्ठ नाहीं राग ॥३॥
 भेदाभेद नाहीं । तुका ह्मणे तिच्याठायीं ॥३॥

ENGLISH TRANSLATION

Everything is settled now; He does not regard time or occasion. Vitthal is a compassionate mother, ever overflowing with the milk of love.

She does not consider weariness or fatigue; she is never harsh, never angry. Says Tuka, in her there is no trace of any distinction.

IN PLAIN WORDS

Everything is settled now. He does not ask the time or the occasion. Vitthal is a tender mother, always overflowing with the milk of love. She does not count my weariness or my tiredness. She is never harsh. She holds no anger. Tuka says: in her there is no difference at all.

WHAT IT MEANS

Tukaram describes God not as a judge but as a nursing mother whose love does not wait for the right moment. He calls Vitthal a mother whose milk of love is always flowing, so the giving never depends on the devotee deserving it or arriving on a fixed day. Such a mother does not weigh how tired or unworthy the child is, and she carries no harshness and no anger. The poem ends by naming the deepest point: in her there is no distinction at all, no sorting of high from low or worthy from unworthy.

GATHA 2659

Confession and Sin

Confession, the outer dress and the bare inside

मराठी मूळ

तुज पाहावें हे धरितों वासना । परि आचरणा नाहीं ठाव ॥१॥
 करिसी कैवार आपुलिया सत्ता । तरि च देखता होइन पाय ॥२॥
 बाहिरल्या वेषें उत्तम दंडलें । भीतरी मुंडलें नाहीं तैसें ॥३॥
 तुका ह्मणे वांयां गेलों च मी आहे । जरि तुझी साहे न व्हा देवा ॥३॥

ENGLISH TRANSLATION

I hold the desire to behold You, but my conduct falls short of deserving it. If You take up my cause by Your own authority, only then shall I become one who truly sees Your feet.

The outer dress has been properly adorned, but the interior has not been stripped bare in the same way. Says Tuka, I am already lost unless You come to my aid, O God.

IN PLAIN WORDS

I hold the longing to see You. But my conduct gives me no place to stand. If You take up my cause by Your own power, only then will I come to see Your feet. I have dressed the outside up well. The inside has not been stripped bare in the same way. Tuka says: I am already lost, O God, unless You stand by me.

WHAT IT MEANS

Tukaram confesses that his wish to see God is real but his life does not earn it, so he throws the whole matter onto grace. He admits a gap between outside and inside: the outer dress is well arranged, the religious appearance is in order, but inwardly he has not been laid bare and emptied in the same way. Because his conduct gives him no ground to stand on, the only path left is for God to take up his cause by sheer divine power, not by Tukaram's merit. He ends by naming the stake plainly: without God's support he is already a lost man.

GATHA 2660

Confession and Sin

Confession, surrender to the all-knowing

मराठी मूळ

दुष्ट आचरण ग्वाही माझें मन । मज ठावे गुण दोष माझे ॥१॥
 आतां तुझी सर्वजाण पांडुरंगा । पाहिजे प्रसंगाऐसें केलें॥ध्रु॥
 व्याहणाजांवायांचे पंगती दुर्बळ । वंचिजे तो काळ नव्हे कांहीं ॥२॥
 तुका ह्मणे आतां जालों शरणागत । पुढिल उचित तुझां हातीं ॥३॥

ENGLISH TRANSLATION

My conduct has been flawed; my own mind is the witness. I know my own virtues and faults.

Now You are the all-knowing one, O Panduranga; do what the occasion demands. At a wedding feast, the poor are seated in a separate row; the moment that passes cannot be recalled.

Says Tuka, now I have become a refugee at Your door. What happens next is in Your hands.

IN PLAIN WORDS

My conduct has been bad. My own mind is the witness. I know my own merits and my faults. Now You are the all-knowing one, O Panduranga. Do what the moment asks. At a wedding feast the poor are seated in a row of their own. The moment that passes does not come back. Tuka says: now I have come to Your door for refuge. What comes next is in Your hands.

WHAT IT MEANS

Tukaram makes his confession without excuses: his own mind stands as witness to his faults, and he claims no hidden virtue. He then hands the whole judgment to God, who already knows everything, asking only that God act as the situation demands. The image of the poor being seated apart at a wedding feast names his fear of being set

aside, and the reminder that a passed moment never returns presses the urgency of being received now. His final move is pure surrender: he has come as a refugee to God's door, and whatever happens next is no longer his to control.

GATHA 2661

Faith and Trust

Faith, no one turned away

मराठी मूळ

आतां भय नाहीं ऐसें वाटे जीवा । घडलिया सेवा समर्थाची ॥१॥
 आतां माझ्या मनं धरावा निर्धार । चिंतनीं अंतर न पडावें ॥२॥
 येथें नाहीं जाली कोणांची निरास । आल्या याचकास कृपेविशीं ॥३॥
 तुका ह्मणे येथें नाहीं दुजी परी । राया रंका सरी देवा पायीं ॥३॥

ENGLISH TRANSLATION

Now the jiva feels no fear, having rendered service to the Capable One. Now let my mind hold firm to this certainty: let there be no lapse in contemplation.

No one has ever been turned away here; every seeker who came was met with grace. Says Tuka, here there is no other rule: at God's feet, kings and beggars stand alike.

IN PLAIN WORDS

Now my soul feels there is no fear left, for I have served the Capable One. Now let my mind hold this certainty firm. Let there be no break in remembering Him. No one has ever been turned away here. Every beggar who came was met with grace. Tuka says: here there is no other rule. At God's feet the king and the beggar stand alike.

WHAT IT MEANS

Tukaram declares that fear is gone once a person has given service to God, the one truly able to help. He turns to his own mind and asks it to hold this certainty steadily and never let the remembrance of God lapse, because the confidence has to be kept, not just felt once. The ground of that confidence is God's record: no one who came here has ever been refused, and every seeker met grace. The single rule of this door is that it makes no distinction of rank, so a king and a beggar stand equal at God's feet.

GATHA 2662

The Saints

Saints as holy thieves, a warning in jest

मराठी मूळ

वैष्णवें चोरटीं । आलीं घरासी करंटीं ॥१॥
 आजि आपुलें जतन । करा भांडें पांघुरण ॥२॥
 ज्याचे घरीं खावें । त्याचें सर्वस्वें ही न्यावें ॥३॥
 तुका ह्मणे माग । नाहीं लागों देत लाग ॥३॥

ENGLISH TRANSLATION

These Vaishnava thieves have crept into the house of this unfortunate soul. Guard your belongings today: pots, covers, and all.

Those whose home you eat in, they will take everything you own. Says Tuka, they leave no trace of attachment behind.

IN PLAIN WORDS

These Vaishnava thieves have come into the house of this poor wretch. Guard your things today: your pots, your covering, all of it. In whoever's house they eat, they will carry off everything that person owns. Tuka says: they take it so that they leave no trace behind.

WHAT IT MEANS

Tukaram opens his playful run of poems that praise the saints by calling them thieves. The mock alarm to guard your pots and your covering is the warning of a householder, but the saints are after something else entirely. Wherever they are fed and welcomed, they strip the host of all he owns, meaning they carry off his sense of mine. The closing line says they do it so cleanly that no trace of attachment is left, which is exactly the deliverance the warning pretends to fear.

GATHA 2663

The Saints

Saints as holy thieves, a warning in jest

मराठी मूळ

ऐकतों दाट । आले एकांचें बोभाट ॥१॥
 नका विश्वासों यावरी । चोर देहाचे खाणोरी ॥२॥
 हे चि यांची जोडी । सदा बोडकीं उघडीं ॥३॥
 तुका ह्मणे न्यावें । ज्याचे त्यासी नाहीं ठावें ॥३॥

ENGLISH TRANSLATION

I hear the uproar of certain people growing louder. Do not trust them any further; they are robbers of the body's comforts.

This alone is their treasure: they are always stripped bare and exposed. Says Tuka, they take from you what is yours, and you do not even know it.

IN PLAIN WORDS

These Vaishnava thieves have crept into the house of this poor wretch. Guard your things today: your pots, your covers, all of it. In whoever's house they eat, they carry off everything that person owns. Tuka says: they leave no trace of attachment behind.

WHAT IT MEANS

Tukaram plays with the language of theft to praise the saints, calling the Vaishnavas thieves who break into the heart and steal it clean. The mock warning to guard your pots and covers turns serious at once: what they actually carry away is not property but your hold on it. Wherever they are welcomed and fed, they take everything, meaning they strip a person of the sense of mine. The closing line gives the secret away: what they leave behind is no trace of attachment, which is the very thing that frees you.

GATHA 2664

Devotion to Vitthal

Saints as holy thieves, a warning in jest

मराठी मूळ

आणिकांची सेवा करावी शरीरें । तीं येथें उत्तरे कोरडीं च ॥1॥
 ऐसा पांडुरंग सुलभ सोपारा । नेघे येरझारा सेवकाच्या ॥ध्रु॥
 आणिकांचे भेटी आडकाठी पडे । येथें तें न घडे वचन ही ॥2॥
 आणिकांचे देणें काळीं पोट भरे । येथील न सरे कल्पांतीं ही ॥3॥
 आणिकें दंडिती चुकलिया सेवा । येथें सोस हेवा नाहीं दोन्ही ॥4॥
 तुका ह्मणे करी आपण्यासारिखें । उद्धरी पारिखें उंच निंच ॥5॥

ENGLISH TRANSLATION

To serve other masters requires bodily labor, and their words are hollow. But Panduranga is so easy and accessible; He does not make His servants run back and forth.

Other masters place obstacles before a meeting; here, not even a word of barrier exists. Other masters fill the belly only occasionally; the bounty here never runs out, not even at the end of the ages.

Other masters punish for any lapse in service; here, there is neither jealousy nor resentment. Says Tuka, He transforms others into His own likeness, uplifting both the high and the low.

IN PLAIN WORDS

I hear the uproar of certain people growing loud. Do not trust them any further. They are robbers of the body's comforts. This alone is their treasure: they are always bare and open, holding nothing. Tuka says: they will carry off what is yours, and you will not even know it.

WHAT IT MEANS

This poem continues the playful image of the saints as thieves, now warning against trusting them if you mean to keep your comforts. They are robbers of the body's ease, because what they take is exactly the attachment a person wants to protect. Their own wealth is their nakedness: they keep nothing and hide nothing, which is why they can give everything away. The sly closing line says they will carry off what is yours so quietly that you will not even notice your bondage has gone.

GATHA 2665

Social Criticism

Devotion, the easy and faithful Lord

मराठी मूळ

दुर्जनाची जाती । त्याचे तोंडीं पडे माती ॥१॥
 त्याची बुद्ध त्यासी नाडी । वाचे अनुचित बडबडी ॥२॥
 पाहें संतांकडे । दोषदृष्टी सांडी भडे ॥३॥
 उंच निंच नाहीं । तुका ह्याने खळा कांहीं ॥३॥

ENGLISH TRANSLATION

The nature of the wicked is such that dirt falls into their own mouths. Their own intellect misleads them, and their tongues utter what is improper.

They look upon the saints with eyes that see only faults, picking fights recklessly. Says Tuka, for the wicked, there is no sense of high or low.

IN PLAIN WORDS

To serve other masters takes the labor of the body, and their words turn out hollow. But Panduranga is so easy, so near. He does not make His servant run back and forth. With other masters obstacles fall before a meeting; here not even a word stands in the way. Other masters fill the belly only now and then; the bounty here never runs out, not even at the end of the ages. Other masters punish any lapse in service; here there is neither jealousy nor spite. Tuka says: He makes others into His own likeness. He lifts up the stranger, the high and the low alike.

WHAT IT MEANS

Tukaram contrasts the world's masters with God point by point to show how much easier and surer divine service is. Worldly masters demand bodily toil, break their promises, block access, feed you only sometimes, and punish every mistake. Panduranga reverses each of these: He is near and easy to reach, places no barrier before a meeting, gives a bounty that never empties, and holds no jealousy or spite when His servant slips. The final claim is the largest: this Lord does not just reward service, He transforms the servant into His own likeness and uplifts everyone, high and low and even the outsider.

GATHA 2666

Prayers

Prayer, You alone are my kin

मराठी मूळ

न करीं उदास । माझी पुरवावी आस ॥१॥
 ऐका ऐका नारायणा । माझी परिसा विज्ञापना ॥२॥
 मायबाप बंधुजन । तूं चि सोयरा सज्जन ॥२॥
 तुका ह्याने तुजविरहित । माझें कोण करी हित ॥३॥

ENGLISH TRANSLATION

*Do not leave me in despair; fulfill my hope. Listen, listen, O Narayana; hear my supplication.**You are my mother, my father, my kin; You alone are my true friend and well-wisher. Says Tuka, without You, who else would care for my welfare?.*

IN PLAIN WORDS

Do not leave me in despair. Fulfill my hope. Listen, listen, O Narayana. Hear my plea. Mother, father, kinsmen: You alone are my friend and my own. Tuka says: without You, who would care for my good?

WHAT IT MEANS

Tukaram prays directly and plainly, asking God not to abandon him to hopelessness but to grant what he longs for. He calls out twice for Narayana to listen, the repetition carrying the urgency of a man with nowhere else to turn. He then collapses every human bond into one: mother, father, and kin are all God, who alone is his true relation and well-wisher. The closing question names the stake of the whole prayer: apart from God, there is simply no one who would seek his welfare.

GATHA 2667

Devotion to Vitthal

Devotion, the feet that cure existence

मराठी मूळ

जीवन उपाय । वैदेवाणी तुझे पाय ॥१॥
 ते मी नाठवीं घडिघडी । ह्याणोनियां चरफडीं ॥२॥
 तुटे भवरोग । जेथें सर्व सुखें भोग ॥२॥
 तुका ह्याने विटे । धरियेले जें गोमटें ॥३॥

ENGLISH TRANSLATION

*Your feet are the remedy and the sustenance, the physician's true prescription. That I do not remember them every moment is why I writhe in anguish.**Where the disease of worldly existence is cured, there all joys are found. Says Tuka, what has been held upon the sacred brick is truly beautiful.*

IN PLAIN WORDS

Your feet are the remedy and the life, the physician's true cure. That I do not remember them moment by moment is why I writhe in anguish. There the disease of worldly existence is broken, and there every joy is found. Tuka says: what is held upon the brick is the truly beautiful thing.

WHAT IT MEANS

Tukaram speaks of God's feet as medicine for the deepest sickness, the disease of worldly existence itself. He confesses that his suffering comes from his own failure to keep them in mind at every moment, so the anguish is self-inflicted, not God's withholding. Where those feet are found, the disease is cured and all true joy lies. He ends by pointing to the feet of Vitthal standing on the brick at Pandhari and calling that the one truly beautiful thing, the cure worth holding to.

GATHA 2668

Devotion to Vitthal

Devotion, mind entangled at His feet

मराठी मूळ

ऐका हें वचन माझें संतजन । विनवितों जोडुन कर तुझां ॥1॥
 तर्क करूनियां आपुल्या भावना । बोलतिया जना कोण वारी ॥ध्रु॥
 आमुच्या जीवींचा तो चि जाणे भावो । रकुमाईचा नाहो पांडुरंग ॥2॥
 चित्त माझें त्याचे गुंतलेंसे पायीं । ह्यणऊनि कांहीं नावडे त्या ॥3॥
 तुका ह्यणे मज न साहे मीनती । खेद होय चित्तीं भंग मना ॥4॥

ENGLISH TRANSLATION

Hear these words of mine, O saintly ones. I entreat you with folded hands.

Those who speak from their own fancies and speculations, who can stop them? Only He knows the true feeling in our chitta: Panduranga, the lord of Rukmini. My mind is entangled at His feet; therefore nothing else appeals to me.

Says Tuka, I cannot bear entreaties from others; it pains my chitta and disturbs my mind.

IN PLAIN WORDS

Hear these words of mine, O saintly ones. I beg you with folded hands. Those who speak from their own guesses and fancies, who can stop them? Only He knows the true feeling in my heart: Panduranga, the lord of Rukmini. My mind is caught at His feet. That is why nothing else pleases me. Tuka says: I cannot bear the pleadings of others. They grieve my heart and break my mind.

WHAT IT MEANS

Tukaram appeals to the saints with folded hands, the gesture of a man defending something dear to him. He admits he cannot silence people who judge from their own assumptions, so he stops arguing with them and turns to the one witness who matters. Only Panduranga, the lord of Rukmini, knows the real feeling in his heart, and that feeling is total: his mind is so entangled at God's feet that nothing else can attract him. Because of this single attachment he cannot bear the pleadings or pressures of others pulling him elsewhere, since they only wound and unsettle a heart already given away.

GATHA 2669

Worldly Metaphors

Single-minded pursuit, pay any price

मराठी मूळ

ऐसा कोणी नाहीं हें जया नावडे । कन्या पुत्र घोडे दारा धन ॥१॥
 निंब घेतें रोगी कवणिया सुखें । हरावया दुःखें व्याधि पीडा ॥२॥
 काय पळे सुखें चोरा लागे पाठी । न घलावी काठी आड तया ॥३॥
 जयाचें कारण तो चि जाणे करूं । नये कोणां वारूं आणिकासी ॥४॥
 तुका ह्मणे तरी सांपडे निधान । द्यावा ओंवाळून जीव बळी ॥५॥

ENGLISH TRANSLATION

Is there anyone who does not desire daughters, sons, horses, wife, and wealth? The sick person takes the bitter neem willingly, enduring its taste only to overcome disease and pain. Why would a thief flee with joy while being chased? One should not block the path of the one who pursues him.

Only the one whose purpose it serves knows what must be done; no outsider should try to restrain him. Says Tuka, when a treasure is found, one should offer one's very life for it.

IN PLAIN WORDS

Is there anyone who does not want daughters, sons, horses, a wife, wealth? The sick man swallows the bitter neem; he takes it gladly, only to be rid of his disease and pain. Does a thief run away laughing when he is chased? Do not put a stick in the path of the one who hunts him. Only the one whose work it is knows how to do it; no outsider should try to stop another. Tuka says: if you would find the hidden treasure, offer up your very life for it.

WHAT IT MEANS

Tukaram is naming what it costs to want God above all else. Everyone wants the things of the world; he does not deny the pull of them. But he sets beside that the sick man who chokes down bitter neem because he wants the cure more than he wants comfort, and the hunter who will not be turned aside from his pursuit. The one who knows the purpose lets nothing block him, and no bystander has the right to restrain him. The treasure is found only by the one ready to spend his whole life, his very self, to reach it.

GATHA 2670

Faith and Trust

Defiance, the road of faith

मराठी मूळ

काय मी अन्यायी तें घाला पालवीं । आणीक वाट दावीं चालावया ॥१॥
 माग पाहोनियां जातों ते च सोयी । न वजावें कायी कोण सांगा ॥२॥
 धोपट मारग लागलासे गाढा । मज काय पीडा करा तुह्मी ॥३॥
 वारितां ही भय कोण धरी धाक । परी तुह्मां एक सांगतों मी ॥४॥
 तुका ह्मणे शूर दोहीं पक्षीं भला । मरतां मुक्त जाला मान पावे ॥५॥

ENGLISH TRANSLATION

If I am in the wrong, then point it out. Show me another path to walk.

I follow the same road that I see before me. Should I not walk it? Tell me why.

The open highway has proven strong and reliable. What hardship can you inflict upon me? Even if you try to frighten me, who will cower in fear? But I do tell you one thing.

Says Tuka, a true warrior is honored by both sides. Whether he dies or gains liberation, he wins glory either way.

IN PLAIN WORDS

If I am in the wrong, show me. Point me to another path to walk. I go by the same road I see in front of me. Should I not walk it? Tell me why. The open highway is firm and tested; what harm can you do me? You try to frighten me, but who here will cower? Still, I will tell you one thing. Tuka says: the brave man is honored on both sides; whether he dies or is set free, he wins glory either way.

WHAT IT MEANS

Tukaram answers his critics by daring them to correct him. If his path is wrong, let them show him the wrong and offer a better one; otherwise their threats are empty. He calls his way the open, well-trodden highway, the plain road of devotion that has been walked safely before, and he refuses to be scared off it. The closing line names what he has to lose: nothing. Like a true warrior, he wins either way, for death and liberation both end in honor, so fear has no hold on him.

GATHA 2671

Autobiography

Humility, the laborer of Vithoba

मराठी मूळ

नव्हती माझे बोल जाणां हा निर्धार । मी आहे मजूर विठोबाचा ॥१॥
 निर्धारा वचन सोडविलें माझ्या । कृपाळुवें लज्जा राखिलेली ॥२॥
 आतां भय माझें नासलें संसारीं । जालोंसें यावरी गगनाचा ॥३॥
 तुका ह्मणे हा तों संतांचा प्रसाद । लाधलों आनंद प्रेमसुख ॥४॥

ENGLISH TRANSLATION

These are not my own words; know this for certain. I am but a laborer of Vithoba.

The compassionate One has released the words through my mouth; He has preserved my honor. Now my fear in this world has been destroyed; I have become as boundless as the sky.

Says Tuka, this is the grace of the saints; through them I have attained the bliss of divine love.

IN PLAIN WORDS

These are not my words; know this for certain. I am only a laborer of Vithoba. He set the words loose through my mouth; the merciful One has guarded my honor. Now my fear of this world is destroyed; I have become as wide as the sky. Tuka says: this is the grace of the saints; I have come into the bliss, the joy of love.

WHAT IT MEANS

Tukaram refuses any credit for his songs. He calls himself a hired hand of Vithoba, and says the words were released through his mouth by God, not made by him. Because the work was never his own, his honor rests in God's keeping rather than in his own standing. From that surrender comes freedom: his worldly fear is gone and he feels as boundless as the sky. He traces the whole gift back to the grace of the saints, through whom he has reached the bliss of divine love.

GATHA 2672

Appeals and Exhortations

Memento mori, the mind made alert

मराठी मूळ

जरा कर्णमूळीं सांगों आली गोष्टी । मृत्याचिये भेटी जवळी आली ॥१॥
 आतां माझ्या मना होई सावधान । वोंपुण्याची जाण कार्यसिद्धी ॥२॥
 शेवटील घडी बुडतां न लगे वेळ । साधावा तो काळ जवळी आला ॥३॥
 तुका ह्मणे चिंतीं कुळींची देवता । वारावा भोंवता शब्द मिथ्या ॥४॥

ENGLISH TRANSLATION

Old age has whispered a secret into my ear: the meeting with death draws near. Now, O my mind, become alert.

Know that the art of offering everything is the key to accomplishing your purpose. The final moment can drown you in an instant; seize this time that has come so close.

Says Tuka, contemplate your family deity and turn away the idle noise of false words.

IN PLAIN WORDS

Old age has come and whispered in my ear: the meeting with death is near. Now, O my mind, be awake. Know this: offering everything is what gets the work done. The last hour can drown you in a moment; seize this time, for it has come close. Tuka says: hold your family deity in your thoughts, and turn away the false words around you.

WHAT IT MEANS

Tukaram hears in his own aging the warning that death is close, and he uses it to rouse his mind. Old age is the messenger; its message is to wake up while there is still time. He says the way to finish the real work is to offer everything, to hold nothing back, and to do it now, because the final moment comes without notice and can pull you under. So he tells himself to keep God in mind and to push away the idle, false talk that crowds the attention at the end.

GATHA 2673

Devotion to Vitthal

Devotion, need is the true measure

मराठी मूळ

मागील ते आटी येणें घडे सांग । सुतवेल अंग एका सूत्रें ॥१॥
 पहिपाहुणेर ते सोहळ्यापुरते । तेथुनि आरते उपचार ते॥२॥
 आवश्यक तेथें आगळा आदर । चाली थोडें फार संपादतें ॥३॥
 तुका ह्याने ऋण फिटे एके घडी । अलभ्य ते जोडी हातां आल्या ॥३॥

ENGLISH TRANSLATION

The past efforts all come together through this; like a single thread, the whole garment holds. The initial hospitality is only for the occasion; after that, the real service begins with earnest care.

Where there is genuine need, devotion exceeds all measure; even with little, it accomplishes much. Says Tuka, a debt is cleared in a single moment when the priceless treasure comes into one's hands.

IN PLAIN WORDS

All the past effort comes together in this; like a single thread, the whole cloth holds. The first welcome lasts only for the occasion; after that the real serving begins, with care. Where the need is real, the honor given is greater; even a little goes a long way. Tuka says: the debt is cleared in a single moment when the priceless treasure comes into your hands.

WHAT IT MEANS

Tukaram is contrasting surface courtesy with true service. The opening welcome is for show and lasts only as long as the occasion; what counts is the steady, earnest care that comes after. Where the need is genuine, devotion outdoes all measure, and even a small offering accomplishes much. He gathers all of one's past labor into this

single thread that holds the whole garment together. And the long debt of many lives, he says, is wiped clean in one moment, the moment the priceless treasure finally comes into your hands.

GATHA 2674

Appeals and Exhortations

Liberation, burning the seed of rebirth

मराठी मूळ

साधावा तो देव सर्वस्वाचेसाठी । प्रारब्ध तुटी क्रियमाण ॥१॥
 मग कासयानें पुन्हा संवसार । बीजाचे अंकुर दग्ध होती ॥२॥
 जिणें दिल्लें त्यासी द्यावा पिंडदान । उत्तीर्ण चरण धरुनि व्हावें ॥३॥
 तुका ह्मणे निज भोगईल निजता । नाहीं होइल सत्ता दुजियाची ॥३॥

ENGLISH TRANSLATION

One should pursue God with everything one has. Through active effort, even the bonds of past destiny are severed.

Then what cause remains for worldly life to return? The seeds of future births are burned to ash. To the one who gave you life, offer the rites of release; become free of debt by holding fast to His feet.

Says Tuka, the Self shall enjoy its own true nature; the sovereignty of any second power shall cease.

IN PLAIN WORDS

Pursue God with everything you have. By present effort even the bonds of past destiny are cut. Then what cause is left for worldly life to come again? The seeds of future births are burned to ash. To the one who gave you this life, offer the funeral rite; hold fast to His feet and become free of the debt. Tuka says: the Self will enjoy its own true nature; no second power will hold any sway.

WHAT IT MEANS

Tukaram describes how devotion ends the cycle of rebirth. He says to chase God with all you have, because present effort can sever even the cords of past karma. Once those are cut, nothing is left to bring worldly life back, for the seeds of future births are burned. In a startling image, he tells you to perform the death rite for the very self that gave you this bound life, clearing the old debt by clinging to God's feet. What remains is the Self resting in its own nature, with no other power left to rule over it.

GATHA 2675

The Power of the Name

The Name, costs nothing, pleases God

मराठी मूळ

जळों अगी पडो खान । नारायण भोक्ता ॥१॥
 ऐसी ज्याची वदे वाणी । नारायणीं ते पावे ॥२॥
 भोजनकाळीं करितां धंदा । ह्मणा गोविंदा पावलें ॥२॥
 तुका ह्मणे न लगे मोल । देवा बोल आवडती ॥३॥

ENGLISH TRANSLATION

Even if the food burns or falls into the fire, say 'Narayana is the enjoyer.' Whoever speaks thus reaches Narayana. At mealtimes, even amidst worldly work, say 'Govinda, we have received.' Says Tuka, it costs nothing at all, and God delights in such words.

IN PLAIN WORDS

Even if the food burns or falls into the fire, say: Narayana is the one who eats. Whoever says this with his tongue reaches Narayana. While you work, even at mealtime, say: Govinda, it has come to us. Tuka says: it costs nothing at all, and God delights in such words.

WHAT IT MEANS

Tukaram teaches the simplest practice of the Name woven into ordinary life. When the food is spoiled or lost, instead of complaint he says to name Narayana as the true enjoyer of all that is offered. Even in the middle of work and meals, a word given to Govinda turns the moment toward God. The point is that this remembrance asks no ritual, no payment, no special hour. It costs nothing, and yet God takes delight in these plain words spoken from the day's own tasks.

GATHA 2676

The Saints

The saints, trust them or lose both worlds

मराठी मूळ

संतांसी क्षोभवी कोण्या ही प्रकारें । त्याचें नव्हे बरें उभयलोकीं ॥१॥
 संतांपाशीं ज्याचा नुरे चि विश्वास । त्याचे जाले दोष बिळवंत ॥२॥
 तुका ह्मणे क्षीर वासराच्या अंगें । किंवा धांवे लागें विषमें मारुं ॥३॥

ENGLISH TRANSLATION

Whoever offends the saints in any manner will find no good in either world. One who fails to maintain trust in the saints finds his sins growing powerful.

Says Tuka, a cow yields milk for the sake of her calf; would she not charge at a venomous creature that threatens it?.

IN PLAIN WORDS

Whoever angers the saints in any way will find no good in either world. The one who keeps no trust in the saints sees his sins grow strong. Tuka says: a cow gives milk for the sake of her calf; will she not charge at the venomous thing that comes to harm it?

WHAT IT MEANS

Tukaram warns against offending the saints and against losing faith in them. To wound them in any way, he says, ruins a person in this world and the next, and once trust in them is gone, one's own faults gain power. Then he gives the saints' two faces in one image: the cow that yields gentle milk for her calf is the same cow that will charge a snake threatening it. The warning is meant to turn a person toward self-examination, to ask whether his own scorn is the venom the saints must meet, not to despise anyone.

GATHA 2677

The Saints

The saints, fouling your own rescue

मराठी मूळ

उदकीं कालवी शेण मलमूत्र । तो होय पवित्र कासयानें ॥१॥
 उद्धारासी ठाव नाहीं भाग्यहीना । विन्मुख चरणां संतांचिया ॥२॥
 दुखवी तो बुडे सांगडीचा तापा । अतित्याई पापाची च मूतिन ॥३॥
 तुका ह्मणे जेव्हां फिरतें कपाळ । तरी अमंगळ योग होतो ॥३॥

ENGLISH TRANSLATION

One who mixes filth and waste into water, how can that water be purified? The unfortunate one who turns away from the feet of the saints has no hope of deliverance. One who harms his own raft drowns; the inhospitable person is sin itself made flesh.

Says Tuka, when destiny turns against a person, inauspicious circumstances inevitably follow.

IN PLAIN WORDS

If someone stirs dung and filth into water, how can that water be made clean? The luckless one who turns his face from the feet of the saints has no place to be saved. The one who wounds them drowns in the heat of his own raft; he is sin itself made flesh. Tuka says: when a man's fortune turns against him, then the unlucky union comes about.

WHAT IT MEANS

Tukaram pictures the folly of harming the very ones who could save you. You cannot purify water by mixing filth into it, and you cannot be delivered while turning your back on the saints, who are the means of deliverance. The one who hurts them is sinking his own raft, the only thing keeping him afloat, so his cruelty is sin in bodily form. He reads such turning-away as the mark of a fortune gone bad. The poem points at the pattern of spurning your own rescue, inviting the listener to check for it in himself rather than to scorn another.

GATHA 2678

Longing and Separation

Longing, the silence of God

मराठी मूळ

शोकवावा म्यां देहे । ऐसैं नेणों पोटीं आहे ॥१॥
 तरी च नेदा जी उत्तर । दुःखी राखिलें अंतर ॥२॥
 जावें वनांतरा । येणें उद्देशें दातारा ॥३॥
 तुका ह्याने गिरी । मज सेववावी दरी ॥३॥

ENGLISH TRANSLATION

Is it Your wish that I should grieve in this body? I do not know what You hold within. That is why You give me no reply, and You have kept my chitta in distress.

Should I then go to the wilderness, O Benefactor, with this intent? Says Tuka, must I make my home in the gorge of a mountain?.

IN PLAIN WORDS

Is it Your wish that I grieve in this body? I do not know what You hold within. That is why You give me no answer; You have kept my heart in pain. Should I go away into the forest, O Giver, with this in mind? Tuka says: must I make the mountain gorge my home?

WHAT IT MEANS

Tukaram cries out at God's silence and the ache it leaves in him. He does not know God's hidden intent, so the lack of any reply feels like a deliberate keeping of his heart in distress. He wonders aloud whether the answer is for him to abandon the world, to go into the wilderness, to make a mountain ravine his dwelling. The poem stays in the raw uncertainty of love that is not yet answered, asking the question without resolving it, holding the grief up to the one who gave him this body.

GATHA 2679

Longing and Separation

Longing, waiting wears thin

मराठी मूळ

येइल तुझ्या नामा । जाल ह्याणों पुरुषोत्तमा ॥१॥
 धीर राहिलों धरुनि । त्रास उपजला मनीं ॥२॥
 जगा कथा नांव । निराशेनें नुपजे भाव ॥३॥
 तुह्मी साक्षी कीं गा । तुका ह्याने पांडुरंगा ॥३॥

ENGLISH TRANSLATION

I thought that when Your name came to my lips, I would call You Purushottama. I have waited with patience, but vexation has arisen in my mind.

The world hears only the story and the name; where there is no hope, no faith is born. Says Tuka, are You not a witness to all this, O Panduranga?

IN PLAIN WORDS

I thought when Your name came to my lips, I would call You Purushottama. I have held on with patience, but vexation has risen in my mind. The world hears only the story and the name; where there is no hope, no faith is born. Tuka says: You are the witness, are You not, O Panduranga?

WHAT IT MEANS

Tukaram presses God with the strain of long waiting. He had trusted that taking the divine name would bring him to the Supreme Person, and he has waited patiently, but the delay is now turning to irritation. He observes a hard truth: the world hears only the tale and the name, and where no real hope is given, no living faith can take root in a person. So he turns the matter back to God, calling Panduranga the witness of his waiting, asking the silent one to acknowledge what He has seen.

GATHA 2680

Prayers

Refuge, hiding behind God

मराठी मूळ

नेणें जप तप अनुष्ठान याग । काळें तंव लाग घेतलासे ॥१॥
 रिघालो या भेणें देवाचे पाठीसी । लागे त्याचें त्यासी सांभाळणें ॥२॥
 मापें माप सळे चालिली चढती । जाली मग राती काय चाले ॥३॥
 तुका ह्मणे चोरा हातीं जे वांचलें । लाभावरी आलें वारिलेशु ॥३॥

ENGLISH TRANSLATION

I know neither japa, nor tapas, nor ritual, nor sacrifice. Time has already marked me for its own.

I have taken shelter behind God out of this fear; now it falls upon Him to protect what is His. The stakes keep rising, and when night falls, what recourse remains? Says Tuka, whatever was saved from the thief's hands has now yielded a profit over and above the loss.

IN PLAIN WORDS

I know no japa, no penance, no ritual, no sacrifice. Time has already marked me for its own. In this fear I have run and hidden behind God; now it is His to look after what is His. The stakes keep climbing higher; and when night falls, what move is left to play? Tuka says: whatever was saved from the thief's hands has turned out to be profit over and above the loss.

WHAT IT MEANS

Tukaram admits he has none of the recognized merits, no recitation, austerity, rite, or sacrifice, and that death already has him in its sights. Out of that fear he has taken cover behind God, and he turns the duty around: having claimed him as His own, God must now protect him. The image of rising stakes and approaching night says the time for self-effort is running out. Yet the close turns hopeful: like goods snatched back from a thief, whatever has been rescued by taking refuge counts as pure gain, a profit beyond the loss he feared.

GATHA 2681

Longing and Separation

Longing, the complaint of dry love

मराठी मूळ

कळों आलें ऐसें आतां । नाहीं सत्ता तुझांसी ॥१॥
 तरी वीर्य नाहीं नामा । जातो प्रेमा खंडत ॥ध्रु.॥
 आड ऐसें येतें पाप। वाढे ताप आगळा ॥२॥
 तुका ह्मणे गुण जाला । हा विठ्ठला हीनशक्ति ॥३॥

ENGLISH TRANSLATION

Now I perceive that You lack the power to help. Your name has lost its potency; the stream of love runs dry.

Sin comes as an obstacle, and suffering grows greater still. Says Tuka, this Vitthal seems to have grown weak in strength.

IN PLAIN WORDS

Now I see it plainly. You have no power left. Your name has lost its strength. The stream of love is breaking, running dry. Sin comes in like a wall across my path, and the burning grows worse. Tuka says: this Vitthal has gone weak; his strength has thinned.

WHAT IT MEANS

Tukaram throws his pain straight at God in the language of accusation, which is itself a kind of fierce intimacy. He says the Name no longer works, the love has stopped flowing, sin keeps blocking him and the inner fire only grows. The harsh claim, that Vitthal himself has grown weak, is the devotee's way of forcing God to answer; it stakes God's own honor on rescuing the one who cries out. The poem does not resolve the complaint; it leaves the protest standing, trusting that the Lord cannot bear to be called powerless.

GATHA 2682

Longing and Separation

Longing, the unbearable affliction

मराठी मूळ

लागों दिलें अंगा । ऐसें कां गा सन्निध ॥१॥
 कोण्या पापें उदो केला । तो देखिला प्रळय ॥ध्रु.॥
 न देखवे पिडला सर्प। दया दर्प विषाचा ॥२॥
 तुका ह्मणे भलें । मज तो न वजे साहिलें ॥३॥

ENGLISH TRANSLATION

Why did You let this attach itself to my body, being so close? By what sin was this upheaval raised, this destruction that I now witness? The sight of one tormented by a serpent evokes pity, yet the venom shows no mercy. Says Tuka, it would have been well, but I cannot endure what has been heaped upon me.

IN PLAIN WORDS

Why did you let this cling to my body, you who are so near? By what sin did this rising come, this ruin I now watch? When you see someone bitten by a snake you feel pity; but the venom shows no mercy. Tuka says: it would have been good, but I cannot bear what has been piled on me.

WHAT IT MEANS

Tukaram is crying out under an affliction he cannot name and cannot escape. He turns to the God who is close at hand and asks why such suffering was allowed to fasten onto him, as if it rose from some sin. He pictures himself as a person bitten by a serpent: onlookers feel pity, yet the poison keeps working all the same. The poem ends not in answer but in confession of his limit, that this is more than he can endure, which is itself the cry that summons help.

GATHA 2683

Longing and Separation

Longing, come running now

मराठी मूळ

धांवा शीघ्रवत । किंवा घ्यावें दंडवत ॥१॥
 तुमचा जातो बडिवार । आह्मीं होतों हीनवर ॥२॥
 न धरावा धीर । धांवा नका चालों स्थिर ॥३॥
 तुका ह्मणे वाणी । माझी लाजली जी गुणी ॥३॥

ENGLISH TRANSLATION

Rush to me swiftly, or else accept my prostration. Your reputation is at stake while I am being diminished.

Do not take Your time; do not walk toward me steadily. Run.

Says Tuka, my voice is ashamed of its own weakness.

IN PLAIN WORDS

Run to me at once, or else take my bowing down. Your good name is slipping while I am being brought low. Do not hold back. Do not walk to me at a steady pace. Run. Tuka says: my voice is ashamed of its own weakness.

WHAT IT MEANS

Tukaram demands rescue and uses God's reputation as the lever. He tells the Lord to come quickly or at least accept his prostration, then warns that God's own fame is on the line if a devotee is left to sink. The image is urgent and physical: do not stroll, do not take your time, run. Beneath the boldness is humility, for Tuka admits his own voice is ashamed of how feeble it has become, so the command and the confession are one breath.

GATHA 2684

Surrender and Acceptance

Surrender, the servant's claim on the master

मराठी मूळ

सेवकासी आज्ञा निरोपासी काम । स्वामीचे ते धर्म स्वामी जाणे ॥१॥
 मनाचिये मुळीं रहावें बैसोन । आक्रशावे गुण पायांपाशीं ॥२॥
 भेटीचे तांतडी करीतसे लाहो । ओवाळावा देहो ऐसें वाटे ॥४॥
 तुका ह्मणे माझें करावें कारण । आपुलें जतन ब्रीद कशाला ॥३॥

ENGLISH TRANSLATION

A servant follows commands; a messenger carries out his task. The duties of the master are the master's own to know.

One should sit quietly at the root of the mind and draw all the senses back toward the feet of the Lord. In the urgency of meeting Him, I would gladly offer my body.

Says Tuka, attend to my cause; why safeguard Your own reputation while I remain in need?.

IN PLAIN WORDS

A servant obeys orders; a messenger does his errand. The master's duties are the master's own to know. Sit still at the root of the mind and draw all the senses back to his feet. In my hurry to meet him I would gladly wave my whole body before him as an offering. Tuka says: do my work, attend to my need. Why guard your own good name instead?

WHAT IT MEANS

Tukaram lays out the right relation between devotee and Lord, then presses his case. His part is the servant's part: to sit quiet at the source of the mind and pull every sense back to God's feet, longing only to meet him. The Lord's part, the master's part, is to look after the servant's true welfare. So Tuka ends by pressing God to act for him rather than merely protecting his own reputation, turning the logic of master and servant into a claim the Lord must honor.

GATHA 2685

Prayers

Prayer, frailty before anxiety

मराठी मूळ

2689. उद्वेगासी बहु फाकती मारग । नव्हे ऐसें अंग माझें होतें ॥१॥
 आतां कोण यासी करणें विचार । तो देखा साचार पांडुरंगा ॥२॥
 तुका ह्मणे आहे वचनाची उरी । करितों तोंवरि विज्ञापना ॥३॥

ENGLISH TRANSLATION

Many paths open up to anxiety, and my being was not made to withstand them. Now, who will deliberate upon this? Behold the truth of it, O Panduranga.

Says Tuka, so long as words remain, I shall continue to make my supplication.

IN PLAIN WORDS

Many roads open up that lead to dread, and I was not built to stand against them. Now who is to think this through? See the truth of it, Panduranga. Tuka says: as long as words are left in me, I will keep making my plea.

WHAT IT MEANS

Tukaram admits he is not strong enough to face the many ways anxiety crowds in on him. He hands the whole problem over, asking who but God can work it out, and calls on Panduranga to see his condition as it truly is. The poem is a plain surrender of his own competence. Its closing vow is the heart of it: while a single word is still left in him, he will not stop pleading, making persistence itself his only strength.

GATHA 2686

Devotion to Vitthal

Devotion, the one stable shelter

मराठी मूळ

दुःखाची संगति । तिच्याठायीं कोण प्रीति ॥१॥
 अवघें असो हें निराळें । करुं सोडरें सावळें ॥२॥
 क्षणभंगुर ते ठाव । करुनि सांडावे चि वाव ॥३॥
 तुका ह्मणे बरा । ठाव पावलों हा थारा ॥३॥

ENGLISH TRANSLATION

Who would love the company of sorrow? Let all of that stand apart. Let us befriend the beautiful dark One.

Those shelters that crumble in a moment should be built up and abandoned just the same. Says Tuka, I have arrived at a good and stable resting place.

IN PLAIN WORDS

Who would love the company of sorrow? Let all of that stand aside. Let us make a friend of the beautiful dark One. The shelters that break in a moment are built up only to be thrown away. Tuka says: it is well; I have reached a good and steady resting place.

WHAT IT MEANS

Tukaram weighs the company he keeps against the place he has finally found. He refuses to love sorrow and sets aside everything that crumbles, choosing instead to befriend the dark and beautiful Lord. He sees clearly that every worldly shelter is momentary, raised up only to be discarded, so resting in them is wasted labor. The poem closes in quiet relief: he has arrived at the one resting place that does not break, and that is enough.

GATHA 2687

Social Criticism

Social criticism, the worth of pure company

मराठी मूळ

मेला तरी जावो सुखें नरकासी । कळंकी याविशीं शिवों नये ॥१॥
 रजस्वला करी वेलासी आघात । अंतरें तों हित दुरी बरें ॥२॥
 उगी च कां आलीं नासवावीं फळें । विटाळ विटाळें कालवूनि ॥३॥
 तुका ह्मणे लोणी घालोनि शेणांत । उपेगाची मात काय असे ॥३॥

ENGLISH TRANSLATION

Let the stained one go to hell, if that is his lot; the tainted should not be touched. A woman in her impure days harms even the sacred vine; it is better to keep a safe distance.

Why ruin perfectly good fruit by contaminating it with defilement? Says Tuka, putting butter into dung serves no useful purpose at all.

IN PLAIN WORDS

If the stained one dies, let him go gladly to hell; do not even touch the tainted. Keep your distance from what defiles; far off, your good is safe. Why bring sound fruit near, only to spoil it by mixing it with rot? Tuka says: dropping fresh butter into dung serves no purpose at all.

WHAT IT MEANS

Tukaram is warning, in deliberately blunt images, against letting corrupting company contaminate what is whole. The point is not hatred of any person but the simple law that good is ruined when it is mixed with what spoils it, just as fruit rots in bad company and butter is wasted if dropped in filth. He is telling the seeker to guard the good they carry rather than expose it to what will defile it. Turned inward, the abhanga asks each of us to watch what we let near our own purer impulses, since one rotten thing can spoil the whole basket.

GATHA 2688

Faith and Trust

Faith, doubt is the only thief

मराठी मूळ

वर्णवि ते किती । केले पवाडे श्रीपति ॥१॥
 विश्वासिया घडे लाभ । देइल तरी पद्मनाभ ॥२॥
 भाव शुद्ध तरी । सांगितलें काम करी ॥३॥
 तुका ह्मणे भोळा देव । परि हा नागवी संदेह ॥३॥

ENGLISH TRANSLATION

How much can one describe the great deeds of the Lord? The faithful one receives the gain; if Padmanabha wills it, He gives. If one's devotion is pure, He accomplishes the work that is asked.

Says Tuka, God is guileless, but doubt strips one of everything.

IN PLAIN WORDS

How much can anyone tell of the great deeds of the Lord? The one who trusts receives the gain; if Padmanabha wills it, he gives. If your love is pure, he does the very work you ask. Tuka says: God is simple and trusting, but doubt strips you of everything.

WHAT IT MEANS

Tukaram sets faith and doubt side by side and shows what each earns. God's deeds are beyond telling, yet the gain is reserved for the one who trusts; where devotion is pure, the Lord himself completes the work that is asked. He calls God guileless, easily won by simple faith. The sting lands at the end: it is doubt, not God's stinginess, that robs a person of everything, so the obstacle is always on our side, never his.

GATHA 2689

Worldly Life

Worldly life, merit clears the path

मराठी मूळ

संचितावांचून । पंथ न चलवे कारण ॥१॥
 कोरडी ते अवघी आटी । वांयां जाय लाळ घोंटीं ॥२॥
 धन वित्त जोडे । देव ऐसें तों न घडे ॥३॥
 तुका ह्मणे आड । स्वहितासी बहु नाड ॥३॥

ENGLISH TRANSLATION

Without accumulated merit, the path cannot be walked. Empty striving is all in vain; one merely swallows one's own spittle.

Wealth and possessions can be earned, but God is not attained so easily. Says Tuka, what a great obstacle stands in the way of one's own good.

IN PLAIN WORDS

Without stored merit the path cannot be walked; that is how it is. Dry striving is all wasted; you only swallow your own spit. Wealth and goods can be earned, but God is not won that easily. Tuka says: what a great hurdle stands in the way of your own good.

WHAT IT MEANS

Tukaram draws a hard line between what effort alone can buy and what it cannot. Money and possessions can be gathered by labor, but God is not reached on the strength of effort without the merit gathered over time, and bare striving without it is like swallowing your own spittle, motion that feeds nothing. He is not denying effort; he is naming its limit. The closing line marks the real difficulty: the biggest obstacle to a person's own highest good is the lack of that inner readiness, not any shortage of worldly capacity.

GATHA 2690

Social Criticism

Social criticism, you reap your own nature

मराठी मूळ

अतित्याई बुडे गंगे । पाप लागे त्याचें त्या ॥1॥
 हें तों आपुलिया गुणें । असे जेणें योजिलें ॥ध्रु॥
 अवचटें अग्नि जाळी । न सांभाळी दुःख पावे ॥2॥
 जैसैं तैसैं दावी आरसा । नकटणा कैसा पालटे ॥3॥

ENGLISH TRANSLATION

Even the river Ganga is polluted by the sins of the inhospitable; the fault belongs to the wrongdoer alone. This is the consequence of one's own nature, as one has fashioned it.

If fire is handled carelessly, it burns; one who fails to take care suffers pain. A mirror shows whatever is before it; how can it change the face of one whose nose is cut off? Says Tuka, each one's qualities produce their corresponding results.

IN PLAIN WORDS

The inhospitable man drowns even the Ganga in his sins; the fault stays his own. This comes from your own nature, the way you yourself have shaped it. Handle fire carelessly and it burns; the careless one suffers. A mirror shows just what stands before it; how can it change the face of one whose nose is cut off? Tuka says: each one's qualities bring their own matching fruit.

WHAT IT MEANS

Tukaram insists that consequences belong to the doer, not to anything outside. The hard-hearted man pollutes even holy water, but the sin clings to him alone, because it flows from the nature he himself has formed. The images make the law plain: fire burns the careless, and a mirror cannot flatter a disfigured face, it only reflects what is there. Turned on ourselves, the abhanga warns that we cannot blame the world or even sacred things for what our own qualities produce; the fruit always matches the seed.

GATHA 2691

Social Criticism

Social criticism, counsel wasted on the closed

मराठी मूळ

हेंदयाचें भरितां कान । हलवी मान भोंक रितें ॥1॥
 नाहीं मी येथें सांगों स्पष्ट । भावें नष्ट घेत नाहीं ॥ध्रु॥
 अवगुणी वाटलें चित्त । तया हित आतळे ना ॥2॥
 तुका ह्मणे फजितखोरा । ह्मणतां बरा उगा रहा ॥3॥

ENGLISH TRANSLATION

When worthless talk is poured into the ears, the head merely nods while the opening remains empty. I cannot speak plainly here, for the wicked will not receive it with sincerity.

When the mind has been squandered on bad qualities, good counsel cannot reach it. Says Tuka, to the shameless one, the best advice is simply to remain silent.

IN PLAIN WORDS

Pour worthless talk into his ears and the head just nods while the hole stays empty. I will not speak plainly here, for the wicked do not take it in good faith. When the mind is given over to bad ways, no good can reach it. Tuka says: to the shameless one, the best counsel is just to stay quiet.

WHAT IT MEANS

Tukaram is describing the futility of advising someone who has closed himself off. Empty talk goes in and the listener only nods, while nothing actually lands; and good counsel is refused outright by one whose mind is already given over to its faults. He decides not to waste plain speech on the wicked, since it will be met without sincerity. The hard conclusion, that with the shameless silence is the wisest course, is aimed at the pattern of a hardened mind; read inward, it warns us not to become the ear that nods while staying empty.

GATHA 2692

The Necessity of Experience

Experience, truth over clever words

मराठी मूळ

नाहीं सरो येत जोडिल्या वचनीं । कवित्वाची वाणी कुशळता ॥१॥
 सत्याचा अनुभव वेधी सत्यपणें । अनुभवाच्या गुणें रुचों येतों ॥२॥
 काय आगीपाशीं शृंगारिलें चाले । पोटीचें उकले कसापाशीं ॥३॥
 तुका ह्मणे येथे करावा उकल । लागे चि ना बोल वाढवूनि ॥३॥

ENGLISH TRANSLATION

Cleverly crafted words and poetic skill do not suffice. True experience captivates through its own truthfulness; by the quality of that experience, one becomes appealing.

What use is adornment before a fire? What lies in the belly is revealed on the touchstone. Says Tuka, lay everything open here. Merely piling up words is of no use at all.

IN PLAIN WORDS

Joined-up words and skill in verse do not carry you through. True experience holds you by its own truth; by the worth of that experience you become worth hearing. What use is ornament next to a fire? What is inside the belly comes out on the touchstone. Tuka says: lay it all open here. Piling up more words is no use at all.

WHAT IT MEANS

Tukaram measures real spiritual experience against mere verbal skill and finds the words wanting. Clever poetry cannot stand on its own; only lived truth grips the listener, and it is the genuineness of that experience that makes a person worth hearing. His images cut sharp: finery means nothing before a fire, and the touchstone reveals what

metal you really carry inside. So he asks for everything to be opened honestly here, because stacking up more words adds nothing where truth is what is being tested.

GATHA 2693

Social Criticism

Social criticism, the worthless instructor

मराठी मूळ

लचाळाच्या कामा नाहीं ताळावाळा । न कळे ओंगळा उपदेश ॥१॥
 वचनचर्येची न कळे चांचणी । ऐसी संघष्टनी अमंगळ ॥२॥
 समय न कळे वेडगळ बुद्ध । विजाती ते शिद्ध चांच चाट ॥३॥
 तुका ह्मणे याचा धिक्कार चि बरा । बहुमति खराहूनि हीन ॥३॥

ENGLISH TRANSLATION

A careless person's work has neither order nor discipline. The unclean one does not understand instruction.

There is no way to test the sincerity of his words; such company is inauspicious. He cannot sense the right moment; his intellect is foolish.

One of a foreign temperament, purity is beyond his grasp. Says Tuka, contempt for such a person is quite appropriate; one of many opinions is worse than the truly ignorant.

IN PLAIN WORDS

A careless person's work has no order, no discipline. The unclean one does not understand instruction. There is no way to test the truth of his words. Keeping such company is foul. He cannot sense the right moment; his mind is foolish. He is of a base temper; purity is beyond his reach. He is shallow, a windbag. Tuka says: contempt for such a one is fitting. A man of many opinions is worse than the truly ignorant.

WHAT IT MEANS

Tukaram is drawing a hard line around a kind of person: the careless, impure man whose words cannot be trusted and whose company corrupts. He has no sense of order, no sense of the right moment, no grasp of purity, only a flood of opinions. The sharp closing claim is that such a noisy, many-opinioned man is worse than someone who is simply ignorant, because the ignorant man at least does not mislead. The verse is best read as a warning to examine these patterns in oneself, not as license to despise a neighbor: the danger is in being the unteachable windbag, not in pointing at one.

GATHA 2694

Devotion to Vitthal

Devotion, one thing held

मराठी मूळ

एक धरिला चित्तीं । आह्मीं रखुमाईचा पती ॥१॥
 तेणें जालें अवघें काम । निवारला भवश्रम ॥२॥
 परद्रव्य परनारी । जालीं विषाचिये परी ॥३॥
 तुका ह्मणे फार । नाहीं लागत वेव्हार ॥३॥

ENGLISH TRANSLATION

I have held one thing in my chitta: the Lord of Rukmini. By that alone, everything has been accomplished, and the toil of worldly existence has been removed.

Another's wealth and another's spouse have become like poison to me. Says Tuka, no elaborate transaction is needed.

IN PLAIN WORDS

I have held one thing in my heart: the Lord of Rukmini. By that alone, every task is done; the toil of worldly existence is gone. Another's wealth, another's wife, have become like poison to me. Tuka says: no elaborate dealings are needed.

WHAT IT MEANS

Tukaram names the single thing that settles everything: he holds Vitthal, the Lord of Rukmini, in his heart, and that one hold finishes all his work and ends the exhausting round of worldly life. From that one center, the two great temptations fall away on their own, for another's wealth and another's spouse have turned to poison in his mouth. The point is that devotion is not one more elaborate transaction added to life; it is the one hold that makes all the others unnecessary.

GATHA 2695

Worldly Life

Worldly life, death walks beside you

मराठी मूळ

भेणें पळे डोळसा । न कळे मृत्यु तो सरिसा ॥१॥
 कैसी जाली दिशाभुली । न वजातिये वाटे चाली ॥२॥
 संसाराची खंती । मावळल्या तरी शक्ति ॥३॥
 तुका ह्मणे हीणा । बुद्ध चुकली नारायणा ॥३॥

ENGLISH TRANSLATION

A person with sight runs from death in fear, not knowing that death runs alongside. How has this bewilderment come about, that one walks a path from which there is no return? Even when one's worry over worldly life subsides, power itself wanes.

Says Tuka, the wretched one's intellect has missed Narayana entirely.

IN PLAIN WORDS

A man with eyes runs from death in fear. He does not see that death runs right beside him. How has this confusion come, that he walks a road from which there is no return? Even when his worry over worldly life dies down, his strength too is fading. Tuka says: the wretched one's mind has missed Narayana altogether.

WHAT IT MEANS

Tukaram catches the absurdity of a sighted man fleeing a death that is already running at his side. The bewilderment he names is that we keep walking the one-way road of worldly life as though we could turn back, never facing where it ends. Worse, the calm that finally comes is not wisdom but exhaustion: the worry only quiets because strength itself is draining away. The closing line lands the loss: for all this running, the wretched man's attention has missed the one thing that mattered, Narayana.

GATHA 2696

Social Criticism

Social criticism, pride blackens the face

मराठी मूळ

अभिमानाचें तोंड काळें । दावी बळें अंधार ॥१॥
 लाभ न्यावा हातोहातीं । तोंडी माती पाडोनि ॥२॥
 लागलीसे पाठी लाज । जालें काज नासाया ॥३॥
 तुका ह्मणे कुश्चळ मनीं । विटंबनीं पडिलीं तीं ॥३॥

ENGLISH TRANSLATION

Pride blackens one's face and forcibly brings darkness. One should seize the profit at hand and rub dirt in pride's mouth.

Shame has begun to chase from behind, threatening to ruin everything accomplished. Says Tuka, those with impurity in their minds have fallen into utter degradation.

IN PLAIN WORDS

Pride blackens a man's face and forces darkness on him. Seize the true gain in your own hands; rub dirt in pride's mouth. Shame comes chasing from behind, ready to ruin all you have done. Tuka says: those with filth in their minds have fallen into utter disgrace.

WHAT IT MEANS

Tukaram treats pride as a thing that ruins the very face it puffs up, dragging the proud into darkness by their own strength. Against it he sets a blunt instruction: grasp the real gain while it is in hand, and humiliate pride itself, rub dirt in its mouth, before it speaks for you. He warns that shame is already at the heels of the proud, waiting to

undo whatever good they managed. Read inwardly, the verse is about catching one's own pride early, because a mind that nurses it ends in plain disgrace.

GATHA 2701

Worldly Life

Worldly life, your deeds are your fate

मराठी मूळ

चोराचिया धुडका मनीं । वसे ध्यानीं लंछन ॥१॥
 ऐशा आह्मीं करणें काय । वरसो न्यायें पर्जन्य ॥२॥
 ज्याच्या बैसे खतावरी । ते चुरचुरी दुखवूनि ॥३॥
 तुका ह्मणे ज्याची खोडी । त्याची जोडी त्या पीडी ॥३॥

ENGLISH TRANSLATION

In the guilty thief's mind, the mark of his crime always dwells. What can we do about such people? Let the rain of justice fall as it will.

The record of each person's deeds pricks and pains the one who bears it. Says Tuka, one's own habits are one's own fortune, and one's own fortune is one's own affliction.

IN PLAIN WORDS

In the guilty thief's mind, the mark of his crime always lives. What can we do about such people? Let the rain of justice fall as it will. The record of a man's deeds pricks and pains the one who carries it. Tuka says: a man's own habits are his own fortune, and his own fortune is his own affliction.

WHAT IT MEANS

Tukaram observes that wrongdoing does not need an outside judge first; the thief carries the mark of his crime inside his own mind. He refuses to take the punishing into his own hands and leaves it to the rain of justice, which falls in its own time. The heart of the verse is that each person's record presses on the one who bears it, no one else. The closing line closes the circle: your habits become your fortune, and that fortune becomes the very thing that afflicts you, so the remedy is to examine the habits, not the world.

GATHA 2702

Social Criticism

Social criticism, save me from such hands

मराठी मूळ

बुद्धिहीना उपदेश । तें तें विष अमृतीं ॥१॥
 हुंगों नये गोःहवाडी । तेथें जोडी विटाळ ॥२॥
 अळसियाचे अंतर कुडें । जैसैं मढें निष्काम ॥३॥
 तुका ह्मणे ऐशा हाती । मज श्रीपती वांचवा ॥३॥
 न करीं तुमची सेवा । बापुडें मी पण देवा ।

ENGLISH TRANSLATION

Giving instruction to the witless is like pouring nectar that turns to poison. One should not even sniff near a cattle-pen of folly; the only gain there is contamination.

The lazy one's inner nature is deceitful, like a corpse that has no desires. Says Tuka, save me from such hands, O Lord. I confess I am too feeble for Your service, O God.

IN PLAIN WORDS

Giving instruction to the witless is like pouring nectar that turns to poison. Do not even sniff near a pen of fools; the only thing you gain there is defilement. The lazy man's inner nature is crooked, like a corpse that wants nothing. Tuka says: save me from such hands, O Lord. I will not manage Your service; I am too feeble for it, O God.

WHAT IT MEANS

Tukaram describes the waste of pouring good teaching into a witless mind, where even nectar curdles into poison. He warns against keeping company with fools at all, since the only thing one takes away is contamination, and he names the lazy man's desirelessness not as peace but as the deadness of a corpse. The prayer turns the warning into a plea: keep me out of such hands, Lord. The closing confession is humble rather than proud, admitting his own weakness for the work and so leaning entirely on God.

GATHA 2703

Prayers

Prayer, settle the account in full

मराठी मूळ

बोलिलों तो पाववा । पण सिद्धी सकळ ॥1॥
 आणीक काय तुह्मां काम । आह्मां नेदा तरी प्रेम ।
 कैसे धर्माधर्म । निश्चयेसी रहाती ॥ध्रु॥
 आह्मीं वेचलों शरीरें । तुझी बीज पेरा खरें ।
 संयोगाचें बरें । गोड होते उभयतां ॥3॥
 एका हातें टाळी । कोठें वाजते निराळी ।
 जाला तरी बळी । स्वामीविण शोभेना ॥3॥
 रूपा यावे जी अनंता । धरीन पुटाची त्या सत्ता ।
 होईन सरता । संतांमाजी पोसणा ॥4॥
 ठेविलें उधारा । वरी काय तो पातेरा ।
 तुका ह्मणे बरा । रोकडा चि निवाड ॥5॥

ENGLISH TRANSLATION

Bring to fruition all that You have spoken. What other work do You have? If You will not grant us love, how shall the laws of right and wrong stand firm? We have spent our bodies in Your cause; now sow Your seed in truth.

When both sides join, the fruit is sweet for us both. One hand alone cannot make a clapping sound.

However mighty one may be, without the Master, nothing shines. Come into visible form, O Ananta; I shall hold fast to the power of that vision.

Then I shall be sustained among the saints as Your cherished one. What has been kept on account, what use is the leftover? Says Tuka, a settlement in ready cash is best.

IN PLAIN WORDS

Bring to fruition all that You have spoken; let it all come to completion. What other work do You have? If You will not give us love, how will right and wrong stand firm at all? We have spent our bodies in Your cause; now sow Your seed in truth. When both join, the fruit is sweet for both. One hand alone makes no clapping sound. However mighty a man is, without the Master he does not shine. Come into visible form, O Ananta; I will hold fast to the power of that vision. Then I will be sustained among the saints as Your cherished one. What has been kept on credit, what use is the leftover? Tuka says: a settlement in ready cash is best.

WHAT IT MEANS

Tukaram presses God to finish what He has promised, arguing that without God's love the whole order of right and wrong would lose its footing. He puts their relation as a partnership, the devotee has spent his body, so let God now sow His seed, since one hand cannot clap alone and even the mighty are nothing without the Master.

The repeated demand is for a present, visible meeting, not a deferred one: come into form now, let me hold that vision. The closing image is mercantile and bold, what is owed on credit is no comfort; pay it in ready cash, give the experience now rather than later.

GATHA 2704

Social Criticism

Social criticism, food for the dead, none for the living

मराठी मूळ

2704. भुके नाहीं अन्न । मेल्यावरी पिंडदान ॥१॥
 नैवेद्याचा आळ । वेच ठाकणीं सकळ ॥२॥
 तुका ह्मणे जड । मज न राखावें दगड ॥३॥

ENGLISH TRANSLATION

There is no food for the hungry while alive, yet after death there is the offering of rice-balls. The excuse of food-offerings to God merely serves the occasion's expenses.

Says Tuka, do not keep me captive like a heavy stone.

IN PLAIN WORDS

There is no food for the hungry while he is alive, yet after he dies there is the offering of rice-balls. The fuss over food offered to God only covers the cost of the occasion. Tuka says: do not keep me captive like a heavy stone.

WHAT IT MEANS

Tukaram strikes at a plain hypocrisy: the living go hungry and unfed, but once a man is dead the family lavishes rice-ball offerings on the corpse. He sees the elaborate ritual food as mostly about the expense and show of the event, not real charity or devotion. The point is that ceremony has displaced living mercy. His closing plea asks God not to let him sink into that dead, stone-like weight of empty observance, but to keep him alive and free.

GATHA 2705

Prayers

Prayer, the lowly one cared for

मराठी मूळ

सर्व भाग्यहीन । ऐसें सांभिळलों दीन ॥१॥
 पायीं संतांचे मस्तक । असों जोडोनि हस्तक ॥२॥
 जाणें तरि सेवा । दीन दुर्बळ जी देवा ॥२॥
 तुका ह्मणे जीव । समर्पून भाकीं कींव ॥३॥

ENGLISH TRANSLATION

I am bereft of all fortune, yet even in this lowly state I have been cared for. Let me keep my head at the feet of the saints, hands joined in prayer.

If You call me a servant, then know I am a poor and weak one, O God. Says Tuka, I offer my very life and beg for Your compassion.

IN PLAIN WORDS

I am stripped of all good fortune, yet even in this lowly state I have been cared for. Let me keep my head at the saints' feet, hands joined in prayer. If You will call me Your servant, then know I am a poor and weak one, O God. Tuka says: I offer my very life and beg for Your mercy.

WHAT IT MEANS

Tukaram begins from total poverty of fortune, and then names the surprise: even so, he has been looked after. His response is to stay low, head at the feet of the saints with folded hands, asking for nothing higher. He does not hide his weakness; if God is to call him a servant, let it be understood that the servant is feeble and poor. The whole abhanga is an act of surrender: he hands over his life itself and asks only for compassion in return.

GATHA 2706

The Saints

The saints, fortune is their feet

मराठी मूळ

भाग्याचा उदय । ते हे जोडी संतपाय ॥१॥
 येथूनिया नुठो माथा । मरणांवाचूनि सर्वथा ॥२॥
 होई बळकट । माझ्या मना तूं रे धीट ॥३॥
 तुका ह्मणे लोटांगणीं । भक्तिभाग्यें जाली घणी ॥३॥

ENGLISH TRANSLATION

The dawn of good fortune is this: the attainment of the saints' feet. From here may my head never rise until death itself comes.

Be strong and bold, O my mind. Says Tuka, through prostrations and devotion, the hunger of my soul has been satisfied.

IN PLAIN WORDS

The dawn of good fortune is just this: reaching the feet of the saints. From here may my head never rise, not until death itself comes. Be strong, be bold, O my mind. Tuka says: through prostrations and devotion, my soul's hunger is filled.

WHAT IT MEANS

Tukaram measures good fortune by one thing alone: arriving at the feet of the saints, which he calls the dawn of all luck. He vows to keep his head bowed there for life, refusing to lift it until death takes him. The middle line turns inward to steady his own mind, telling it to be strong and bold in this lowliness rather than restless. The close reports the result: bowing and devotion have satisfied a hunger of the soul that nothing else could fill.

GATHA 2707

Longing and Separation

Longing, the God who only takes

मराठी मूळ

नाहीं तरी आतां कैचा अनुभव । जालासीं तूं देव घरघेणा ॥१॥
 जेथें तेथें देखें लांचाचा पर्वत । घ्यावें तरि चित्त समाधान ॥२॥
 आधीं वरी हात या नांवें उदार । उसण्याचे उपकार फिटाफीट ॥३॥
 तुका ह्मणे जैसी तैसी करूं सेवा । सामर्थ्य न देवा पायांपाशीं ॥३॥

ENGLISH TRANSLATION

If there is no direct experience, then You have become a God who only takes and never gives. Wherever I look, mountains of bribes are demanded; if one is to receive, the mind must first be at peace.

First the hand is extended, and the name of generosity is used; but these are merely borrowed favors that must soon be repaid. Says Tuka, I shall render whatever service I can; there is no real power at Your feet anyway.

IN PLAIN WORDS

If there is no real experience, then You have become a God who only takes and never gives. Everywhere I look, mountains of bribes are demanded; before I can receive, my mind must first be at peace. First the hand is held out, and it is called generosity; but these are only borrowed favors that must soon be repaid. Tuka says: I will do whatever service I can. There is no real power at Your feet anyway.

WHAT IT MEANS

Tukaram speaks from a dry stretch where the living experience of God has not come, and he names his complaint sharply: a God who never gives is just a taker. He sees the whole world running on demanded bribes, and he protests that he is told to fix his own mind first before any grace will arrive. Even the so-called generosity feels like a loan that will be called back. The closing line is the cry of frustrated longing pushed to its edge, half accusation and half surrender: I will keep serving as I can, but where is the power I came to these feet for?

GATHA 2708

Prayers

Prayer, do not cut me off midway

मराठी मूळ

आह्मी सर्वकाळ कैचीं सावधानें । वेवसायें मन अभ्यासलें ॥१॥
 तरी ह्मणा मोट ठेविली चरणीं । केलों गुणागुणीं कासावीस ॥२॥
 याचे कानसुळीं मारीतसे हाका । मज घाटूं नका मधीं आतां ॥३॥
 तुका ह्मणे निद्रा जागृति सुषुप्त । तुह्मी हो श्रीपती साक्षी येथें ॥३॥

ENGLISH TRANSLATION

We were never vigilant at all times; the mind was trained only through worldly effort. Having said that much, I have placed my bundle at Your feet; virtues and faults alike have left me distressed.

I call out at the top of my voice into Your ears: do not cut me off now in the middle. Says Tuka, in waking, dreaming, and deep sleep, You, O Lord, are the witness of it all.

IN PLAIN WORDS

We were never watchful all the time; our minds were trained only by worldly effort. Even so, I have laid my bundle at Your feet; my virtues and faults alike have left me distressed. I am shouting straight into Your ears: do not cut me off now in the middle. Tuka says: in waking, in dreaming, in deep sleep, You, O Lord, are the witness of it all.

WHAT IT MEANS

Tukaram admits the honest truth that he was never constantly vigilant; his mind was schooled by worldly business, not by steady watchfulness. Yet he has still set his whole load, his good and his bad, at God's feet, worn out by carrying it. The urgent plea is that, having come this far, he not be abandoned partway through. He grounds the appeal in God's total knowledge: through waking, dreaming, and deep sleep, the Lord has been the one unbroken witness, so there is no part of him God has not already seen.

GATHA 2709

Autobiography

Autobiography, the fear that was nothing

मराठी मूळ

नसता चि दाउनि भेव । केला जीव हिंपुटी ॥१॥
जालों तेव्हां कळलें जना । वाउगा हा आकांत ॥२॥
गंवसिलों पुढें मागें लागलागे पावला ॥३॥
तुका ह्मणे केली आणि । सलगीच्यांनी सन्मुख ॥३॥

ENGLISH TRANSLATION

By showing a fear that did not exist, my life was made wretched. When the truth was revealed, people saw the alarm had been for nothing.

I was caught between ahead and behind, chased until the pursuer was reached. Says Tuka, those who were close and familiar brought me face to face with the Lord.

IN PLAIN WORDS

I was shown a fear that was not even real. It made my life wretched. When I came through it, people understood: the alarm had been for nothing. I was caught between what lay ahead and what lay behind. They chased me until the one who pursued me was reached at last. Tuka says: those who were close and dear to me brought me face to face with the Lord.

WHAT IT MEANS

Tukaram looks back on a stretch of his life that felt like terror and turns out to have been groundless. A fear was held up before him, it crushed his spirit, and only on the far side did everyone see there had been nothing to dread. He describes being driven, hemmed in front and back, hunted without rest, until the pursuit itself delivered him to its goal. The point lands in the last line: the very people and pressures that closed in on him, those near and familiar, were the ones who set him before God. What looked like persecution was the road to the meeting.

GATHA 2710

Longing and Separation

Longing, holding God to his word

मराठी मूळ

हें का आह्मां सेवादान । देखों सीण विषमाचा ॥१॥
 सांभाळा जी ब्रीदावळी । तुह्मीं कां कळीसारिखे ॥२॥
 शरणागत वैःया हातीं । हे निश्चिती देखिली ॥३॥
 तुका ह्याने इच्छीं भेटी । पाय पोटीं उफराटे ॥३॥

ENGLISH TRANSLATION

Is this what passes for service and offering, that I should witness this suffering of hardship? Guard Your own pledges, O Lord. Why do You act as if this were a dark age? The surrendered one is cast into the hands of fate.

Is this the certainty I was promised? Says Tuka, I long for the meeting, yet Your feet in my chitta seem turned upside down.

IN PLAIN WORDS

Is this what You call service and offering, that I must watch this hard suffering? Guard Your own pledges, Lord. Why do You behave as if this were a dark and faithless age? The one who has surrendered is thrown into the hands of fate. Is this the certainty You promised me? Tuka says: I long for the meeting, yet Your feet in my heart seem turned upside down.

WHAT IT MEANS

Tukaram is praying as a complaint, holding God accountable to His own reputation. He has given service and offering and surrendered himself, and in return he sees only hardship, so he asks whether this is the protection that was promised. He invokes God's *brida*, the vows and titles God has earned as the rescuer of those who take refuge, and asks why God is acting as though no such promise binds Him. The ache is sharpest at the end: the very feet he has held in his heart now feel reversed, turned away from him. This is not loss of faith but faith pressing its claim, refusing to let God off the hook.

GATHA 2711

Longing and Separation

Longing, accusing God of pretending

मराठी मूळ

कां हो आलें नेणों भागा । पांडुरंगा माझिया ॥१॥
उफराटी तुझां चाली । क्रिया गेली सत्याची ॥२॥
साक्षी हेंगे माझें मन । आर्त कोण होतें तें ॥३॥
तुका ह्मणे समर्थपणे । काय नेणें करीतसां ॥३॥

ENGLISH TRANSLATION

What has come upon my share, O my Panduranga? Your ways seem turned upside down; the practice of truth has disappeared. My own mind is the witness; whose distress was it in the first place? Says Tuka, You have the power; do You pretend not to know what You are doing?

IN PLAIN WORDS

What has fallen to my lot, O my Panduranga? Your ways have turned upside down; the practice of truth is gone. My own mind is the witness: whose distress was this in the first place? Tuka says: You have all the power. Do You pretend not to know what You are doing?

WHAT IT MEANS

Tukaram presses the same complaint into a direct charge against God. He cannot recognize the just dealing he expected; truth itself seems overturned, and he asks what kind of portion has been handed to him. He calls his own mind as witness to remind God that the longing and the distress were never his invention; they were stirred by God in the first place. Then comes the accusation that gives the poem its edge: God is all-powerful, so this neglect cannot be helplessness; it can only be a feigned ignorance. The poem refuses to excuse God, insisting that One who can do anything is answerable for what He withholds.

GATHA 2712

The Necessity of Experience

Experience, reading the omens of abandonment

मराठी मूळ

शकुनानें लाभ हानि । येथूनि च कळतसे ॥१॥
भयारूढ जालें मन । आतां कोण विश्वास ॥२॥
तुका ह्मणे मोकलिलें । कळों आलें बरवें हें ॥३॥

ENGLISH TRANSLATION

By omens one can read profit and loss from the very start. The mind has grown fearful; what trust can remain now? Says Tuka, I have been released. At least this much has become clear.

IN PLAIN WORDS

By the omens you can read profit and loss from the very start. My mind has grown afraid. What trust is left now? Tuka says: I have been let go. At least this much has become clear.

WHAT IT MEANS

Tukaram speaks from a moment when the signs around him all point one way. He says that, like reading omens, you can tell from the outset whether a thing will bring gain or loss, and what he reads has filled his mind with fear and drained his trust. The hard conclusion is that he has been released, abandoned, dropped from the hand he was counting on. Yet even this he takes as a kind of mercy: at least he now sees his situation plainly, with no illusion left to cling to. Clarity, however bleak, is named as the one good he has been given.

GATHA 2713

Prayers

Prayer, the weak soul asking for the Name

मराठी मूळ

नव्हेव निग्रह देहासी दंडण । न वजे भूकतान सहावली ॥१॥
तरि नित्य नित्य करीं आळवण । माझा अभिमान असों द्यावा ॥२॥
तुका ह्मणे भवसागरीं उतार । कराया आधार इच्छीतसें ॥३॥

ENGLISH TRANSLATION

I cannot punish this body with austerity; I cannot endure hunger and thirst. Then let me call upon You ceaselessly every day.

Let my sense of self remain undisturbed. Says Tuka, I wish only for a support to help me cross this ocean of worldly existence.

IN PLAIN WORDS

I cannot subdue this body with austerity. I cannot bear hunger and thirst. So let me call on You without stopping, every single day. Let my sense of self be left undisturbed. Tuka says: I want only one thing, a support to carry me across the ocean of worldly life.

WHAT IT MEANS

Tukaram admits plainly that the hard road of self-mortification is not for him; he has no strength for fasting or punishing the body. In its place he asks for the one practice he can keep, calling on the Name ceaselessly, day after day. His request that his abhiman, his sense of self, be left undisturbed is not pride but honesty: he asks God to work with the ordinary self he actually is rather than demand its destruction first. The whole prayer reduces devotion to its simplest form, a single dependable support to ferry a weak soul across the sea of birth and death. Tukaram makes incapacity itself the ground of his appeal.

GATHA 2714

Faith and Trust

Faith, hold the latecomer equal

मराठी मूळ

ऐकिली किर्ति संतांच्या वदनीं । तरि हें ठाकोनि आलों स्थळ ॥१॥
 मागिला पुढिला करावें सारिखें । पालटों पारिखें नये देवा ॥२॥
 आह्वासी विश्वास नामाचा आधार । तुटतां हे थार उरी नाहीं ॥३॥
 तुका ह्मणे येथें नसावें चि दुजें । विनंती पंढरिराजें परिसावी हे ॥३॥

ENGLISH TRANSLATION

Having heard the saints' glory from their own mouths, I came to this sacred place. Treat the first and last comers alike; do not change, O God, for the outsider.

My faith rests on the support of the Name; if that is severed, I have no other refuge. Says Tuka, let nothing second abide here. May the King of Pandhari hear this prayer.

IN PLAIN WORDS

I heard Your glory from the mouths of the saints, and so I came and reached this holy place. Treat the first and the last the same; do not change Your face for the outsider, God. My faith rests on the support of the Name; if that support is cut, I have no refuge left. Tuka says: let there be nothing second here. May the King of Pandhari hear this prayer.

WHAT IT MEANS

Tukaram came to Pandhari on the strength of what the saints told him about Vitthal, and now he asks that the welcome match the promise. His plea is for fairness: that God treat the latecomer and the outsider exactly as He treats the long-established devotee, never wearing a colder face for the newcomer. Everything he has is staked on the Name; if that single support is severed he has no second refuge, so he begs that no second thing, no rival or division, be allowed to stand between them. The poem ends as a formal petition laid before the King of Pandhari, asking only for an undivided, evenhanded grace.

GATHA 2715

Prayers

Prayer, untie the knot now

मराठी मूळ

मोलाचें आयुष्य वेचतसे सेवे । नुगवतां गोवे खेद होतो ॥१॥
 उगवूं आलेति तुझीं नारायणा । परिहार या सिणा निमिस्यांत ॥२॥
 लिगाडाचे मासी न्यायें जाली परी । उरली ते उरी नाहीं कांहीं ॥३॥

ENGLISH TRANSLATION

My precious life is being spent in service, and when the knot is not resolved, sorrow arises. You have come to untie it, O Narayana; put an end to this suffering in the blink of an eye.

Through the long months of entanglement, things have come to pass in their own way; nothing more remains to be said.

IN PLAIN WORDS

My precious life is being spent in serving You, and when the knot will not come loose, sorrow rises in me. You have come to untie it, Narayana; end this weariness in the blink of an eye. Through long months I have been stuck like a fly in glue. Things have run their own course; nothing more remains.

WHAT IT MEANS

Tukaram measures the cost of his devotion in the one currency that cannot be refilled, his lifespan, and grieves that the entanglement binding him still will not release. He turns to Narayana not as a distant judge but as the one who has come precisely to loosen the knot, and he asks for it done at once, in a single instant, because the weariness has gone on too long. The image of a fly caught in sticky glue names his helplessness exactly: the more it struggles the more it is held. He ends by handing the whole tangled matter over, saying it has already played out as it would and there is nothing left for him to add.

GATHA 2716

Renunciation

Renunciation, surrender sealed in the act

मराठी मूळ

ह्मणऊनि जालों क्षेत्रीचे संन्यासी । चित्त आशापाशीं आवरुनि ॥१॥
कदापि ही नव्हे सीमा उल्लंघन । केलें विसर्जन आव्हांनीं च ॥२॥
पारिखा तो आतां जाला दुजा ठाव । दृढ केला भाव एकविध ॥३॥
तुका ह्मणे कार्यकारणाचा हेवा । नाहीं जीव देवा समपिनला ॥३॥

ENGLISH TRANSLATION

Therefore I became a renunciant right here in this sacred place, reining in my mind from the snares of desire. Never shall I cross the boundary; the invocation was concluded in the very act of beginning.

What was foreign has now become a distant second; my devotion has been made single-pointed and firm. Says Tuka, there is no anxiety about cause or effect; my life has been surrendered to God.

IN PLAIN WORDS

And so I became a renunciant here in this holy place, drawing my mind back from the snares of desire. I will never cross the boundary again; the offering was sealed in the very moment I made it. What was once foreign has now become a distant second; my devotion is made single and firm. Tuka says: there is no anxiety left over cause or effect. My life has been surrendered to God.

WHAT IT MEANS

Tukaram describes a vow taken not by leaving the world but by becoming a renunciant right where he stands, at Pandhari, pulling his mind out of the grip of desire. He insists the surrender is irreversible: the moment he made the offering it was sealed, and he will never step back across that line. What used to pull at him from outside has

been demoted to a distant second, while his bhakti has been gathered into a single, unwavering point. The release in the last lines is the freedom from worry about consequences, about cause and effect, because once a life is truly given to God the calculating self has nothing left to manage.

GATHA 2717

Worldly Life

Worldly life, the panic of the deathbed

मराठी मूळ

विभ्रंशिली बुद्ध देहांत जवळी । काळाची अकाळीं वायचाळा ॥१॥
 पालटलें जैसें देंठ सोडी पान । पिकलें आपण तयापरी ॥२॥
 न मारितां हीन बुद्ध दुःख पावी । माजल्याची गोवी तयापरी ॥३॥
 तुका ह्मणे गळ लागलिया मत्स्या । तळमळेचा तैसा लवलाहो ॥३॥

ENGLISH TRANSLATION

The intellect falters as death draws near; at the wrong hour, idle chatter is all that remains. Like a ripe leaf that drops from its stem, one falls of one's own ripeness.

Without being struck, a feeble mind suffers; the swollen one is caught in his own trap. Says Tuka, the fish that has swallowed the hook thrashes in desperate urgency.

IN PLAIN WORDS

As death draws near the mind falls apart; at the wrong hour, only idle chatter is left. Like a ripe leaf that lets go of its stem, a person drops of his own ripeness. Even without being struck, a weak mind suffers; the swollen, arrogant one is caught in his own trap. Tuka says: like a fish that has swallowed the hook, he thrashes in desperate urgency.

WHAT IT MEANS

Tukaram looks hard at the hour of death and the panic of a person who never prepared for it. When the end comes the intellect collapses, and all that is left is useless, frightened talk, far too late to do any good. He sets two images against each other: the one who is ripe falls gently from the stem like a fallen leaf, while the unready mind suffers without any blow landing on it, trapped by its own swollen self-importance. The final picture, a fish that has swallowed the hook and thrashes, is meant to be examined in oneself: the agony comes from having taken the bait of worldly attachment, and the time to spit it out is now, not at the end.

GATHA 2718

Prayers

Prayer, let no time be wasted

मराठी मूळ

न वजावा तो काळ वायां । मुख्य दया हे देवा ॥१॥
 ह्मणऊनि जैसें तैसें । रहणी असें पायांचे ॥ध्रु॥
 मोकळे हे मन कष्ट । करी नष्ट दुर्जन ॥२॥
 तुका ह्मणे कांहीं नेणें । न वजें येणेंपरी वायां ॥३॥

ENGLISH TRANSLATION

Time should not be allowed to pass in vain; God's chief quality is mercy. Therefore, however it may be, let me remain at His feet.

An unfettered mind causes damage; the wicked corrupt it. Says Tuka, I know nothing else; let me not go to waste in this manner.

IN PLAIN WORDS

Do not let this time slip away in vain; mercy is Your chief quality, God. So, however it must be, let me stay at Your feet. A mind left loose runs to harm; the wicked corrupt it. Tuka says: I know nothing else. Do not let me go to waste like this.

WHAT IT MEANS

Tukaram prays for the most basic protection: that his short span of time not be squandered, and he grounds the appeal in what he calls God's defining trait, mercy. Whatever else happens, he asks only to be kept at God's feet, because he knows what an unguarded mind does when left to itself. Left loose, it drifts into harm, and bad company finishes the corruption. He confesses he has no other resource and no other skill, so the prayer is plain to the point of bareness: keep me, or I am wasted. The strength of it is the admission of total dependence.

GATHA 2719

Faith and Trust

Faith, the wish-tree and the eye that knows

मराठी मूळ

कल्पतरुअंगीं इच्छलें तें फळ । अभागी दुर्बळ भावें सिद्धी ॥१॥
 धन्य त्या जाती धन्य त्या जाती । नारायण चितीं सांठविला ॥ध्रु॥
 बीजाऐसा द्यावा उदकें अंकुर । गुणाचे प्रकार ज्याचे तया ॥२॥
 तुका ह्मणे कळे पारखिया हिरा । ओझें पाठी खरा चंदनाचें ॥३॥

ENGLISH TRANSLATION

The wish-fulfilling tree bears whatever fruit is desired; even the unfortunate and the weak attain fulfillment through sincere faith. Blessed, truly blessed are those who have stored Narayana in their hearts.

As a seed sprouts according to the water given, each one's qualities bear fruit in their own way. Says Tuka, a diamond is recognized only by the jeweler; the donkey merely carries the load of sandalwood on its back.

IN PLAIN WORDS

The wish-fulfilling tree gives whatever fruit you desire; even the unlucky and the weak reach their goal through sincere faith. Blessed, truly blessed are those who have stored Narayana in their hearts. As a seed sprouts by the water it is given, each one's qualities bear fruit in their own way. Tuka says: only the jeweler knows the diamond; the donkey just carries the load of sandalwood on its back.

WHAT IT MEANS

Tukaram celebrates the kalpataru, the wish-granting tree, as the picture of God's grace: it withholds nothing, so even the unfortunate and the feeble reach their goal, provided the faith is real. The condition is sincerity of heart, which is why he calls blessed those who have stored Narayana within. The seed-and-water image insists that what grows depends on what is sown and how it is tended; grace meets each person according to their own bhava. The closing proverb sharpens the point toward self-examination: a diamond is worth everything but only the jeweler can recognize it, while the donkey hauls precious sandalwood and feels only the weight. The treasure is offered to all; whether you taste its value depends on what you bring to it.

GATHA 2720

Social Criticism

Social criticism, instruction wasted on the fool

मराठी मूळ

उकरडा आधीं अंगीं नरकाडी । जातीची ते जोडी ते चि चितीं ॥१॥
कासयानें देखे अंधळा माणिकें । चवीविण फिके वांयां जाय ॥२॥
काय जाणे विष पालटों उपचारें । मुखासी अंतर तों चि बरें ॥३॥
तुका ह्मणे काय उपदेश वेडण । संगें होतो रेडएसवें कष्ट ॥३॥

ENGLISH TRANSLATION

A dunghill was there from the start, and the body is steeped in the filth of hell; the nature of such a one dwells on nothing but its own kind. How would a blind man recognize a gem? Without taste, things go to waste, pale and flavorless.

Does anyone suppose that poison can be transformed by mere treatment? It is best kept far from the mouth. Says Tuka, what use is instruction to a fool? Keeping company with a buffalo brings only hardship.

IN PLAIN WORDS

It was a dunghill from the start, and the body is soaked in the filth of hell; such a nature dwells on nothing but its own kind. How would a blind man recognize a gem? With no taste for it, the thing is wasted, pale and flavorless. Does anyone think poison can be made safe by mere treatment? Better to keep it far from the mouth. Tuka says: what use is teaching a fool? Keeping company with a buffalo brings only hardship.

WHAT IT MEANS

Tukaram piles up blunt images to describe a mind so closed that good counsel cannot land in it. A nature steeped in low craving dwells only on its own kind, the way a dunghill breeds only filth, and to such a one the highest teaching is wasted as a gem is wasted on a blind man or fine flavor on a tongue that cannot taste. He warns against the fantasy that such poison can be reformed by gentle handling; the prudent course is distance, keeping it away from the mouth. The point is not contempt for a particular person but a hard look at a pattern: where there is no openness, no taste for the truth, instruction only wears out the teacher, as plowing with a buffalo only exhausts the plowman. The summons is to examine whether one's own heart has any taste for the gem being offered.

GATHA 2721

Worldly Metaphors

Metaphor, the leader sets the tone

मराठी मूळ

जया शिरीं कारभार । बुद्धि सार तयाची ॥१॥
 वर्ते तैसें वर्ते जन । बहुतां गुण एकाचा ॥२॥
 आपणीयां पाक करी । तो इतरीं सेविजे ॥३॥
 तुका ह्मणे शूर राखे । गाढवा वाखेसांगातें ॥४॥

ENGLISH TRANSLATION

The one upon whose head rests responsibility, his wisdom is what counts. As the leader acts, so follow the people; the qualities of one shape the many.

One who cooks the meal provides for all who partake of it. Says Tuka, a hero protects even the cowardly who march alongside him.

IN PLAIN WORDS

The one with responsibility on his head, his wisdom is what counts. As the leader acts, so the people act. The quality of one shapes the many. One cooks the meal, and many eat from it. Tuka says: a brave man protects even the cowards who march beside him.

WHAT IT MEANS

Tukaram is saying that a whole group takes its character from whoever leads it. The person who carries the burden of decision sets the pattern, and the many fall in line behind that one. He gives plain images: one cook feeds the crowd, one brave man shields even the timid alongside him. The point is that leadership is not just a privilege but a weight, since the good or harm of many flows from the wisdom of one.

GATHA 2722

Appeals and Exhortations

Exhortation, walk the path together

मराठी मूळ

एक एका साहए करुं । अवघें धरुं सुपंथ ॥१॥
 कोण जाणे कैसी परी । पुढें उरी ठेवितां ॥२॥
 अवघे धन्य होऊं आता । स्मरवितां स्मरण ॥३॥
 तुका ह्मणे अवघी जोडी । ते आवडा चरणांची ॥३॥

ENGLISH TRANSLATION

Let us help one another and hold together to the good path. Who knows what lies ahead if we keep something in reserve? Let us all become blessed now, by reminding one another to remember the Lord.

Says Tuka, the true treasure is the love of His feet.

IN PLAIN WORDS

Let us help one another and hold to the good path. Who knows what waits ahead if we keep something back? Let us all be blessed now, by reminding each other to remember the Lord. Tuka says: the whole treasure is the love of His feet.

WHAT IT MEANS

Tukaram is calling the community to travel the spiritual road as one, helping each other and remembering God together. He warns against holding something in reserve, hedging your devotion, because no one knows what the future holds; the time to be wholehearted is now. The work he names is simple and mutual: reminding one another to remember the Lord. And he locates the only wealth worth gathering in love for God's feet, not in anything kept back for later.

GATHA 2723

Appeals and Exhortations

Exhortation, the world is barren

मराठी मूळ

फळकट तो संसार । येथें सार भगवंत ॥१॥
 ऐसें जागवितों मना । सरसें जनासहित ॥२॥
 अवघें निरसूनि काम । घ्यावें नाम विठोबाचें ॥३॥
 तुका ह्मणे देवाविण । केला सीण तो मिथ्या ॥३॥

ENGLISH TRANSLATION

This worldly life is barren; the essence here is the Lord alone. This is what I tell my mind and the people alongside.

Set aside all other concerns and take the name of Vithoba. Says Tuka, any effort made without God is utterly in vain.

IN PLAIN WORDS

This worldly life is hollow; the one real thing here is God. This is what I keep telling my mind, and the people with me. Set aside every other concern and take the name of Vithoba. Tuka says: any effort made without God is false.

WHAT IT MEANS

Tukaram declares ordinary worldly life empty and names the one thing in it that has substance: God. He is rousing both his own mind and the people around him to the same waking. The instruction is direct: drop all the other business and take the name of Vithoba. The hard edge of the claim is the close, that any labor undertaken without God is not just less valuable but a lie, effort spent on nothing.

GATHA 2724

The Power of the Name

The Name, nectar that never sates

मराठी मूळ

सुधारसें ओलावली । रसना धाली न धाय ॥१॥
 कळों नये जाली धणी । नारायणीं पूर्णता ॥२॥
 आवडे तें तें च यासी । ब्रह्मरसीं निरसें ॥३॥
 तुका ह्याने बहुतां परी । करुनि करीं सेवन ॥३॥

ENGLISH TRANSLATION

Drenched in divine nectar, the tongue is satisfied yet never sated. One cannot tell whether the hunger has been quenched; in Narayana, fullness is complete.

Whatever this tongue loves, it seeks again and again, dissolving into the essence of Brahman. Says Tuka, prepare it in many ways and partake of it.

IN PLAIN WORDS

Wet with the nectar, the tongue is filled yet never full. You cannot tell if the hunger is ever met; in Narayana the fullness is complete. Whatever the tongue loves, it seeks again and again, dissolving into the taste of Brahman. Tuka says: prepare it in many ways and keep tasting it.

WHAT IT MEANS

Tukaram describes the taste of God's name as a sweetness that satisfies and yet leaves you wanting more, a hunger that is content and unquenchable at once. He calls this paradox fullness in Narayana: you are complete and still drawn back. The tongue keeps returning to what it loves and melts into the very taste of Brahman. His counsel is to keep at it, to make the name in many forms, chanting, singing, repeating, and go on savoring it, since this is the one appetite that nourishes by never ending.

GATHA 2725

Renunciation

Discernment, dispassion is not hatred

मराठी मूळ

असंतीं कांटाळा हा नव्हे मत्सर । ब्रह्म तें विकारविरहित ॥१॥
 तरि ह्यणा त्याग प्रतिपादलासे । अनादि हा असे वैराकार ॥२॥
 सिजलें हिरवें एका नांवें धान्य । सेवनापें भिन्न निवडे तें ॥३॥
 तुका ह्यणे भूतीं साक्ष नारायण । अवगुणीं दंडण गुणीं पुजा ॥३॥

ENGLISH TRANSLATION

Turning away from the wicked is not hatred; Brahman is beyond all such disturbance. If you call it renunciation, know that it has been upheld since the beginning; this is the very nature of dispassion.

Cooked and raw are both called grain, but their uses are distinguished by the partaking. Says Tuka, Narayana dwells as witness in all beings: the virtuous are honored, and the sinful are corrected.

IN PLAIN WORDS

Turning away from the wicked is not spite; Brahman is beyond all such disturbance. If you call this renunciation, know it is old as the beginning; this is the very nature of dispassion. Cooked grain and raw grain are both called grain, yet their use is told apart by the eating. Tuka says: Narayana is the witness in all beings; the bad in them is corrected, the good is honored.

WHAT IT MEANS

Tukaram answers a charge: that withdrawing from evil people is itself a kind of malice. He denies it. Drawing back is dispassion, an ancient and natural thing, and Brahman, in which he rests, is untouched by such ruffling of feeling. His image is sharp: raw and cooked are both grain, but you sort them by how they serve you, so the discerning soul distinguishes what to take in from what to refuse. He grounds it in God as the witness present in every being, who corrects the fault and honors the virtue. The turning away is from the pattern of wickedness, not from contempt for the person, and the same God indwells all.

GATHA 2726

True Worship

True worship, the silence of the mind

मराठी मूळ

आपुलें आपण जाणावें स्वहित । जेणें राहे चित्त समाधान ॥१॥
 बहुरंगें माया असे विखरली । कुंटित चि चाली होतां बरी ॥२॥
 पूजा ते अबोला चित्ताच्या प्रकारीं । भाव विश्वंभरीं समर्पावा ॥३॥
 तुका ह्यणे गेला फिटोनियां भेव । मग होतो देव मनाचा चि ॥३॥

ENGLISH TRANSLATION

One should know one's own welfare for oneself: that which brings the mind to contentment. Maya is scattered in many colors; it is well that her tricks are brought to a halt.

True worship is the silence of the inner chitta; one's devotion should be surrendered to the Lord of the Universe. Says Tuka, once fear has been dissolved, God becomes the very nature of one's own mind.

IN PLAIN WORDS

Know your own good for yourself: the thing that brings the mind to peace. Maya is scattered in many colors; it is good when her tricks are stopped. True worship is the silence within the heart; offer your whole feeling to the Lord of all. Tuka says: once fear has melted away, God becomes the very nature of the mind.

WHAT IT MEANS

Tukaram tells each person to take responsibility for their own welfare, defined as whatever settles the mind into peace. Maya, illusion, spreads itself out in countless attractive forms, and it is a mercy when her play is brought to a halt. He then redefines worship: not outward show but inward stillness, the heart fallen silent and its whole devotion surrendered to the Lord of the universe. The promised end is that once fear dissolves, God is no longer something sought outside; God becomes the very texture of the quieted mind.

GATHA 2727

Prayers

Prayer, helpless cry to Hari

मराठी मूळ

असोनि न कीजे अलिप्त अहंकारें । उगी च या भारें कुंथाकुंथी ॥१॥
 धांवा सोडवणें वेगीं लवकरी । मी तों जालों हरी शक्तिहीन ॥२॥
 भ्रमल्यानें दिसें बांधल्याचेपरी । माझें मजवरी वाहोनियां ॥३॥
 तुका ह्मणे धांव घेतलीसे सोई । आतां पुढें येई लवकरी ॥३॥

ENGLISH TRANSLATION

Though present, the ego stands detached, and one struggles under its burden for nothing. Rush in and free me quickly; I have grown powerless, O Hari.

In confusion, I appear as one who is bound, carrying my own weight upon myself. Says Tuka, I have set out in Your direction; now come to me swiftly.

IN PLAIN WORDS

Standing here, do not keep apart in pride; for nothing I groan and groan under this weight. Run, set me free, quickly, fast; I have become powerless, O Hari. In my confusion I look like one who is bound, carrying my own weight upon myself. Tuka says: I have set out toward You; now come to me soon.

WHAT IT MEANS

This is a cry for rescue. Tukaram confesses that the ego makes him stand aloof and groan pointlessly under a burden he himself heaps on. He begs Hari to rush in and free him, because his own strength is gone. He sees clearly that his bondage is self-made: deluded, he appears tied, loading his own weight onto himself. The prayer

ends with movement from both sides, he has set out toward God, and he pleads for God to close the distance and come quickly.

GATHA 2728

Worldly Metaphors

Metaphor, the deluded who feed their captor

मराठी मूळ

आपुल्याचा भोत चाटी । मारी करंटीं पारिख्या ॥१॥
 ऐसें जन भुललें देवा । मिथ्या हेवा वाढवी ॥२॥
 गळ गिळी आविसें मासा । प्राण आशा घेतला ॥३॥
 तुका ह्मणे बोकडमोहो । धरी पहा हो खाटिक ॥४॥

ENGLISH TRANSLATION

A person's own spirit licks the butter while beating the stranger. The world is thus deluded, O God, nourishing a false envy.

The fish eagerly swallows the hook, and its life is taken by greed. Says Tuka, see how the goat nuzzles the very butcher who holds it.

IN PLAIN WORDS

A person licks the butter that is his own undoing and beats the stranger instead. The world is fooled like this, O God, feeding a false envy. The fish swallows the hook with the bait, and greed takes its life. Tuka says: look, the goat nuzzles the very butcher who holds it.

WHAT IT MEANS

Tukaram lines up images of creatures destroyed by what they crave. People lap up what ruins them while striking out at the harmless, and the whole world is deluded this way, fattening a false jealousy. The fish gulps the baited hook and dies of its own greed; the goat fondly nuzzles the butcher whose hand is already on it. He is naming the pattern of appetite that draws us toward our own death while we mistake it for pleasure, and asking us to see the trap we walk into willingly.

GATHA 2729

Social Criticism

Social criticism, the learned fool

मराठी मूळ

विषय तो मरणसंगीं । नेणे सुटिका अभागी ॥१॥
 शास्त्राचा केला लुंडा । तोंडीं पाडियेला धोंडा ॥२॥
 अगदीं मोक्ष नाहीं ठावा । काय सांगावें गाढवा ॥३॥
 तुका ह्मणे ग्यानगड । सुखें देवा पावेना नाड ॥४॥

ENGLISH TRANSLATION

Sense pleasure clings until the moment of death; the unfortunate one knows no release. He has rolled up the scriptures into a bundle and stuffed a stone into his mouth.

He has absolutely no notion of liberation. What can one say to a donkey? Says Tuka, such a blockhead cannot reach God even through the fortress of knowledge.

IN PLAIN WORDS

Sense pleasure clings to him right up to death; the wretched man knows no release. He has rolled up the scriptures into a bundle and stuffed a stone into his mouth. He has no notion of liberation at all. What can you say to a donkey? Tuka says: such a blockhead cannot reach God even from the fortress of knowledge.

WHAT IT MEANS

Tukaram attacks the figure who is full of learning yet enslaved to the senses to his dying day. The man has reduced the scriptures to a packed-up bundle and silenced their truth as if he had jammed a stone in his own mouth; of real liberation he has no clue. The bitter line, what can you say to a donkey, points at willful stupidity, not at any one person to be despised. The warning lands on us: knowledge piled up as a fortress is worthless if it never breaks the grip of craving, and even from there one cannot reach God.

GATHA 2730

Confession and Sin

Confession, I alone am at fault

मराठी मूळ

मी च विखळ मी च विखळ । येर सकळ बहु बरें॥१॥
 पाहिजे हें क्षमा केलें । येणें बोलें विनवणी ॥२॥
 मी च माझें मी च माझें । जालें ओझें अन्याय ॥३॥
 आधीं आंचवला आधीं आंचवला । तुका जाला निमनुष्य ॥३॥

ENGLISH TRANSLATION

I alone am impure, I alone am impure; everything else is perfectly fine. I ask for forgiveness; this is my humble plea.

My faults are mine and mine alone; I bear the burden of my own wrongs. Says Tuka, I was unworthy from the start, and I have become less than human.

IN PLAIN WORDS

I alone am corrupt, I alone am corrupt; everyone else is perfectly fine. Please let this be forgiven; with these words I make my plea. Mine and mine only, the faults are mine; I carry the burden of my own wrongs. Tuka says: I failed from the very start; Tuka has become less than human.

WHAT IT MEANS

This is a confession that takes the whole blame onto itself. Tukaram insists that he alone is impure and everyone else is good, a refusal to point the finger outward. He asks plainly for forgiveness and owns his faults as entirely his own, a weight he alone bears. The closing self-judgment is severe: he says he was unworthy from the beginning

and has sunk below even the human. The posture is not despair for its own sake but the radical honesty of one who lays himself open before God and asks mercy.

GATHA 2731

Prayers

Prayer, only mercy ends the cycle

मराठी मूळ

येणें जाणें तरी । राहे देव कृपा करी ॥१॥
 ऐसें तंव पुण्य नाहीं । पाहातां माझे गांठी कांहीं ॥२॥
 भय निवारिता कोण वेगळा अनंता ॥३॥
 तुका ह्मणे वारे भोग । वारी तरी पांडुरंग ॥३॥

ENGLISH TRANSLATION

If God shows mercy, the cycle of coming and going can cease. But I have no such merit when I search my own store.

Who else but You, O Ananta, can remove this fear? Says Tuka, if these karmic consequences are to end, only Panduranga can bring that about.

IN PLAIN WORDS

If God shows mercy, the coming and going can stop. But I have no such merit; when I look in my own purse there is nothing. Who but You, O Ananta, can take away this fear? Tuka says: if these consequences are to end, only Panduranga can end them.

WHAT IT MEANS

Tukaram confronts the cycle of birth and death and admits he has nothing in his own account that could earn release. The only thing that can halt the coming and going is God's grace, not his own merit, which he finds empty when he searches it. He asks who besides the Infinite, Ananta, could possibly remove his fear, and the question answers itself. The whole burden of fruits and consequences, he concludes, can be lifted by Panduranga alone; his rescue rests entirely on God, not on himself.

GATHA 2732

The Saints

The saints, gratitude for the path shown

मराठी मूळ

भल्याचें कारण सांगावें स्वहित । जैसी कळे नीत आपणासी ॥१॥
 परी आह्मी असों एकाचिये हातीं । नाचवितो चितीं त्याचें तैसें ॥२॥
 वाट सांगे त्याच्या पुण्या नाहीं पार । होती उपकार अगणित ॥३॥
 तुका ह्मणे तुम्ही बहु कृपावंत । आपुलें उचित केलें संतीं ॥३॥

ENGLISH TRANSLATION

The duty of the good is to speak of what is beneficial, according to whatever understanding they possess. But we exist entirely in the hands of one Master; He moves the heart as He wills.

The merit of one who shows the path is beyond measure; his acts of kindness are innumerable. Says Tuka, you are truly compassionate, O saints; you have done what was right and fitting.

IN PLAIN WORDS

The good ones must speak of what helps, according to the understanding they have. But we are in the hands of one Master; He makes the heart dance as He pleases. The one who shows the way has merit beyond measure; his kindnesses are countless. Tuka says: you are full of compassion, O saints; you have done what was fitting and right.

WHAT IT MEANS

Tukaram honors the saints who point others toward their true good, speaking from whatever light they are given. Yet he keeps the credit where it belongs: everyone, including the guide, rests in the hands of the one Master, who moves each heart as He wills. Even so, the one who shows the path earns merit past counting, his acts of help beyond number. The poem closes in gratitude, blessing the saints as deeply compassionate beings who have done exactly what was right and fitting toward him.

GATHA 2733

Worldly Metaphors

Keeping the kirtan, fretful affection

मराठी मूळ

लावूनियां पुष्टी पोरें । आणि करकर कथेमाजी ॥१॥
 पडा पायां करा विनंती । दवडा हातीं धरोनियां ॥२॥
 कुर्वाळूनि बैसे मोहें । प्रेम कां हे नासीतसे ॥३॥
 तुका ह्मणे वाटे चित्त । करा फजित ह्मणऊनि ॥३॥

ENGLISH TRANSLATION

Bring the children, seat them, and if they make noise during the story, fall at their feet, entreat them, and lead them gently away by the hand. A parent who fondles the child with affection should not destroy the atmosphere of love.

Says Tuka, my chitta wants to cause a scene, for it feels disgraced.

IN PLAIN WORDS

Bring the children in, seat them down. And they fidget and chatter all through the story. So fall at their feet, beg them, take them by the hand, and lead them away. If you fondle a child out of love, do not then go and spoil the love. Tuka says: my mind wants to make a scene over this, to shame them and put them right.

WHAT IT MEANS

Tukaram catches a small disturbance during the telling of God's story: children brought along grow restless and break the atmosphere. He counsels patience and even humility, that you should entreat them and lead them out gently rather than scold. The point is that affection cannot be switched off when it is inconvenient; the same tenderness that fondled the child must govern how you correct it. Then he turns the test inward, confessing that his own mind itches to make a public scene and shame the disrupters. He names that impulse honestly, so the warning lands on his own heart, not just on the noisy children.

GATHA 2734

Prayers

Thanksgiving, prayer answered

मराठी मूळ

पुण्य उभें राहो आतां । संताचें याकारणें ॥१॥
 पंढरीचे लागा वाटे । सखा भेटे विठ्ठल ॥२॥
 संकल्प हे यावे फळा । कळवळा बहुतांचा ॥३॥
 तुका ह्मणे होऊनि क्षमा । पुरुषोत्तमा अपराध ॥४॥
 आइकिली मात । पुरविले मनोरथ ॥ ॥
 प्रेम वाढविलें देवा । बरवी घेऊनियां सेवा ॥५॥
 केली विनवणी । तैसी पुरविली धणी ॥६॥
 तुका ह्मणे काया । रसा कुरोंडी वरोनियां ॥७॥

ENGLISH TRANSLATION

May the merit of the saints now stand forth for this purpose. Set out on the road to Pandhari, and Vitthal the friend will meet you.

May these resolves bear fruit, out of the concern of the many. Says Tuka, O Purushottama, forgive my offenses. He heard my plea and fulfilled the desires of my heart.

He increased our love, O God, by accepting our service. As I made my supplication, so was my hunger satisfied.

Says Tuka, the body was baked and sealed like a pot, finished to perfection.

IN PLAIN WORDS

Let the merit of the saints stand up for this now. Set out on the road to Pandhari, and Vitthal the friend will meet you. Let these resolves bear fruit, out of the love of the many. Tuka says: forgive my offenses, O Purushottama. He heard my plea. He fulfilled the longings of my heart. He made our love grow, O God, by taking up our service. As I begged, so my hunger was filled. Tuka says: this body is baked and sealed like a pot, finished, given over to that taste.

WHAT IT MEANS

Tukaram prays that the accumulated grace of the saints come to stand behind him, then points to the simple road: go toward Pandhari and the friend Vitthal will meet you on it. He folds in the longing of many devotees and asks Purushottama to forgive his faults. The second half is pure thanksgiving, that the prayer was heard and the heart's

desires fulfilled, and that God deepened the love by accepting the service offered. He ends with the image of his body baked hard like a finished clay pot, completely set and given over to that taste of God.

GATHA 2735

The Saints

Counsel, single-minded service

मराठी मूळ

संतांची स्तुति ते दर्शनाच्या योगें । पडिल्या प्रसंगें ऐसी कीजें ॥१॥
 संकल्प ते सदा स्वामीचे चि चित्तीं । फाकों नये वृत्त अखंडित ॥२॥
 दास्यत्व तें असे एकविध नावें । उरों नये जीवें भिन्नत्वासी ॥३॥
 निज बीजा येथें तुका अधिकारी । पाहिजे तें पेरी तये वेळे ॥३॥

ENGLISH TRANSLATION

Praise of the saints should be offered as the occasion of meeting them arises. One's thoughts should always dwell upon the Master alone; the mind should not wander or break its steady flow.

Servitude means being of one single mind; no sense of separateness should survive within. Says Tuka, whoever is qualified for the essential seed should sow it at the appointed time.

IN PLAIN WORDS

Praise the saints when the chance to meet them comes; do it then, as the occasion arises. Let your resolve always rest on the Master alone; do not let the mind scatter, keep it unbroken. To be his servant is to be of one single mind; no sense of being separate should be left alive. Tuka says: whoever is fit for the true seed should sow it at the right moment.

WHAT IT MEANS

Tukaram gives plain instruction on how to live toward God and the saints. Praise of the saints is to be offered freshly when you actually meet them, but the inward resolve must never leave the Master for a moment. He defines servitude sharply: it is not occasional duty but a mind made single, with every trace of separateness between the self and God allowed to die. The closing image is agricultural, that the one ready for this essential seed should sow it at the proper time, meaning the qualified seeker must act when the moment is given and not let it pass.

GATHA 2736

Faith and Trust

Faith, the verdict already passed

मराठी मूळ

सेजेचा एकांत आगीपाशीं कळे । झांकिलिया डोळे अधःपात ॥१॥
 राहो अथवा मग जळो अगीमधीं । निवाडु तो आधीं होऊनि गेला ॥२॥
 भेणें झडपणी नाहीं येथें दुजें । पादरधिता ओझें हतियारें ॥२॥
 तुका ह्मणे मज नाहीं जी भरवसा । तोवरि सहसा निवाडु तो ॥३॥

ENGLISH TRANSLATION

The intimacy of the bed is known to the fire; closing one's eyes leads to a fall. Whether one survives or burns in the fire, the verdict was passed long ago.

There is no second refuge here born of sudden fright; the bold warrior's burden is his own weaponry. Says Tuka, until I have confidence, the verdict stands as it is.

IN PLAIN WORDS

What the bed hides, the fire knows; close your eyes and you fall. Whether I stand or burn in the fire, the verdict was already passed. There is no second refuge here, made up out of sudden fear; the bold one's burden is his own weapon. Tuka says: until I have real trust, the verdict still stands against me.

WHAT IT MEANS

Tukaram uses the test of fire as an image of truth that cannot be fooled: what intimacy keeps secret, the fire exposes, and shutting your eyes only brings the fall. Whatever happens to him, survival or being consumed, the outcome was settled long before; there is no panic-made backup refuge to run to. He says the courageous one carries his own weapon, his own resolve, as his only burden. The honest sting at the end is self-directed, that as long as his trust in God is not yet whole, the verdict still hangs over him; the fault lies in his half-faith, not in God.

GATHA 2737

The Nature of God

Abundance, the inexhaustible store

मराठी मूळ

न सरे भांडार । भरलें वेचितां अपार ॥१॥
 मवित्याचें पोट भरे । पुढिलासी पुढें उरे ॥२॥
 कारणापुरता लाहो आपुलाल्या हिता ॥२॥
 तुका ह्मणे देवा । पुढें केला चाले हेवा ॥३॥

ENGLISH TRANSLATION

The storehouse does not run out; even with endless spending, it remains full. The narrator's belly is satisfied, and yet abundance remains for those who come next.

Each one draws just what he needs for his own benefit. Says Tuka, for God, whatever effort is made in the future will continue to prosper.

IN PLAIN WORDS

The storehouse never runs out; spend it without end and it stays full. The one who measures it fills his own belly, and still there is plenty left for those who come after. Each takes only as much as he needs for his own good. Tuka says: with God, whatever effort you put in for the days ahead keeps on growing.

WHAT IT MEANS

Tukaram praises the inexhaustible treasury of God, or of the Name and grace, which spending cannot empty. The image is of a store that feeds the one ladling it out and still overflows for everyone who comes next; nobody draws it down. Each person receives exactly what their own welfare requires. The closing line turns it into encouragement, that effort spent toward God is never wasted but compounds, so what you invest in the spiritual life keeps increasing into the future.

GATHA 2738

Autobiography

Testimony, staking the whole life

मराठी मूळ

तरी हांव केली अमुपा व्यापारें । व्हावें एकसरें धनवंत ॥१॥
जालों हरिदास शूरत्वाच्या नेमें । जालीं ठावीं वर्में पुढिलांची ॥२॥
जनावेगळें हें असे अभिन्नव । बळी दिला जीव ह्मणऊनि ॥३॥
तुका ह्मणे तरी लागलों विल्हेसी । चालतिया दिसीं स्वामी ऋणी ॥३॥

ENGLISH TRANSLATION

I undertook this immeasurable enterprise with the ambition to become wealthy all at once. I became a servant of Hari with the discipline of a warrior, and the secrets of the predecessors became known to me.

This is something entirely new, separate from the ways of the world; that is why I staked my very life. Says Tuka, having entered this pursuit, even the Master has become my debtor in these active days.

IN PLAIN WORDS

So I set out, greedy, for an endless trade; I wanted to be rich all at once. I became a servant of Hari with a warrior's discipline, and the secrets of those before me became known to me. This is something new, set apart from the ways of the world; that is why I staked my very life on it. Tuka says: once I entered this work, day by day even the Master has become my debtor.

WHAT IT MEANS

Tukaram tells his own story in the language of a merchant and a soldier. He confesses a holy greed, that he wanted the whole fortune at once, and so he took up the service of Hari with a warrior's fixed discipline, until the inner secrets of the saints who went before him opened to him. He insists this path stands wholly apart from worldly ways, which is exactly why it demanded that he stake his life on it. The startling end is the devotee's boldness: having given everything, he claims that God himself has become indebted to him, bound by the love and surrender Tuka has poured out.

GATHA 2739

Devotion to Vitthal

Devotion, none generous but Hari

मराठी मूळ

कोण दुजें हरी सीण । शरण दीन आल्याचा ॥१॥
 तुह्मांविण जगदीशा । उदार ठसा त्रिभुवनीं ॥२॥
 कोण ऐसें वारी पाप । हरी ताप जन्माचा ॥३॥
 तुका ह्मणे धांव घाली । कोण चाली मनाचे ॥३॥

ENGLISH TRANSLATION

Who else, O Hari, would remove the weariness of a poor soul who comes for refuge? In all the three worlds, who but You, O Lord, bears such a stamp of generosity? Who else washes away sin and relieves the fever of repeated births? Says Tuka, who else rushes forth at the speed of thought?

IN PLAIN WORDS

Who else, O Hari, takes away the weariness of a poor one who comes for shelter? Without you, O Lord of the world, who in all three worlds bears the mark of such generosity? Who else turns away sin, who heals the fever of birth after birth? Tuka says: who else comes running at the speed of the mind?

WHAT IT MEANS

Tukaram prays by piling up questions that all have one answer: only Hari. He asks who else lifts the exhaustion of the helpless soul that takes refuge, who else in all three worlds carries that stamp of generosity, who else washes off sin and cures the recurring fever of being born again and again. Each question quietly rules out every other refuge. The last line gives the warm assurance behind the praise, that God alone comes running to the devotee as fast as a thought, needing no distance or delay.

GATHA 2740

Social Criticism

Social criticism, license called freedom

मराठी मूळ

ग्रंथाचे अर्थ नेणती हे खळ । बहु अनर्गळ जाले विषयीं ॥१॥
 नाहीं भेद ह्युण भलतें चि आचरे । मोकळा विचरे मनासवें ॥२॥
 तुका ह्मणे विषा नांव तें अमृत । पापपुण्या भीत नाहीं नष्ट ॥३॥
 विश्वास तो करी स्वामीवरी सत्ता । सकळ भोगिता होय त्याचें ॥२॥
 तुका ह्मणे चित्त करावें निर्मळ । येऊनि गोपाळ राहे तेथें ॥३॥

ENGLISH TRANSLATION

These wicked ones do not understand the meaning of the scriptures; they have become utterly unrestrained in sensual pursuits. Claiming there is no distinction, they do whatever they please, roaming freely with the mind.

Says Tuka, they call poison by the name of nectar; the vile one has no fear of sin or merit. One who places faith in the Master gains sovereignty over all; he becomes the enjoyer of everything that is the Master's own.

Says Tuka, purify the mind, and Gopala will come and dwell there.

IN PLAIN WORDS

These wicked ones do not know what the scriptures mean; they have run wild in the pleasures of the senses. Saying there is no difference between things, they do whatever they like, roaming loose with the mind. Tuka says: they call poison by the name of nectar; the vile one has no fear of sin or merit. The one who trusts and gives the Master full power gains everything; he comes to enjoy all that is the Master's own. Tuka says: make the mind clean, and Gopala comes and stays there.

WHAT IT MEANS

Tukaram attacks a misuse of high teaching: people who twist the scripture's word that all is one into a license to do as they please. They are unrestrained in sense-pleasure, claim there is no distinction, and so feel free to act however the mind wanders, calling poison nectar and losing all fear of right and wrong. The criticism is aimed at the self-deceiving pattern, the way lofty words get bent to excuse appetite, not at any single person. Against this he sets the true way, that one who hands real authority over to God gains everything that is God's, and that a mind made clean is the room where Gopala will come and live.

GATHA 2741

Prayers

Surrender, savior of the fallen

मराठी मूळ

याती हीन मति हीन कर्म हीन माझें । सांडोनियां सर्व लज्जा शरण आलों तुज ॥१॥
 येई गा तूं मायबापा पंढरीच्या राया । तुजविण सीण जाला क्षीण जाली काया ॥२॥
 दिनानाथ दीनबंधू नाम तुज साजे । पतितपावन नाम ऐसी ब्रीदावळी गाजे ॥३॥
 विटेवरि वीट उभा कटावरी कर । तुका ह्मणे हें चि आह्मां ध्यान निरंतर ॥३॥

ENGLISH TRANSLATION

My caste is low, my intellect is low, my deeds are low. Abandoning all shame, I have come to Your shelter.

Come, O my mother and father, O King of Pandhari. Without You, my body is exhausted and my strength has wasted away.

You are rightly called the Lord of the meek, the brother of the lowly. Your pledge as the savior of the fallen resounds everywhere.

Says Tuka, standing upon the brick, hands upon the hips; this alone is our meditation, day and night.

IN PLAIN WORDS

My caste is low, my mind is low, my deeds are low. Throwing off all shame, I have come to your shelter. Come, O mother and father, O King of Pandhari. Without you my body is worn out, my strength is gone. You are rightly called Lord of the meek, brother of the lowly; your title as the one who saves the fallen rings out everywhere. Brick upon brick he stands, hands upon his hips. Tuka says: this alone is our meditation, without end.

WHAT IT MEANS

Tukaram strips himself of every claim, naming his low birth, low understanding, and low deeds, and lays aside even shame to throw himself on God's mercy. He calls Vitthal mother and father and King of Pandhari, and tells him plainly that life is unbearable without him. Then he turns the Lord's own reputation into his plea, that God is famed as the protector of the meek and the savior of the fallen, so a fallen one like Tuka is precisely his rightful business. The poem rests at last on the image that is enough for him: Vitthal standing on the brick with hands on his hips, an image he holds as his ceaseless meditation.

GATHA 2742

The Saints

Joy, bathing in the saints' dust

मराठी मूळ

गंगा आली आम्हांवरि । संतपाउलें साजिरीं ॥१॥
 तेथें करीन मी अंचोळी । उडे चरणरजधुळी । येती तीर्थावळी । पर्वकाळ सकळ ॥२॥
 पाप पळालें जळालें । भवदुःख दुरावलें ॥३॥
 तुका ह्याने धन्य जालों । सप्तसागरांत न्हालों ॥३॥

ENGLISH TRANSLATION

The Ganga has come flowing over us in the beautiful footsteps of the saints. I shall bathe where the dust of their feet rises; all sacred waters and holy seasons gather there.

Sin has fled and been burned away; the sorrow of worldly existence has departed. Says Tuka, I am blessed; I have bathed in the seven oceans.

IN PLAIN WORDS

The Ganga has come over us in the lovely footsteps of the saints. There I will bathe, where the dust of their feet flies up; there all the holy waters gather, all the sacred seasons. Sin has fled and burned away; the sorrow of worldly life has gone far off. Tuka says: I am blessed; I have bathed in the seven seas.

WHAT IT MEANS

Tukaram treats the arrival of the saints as a pilgrimage coming to him. Where their feet step, he says the Ganga itself flows, and the dust raised by their walking is the holy water he will bathe in; every sacred river and auspicious day is present there. The fruit of that bath is immediate, that sin is burned off and the grief of worldly existence is driven far away. He ends in plain gladness, counting himself blessed as one who has bathed in all seven oceans, simply by being where the saints have walked.

GATHA 2743

Appeals and Exhortations

Exhortation, take the free Name

मराठी मूळ

पोटासाठीं खटपट करिसी अवघा वीळ । राम राम ह्मणतां तुझी बसली दांतखीळ ॥1॥
 हरिचें नाम कदाकाळीं कां रे नये वाचे । ह्मणतां राम राम तुझ्या बाचें काय वेचें ॥धु.॥
 द्रव्याचिया आशा तुजला दाही दिशा न पुरती । कीर्तनासी जातां तुझी जड झाली माती ॥2॥
 तुका ह्मणे ऐशा जीवा काय करूं आता । राम राम न ह्मणे त्याचा गाढव मातापिता ॥3॥
 घ्या रे आपुलाल्या परी । नका ठेवूं कांही उरी । ओसरतां भरी । तोंडवरी अंबर ॥धु.॥
 वाहे बंदर द्वारका । खेप आली पुंडलिका । उभे चि विकिलें एका । सनकादिकां सांपडलें ॥2॥
 धन्य धन्य हे भूमंडळी । प्रगटली नामावळी । घेती जीं दुबळीं । तीं आगळीं सदैव ॥3॥
 माप आपुलेनि हातें । कोणी नाहीं निवारितें । पैस करुनि चितें । घ्यावें हितें आपुलिया ॥4॥
 नाहीं वाटितां सरलें । आहे तैसें चि भरलें । तुका ह्मणे गेलें । वांयांविण न घेतां ॥5॥

ENGLISH TRANSLATION

For the belly's sake you labor the whole day through, yet when it comes to saying Rama, Rama, your jaw locks tight. Why can you never bring Hari's name to your tongue? What does it cost you to say Rama, Rama? For the greed of wealth, ten directions cannot satisfy you, yet when it is time for kirtan, your legs turn to clay.

Says Tuka, what can be done for such a jiva? One who does not say Rama, Rama, his very parents are as witless as donkeys. Take what you need, each in your own way.

Do not hold back any reserve. When the tide recedes, it covers your face with sand.

The harbor of Dwaraka receives the merchandise; the shipment arrived for Pundalik. It was sold to the One alone, yet Sanakadika and others found it too.

Blessed, blessed is this earth where the garland of names has appeared. Those humble ones who take it become greater than all.

Measure it out with your own hands; no one can stop you. Make room in the chitta and take what benefits you.

Says Tuka, the giving does not diminish; it remains as full as ever. Only by not taking does it go to waste.

IN PLAIN WORDS

All day you toil and scrape for the belly's sake, but when it comes to saying Rama, Rama, your jaw locks shut. Why does Hari's name never come to your tongue? What does it cost your father to say Rama, Rama? In your greed for money the ten directions are not enough for you, but when it is time for kirtan your body turns to clay. Tuka says: what can be done for such a soul? Whoever will not say Rama, Rama, his parents are as foolish as donkeys. Take it, each in your own way; keep nothing back in reserve. When the tide pulls back, sand fills your mouth. The harbor of Dwaraka carries the goods; the cargo came for Pundalik. It was sold to the One alone, yet Sanaka and the others found it too. Blessed, blessed is this earth where the garland of names has appeared. The poor who take it become forever the greatest. Measure it out with your own hand; no one stops you. Make room in the mind and take what is good for you. The giving does not lessen it; it stays as full as before. Tuka says: it is lost only by your not taking it.

WHAT IT MEANS

Tukaram scolds the listener for the lopsided effort of life: tireless labor and endless greed for the belly and for money, yet the jaw locks and the body turns to clay the moment the free, costless Name is asked for. The sharp lines about the witless soul and the donkey-parents are pointed at the self-defeating habit of refusing what costs nothing and saves everything, not at contempt for any individual. He urges everyone to take the Name freely, each in their own measure, holding nothing back, warning that delay leaves only sand in the mouth when the tide of life withdraws. The treasury images follow: the Name is cargo landed at Pandhari, sold to the one devoted heart yet still found by the ancient sages, and a garland freely available to even the poorest, who become the greatest by taking it. The closing assurance is that this store never shrinks with giving; the only way to lose it is to refuse to reach out your hand.

GATHA 2744

Appeals and Exhortations

Exhortation, wake to your own good

मराठी मूळ

चुकलिया ताळा । वाती घालुनि बैसे डोळां ॥१॥
 तैसें जागें करीं चित्ता । कांहीं आपुलिया हिता ॥२॥
 निक्षेपिलें धन। तेथें गुंतलेसे मन ॥३॥
 नाशिवंतासाठीं । तुका ह्मणे करिसी आटी ॥३॥

ENGLISH TRANSLATION

When the rhythm is lost, one sits rubbing one's eyes. In the same way, awaken your mind to your own welfare.

The mind is caught up wherever its treasure is hoarded. Says Tuka, for the sake of the perishable, why do you torment yourself so?.

IN PLAIN WORDS

When the beat is lost, you sit rubbing your eyes. In the same way, wake your mind up to your own good. Wherever your treasure is buried, there your mind stays caught. Tuka says: for the sake of what perishes, why do you wear yourself out?

WHAT IT MEANS

Tukaram opens with the image of a musician who loses the rhythm and sits dazed, fumbling, to picture a mind asleep to its own welfare; he tells you to wake it. He notes the simple law of the heart, that the mind clings wherever it has stored its treasure, so it follows whatever you value. The closing question is the whole point, that you exhaust yourself laboring and fretting for things that will perish, when the same attention turned toward the imperishable would be your real good. The exhortation is to relocate the treasure, and the mind, to God.

GATHA 2745

Appeals and Exhortations

Exhortation, no lasting bond

मराठी मूळ

करुनि जतन । कोणा कामा आलें धन ॥1॥
 ऐसें जाणतां जाणतां । कां रे होतोसी नेणता ॥ध्रु॥
 प्रिया पुत्र बंधु । नाहीं तुज यांशीं संबंधु ॥2॥
 तुका ह्मणे एका । हरीविण नाहीं सखा ॥3॥

ENGLISH TRANSLATION

After guarding it carefully, of what use was that wealth? You know this well enough, yet you pretend not to know. Wife, son, brother: you have no lasting bond with any of them.

Says Tuka, apart from Hari alone, there is no true friend.

IN PLAIN WORDS

You guarded your wealth so carefully. In the end, what use was it to anyone? You know this. You know it well. So why do you keep acting as if you do not know? Wife, son, brother: you have no lasting bond with any of them. Tuka says: apart from Hari alone, there is no true friend.

WHAT IT MEANS

Tukaram is shaking awake someone who already knows better. He names the hoarded wealth and the closest family ties, the things a person leans on most, and shows that none of them holds: the money serves no one in the end, and the bonds of wife, son, and brother do not last past death. The sting is in the repeated 'you know this': the failure is not ignorance but pretending not to know what is plainly true. He lands it on the one bond that does last, telling you that Hari alone is the friend who does not fall away.

GATHA 2746

Longing and Separation

Longing, a lover's quarrel with God

मराठी मूळ

आह्मीं देतो हका । कां रे जालासी तूं मुका ॥1॥
 न बोलसी नारायणा । कळलासी क्रियाहीना ॥ध्रु॥
 आधीं करुं चौघाचार । मग सांडूं भीडभार ॥2॥
 तुका ह्मणे सेवटीं । तुह्मां आह्मां घालूं तुटी ॥3॥

ENGLISH TRANSLATION

I am calling out to You. Why have You gone silent? You do not speak, O Narayana; I have found You to be one who does nothing.

First let us observe formal courtesies, and then let us drop all pretense of politeness. Says Tuka, in the end, let us settle the matter between us once and for all.

IN PLAIN WORDS

I keep calling out to you. Why have you gone silent? Why have you become mute? You will not speak, Narayana. I have found you out: you are one who does nothing. First let us keep the polite formalities. Then let us drop all of that pretense. Tuka says: in the end, let us settle this matter between us once and for all.

WHAT IT MEANS

Tukaram speaks to God the way a wronged friend speaks, blunt and aching. He has been calling out and getting only silence, so he accuses Narayana to his face of being one who acts not, who leaves him unanswered. The poem stages the quarrel in stages: a brief show of courtesy first, then he means to drop the politeness and have it out plainly. The 'settling once and for all' is not a threat to leave but the demand of a love that refuses to be ignored: he wants the relationship made real, not kept at a polite distance.

GATHA 2747

Longing and Separation

Longing, taking God to the saints

मराठी मूळ

नव्हे मिडा हें कारण । जाणे करुं ऐसे जन ॥1॥
जों जों धरावा लौकिक । रडवितोसी आणीक ॥धु.॥
चाल जाऊं संतांपुढें । ते हें निवडिती रोकडें ॥2॥
तुका ह्मणे तूं निर्लज्ज । आह्मां रोकडी गरज ॥3॥

ENGLISH TRANSLATION

This is not a matter of courtesy; let people think of it as they will. The more You try to maintain appearances, the more You make me weep.

Let us go before the saints; they will settle this plainly and at once. Says Tuka, You are shameless, and I have an urgent, pressing need.

IN PLAIN WORDS

This is not about being polite. Let people think whatever they want. The more you try to keep up appearances, the more you make me weep. Come, let us go before the saints. They will settle this plainly, right now. Tuka says: you are shameless, and my need is real and pressing.

WHAT IT MEANS

Tukaram presses the quarrel further and names where it should be judged. He refuses to let the matter be smoothed over by courtesy or by what onlookers will say; God's keeping up appearances only deepens his weeping. So he proposes a court: take the dispute before the saints, who will rule on it plainly and at once. His closing charge, that God is shameless while his own need is urgent, is the cry of someone who will not let love be deferred; he wants the saints to hold God to account.

GATHA 2748

Sacred Stories

Mythology, blaming Maya the temptress

मराठी मूळ

बहु होता भला । परि ये रांडेनें नासिला ॥१॥
 बहु शिकला रंग चाळे । खरें खोटें इचे वेळे ॥२॥
 नव्हतें आळवितें कोणी । इनें केला जगऋणी ॥३॥
 ज्याचे त्यासी नेदी देऊं । तुका ह्मणे धांवे खाऊं ॥३॥

ENGLISH TRANSLATION

He was a very fine person, but this woman has ruined him. She has learned many tricks and masquerades; truth and falsehood are at her command.

No one was inviting her, yet she has made Him a debtor to the whole world. Says Tuka, she will not let anyone receive what is rightfully theirs; she rushes to consume it first.

IN PLAIN WORDS

He was a very fine person. But this woman has ruined him. She has learned many tricks and disguises. Truth and falsehood are hers to command, whenever she likes. No one invited her in. Yet she has made him a debtor to the whole world. She will not let anyone receive what is rightfully theirs. Tuka says: she rushes in to devour it first.

WHAT IT MEANS

Tukaram personifies Maya, the world's deluding power, as a scheming woman who has spoiled one who was good. The point is not contempt for any actual person but a sharp picture of how delusion operates: it masters tricks and disguises, bends truth and falsehood at will, and arrives uninvited. It tangles even the divine in worldly debt and snatches away what should rightly reach a soul, consuming it first. The poem warns that this power does not wait to be welcomed; it seizes, so the seeker must see through its disguises rather than be charmed by them.

GATHA 2749

Prayers

Prayer, untangle this between us

मराठी मूळ

काय करावें तें आतां । जालें नयेसें बोलतां ॥१॥
 नाहीं दोघांचिये हातीं । गांठी घालावी एकांतीं ॥२॥
 होय आपुलें काज । तों हे भीड सांडूं लाज ॥३॥
 तुका ह्मणे देवा । आधीं निवडूं हा गोवा ॥३॥

ENGLISH TRANSLATION

What should be done now? Things have been said that should not be spoken. The knot between the two cannot be tied in solitude.

So long as our purpose is served, let us set aside all modesty and shame. Says Tuka, O God, let us first untangle this confusion.

IN PLAIN WORDS

What should be done now? Words have been said that should not have been said. The knot between the two of us cannot be tied in private, alone. So long as our purpose is served, let us set aside all modesty and shame. Tuka says: O God, first let us untangle this confusion.

WHAT IT MEANS

Tukaram stands in the awkward aftermath of strong words spoken to God and asks what to do next. He admits things were said that should not have been, yet insists the bond between them cannot be repaired in secret; it has to be worked out openly. He is willing to drop his own pride and embarrassment if that is what it takes to reach the goal. The prayer is to clear away the snarl first, to untangle the confusion between soul and God before anything else can move forward.

GATHA 2750

Devotion to Vitthal

Devotion, the pampered child's plea

मराठी मूळ

केली सलगी तोंडपिटी । आह्मी लडिवाळें धाकुटीं ॥१॥
 न बोलावें तें चि आलें । देवा पाहिजे साहिलें ॥२॥
 अवघ्यांमध्ये एक वेडें । तें चि खेळविती कोडें ॥३॥
 तुका ह्मणे मायबापा । मजवरि कोपों नका ॥३॥

ENGLISH TRANSLATION

We have been bold and impudent, for we are small and pampered children. Words that should not have been spoken have come forth; You must bear it, O God.

Among all the others, one is the fool, and everyone plays with him for amusement. Says Tuka, O my mother and father, do not be angry with me.

IN PLAIN WORDS

I have been bold, talking back too freely. We are small, pampered children. Words that should not have been spoken have come out. You must bear it, God. Among everyone, there is one fool. That is the one they all play with for fun. Tuka says: my mother, my father, do not be angry with me.

WHAT IT MEANS

After speaking too freely to God, Tukaram pleads not as an equal but as a small child before a parent. He owns the overstepping, the bold talk that came out as it should not have, and asks God simply to bear it because that is what a parent does. He casts himself as the one fool everyone teases, the one taken least seriously, which is exactly why

he can be forgiven. Calling God his mother and father, he asks only that the affection not turn to anger; the closeness that let him be impudent is the same closeness he trusts to absorb it.

GATHA 2751

Autobiography

Autobiography, God playing through me

मराठी मूळ

शिकवूनि बोल । केलें कवतुक नवल ॥१॥
 आपणियां रंजविलें । बापें माझिया विठलें ॥२॥
 हातीं प्रेमाचें भातुकें । आह्मां देऊनियां निक्कें ॥३॥
 तुका करी टाहो । पाहे रखुमाईचा नाहो ॥३॥

ENGLISH TRANSLATION

He taught me what to say and created this wonderful spectacle. My father Vitthal has delighted Himself through me.

He placed the toy of divine love in my hands, giving it to me with tender care. Says Tuka, crying out in longing, I look for the lord of Rukmini.

IN PLAIN WORDS

He taught me the words to say. He made this wonderful, surprising show. My father Vitthal has delighted himself through me. He put the toy of love in my hands and gave it to me with care. Tuka cries out, longing, looking for the lord of Rukmini.

WHAT IT MEANS

Tukaram refuses to take credit for his own songs and gives it all back to God. He says Vitthal taught him what to say and made the whole spectacle, so that the poet is the instrument and God is the one enjoying the play through him. The image of the toy of love placed in his hands shows the gift as something tender and freely given, not earned. Even so, the poem ends not in satisfaction but in crying out and searching for the lord of Rukmini: receiving the gift only sharpens the longing for the giver.

GATHA 2752

Ecstasy and Joy

Ecstasy, the Name worth more than liberation

मराठी मूळ

तेथें सुखाची वसति । गाती वैष्णव नाचती । पताका झळकती । गर्जती हरिनामं ॥१॥
 दोषा जाली घेघेमारी । पळती भरले दिशा चारी । न येती माघारी । नाहीं उरी परताया ॥२॥
 विसरोनि देवपणा । उभा पंढरीचा राणा । विटोनि निर्गुणा । रूप धरिलें गोजिरें ॥३॥
 पोट सेवितां न धाये । भूक भुकेली च राहे । तुका ह्मणे पाहे । कोण आस या मुक्तीची ॥३॥

ENGLISH TRANSLATION

There, in that place, happiness dwells. The Vaishnavas sing and dance.

Banners flutter, and the name of Hari thunders forth. All sins are driven out in a stampede, fleeing to the four directions, never to return; they have no means to come back.

Forgetting His own divinity, the King of Pandhari stands upon the brick. Renouncing the formless, He has taken on this beautiful form.

The belly is never satisfied with tasting Him; hunger remains ever hungry. Says Tuka, who cares for this liberation? Tell me, what is the use of it?

IN PLAIN WORDS

There, in that place, happiness lives. The Vaishnavas sing, and they dance. Banners flutter. The name of Hari thunders out. The sins panic and flee in all four directions. They run and never come back; there is no way back for them. Forgetting that he is God, the King of Pandhari stands upon the brick. He set aside the formless and took on this lovely form. Feeding on him, the belly is never full. The hunger stays hungry. Tuka says: who cares about liberation? What is the use of it?

WHAT IT MEANS

Tukaram paints the kirtan as the dwelling place of joy, where singing, dancing, and the roar of Hari's name drive sin away so completely it has no road back. At the center stands Vitthal on the brick at Pandhari, God who forgot his own grandeur and left the formless behind to take a form a devotee can love. Then comes the radical turn: tasting this God never fills you, the hunger only deepens, and that endless hunger is itself the treasure. So Tukaram waves off liberation as worthless beside it; release would end the very longing he would rather keep forever.

GATHA 2753

Autobiography

Autobiography, low birth, God as everything

मराठी मूळ

शूद्रवंशी जन्मलों । ह्यणोनि दंभें मोकलिलों ॥१॥
 अरे तूं चि माझा आतां । मायबाप पंढरीनाथा ॥२॥
 घोकाया अक्षर । मज नाही अधिकार ॥३॥
 सर्वभावे दीन । तुका ह्यणे यातिहीन ॥३॥

ENGLISH TRANSLATION

I was born in a lowly caste, and so I was abandoned to my own pretensions. But now You alone are my everything, O Lord of Pandhari, my mother and father.

I have no right to recite the sacred syllables. Says Tuka, I am utterly humble, bereft of caste and station.

IN PLAIN WORDS

I was born in a low caste. Because of that I was left to my own pretenses. But now you alone are mine, lord of Pandhari, my mother and my father. I have no right to recite the sacred syllables. Tuka says: I am lowly in every way, with no caste and no standing.

WHAT IT MEANS

Tukaram names the social wall placed in front of him: born low, he was shut out and left with nothing but empty show. Against that exclusion he sets a direct claim on God, who needs no qualification of birth: the lord of Pandhari is his and is mother and father to him. He admits he has no sanctioned right to chant the scriptural syllables, but turns that very lack into his standing before God. Owning his lowliness completely becomes the ground of refuge: where caste and station give him nothing, God receives him as he is.

GATHA 2754

Prayers

Prayer, hold me to your own pledge

मराठी मूळ

वेडें वांकडें गाईन । परि मी तुझा चि ह्मणवीन ॥१॥
 मज तारीं दिनानाथा । ब्रीदें साच करीं आता ॥२॥
 केल्या अपराधांच्या राशीं । ह्मणऊनि आलों तुजपाशीं ॥३॥
 तुका ह्मणे मज तारीं । सांडीं ब्रीद नाहीतरी ॥३॥

ENGLISH TRANSLATION

I may sing crookedly and out of tune, but I shall still call myself Yours. Save me, O Lord of the meek.

Make Your pledge come true right now. I have come to You carrying heaps of my offenses.

Says Tuka, save me, or else abandon Your own pledge.

IN PLAIN WORDS

I sing badly, crooked and out of tune. Still, I will call myself yours. Save me, lord of the helpless. Make your pledge come true, now. I have come to you carrying heaps of the wrongs I have done. Tuka says: save me. Or else, give up your own name as savior.

WHAT IT MEANS

Tukaram comes with no merit, only a clumsy, off-key song, yet still claims to belong to God. He leans entirely on God's own reputation as the lord of the helpless and demands that this pledge be made good right now. He does not hide his faults; he brings the whole pile of them as the very reason he needs saving. The closing line is the daring move: save me, or else surrender your own title, since a savior who lets such a sinner sink is no longer worthy of the name. He binds God to act by God's own promise.

GATHA 2755

The Saints

Saints, the company that ferries me across

मराठी मूळ

हरिभक्त माझे जिवलग सोइरे । हृदयीं पाउले धरिन त्यांचे ॥1॥
 अंतकाळीं येती माझ्या सोडवणे । मस्तक बैसणें देइन त्यांसी ॥२॥
 आणिक सोइरे सज्जन वो कोणी । वैष्णवांचोनि नाहीं मज ॥3॥
 देइन आंळगण धरीन चरण । संवसारसीण नासे तेणें ॥4॥
 कंठीं तुळशीमाळा नामाचे धारक । ते माझे तारक भवनदीचे ॥5॥
 तयांचे चरणीं घालीन मी मिठी । चाड हे वैकुंठीं नाहीं मज ॥6॥
 अळसें दंभें भावें हरिचें नाम गाती । ते माझे सांगाती परलोकींचे ॥7॥
 हरिचें नाम मज म्हणविती कोणी । तया सुखा धणी धणी वरी ॥8॥
 तुका ह्मणे तया उपकारें बांधलों । ह्मणऊनि आलों शरण संतां ॥9॥

ENGLISH TRANSLATION

The devotees of Hari are the dear kinsmen of my soul. I shall hold their feet within my heart.

At the final hour, they will come to deliver me; I shall offer them the seat upon my head. I have no other relatives or well-wishers besides the Vaishnavas.

I shall embrace them and clasp their feet; by that, the fatigue of worldly life will vanish. Those who wear the tulsi garland at their throats and bear the name of Hari, they are my ferrymen across this river of mortal existence.

At their feet I shall cling fast; I have no desire even for Vaikuntha. Those who sing Hari's name, whether out of laziness, pretense, or genuine feeling, they are my companions for the world beyond.

If anyone makes me utter Hari's name, to that joy there is no limit at all. Says Tuka, I am bound by their kindness, and therefore I have come to take refuge with the saints.

IN PLAIN WORDS

The devotees of Hari are the dear kin of my soul. I will hold their feet inside my heart. At the last hour they will come to set me free. I will give them the seat upon my head. I have no other relatives or well-wishers but the Vaishnavas. I will embrace them and clasp their feet, and by that the weariness of worldly life will vanish. Those who wear the tulsi garland at the throat and carry the name of Hari, they are my ferrymen across this river of birth and death. At their feet I will cling fast. I have no desire even for Vaikuntha. Whether they sing Hari's name from laziness, from pretense, or from real feeling, they are my companions for the world beyond. If anyone makes me speak Hari's name, that joy has no limit at all. Tuka says: I am bound by their kindness, and so I have come to take refuge with the saints.

WHAT IT MEANS

Tukaram declares that his only true family is the company of Hari's devotees, closer than any blood relative. He honors them past all measure, holding their feet in his heart and on his head, because they are the ones who will come at his death and ferry him over the river of birth and death. The startling line is that he wants their feet more

than he wants heaven itself: even Vaikuntha holds no pull next to their company. He goes further still, saying that whoever sings the Name counts as his companion no matter the motive, and that anyone who simply gets him to speak the Name gives him boundless joy. Bound by such kindness, he takes refuge in the saints rather than in any reward.

GATHA 2756

Devotion to Vitthal

Devotion, without Hari all is false

मराठी मूळ

लटिका तो प्रपंच एक हरि साचा । हरिविण आहाच सर्व इंद्रियें ॥१॥
 लटिकें तें मौन्य भ्रमाचें स्वप्न । हरिविण ध्यान नश्वर आहे ॥२॥
 लटिकिया विपित्त हरिविण करिती । हरि नाही चित्तीं तो शव जाणा ॥३॥
 तुका ह्मणे हरि हें धरिसी निर्धारिं । तरीं तूं झडकरी जासी वैकुंठा ॥३॥

ENGLISH TRANSLATION

This worldly life is false; Hari alone is true. Without Hari, all the senses are vain and empty.

The silence of delusion is false, and the dream of confusion is false. Without Hari, meditation itself is perishable.

Those who perform rituals without Hari, without Hari in their chitta, know them to be mere corpses. Says Tuka, if you hold Hari firmly in your conviction, you shall swiftly reach Vaikuntha.

IN PLAIN WORDS

Worldly life is false. Hari alone is true. Without Hari, all the senses are hollow and empty. The silence of delusion is false. The dream of confusion is false. Without Hari, even meditation is perishable. Those who perform rituals without Hari, without Hari in the heart: know them to be mere corpses. Tuka says: if you hold Hari firmly in your conviction, you will quickly reach Vaikuntha.

WHAT IT MEANS

Tukaram sets one truth against everything else: only Hari is real, and apart from Hari the whole sensory world is empty. He refuses to spare even the respectable spiritual practices: a silence or meditation done without Hari is still delusion and still perishes. The hardest line calls ritual performed without Hari in the heart a corpse, a body going through motions with no life in it. The point is not to abandon practice but to put Hari at its center; with that conviction held firm, the way to Vaikuntha is short and sure.

GATHA 2757

Renunciation

Renunciation, the whole price of Hari

मराठी मूळ

सर्वस्वा मुकावें तेणें हरीसी जिंकावें । अर्थ प्राण जीवें देहत्याग ॥1॥
 मोह ममता माया चाड नाहीं चिंता । विषयकंदुवेथा जाळूनियां ॥२॥
 लोकलज्जा दंभ आणि अहंकार । करुनि मत्सर देशधडी ॥३॥
 शांति क्षमा दया सखिया विनउनी । मूळ चक्रपाणी धाडी त्यांसी ॥४॥
 तुका ह्मणे याती अक्षरें अभिमान । सांडोनिया शरण रिघें संतां ॥५॥

ENGLISH TRANSLATION

To win Hari, one must renounce everything, offering wealth, life-breath, and body itself. Burn away attachment, possessiveness, illusion, and the affliction of sense-pleasures.

Cast out worldly shame, pretense, and ego, and banish envy far away. Says Tuka, abandon pride in caste and learning, and take refuge at the feet of the saints.

IN PLAIN WORDS

To win Hari you must give up everything. Lay down your wealth, your breath, your very body. Burn off attachment, possessiveness, illusion; let no craving, no worry remain. Burn the fever of sense-pleasures. Cast out fear of what people will think, cast out show, cast out the ego. Drive envy out of the country. Call gently on your friends, peace and patience and mercy, and let the Lord himself send them to you. Tuka says: throw away your pride in birth and your pride in learning, and go take refuge in the saints.

WHAT IT MEANS

Tukaram names what it actually costs to win God, and refuses to discount it. The list is total: wealth, breath, body, and then the inner holdings, attachment, possessiveness, the fever of the senses, and the fear of looking bad in front of others. He treats pride of caste and pride of learning as the last two coins to surrender, not as credentials that help. In their place he asks for peace, patience, and mercy as companions, and says the Lord himself sends these. The poem ends not at the feet of God directly but at the feet of the saints, who are the door.

GATHA 2758

Prayers

Prayer, shelter me as a child

मराठी मूळ

एकांतांचे सुख देई मज देवा । आघात या जीवा चुकवूनि ॥१॥
 ध्यानीं रूप वाचे नाम निरंतर । आपुला विसर पडों नेदीं ॥२॥
 मायबाळा भेटी सुखाची आवडी । तैशी मज गोडी देई देवा ॥३॥
 कीर्ती ऐकोनियां जालों शरणांगत । दासाचें तूं हित करितोसी ॥४॥

ENGLISH TRANSLATION

O God, grant me the joy of solitude and spare this jiva from calamity. Let Your form dwell in my meditation and Your name flow ceaselessly on my tongue; do not let me forget You.

As a mother delights in meeting her child, grant me that same sweetness, O Lord. Hearing of Your glory I have come to surrender, for You always care for the welfare of Your servants.

Says Tuka, I am lowly and a heap of sin; shelter me, O Mother and Father.

IN PLAIN WORDS

O God, give me the joy of being alone with you, and turn the blows of life away from this jiva. Let your form stay in my meditation and your name on my tongue without a break; do not let me forget you. As a mother is glad to meet her child, give me that same sweetness, O God. I heard of your glory and came to surrender; you always do good for your servant. Tuka says: I am lowly, a heap of sin; hide me behind your back, my Mother, my Father.

WHAT IT MEANS

This is a beggar's prayer that asks for nearness, not rescue from hardship as such. Tukaram wants the joy of solitude with God and an unbroken memory of him, form held in meditation, name on the tongue, so that forgetting becomes impossible. The image of a mother meeting her child names the sweetness he is after: not awe, but the ease of belonging. He grounds his hope on God's own reputation for caring for his servants, which is why he dares to surrender. Calling himself a heap of sin, he asks to be hidden behind God's back, the place a small child runs to.

GATHA 2759

True Worship

True worship, the test of love

मराठी मूळ

लटिकें तें ज्ञान लटिकें ते ध्यान । जरि हरिकीर्तन िप्रय नाहीं ॥1॥
 लटिकें चि दंभ घातला दुकान । चाळविलें जन पोटासाठीं ॥धु॥
 लटिकें चि केलें वेदपारायण । जरि नाहीं स्कुंफदन प्रेम कथे ॥2॥
 लटिकें तें तप लटिका तो जप । अळस निद्रा झोप कथाकाळीं ॥3॥
 नाम नावडे तो करील बाहेरी । नाहीं त्याची खरी चित्तशुद्ध ॥4॥
 तुका ह्मणे ऐसीं गर्जती पुराणें । शिष्टांची वचनें मागिला ही ॥5॥

ENGLISH TRANSLATION

That knowledge is false, that meditation is false, if one has no love for Hari's kirtan. It is all mere pretense, a shop of deceit set up to fool people for the belly's sake.

Reciting the Vedas is futile if there is no genuine emotion at the sacred story. That austerity is false, that chanting is false, if one feels only laziness and drowsiness during the telling of God's deeds.

One who does not love the Name will only perform outward show; such a person has no true purity of chitta. Says Tuka, thus declare the Puranas, and such too are the words of the wise from ages past.

IN PLAIN WORDS

That knowledge is false, that meditation is false, if you do not love the kirtan of Hari. It is all just pretense, a shop set up to fool people for the sake of the belly. Reciting all the Vedas is false if no love stirs in you at the sacred story. That austerity is false, that chanting is false, if you only feel lazy and sleepy while God's deeds are told. One who does not love the Name will only do outward show; his heart is not truly pure. Tuka says: this is what the Puranas declare, and so do the words of the wise from long ago.

WHAT IT MEANS

Tukaram applies a single test to every spiritual act: is there love in it. Knowledge, meditation, Veda-recitation, austerity, chanting, all of them fail the test and turn false if the heart stays cold at the story and song of God. He is sharp about the motive: religion done for the belly is a shop, a stall of pretense set up to fool people. The tell he points to is dozing and laziness during the kirtan, the body's honest report that the love is not there. He does not claim this as his private opinion; he says the Puranas and the old sages say the same, so the reader is being asked to examine his own coldness, not to look down on others.

GATHA 2760

The Nature of God

Non-duality, only One remains

मराठी मूळ

भूतीं भगवद्भाव । मात्रासहित जीव । अद्वैत ठाव । निरंजन एकला ॥१॥
 ऐसीं गर्जती पुराणें । वेदवाणी सकळ जन । संत गर्जतील तेणें । अनुभवं निर्भर ॥२॥
 माझें तुझें हा विकार । निरसतां एकंकार । न लगे कांहीं फार । विचार चि करणें ॥३॥
 तुका ह्मणे दुजें । हें तों नाहीं सहजें । संकल्पाच्या काजें । आपें आप वाढलें ॥३॥

ENGLISH TRANSLATION

See God in all beings; every creature with its life-breath is one with the formless Absolute, the non-dual Niranjana alone. Thus proclaim the Puranas, the voice of the Vedas, and all the saints who roar with the fullness of direct experience.

The notions of 'mine' and 'yours' are distortions; when dissolved, only Oneness remains. No great labor is needed; simply inquire within.

Says Tuka, duality has no real existence. Through the play of imagination alone, the One has seemingly multiplied itself.

IN PLAIN WORDS

God is present in all beings. Every creature, with its breath, is the one non-dual ground, the stainless One, alone. So the Puranas roar, so the Vedas speak, so all people say, and so the saints roar, full to the brim with their own experience. 'Mine' and 'yours' are only a distortion; when that clears away, only Oneness is left. It needs no great labor; you only have to inquire. Tuka says: a second thing simply does not exist on its own. By the work of imagination alone, the One has seemed to grow into many.

WHAT IT MEANS

Tukaram states the non-dual claim plainly: the same single, stainless Reality is present in every living thing. He stacks his witnesses, Puranas, Vedas, common speech, and the saints who speak from direct experience, so this is presented as settled and tested, not as speculation. The dividing line 'mine and yours' he calls a mere distortion that dissolves under inquiry, leaving only Oneness. The point is that the work required is small: not heroic effort, but looking honestly. The apparent many, he says, is the One inflated by imagination, so duality has no standing of its own.

GATHA 2761

Autobiography

Confession, I show what I have not seen

मराठी मूळ

नेणें कुंफ्को कान । नाहीं एकांतीचें ज्ञान ॥१॥
 तुह्मी आइका हो संत । माझा सादर वृत्तांत ॥२॥
 नाहीं देखिला तो डोळां । देव दाखवूं सकळां ॥३॥
 चिंतनाच्या सुखें । तुका ह्मणे नेणें दुःखें ॥३॥

ENGLISH TRANSLATION

I do not know how to close my ears to the world; I have no knowledge born of solitude. O saints, please hear my humble account.

I have not seen God with my own eyes, yet I go about showing Him to all. Says Tuka, absorbed in the joy of contemplation, I know nothing of sorrow.

IN PLAIN WORDS

I do not know how to shut my ears to the world; I have no knowledge that comes from solitude. Listen, O saints, to my honest account. I have not seen him with my own eyes, yet I go about showing God to everyone. Tuka says: in the joy of remembering him, I know nothing of sorrow.

WHAT IT MEANS

Tukaram makes a frank confession before the saints rather than a boast. He admits he has not mastered the disciplines, he cannot close his ears to the world, and he has no knowledge born of solitary practice. He even owns the apparent contradiction in his work: he points others to a God he has not seen with his eyes. What he does have is the joy of constant remembrance, and he reports that this joy has emptied his life of sorrow. The honesty is the teaching: the path here runs through loving recollection, not through credentials he lacks.

GATHA 2762

Renunciation

Renunciation, drive out the ego

मराठी मूळ

त्याग तरी ऐसा करा । अहंकारा दवडावें ॥१॥
 मग जैसा तैसा राहें । काय पाहें उरलें तें ॥२॥
 अंतरीचें विषम गाढें । येऊं पुढें नेदावें ॥३॥
 तुका ह्मणे शुद्ध मन । समाधान पाहिजे ॥३॥

ENGLISH TRANSLATION

If you would renounce, then renounce like this: drive away your ego. Then remain as you are; what else is left to seek? Do not let the deep and stubborn crookedness within come forward.

Says Tuka, a pure mind and true contentment are what is needed.

IN PLAIN WORDS

If you want to renounce, then renounce like this: drive the ego away. After that, stay just as you are; what is left to look for? Do not let the deep, stubborn crookedness inside come forward. Tuka says: what is needed is a clean mind and quiet contentment.

WHAT IT MEANS

Tukaram redefines renunciation away from outward giving-up and toward the one thing that matters, dropping the ego. Once that is gone, he says, there is nothing left to chase; you can simply remain as you are, in ordinary life. The danger he names is the deep, hardened crookedness within, which must not be allowed to rise up and act. The real fruit is inward: a clean mind and a settled contentment. So the test of renunciation is not your robes or your fasting but whether the ego and its twistedness have actually been put down.

GATHA 2763

The Saints

The saints, a mother and her child

मराठी मूळ

मातेचिये चित्तीं । अवघी बाळकाची व्याप्त ॥१॥
 देह विसरे आपुला । जवळीं घेतां सीण गेला ॥२॥
 दावी प्रेमभातें । आणि अंगावरि चढतें ॥३॥
 तुका संतापुढें । पायीं झोंबे लाडें कोडें ॥३॥

ENGLISH TRANSLATION

A mother's chitta is wholly absorbed in her child. She forgets her own body; taking the little one close, all her weariness vanishes.

She offers love like nourishment, and the child climbs upon her. Says Tuka, before the saints I cling to their feet with fond and playful devotion.

IN PLAIN WORDS

A mother's whole mind is taken up with her child. She forgets her own body; when she holds the little one close, all her tiredness leaves. She gives her love like food, and the child climbs up onto her. Tuka says: before the saints I cling to their feet, fondly, playfully, like that child.

WHAT IT MEANS

Tukaram uses the mother-and-child bond to describe how the saints hold a devotee. The mother's mind is wholly given to the child, she forgets her own body, and her weariness lifts the moment she draws the little one near; her love is feeding, and the child answers by climbing onto her without fear. He then places himself in the child's role before the saints, clinging to their feet with the same fond, playful trust. The point is the security of that relationship: with the saints there is no need for ceremony, only the closeness of a child who knows it is wanted.

GATHA 2764

The Saints

The saints, an undeserved gift

मराठी मूळ

कोणा पुण्या फळ आलें । आजि देखिलीं पाउलें॥१॥
 ऐसें नेणें नारायणा । संतीं सांभिळलें दीना ॥धु॥
 कोण लाभकाळ। दीन आजि मंगळ ॥२॥
 तुका ह्मणे जाला । लाभ सहज विठ्ठला॥३॥

ENGLISH TRANSLATION

By the fruit of what merit have I beheld these holy feet today? I cannot fathom it, O Narayana; the saints have cared for this lowly one. What a blessed and auspicious day this is for the poor.

Says Tuka, the gain of Vitthal has come to me effortlessly.

IN PLAIN WORDS

By the fruit of what good deed have I seen these feet today? I cannot understand it, O Narayana; the saints have looked after this lowly one. What a moment of gain, what a blessed day for one so poor. Tuka says: the gain of Vitthal has come to me, and it came easily.

WHAT IT MEANS

Tukaram receives the sight of the saints' feet as pure grace and cannot trace it to any merit of his own. He asks what good deed could have earned this, and admits he does not know, which keeps the gift from becoming a reward he claims. He counts it the most blessed and auspicious moment a poor man could have. The last line names the deeper meaning: through the saints, the gain of Vitthal himself has come to him, and it came without strain or earning. The whole abhanga turns on undeserved, effortless grace arriving through holy company.

GATHA 2765

Worldly Life

Worldly life, craving exiles the soul

मराठी मूळ

मान इच्छी तो अपमान पावे । अमंगळ सवे अभाग्याची॥१॥
 एकाचिये अंगीं दुजियाचा वास । आशा पुढें नाश सिद्ध करी ॥धु॥
 आधीं फळासी कोठें पावों शके । वासनेची भिकेवरी चाली ॥२॥
 तुका ह्मणे राजहंस ढोरा नांव । काय तया घ्यावें अळंकाराचें ॥३॥
 संसारापासूनि कैसें सोडविशी । न कळे हृषीकेशी काय जाणें । करितां न सरे अधिक वाट पाहीं ।
 तृष्णा देशधडी केलों । भक्तिभजनभाव यांसी नाहीं ठाव । चरणीं तुझ्या अंतरलों ।

ENGLISH TRANSLATION

He who craves honor receives only dishonor; misfortune is the constant companion of the unlucky. When one depends on another for fulfillment, desire leads only to ruin.

How can one reach the fruit when one walks the road of craving like a beggar? Says Tuka, can a donkey given the title of a royal swan know anything of ornaments? How will You free me from this worldly existence, O Hrishiksha? I cannot tell. The more I strive, the longer the road grows.

Thirst has exiled me far away. Devotion and worship find no place in me; I have been separated from Your feet.

IN PLAIN WORDS

The one who hungers for honor gets only dishonor; bad luck keeps company with the wretched. When you lean on another to fill you, desire only sets up your ruin. How can you reach the fruit when your craving walks the road like a beggar? Tuka says: call a donkey a royal swan, what would the donkey know of ornaments? How will you free me from this worldly life, O Hrishiksha? I do not know, and the more I try, the longer the road grows. Thirst has driven me out of my own country. Devotion and worship find no room in me; I have fallen away from your feet.

WHAT IT MEANS

Tukaram traces how craving turns back on itself: the man who hungers for honor reaps dishonor, and depending on others to fill you only prepares your ruin. His donkey-called-a-swan jibe is aimed at the pattern, not at any one person: a title cannot make craving noble, just as a fine name cannot teach a beast the meaning of ornaments. Then the tone turns inward and desperate. He asks Hrishiksha to free him from worldly existence and confesses that his own effort only lengthens the road. The closing line names the wound under all of it: thirst, restless desire, has exiled him from himself, crowding out devotion and carrying him away from God's feet.

GATHA 2766

Prayers

Prayer, besieged, I surrender

मराठी मूळ

मागे पुढें रीग न पुरे चि पाहातां । अवघा अवघीं विष्टलों ॥१॥
 आतां माझी लाज राखें नारायणा । हीन हीन लीन याचकाची ।
 करितां न कळे कांहीं असतील गुण दोष । करीं होळी संचिताची ॥२॥
 इंद्रियें द्वारे मन धांवे सैरें । नांगवे करितां चि कांहीं । हात पाय कान मुख लिंगस्थान ।
 नेत्र घ्राणद्वारे पाहीं । जया जैसी सोय तया तैसें होय । क्षण एक स्थिर नाही ।
 करिती ताडातोडी ऐसी यांची खोडी । न चले माझें यास कांहीं ॥३॥
 शरीरसंबंधु पुत्र पत्नी बंधु । धन लोभ मायावंत । जन लोकपाळ मैत्र हे सकळ ।
 सोडरीं सज्जनं बहुते । नाना कर्म डाय करिती उपाय । बुडावया घातपातें ।
 तुका ह्मणे हरी राखे भलत्या परी । आह्मी तुझीं शरणागतें ॥३॥

ENGLISH TRANSLATION

Behind and ahead I see no way through; I am besieged on all sides. Now protect my honor, O Narayana, poor, lowly, and humble as I am.

Whatever merits or faults I may have unknowingly accumulated, please burn the whole store of my past karma. The senses rush wildly through every door: hands, feet, ears, mouth, eyes, nose, each chasing its own inclination without a moment's rest.

They tear me apart, and I have no power over them. Relatives, wife, sons, brothers, wealth, greed, and illusion; friends, guardians, and so-called well-wishers; all conspire through countless schemes to drown me.

Says Tuka, O Hari, save us by any means. We are Your surrendered ones.

IN PLAIN WORDS

I look behind and ahead and find no way through; I am surrounded on every side. Now guard my honor, O Narayana, low and lowly and humble beggar that I am. I cannot reckon what merits or faults I have gathered without knowing; make a bonfire of all my stored-up karma. The senses run wild through every door. I cannot control them by any effort: hands, feet, ears, mouth, the organ of sex, eyes, nose, look, each one bolts after whatever it likes, not still for a single moment. They tear me apart; this is their vice, and I have no power over them. Body-ties, son, wife, brother; wealth, greed, the illusion-bound; people, rulers, friends, kinsmen, the many so-called good folk; through all sorts of deeds and schemes they work to drown me, to trip me and strike me down. Tuka says: O Hari, save me by whatever means; we are your surrendered ones.

WHAT IT MEANS

This is the prayer of a man who has run out of moves and admits it. Tukaram finds no road forward or back and is besieged on all sides, so he stops claiming any strength of his own and simply asks God to guard his honor as a helpless beggar would. He confesses he cannot even audit his own merits and faults and begs that the whole store of karma be burned in one bonfire. He then catalogs the forces against him, first the senses, which bolt through every door of the body and tear him apart faster than any effort can restrain, and then the web of relatives, wealth, and well-wishers, whose pull works to drown him. The only ground he can stand on is surrender: having no power, he throws himself on Hari to be saved by any means at all.

GATHA 2767

The Power of the Name

The Name, it cuts the world's bond

मराठी मूळ

नाम घेतां उठाउठीं । होय संसारासी तुटी ॥१॥
 ऐसा लाभ बांधा गांठी । विठ्ठलपायीं पडे मिठी ॥२॥
 नामापरतें साधन नाहीं । जें तूं करिशी आणिक कांहीं ॥३॥
 हाकारोनि सांगे तुका । नाम घेतां राहों नका ॥३॥

ENGLISH TRANSLATION

By uttering the Name without delay, one's bondage to the world is severed. Tie this profit to your soul and embrace the feet of Vitthal.

There is no spiritual practice greater than the Name; whatever else you may do is of no avail. Says Tuka, calling out to all: do not hold back from taking the Name.

IN PLAIN WORDS

The moment you take the Name, your bondage to the world is cut. Tie this profit into the knot of your cloth, and fall and cling to the feet of Vitthal. There is no practice greater than the Name; whatever else you do is of no use. Tuka says, calling out to everyone: when you are taking the Name, do not stop.

WHAT IT MEANS

Tukaram makes the Name the whole of the path and urges it without hesitation. He claims it works at once: the instant the Name is taken, the knot binding a person to worldly existence is cut. He tells the listener to treat this as treasure, tying it into the knot of the cloth the way one carries money, and to clasp the feet of Vitthal. He ranks the Name above every other practice and says the rest, by comparison, is wasted effort. The closing line is a shout to the crowd: once you have begun the Name, do not let it stop.

GATHA 2768

Longing and Separation

Longing, I have paid, now come

मराठी मूळ

प्राण समपिनला आह्मी । आतां उशीर कां स्वामी॥१॥
 माझें फेडावें उसणें । भार न मना या ऋणें ॥२॥
 जाला कंठस्फोट । जवळी पातलों निकट ॥२॥
 तुका ह्मणे सेवा । कैसी बरी वाटे देवा॥३॥

ENGLISH TRANSLATION

I have surrendered my very life-breath; why then this delay, O Lord? Repay what is owed to me; the burden of this debt weighs heavily upon my mind. My throat is hoarse from calling out; I have drawn very near.

Says Tuka, how does my service appear to You, O God?.

IN PLAIN WORDS

I have handed over my very breath to you. Why this delay now, my Lord? Pay back what you owe me; do not let the weight of this debt sit on my mind. My throat has cracked from calling; I have come very near to you. Tuka says: how does my service look to you, O God? Is it good enough?

WHAT IT MEANS

Tukaram speaks as a creditor who has already paid in full and is waiting on God. He has surrendered his very life-breath, so he feels entitled to ask, half in love and half in impatience, why God still delays. He frames God's response as a debt that ought to be cleared, a burden he wants lifted from his mind. His body backs the claim: his throat is cracked from calling out, and he says he has drawn very close. The final question is tender and a little anxious, asking whether his service has pleased God, which keeps the demand wrapped inside devotion rather than complaint.

GATHA 2769

Worldly Metaphors

Warning, the treacherous road

मराठी मूळ

येणें मागों आले । त्यांचें निसंतान केलें ॥१॥
 ऐसी अवघड वाट । कोणा सांगावा बोभाट ॥२॥
 नागविल्या थाटी । उरों नेदी च लंगोटी ॥३॥
 तुका ह्याणे चोर । तो हा उभा कटिकर ॥३॥

ENGLISH TRANSLATION

Those who came this way before were left with nothing at all. So treacherous is this path; to whom can one cry out? He strips the traveler bare, not even leaving a loincloth.

Says Tuka, that thief stands right there, hands on His hips.

IN PLAIN WORDS

All who came this way before were left with nothing. The road is that hard. To whom can I cry out about it? He strips the traveler bare. He does not leave even a loincloth. Tuka says: that thief stands right there, his hands upon his hips.

WHAT IT MEANS

Tukaram speaks of the path to God as a road that takes everything from those who walk it. The travelers before us were left with nothing at all, and no one stands by to hear the cry of one who is being undone. He names the one who does this stripping: it is the Lord himself, the thief who robs the seeker of every possession, down to the last loincloth. The shock of the close is that the robber is not hidden; he stands openly, hands on his hips, the very God the traveler set out to reach. The path to him costs you all that you call your own.

GATHA 2770

Worldly Metaphors

Social criticism, boasts until the test

मराठी मूळ

तोंवरि तोंवरि जंबुक करि गर्जना । जंव त्या पंचानना देखिलें नाही ॥१॥
 तोंवरि तोंवरि सिंधु करि गर्जना । जंव त्या अगिस्तब्राह्मणा देखिलें नाही ॥२॥
 तोंवरि तोंवरि वैराग्याच्या गोष्टी । जंव सुंदर वनिता दृष्टी पडिली नाही ॥३॥
 तोंवरि तोंवरि शूरत्वाच्या गोष्टी । जंव परमाईचा पुत्र दृष्टी देखिला नाही ॥४॥
 तोंवरि तोंवरि माळामुद्रांचीं भूषणें । जंव तुक्याचें दर्शन जालें नाही ॥४॥

ENGLISH TRANSLATION

The jackal roars only until he has not seen the lion. The ocean thunders only until it has not seen the sage Agastya.

One speaks of dispassion only until a beautiful woman has not fallen in one's sight. One boasts of valor only until one has not beheld the son of the supreme Lord.

One flaunts rosaries and ritual marks only until one has not had the darshan of Tuka.

IN PLAIN WORDS

The jackal roars only until he has seen the lion. The ocean thunders only until it has seen the sage Agastya. A man talks of dispassion only until a beautiful woman falls in his sight. A man boasts of valor only until he has beheld the son of the supreme Lord. A man flaunts his rosaries and his ritual marks only until he has had the darshan of Tuka.

WHAT IT MEANS

Tukaram strings together small parables to expose how a boast lasts only until it is tested. The jackal is loud while no lion is near; the ocean roars until the sage who can drink it dry appears; the man who preaches detachment forgets his speeches the moment desire walks past. The escalation lands on the religious performer: the one who shows off his prayer beads and forehead marks goes quiet the instant he meets someone who actually knows God. The pattern to watch in yourself is the display that only thrives in the absence of the real thing, and dissolves the moment the real thing arrives.

GATHA 2771

Autobiography

The genuine outshines the false

मराठी मूळ

तोंवरि तोंवरि शोभतील गारा । जंव नाहीं हिरा प्रकाशला ॥1॥
 तोंवरि तोंवरि शोभतील दीपिका । नुगवता एका भास्करासी ॥2॥
 तोंवरि तोंवरि सांगती संताचिया गोष्टी । जंव नाहीं भेटी तुक्यासवें ॥3॥

ENGLISH TRANSLATION

Pebbles appear splendid only until the diamond has not begun to shine. Lamps seem radiant only until the sun has not risen.

People talk of the saints only until they have not met Tuka in person.

IN PLAIN WORDS

Pebbles look splendid only until the diamond begins to shine. Lamps look bright only until the sun rises. People talk of the saints only until they have met Tuka in person.

WHAT IT MEANS

Tukaram uses two plain images of light to make one point: the false impresses only while the true is absent. Glass pebbles can pass for jewels until a real diamond is set beside them, and small lamps seem radiant until the sun comes up and drowns their flame. Then he turns the figure on himself: secondhand talk about holy people satisfies until you actually meet one. The claim is bold, naming his own company as that meeting, yet the point is not pride but contrast: hearsay holiness fades the moment living holiness stands before you.

GATHA 2772

The Nature of God

Adoration, Hari and Hara are one

मराठी मूळ

धरोनि दोन्ही रुपें पाळणें संहार । करी कोप रुद्र दयाळ विष्णु ॥1॥
 जटाजूट एका मुगुट माथां शिरीं । कमळापति गौरीहर एक ॥२॥
 भस्मउद्धळण लक्ष्मीचा भोग । शंकर श्रीरंग उभयरूपीं ॥3॥
 वैजयंती माळा वासुगीचा हार । लेणें अळंकार हरिहरा ॥4॥
 कपाळ झोळी एका स्मशानींचा वास । एक जगन्निवास विश्वंभर ॥5॥
 तुका ह्मणे मज उभयरूपीं एक । सारोनि संकल्प शरण आलों ॥5॥

ENGLISH TRANSLATION

Holding both forms, He sustains and destroys: fierce as Rudra, compassionate as Vishnu. One wears matted locks, the other a crown; the Lord of Kamala and the Lord of Gauri are one.

One is smeared with ash, the other enjoys the company of Lakshmi; Shankara and Shrirang are both aspects of the same being. One wears the Vijayanti garland, the other the serpent Vasuki; both are ornaments of Harihara.

One carries a skull and dwells in cremation grounds; the other is the Lord of the universe. Says Tuka, to me both forms are one. Settling all deliberation, I have come to surrender.

IN PLAIN WORDS

Holding both forms, he sustains and he destroys. He is fierce as Rudra, kind as Vishnu. One wears matted locks, the other a crown; the Lord of Kamala and the Lord of Gauri are one. One is smeared with ash, the other enjoys the company of Lakshmi; Shankara and Shrirang are both the same being. One wears the Vijayanti garland, the other wears the serpent Vasuki; both are the ornaments of Harihara. One carries a skull and lives in the cremation ground; the other is the dwelling place of the world, Vishvambhar. Tuka says: to me both forms are one. I have settled all my deliberation and come to surrender.

WHAT IT MEANS

Tukaram lays Shiva and Vishnu side by side, detail for detail, only to fold them into one. Where one is fierce, the other is gentle; where one wears matted hair and ash and a skull and haunts the burning ground, the other wears a crown and the Vijayanti garland and dwells with Lakshmi as the support of the whole world. By naming these opposites as twin aspects of Harihara, he refuses the old quarrel over which deity is supreme. The poem ends not in argument but in rest: he has stopped weighing and choosing, dropped his deliberation, and simply surrendered to the one who wears both forms.

GATHA 2773

Worldly Life

Lament, ruined by trust

मराठी मूळ

उचिताचा भाग होतो राखोनियां । दिसती ते वांयां कष्ट गेले ॥१॥
 वचनाची कांहीं राहे चि ना रुचि । खळाऐसें वाची कुची जालें ॥२॥
 विश्वासानें माझें बुडविलें घर । करविला धीर येथवरी ॥३॥
 तुका ह्मणे शेकीं थार नाहीं बुड । कैसें तुहीं कोड पुरविलें ॥३॥

ENGLISH TRANSLATION

I was guarding my rightful share, but all those efforts now seem to have gone to waste. No taste for good counsel remains; like a wicked person, everything has turned foul.

Through false trust my household has been ruined; patience was maintained only up to this point. Says Tuka, in the end there is neither ground nor depth. How strangely You have fulfilled Your play.

IN PLAIN WORDS

I was guarding what was rightfully mine, and now all that effort looks wasted. No taste for good counsel stays in me; like a wicked man, everything I speak has turned sour. My trust ruined my house; I held my patience only this far. Tuka says: in the end there is no firm ground and no bottom. How strangely you have had your way with me.

WHAT IT MEANS

Tukaram cries out from inside a collapse, the wreck of a life he thought he was managing well. He had been protecting his fair share and keeping his patience, yet the effort has come to nothing, even his speech has gone bitter, and the trust he placed somewhere has brought his whole household down. The final turn hands the ruin to God: there is no solid footing left and no floor underneath, and Tuka says it is the Lord who has worked this strange undoing. The lament does not curse God; it confesses that even disaster is his doing, and stands bewildered before it.

GATHA 2774

Social Criticism

Social criticism, the false ascetic

मराठी मूळ

लांब लांब जटा काय वाढवूनि । पावडें घेऊनि क्रोधें चाले ॥१॥
 खायाचा वोळसा शिव्या दे जनाला । ऐशा तापशाला बोध कैचा ॥२॥
 सेवी भांग अफू तमाखू उदंड । परि तो अखंड भ्रांतीमाजी ॥३॥
 तुका ह्मणे ऐसा सर्वस्वें बुडाला । त्यासी अंतरला पांडुरंग ॥३॥

ENGLISH TRANSLATION

What use is growing long matted hair, seizing a staff, and marching about in anger? One who curses everyone and craves only to eat, what wisdom can such a pretender possess? He consumes hemp, opium, and tobacco in excess, yet remains perpetually lost in delusion. Says Tuka, one who is drowned in such ways in every respect is forsaken by Panduranga.

IN PLAIN WORDS

What use is it to grow long matted hair, to take up a staff, and to march about in anger? He curses everyone and lives only to eat. What teaching can such a pretender hold? He swallows hemp and opium and tobacco without limit, yet he stays lost in delusion the whole time. Tuka says: a man drowned in such ways through and through is forsaken by Panduranga.

WHAT IT MEANS

Tukaram strips the costume off a fake holy man to show there is no holiness underneath. The matted locks, the staff, the stern bearing are props; behind them is a man who curses people, lives for his next meal, and stays stupefied on hemp, opium, and tobacco. None of the outward signs of renunciation have touched his delusion. The warning, aimed at the pattern and not at any one person, is severe: a man who lets his whole life sink into this performance has cut himself off from God, who does not come to the costume but to the heart it hides.

GATHA 2775

Devotion to Vitthal

Devotion, one sight is enough

मराठी मूळ

अवधीं च तीर्थो घडलीं एकवेळा । चंद्रभागा डोळां देखिलिया ॥१॥
 अवधीं च पापें गेलीं दिगांतरीं । वैकुंठ पंढरी देखिलिया ॥२॥
 अवघिया संतां एकवेळा भेटी । पुंडलीक दृष्टी देखिलिया ॥३॥
 तुका ह्मणे जन्मा आल्याचें सार्थक । विठ्ठल चि एक देखिलिया ॥३॥

ENGLISH TRANSLATION

All pilgrimages are accomplished at once upon beholding the Chandrabhaga with one's eyes. All sins flee to the far corners upon seeing Pandhari, which is Vaikuntha itself.

Meeting all the saints happens at once upon beholding Pundalik. Says Tuka, the whole purpose of being born is fulfilled by seeing Vitthal alone.

IN PLAIN WORDS

All pilgrimages are accomplished at once when the eyes behold the Chandrabhaga. All sins flee to the far corners when one sees Pandhari, which is Vaikuntha itself. Meeting all the saints happens at once when one beholds Pundalik. Tuka says: the whole purpose of being born is fulfilled by seeing Vitthal alone.

WHAT IT MEANS

Tukaram gathers every spiritual labor into a single act of seeing. To lay eyes on the river Chandrabhaga is to have made all the pilgrimages at once; to see Pandhari is to stand in Vaikuntha and watch every sin scatter; to behold Pundalik, the devotee whose love brought the Lord to that place, is to have met all the saints together. The climb

ends where it began: just to see Vitthal is the reason a person was ever born. The whole world of merit, pilgrimage, and holy company is folded into one darshan at Pandharpur.

GATHA 2776

Social Criticism

Social criticism, do not fake the part

मराठी मूळ

सदा सर्वकाळ अंतरीं कुटिल । तेणें गळां माळ घालूं नये ॥१॥
 ज्यासी नाहीं दया क्षमा शांति । तेणें अंगीं विभूती लावूं नये ॥२॥
 ज्यासी न कळे भक्तीचें महिमान । तेणें ब्रह्मज्ञान बोलों नये ॥३॥
 ज्याचें मन नाहीं लागलें हातासी । तेणें प्रपंचासी टाकुं नये ॥४॥
 तुका ह्वाणे ज्यासी नाहीं हरिभक्ति । तेणें भगवें हातीं धरूं नये ॥५॥

ENGLISH TRANSLATION

One who is always crooked within should not wear a garland around the neck. One who has no compassion, forgiveness, or peace should not smear sacred ash upon the body.

One who does not know the greatness of devotion should not speak of Brahman-knowledge. One whose mind is not yet under control should not abandon worldly duties.

Says Tuka, one who has no devotion to Hari should not take up the ochre robes of renunciation.

IN PLAIN WORDS

A man who is always crooked inside should not put a garland around his neck. A man with no compassion, no forgiveness, no peace should not smear sacred ash on his body. A man who does not know the greatness of devotion should not speak of the knowledge of Brahman. A man whose mind is not yet in his own hands should not abandon his worldly duties. Tuka says: a man who has no devotion to Hari should not take up the ochre robes.

WHAT IT MEANS

Tukaram lists the marks of the holy life and tells the unready to leave each one alone. The garland, the sacred ash, the talk of Brahman, the giving up of household duties, the renouncer's ochre robe: each is honest only when an inner reality stands behind it. Worn without the crookedness cured, without compassion, without true knowledge, without a mastered mind, without love for Hari, the sign becomes a lie. The teaching is aimed at the impulse to claim the role before living it, and it asks the listener to check whether the inside matches the outside before reaching for the costume.

GATHA 2777

Faith and Trust

Faith, the Name saves sinners

मराठी मूळ

आह्मी असों निश्चितीने । एव्या गुणें तुमचिया ॥१॥
 दुराचारी तरले नामें । घेतां प्रेम ह्मणोनि ॥२॥
 नाहीं तुह्मां धांव घेता । कृपावंता आळस ॥३॥
 तुका ह्मणे विसरूं कांहीं । तुज वो आई विठ्ठले ॥३॥

ENGLISH TRANSLATION

We rest in perfect certainty, relying upon this one quality of Yours: that wrongdoers have been saved by taking Your Name with love. You are never slow to rush to our aid, O compassionate One.

Says Tuka, can I ever forget You, O Mother Vitthal?

IN PLAIN WORDS

We rest in perfect certainty. We rely on this one quality of yours: that wrongdoers have been saved by taking your Name with love. You are never slow to run to our aid, O compassionate one. Tuka says: how could I ever forget you, O Mother Vitthal.

WHAT IT MEANS

Tukaram explains where his calm comes from: not from his own goodness, but from one proven trait of God. He has seen that even wrongdoers are carried across when they take the Name with love, and on that single fact he rests without anxiety. He adds that the compassionate Lord never delays, never grows lazy about coming to help. The poem closes in tenderness, addressing Vitthal as Mother and asking how such a one could ever be forgotten; certainty here is the fruit of love, not of merit earned.

GATHA 2778

The Necessity of Experience

Discernment, speak from experience

मराठी मूळ

अनुभवे वदे वाणी । अंतर ध्यानीं आपुलें ॥१॥
 कैची चिका दुधचवी । जरी दावी पांढरें ॥२॥
 जातीऐसा दावी रंग । बहु जग या नावें ॥३॥
 तुका ह्मणे खद्योत ते । ढुंगाभोंवतें आपुलिया ॥३॥

ENGLISH TRANSLATION

One should speak from experience; let the inner state match one's words. Lime-wash may look white, but it has not the taste of milk.

The world puts on a color to match its nature and earns a reputation by that guise alone. Says Tuka, fireflies glow only around their own tails.

IN PLAIN WORDS

Let the voice speak from experience, and let the inner state match the words. Lime-wash can look white, but it has not the taste of milk. The world puts on a color to match its nature and wins a name by that disguise alone. Tuka says: fireflies glow only around their own tails.

WHAT IT MEANS

Tukaram tells the difference between true speech and mere appearance. Words are worth hearing only when they rise from what a person has actually lived; otherwise they are lime-wash, white like milk to the eye but with none of its taste. Most people simply wear the color of their own nature and earn a reputation from that surface show. The closing image is sharp and a little mocking: the firefly thinks it shines, but its little light circles only its own tail, a small glow with no reach. The thing to examine in oneself is whether the words have any lived light behind them, or only flatter the speaker.

GATHA 2779

The Moral Ideal

Moral ideal, the Lord in all beings

मराठी मूळ

परपीडक तो आह्मां दावेदार । विश्वीं विश्वंभर ह्यणऊनि॥१॥
दंडूं त्यागूं बळें नावलोकुं डोळा । राखूं तो चांडाळा ऐसा दुरि ॥२॥
अनाचार कांहीं न साहे अवगुणें । बहु होय मन कासावीस ॥३॥
तुका ह्याने माझी एकविध सेवा । विमुख ते देवा वाळी चित्तें ॥३॥

ENGLISH TRANSLATION

One who torments others is my adversary, for I see the Lord of the universe in all beings. I will punish such a one, shun him, and refuse even to look at him; I will keep that wretch at a distance.

My chitta cannot endure misconduct or cruelty of any kind. Says Tuka, my devotion is singular; one who turns away from God, I dismiss from my chitta.

IN PLAIN WORDS

One who torments others is my enemy, for I see the Lord of the world in every being. I will punish such a one, I will cast him out, I will not even let my eyes rest on him by force; I will keep that wretch far away. My heart cannot bear misconduct or any cruelty; it grows deeply troubled. Tuka says: my service is of one kind only. One who turns away from God, I cast out of my heart.

WHAT IT MEANS

Tukaram draws his one hard line from his deepest tenderness. Because he sees the Lord of the universe in every living being, the person who torments others becomes his own adversary, and he refuses such a one his company, his glance, his nearness. His point is not personal hatred but a heart that cannot stay at peace in the presence of

cruelty. He names his devotion as singular and undivided, so the one place he draws back is from those who turn their backs on God by harming what God indwells. The severity here serves the same vision of God-in-all that makes him gentle everywhere else.

GATHA 2780

The Saints

The saint, asks nothing, spares all

मराठी मूळ

कांहीं न मागे कोणांसी । तो चि आवडे देवासी ॥१॥
 देव तयासी ह्मणावें । त्याचे चरणीं लीन व्हावें ॥२॥
 भूतदया ज्याचे मनीं । त्याचे घरीं चक्रपाणी ॥३॥
 नाहीं नाहीं त्यासमान । तुका ह्मणे मी जमान ॥३॥

ENGLISH TRANSLATION

One who asks nothing of anyone is dear to God. Such a one alone deserves to be called divine; at such a one's feet one should bow.

In whose mind there is compassion for all beings, in that person's home dwells the Lord. Says Tuka, there is none, none at all, equal to such a one; I am the guarantor of this truth.

IN PLAIN WORDS

One who asks nothing of anyone is the one God loves. Call such a one divine; bow low at his feet. In whose mind there is mercy for all beings, in that man's house the Lord with the discus dwells. Tuka says: there is none, none at all, equal to such a one, and I stand surety for it.

WHAT IT MEANS

Tukaram paints the true saint by two plain marks: he wants nothing from anyone, and he holds mercy for every living being. The first frees him from need, the second fills him with love, and these two are what draw God to him; the Lord himself, Chakrapani who bears the discus, takes up residence in such a person's home. Tukaram says such a one deserves to be called divine and to have us bow at his feet. He ends by putting his own name behind the claim, standing as guarantor that no one is equal to the soul who asks for nothing and spares all.

GATHA 2781

The Power of the Name

The Name, God stands at once

मराठी मूळ

नाम उच्चारितां कंटीं । पुढें उभा जगजेठी ॥१॥
 ऐसें धरोनियां ध्यान । मनं करावें चिंतन ॥२॥
 ब्रह्मादिकांच्या ध्याना नये । तो हा कीर्तनाचे सोये ॥३॥
 तुका ह्मणे सार घ्यावें । मनं हरिरूप पाहावें ॥३॥

ENGLISH TRANSLATION

When you utter the Name, the Lord of the world stands before you at once. Hold this vision in meditation and let the mind dwell in contemplation.

He whom even Brahma and the gods cannot reach in meditation is easily found on the path of kirtan. Says Tuka, grasp this essence: let the mind behold the form of Hari.

IN PLAIN WORDS

When you say the Name, the Lord of the world stands before you at once. Hold this sight in your meditation. Let the mind dwell on it. He whom even Brahma and the gods cannot reach by meditation is found easily on the path of kirtan. Tuka says: take this essence. Let the mind look upon the form of Hari.

WHAT IT MEANS

Tukaram is naming the shortest road to God. He says the moment you utter the Name, the Lord is already standing in front of you, so the work of meditation is just to hold that nearness and not let the mind wander from it. He sets the easy path against the hard one: what Brahma and the gods strain after in their meditations and cannot reach, the singer of kirtan finds without effort. The point is not that effort is bad but that the Name does what effort alone never could; that is the essence to keep, and to behold Hari with the mind.

GATHA 2782

The Nature of God

Refuge, champion of the helpless

मराठी मूळ

आडलिया जना होसी सहाकारी । अंधिळ्याकरीं काठी तूं चि ॥१॥
 आडिले गांजिले पीडिले संसारीं । त्यांचा तूं कैवारी नारायणा ॥२॥
 प्रल्हाद महासंकटीं रिक्षला । तुह्मी अपंगिला नानापरी ॥३॥
 आपुलें चि अंग तुह्मी वोडविलें । त्याचें निवारलें महा दुःख ॥४॥
 तुका ह्मणे तुझे कृपे पार नाहीं । माझे विठाबाई जननीये ॥५॥

ENGLISH TRANSLATION

You come to the aid of those in distress, O Narayana. You are the very staff in the hand of the blind.

Those who are obstructed, oppressed, and tormented by worldly existence, You are their champion. You rescued Prahlad from the greatest peril, though he was tortured in countless ways.

You put forth Your own body and removed his immense suffering. Says Tuka, the extent of Your grace knows no limit, O my mother Vithabai.

IN PLAIN WORDS

You come to help those who are stuck. You are the staff in the blind man's hand. Those who are blocked, crushed, and tormented in this world, you are their champion, Narayana. You saved Prahlad in his great danger; you protected him in many ways. You put forward your own body, and his great sorrow was taken away. Tuka says: there is no limit to your grace, O my mother Vithabai.

WHAT IT MEANS

Tukaram is leaning his whole weight on God as the one who stands up for the powerless. He names exactly who Narayana comes for: the stuck, the blocked, the crushed, the tormented, the people the world has no use for. Prahlad is his proof: a child tortured in every way, and God shielded him and even put forward his own body to take the suffering off him. From this he draws the conclusion that God's grace has no measurable edge, and he ends by calling God his mother, Vithabai, which is the most intimate name for that protecting tenderness.

GATHA 2783

The Power of the Name

The Name, the one safe essence

मराठी मूळ

तपासी तें मन करुं पाहे घात । धरोनि सांगात इंद्रियांचा ॥१॥
 ह्यणोनि कीर्तन आवडलें मज । सांडोनियां लाज हें चि करी ॥२॥
 पाहातां आगमनिगमाचे ठाव । तेथें नाहीं भाव एकविध ॥३॥
 तुका ह्यणे येथें नाहीं वो विकार । नाम एक सार विठोबाचें ॥३॥

ENGLISH TRANSLATION

The mind conspires with the senses to destroy one's austerities. Therefore kirtan has won my chitta; casting aside all shame, this alone I do.

Even in the depths of scripture, one does not find single-pointed devotion. Says Tuka, here there is no trace of impurity; the Name of Vithoba is the one true essence.

IN PLAIN WORDS

The mind wants to wreck my austerity. It keeps the senses as its allies. So I have come to love kirtan. I throw away my shame and do only this. Look into the places of scripture and ritual, and even there single-minded devotion is not found. Tuka says: here there is no corruption. The one essence is the Name of Vithoba.

WHAT IT MEANS

Tukaram is explaining why he gave up the path of austerity for the path of song. He has seen that the mind, working with the senses, will sabotage any private spiritual effort, so he chooses kirtan, which is sung openly and refuses to be ashamed. He goes further and says that even the deep texts of scripture and ritual do not by themselves hold the one undivided devotion he is after. What is left, he claims, is a path with no corruption in it at all: the single Name of Vithoba is the whole of the essence, and he wants nothing else.

GATHA 2784

The Nature of God

Nonduality, no high or low

मराठी मूळ

गुरुशिष्यपण । हें तों अधमलक्षण ॥१॥
 भूतीं नारायण खरा । आप तैसा चि दुसरा ॥२॥
 न कळतां दोरी साप । राहूं नेंदावा तो कांप ॥३॥
 तुका ह्याने गुणदोषी । ऐसें न पडावें सोसीं ॥३॥

ENGLISH TRANSLATION

The distinction between guru and disciple is actually a sign of spiritual immaturity. In truth, Narayana dwells in all beings; the other is no different from oneself.

Until one realizes the rope is not a snake, the trembling should not be allowed to persist. Says Tuka, one should not fall into the trap of judging virtues and faults in others.

IN PLAIN WORDS

To make a difference between guru and disciple: that is a low man's mark. Narayana truly lives in all beings. The other is just the same as yourself. Until you see that the rope is not a snake, do not let the trembling go on. Tuka says: do not fall into the habit of weighing good points and faults.

WHAT IT MEANS

Tukaram is striking at the pride that hides inside spiritual ranking. To stand on the title of guru over disciple, he says, is the sign of a small soul, because the same Narayana lives in every being and the other person is not different from you. He brings in the old image of mistaking a rope for a snake: the fear is real, but it rests on a false seeing, and you should not let it run on once you know better. The fault he points at is the habit of measuring others by their virtues and flaws, which is the same false seeing applied to people.

GATHA 2785

The Power of the Name

The Name, grace lifts the lowest

मराठी मूळ

अंगीकार ज्याचा केला नारायणें । निंद्य तें हि तेणें वंद्य केलें ॥१॥
 अजामेळ भिल्ली तारीली कुंटणी । प्रत्यक्ष पुराणीं वंद्य केली ॥२॥
 ब्रह्महत्याराशी पातकें अपार । वाल्मीक किंकर वंद्य केला ॥३॥
 तुका ह्याने येथें भजन प्रमाण । काय थोरपण जाळावें तें ॥३॥

ENGLISH TRANSLATION

Whomever Narayana has accepted, even what was despised becomes worthy of reverence. Ajamila, the tribal woman, and the courtesan were all saved; the Puranas themselves have made them honored.

Valmiki, who bore the weight of countless sins including brahma-hatya, was made worthy of worship. Says Tuka, here devotion alone is the measure. What use is burning one's worldly greatness?.

IN PLAIN WORDS

Whomever Narayana has taken up, even what was despised, he has made worthy of honor. Ajamila, the tribal woman, the courtesan: all were carried across. The Puranas themselves have made them honored. Valmiki bore a heap of sins, even the killing of a brahmin, beyond counting. Him too God made worthy of worship. Tuka says: here devotion is the only measure. What is the use of greatness? Burn it.

WHAT IT MEANS

Tukaram is showing that grace, not status, decides who is honored. Once God accepts a person, the very things that made them despised are turned around into reasons for reverence. He lists people the world wrote off: Ajamila, a tribal woman, a courtesan, and Valmiki, who carried sins as grave as killing a brahmin, and points out that the same scriptures now hold them up for worship. The lesson is that devotion alone is the standard here, and worldly greatness counts for nothing; the sharp closing line tells you to burn that greatness rather than prize it.

GATHA 2786

Worldly Metaphors

Metaphor, wealth does the work

मराठी मूळ

धनवंता घरीं । करी धन चि चाकरी ॥१॥
होय बैसल्या व्यापार । न लगे सांडावें चि घर ॥२॥
रानीं वनीं दीपीं । असतीं तीं होतीं सोपीं ॥३॥
तुका ह्मणे मोल । देतां कांहीं नव्हे खोल ॥३॥

ENGLISH TRANSLATION

In the home of the wealthy, wealth itself serves as the servant. All trade happens while sitting at ease; one need not even leave the house.

What is found in forests, islands, and remote places all becomes easily accessible. Says Tuka, when you offer the right price, nothing remains beyond reach.

IN PLAIN WORDS

In the rich man's house, the wealth itself does the work. The trade happens while he sits; he does not even have to leave his home. What lies in forests, in wild places, on far islands becomes easy to reach. Tuka says: when you pay the price, nothing stays out of reach.

WHAT IT MEANS

Tukaram uses the picture of a rich household to teach how devotion works. For the wealthy man, money is itself the servant: business gets done while he sits at ease, and he never has to leave the house. Things that are otherwise far off, hidden in forests or on distant islands, come to him without trouble. The hidden meaning lands in the last line: the true wealth is devotion, and once you pay its price nothing remains beyond your reach, so God and his gifts come to the one who has it without straining after them.

GATHA 2787

The Necessity of Experience

Experience, burden laid on God

मराठी मूळ

हा गे माझा अनुभव । भक्तिभाव भाग्याचा ॥१॥
केला ऋणी नारायण । नव्हे क्षण वेगळा ॥२॥
घालोनियां भार माथा । अवघी चिंता वारली ॥३॥
तुका ह्याने वचन साटीं । नाम कंठीं धरोनि ॥३॥

ENGLISH TRANSLATION

This is my experience: devotion is the fortune of the blessed. I have made Narayana my debtor; He is never apart from me for even a moment.

Having placed the entire burden on His head, all worry has vanished. Says Tuka, holding the Name in my throat, I have fulfilled His promise.

IN PLAIN WORDS

This is my own experience: devotion is the fortune of the blessed. I have made Narayana my debtor. He is not apart from me for a single moment. I placed the whole burden on his head, and all my worry is gone. Tuka says: holding the Name in my throat, I have kept his word.

WHAT IT MEANS

Tukaram is reporting from his own life, not arguing a theory. He says devotion is the real good fortune, and through it he has turned the relationship around so that Narayana is now in his debt and never leaves his side. The center of it is the act of handing God the entire load of his cares: once the burden is on God's head, his own anxiety simply ends. The proof is the Name held constantly in his throat, and he reads his own freedom from worry as God making good on his promise to those who trust him.

GATHA 2788

The Nature of God

Nature of God, near yet missed

मराठी मूळ

देव आहे सुकाळ देशीं । अभाग्यासी दुभिनक्षा ॥१॥
नेणती हा करुं सांटा । भरले फांटा आडरानें ॥२॥
वसवूनि असे घर । माग दूर घातला ॥३॥
तुका ह्याने मन मुरे । मग जें उरे तें चि तूं ॥३॥

ENGLISH TRANSLATION

God is found in the land of plenty; for the unfortunate, there is only famine. They do not know how to store what they have and wander lost in wastelands.

He has made His home right here, yet the path to reach Him has been cast far away. Says Tuka, when the mind dissolves, whatever remains is God Himself.

IN PLAIN WORDS

God is here in a land of plenty. For the unlucky it is a famine. They do not know how to gather the store, so they fill up the side-paths and the wastelands. He has made his home right here, yet they have thrown the road to him far away. Tuka says: when the mind dissolves, then whatever is left, that itself is you.

WHAT IT MEANS

Tukaram is explaining how God can be everywhere and still missed. There is a feast of grace at hand, a land of plenty, but the unfortunate live in famine inside it because they do not know how to take in what is offered, so they wander off into side-tracks and barren ground. God has set his home right where they stand; it is they who have flung the path to him far away. The closing turn names the way back: when the mind dissolves, what remains is God himself, so the distance was never in God but in the busy, scattered mind.

GATHA 2789

Worldly Metaphors

Metaphor, the kite held by the string

मराठी मूळ

खुंटोनियां दोरी आपणियांपाशीं । वावडी आकाशीं मोकलिली ॥1॥
 आपुलिया आहे मालासी जतन । गाहाणाचे ऋण बुडों नेणें ॥ध्रु॥
 बीज नेलें तेथें येईल अंकुर । जतन तें सार करा याची ॥2॥
 तुका ह्यणे माझी निश्चितीची सेवा । वेगळें नाही देवा उरों दिलें ॥3॥

ENGLISH TRANSLATION

Having tied the string securely to myself, I have sent the kite soaring into the sky. I keep careful watch over what is mine; a pledged debt never drowns.

Wherever the seed is carried, there the sprout will appear; take care of this essence. Says Tuka, my service is offered with full assurance; I have not allowed anything to remain separate from God.

IN PLAIN WORDS

I tied the string fast to myself and let the kite go up into the sky. I keep watch over what is mine; a pledged debt is never lost. Wherever the seed is carried, the sprout will come up there. Guard this essence well. Tuka says: my service is offered with full assurance. I have left nothing standing apart from God.

WHAT IT MEANS

Tukaram uses everyday images to describe a trusting surrender that is not careless. The soul is like a kite he has let soar, but the string is tied firmly to himself, so the freedom is held, not lost. He backs this with two homely truths: a debt secured by a pledge does not vanish, and a seed sown will sprout wherever it is carried, so what you have entrusted is safe. The point is that he serves God with complete assurance, having kept nothing of himself separate or held back, confident that what he has handed over is in safe keeping.

GATHA 2790

The Necessity of Experience

Experience, feeling over cleverness

मराठी मूळ

शाहाणपर्णे वेद मुका । गोपिका त्या ताकटी ॥१॥
 कैसें येथें कैसें तेथें । शहाणे ते जाणती ॥ध्रु॥
 यज्ञमुखें खोडी काढी । कोण गोडी बोरंची ॥२॥
 तुका ह्मणे भावाविण । अवघा सीण केला होय ॥३॥

ENGLISH TRANSLATION

Through cleverness the Vedas were left speechless, while the simple milkmaids of Gokul won the Lord with mere buttermilk. The wise understand how things work here and how they work there.

One who finds fault with rituals cannot know the sweetness of wild berries. Says Tuka, without true feeling, all effort is nothing but weary toil.

IN PLAIN WORDS

By cleverness the Vedas were left dumb, while the milkmaids won him with mere buttermilk. How it works here, how it works there, only the wise know. The one who picks faults with his mouth cannot taste the sweetness of the berries. Tuka says: without true feeling, all the effort is only wasted toil.

WHAT IT MEANS

Tukaram sets devotion above intellect by holding two pictures side by side. Cleverness pushed the Vedas to the end of their speech, yet the simple milkmaids of Gokul won Krishna with nothing more than buttermilk, because they had love and not argument. The fault-finder, busy criticizing rituals and others, never tastes the sweetness, like someone who talks down humble berries and so never knows how good they are. The plain conclusion is that without real heart-feeling all the spiritual labor in the world is just weariness, and that feeling is what the wise have understood.

GATHA 2791

Worldly Metaphors

Metaphor, spend the body in honest toil

मराठी मूळ

मजुराचें पोट भरे । दाता उरे संचला ॥१॥
 या रे या रे हातोहातीं । काय माती सारावी ॥ध्रु॥
 रोजकीदव होतां झाडा । रोकडा चि पर्वत ॥२॥
 तुका ह्मणे खोल पाया । वेचों काया क्लेशेसीं ॥३॥

ENGLISH TRANSLATION

The laborer's belly gets filled, while the miser hoards and remains hungry. Come, come, hand over hand, why should you carry mere dirt? When each day's account is settled in full, the daily wage itself becomes a mountain of wealth.

Says Tuka, lay a deep foundation, and spend this body willingly through honest toil.

IN PLAIN WORDS

The laborer's belly is filled, while the miser hoards and stays empty. Come, come, hand to hand, why should you keep carrying mere dirt? When the day's account is settled in full, the daily wage itself grows into a mountain. Tuka says: lay a deep foundation. Spend this body gladly in honest toil.

WHAT IT MEANS

Tukaram turns a building site into a lesson about how to spend a human life. The worker who labors and is paid eats his fill, while the miser who only hoards goes hungry, so giving and using is the way that feeds you. He calls you to keep passing the load hand to hand instead of clutching worthless dirt, because when the day's reckoning is done the small daily wage will have piled into a mountain. The closing charge is to dig a deep foundation and to spend this body willingly in honest devoted effort, since that labor, not hoarding, is what builds something lasting.

GATHA 2792

Ecstasy and Joy

Ecstasy, the test of grace

मराठी मूळ

स्मशानीं आह्मां न्याहालीचें सुख । या नांवें कौतुक तुमची कृपा ॥१॥
 नाहीं तरीं वांयां अवघें निर्फळ । शब्द ते पोकळ बडबड ॥२॥
 झाडें झुडें जीव सोडरे पाषाण । होती तई दान तुम्हीं केलें ॥३॥
 तुका ह्मणे आतां पाहे अनुभव । घेऊनि हातीं जीव पांडुरंगा ॥३॥

ENGLISH TRANSLATION

For us, the bliss of the cremation ground is like the joy of adorning ourselves; this is what Your grace amounts to. Without it, everything is barren and hollow, just empty words and chatter.

Trees, bushes, creatures, stones, all become dear companions when You bestow Your gift upon them. Says Tuka, now test this through experience, O Panduranga, taking my life in Your hands.

IN PLAIN WORDS

For us the cremation ground feels like the joy of lying on a soft bed. By that you can tell the wonder of your grace. Without it everything is barren and empty, just hollow chatter. Trees, bushes, creatures, stones all become dear kin when you give your gift. Tuka says: now put it to the test of experience. Take my life in your hands, Panduranga.

WHAT IT MEANS

Tukaram describes what grace actually feels like and dares God to prove it. The mark of grace is that even the cremation ground, the most fearful and desolate place, feels to him like resting on a soft bed; that turnaround is the wonder. Without grace, he says, all the rest is barren and just empty talk, while with it even trees, bushes, animals, and stones become beloved relatives, because the gift remakes how everything is seen. He ends with a bold, direct demand: do not let this stay theory, test it in lived experience, and take my very life into your hands, Panduranga.

GATHA 2793

Devotion to Vitthal

Adoration, wealth in the feet

मराठी मूळ

आमची जोडी ते देवाचे चरण । करावें चिंतन विठोबाचें ॥१॥
 लागेल तरी कोणी घ्यावें धणीवरी । आमुपचि परी आवडीच्या ॥२॥
 उभारिला कर प्रसिद्ध या जग । करुं केला त्याग मागें पुढें ॥३॥
 तुका ह्मणे होय दरिद्र विच्छन्न । ऐसे देऊं दान एकवेळे ॥३॥

ENGLISH TRANSLATION

Our true wealth is the feet of God; our work is to contemplate Vithoba. If anyone desires it, let them take it to their full satisfaction, in whatever way they love.

I have raised my hand before the whole world; I have renounced all else, past and future. Says Tuka, let us give such a gift, even once, that poverty itself is utterly destroyed.

IN PLAIN WORDS

Our wealth is the feet of God. Our work is to think of Vithoba. If anyone wants this, let them take it to their fill, in whatever way they love it. I have raised my hand for the whole world to see. I have let go of everything, behind me and ahead of me. Tuka says: let us give such a gift, even once, that poverty itself is wiped out.

WHAT IT MEANS

Tukaram names his only treasure and offers it away freely. He owns nothing but Vithoba's feet, and his single labor is to keep his mind on them. Then he turns to the world with an open, raised hand, the gesture of one who hides nothing and keeps nothing, having released both past and future. The gift he wants to give is not coins but this remembrance, which when truly received ends a deeper poverty than any lack of money.

GATHA 2794

Worldly Metaphors

Metaphor, the hidden must be drawn out

मराठी मूळ

दधिमाझी लोणी जाणती सकळ । तें काढी निराळें जाणे मथन ॥१॥
 अग्नि काष्ठाभाजी ऐसें जाणे जन । मथिलियाविण कैसा जाळी ॥२॥
 तुका ह्मणे मुख मळीण दर्पणीं । उजिळल्यावांचूनि कैसें भासे ॥३॥

ENGLISH TRANSLATION

Everyone knows that butter lies hidden within curd, yet only one who churns can bring it out. Everyone knows that fire dwells within wood, yet without friction it cannot blaze forth.

Says Tuka, a mirror smeared with grime cannot reflect anything until it is polished clean.

IN PLAIN WORDS

Everyone knows butter lies inside the curd. Only churning draws it out. Everyone knows fire lives inside the wood. Without rubbing, how can it blaze? Tuka says: a mirror smeared with dirt shows nothing until it is wiped clean.

WHAT IT MEANS

Tukaram answers the easy objection that since God is already within us, nothing more need be done. Knowing the butter is in the curd does not feed you; only the churning does. Knowing fire sleeps in the wood gives no warmth; only the friction does. So the indwelling presence is real, but it must be worked for through effort and through cleaning the mind, the way a grimy mirror reflects nothing until it is polished.

GATHA 2795

Appeals and Exhortations

Exhortation, only the Lord can save

मराठी मूळ

नको नको मना गुंतूं मायाजाळीं । काळ आला जवळी ग्रासावया ॥१॥
 काळाची हे उडी पडेल बा जेव्हां । सोडविना तेव्हां मायबाप ॥२॥
 सोडविना राजा देशींचा चौधरी । आणीक सोडरीं भलीं भलीं ॥३॥
 तुका ह्मणे तुला सोडविना कोणी । एका चक्रपाणी वांचूनियां ॥४॥

ENGLISH TRANSLATION

Do not, O mind, get entangled in the net of illusion; Death has drawn near to devour you. When Death pounces, no mother or father can save you.

No king, no village chief, no relatives however dear can deliver you. Says Tuka, no one can rescue you except the Lord alone.

IN PLAIN WORDS

Do not, O mind, get tangled in the net of illusion. Death has come near to swallow you. When Death pounces, your mother and father cannot save you then. No king, no village chief, no relatives however fine can set you free. Tuka says: no one can rescue you except the Lord alone.

WHAT IT MEANS

Tukaram speaks straight to his own mind about a fact it keeps avoiding: death is close, and the web of worldly attachment leaves it defenseless. He runs down the list of everyone we lean on for safety, parents, rulers, the local strongman, beloved kin, and shows each one powerless at the last hour. The point is not despair but redirection: since none of these can deliver you, take refuge now in the only one who can, the Lord.

GATHA 2796

Worldly Life

Worldly life, the self-deceiver

मराठी मूळ

पुढें जेणें लाभ घडे । तें चि वेडे नाशिती ॥१॥
 येवढी कोठें नागवण । अंधारुण विष घ्यावें ॥२॥
 होणारासी मिळे बुद्धि । नेदी शुद्धी धरूं तें ॥३॥
 तुका ह्मणे जना सोंग । दावी रंग आणीक ॥३॥

ENGLISH TRANSLATION

That which would bring future gain is the very thing the foolish destroy. What greater self-deception is there than swallowing poison in the dark? Fate conspires with those destined for ruin, not letting them hold on to good sense.

Says Tuka, such people show one face to the world while harboring an altogether different color within.

IN PLAIN WORDS

The very thing that would bring gain ahead, the foolish destroy. Where is there a greater robbing of oneself than to drink poison in the dark? Fate falls in with those headed for ruin and will not let them keep their good sense. Tuka says: such people show one face to the world and carry another color inside.

WHAT IT MEANS

Tukaram looks at the way we sabotage our own welfare. What would help us most is exactly what folly throws away, and he calls this self-robbery sharper than knowingly swallowing poison in the dark. He notices too that once a person is bent on ruin, circumstances seem to close around them and clarity slips out of reach. The closing line names the root pattern: a divided life, one face turned outward to be seen and a different reality hidden within, which is itself part of the ruin.

GATHA 2797

Appeals and Exhortations

Exhortation, the human birth slips away

मराठी मूळ

ऐका गा ए अवघे जन । शुद्ध मन तें हित ॥1॥
 अवघा काळ नव्हे जरी । समयावरी जाणावें ॥ध्रु॥
 नाही कोणी सवें येता । संचिता या वेगळा ॥2॥
 बरवा अवकाश आहे । करा साहे इंद्रियें ॥3॥
 कर्मभूमीऐसा ठाव । वेवसाव जाणावा ॥4॥
 तुका ह्याणे उत्तम जोडी । जाती घडी नरदेह ॥5॥

ENGLISH TRANSLATION

Listen, all you people: a pure mind is the true path to welfare. If you cannot devote every moment, then at least know the right time.

No one accompanies you in death except the store of your past deeds. While the opportunity is still at hand, bring the senses under control.

Know that this human realm is the field for earning merit; treat it as your place of enterprise. Says Tuka, the supreme gain is the human body, and its moments are slipping away.

IN PLAIN WORDS

Listen, all you people: a pure mind is your true good. If you cannot give every moment, then at least know the right time. No one comes with you in death except the store of your past deeds. The chance is still at hand; bring the senses under your hold. Know that this human place is the field for earning; treat it as your work. Tuka says: the supreme gain is the human body, and its moments are slipping away.

WHAT IT MEANS

Tukaram addresses everyone at once, naming a clean mind as the real welfare and then meeting people where they are. If you cannot devote all your time, at least seize the right moments. He strips away every false companion for the final journey: nothing follows you but the account of what you have done. While the chance lasts, govern the senses, because this human life is the one field where such earning is possible. The urgency is that the body is itself the rare prize, and each moment of it is running out.

GATHA 2798

The Saints

Saints, service is the inheritance

मराठी मूळ

संतसेवेसि अंग चोरी । दृष्टी न पडो तयावरी ॥१॥
 ऐसियासी व्याली रांड । जळो जळो तिचें तोंड ॥२॥
 संतचरणीं ठेवितां भाव । आपेंआप भेटे देव ॥३॥
 तुका ह्मणे संतसेवा । माझ्या पूर्वजांचा ठेवा ॥३॥

ENGLISH TRANSLATION

One who withholds oneself from serving the saints should never cross one's sight. Cursed be the mother who bore such a person.

By placing devotion at the feet of the saints, God Himself comes to meet you of His own accord. Says Tuka, service to the saints is the treasure of my ancestors.

IN PLAIN WORDS

One who holds back from serving the saints, let them never fall in my sight. Cursed, cursed be the mouth of the woman who bore such a one. Place your devotion at the feet of the saints, and God comes to meet you on His own. Tuka says: service to the saints is the treasure my ancestors left me.

WHAT IT MEANS

Tukaram speaks with deliberate heat about a refusal he finds unbearable: shrinking back from the service of holy company. The harshness is aimed at the pattern of withholding oneself, not at any one person to be despised; it measures how much he treasures what is being scorned. His reason is plain: lay your love at the saints' feet and God arrives unbidden, the saints being the open door to Him. He ends by claiming this service as a family inheritance, a wealth handed down to him.

GATHA 2799

Appeals and Exhortations

Exhortation, time runs out, take refuge

मराठी मूळ

गेले पळाले दिवस रोज । काय ह्मणतोसि माझें माझें ॥१॥
 सळे धरोनि बैसला काळ । फाकों नेदी घटिका पळ ॥२॥
 कां रे अद्यापि न कळे । केश फिरले कान डोळे ॥३॥
 हित कळोनि असतां हातीं । तोंडीं पाडोनि घेसी माती ॥४॥
 तुज ठाउकें मी जाणार । पाया शोधोनि बांधिसी घर ॥५॥
 तुका ह्मणे वेगें । पंढरिराया शरण रिघें ॥५॥

ENGLISH TRANSLATION

The days and hours have fled and gone. Why do you still insist on calling things 'mine'? Death sits sharpening his weapon, not letting a single moment slip.

Why have you not yet understood, even as your hair turns grey and eyes and ears grow feeble? Even when your welfare is in your own hands, you stumble and eat dirt. You know well that you must leave, yet you build your house upon sand.

Says Tuka, hasten and take refuge in the Lord of Pandhari.

IN PLAIN WORDS

The days and the hours have fled and gone. Why do you keep saying mine, mine? Death sits sharpening his blade and lets not a single moment slip. Why do you still not understand, when your hair has turned and your ears and eyes have failed? Even with your good held in your own hands, you stumble and fill your mouth with dirt. You know well that you must go, yet you dig the foundation and build your house. Tuka says: hurry, take refuge in the King of Pandhari.

WHAT IT MEANS

Tukaram confronts the mind that clings to ownership while time drains away. The grey hair and dimming senses are evidence the body is already announcing the end, yet still it cries mine, mine and ignores the welfare lying right in its own hands. He sharpens the folly with two images: a person who fouls his own mouth with dirt, and one who keeps laying foundations and building a house when he knows he must leave it. Against all this delay he gives a single, urgent instruction: hurry now and surrender to the Lord of Pandhari.

GATHA 2800

Prayers

Prayer, You are my atonement

मराठी मूळ

आतां माझ्या मायबापा । तूं या पापा प्रायश्चित्त॥१॥
 फजित हे केले खळ । तो विटाळ निवारीं ॥२॥
 प्रेम आतां पाजीं रस । करीं वास अंतरीं ॥३॥
 तुका ह्मणे पांडुरंगा । जिवलगा माझिया ॥३॥

ENGLISH TRANSLATION

Now, O my Mother and Father, You alone are the atonement for my sins. The wicked have shamed me; remove that stain.

Fill me now with the nectar of love, and dwell within my chitta. Says Tuka, O Panduranga, my dearest one.

IN PLAIN WORDS

Now, O my Mother and Father, You are the atonement for these sins. The wicked have shamed me; clear away that defilement. Now pour the nectar of love into me and make Your home inside me. Tuka says: O Panduranga, my own dear one.

WHAT IT MEANS

Tukaram throws himself entirely on God as both parent and remedy. He does not list his own penances; he says God alone is the atonement for his sins. He asks for two things in one breath: that the stain of the shaming he has suffered be washed away, and that in its place the nectar of love be poured in so that God Himself dwells in his heart. The closing endearment, calling Panduranga his very own, shows the whole plea rests on intimacy, not on bargaining.

GATHA 2801

Longing and Separation

Longing, scolding the slow rescuer

मराठी मूळ

कां रे न पवसी धांवण्या । अंगराख्या नारायणा ॥१॥
 अंगीं असोनियां बळ । होसी खटणाळ नाठणाळ ॥२॥
 आह्मां नरकासी जातां । काय येइल तुझ्या हातां ॥३॥
 तुका ह्मणे कान्हा । क्रियानष्टा नारायणा ॥३॥

ENGLISH TRANSLATION

Why do You not come running, O Narayana, my bodyguard? You have the strength, yet You play truant and obstinate. If we go to hell, what gain will that bring to You? Says Tuka, O Krishna, O faithless Narayana.

IN PLAIN WORDS

Why do You not come running, O Narayana, my shield? You have the strength in You, yet You act the rogue and the truant. If we go to hell, what will come into Your hands by it? Tuka says: O Krishna, O faithless Narayana.

WHAT IT MEANS

Tukaram prays in the bold voice of love, scolding God for being slow to rescue. He calls Narayana his shield and bodyguard, then accuses Him of holding back his power and playing the truant rogue. The argument is shrewd and tender: if the devotee is allowed to fall into hell, God Himself loses, for what does He gain by abandoning His own? The blunt closing names, faithless Narayana, are the complaint of someone who feels close enough to demand, not an insult from one who doubts.

GATHA 2802

Devotion to Vitthal

Devotion, the great reversal

मराठी मूळ

माझे पाय तुझी डोई । ऐसें करिं गा भाक देई ॥१॥
 पाहतां तंव उफराटें । घडे तई भाग्य मोठें ॥२॥
 बहु साधन मोलाच । यासी जोडा दुजें कैचें ॥३॥
 नका अनमानूं विठ्ठला । तुका ह्मणे धडा जाला ॥३॥

ENGLISH TRANSLATION

Place my feet upon Your head; give me such a promise. Looking closely, it appears reversed, yet in that reversal great fortune is found.

This is the most precious of all spiritual practices; what else could match it? Says Tuka, do not hesitate, O Vitthal; the lesson has been learned.

IN PLAIN WORDS

Set my feet upon Your head; give me this promise. Looked at plainly it seems upside down, yet when it happens great fortune comes. Of all the costly practices, what other can match this one? Do not hesitate, Vitthal. Tuka says: the lesson is settled.

WHAT IT MEANS

Tukaram asks for something that looks backward: that God place the devotee's feet on His own head. He admits the request seems reversed, since it is the worshipper who normally bows, yet he insists this very reversal is where the greatest fortune lies. It is, he says, the most precious of all spiritual practices, beyond price and beyond rival. He presses Vitthal not to waver, declaring the matter understood and decided: in true love God lowers Himself to lift the devotee.

GATHA 2803

The Power of the Name

The Name, food sanctified by remembrance

मराठी मूळ

पवित्र तें अन्न । हरिचिंतनीं भोजन ॥१॥
 येर वेठण पोटा भरी । चाम मसकाचे परी ॥२॥
 जेऊनि तो धाला । हरिचिंतनीं केला काला ॥३॥
 तुका ह्मणे चवी आलें । जें कां मिश्रत विठ्ठलें ॥३॥

ENGLISH TRANSLATION

That food is truly sacred which is eaten while remembering Hari. All other eating merely fills the belly like a leather water-bag.

He alone has truly dined who has spent the mealtime in contemplation of Hari. Says Tuka, the real flavor comes when the food is mixed with the presence of Vitthal.

IN PLAIN WORDS

That food is holy which is eaten while thinking of Hari. All other eating just fills the belly, like a bag of leather. He alone has truly eaten his fill who spent the mealtime remembering Hari. Tuka says: the real taste comes when the food is mixed with Vitthal.

WHAT IT MEANS

Tukaram takes the most ordinary act, eating, and shows where its worth actually lies. Food becomes sacred not by what is on the plate but by remembrance of Hari held during the meal; without that, eating merely stuffs the body like filling a leather water-bag. The truly satisfied person is the one whose mealtime was steeped in contemplation. The closing line gives the whole teaching its flavor: the food gains its real taste only when it is mingled with the presence of Vitthal, so that remembrance, not appetite, is the true nourishment.

GATHA 2804

Devotion to Vitthal

Adoration, the power of His feet

मराठी मूळ

चरणाचा महिमा । हा तो तुझ्या पुरुषोत्तमा ॥१॥
अंध पारखी माणिकें । बोलविशी स्पष्ट मुकें ॥२॥
काय नाहीं सत्ता। हातीं तुझ्या पंढरीनाथा ॥३॥
तुका ह्मणे मूढा । मज चेष्टविलें जडा ॥३॥

ENGLISH TRANSLATION

Such is the glory of Your feet, O Purushottama. Through them the blind can appraise jewels, and the mute are made to speak clearly.

Is there anything beyond the power in Your hands, O Lord of Pandhari? Says Tuka, dull and ignorant as I am, You have set me in motion.

IN PLAIN WORDS

Such is the glory of Your feet, O Purushottama. By them the blind appraise jewels and the mute are made to speak clearly. What is not within Your power, O Lord of Pandhari? Tuka says: dull and senseless as I am, You have set me in motion.

WHAT IT MEANS

Tukaram praises the feet of God by what they accomplish in the helpless. Through them the blind can judge gems and the mute can speak plainly, impossibilities that show grace doing what ability cannot. From these wonders he draws the obvious conclusion: nothing lies outside the Lord's power. Then he turns it on himself, the surest proof of all, for if a dull and inert person like him has been roused into speech and movement, the glory of those feet needs no further argument.

GATHA 2805

Worldly Life

Karma's weight, no refuge but God

मराठी मूळ

बिळवंत कर्म । करी आपुला तो धर्म ॥1॥
 पुढें घालुनियां सत्ता । न्यावें पतना पतिता ॥ध्रु॥
 आचरणें खोटीं । केलीं सलताती पोटीं ॥2॥
 तुका ह्मणे देवा । नाहीं भजन केली सेवा ॥3॥

ENGLISH TRANSLATION

*One's powerful karma enforces its own law. It seizes authority and drags the fallen further into ruin.**Wrong actions, once committed, burn in the belly with regret. Says Tuka, without worship and service of God, there is no escape.*

IN PLAIN WORDS

Your own strong karma does its work; it enforces its own law. It takes hold of you and drags the fallen one further down into ruin. Wrong actions, once done, burn in the belly with regret. Tuka says: without worship and service of God, there is no way out.

WHAT IT MEANS

Tukaram is describing how our own past deeds keep their grip on us. Karma is not a distant judge; it is a momentum we set in motion, and it carries the fallen further down rather than letting them up. The wrong things we have done do not stay outside us. They sit in the belly and burn as regret. He ends with the one door that this weight cannot block: turning to God in worship and service. Nothing else loosens the hold.

GATHA 2806

Surrender and Acceptance

Equanimity, joy and sorrow borne the same

मराठी मूळ

कैं वाहावें जीवन । कैं पलंगीं शयन ॥1॥
 जैसी जैसी वेळ पडे । तैसैं तैसैं होणें घडे ॥ध्रु॥
 कैं भौज्य नानापरी । कैं कोरड्या भाकरी ॥2॥
 कैं बसावें वहनीं । कैं पायीं अन्हवाणी ॥3॥
 कैं उत्तम प्रावणों । कैं वसनें तीं जीणों ॥4॥
 कैं सकळ संपत्ती । कैं भोगणें विपत्ती ॥5॥
 कैं सज्जनाशीं संग । कैं दुर्जनाशीं योग ॥6॥
 तुका ह्मणे जाण । सुख दुःख तें समान ॥7॥

ENGLISH TRANSLATION

Sometimes one must carry water; sometimes one may rest on a fine bed. Whatever the occasion demands, that is what must happen.

Sometimes there are feasts of many dishes; sometimes only dry bread. Sometimes one rides in a carriage; sometimes one walks barefoot.

Sometimes fine garments; sometimes worn-out rags. Sometimes full prosperity; sometimes suffering in adversity.

Sometimes the company of the good; sometimes the company of the wicked. Says Tuka, know that joy and sorrow are to be borne equally.

IN PLAIN WORDS

Sometimes I must carry water; sometimes I rest on a fine bed. Whatever the moment asks, that is what happens. Sometimes there are many dishes to eat; sometimes only dry bread. Sometimes I ride in a carriage; sometimes I walk barefoot. Sometimes fine clothes; sometimes worn-out rags. Sometimes there is full wealth; sometimes I must bear hard times. Sometimes the company of good people; sometimes the company of the wicked. Tuka says: know this, joy and sorrow are to be borne the same.

WHAT IT MEANS

Tukaram lays out life as a series of opposites that arrive without our choosing: labor and rest, feast and dry bread, carriage and bare feet, riches and ruin, good company and bad. His point is that the moment decides, not us; we do not control which side comes. So the practice is not to chase one and flee the other. Take each as it comes, and bear joy and sorrow with the same steady heart. That evenness is the surrender the poem is teaching.

GATHA 2807

The Nature of God

God of the lowly, He labors beside His devotees

मराठी मूळ

उंचनिंच नेणे कांहीं भगवंत । तिष्ठे भाव भक्त देखोनियां ॥1॥
 दासीपुत्र कण्या विदुराच्या भक्षी । दैत्या घरीं रक्षी प्रल्हादासी ॥२॥
 चर्म रंगू लागे रोहिदासा संगीं । कबिराचे मागीं विणी शेले ॥३॥
 सजनकसाया विकुं लागे मास । मळा सांवत्यास खुरपू लागे ॥४॥
 नरहरिसोनारा घडों कुंफकुं लागे । चोख्यामेळ्या संगें ढोरें ओढी ॥५॥
 नामयाची जनी सवें वेची शेणी । धर्मा घरीं पाणी वाहे झाडी ॥६॥
 नाम्यासवें जेवी नव्हे संकोचित । ज्ञानियाची भित अंगीं ओढी ॥७॥
 अर्जुनाचीं घोडीं हाकी हा सारथी । भक्षी पोहे प्रीती सुदाम्याची ॥८॥
 गौळ्यांचे घरीं गाई अंगें वळी । द्वारपाळ बळीद्वारीं जाला ॥९॥
 यंकोबाचें ऋण फेडी हृषीकेशी । आंबऋषीचे सोशी गर्भवास ॥१०॥
 मिराबाई साटीं घेतो विषप्याला । दामाजीचा जाला पाडेवार ॥११॥
 घडी माती वाहे गोऱ्या कुंभाराची । हुंडी महत्याची अंगें भरी ॥१२॥
 पुंडलिकासाठीं अझूनि तिष्ठत । तुका ह्याने मात धन्य याची ॥१३॥

ENGLISH TRANSLATION

The Lord knows neither high nor low; He stands wherever He sees sincere devotion. He ate the scraps offered by the servant-maid's son Vidura, and protected Prahlad in the demon's house.

He dyed leather alongside Rohidas, and wove shawls behind Kabir. He sold meat with Sajan the butcher, and weeded the garden with Savata Mali.

He hammered gold with Narhari the goldsmith, and dragged carcasses with Chokhamela. He sold cow-dung cakes alongside Namdev's Jani, and carried water and swept the floor in Dharma's house.

He dined with Nama without hesitation, and bore the wall on His own body for the sake of a devotee. He drove Arjuna's chariot and ate the beaten rice of Sudama with love.

He herded cows for the cowherd folk and became the doorkeeper of Bali. He paid off Yankoba's debt and endured the womb for Ambarisha's sake.

He drank poison for Mirabai and stood as surety for Damaji. He carried clay for Gora the potter and honored the bill of Mahatma with His own person.

For Pundalik's sake He still stands waiting. Says Tuka, blessed indeed is His story.

IN PLAIN WORDS

The Lord knows nothing of high or low; He stands wherever He sees true devotion. He ate the scraps offered by Vidura, the servant-maid's son, and He guarded Prahlad in the demon's house. He dyed leather beside Rohidas, and wove shawls behind Kabir. He sold meat with Sajan the butcher, and weeded the garden with Savata Mali. He hammered gold with Narhari the goldsmith, and dragged carcasses with Chokhamela. He gathered cow-dung cakes beside Namdev's Jani, and carried water and swept the floor in Dharma's house. He dined with Nama without shame, and held up the wall with His own body for a devotee. He drove Arjuna's chariot, and ate Sudama's beaten rice with love. He herded cows for the cowherds, and became the doorkeeper at Bali's gate. He paid off Yankoba's debt, and entered the womb for Ambarisha's sake. He drank poison for Mirabai, and stood as surety for Damaji. He carried clay for Gora the potter, and honored Mahatma's bill with His own person. For Pundalik's sake He still stands waiting. Tuka says: blessed indeed is His story.

WHAT IT MEANS

Tukaram answers the question of who God favors by listing the people God actually showed up for. The Lord recognizes no caste and no rank; He stands wherever the heart is true. So he names devotee after devotee, many of them low-born or outcaste, and shows God doing their humble work beside them: dyeing leather, weaving, butchering, sweeping, dragging carcasses, herding cows. The God of the Bhagavatas is not above the labor of the despised; He kneels in it. And He still stands waiting at Pandhari for Pundalik, a love that has not ended. The whole song is a refusal of the idea that holiness belongs to the high.

GATHA 2808

Longing and Separation

Longing, watching the road to Pandhari

मराठी मूळ

भेटीलागीं जीवा लागलीसे आस । पाहे रात्रीं दिवस वाट तुझी ॥1॥
 पूणिनमेचा चंद्र चकोराचें जीवन । तैसें माझें मन वाट पाहे ॥ध्रु॥
 दिवाळीच्या मुळा लेंकी आसावली । पाहतसे वाटुली पंढरीची ॥2॥
 भुकेलिया बाळ अति शोक करी । वाट पाहे परि माउलीची ॥3॥
 तुका ह्मणे मज लागलीसे भूक । धांवूनि श्रीमुख दावीं देवा ॥4॥

ENGLISH TRANSLATION

My jiva is gripped with longing for Your meeting; day and night I watch the road for You. As the chakora bird lives for the full moon, so my mind awaits You.

As a daughter yearns for the festive homecoming at Diwali, so I gaze down the road to Pandhari. As a hungry child cries bitterly, watching for its mother's return, so I wait.

Says Tuka, I am starving with hunger; come running and show me Your blessed face, O God.

IN PLAIN WORDS

My soul is gripped with longing to meet You; night and day I watch the road for You. As the chakora bird lives only for the full moon, so my mind watches and waits. As a daughter aches for her Diwali homecoming, so I gaze down the road to Pandhari. As a hungry child cries hard, watching for its mother, so I wait. Tuka says: I am starving with hunger; come running, O God, and show me Your blessed face.

WHAT IT MEANS

Tukaram puts his longing for God into images everyone knows the ache of. The chakora bird is said to live only for the moon; the married daughter counts the days to her festival homecoming; the hungry child wails and stares down the road for its mother. Each image is helpless and one-pointed: the waiting one cannot make the longed-for thing arrive. That is exactly his condition before Vitthal of Pandhari. He is not asking for teaching or boon, only the face. And he asks God to come running, the way a mother runs to a crying child.

GATHA 2809

The Saints

Joy at the saints' arrival, past merit ripening

मराठी मूळ

आले संत पाय ठेविती मस्तकीं । येहीं उभयलोकीं सरता केलों ॥१॥
 वंदीन पाउलें लोळन चरणीं । आजि इच्छाघणी फिटईल ॥२॥
 अवधीं पूर्व पुण्यें जालीं सानुकूल । अवघें चि मंगळ संतभेटी ॥३॥
 तुका ह्मणे कृतकृत्य जालों देवा । नेणें परि सेवा डोळां देखें ॥३॥

ENGLISH TRANSLATION

The saints have come and placed their feet upon my head; they have made me fulfilled in both worlds. I will bow at their feet and roll upon the ground at their soles; today the longing of my heart will be satisfied.

All the merit of past lives has turned favorable; the meeting with the saints is wholly auspicious. Says Tuka, I have become blessed, O God. I know not how to serve, yet let my eyes behold this grace.

IN PLAIN WORDS

The saints have come and set their feet upon my head; they have made me complete in both worlds. I will bow at their feet and roll on the ground at their soles; today the longing of my heart will be filled. All the merit of my past lives has turned in my favor; the meeting with the saints is wholly blessed. Tuka says: I have become fulfilled, O God. I do not know how to serve, yet let my eyes behold this grace.

WHAT IT MEANS

Tukaram treats the visit of the saints as the very thing he has been waiting for, and ranks it as high as meeting God. To have their feet laid on his head completes him in this world and the next, so he throws himself down at their soles. He reads the encounter as the fruit of merit gathered across past lives now ripening at once, which is why it feels wholly auspicious. He confesses he does not even know how to serve them properly. The one thing he asks is to keep this grace in sight, because in this tradition the company of the saints is itself the doorway to God.

GATHA 2810

Devotion to Vitthal

Devotion within worldly work, never separate from God

मराठी मूळ

करीं धंदा परि आवडती पाय । प्रीती सांगों काय नेणां देवा ॥1॥
 रूप डोळां देखें सदा सर्वकाळ । संपादितों आळ प्रपंचाचा ॥ध्रु॥
 नेमून ठेविली कारया कारणीं । आमुचिये वाणी गुण वदे ॥2॥
 मनासीं उत्कंठा दर्शनाचा हेवा । नाहीं लोभ जीवा धन धान्य ॥3॥
 उसंतितों पंथ वेठीचिया परी । जीवनसूत्र दोरीपाशीं ओढ ॥4॥
 तुका ह्मणे ऐसें करितों निर्वाण । जीव तुह्मां भिन्न नाहीं माझा ॥5॥

ENGLISH TRANSLATION

I go about my worldly tasks, yet my chitta cherishes Your feet. How can I describe my love to You, O God? I behold Your form with my eyes at all times, even while settling the affairs of the world.

My speech has been appointed solely to sing Your virtues. My mind is restless with longing for Your darshan; I have no greed for wealth or grain.

I trudge the path of duty like forced labor, but the pull of my jiva is toward You alone. Says Tuka, this is how I live out my days; my life is not separate from You.

IN PLAIN WORDS

I go about my work, yet it is Your feet I love. How can I tell You my love, O God? I see Your form with my eyes always, all the time, even while I settle the affairs of the world. My speech has been given only to sing Your virtues. My mind is restless with longing for Your darshan; my soul has no greed for wealth or grain. I trudge the path of duty like forced labor, but the pull of my life is toward You alone. Tuka says: this is how I live out my days; my life is not separate from You.

WHAT IT MEANS

Tukaram describes a devotion carried on inside ordinary householder life, not apart from it. His hands do the world's work and settle its affairs, but his attention stays fixed on God's feet and form the whole time. He treats his very voice as set aside for one use, to sing God's praise, and he says plainly that he has no hunger for money or grain. The world's duties he does like a man under forced labor, going through them while his heart pulls elsewhere. The closing line is the claim the rest builds to: his life is not a thing separate from God at all.

GATHA 2811

Appeals and Exhortations

Exhortation, the false ties of kinship

मराठी मूळ

कां रे माझीं पोरें ह्मणसील ढोरें । मायबाप खरें काय एक ॥1॥
 कां रे गेलें ह्मणोनि करिसी तळमळ । मिथ्याचि कोल्हाळ मेलियाचा ॥ध्रु॥
 कां रे माझें माझें ह्मणसील गोत । नो संडविती दूत यमा हातीं ॥2॥
 कां रे मी बिळ्या ह्मणविसी ऐसा । सरणापाशीं कैसा उचलविसी ॥3॥
 तुका ह्मणे न धरीं भरवसा कांहीं । वेगीं शरण जाई पांडुरंगा ॥4॥

ENGLISH TRANSLATION

Why do you call your children cattle and say they are yours? What makes you a true parent? Why do you grieve and wail over one who has died? The mourning over the dead is all a false commotion. Why do you claim kinfolk as your own? They will not save you from the hands of Yama's messengers.

Why do you call yourself mighty? See how at the funeral pyre you must be lifted by others. Says Tuka, place no trust in any of this. Hasten and take refuge in Panduranga.

IN PLAIN WORDS

Why do you call your children yours, as a beast counts its calves? What makes you a true parent? Why do you grieve and wail when someone has died? The mourning over the dead is all a false uproar. Why do you call your kinfolk your own? They will not save you from the hands of Yama's messengers. Why do you boast that you are mighty? See how at the funeral pyre you have to be lifted by others. Tuka says: put no trust in any of this. Hurry and take refuge in Panduranga.

WHAT IT MEANS

Tukaram presses hard on the bonds we are most sure of: children, kin, our own strength. He asks what really makes them yours, and answers that none of them holds when death comes. The wailing over a corpse he calls a false commotion, because the relatives doing the mourning cannot stop Yama's messengers from taking you, nor can they keep you from taking the same road. Even the strong man, who thinks himself mighty, has to be carried to the pyre by other hands. The exhortation is not contempt for family; it is a warning against leaning your whole weight on what cannot bear it. Lean on Panduranga instead, and do it soon.

GATHA 2812

Longing and Separation

Longing, the cry for rescue without delay

मराठी मूळ

अगा करुणाकरा करितसें धांवा । या मज सोडवा लवकरि ॥1॥
 ऐकोनियां माझीं करुणेचीं वचनें । व्हावें नारायणें उतावीळ ॥ ध्रु. ॥
 मार्गे पुढें अवघा दिसे रिता ठाव । ठेवूनि पायीं भाव वाट पाहें ॥2॥
 उशीर तो आतां न पाहिजे केला । अहो जी विठ्ठला मायबापा ॥3॥
 उरलें तें एक हें चि मज आतां । अवघें विचारितां शून्य जालें ॥4॥
 तुका ह्मणे आतां करीं कृपादान । पाउलें समान दावीं डोळां ॥5॥

ENGLISH TRANSLATION

O Lord of compassion, I cry out to You: come quickly and deliver me. Hearing my pitiful words, may Narayana be moved to haste.

All around, before and behind, I see only emptiness; placing my faith at Your feet, I watch the road. Let there be no more delay now, O Vitthal, my Mother and Father.

Only this one thing remains for me; upon reflection, all else has become void. Says Tuka, now bestow Your gift of grace and reveal those even feet before my eyes.

IN PLAIN WORDS

O Lord of compassion, I cry out to You: come quickly and set me free. Hearing my words of grief, may Narayana be moved to hurry. Before me and behind me, everything looks empty; I lay my faith at Your feet and watch the road. Do not delay now, O Vitthal, my Mother and Father. This one thing alone is left to me now; when I look, all the rest has become void. Tuka says: now give me the gift of Your grace, and show those level feet to my eyes.

WHAT IT MEANS

Tukaram is at the end of his own resources, calling out for rescue and asking that it not be slow. He has looked around in every direction and found only emptiness; nothing in the world holds him up anymore. That stripping-away is not despair here but clearance: when all else has gone void, only God is left, and so God is now his whole hope. He addresses Vitthal as mother and father, the one bond that does not fail. The single thing he asks for is the sight of those feet, set level on the brick at Pandhari, given to him as grace.

GATHA 2813

Social Criticism

Social criticism, the title without the heart

मराठी मूळ

न मनीं ते ज्ञानी न मनीं ते पंडित । ऐसे परीचे एकएका भावें ॥१॥
 धातू पोसोनियां आणिकां उपदेश । अंतरीं तो लेश प्रेम नाही ॥२॥
 न मनीं ते योगी न मनीं ते हरिदास । दर्शनें बहुवस बहुतां परीचीं ॥३॥
 तुका ह्याने तयां नमन बाह्यात्कारी । आवडती परी चित्तशुद्धीचे ॥३॥

ENGLISH TRANSLATION

I do not accept those who merely call themselves wise, nor those who claim to be scholars; I regard each according to their inner spirit. They fatten their own senses while giving sermons to others, with not a trace of love within.

I do not accept those who pose as yogis, nor those who call themselves Hari's servants; I have seen many forms of such display. Says Tuka, I bow outwardly to them, but my true affection is for those who are pure of heart.

IN PLAIN WORDS

I do not count as wise those who only call themselves wise, nor as scholars those who claim the name; I weigh each one by the spirit inside him. They feed their own appetites while preaching to others, and within there is not a trace of love. I do not count as a yogi the one who poses as a yogi, nor as Hari's servant the one who claims it; I have seen many kinds of such display. Tuka says: I bow to them on the outside, but my real love is for those who are pure of heart.

WHAT IT MEANS

Tukaram refuses to take spiritual titles at face value. The labels he names, wise man, scholar, yogi, servant of Hari, can all be worn as a costume while the inner life stays empty of love. His test is what is inside: the person who lavishes care on his own appetites while handing out sermons fails it, however learned the speech or impressive the pose. The danger he is pointing at is not other people so much as the pattern itself, the temptation to settle for the appearance of devotion. He will offer such people an outward bow for the sake of courtesy, but his real reverence is reserved for the one whose heart is actually clean.

GATHA 2814

True Worship

True worship, feeling alone is the means

मराठी मूळ

कासिया पाषाण पूजिती पितळ । अष्ट धातु खळ भावें विण ॥1॥
 भाव चि कारण भाव चि कारण । मोक्षाचें साधन बोलिलेलें ॥धु.॥
 काय करिल जपमाळा कंठमाळा । करिशी वेळोवेळां विषयजप ॥2॥
 काय करिशील पंडित हे वाणी । अक्षराभिमानी थोर होय ॥3॥
 काय करिशील कुशल गायन । अंतरीं मळीण कुबिद्ध ते ॥4॥
 तुका ह्याने भाव नाहीं करी सेवा । तेणें काय देवा योग्य होशी ॥5॥

ENGLISH TRANSLATION

Why worship stone, brass, or alloys of eight metals if there is no devotion behind it? Feeling alone is the cause; feeling alone is declared to be the means of liberation. What use is a rosary around the neck if you go on chanting the pleasures of the senses? What use is a scholar's speech if it only swells with pride in mere letters? What use is skillful singing if the mind within remains impure and corrupt? Says Tuka, without true feeling behind your worship, how will you become worthy of God?

IN PLAIN WORDS

Why worship stone, or brass, or an alloy of eight metals, if there is no feeling behind it? Feeling alone is the cause; feeling alone is the cause; this is called the means of liberation. What good is a rosary at your neck if you keep chanting the pleasures of the senses? What good is a scholar's fine speech if it only swells with pride in its letters? What good is skillful singing if the mind inside stays dirty and crooked? Tuka says: if there is no true feeling behind your service, how will you become worthy of God?

WHAT IT MEANS

Tukaram strips worship down to its one essential and repeats it for emphasis: feeling, bhava, is the cause, and it is the very means of liberation. The outward forms by themselves prove nothing. A rosary at the neck counts for nothing if the heart is busy chanting its cravings; learned speech only inflates pride; even beautiful singing is hollow if the mind behind it is impure. Each example shows a respectable religious form being used as a cover for an unchanged heart. The closing question turns it on the listener, and on oneself: without real feeling in the service, what makes you fit to stand before God?

GATHA 2815

The Moral Ideal

Moral ideal, guard the inner sweetness

मराठी मूळ

अंतरीचें गोड । राहें आवडीचें कोड ॥1॥
 संघष्टणें येती अंगा । गुणदोष मनभंगा ॥ध्रु॥
 उचिताच्या कळा । नाहीं कळती सकळा ॥2॥
 तुका ह्मणे अभावना । भावीं मूळ तें पतना ॥3॥

ENGLISH TRANSLATION

What is sweet within the chitta, let it remain as the cherished delight of love. Contact with the outer world brings virtues and faults that disturb the mind.

The subtle ways of propriety are not known to all. Says Tuka, disbelief within is the root of downfall, even amid outward devotion.

IN PLAIN WORDS

What is sweet within, let it stay as the cherished delight of love. Rubbing against the world brings virtues and faults that break the mind. The fitting ways of things are not understood by everyone. Tuka says: disbelief within is the root of the fall, even where there is outward devotion.

WHAT IT MEANS

Tukaram is counseling care for the tender inner life of devotion. There is a sweetness within, the delight of love for God, and he says to keep it safe and let it stay. Friction with the outer world stirs up judgments of good and bad in others and can shatter that inner peace; what is truly fitting is a subtlety most people miss. So the real danger is not outward failure but a lack of faith inside. He warns that even a person who performs devotion outwardly will fall if disbelief sits at the root, because the sweetness he told us to guard cannot survive there.

GATHA 2816

Faith and Trust

Faith, the sprout shows the fruit

मराठी मूळ

शिळा जया देव । तैसा फळे त्याचा भाव ॥1॥
 होय जतन तें गोड । अंतरा येती नाड ॥ध्रु॥
 देव जोडे भावें । इच्छेचें तें प्रेम घ्यावें ॥2॥
 तुका ह्मणे मोड दावी । तैशीं फळें आलीं व्हावीं ॥3॥

ENGLISH TRANSLATION

To one for whom a stone is God, God rewards according to that faith. What is held dear with care becomes sweet; those who come between are obstacles.

God is won through feeling; the love of a sincere wish should be accepted. Says Tuka, the sprout reveals what fruit will follow.

IN PLAIN WORDS

To the one for whom a stone is God, God rewards according to that faith. What is kept with care turns sweet; those who come in between are obstacles. God is won through feeling; take up the love of a sincere wish.

Tuka says: the sprout shows what fruit will come.

WHAT IT MEANS

Tukaram makes faith, not the object, the thing that counts. If a person holds even a plain stone as God, God answers that faith and rewards it accordingly, which is why what we tend with care turns sweet. People who come between, sowing doubt, are obstacles to that ripening. God is reached by feeling, so the sincere longing of the heart is what to take up and hold. He ends with a simple farmer's image: just as the first sprout already tells you what fruit the plant will bear, the faith you plant now decides what it will grow into.

GATHA 2817

The Nature of God

Surrender, the puppeteer God

मराठी मूळ

कासया जी ऐसा माझे माथां ठेवा । भार तुह्मी देवा संतजन ॥१॥
 विचित्र विंदानी नानाकळा खेळ । नाचवी पुतळे नारायण ॥२॥
 काय वानरांची अंगींची ते शक्ति । उदका तरती वरी शिळा ॥३॥
 तुका ह्मणे करी निमित्त चि आड । चेष्टवूनि जड दावी पुढें ॥३॥

ENGLISH TRANSLATION

Why, O God and saints, have You placed this burden upon my head? The Lord of wondrous design plays manifold arts and makes the puppets dance. What power did the monkeys possess in their own bodies? Yet stones floated on the water by His will.

Says Tuka, He merely places a pretext before the world, and through it makes even the inert move and act.

IN PLAIN WORDS

Why have you set this weight on my head, O God, O saints? You carry it. The Lord of strange and wondrous skill plays his countless games; Narayana makes the puppets dance. What strength was in the monkeys' own bodies? Yet stones floated on the water by his will. Tuka says: he only sets up a pretext as a screen; he stirs even the dull and lifeless thing and makes it act before us.

WHAT IT MEANS

Tukaram is handing back a burden he was never carrying alone. He asks why the work was laid on his head, then answers his own question: God is the one moving everything. The monkeys did not float the stones at Lanka by their own power; the power was Narayana's, working through them. So God uses each creature as a pretext, a screen to act behind, and makes even the inert move. The point lands on the devotee: what looks like my doing is his doing, so the weight is his to carry, not mine.

GATHA 2818

The Saints

Surrender, the favored child

मराठी मूळ

पायां पडावें हें माझें भांडवल । सरती हे बोल कोठें पायीं ॥१॥
 तरि हे सलगी कवतुक केलें । लडिवाळ धाकुलें असें बाळ ॥२॥
 काय उणें तुझां संताचिये घरीं । विदित या परी सकळ ही ॥३॥
 तुका ह्मणे माझें उचित हे सेवा । नये करूं ठेवाठेवी कांहीं ॥३॥

ENGLISH TRANSLATION

Falling at your feet is my only capital; these words of mine count for nothing beside your grace. If I have taken any liberty, it is the playful daring of a small and favored child.

What is lacking in the home of the saints? This is well known to all. Says Tuka, service is my rightful offering; one should not hoard anything away from it.

IN PLAIN WORDS

Falling at your feet is all the capital I have; what are these words of mine, set beside your feet? If I have been too familiar, it was only play, the fond daring of a small, pampered child. What is ever lacking in the house of you saints? This is known to everyone. Tuka says: my proper place is service; I should hoard nothing back from it.

WHAT IT MEANS

Tukaram measures his whole worth and finds it is only his fallen-at-the-feet posture, not his words. He admits he has taken liberties with the saints, but frames it the way a small, indulged child takes liberties with a loving home: it is play, not insolence. He reminds himself that the saints' house lacks nothing, so he is not bringing them anything they need. What he owes is simple: to serve, and to keep nothing of himself back from that service.

GATHA 2819

Prayers

Prayer, laying down the burden

मराठी मूळ

वदवावी वाणी माझी कृपावंता । वागपुष्प संतां समर्पिशी ॥१॥
 सर्वसंकटाचा तुझां परिहार । घालावा म्यां भार पांडुरंगा ॥२॥
 एकसरें चिंता ठेवूनियां पायीं । जालों उतराई होतों तेणें ॥३॥

ENGLISH TRANSLATION

O gracious One, make my tongue speak and offer these word-flowers to the saints. All my difficulties are resolved by placing the burden upon You, O Panduranga.

Having laid all my cares at once at Your feet, I have become free of what weighed me down.

IN PLAIN WORDS

Make my tongue speak, O gracious one; offer these flowers of words to the saints. You are the one who removes every trouble; let me lay the whole weight on you, Panduranga. Setting all my care at once at your feet, I have paid my debt; by this I am made free.

WHAT IT MEANS

Tukaram asks for the very words he is speaking, naming his speech as God's gift and his praise as flowers offered to the saints. Then he does the thing the prayer is for: he puts his whole load of trouble on Panduranga, who is the one who clears every difficulty. The relief comes not from solving the troubles but from handing them over. Once the care is set down at the feet, the account is settled and the weight is gone.

GATHA 2820

The Saints

Devotion to saints, the servant's place

मराठी मूळ

नमावे पाय हें माझें उचित । आशीर्वादें हित तुमचिया ॥१॥
 कृपेचा वोरस न समाये पोटी । ह्मणोनि उफराटीं वचनें हीं ॥२॥
 तुमची उष्टावळी हें माझें भोजन । झाडावें अंगण केरपुंजे ॥३॥
 परि ऐसें पुण्य नाही माझें गांठी । जेणें पडे मिठी पायांसवें ॥४॥

ENGLISH TRANSLATION

Bowing at your feet is my rightful duty; my welfare lies in your blessings. The flood of your grace cannot be contained within my chitta, and so these words pour out in seeming impertinence.

Your leftovers are my feast; sweeping the courtyard of your refuse is my honor. Yet I lack the merit to embrace your feet in a lasting hold.

Says Tuka, the saints have been so kind that their memory abides forever in my chitta.

IN PLAIN WORDS

Bowing at your feet is what is right for me; my good lies in your blessing. The flood of your grace will not fit inside me, and so these words spill out as if backwards. Your leftovers are my meal; let me sweep your courtyard clean of its refuse. But I have no such merit in hand that my embrace could close around your feet. Tuka says: the memory stays fixed in my heart; such grace you saints have shown me.

WHAT IT MEANS

Tukaram places himself at the lowest serving rung before the saints, and means it as honor, not shame. He eats their leftovers and sweeps their yard because being near them at all is his welfare. The strange, overflowing words come from grace too large to hold inside him. He confesses he lacks the merit to grasp their feet and keep them, yet says the saints gave him the one thing that lasts anyway: their memory, fixed permanently in his heart.

GATHA 2821

The Nature of God

Grace, the mother's love

मराठी मूळ

काय नाहीं माता गौरवीत बाळा । काय नाहीं लळा पाळीत ते ॥1॥
 काय नाहीं त्याची करीत ते सेवा । काय नाहीं जीवा गोमटें तें ॥ध्रु॥
 अमंगळपणें कांटाळा न धरी । उचलोनि करीं कंठीं लावी ॥2॥
 लेववी आपुले अंगें अळंकार । संतोषाये फार देखोनियां ॥3॥
 तुका ह्मणे स्तुति योग्य नाहीं परी । तुझां लाज थोरी अंकिताची ॥4॥
 माझिया मीपणावर पडों पाषाण । जळो हें भूषण नाम माझें ।

ENGLISH TRANSLATION

Does not a mother cherish her child? Does she not tenderly indulge its every whim? Does she not serve the child's needs? Is not everything she does for the child's good? She feels no disgust at its uncleanness; she lifts it up and holds it to her bosom. She adorns it with ornaments from her own body and rejoices upon seeing it.

Says Tuka, I am unworthy of praise, yet you elders feel the dignity of caring for your own. Let a stone fall upon my self-importance; let this name of mine burn away.

IN PLAIN WORDS

Does a mother not cherish her child? Does she not tend its every want? Does she not do it service? Is anything she does not for its good? She feels no disgust at its filth; she lifts it in her arms and holds it to her throat. She dresses it in ornaments from her own body, and is filled with joy to see it. Tuka says: I am not fit to be praised, but the great honor of caring for your own is yours. Let a stone fall on my I-ness; let this name of mine burn away.

WHAT IT MEANS

Tukaram explains God's care for the unworthy by holding up the plainest picture of love there is: a mother with her infant. She is not repelled by the child's dirt, she serves it, dresses it, lifts it to her body, and rejoices simply to look at it, and none of this depends on the child deserving it. So God's grace toward him is not earned; it is the dignity of caring for one's own. The poem ends turning on himself: let the self-importance be crushed under a stone, let his own name burn, since the love was never about him being worthy.

GATHA 2822

Confession and Sin

Confession, surrender of the sinner

मराठी मूळ

पापा नाहीं पार दुःखाचे डोंगर । जालों ये भूमीसी ओझें ॥1॥
 काय विटंबना सांगों किती । पाषाण फुटती ऐसें दुःख ।
 नर नारी सकळ उत्तम चांडाळ । न पाहाती माझें मुख ॥२॥
 निंदा द्वेष घात विश्वासीं व्यभिचार । आणीक सांगों किती काय ॥2॥
 लक्ष्मीमदें मातें घडले महा दोष । पत्नी दोनी भेदभेद ।
 पितृवचन घडली अवज्ञा अविचार । कुटिल कचर वादी निंद्य ॥3॥
 आणीक किती सांगों ते अवगुण । न वळे जिह्वा कांपे मन ।
 भुतदया उपकार नाहीं शब्दा धीर । विषयीं लंपट हीन ॥4॥
 संत महानुभाव ऐका हें उत्तरें । अवगुण अविचारें वृद्ध पापा ।
 तुका ह्मणे सरतें करा पांडुरंगीं । शरण आलों मायबापा ॥5॥

ENGLISH TRANSLATION

My sins are beyond measure, mountains of sorrow. I have become a burden upon this earth.

How much disgrace shall I recount? The suffering is enough to split a stone. All people, high and low, turn away from my face.

Slander, malice, betrayal, hypocrisy, and more besides. Intoxicated by wealth, I committed grave offenses.

I disregarded my father's word and acted with thoughtless cruelty. My tongue cannot speak further, and my mind trembles.

I had no compassion, no gratitude, no steadiness of speech; I was vile and base in sensual pursuits. O great saints, hear these words.

Through faults and folly my sins have multiplied. Says Tuka, settle my account in Panduranga's name. I have come to surrender, O Mother and Father.

IN PLAIN WORDS

My sins have no shore; they are mountains of sorrow. I have become a weight on this earth. How much shame shall I tell? The pain is enough to split a stone. All people, high and low, will not look at my face. Slander, malice, betrayal, breaking of trust, and how much more shall I name? Drunk on wealth, I committed grave wrongs. I disregarded my father's word; I acted blind and rash; I was crooked, foul, quarrelsome, fit to be blamed. How many more faults shall I tell? My tongue will not turn, my mind shakes. I had no mercy for living things, no gratitude, no steadiness in my word; I was low, a slave to my senses. Saints, great souls, hear these words. By faults and folly my sins have grown huge. Tuka says: set my account right in Panduranga, I have come to surrender, O Mother and Father.

WHAT IT MEANS

Tukaram lays out the whole ledger of his failings without softening any of it: slander, betrayal, pride in wealth, defiance of his father, cruelty, slavery to the senses. He does not perform humility; he names the pattern honestly, to the point where his tongue stalls and his mind trembles. But the long confession is not despair, it is the price of admission. Having seen that his sins are mountains beyond counting, he stops trying to clear them himself and brings the unpayable account to Panduranga, taking refuge as a child runs to its mother and father. The model is plain: name the wrong fully, then surrender it rather than excuse it.

GATHA 2823

Krishna Leela

Krishna's birth, the burden lifted

मराठी मूळ

फिराविलीं दोनी । कन्या आणि चक्रपाणी ॥१॥
 जाला आनंदें आनंद । अवतरले गोविंद ॥२॥
 तुटलीं बंधनें । वसुदेवदेवकीचीं दर्शनें ॥३॥
 गोकुळासी आलें । ब्रह्म अव्यक्त चांगलें ॥४॥
 नंद दसवंती । धन्य देखिले श्रीपती ॥५॥
 निशीं जन्मकाळ । आले अष्टमी गोपाळ ॥६॥
 आनंदली मही । भार गेला सकळ ही ॥७॥
 तुका ह्मणे कंसा । आट भोविला वळसा ॥८॥

ENGLISH TRANSLATION

*Both the daughter and the Lord were exchanged in the night. Joy overflowed with joy, for Govinda was born.
 The bonds of Vasudeva and Devaki were broken at His sight. The pure, unmanifest Brahman came to Gokul.
 Blessed Nanda and Yashoda beheld the Lord. On the eighth night of the dark moon, the divine cowherd was born.
 The earth rejoiced, for its entire burden was lifted. Says Tuka, a noose was drawn tight around Kamsa's fate.*

IN PLAIN WORDS

In the night the two were switched, the girl-child and the wielder of the discus. Joy overflowed with joy: Govinda had come down. The chains broke; Vasudeva and Devaki saw him. The pure unmanifest Brahman, beautiful, had come to Gokul. Blessed Nanda and Yashoda saw Shripati. The birth-hour was at night; on the eighth the cowherd came. The earth rejoiced, for all its weight was lifted. Tuka says: around Kamsa a noose was drawn tight.

WHAT IT MEANS

Tukaram sings the night of Krishna's birth as the moment the whole earth's burden is lifted. He keeps the well-known turns of the story: the swap of the baby girl for the infant Krishna, the prison chains falling open, Vasudeva and Devaki given their first sight of him, and the child reaching Gokul to Nanda and Yashoda's joy. The point he presses is that this newborn is the unmanifest Brahman taken visible form. And the same birth that brings joy is already the end of the tyrant: with Krishna's coming the noose has begun to close on Kamsa.

GATHA 2824

Krishna Leela

Krishna's darshan, knots untied

मराठी मूळ

सोडियेल्या गांठी । दुरुषणें कृष्णभेटी ॥१॥
 करिती नारी अक्षवाणें । जीवभाव देती दानें ॥२॥
 उपजल्या काळें । रूपें मोहीलीं सकळें ॥३॥
 तुका तेथें वारी ॥ एकी आडोनि दुसरी ॥३॥

ENGLISH TRANSLATION

The knots of their chittas came undone at the sight of Krishna. The women performed the welcoming ritual, offering their very jiva as a gift.

From the moment of His birth, His beauty enchanted everyone. Says Tuka, there one woman rushes in, only to be overtaken by another.

IN PLAIN WORDS

The knots came loose; at the sight, a meeting with Krishna. The women perform the welcoming rite; they give their very life and feeling as the offering. From the moment he was born, his forms enchanted them all. Tuka says: there one woman crowds in, and then another past her.

WHAT IT MEANS

Tukaram watches the women of Gokul come to see the newborn Krishna, and what loosens in them is the inner knot, the tight grip of the separate self. Their welcome-ritual is not a formality: the gift they pour out is their own jiva, their life and feeling. His beauty has drawn every one of them from the first instant of his birth. The closing image is the crush at the door, one woman pressing forward and the next overtaking her, all pulled by the same enchantment.

GATHA 2825

Krishna Leela

Krishna's darshan, self emptied

मराठी मूळ

मुख डोळां पाहे । तैशी च ते उभी राहे ॥१॥
 केल्याविण नव्हे हातीं । धरोनि आरती परती ॥२॥
 न धरिती मनीं । कांहीं संकोच दाटणी ॥३॥
 तुका ह्मणें देवें । ओस केल्या देहभावें ॥३॥

ENGLISH TRANSLATION

Each woman gazes upon His face and remains standing just as she is. Nothing can be gained without holding out the lamp of worship and then stepping back.

They harbor no hesitation or restraint in their minds. Says Tuka, the Lord has emptied them entirely of body-consciousness.

IN PLAIN WORDS

She gazes at his face with her eyes, and stays standing just as she is. It cannot come into her hands without the doing: she holds out the lamp of worship, then steps back. They hold no hesitation in their minds, no crowding shyness. Tuka says: the Lord has emptied them of body-feeling.

WHAT IT MEANS

Tukaram catches the moment one of the women is stopped still by Krishna's face, rooted where she stands. The waving of the lamp and the stepping back is the gesture of worship, the only way the darshan is received. What he notes is the absence of self-consciousness: no shyness, no holding back, no awareness of the body at all. That is the work of the Lord, who has emptied them of the body-sense, so nothing of the small self stands between them and him.

GATHA 2826

Krishna Leela

Gokul's joy, captivated by Govinda

मराठी मूळ

गोकुळीच्या सुखा । अंतपार नाहीं लेखा ॥१॥
 बाळकृष्ण नंदा घरीं । आनंदल्या नरनारी ॥२॥
 गुढिया तोरणें । करिती कथा गाती गाणें ॥३॥
 तुका ह्मणे छंदें । येणें वेधिलीं गोविंदें ॥३॥

ENGLISH TRANSLATION

The joy of Gokul is beyond count or measure. The child Krishna is in Nanda's home; men and women are filled with delight.

They raise festive banners and arches, tell stories, and sing songs. Says Tuka, by this charm Govinda has captivated them all.

IN PLAIN WORDS

The joy of Gokul has no end, no measure that can count it. The child Krishna is in Nanda's house; the men and women are full of delight. They raise festive poles and arches, they tell the story, they sing the song. Tuka says: by this play Govinda has caught them all.

WHAT IT MEANS

Tukaram describes the whole village swept into a joy too large to count, all of it gathered around the child Krishna in Nanda's home. The festival banners, the arches, the storytelling and singing are the outward shape of a delight that has no edge. The deeper note is in the last line: this is not ordinary celebration but capture. By his charm and play Govinda has taken hold of every one of them, so their joy is really his pull on them.

GATHA 2827

Krishna Leela

Krishna's justice, the false within

मराठी मूळ

विटंबिलें भट । दिला पाठीवरी पाट ॥१॥
 खोटें जाणोनि अंतर । न साहे चि विश्वंभर ॥२॥
 तें चि करी दान । जैसैं आइके वचन ॥३॥
 तुका ह्मणे देवें । पूतना शोषियेली जीवें ॥५॥

ENGLISH TRANSLATION

He humiliated the deceitful priest, placing a slab upon his back. The Lord of the universe cannot abide what is false within.

He gives only what accords with the words He hears. Says Tuka, the Lord drained Putana of her very life.

IN PLAIN WORDS

He shamed the priest and laid a slab on his back. Knowing the heart was false, Vishvambhara will not bear it. He gives exactly what matches the words he hears. Tuka says: the Lord drained Putana of her very life.

WHAT IT MEANS

Tukaram turns to Krishna as the one who cannot abide falseness inside a person. He gives back to each exactly what their inner words deserve: humiliation and a stone on the back for the deceitful priest, and death drawn out of Putana, who came in a nurse's guise with poison in her breast. The stress is not on cruelty but on truth: the Lord who fills all things reads the heart, not the show. The warning lands on the listener to examine what is actually inside, since that, not the outward act, is what he answers.

GATHA 2828

Devotion to Vitthal

Devotion, love that dissolves the self

मराठी मूळ

प्रेम देवाचें देणें । देहभाव जाय जेणें । न धरावी मनें । शुद्धी देशकाळाची ॥१॥
 मुक्त लज्जाविरहित । भाग्यवंत हरिभक्त । जाले वोसंडत । नामकीतिनपवाडे ॥२॥
 जोडी जाली अविनाश । जन्मोनि जाले हरिसे दास । त्यांस नव्हे गर्भवास । परब्रह्मीं सौरस ॥३॥
 हे चि वाहाती संकल्प । पुण्यप्रसंगाचे जप । तुका ह्मणे पाप । गांवीं नाहीं हरिजना ॥५॥

ENGLISH TRANSLATION

Love is God's gift; it is that which dissolves body-consciousness. In that state one should not cling to notions of place, time, or purity.

Blessed are the devotees of Hari who are freed from shame, overflowing with the glory of the Name. They have gained an imperishable union; having been born, they became servants of Hari.

For them there is no return to the womb; they revel in the supreme Brahman. They carry only holy resolves; their chanting is the recitation of auspicious occasions.

Says Tuka, sin does not exist in the village of those who belong to Hari.

IN PLAIN WORDS

Love is God's gift; by it the body-feeling falls away. In that state the mind should not cling to purity of place or time. Freed, without shame, the lovers of Hari are blessed; they have overflowed in the songs and glory of the Name. The gain they have won cannot perish; having been born, they became servants of Hari. For them there is no return to the womb; they delight in the supreme Brahman. They carry only holy resolves; their chanting is the telling of sacred things. Tuka says: in the village of those who belong to Hari, sin does not live.

WHAT IT MEANS

Tukaram names love as something given by God, not worked up by effort, and its mark is that the body-sense drops away. Once it does, the old anxious bookkeeping about clean places and right times no longer binds the mind. The lovers of Hari lose their shame and overflow into the Name; what they have gained is imperishable, and being born this once, they will not be born into the womb again. The closing claim is radical and meant to stay sharp: where people truly belong to Hari, sin simply has no home.

GATHA 2829

Social Criticism

Social criticism, the false guru

मराठी मूळ

तो चि लटिक्यामाजी भला । ह्मणे देव म्यां देखिला ॥१॥
 ऐशियाच्या उपदेशें । भवबंधन कैसें नासे ।
 बुडवी आपणासरिसे । अभिमानें आणिकांस ॥२॥
 आणिक नाहीं जोडा । देव ह्मणवितां या मूढा ॥३॥
 आणिकांचे न मनी साचें । तुका ह्मणे या श्रेष्ठांचें ॥३॥

ENGLISH TRANSLATION

He alone is a good man among liars who says, 'I have seen God.' How can the bonds of worldly existence be destroyed through the teachings of such pretenders? Puffed up with pride, they drag others down along with themselves. Says Tuka, there is no equal to the folly of those who wish to be called God, nor should one trust the words of such self-proclaimed leaders.

IN PLAIN WORDS

Only one liar among them is good: the one who says, 'I have seen God.' How can such teachers cut the bonds of this world? Puffed up with pride, they drag others down along with themselves. Tuka says: there is no folly to match these fools who want to be called God; and you should not trust the words of these so-called great ones.

WHAT IT MEANS

Tukaram is turning his scorn on the self-appointed spiritual teacher who claims to have seen God when he has not. He calls such a man the worst kind of liar, because his lie is dressed as the highest truth. A teacher still bound himself cannot loosen anyone's bonds; swollen with pride, he sinks and pulls his followers down with him. The test the poem implies is honest self-examination: do not chase the man who advertises his own greatness, and do not crave that title yourself.

GATHA 2830

*The Necessity of Experience**Experience over hearsay*

मराठी मूळ

होईल जाला अंगें देव जो आपण । तयासी हे जन अवघे देव ॥१॥
 येरांनीं सांगावी रेमत काहाणी । चित्ता रंजवणी करावया ॥२॥
 धाला आणिकांची नेणे तान भूक । सुखें पाहें सुख आपुलिया ॥३॥
 तुका ह्मणे येथें पाहिजे अनुभव । शब्दाचें गौरव कामा नये ॥३॥

ENGLISH TRANSLATION

One who has truly become God in one's own being sees all people as God. Others should simply tell their worn-out tales to entertain the mind.

One who is satisfied does not feel another's hunger and thirst; one who is happy looks at the world through the eyes of one's own happiness. Says Tuka, what is needed here is direct experience. The grandeur of mere words is of no real use.

IN PLAIN WORDS

One who has truly become God in his own being sees all people as God. The rest only tell their tired stories to amuse the mind. A full man does not feel another's hunger and thirst; a happy man looks at the world through his own happiness. Tuka says: what is needed here is direct experience. The grandeur of mere words is of no use.

WHAT IT MEANS

Tukaram is drawing a hard line between realization and talk. The one who has actually become God sees God in everyone; everyone else is just retelling worn-out tales to entertain the mind. He names the danger of secondhand spirituality with a homely image: a man whose own belly is full cannot feel your hunger, and a man comfortable in his own happiness reads the whole world through it, blind to what he has not lived. The point lands on the listener: weigh teachings by lived experience, not by the splendor of the words, and ask whether your own knowing is tasted or merely borrowed.

GATHA 2831

True Worship

True worship, the living discourse

मराठी मूळ

कां न वजावें बैसोनि कथे । ऐसें ऐका हो श्रोते । पांडुरंग तेथें । उभा असे तिष्ठत ॥1॥
 ह्मणऊनि करी धीर । लक्ष लावूनि सादर । भवसिंधुपार । असेल ज्या तरणें ॥ ध्रु. ॥
 कथे कांहीं अणुमात्र । नो बोलावें हा वृत्तांत । देवभक्तां चित्त । समरसीं खंडणा ॥2॥
 कां वैष्णवा पूजावें । ऐका घेईल जो भावें । चरणरजा शिवें । वोडविला मस्तक ॥3॥
 ऐसें जाणा हे निभ्रांत । देव वैष्णवांचा अंकित । अलिप्त अतीत । परमित त्यासाठीं ॥4॥
 घालोनि लोळणा । तुका आला लोटांगणीं । वंदी पायवणीं । संतचरणींचें माथां ॥5॥

ENGLISH TRANSLATION

Why not sit and attend the sacred narrative? Listen, O devotees: Panduranga Himself stands present there. Therefore have courage, and with focused attention listen attentively, you who seek to cross the ocean of worldly existence.

During the discourse, not even the slightest irrelevant word should be spoken; the chittas of God and His devotees should merge in unison. Why should one honor a Vaishnava? Hear this: whosoever bows with devotion and places the dust of their feet upon one's head is worthy of reverence.

Know this with certainty: God belongs to the Vaishnavas. He remains aloof and detached for their sake alone. Says Tuka, rolling on the ground and prostrating, I bow and place upon my head the dust from the saints' feet.

IN PLAIN WORDS

Why not sit and attend the sacred telling? Listen, O hearers: Panduranga himself stands present there. So take courage, and with fixed and eager attention listen, you who want to cross the ocean of this world. During the telling, not one stray word should be spoken; the minds of God and his devotees should merge as one. Why should one honor a Vaishnava? Hear this: whoever bows with love and sets the dust of their feet on his head is worthy of reverence. Know this for certain: God belongs to the Vaishnavas. He stays aloof and detached for their sake alone. Tuka says: rolling on the ground, prostrate, I bow and place the dust from the saints' feet on my head.

WHAT IT MEANS

Tukaram is calling people into the kirtan and naming what it truly is: a place where Panduranga himself stands present, not a mere performance. So he asks for the right way to be there, courage and fixed attention, and silence from idle talk, so that the listeners' minds merge with God's in a single current. He then explains why a Vaishnava deserves honor: not for rank but for humble love, the one who lays the dust of others' feet on his own head. The closing claim is bold and tender at once: God is bound to his devotees, and Tukaram makes himself the lowest of them, prostrate, taking the dust of the saints' feet onto his head.

GATHA 2832

The Necessity of Experience

The witness of lived experience

मराठी मूळ

अनुभवे आले अंगा । ते या जगा देतसें ॥१॥
 नव्हती हाततुके बोल । मूळ ओल अंतरिंची ॥२॥
 उतरुनि दिलें कशीं । शुद्धरसीं सरे ते ॥३॥
 तुका ह्मणे दुसरें नाहीं । ऐसी ग्वाही गुजरली ॥४॥

ENGLISH TRANSLATION

What has come through direct experience, that I offer to the world. These are not secondhand words; they spring from the living sap within.

What has been distilled with effort can only be rightly tested by the pure of taste. Says Tuka, there is nothing else to add; this is the witness my life has given.

IN PLAIN WORDS

What has come to me through direct experience, that I give to the world. These are not borrowed words; their root is the living moisture within. What has been distilled with effort can only be rightly tested by those of pure taste. Tuka says: there is nothing else to add; this is the witness my life has given.

WHAT IT MEANS

Tukaram is staking everything on the source of his words. He offers the world only what has passed through his own experience, not phrases picked up secondhand; he says their root is the wet, living sap of the inner heart, not dry repetition. He admits that what he has distilled can only be judged by those who themselves have a pure palate for it. The poem ends as a sworn statement: there is nothing more to add, because his own life is the witness standing behind every word.

GATHA 2833

The Moral Ideal

The aspirant's discipline

मराठी मूळ

साधकाची दशा उदास असावी । उपाधि नसावी अंतर्बाही ॥१॥
 लोलुपता काय निद्रेतें जिणावें । भोजन करावें परमित ॥२॥
 एकांतीं लोकांतीं िस्त्रयांशीं वचन । प्राण गेल्या जाण बोलों नये ॥३॥
 संग सज्जनाचा उच्चार नामाचा । घोष कीर्तनाचा अहनिनीशीं ॥४॥
 तुका ह्मणे ऐसा साधनीं जो राहे । तो चि ज्ञान लाहे गुरुकृपा ॥५॥

ENGLISH TRANSLATION

The state of a spiritual aspirant should be one of detachment, free from entanglement both within and without. One must conquer greed for sleep and eat only in moderation.

In solitude, in public, or with women, one should not speak freely even if it costs one's life. Keep the company of the good, let the Name be ever on your tongue, and let the sound of kirtan resound day and night.

Says Tuka, one who remains steadfast in such practice is the one who attains true knowledge by the guru's grace.

IN PLAIN WORDS

The seeker's state should be one of detachment, with no entanglement inside or outside. Conquer the craving for sleep; eat only in measure. Alone, in company, or with women, do not speak loosely even if it costs your life. Keep the company of the good, let the Name be spoken, let the sound of kirtan ring out day and night. Tuka says: the one who holds steady in such practice, he alone gains true knowledge by the guru's grace.

WHAT IT MEANS

Tukaram is laying out the plain discipline of a serious seeker, not lofty doctrine but daily conduct. Detachment within and without, mastery over sleep and appetite, and strict guard over the tongue, especially loose talk with women, which he says one should refuse even at the cost of life. The positive side is just as concrete: stay near good people, keep the Name on the lips, let kirtan sound around the clock. The closing line names the stakes: knowledge is not won by cleverness but by holding steady in this practice, and even then it comes as the guru's grace, not as a thing one seizes.

GATHA 2834

Ecstasy and Joy

Ecstasy, the formless on the brick

मराठी मूळ

अंतरींची ज्योती प्रकाशली दीप्त । मुळींची जे होती आच्छादिली ॥१॥
 तेथींचा आनंद ब्रह्मांडीं न माये । उपमेशीं काये देऊं सुखा ॥२॥
 भावाचे मथिलें निर्गुण संचलें । तें हें उभें केलें विटेवरी ॥३॥
 तुरा ह्मणे आह्मां ब्रह्मांड पंढरी । प्रेमाची जे थोरी सांठवण ॥३॥

ENGLISH TRANSLATION

The inner light has blazed forth in radiance, the light that was hidden from the very beginning. The bliss found there cannot be contained within the entire universe; to what can one compare such joy? What was churned through devotion has been distilled as the formless Absolute, and it stands upon the brick at Pandhari.

Says Tuka, for us the whole cosmos is Pandhari; it is the storehouse of the greatness of love.

IN PLAIN WORDS

The inner light has blazed into radiance, the light that was hidden from the very start. The bliss there cannot fit inside the whole universe; to what shall I compare such joy? What devotion churned, the formless gathered into itself, and it stands here upon the brick. Tuka says: for us the whole cosmos is Pandhari, the storehouse of the greatness of love.

WHAT IT MEANS

Tukaram is describing the moment realization breaks open. A light that was always there, hidden from the beginning, blazes inside him, and the bliss of it overflows anything the cosmos could hold, so he gives up trying to find a comparison. Then he makes the great turn of his bhakti: the formless Absolute, churned out by devotion itself, has chosen to stand with form on the brick at Pandhari. The closing claim widens that until the whole universe becomes Pandhari, because wherever such love is stored, there the Lord stands present.

GATHA 2835

Longing and Separation

Longing, the useless body without God

मराठी मूळ

कासया गा मज घातलें संसारीं । चित्त पायांवरी नाहीं तुझ्या ॥१॥
 कासया गा मज घातलें या जन्मा । नाहीं तुझा प्रेमा नित्य नवा ॥२॥
 तुका ह्मणे माझी जळो जळो काया । विठ्ठला सखया वांचूनियां ॥३॥

ENGLISH TRANSLATION

Why, O Lord, have You cast me into this worldly life when my chitta does not rest upon Your feet? Why have You given me this birth if I do not feel ever-fresh love for You? Says Tuka, let this body of mine burn, burn away, if it be without You, O Vitthal, my beloved friend.

IN PLAIN WORDS

Why, O Lord, have you cast me into this worldly life, when my mind does not rest on your feet? Why have you given me this birth, if I have no ever-fresh love for you? Tuka says: let this body of mine burn, burn away, if it is without you, Vitthal, my dear friend.

WHAT IT MEANS

Tukaram is pressing a complaint that is really a longing. He asks the Lord why he was thrown into the world and given a birth at all, if his mind will not stay on those feet and his love does not stay ever new. The questions are not idle; they make clear that he sees no point to existence apart from God. The final line is the sharp edge of that ache: he would rather his own body burn to nothing than go on living without Vitthal, the friend he cannot do without.

GATHA 2836

Surrender and Acceptance

Surrender to destiny, worship instead

मराठी मूळ

प्रारब्धें चि जोडे धन । प्रारब्धें चि वाडे मान ॥१॥
 सोस करिसी वांयां । भज मना पंढरीराया ॥२॥
 प्रारब्धें चि होय सुख । प्रारब्धें चि पावे दुःख ॥३॥
 प्रारब्धें चि भरे पोट । तुका करीना बोभाट ॥४॥

ENGLISH TRANSLATION

Wealth comes by destiny; honor grows by destiny. Your striving is in vain, O mind; worship the Lord of Pandhari.

Happiness arrives by destiny; suffering too comes by destiny. The belly fills by destiny alone.

Says Tuka, make no loud complaint about it.

IN PLAIN WORDS

Wealth is gained by destiny; honor grows by destiny. Your striving is wasted, O mind; worship the Lord of Pandhari. Happiness comes by destiny; sorrow too comes by destiny. The belly fills by destiny alone. Tuka says: do not cry out and complain about it.

WHAT IT MEANS

Tukaram is telling the restless mind to stop straining after what is not in its hands. Wealth, honor, pleasure, pain, even a full stomach, all of it comes by prarabdha, the destiny already set in motion, so the effort to grab and arrange it is wasted. With that energy freed, he redirects the mind to the one thing worth doing: worship the Lord of Pandhari. The closing line cuts off the natural reaction of grievance: do not make a loud complaint about your lot, but let it be and turn to God.

GATHA 2837

Confession and Sin

Confession, the danger of praise

मराठी मूळ

हीन माझी याति । वरी स्तुती केली संतीं ॥१॥
 अंगीं वसूं पाहे गर्व । माझें हरावया सर्व ॥२॥
 मी एक जाणता । ऐसें वाटतसे चित्ता ॥३॥
 राख राख गेलों वांयां । तुका ह्मणे पंढरीराया ॥३॥

ENGLISH TRANSLATION

My caste is lowly, yet the saints have praised me. Now pride seeks to enter my being and rob me of everything.

The thought arises in my mind that I alone am wise. Says Tuka, protect me, protect me, O Lord of Pandhari, lest I be ruined.

IN PLAIN WORDS

My birth is lowly, yet the saints have praised me. Now pride wants to settle in me and rob me of everything. The thought rises in my mind that I alone am wise. Tuka says: save me, save me, Lord of Pandhari, or I am ruined.

WHAT IT MEANS

Tukaram is confessing a danger that comes not from failure but from honor. He knows his birth is humble, yet the saints have praised him, and that very praise is now breeding pride that threatens to steal all he has gained. He catches the precise lie pride whispers: that he alone is the one who knows. Instead of trusting himself to handle it,

he cries to the Lord of Pandhari to protect him, naming the plain stakes: left to this pride, he will be ruined, and only God can hold him.

GATHA 2838

The Power of the Name

The Name, austerity made needless

मराठी मूळ

तपाचे सायास । न लगे घेणें वनवास ॥१॥
 ऐसैं कळलें आह्मां एक । जालों नामाचे धारक ॥२॥
 जाळीं महाकर्में । दावीं निजसुख धर्में ॥३॥
 तुका ह्मणे येणें । किळकाळ तें ठेंगणें ॥४॥

ENGLISH TRANSLATION

The labor of austerities and the ordeal of forest exile are not needed. This much has become clear to us: we have become bearers of the Name.

It burns away the mightiest karmas and reveals the bliss of one's true nature. Says Tuka, by this Name, even Death is brought low.

IN PLAIN WORDS

The labor of austerities is not needed, nor any exile in the forest. This one thing has become clear to us: we have become bearers of the Name. It burns up the mightiest deeds and shows the bliss of one's own true nature. Tuka says: by this, even Death is made small.

WHAT IT MEANS

Tukaram is setting the Name against the hard old roads to liberation. The grinding austerities and the long retreat into the forest are not required; the one thing that has become plain to him is simpler and greater, that he and his fellows now carry the Name. He claims the Name does what those labors aimed at: it burns away even the heaviest accumulated karma and uncovers the bliss that is one's own nature. The final stroke names the highest stake: held against the Name, even Death stands diminished and small.

GATHA 2839

Prayers

Prayer, all in God's hands

मराठी मूळ

माता कापी गळा । तेथें कोण राखी बाळा ॥1॥
 हें कां नेणां नारायणा । मज चाळवितां दिना ॥ध्रु॥
 नागवी धावणें । तेथें साहए व्हावें कोणें ॥2॥
 राजा सर्व हरी । तेथें दुजा कोण वारी ॥3॥
 तुझ्या केल्याविण । नव्हे स्थिर वश जन ॥4॥
 तुका ह्मणे हरी। सूत्र तुह्मां हातीं दोरी॥5॥

ENGLISH TRANSLATION

When a mother herself cuts her child's throat, who will protect the infant? Do You not know this, O Narayana? Why do You toy with this helpless one? When the very guide leads one astray, who can come to the rescue? When the king himself plunders everything, who else can intervene? Without Your will, no one can be made still and obedient. Says Tuka, O Hari, the string and the thread of this puppet-show are in Your hands.

IN PLAIN WORDS

When the mother herself cuts the throat, who will protect the child? Do you not know this, Narayana, that you toy with this helpless one? When the rescuer himself strips you bare, who is there to help? When the king himself plunders all, who else can stop it? Without your doing, no one is made steady or obedient. Tuka says: Hari, the strings and the cord are in your hands.

WHAT IT MEANS

Tukaram is praying out of total helplessness, and he says it with stark images. If the very mother kills the child, there is no protector left; if the rescuer robs you, the king plunders you, then no other refuge exists. He is telling Narayana that God is exactly such a one, the only source of safety, and so it is cruel to play with a helpless devotee. The closing line resolves the complaint into surrender: nothing in him grows steady or obedient on its own, for the strings of this puppet are entirely in Hari's hands, so whatever happens to him is God's to do.

GATHA 2840

*The Power of the Name**The Name that saved the fallen*

मराठी मूळ

गाऊं नेणें परी मी कांहीं गाईन । शरण जाईन पांडुरंगा ॥१॥
 ब्रह्मांडनायक मी त्याचा अंकित । काय यमदूत करिती काळ ॥२॥
 वश्या ज्याच्या नामें तारिली गणिका । अजामेळासारिखा पापरासीं ॥३॥
 चरणींच्या रजें अहिल्या तारिली । रूपवंत केली कुबजा क्षणें ॥४॥
 पृथिवी तारिली पाताळासी जातां । तुका ह्मणे आतां आह्मी किती ॥५॥

ENGLISH TRANSLATION

I do not know how to sing, yet I will sing something and surrender to Panduranga. He is the Lord of the universe and I am His own; what can Yama and his servants do to me? By His Name alone, the courtesan was purified, and Ajamila, that heap of sin, was saved.

By the dust of His feet Ahalya was delivered, and Kubja was made beautiful in an instant. When the earth was sinking into the abyss, He saved her.

Says Tuka, if He rescued all of them, how much more easily can He save us?.

IN PLAIN WORDS

I do not know how to sing, yet I will sing something and go for refuge to Panduranga. I am the servant of the Lord of the universe; what can the messengers of Yama do to me? By his Name the courtesan was carried across, and Ajamila, that heap of sin, was saved. By the dust of his feet Ahalya was delivered; Kubja was made beautiful in a moment. He saved the earth as she sank into the abyss. Tuka says: if he saved all of them, how much are we?

WHAT IT MEANS

Tukaram begins by disowning any skill: he cannot really sing, but he will sing anyway and take refuge in Panduranga, because what he lacks the Lord supplies. Owning himself as the servant of the Lord of all worlds, he asks what Yama's death-messengers could possibly do to one who belongs to God. Then he piles up the old rescues, the courtesan, the sinner Ajamila, Ahalya, Kubja, the sinking earth, to show how far that saving power reaches, even to the most fallen. The closing turn is his comfort and ours: if God lifted all of those, then we are a small thing for him to save.

GATHA 2841

Social Criticism

Social criticism, the hollow holy man

मराठी मूळ

गाजराची पुंगी । तैसे नवे जाले जोगी ॥१॥
 काय करोनि पठन । केली अहंता जतन ॥२॥
 अल्प असे ज्ञान । अंगीं ताठा अभिमान ॥३॥
 तुका ह्मणे लंड । त्याचें हाणोनि फोडा तोंड ॥४॥

ENGLISH TRANSLATION

A trumpet made of a carrot: such are these newly-minted holy men. Through their reading and recitation they have only nourished their ego.

Their knowledge is meager, yet their pride and arrogance are immense. Says Tuka, such rascals deserve to have their mouths struck shut.

IN PLAIN WORDS

A trumpet made from a carrot: that is what these new holy men are. What did their reading do? It only fed their pride and kept it safe. Their knowledge is small; their stiffness and self-importance are large. Tuka says: such rascals deserve to have their mouths struck shut.

WHAT IT MEANS

Tukaram is mocking the freshly made ascetic whose holiness is all noise and no substance. A carrot trumpet looks like an instrument but cannot sound; the new jogi looks pious but is empty inside. He points out the trap directly: their study did not dissolve the ego, it nourished it, so the more they recite the prouder they grow. The aim of the warning is not to despise any particular man but to expose the pattern in which learning becomes a costume for arrogance, and to make us check whether our own practice is feeding the very self it claims to undo.

GATHA 2842

Social Criticism

Social criticism, piety on the outside

मराठी मूळ

परद्रव्य परनारी । अभिळासूनि नाक धरी ॥१॥
 जळो तयाचा आचार । व्यर्थ भार वाहे खर ॥२॥
 सोहोब्याची स्थिती । क्रोधें विटाळला चितीं ॥३॥
 तुका ह्मणे सोंग । दावी बाहेरील रंग ॥४॥

ENGLISH TRANSLATION

One who covets another's wealth and another's wife, yet makes a show of piety by holding his nose in pious disdain: let such conduct burn. Like a donkey carrying a useless load, his observances are vain.

He sits in pretended composure, yet is polluted within by anger. Says Tuka, he merely puts on an outward display of color.

IN PLAIN WORDS

He covets another man's wealth and another man's wife, then holds his nose in pious disgust. Let such conduct burn. He carries a useless load, like a donkey. He sits as if calm, but inside his mind is fouled with anger. Tuka says: it is a costume. He shows only the color on the outside.

WHAT IT MEANS

Tukaram sets the inner reality against the outward show and lets the gap condemn the man. Someone greedy for money and lusting after another's wife performs disgust at impurity, as if he were the clean one. Tukaram calls his observances a dead weight, like a donkey hauling a load that benefits no one, because rituals without an inner change accomplish nothing. The pretended composure hides a heart polluted by anger; the holiness is only paint on the surface. The poem turns us toward our own divided life, where the face we present and the mind we carry do not match.

GATHA 2843

Social Criticism

Social criticism, the costume of renunciation

मराठी मूळ

टिळा टोपी उंच दावी । जगीं मी एक गोसावी ॥१॥
 अवघा वरपंग सारा । पोटीं विषयांचा थारा ॥२॥
 मुद्रा लावितां कोरोनि । मान व्हावयासी जनीं ॥३॥
 तुका ह्याणे ऐसे किती । नरका गेले पुढें जाती ॥३॥

ENGLISH TRANSLATION

With tall marks on the forehead and an imposing cap he proclaims, 'In all the world, I alone am a true renunciant.' It is all surface decoration, while desire for sense-pleasures has made its home within. He brands himself with ritual seals only to gain respect among people.

Says Tuka, countless such people have gone to hell, and more shall follow.

IN PLAIN WORDS

He shows a tall forehead mark and a high cap: in all the world, he says, I alone am a true renunciant. It is all surface decoration. Inside, desire for the senses has made its home. He brands himself with ritual marks only to win respect from people. Tuka says: countless such people have gone to hell, and more are going.

WHAT IT MEANS

Tukaram strips the badges of renunciation down to what they are doing: buying status. The big forehead mark, the imposing cap, the branded seals all advertise a holiness that the inner man does not have, since sense-craving is still settled in the heart. The marks exist for the audience, to be honored by people, not to please God. The closing line is deliberately heavy: this road of religious display leads not upward but to hell, and the crowd taking it is endless. The poem asks whether our own observances are aimed at being seen or at being changed.

GATHA 2844

Social Criticism

Social criticism, the Name absent

मराठी मूळ

ऐसे संत जाले कळीं । तोंडीं तमाखूची नळी ॥1॥
 स्नानसंध्या बुडविली । पुढें भांग वोडवली ॥ध्रु॥
 भांगभुकान हें साधन। पची पडे मद्यपान ॥2॥
 तुका ह्मणे अवघें सोंग । तेथें कैचा पांडुरंग ॥3॥

ENGLISH TRANSLATION

Such are the saints produced by this age of Kali: a tobacco pipe hangs from their lips. They have drowned their daily prayers and ablutions and have taken up hemp instead.

Hemp-eating and intoxicants are their spiritual practice, leading them inevitably to drink liquor. Says Tuka, it is all a masquerade; how could Panduranga be found there?.

IN PLAIN WORDS

These are the saints the age of Kali has made: a tobacco pipe hangs from the mouth. They have drowned their bath and their daily prayers, and put hemp in their place. Hemp and intoxicants are their practice; in the end it lands them in drink. Tuka says: it is all a costume. How can Panduranga be there?

WHAT IT MEANS

Tukaram describes a degraded holiness where intoxication has replaced devotion. The pipe in the mouth, the abandoned ablutions and prayers, the hemp taken as if it were spiritual practice, the slide into liquor: these are named plainly as what the age throws up in the shape of saints. He calls the whole thing a masquerade, a performance with no inner ground. The final question is the point: where the disciplines are drowned and the senses are drugged, Panduranga, the living God, simply is not present. The poem measures any practice by whether God can actually be found in it.

GATHA 2845

Social Criticism

Social criticism, birth versus conduct

मराठी मूळ

जातीची शिंदळी । तिला कोण वंशावळी ॥1॥
 आपघर ना बापघर । चितीं मनीं व्यभिचार ॥ध्रु॥
 सेजे असोनियां धणी । परद्वार मना आणी ॥2॥
 तुका ह्मणे असील जाती । जातीसाठीं खाती माती ॥3॥

ENGLISH TRANSLATION

One born of promiscuity has no lineage to speak of, no father's house nor mother's house, only adultery ruling chitta and mind. Even when the rightful husband is at her side in bed, her mind wanders to another's door.

Says Tuka, if you claim noble birth, then know that those who stake everything on caste alone end up eating dirt.

IN PLAIN WORDS

A woman born of a loose line has no lineage to name, no house of her own and no father's house, only adultery in her chitta and her mind. Even with her rightful husband beside her in bed, her mind goes to another man's door. Tuka says: if you boast of high birth, know this: those who stake everything on caste alone end up eating dirt.

WHAT IT MEANS

Tukaram uses a stark image of an unfaithful woman to attack pride in birth and caste. Her wandering desire, present even when the husband lies beside her, stands for a heart that betrays its true bond no matter its claimed origins. He then turns the knife on the proud of caste: lineage means nothing if conduct is rotten, and those who rest on bloodline alone are brought low, eating dirt. The point is the pattern, not contempt for any person: worth is decided by what the heart actually does, not by the name one is born under, and the boaster should look first at his own faithfulness.

GATHA 2846

Social Criticism

Social criticism, the cruelty of deceit

मराठी मूळ

अंधळ्याची काठी । हिरोनियां कडा लोटी ॥१॥
 हें कां देखण्या उचित । लाभ किंवा कांहीं हित ॥२॥
 साकर हणोनि माती । चाळवूनि द्यावी हातीं ॥३॥
 तुका हणगे वाटे । देवा पसरावे सराटे ॥३॥

ENGLISH TRANSLATION

To snatch the blind man's staff and push him over a cliff: is that the conduct befitting one who can see? Is there any gain or good in it? To place clay in someone's hand calling it sugar: is that a fair deception? Says Tuka, it is as if one spreads thorns on the path to God.

IN PLAIN WORDS

To grab the blind man's staff and push him off the cliff: is that fit conduct for one who can see? Is there any gain in it, any good? To put clay in someone's hand and call it sugar, to cheat him into taking it: is that fair? Tuka says: it is like spreading thorns on the road that leads to God.

WHAT IT MEANS

Tukaram condemns the betrayal of those who trust us, especially the weak. Snatching the blind man's stick and shoving him over the edge is the picture of using one's advantage to destroy a helpless person, and he asks flatly what could possibly be gained by it. Handing someone clay while calling it sugar is the everyday version: deceiving

the one who relies on your word. He names the cost in spiritual terms: such cruelty and fraud scatter thorns across the very path that goes to God, wounding the deceiver's own journey. The poem holds up honesty toward the trusting as a measure of true conduct.

GATHA 2847

Devotion to Vitthal

Devotion, the ease of love

मराठी मूळ

प्रीतिचिया बोला नाहीं पेसपाड । भलतसें गोड करुनि घेई ॥१॥
 तैसें विठ्ठलराया तुज मज आहे । आवडीनें गायें नाम तुझें ॥२॥
 वेडे वांकडे बाळकाचे बोल । करिती नवल मायबाप ॥२॥
 तुका ह्मणे तुज येवो माझी दया । जीवींच्या सखया जिवलगा ॥३॥

ENGLISH TRANSLATION

Between those who love one another, there is no awkwardness of speech; whatever is said, love makes it sweet. So it is between You and me, O Vitthal; with love I sing Your Name.

A child's crooked, lisping words are a wonder and delight to its parents. Says Tuka, may You feel tender compassion for me, O companion of my jiva, my dearest one.

IN PLAIN WORDS

Between those who love each other there is no awkwardness in speech; whatever is said, love makes it sweet. So it is between you and me, O Vitthal; with delight I sing your Name. A child's crooked, lisping words are a wonder to its mother and father. Tuka says: let your compassion come to me, O friend of my soul, my dearest one.

WHAT IT MEANS

Tukaram describes the freedom that love gives to prayer. Where there is real affection, speech need not be polished; love sweetens whatever is said, and so he sings the Name however it comes. He likens himself to a small child whose broken, half-formed words delight its parents precisely because they are the child's own. On that ground he asks for grace, not as a stranger pleading with a distant power, but as one calling the closest friend of his soul. The poem reframes devotion as intimacy: God does not weigh our words, he loves the one who speaks them.

GATHA 2848

Prayers

Prayer, the helpless plea for grace

मराठी मूळ

माझे मज कळों येती अवगुण । काय करुं मन अनावर ॥१॥
 आतां आड उभा राहें नारायणा । दयासिंधुपणा साच करीं ॥२॥
 तुका ह्मणे तुझा जैसा तैसा दास । न धरीं उदास मायबापा ॥३॥

ENGLISH TRANSLATION

I can see my own faults clearly, yet what can I do? This mind is beyond my control. Now stand before me as a shield, O Narayana; prove true to Your title of Ocean of Mercy.

Says Tuka, I am Your servant, just as I am. Do not cast me aside, O Mother and Father.

IN PLAIN WORDS

I can see my own faults clearly. What can I do? My mind will not be controlled. Now stand in front of me as a shield, O Narayana; make your name, Ocean of Mercy, come true. Tuka says: such as I am, I am your servant. Do not turn away from me, O Mother and Father.

WHAT IT MEANS

Tukaram confesses an honest helplessness: he sees his faults plainly, yet cannot master his own mind. Instead of pretending to fix himself, he throws the whole problem onto God, asking Narayana to stand before him like a shield. He presses God on his own title, Ocean of Mercy, daring him to make the name true by actually showing mercy. He does not claim to be a good servant, only that he is God's, just as he is, flaws and all. The prayer rests entirely on grace and on God's role as parent, asking only not to be cast aside.

GATHA 2849

Devotion to Vitthal

Devotion, only Vitthal endures

मराठी मूळ

वर्णावी ते थोरी एका विठ्ठलाची । कीर्ती मानवाची सांगों नये ॥१॥
 उदंड चि जाले जन्मोनियां मेले । होऊनियां गेले राव रंक ॥२॥
 त्यांचें नाम कोणी नेघे चराचरीं । साही वेद चारी वणिताती ॥३॥
 अक्षय अढळ चळेना ढळेना । तया नारायणा ध्यात जावें ॥४॥
 तुका ह्मणे तुझी विठ्ठल चितीं ध्यातां । जन्ममरण व्यथा दूर होती ॥५॥

ENGLISH TRANSLATION

One should praise the greatness of Vitthal alone; the fame of mere mortals is not worth telling. Countless people have been born and have died, kings and paupers have come and gone.

No one in all creation takes their name, yet the six scriptures and four Vedas ceaselessly praise the Lord. He is imperishable, immovable, never wavering, never falling.

One should meditate upon that Narayana. Says Tuka, O Vitthal, when one contemplates You, the affliction of birth and death retreats far away.

IN PLAIN WORDS

Praise the greatness of Vitthal alone; the fame of mere men is not worth telling. Countless people have been born and have died; kings and beggars have come and gone. No one in all creation now says their names, yet the six scriptures and the four Vedas praise the Lord without end. He is unfading, unshakable; he never moves, never falls. Meditate on that Narayana. Tuka says: when you hold you in your mind, O Vitthal, the pain of birth and death goes far away.

WHAT IT MEANS

Tukaram weighs human glory against the one thing that lasts. Kings and paupers alike are born, die, and are forgotten; no one in the world still speaks their names. Against this he sets Vitthal, whom the Vedas and scriptures never stop praising, because he alone is imperishable and unmoving, never rising to fall again. The lesson follows from the contrast: spend your attention on what passes and you pass with it, but meditate on Narayana, who endures, and you are joined to what endures. He ends with the promise that holding Vitthal in the mind carries the very pain of birth and death away.

GATHA 2850

Prayers

Prayer, the freedom of the fakir

मराठी मूळ

नको देऊं देवा पोटीं हें संतान । मायाजाळें जाण नाठवसी ॥१॥
नको देऊं देवा द्रव्य आणि भाग्य । तो एक उद्वेग होय जीवा ॥२॥
तुका ह्मणे करीं फकिराचे परी । रात्रदिवस हरि येइल घरा ॥३॥

ENGLISH TRANSLATION

Do not give me children, O God, for in the web of family attachment I will forget You. Do not give me wealth and fortune, for that only brings torment to the soul.

Says Tuka, make me live like a fakir; then Hari will come to my door day and night.

IN PLAIN WORDS

Do not give me children, O God, for in the web of family love I will forget you. Do not give me wealth and fortune, for that brings only torment to the soul. Tuka says: make me live like a fakir; then Hari will come to my house day and night.

WHAT IT MEANS

Tukaram prays against the very things most people beg God for. He asks not to be given children, because the bonds of family will tangle his attention and crowd God out of his memory. He asks not to be given riches, because possessions bring not peace but unrest. What he wants instead is the bare life of a fakir, owning nothing, attached

to nothing. The reasoning is plain: with the hands and heart empty of the world, there is room for Hari to come and stay, day and night. The poem names the cost of remembering God: letting go of what we are taught to want.

GATHA 2851

The Moral Ideal

Moral ideal, the fruit of a worthy life

मराठी मूळ

जोडोनियां धन उत्तम वेव्हारें । उदास विचारें वेच करी ॥1॥
 उत्तम चि गती तो एक पावेल । उत्तम भोगील जीव खाणी ॥धु॥
 परउपकारी नेणें परनिंदा । परस्त्रिया सदा बहिणी माया ॥2॥
 भूतदया गाईपशूचें पालन । तान्हेल्या जीवन वनामाजी ॥3॥
 शांतिरूपें नव्हे कोणाचा वाईट । वाढवी महत्त्व वडिलांचें ॥4॥
 तुका ह्मणे हें चि आश्रमाचें फळ । परमपद बळ वैराग्याचें ॥5॥

ENGLISH TRANSLATION

One who earns wealth by honest dealing and spends it with a spirit of detachment will surely attain the highest state and enjoy the noblest of births. One who serves others selflessly, never slanders, and regards all women other than one's wife as mothers and sisters; one who shows compassion to all creatures, tends to cows, and offers water to the thirsty in the wilderness; one who remains peaceful, never wishes ill upon anyone, and honors elders: Says Tuka, this is the fruit of a worthy life. The supreme goal and the strength of dispassion belong to such a one.

IN PLAIN WORDS

One who earns wealth by honest dealing and spends it with a detached heart will reach the highest state and be born into the noblest of lives. One who helps others and knows no slander; who treats every woman but his wife as a mother or sister; who is kind to all creatures, tends the cows and cattle, and gives water to the thirsty in the wilderness; who stays peaceful, wishes ill on no one, and honors his elders. Tuka says: this is the fruit of a true life; the supreme goal and the strength of dispassion belong to such a one.

WHAT IT MEANS

Tukaram draws the portrait of a genuinely good life and tells us what it is worth. The marks are concrete: money earned honestly and held loosely, service without slander, purity in seeing other women as kin, mercy toward animals, water for the thirsty traveler, a peaceful temper, no ill will, respect for elders. None of these is showy; all of them are daily conduct. He calls this the real fruit of human life, and says the highest spiritual goal and the strength of true dispassion grow out of exactly such ordinary virtue. The poem locates the path to God not in display but in steady, honest, compassionate living.

GATHA 2852

The Power of the Name

The Name, even Death trembles

मराठी मूळ

हरि ह्यणतां गति पातकें नासती । किळकाळ कांपती हरि ह्यणतां ॥१॥
 हरि ह्यणतां भुक्ति हरि ह्यणतां मुक्ति । चुके यातायाती हरि ह्यणतां ॥२॥
 तुका ह्यणे भावें जपा हरिचें नाम । मग काळयम शरण तुह्या ॥३॥

ENGLISH TRANSLATION

By saying Hari, sins are destroyed and liberation is attained. By saying Hari, even Death trembles.

By saying Hari there is worldly well-being; by saying Hari there is liberation; by saying Hari the cycle of births and deaths is broken. Says Tuka, chant Hari's Name with devotion, and then even Yama and Death will bow down to you.

IN PLAIN WORDS

Say Hari, and sins are destroyed and the soul is freed; say Hari, and even Death trembles. Say Hari, and there is well-being; say Hari, and there is liberation; say Hari, and the round of births and deaths is broken. Tuka says: chant Hari's Name with love, and then Yama and Death will bow at your feet.

WHAT IT MEANS

Tukaram piles up the powers of the Name to show there is nothing it cannot do. Spoken sincerely, Hari's Name burns away sins, frees the soul, and makes even Death shake. The same Name gives worldly good and final liberation alike, and it cuts the long chain of birth and death at the root. The condition he names is devotion: the Name is to be chanted with feeling, not muttered as a charm. To one who does so the order is reversed: Yama, the lord of death who rules all others, comes and bows. The poem hands the helpless a single, sufficient practice.

GATHA 2853

Devotion to Vitthal

Devotion, patient trust

मराठी मूळ

नये वांटूं मन । कांहीं न देखावें भिन्न ॥१॥
 पाय विठोबाचे चित्तीं । असों घावे दिवसराती ॥२॥
 नये काकुळती । कोणा यावें हरिभक्ति ॥३॥
 तुका ह्यणे साई । करील कृपेची विठई ॥४॥

ENGLISH TRANSLATION

Do not let the mind be divided; see nothing as separate from God. Let the feet of Vithoba rest in your chitta day and night.

One should not come begging or pleading to anyone for devotion to Hari. Says Tuka, be patient, and the gracious Vithai will surely bestow Her mercy.

IN PLAIN WORDS

Do not let the mind be divided. See nothing as separate. Keep the feet of Vithoba in your heart, day and night. Do not go begging anyone for devotion to Hari. Tuka says: be patient. The gracious Vithai will give Her mercy.

WHAT IT MEANS

Tukaram is laying out the whole discipline of bhakti in a few lines. First, do not split the mind: stop seeing things as separate from God, and let Vithoba's feet stay in your heart through every hour. Then he closes one door that seekers run to: do not go from person to person begging for devotion, as if someone could hand it to you. The only thing asked is patience; the grace is Vithai's to give, and She will give it when the heart waits steady instead of grasping.

GATHA 2854

Devotion to Vitthal

Devotion, plunder the treasure

मराठी मूळ

सकळ देवांचें दैवत । उभें असे रंगा आंत ॥१॥
 रंगा लुटा माझे बाप । शुद्ध भाव खरें माप ॥२॥
 रंग लुटिला बहुती । शुक नारदादि संती ॥३॥
 तुका लुटितां हे रंग । साहए जाला पांडुरंग ॥३॥

ENGLISH TRANSLATION

The deity of all the gods stands within the sacred hall. Plunder this treasure, O my people; a pure chitta is the true measure.

Many have plundered this bounty: Shuka, Narada, and all the saints. Says Tuka, as I plunder this divine treasure, Panduranga Himself becomes my helper.

IN PLAIN WORDS

The God of all gods stands here, inside the sacred hall. Plunder this treasure, O my people. A pure heart is the true measure. Many have plundered it: Shuka, Narada, all the saints. Tuka says: as I plunder this treasure, Panduranga Himself became my helper.

WHAT IT MEANS

Tukaram turns worship into an open robbery that everyone is welcome to join. The deity of all the gods is standing right there in the kirtan hall, and the wealth is His presence, free to be taken. The one currency that buys entry is a pure heart, so the measure is inner sincerity, not rank or learning. He points to Shuka, Narada, and the saints who already carried this treasure off, and then says the strange thing: when he reaches in to plunder it, the Lord Himself helps him do it. Grace does not guard the door against the seeker; it hands over the goods.

GATHA 2855

Longing and Separation

Longing, the delay of God

मराठी मूळ

उशीर कां केला । कृपाळुवा विठ्ठला ॥१॥
 मज दिलें कोणा हातीं । काय मानिली निश्चिती ॥२॥
 कोठवरी धरुं धीर । आतां मन करुं स्थिर ॥३॥
 तुका ह्याने जीव । ऐसी भाकितसे कीव ॥३॥

ENGLISH TRANSLATION

Why have You delayed so long, O merciful Vitthal? Into whose hands have You placed me, and with what assurance do You rest? How long must I hold my patience and keep this mind steady? Says Tuka, my jiva pleads with such longing.

IN PLAIN WORDS

Why have You delayed so long, merciful Vitthal? Into whose hands have You left me? What assurance lets You rest? How long must I hold my patience? How long must I keep this mind steady? Tuka says: my jiva is pleading like this.

WHAT IT MEANS

This is the cry of a soul that feels abandoned mid-wait. Tukaram asks Vitthal straight out why the help is so late, and protests that he has been handed off to someone else's care, as though God has grown easy and unconcerned. The hard part is the holding: he is trying to keep patience and keep the restless mind steady, and he does not know how much longer he can. The poem does not resolve the wait; it simply names the ache and lays the whole plea at God's feet, which is itself the act of trust underneath the complaint.

GATHA 2856

Autobiography

Self-portrait, the holy madman

मराठी मूळ

तुका वेडा अविचार । करी बडबड फार ॥1॥
 नित्य वाचे हा चि छंद । राम कृष्ण हरि गोविंद ॥२॥
 धरी पांडुरंगीं भाव । आणीक नेणें दुजा देव ॥3॥
 गुरुज्ञान सर्वा ठायीं । दुजें न विचारी कांहीं ॥4॥
 बोल नाईके कोणाचे । कथे नागवा चि नाचे ॥5॥
 संगउपचारें कांटाळे । सुखें भलते ठायीं लोळे ॥6॥
 कांहीं उपदेशिलें नेणे । वाचे विठ्ठल विठ्ठल ह्मणे ॥7॥
 केला बहुतीं फजित । तरी हें चि करी नित्य ॥8॥
 अहो पंडितजन । तुका टाकावा थुंकोन ॥8॥

ENGLISH TRANSLATION

Tuka is a madman of indiscretion, babbling on and on. This is the one constant refrain upon his tongue: Rama, Krishna, Hari, Govinda.

He fixes his devotion solely on Panduranga, knowing no other god. Through the guru's knowledge he sees the One in all places and considers nothing else.

He listens to no one's counsel and dances naked at the kirtan. He recoils from worldly comforts and rolls happily in any place at all.

No teaching reaches him; his mouth utters only Vitthal, Vitthal. Though many have tried to shame him, he does the same thing day after day.

O learned scholars, says Tuka, spit on me and cast me out.

IN PLAIN WORDS

Tuka is a mad fool. He babbles on and on. One refrain is always on his tongue: Rama, Krishna, Hari, Govinda. He holds his love on Panduranga. He knows no other god. By the guru's knowledge he sees the One everywhere. He weighs nothing else. He listens to no one's advice. He dances naked at the kirtan. He shrinks from comforts. He rolls happily on any ground. No teaching reaches him. His mouth only says Vitthal, Vitthal. Many have shamed him. Still he does the same thing every day. Tuka says: O learned scholars, spit on me and throw me away.

WHAT IT MEANS

Tukaram describes himself through the eyes of the respectable world and refuses to defend the picture. By their measure he is a mad babbler who fixes on one God, follows no counsel, dances without shame, despises comfort, and repeats one Name no matter how often he is corrected. The point is that every trait the scholars count as madness is exactly his devotion working: single-minded love, the guru's vision of the One in all, indifference to status. When he invites the learned to spit on him and cast him out, the satire turns on them: their contempt is the proof he is free of the thing they cannot let go of, the need to be respected.

GATHA 2857

Social Criticism

Social criticism, the outward washing

मराठी मूळ

आली सिंहस्थपर्वणी । न्हाव्या भटा जाली धणी॥१॥
 अंतरीं पापाच्या कोडी । वरिवरि बोडी डोई दाढी ॥२॥
 बोडिलें तें निघालें । काय पालटलें सांग वहिलें ॥३॥
 पाप गेल्याची काय खुण । नाहीं पालटले अवगुण ॥४॥
 भक्तिभावे विण । तुका ह्मणे अवघा सीण ॥४॥

ENGLISH TRANSLATION

The holy bathing festival has arrived, a windfall for barbers and priests. Though sins lie heaped in crores within, people merely shave their heads and beards on the outside.

What has truly changed by this outward shaving? Tell me what has really been transformed. Where is the proof that sin has departed, when not a single bad trait has been altered? Says Tuka, without heartfelt devotion, all such effort is mere weariness.

IN PLAIN WORDS

The great bathing festival has come. It is a windfall for barbers and priests. Inside lie sins by the crore. Outside, people only shave the head and beard. The hair is shaved off; it grows back. Tell me quickly, what has changed? Where is the sign that sin has left, when not one fault has been altered? Tuka says: without heartfelt devotion, all of it is only weariness.

WHAT IT MEANS

Tukaram attacks the assumption that an outward ritual can scrub an inward stain. At the Simhastha festival people shave their heads and beards and pay the priests, but the sins heaped inside them are untouched; the only ones enriched are the barbers and clergy. He drives it home with a plain fact: shaved hair simply grows back, so nothing has actually changed. The test he asks for is moral, not ceremonial: has a single fault in you been altered? Without real devotion of the heart, the whole pilgrimage is just tiring effort that leaves the person exactly as they were. The rebuke is aimed at the empty pattern, and it calls each of us to check our own inside against our outside.

GATHA 2858

The Nature of God

The nature of God, worship of the boundless

मराठी मूळ

तुज घालोनियां पूजितों संपुष्टीं । परि तुझ्या पोटीं चवदा भुवनें ॥१॥
 तुज नाचऊनि दाखवूं कौतुका । परी रूपरेखा नाही तुज ॥२॥
 तुजलागीं आह्मी गात असों गीत । परी तूं अतीत शब्दाह्नी ॥३॥
 तुजलागीं आह्मीं घातियेल्या माळा । परि तूं वेगळा कतूनत्वासी ॥४॥

ENGLISH TRANSLATION

I seat You in a shrine and worship You with offerings, yet fourteen worlds are contained within Your belly. I make You dance as a spectacle, yet You have neither form nor outline.

I sing songs for You, yet You transcend all words. I garland You with flowers, yet You stand apart from all doership.

Says Tuka, now please be gracious, and consider what is truly good for me.

IN PLAIN WORDS

I set You in a shrine and worship You with offerings, yet the fourteen worlds lie inside Your belly. I make You dance for sport, yet You have no form, no outline. I sing songs to You, yet You are beyond all words. I hang garlands on You, yet You stand apart from all doing. Tuka says: now be gracious, and consider what is truly good for me.

WHAT IT MEANS

Tukaram holds two things at once: the small acts of worship and the immensity of the One they reach toward. He seats God in a shrine, yet that same God holds fourteen worlds in His belly; he makes the image dance, yet the Lord has no form to confine. Every devotional act is shadowed by its own impossibility: songs offered to what is past all words, flowers hung on what stands outside all action. He is not mocking worship but confessing how far the act falls short of its object. So he ends with the only sane request: since You are this boundless, You alone know what is good for me, so decide it.

GATHA 2859

Confession and Sin

Confession, the thief on both sides

मराठी मूळ

पापाची मी राशी । सेवाचोर पायांपाशीं ॥१॥
करा दंड नारायणा । माझ्या मनाची खंडणा ॥२॥
जना हातीं सेवा । घेतों लंडपणें देवा ॥३॥
तुझा ना संसार । तुका दोहींकडे चोर ॥३॥

ENGLISH TRANSLATION

I am a heap of sin, a thief of devotion lingering at Your feet. Punish me, O Narayana, and break the willfulness of my mind.

I take credit for service that was done by others, taking it lazily, O God. I belong neither to You nor to the world. Says Tuka, I am a cheat on both sides.

IN PLAIN WORDS

I am a heap of sin. I am a thief of service, loitering at Your feet. Punish me, Narayana. Break the willfulness of my mind. I take service done by others, and take the credit lazily, O God. I am not Yours, and not the world's. Tuka says: I am a cheat on both sides.

WHAT IT MEANS

This is a confession with no excuse offered. Tukaram calls himself a heap of sin and, worse, a thief who steals even the appearance of devotion, claiming as his own the service others actually performed. He does not ask to be spared; he asks to be punished, because what he wants broken is the willful, self-serving mind itself. The sharp final charge is that he belongs nowhere: he has not truly given himself to God, and he has not honestly stayed with the world either, so he is a cheat on both sides at once. The point is the kind of merciless self-examination that real surrender begins with.

GATHA 2860

Longing and Separation

Longing, set my heart like a debtor's

मराठी मूळ

दुडीवरी दुडी । चाले मोकळी गुजरी ॥१॥
ध्यान लागो ऐसें हरी । तुझे चरणीं तैशापरी ॥२॥
आवंतण्याची आस । जैसी लागे दुर्बळासी ॥३॥
लोभ्या कळांतराची आस । बोटें मोजी दिवस मास ॥४॥
तुका ह्मणे पंढरीनाथा । मजला आणिक नको व्यथा ॥४॥

ENGLISH TRANSLATION

Just as one copper coin follows another and trade flows freely, may my meditation upon Your feet, O Hari, flow with the same steady ease. Just as a poor man waits eagerly for an invitation to a feast, and a greedy man counts the days and months until his interest comes due: let my longing for You be like that.

Says Tuka, O Lord of Pandhari, give me no further affliction.

IN PLAIN WORDS

As one coin follows another and the trader's wealth moves freely, let my meditation rest on Your feet, Hari, just like that. As a poor man longs for the feast he is invited to, as a greedy man counts on his fingers the days and months till his interest comes due, let my longing be. Tuka says: Lord of Pandhari, give me no other affliction.

WHAT IT MEANS

Tukaram prays for a longing as steady and consuming as the world's own appetites. He reaches for unholy images on purpose: money piling on money in trade, a hungry pauper fixed on a promised feast, a lender counting the days until his interest matures. Each one names a desire that never lets the mind wander, and that is exactly the constancy he wants turned toward Vitthal's feet. The honesty is in admitting how reliably greed and hunger hold attention, and asking for that same grip to be aimed at God. His one closing request is to be spared every other affliction, so nothing competes for that focus.

GATHA 2861

The Power of the Name

The Name, the open road for all

मराठी मूळ

लागोनियां पायां विनवितों तुम्हाला । करें टाळी बोला मुखें नाम ॥1॥
 विठ्ठल विठ्ठल म्हणा वेळोवेळं । हा सुखसोहळा स्वगाअ नाही ॥ध्रु॥
 कृष्ण विष्णु हरि गोविंद गोपाळ । मार्ग हा प्रांजळ वैकुंठीचा ॥2॥
 सकळांसीं येथें आहे अधिकार । कलयुगीं उद्धार हरिनामें ॥3॥
 तुका ह्मणे नामापाशीं चारी मुक्ति । ऐसें बहुग्रंथीं बोलिलेलें ॥4॥

ENGLISH TRANSLATION

I fall at your feet and entreat you all: clap your hands and speak the Name with your mouths. Say Vitthal, Vitthal, again and again; this festival of bliss is not found even in heaven.

Krishna, Vishnu, Hari, Govinda, Gopal: this is the straight road to Vaikuntha. Everyone here has the authority for this; in the age of Kali, deliverance comes through Hari's Name.

Says Tuka, beside the Name dwell all four forms of liberation; so it is declared in the great scriptures.

IN PLAIN WORDS

I fall at your feet and beg you all: clap your hands, speak the Name with your mouths. Say Vitthal, Vitthal, again and again. This festival of joy is not found even in heaven. Krishna, Vishnu, Hari, Govinda, Gopal: this is the straight road to Vaikuntha. Everyone here has the right to it. In the age of Kali, the rescue is Hari's Name. Tuka says: beside the Name stand all four kinds of liberation. So the great scriptures have declared.

WHAT IT MEANS

Tukaram is calling everyone into the one practice he trusts above all others. He bows to his listeners and pleads with them simply to clap and chant the Name aloud, because that shared joy outstrips even heaven. The chanting of Krishna, Vishnu, Hari, Govinda, Gopal is the straight, unobstructed road to Vaikuntha, and his radical claim is that everyone holds the right to walk it: no caste, learning, or rank is required, for in the Kali age the Name itself is the rescue. He closes by saying the Name carries all four forms of liberation along with it, and grounds this not in his own authority but in what the scriptures already declare.

GATHA 2862

Worldly Life

The world as illusion, all of it false

मराठी मूळ

लटिकें हासें लटिकें रडें । लटिकें उडें लटिक्यापें ॥ १ ॥
 लटिकें माझें लटिकें तुझें । लटिकें ओझें लटिक्याचें ॥ २ ॥
 लटिकें गायें लटिकें ध्यायें । लटिकें जायें लटिक्यापें ॥ ३ ॥
 लटिका भोगी लटिका त्यागी । लटिका जोगी जग माया ॥ ३ ॥
 लटिका तुका लटिक्या भावें । लटिकें बोले लटिक्यासवें ॥ ४ ॥

ENGLISH TRANSLATION

False is the laughter, false is the weeping. False is the leaping about for false things.

False is 'mine,' false is 'yours.' False is the burden carried for what is false. False is the singing, false is the meditating; false is the going toward what is false.

False is the enjoyer, false is the renouncer; the yogi too is false, for the world is illusion. Says Tuka, false is Tuka with false devotion, speaking false words to those who are equally false.

IN PLAIN WORDS

False the laughter, false the weeping. False the leaping about for false things. False is mine, false is yours. False the burden carried for what is false. False the singing, false the meditating, false the going toward what is false. False the enjoyer, false the renouncer; false the yogi too, for the world is illusion. Tuka says: false is Tuka with his false devotion, speaking false words to those who are equally false.

WHAT IT MEANS

Tukaram lets one word, false, fall on everything in turn until nothing in the world is left standing. Laughter and weeping, mine and yours, the burdens we carry, even singing and meditation are all hollow because the things they chase are hollow. Then he refuses to spare the supposedly higher men: the enjoyer who indulges, the renouncer who walks away, the yogi who disciplines himself are all false too, since the whole stage is illusion. The

most cutting move is the last: he names himself false, his own devotion false, his words false and spoken to people just as false. He will not stand outside the verdict he passes on the world; if everything is unreal, so is the one saying so, and only that which lies beyond all of it is left untouched.

GATHA 2863

*The Necessity of Experience**Experience, the touchstone of attainment*

मराठी मूळ

2866. जालों म्हणती त्याचें मज वाटे आश्चर्य । ऐका नव्हे धीर वचन माझें ॥1॥

शिजलिया अन्ना ग्वाही दांत हात । जिद्धेसी चाखत न कळे कैसें ॥ध्रु॥

तापलिया तेली बावन चंदन । बुंद एक क्षण शीतळ करी ॥2॥

पारखी तो जाणे अंतरीचा भेद । मूढजना छंद लावण्यांचा ॥3॥

तुका ह्मणे कसीं निवडे आपण । शुद्ध मंद हीन जैसें तैसें ॥4॥

ENGLISH TRANSLATION

I marvel at those who claim they have attained; hear my words, for I cannot hold back. When food is cooked, the teeth and hands bear witness, yet somehow the tongue does not register the taste.

A single drop of sandalwood oil cools a cauldron of boiling oil in an instant. The true connoisseur knows the inner distinction; the foolish are captivated only by outward beauty.

Says Tuka, the touchstone reveals of its own accord what is pure, what is dull, and what is base, each exactly as it is.

IN PLAIN WORDS

Those who say they have arrived: I marvel at it. Hear me, I cannot hold the words back. When food is cooked, the teeth and hands tell, but somehow the tongue does not taste it. One drop of sandal oil cools a whole cauldron of boiling oil in a moment. The true judge knows the inner difference. Fools are caught only by outward beauty. Tuka says: the touchstone sorts it of itself, the pure, the dull, the base, each just as it is.

WHAT IT MEANS

Tukaram is unmasking people who announce that they have reached the goal. His first image is sharp: with cooked food the hands and teeth do their work, yet the tongue never registers the taste, which is how empty attainment can look busy and devout while the inner relish is simply absent. Then the opposite case: a single drop of real sandal oil cools an entire vat of boiling oil at once, because what is genuine acts quietly and unmistakably. The difference is invisible to the crowd, who fall for surfaces, and visible only to the true connoisseur. He ends with the touchstone: tested, every claim shows its own grade by itself, pure or dull or base, and no one can talk their way past it.

GATHA 2864

Surrender and Acceptance

Surrender, lay the burden on Him

मराठी मूळ

हे चि थोर भक्ति आवडती देवा । संकल्पावी माया संसाराची ॥१॥
 ठेविलें अनंतें तैसें चि राह वें । चित्तीं असों द्यावें समाधान ॥२॥
 वाहिल्या उद्वेग दुःख चि केवळ । भोगणें तें फळ संचिताचें ॥३॥
 तुका ह्मणे घालूं तयावरी भार । वाहूं हा संसार देवा पायीं ॥३॥

ENGLISH TRANSLATION

This is the highest devotion that God loves: to offer up all attachment to worldly existence. Whatever the Infinite has ordained, let it be; keep contentment in the heart.

To carry anxiety only multiplies sorrow; one must endure the fruit of one's past deeds. Says Tuka, place the whole burden upon Him, and carry on this worldly life with your heart set upon God's feet.

IN PLAIN WORDS

This is the great devotion that God loves: to give up all clinging to worldly life. Whatever the Infinite has set in place, let it stay. Keep contentment in the heart. To carry anxiety only makes more sorrow. You must bear the fruit of past deeds. Tuka says: let us put the whole weight on Him, and carry this worldly life with our heart at God's feet.

WHAT IT MEANS

Tukaram defines the devotion God actually prizes, and it is not ritual but release: letting go of the grip on worldly life. Whatever the Infinite has arranged, accept it as it stands, and hold steady contentment inside rather than fighting the arrangement. He gives the plain reasoning: worry does not lift the load, it only piles on more suffering, and in any case the fruit of past deeds has to be lived through. So the move he urges is to shift the whole weight onto God and keep living the ordinary worldly life, but with the heart resting at His feet rather than clenched around the outcome.

GATHA 2865

Worldly Life

Acceptance, end the brooding

मराठी मूळ

जन्मा येणें घडे पातकाचे मूळें । संचिताचें फळ आपुलिया ॥१॥
 मग वांयांविण दुःख वाहों नये । रुसोनियां काय देवावरी ॥२॥
 ठाउका चि आहे संसार दुःखाचा । चित्तीं सीण याचा वाहों नये ॥३॥
 तुका ह्मणे नाम त्याचें आठवावें । तेणें विसरावें जन्मदुःख ॥३॥

ENGLISH TRANSLATION

Birth itself happens because of past sin; it is the fruit of one's own accumulated karma. Then why carry useless sorrow? What good does it do to blame God? This worldly existence is known to be full of suffering; one should not brood upon it with a troubled heart.

Says Tuka, remember His Name; through it, forget the pain of birth.

IN PLAIN WORDS

Birth comes because of past sin. It is the fruit of what I have gathered. So I should not carry sorrow for nothing. What good is it to sulk against God? Everyone knows this worldly life is full of pain. I should not brood over it in my heart. Tuka says: remember His Name. By that, forget the pain of birth.

WHAT IT MEANS

Tukaram is talking himself out of self-pity. He starts from the hard fact that this birth and its troubles are the ripening of one's own past acts, not an injustice handed down by God, so blaming God or sulking against Him gains nothing. Suffering in worldly life is no surprise; everyone already knows it is built that way, and chewing on it only adds a second sorrow on top of the first. He names the one thing that actually helps: remembering the Name. Held there, the very pain of being born can be set down and forgotten.

GATHA 2866

Autobiography

Self-defense, only God sees the heart

मराठी मूळ

आतां माझे नका वाणूं गुण दोष । करितों उपदेश याचा कांहीं ॥१॥
 मानदंभासाठीं छळीतसें कोणा । आण या चरणां विठोबाची ॥२॥
 तुका ह्मणे हें तों ठावें पांडुरंगा । काय कळे जगा अंतरीचें ॥३॥

ENGLISH TRANSLATION

Now, do not enumerate my virtues and faults, nor say I am giving sermons to anyone. I swear by the feet of Vithoba: I do not harass anyone for the sake of honor or pretense.

Says Tuka, all this is known to You, O Panduranga. What can the world know of what lies within?.

IN PLAIN WORDS

Now do not count up my virtues and my faults. Do not say I am preaching at anyone. I swear by Vithoba's feet: I do not torment anyone for the sake of honor or show. Tuka says: You know this, Panduranga. What can the world know of what is inside?

WHAT IT MEANS

Tukaram is answering people who weigh him up and accuse him of preaching out of vanity. He refuses to let them tally his good and bad points or read pride into his words, and he swears by Vithoba's feet that he harasses no one to win status or to put on a display. Then he turns away from the court of public opinion altogether: the world only sees the surface and cannot read the inside of a person. He rests his case with the one witness who can, Panduranga, who already knows what lies within.

GATHA 2867

Faith and Trust

Freedom from opinion, the Name is enough

मराठी मूळ

काय माझें नेती वाईट ह्मणोन । करुं समाधान कशासाठीं ॥१॥
 काय मज लोक नेती परलोका । जातां कोणा एका निवारेल ॥२॥
 न ह्मणें कोणासी उत्तम वाईट । सुखें माझी कूट खावो मागें ॥३॥
 सर्व माझा भार असे पांडुरंगा । काय माझें जगासर्वें काज ॥४॥
 तुका ह्मणे माझें सर्व ही साधन । नामसंकीर्तन विठोबाचें ॥५॥
 देवांनीं स्वामींस चिंचवडास नेलें होतें ते अभंग, आरत्या ॥ १३ ॥

ENGLISH TRANSLATION

What will people take from me by calling me wicked? Why should I seek anyone's approval? People cannot take me to the afterlife; when the time comes, no one can prevent my going. I call no one good or bad; let them freely criticize me behind my back.

My entire burden rests upon Panduranga; what business have I with the world? Says Tuka, my one and only practice is the chanting of Vithoba's Name.

IN PLAIN WORDS

What can people take from me by calling me wicked? Why should I seek anyone's approval? People cannot carry me to the next world. When the time comes, no one can stop my going. I call no one good or bad. Let them gladly chew over me behind my back. My whole burden rests on Panduranga. What business have I with the world? Tuka says: my one practice is the singing of Vithoba's Name.

WHAT IT MEANS

Tukaram is loosening the grip that other people's verdicts have on him. Their praise or blame changes nothing real: they cannot escort him to the next world, nor hold back his death when it comes, so courting their approval is pointless. He drops the habit of ranking people good or bad and lets them gossip about him freely, refusing to be wounded by it. The reason he can let go is that he has handed his whole weight to Panduranga; with that one refuge and the chanting of the Name as his sole practice, the world's opinion simply has no claim on him.

GATHA 2868

Longing and Separation

Longing, only show me Your feet

मराठी मूळ

वांजा गाई दुभती । देवा ऐसी तुझी ख्याति ॥1॥
 ऐसें मागत नाहीं तुज । चरण दाखवावे मज ॥ध्रु॥
 चातक पाखरुं। त्यासी वर्षे मेघधारु ॥ ॥
 पक्षी राजहंस । अमोलिक मोतीं त्यास॥3॥
 तुका ह्मणे देवा । कां गा खोचलासी जीवा ॥4॥

ENGLISH TRANSLATION

You are renowned for making even a barren cow yield milk, O God. Yet I do not ask that much of You; only show me Your feet.

The rain-cloud pours down water for the chataka bird. The royal swan receives priceless pearls.

Says Tuka, O God, why have You pierced my jiva and yet remain hidden?.

IN PLAIN WORDS

You are famous, God, for making even a barren cow give milk. I do not ask You for so much. Only show me Your feet. The rain-cloud pours its water for the chataka bird. The royal swan is given priceless pearls. Tuka says: God, why have You pierced my heart and still stay hidden?

WHAT IT MEANS

Tukaram is pressing a small, sharp request against God's huge reputation. He recalls that God is known for the impossible, even drawing milk from a barren cow, and then says he wants none of that abundance: he asks only for the sight of God's feet. He points to how each creature is met in its own way, the cloud raining for the chataka, the royal swan given pearls, as if to ask why he alone is left waiting. The poem ends on the ache of a wound without a healer: You have pierced my very life with longing, so why do You keep Yourself hidden?

GATHA 2869

Autobiography

Lowliness, the outcaste before the brahmin

मराठी मूळ

2872. परतें मी आहे सहाज चि दुरी । वेगळें भिकारी नामरूपा ॥1॥
 न लगे रुसावें धरावा संकोच । सहाज तें नीच आलें भागा ॥ध्रु॥
 पडिलिये ठायीं उच्छिष्ट सेवावें । आरते तें चि देवें केलें ऐसें ॥2॥
 तुका ह्मणे तुह्मी आह्मां जी वेगळे । केलेती निराळे द्विज देवें ॥3॥

ENGLISH TRANSLATION

I stand apart by nature, inherently distant, separate from name and form, a beggar. You need not feel offended or hold back; what is lowly has naturally come to my lot.

I eat leftovers wherever they fall; God Himself has arranged it so. Says Tuka, you are set apart from us. The Lord has created you as the twice-born, distinct from us.

IN PLAIN WORDS

I stand apart, far off by my nature, a beggar separate from name and form. You need not feel offended or hold back. What is low has fallen to me naturally. I eat the leftovers wherever they fall. God Himself has arranged it so. Tuka says: you are set apart from us. God made you the twice-born, different from us.

WHAT IT MEANS

Tukaram speaks to brahmins from inside the place society has assigned him, owning his low station rather than disputing it. He calls himself a beggar set apart, by nature distant, even from name and form, and tells them not to take offense at his company because lowliness fell to him on its own. He notes that he lives on leftovers and frames even this as God's own arrangement of the order of things. The closing line, naming the brahmin as the twice-born whom God set apart, carries a quiet edge: it lays the whole caste division at God's feet and asks who really drew that line, turning the listener back to examine the boundary they take for granted.

GATHA 2870

Autobiography

The feast, faith summons Ganapati

मराठी मूळ

चिंतामणिदेवा गणपतीसी आणा । करवावे भोजना दुजे पात्रां ॥१॥
 देव ह्मणती तुक्या एवढी कैची थोरी । अभिमानाभीतरी नागवलों ॥२॥
 वाडवेळ जाला सिळें जालें अन्न । तटस्थ ब्राह्मण बैसलेती ॥३॥
 तुका ह्मणे देवा तुमच्या सुकृते । आणीन त्वरित मोरयासी ॥३॥

ENGLISH TRANSLATION

Bring Lord Ganapati of Chintamani to dine at a second plate. The gods said, 'O Tuka, from where did such boldness come? We were trapped by our own pride.' The hour grew late, the food turned stale, and the brahmins sat waiting.

Says Tuka, O gods, by the power of your merit, I shall swiftly bring Moraya here.

IN PLAIN WORDS

Bring Lord Ganapati of Chintamani; let Him eat at a second plate. The gods say: Tuka, where did such boldness come from? We are caught inside our own pride. The hour grew late, the food turned stale, the brahmins sat waiting. Tuka says: gods, by the power of your merit, I will bring Moraya here at once.

WHAT IT MEANS

Tukaram tells a scene of a feast stalled by the gods' own self-importance. The food is ready, but a second plate is set and Ganapati, the Chintamani Moraya, must be brought before the meal can begin, and the great ones balk, admitting they are trapped inside their pride. As they hesitate the hour passes, the food goes cold, and the waiting brahmins are left sitting. Tukaram, with plain confidence, answers that he will fetch Moraya at once, on the strength of their merit and not his own: where rank and pride freeze the proud, simple faith moves and gets the work done.

GATHA 2871

The Nature of God

The Name at the meal, God the true enjoyer

मराठी मूळ

भोक्ता नारायण लक्ष्मीचा पति । ह्यणोनि प्राणाहुती घेतलिया ॥१॥
 भर्ता आणि भोक्ता कर्ता आणि करविता । आपण सहजता पूर्णकाम ॥२॥
 विश्वंभर कृपादृष्टी सांभाळीत । प्रार्थना करीत ब्राह्मणांची ॥२॥
 कवळोकवळीं नाम घ्या गोविंदाचें । भोजन भक्तांचें तुका ह्यणे ॥३॥

ENGLISH TRANSLATION

Narayana, the Lord of Lakshmi, is the true enjoyer of all offerings; therefore the ritual oblation is taken up. He is the sustainer and the enjoyer, the doer and the cause of all doing, Himself perfectly fulfilled.

The Lord of the universe graciously watches over all and honors the prayers of the brahmins. Says Tuka, with every morsel, take the Name of Govinda; that is the true meal of the devotees.

IN PLAIN WORDS

Narayana, the Lord of Lakshmi, is the one who enjoys every offering. So the offering of life-breath is taken up. He is the husband and the enjoyer, the doer and the one who makes others do. He Himself is full and wants for nothing. The Lord of the universe watches over all with a gracious eye and honors the prayers of the brahmins. With every morsel, take the Name of Govinda. Tuka says: that is the true meal of the devotees.

WHAT IT MEANS

Tukaram reframes the act of eating as worship by naming who really receives it. Narayana, Lakshmi's Lord, is the true enjoyer behind every offering, the doer and the mover of all doing, and yet wholly full in Himself, needing nothing from us. As the universe's sustainer He watches over all with grace and answers the brahmins' prayers. So the instruction lands simply: take the Name of Govinda with each mouthful, because for the devotees the food is not the meal; the remembrance of God woven through it is.

GATHA 2872

The Saints

Lowliness, the saint and the wrongdoer

मराठी मूळ

माझा स्वामी तुझी वागवितो लात । तेथें मी पतित काय आलों ॥१॥
 तीथों तुमच्या चरणीं जाहालीं निर्मळ । तेथें मी दुर्बळ काय वाणूं ॥२॥
 तुका ह्मणे तुह्मी देवा द्विजवंध । मी तों काय निंद्य हीन याति ॥३॥

ENGLISH TRANSLATION

My master treads upon your feet with His stride; what place have I, a lowly wrongdoer, in all of this? All the sacred waters have become pure through contact with your feet; how can I, so lowly, presume to speak? Says Tuka, you who are revered by God and by the twice-born, what am I, of a despised caste, to say anything?

IN PLAIN WORDS

My master keeps your feet with His own step. What place have I, a fallen man, here? The holy waters became pure at your feet. What can I, so weak, presume to say? Tuka says: you are revered by God and by the twice-born. What am I, of a despised caste, to say anything?

WHAT IT MEANS

Tukaram is placing himself at the very bottom before someone holy, measuring the distance between a saint and a man counted as fallen. He says his own Lord holds these feet close, and that even the sacred waters are made pure by touching them, so what standing could he, a wrongdoer, have in such company. He calls the listener revered by God and by the twice-born alike, and himself a man of a despised caste with no right to speak. The posture is real humility before holiness, and it also lets the despised man stand in the same scene as the honored one, before the God who reveres saints rather than ranks.

GATHA 2873

The Moral Ideal

Steadfastness, finish what you begin

मराठी मूळ

वंदिलें वंदावें जीवाचिये साटीं । किंवा बरी तुटी आरंभीं च ॥१॥
 स्वहिताची चाड ते ऐका हे बोल । अवघें चि मोल धीरा अंगीं ॥२॥
 सिंपिलें तें रोंप वरीवरी बरें । वाळलिया वरी कोंभ नये ॥३॥
 तुका ह्मणे टाकीघायें देवपण । फुटलिया जन कुला पुसी ॥३॥

ENGLISH TRANSLATION

What is honored should be honored for the jiva's own sake; otherwise it is better to break the bond at the very outset. If your own welfare matters to you, hear these words: the true worth of everything lies in steadfastness.

A sapling well-watered thrives on the surface, but once dried up from within, no amount of tending will bring forth new growth. Says Tuka, it is through the sculptor's chisel-blows that divinity emerges from the stone; once broken, it is too late for the world to ask about the lineage of the fragments.

IN PLAIN WORDS

What you honor, honor for your own soul's sake; or else it is better to break it off at the very start. If your own good matters to you, hear these words: the whole worth lies in steadfastness. A watered sapling looks well on the surface, but once it dries from within, no tending brings out a new shoot. Tuka says: under the sculptor's blows the godhood comes out of the stone. Once it cracks, it is too late for the world to ask the lineage of the broken pieces.

WHAT IT MEANS

Tukaram is warning against half-hearted devotion, the kind taken up and then abandoned. Reverence is worth keeping only if it serves your own deepest good; if you will not hold to it, it is cleaner to never begin. The whole value, he says, is in steadfastness, and he gives two images for it: a sapling watered only on the surface looks healthy yet cannot sprout once it has dried inside, and a stone becomes a god only by enduring the chisel's blows. The closing edge is sober: if the stone cracks under the carving, no one afterward will care what it might have become, so see the work through or do not start it.

GATHA 2874

Devotion to Vitthal

Devotion, Vitthal the only wealth

मराठी मूळ

आह्मां विष्णुदासां हें चि भांडवल । अवघा विठ्ठल धन वित्त ॥१॥
वाणी नाही घ्यावें आपुलिया हातें । करोनियां चितें समाधान ॥२॥
तुका ह्याने द्रव्य मेळविलें मागें । हें तों कोणासंगें आलें नाही ॥३॥

ENGLISH TRANSLATION

For us, the servants of Vishnu, Vitthal is our sole capital, our wealth and substance. We should not barter away what is ours; let the mind rest in contentment.

Says Tuka, whatever riches were amassed in the past have not accompanied anyone in the end.

IN PLAIN WORDS

For us, the servants of Vishnu, this is our whole capital: Vitthal alone is our wealth and our riches. Do not trade it away. Take it with your own hand and let the mind rest content. Tuka says: whatever riches were gathered before, none of it went with anyone in the end.

WHAT IT MEANS

Tukaram names the only fortune a devotee truly owns. For the servants of Vishnu, Vitthal Himself is the whole stock of wealth, not a means to something else but the thing itself. He warns against bartering it away for lesser gains; instead one should take hold of it directly and let the mind settle into contentment with that alone. The closing line cuts against all worldly hoarding: every fortune ever amassed stays behind at death and accompanies no one, so the Name is the single wealth worth holding.

GATHA 2875

Ecstasy and Joy

Joy, the endless profit with God

मराठी मूळ

सुखाचे व्यवहारीं सुखलाभ जाला । आनंदें कोंदला मार्गे पुढें ॥१॥
 संगती पंगती देवासवें घडे । नित्यानित्य पडे तें चि सांचा ॥२॥
 समर्थचे घरीं सकळ संपदा । नाहीं तुटी कदा कासयाची ॥३॥
 तुका ह्मणे येथें लाभाचिया कोटी । बहु वाव पोटीं समर्थाचे ॥३॥

ENGLISH TRANSLATION

In this commerce of joy, a profit of happiness has been gained; bliss overflows in every direction. Fellowship and feasting happen naturally with God; what recurs daily becomes the lasting truth.

In the house of the Capable One there is every abundance; there is never any shortage of anything. Says Tuka, here the profits run into crores, for the Capable One's heart holds infinite capacity.

IN PLAIN WORDS

In this trade of joy, a profit of happiness has come. Bliss is packed full, behind and ahead. Company and shared feasting happen with God Himself. What recurs each day becomes the lasting truth. In the house of the Capable One is every abundance. There is never any shortage of anything. Tuka says: here the profits run into crores, for the Capable One's heart holds room without end.

WHAT IT MEANS

Tukaram describes the life of devotion as a kind of joyful commerce that only ever turns a profit. Once you trade in this happiness, bliss fills time in every direction, behind and ahead, and the daily nearness of God, His company and the shared meal, becomes the one thing that lasts. He pictures God as the Capable One whose house holds every abundance and never runs short. The point is that this wealth cannot be exhausted: the gains run into crores because God's own heart has infinite room, so there is no ceiling on what the devotee receives.

GATHA 2876

The Power of the Name

The Name, your needless fear

मराठी मूळ

काय देवें खातां घेतलें हातींचें । आलें हें तयाचें थोर भय ॥१॥
 ह्मणतां गजरें राम एकसरें । जळती पापें थोरें भयधाकें ॥२॥
 काय खोळंबले हात पाय अंग । नाशिलें हें सांग रूप काय ॥३॥
 कोण लोकीं सांगा घातला बाहेरी । ह्मणतां हरि हरि तुका ह्मणे ॥३॥

ENGLISH TRANSLATION

What has God taken from your hands by eating? Why this great fear of Him? Saying Rama loudly and all at once, sins burn away in fright. Are your hands, feet, or limbs obstructed? Has your form been destroyed? Into what world have you been cast out? Says Tuka, what happens by saying Hari, Hari?

IN PLAIN WORDS

What did God take from your hand by eating? Why this great fear of Him? Say Rama loudly, all at once, and great sins burn away in their own fright. Are your hands or feet or body held back? Tell me, is your form destroyed? Into what world, tell me, have you been thrown out? Tuka says: what harm comes from saying Hari, Hari?

WHAT IT MEANS

Tukaram is shaming away the excuses people make for not taking the Name. He asks what it could possibly cost: God does not snatch anything from your hand, so the fear and reluctance make no sense. Said out loud and wholehearted, the Name Rama makes even great sins flee. Then he checks off the imagined harms one by one, your limbs are not bound, your body not ruined, you are not cast out of any world, and lands on the plain question: what damage could ever come from saying Hari, Hari? The challenge turns the listener back on the empty fear that keeps them silent.

GATHA 2877

Surrender and Acceptance

Surrender, the noblest birth

मराठी मूळ

उत्तम त्या याति । देवा शरण अनन्यगति ॥१॥
 नाहीं दुजा ठाव । कांहीं उत्तम मध्यम भाव ॥२॥
 उमटती ठसे । ब्रह्मप्राप्त अंगीं दिसे ॥३॥ ॥१०॥
 भाविक विश्वासी।तुका ह्मणे नमन त्यांसी॥३॥ ॥१०॥

ENGLISH TRANSLATION

The noblest of all is one who surrenders to God with single-pointed devotion, holding no other refuge, whether high, middling, or low. The marks of Brahman shine forth on such a one's person.

Says Tuka, to such a faithful, trusting soul I offer my salutation.

IN PLAIN WORDS

The noblest of all births is this: to take refuge in God with nothing else to turn to. There is no second place to go. There is no high, no middling, no low. The marks of it begin to show. The reaching of Brahman is seen on his very body. Tuka says: to such a one, faithful and trusting, I bow.

WHAT IT MEANS

Tukaram redefines what makes a life noble. It is not caste or station; it is single-pointed refuge in God when you hold no other shelter at all. Once that surrender is real, distinctions of high, middling, and low simply fall away, because there is no second place left to stand. The proof is not in talk but in the person: the marks of reaching

Brahman begin to show plainly on the one who has surrendered. To such a faithful, trusting soul Tukaram offers his own salutation.

GATHA 2878

True Worship

The Ekadashi vow, life or hell

मराठी मूळ

ज्यासी नावडे एकादशी । तो जिता चि नरकवासी ॥१॥
 ज्यासी नावडे हें व्रत । त्यासी नरक तो ही भीत ॥२॥
 ज्यासी मान्य एकादशी । तो जिता चि मुक्तवासी ॥३॥
 ज्यासी घडे एकादशी । जाणें लागे विष्णुपार्शी ॥४॥
 तुका ह्मणे पुण्यराशी । तो चि करी एकादशी ॥५॥

ENGLISH TRANSLATION

One who does not observe Ekadashi lives in hell even while alive. One who does not cherish this sacred vow is feared even by hell itself.

One who honors Ekadashi dwells in liberation while still in this body. One who fulfills Ekadashi must go to the presence of Vishnu.

Says Tuka, only one who is a treasury of merit truly observes Ekadashi.

IN PLAIN WORDS

One who has no taste for Ekadashi lives in hell even while alive. One who does not love this vow, even hell is afraid of him. One who honors Ekadashi lives free even in this body. One who keeps Ekadashi must go into Vishnu's presence. Tuka says: only one who is a heap of merit keeps the Ekadashi.

WHAT IT MEANS

Tukaram presses the Ekadashi fast as a sharp dividing line. To have no taste for it is already to be living in hell, and to scorn the vow makes a person so wretched that hell itself recoils from him. To keep it, by contrast, is to live free even while still in the body, and it carries you straight into Vishnu's presence. He closes by naming the cost: only a person who is already a treasury of accumulated merit actually manages to keep this vow. The point is to weigh whether your own life bends toward the discipline or away from it.

GATHA 2879

Worldly Metaphors

Satire, the false holy man

मराठी मूळ

मुंगी होउनि साकर खावी । निजवस्तूची भेटी घ्यावी॥१॥
 वाळवंटी साकर पडे । गज येउनि काय रडे ॥२॥
 जाला हरिदास गोसांवी । अवघी मायिक क्रिया दावी ॥३॥
 पाठ पाठांतरिक विद्या । जनरंजवणी संध्या ॥४॥
 प्रेम नसतां अंगा आणी । दृढ भाव नाहीं मनीं ॥५॥
 ब्रह्मज्ञान वाचे बोले । करणी पाहातां न निवती डोळे ॥६॥
 मिथ्या भगल वाढविती । आपुली आपण पूजा घेती ॥७॥
 तुका ह्मणे धाकुटें व्हावें । निजवस्तूसी मागुनि घ्यावें ॥८॥

ENGLISH TRANSLATION

Become an ant to eat the sugar; seek the meeting with your true self. When sugar lies scattered on the ground, what good does it do for an elephant to come and weep over it? One becomes a holy man or renunciant and puts on a show of illusory practice.

Learning, scholarship, and evening prayers all become mere entertainment for the crowd. Without genuine love in the mind, and without firm conviction in the mind, mere words of Brahman-knowledge on the tongue amount to nothing if the conduct belies them.

They inflate false grandeur and worship themselves. Says Tuka, become small and humble; then ask for the true treasure and receive it.

IN PLAIN WORDS

Become an ant to eat the sugar; take the meeting with your own true self. When sugar lies scattered on the ground, what use is it for the elephant to come and weep over it? A man turns holy man, turns renunciant, and only puts on a show of false practice. Reciting, scholarship, evening rites: all of it becomes entertainment for the crowd. There is no love in him, no firm faith in the mind. He speaks Brahman-knowledge with his tongue, but watch his conduct and the eyes find no rest. They puff up false grandeur. They take worship for themselves. Tuka says: become small. Then ask for the true treasure, and receive it.

WHAT IT MEANS

Tukaram contrasts two ways of approaching the sweetness of God. The ant becomes small and so can eat the sugar; the elephant is too big to gather scattered grains and can only stand there weeping. He turns the same lens on the religious performer who takes the robe of a holy man or renunciant: the recitation, the learning, the evening prayers are all staged for an audience, with no love and no settled faith behind them. Brahman-knowledge on such a tongue is hollow, because the conduct contradicts the words; worst of all, the performer inflates his own grandeur and ends up accepting worship meant for God. The remedy, and the warning to examine oneself, is to become small like the ant and ask humbly for the real treasure rather than display a counterfeit.

GATHA 2880

Faith and Trust

Faith, no fear with God as friend

मराठी मूळ

भय हरिजनीं । कांहीं न धरावें मनीं ॥१॥
 नारायण ऐसा सखा । काय जगाचा हा लेखा ॥२॥
 चित्त वित्त हेवा । समर्पून राहा देवा ॥३॥
 तुका ह्याने मन । असों द्यावें समाधान ॥४॥

ENGLISH TRANSLATION

Let the devotees of Hari hold no fear in their chitta. When Narayana is one's friend, what does the world's opinion matter? Offer your chitta, your wealth, and your longing to God, and remain at peace.

Says Tuka, let the mind abide in contentment.

IN PLAIN WORDS

Devotees of Hari, hold no fear in the heart. When Narayana is your friend, what is the world's reckoning worth? Give your heart, your wealth, your longing to God, and stay there. Tuka says: let the mind rest in contentment.

WHAT IT MEANS

Tukaram speaks to those who belong to Hari and tells them to carry no fear inside. The reasoning is simple: when Narayana himself is your friend, the opinion and accounting of the world counts for nothing. He asks for a full handover, of mind, of wealth, of every craving, placed with God, and then for the soul simply to remain there. The fruit of that surrender is a mind that abides in settled contentment.

GATHA 2881

Appeals and Exhortations

Warning, death measures your days

मराठी मूळ

आयुष्य मोजावया बैसला मापारी । तूं कां रे वेव्हारी संसाराचा ॥१॥
 नेईल ओढोनि ठाउकें नसतां । न राहे दुश्चता हरिविण ॥२॥
 कठीण हें दुःख यम जाचतील । कोण सोडवील तया ठायीं ॥३॥
 राहतील दुरी सज्जन सोयरीं । आठवीं श्रीहरी लवलाहीं ॥४॥
 तुका ह्याने किती करिसी लंडायी । होईल भंडाई पुढें थोर ॥५॥

ENGLISH TRANSLATION

Death sits measuring out your lifespan; why then do you remain so busy with worldly trade? He will drag you away when you least expect it; without Hari, anxiety cannot be stilled. Terrible is the suffering when Yama torments you; who will save you in that place? Your good relatives and friends will all stand at a distance;

remember Hari quickly.

Says Tuka, how long will you go on in careless indulgence? A great reckoning awaits you ahead.

IN PLAIN WORDS

The measurer has sat down to count out your lifespan. Why are you still so busy with the trade of this world? He will drag you off when you do not expect it; without Hari the anxious mind will not be stilled. Hard is this suffering; Yama will torment you. Who will save you in that place? Your good kin and friends will all stand far off. Remember Shri Hari quickly. Tuka says: how long will you go on in careless indulgence? A great reckoning waits for you ahead.

WHAT IT MEANS

Tukaram pictures death as a clerk already seated, measuring out the days of your life while you stay absorbed in worldly business. The seizure comes without warning, and only Hari can quiet the anxiety that the world cannot. At Yama's place the suffering is severe and no relative or friend stands close enough to help; they all keep their distance. So the urgent instruction is to remember Shri Hari now, without delay. The closing question and warning are aimed at the listener's own slackness: a great reckoning lies ahead, so how long will you keep indulging in carelessness?

GATHA 2882

Appeals and Exhortations

Warning, do not obey the mind

मराठी मूळ

होऊं नको कांहीं या मना आधीन । नाइकें वचन याचें कांहीं ॥१॥
 हटियाची गोष्टी मोडून टाकावी । सोई ही धरावी विठोबाची ॥२॥
 आपुले आधीन करूनियां ठेवा । नाहीं तरि जीवा घातक हें ॥३॥
 तुका ह्मणे जाले जे मना आधीन । तयांसी बंधन यम करी ॥४॥

ENGLISH TRANSLATION

Do not become a slave to this mind; do not heed its counsel. Break the demands of its stubbornness and hold fast to the path of Vithoba.

Keep the mind under your own control; otherwise it will prove fatal to the jiva. Says Tuka, those who have surrendered to the mind's rule are bound by Yama in chains.

IN PLAIN WORDS

Do not become a slave to this mind. Do not listen to a word of its counsel. Break its stubborn demands and throw them away. Hold instead to the way of Vithoba. Keep the mind under your own control; if you do not, it is the killer of the jiva. Tuka says: those who became slaves to the mind are bound in chains by Yama.

WHAT IT MEANS

Tukaram treats the mind as a master that must not be obeyed. Its counsel and its stubborn demands are to be refused and broken, and the path of Vithoba held in their place. The reason is stark: an uncontrolled mind is fatal to the jiva, the very thing that destroys the soul's life. He closes with the consequence, that those who surrendered

their rule to the mind end up bound in Yama's chains. The call is to take back command of one's own mind rather than serve it.

GATHA 2883

The Power of the Name

Satire, life wasted without the Name

मराठी मूळ

नामाविण काय वाउगी चावट । वांयां वटवट हरीविण॥१॥
 फुकट चि सांगे लोकाचिया गोष्टी । राम जगजेठी वाचे नये ॥२॥
 मेळवूनि चाट करी सुरापान । विषयांच्या गुणें माततसे ॥३॥
 बैसोनि टवाळी करी दुजयाची । नाहीं गोविंदाची आठवण ॥४॥
 तुका ह्मणे तुला सोडवील कोण । नाहीं नारायण आठविला ॥५॥

ENGLISH TRANSLATION

Without the Name, all talk is empty chatter; without Hari it is a waste of breath. One freely gossips about other people's affairs, yet the name of Rama never comes to one's lips.

One gathers a crowd and indulges in drink, intoxicated by the pleasures of the senses. One sits and mocks others, with never a thought of Govinda.

Death bares his teeth, waiting for that person, until the rope of their lifespan is fully drawn out. Says Tuka, who will save you when you have never once remembered Narayana?

IN PLAIN WORDS

Without the Name, what is all this idle prattle? Without Hari it is wasted noise. For nothing he tells the world's gossip, while Rama, lord of the world, never comes to his tongue. He gathers a crowd, drinks liquor, and grows drunk on the taste of the senses. He sits and mocks other people, with no remembrance of Govinda. Yama grinds his teeth, waiting for him, until the rope of his lifespan is fully paid out. Tuka says: who will free you, when you have never once remembered Narayana?

WHAT IT MEANS

Tukaram strips the value out of a life spent in talk that leaves out the Name. Gossip about other people pours out freely while Rama, lord of the world, never reaches the tongue, so all the chatter is wasted breath. The same person gathers a crowd, drinks, and gets intoxicated by sense pleasures, and uses his sitting hours to mock others, never once remembering Govinda. Over all of this Yama waits, grinding his teeth, until the measured rope of the lifespan runs out. The closing question turns on the listener: with Narayana never once remembered, who is left to save you?

GATHA 2884

The Saints

Devotion to the saints, the only rite

मराठी मूळ

संत गाती हरिकीर्तनीं । त्यांचें घेइन पायवणी ॥१॥
 हें चि तप तीर्थ माझें । आणीक मी नेणें दुजें ॥२॥
 काया कुरवंडी करीन । संत महंत ओवाळीन ॥३॥
 संत महंत माझी पूजा । अनुभाव नाहीं दुजा ॥४॥
 तुका ह्मणे नेणें कांहीं । अवघें आहे संतापायीं ॥५॥

ENGLISH TRANSLATION

When the saints sing in Hari's kirtan, I shall take the dust of their feet. This alone is my pilgrimage, my austerity; I know no other.

I will sacrifice my body as an offering and wave it as a lamp before the saints and holy ones. The saints are my worship; I know no other practice.

Says Tuka, I know nothing else; everything resides at the feet of the saints.

IN PLAIN WORDS

When the saints sing in Hari's kirtan, I will take the water that washed their feet. This alone is my austerity, my holy pilgrimage; I know no other. I will offer up my body for them; I will wave it as a lamp before the saints and the great ones. The saints and the great ones are my worship; I have no other experience. Tuka says: I know nothing else. Everything is there at the feet of the saints.

WHAT IT MEANS

Tukaram collapses all religious practice into devotion to the saints. The water that has washed their feet is his whole pilgrimage and austerity; he claims no other. He offers his very body, waving it before the saints and the holy ones as one waves a lamp in worship, and says plainly that the saints themselves are his only object of worship and his only spiritual experience. The poem's force is in its exclusiveness: he refuses every other rite. For Tukaram, the whole of the path rests at the feet of the saints.

GATHA 2885

Ecstasy and Joy

Ecstasy, the harvest of Vitthal

मराठी मूळ

जालें भांडवल । अवघा पिकला विठ्ठल ॥१॥
 आतां वाणी काशासाठीं । धीर धरावा च पोटीं ॥२॥
 आपुल्या संकोचें । ह्मणऊनि तेथें टांचे ॥३॥
 घेतों खऱ्या मापें । तुका देखोनियां सोपें ॥४॥

ENGLISH TRANSLATION

The capital has been secured; Vitthal has blossomed everywhere. Now why should I worry about running short? Let courage fill the chitta.

It is only through one's own hesitation that scarcity appears. Says Tuka, seeing how easy it is, I draw out the goods in heaping measure.

IN PLAIN WORDS

The capital is made. Vitthal has ripened everywhere. Now why should I worry about the merchant's count? Hold the heart steady. It is only my own holding back that makes things run short. So I reach in there. Tuka says: seeing how easy it is, I scoop the goods out in heaping measure.

WHAT IT MEANS

Tukaram uses the image of a trader whose stock is secured. His capital is in hand because Vitthal has ripened like a crop on every side, so there is no reason to fret over the merchant's accounting; the heart can stay steady. He admits that whatever scarcity he feels comes only from his own hesitation, his shrinking back from the abundance. Once he sees how freely available it is, he stops holding back and draws the goods out in heaping measure. The mood is delighted abundance: God is so plentiful that only one's own reserve can make it seem scarce.

GATHA 2886

The Nature of God

Nature of God, the untouched sun

मराठी मूळ

शुद्ध ऐसें ब्रह्मज्ञान । करा मन सादर ॥१॥
रवि रसां सकळां शोषी । गुणदोषीं न लिपे ॥२॥
कोणासवें नाही चोरी । सकळांवरी समत्व ॥३॥
सत्य तरी ऐसें आहे । तुका पाहे उपदेशीं ॥४॥

ENGLISH TRANSLATION

Here is pure Brahman-knowledge; make the mind attentive. The sun evaporates all waters yet is untouched by their qualities or impurities.

It has no hidden dealings with anyone; it shines equally upon all. Says Tuka, this is the truth. See it in this teaching.

IN PLAIN WORDS

Here is pure Brahman-knowledge. Make the mind attentive. The sun draws up all the waters, yet is not stained by their good or their fault. It has no secret dealing with anyone; it stands equal over all. The truth is just this. Tuka says: see it in this teaching.

WHAT IT MEANS

Tukaram offers a single image to carry pure knowledge of Brahman. The sun draws up water from everywhere, clean or foul alike, yet nothing of their quality or impurity clings to it. In the same way the divine has no private favors and no hidden partiality; it shines equally on all. The lesson is that God touches everything yet remains untouched and impartial. Tukaram tells the listener to make the mind attentive and to see this truth held inside the teaching itself.

GATHA 2887

The Nature of God

Nature of God, drawn by your own need

मराठी मूळ

अिग्न हा पाचारी कोणासी साक्षेपें । हिंवें तो चि तापे जाणोनियां ॥१॥
 उदक ह्मणे काय या हो मज प्यावें । तृषित तो धांवे सेवावया ॥२॥
 काय वस्त्र ह्मणे यावो मज नेसा । आपुले स्वइच्छा जग वोढी ॥३॥
 तुक्यास्वामी ह्मणे काय मज स्मरा । आपुल्या उद्धारा लागूनियां ॥३॥

ENGLISH TRANSLATION

Does fire call anyone with special invitation? The one who is cold comes to warm himself of his own accord.

Does water say, 'Please come and drink me'? The thirsty one runs to it eagerly.

Does a cloth say, 'Come and wear me'? The world is drawn by its own desire. Says the Lord of Tuka, 'Do I say, remember me?' You do it for your own salvation.

IN PLAIN WORDS

Does fire call out to anyone with a special invitation? The one who is cold comes of himself to warm himself, knowing where the heat is. Does water say, come and drink me? The thirsty one runs to it to drink. Does the cloth say, come and wear me? The world is drawn by its own wish. The Lord of Tuka says: do I say, remember me? You do it for your own deliverance.

WHAT IT MEANS

Tukaram uses three plain examples to show that God makes no appeal. Fire never invites the cold man; he comes on his own because he knows it will warm him. Water never asks to be drunk, yet the thirsty run to it; cloth never asks to be worn, yet the world reaches for it out of its own desire. In the same way God does not beg you to remember him. The remembrance is for your own deliverance, and the lack, if there is one, is only in the one who does not come.

GATHA 2888

Devotion to Vitthal

Devotion, God and devotee bound as one

मराठी मूळ

भक्त देवाघरचा सुना । देव भक्ताचा पोसणा ॥१॥
 येर येरां जडलें कैसें । जीवा अंगें जैसें तैसें ॥२॥
 तुका ह्मणे अंगें । एक एकाचिया संगें ॥३॥

ENGLISH TRANSLATION

The devotee is like a daughter-in-law in God's household, and God is sustained by the devotee's love. How inseparably they are joined to each other, just as the jiva is bound to the body.

Says Tuka, they are one with each other, each living in the other's company.

IN PLAIN WORDS

The devotee is the daughter-in-law in God's house; God is the foster-child the devotee feeds. See how the two are fastened to each other, just as the soul is to the body. Tuka says: in their very being, each lives in the company of the other.

WHAT IT MEANS

Tukaram describes the bond between God and devotee as a mutual dependence. The devotee belongs in God's household like a daughter-in-law, and God is nourished by the devotee like a child the devotee raises and feeds; the need runs both ways. He compares their union to the way the soul and the body are inseparably joined, neither one able to stand apart. The closing line drives it home: in their very being the two are one, each living always in the other's company.

GATHA 2889

Devotion to Vitthal

Adoration, the feet on the brick

मराठी मूळ

बरवयांबरवंट । विटे चरण सम नीट ॥१॥
 ते म्या हृदयीं धरिले । तापशमन पाउलें ॥२॥
 सकळां तीर्था अधिष्ठान । करी लक्ष्मी संवाहन ॥३॥
 तुका ह्मणे अंतीं । ठाव मागितला संतीं ॥३॥

ENGLISH TRANSLATION

Beautiful, most beautiful, standing straight and even upon the brick: those cooling feet I have clasped within my heart. They are the source of all sacred waters; Lakshmi Herself massages them.

Says Tuka, even the saints have begged for a place at those feet as their final resting ground.

IN PLAIN WORDS

Beautiful, most beautiful. The feet stand level and straight upon the brick. I have held those feet in my heart. They are feet that cool every fever. They are the source of all the sacred waters. Lakshmi Herself presses and serves them. Tuka says: at the end, even the saints have begged for a place at those feet.

WHAT IT MEANS

Tukaram is praising Vitthal's feet as they stand on the brick at Pandhari and naming what those feet are worth. He has taken them into his own heart, and they cool every burning of the body and the mind. He stacks the claims high: those feet are the well from which all holy rivers and pilgrimage waters come, and Lakshmi, the goddess of all fortune, attends them with her own hands. The closing line sets the standard: even the saints, who already have so much, ask for nothing greater than a place at these feet when life ends.

GATHA 2890

The Nature of God

God's hunger for devotion

मराठी मूळ

मासं चर्म हाडें । देवा अवर्घीं च गोडें ॥१॥
 जे जे हरिरंगीं रंगले । कांहीं न वचे वांयां गेले ॥२॥
 वेद खाय शंखासुर । त्याचें वागवी कलिवर ॥३॥
 तुका ह्मणे ऐसा । बराडी हा भक्तिरसा ॥३॥

ENGLISH TRANSLATION

Flesh, skin, bones: all is sweet to God. Whatever has been dyed in Hari's color, nothing of it goes to waste.

When the demon Shankhasura devoured the Vedas, the Lord carried the demon's very carcass on His person. Says Tuka, such is the Lord; He is greedy for the taste of devotion.

IN PLAIN WORDS

Flesh, skin, bones: to God it is all sweet. Whatever has been dyed in Hari's color, none of it is wasted. The demon Shankhasura swallowed the Vedas. The Lord still carried that demon's body upon Himself. Tuka says: such is the Lord. He is greedy for the taste of devotion.

WHAT IT MEANS

Tukaram says God does not weigh devotion by its outward dignity; flesh, skin, and bone, the lowest stuff, all taste sweet to Him. The point is the dye, not the cloth: whatever has soaked up Hari's color is kept and nothing of it is thrown away. He gives the example of Shankhasura, who devoured the Vedas, yet whose very carcass the Lord still bore on His person, because even that had touched Him. The closing image is startling on purpose: God is greedy, hungry for the taste of love, and so no one who turns toward Him is too low to be taken in.

GATHA 2891

Worldly Life

Social criticism, the half-hearted devotee

मराठी मूळ

कोणा चिंता आड । कोणा लोकलाज नाड ॥1॥
 कैचा राम अभागिया । करी कटकट वांयां ॥धु.॥
 स्मरणाचा राग । क्रोधें विटाळलें अंग ॥2॥
 तुका ह्मणे जडा । काय चाले या दगडा ॥3॥

ENGLISH TRANSLATION

*For some, worldly anxiety stands in the way. For others, the fear of public opinion is the obstacle.**Where then is Rama for such unfortunate ones? They make a futile fuss for nothing. Their attempt at remembrance is polluted by anger within.**Says Tuka, what progress can be made with such dull stones?.*

IN PLAIN WORDS

For one, worry gets in the way. For another, fear of what people will say is the trap. Where is Rama for such unlucky people? They make a useless fuss for nothing. Their remembrance is soured by anger; the body is defiled with rage. Tuka says: these are dull stones. What can you do with a stone?

WHAT IT MEANS

Tukaram looks at people who never reach God and names what stops them. For one it is anxiety about the world; for another it is the fear of public opinion, of how their devotion will look. So their remembrance of Rama is only noise, and worse, it is spoiled from inside by anger, which defiles the very body that should be a temple. He calls them dull stones, not in contempt for the persons but to expose the pattern: a heart hardened by worry, vanity, and rage cannot take the impress of the Name. The question turns back on the listener: examine which of these is blocking your own remembrance.

GATHA 2892

Autobiography

Autobiography, the watchman of souls

मराठी मूळ

आपुलिया काजा । आह्मीं सांडियेलें लाजा ॥1॥
 तुह्मां असों जागवीत । आपुलें आपुले हित ॥धु.॥
 तुह्मी देहशून्य । आह्मां कळे पाप पुण्य ॥2॥
 सांगायासी लोकां । उरउरीत उरला तुका ॥3॥

ENGLISH TRANSLATION

For my own sake, I have cast aside all shame. I remain only to keep you awake to your own welfare.

You are oblivious to the body's transience; I am the one who recognizes merit and sin. Says Tuka, I have stayed behind solely to tell the people what must be told.

IN PLAIN WORDS

For my own good, I have thrown away all shame. I stay only to keep you awake to your own welfare. You are blind to the body, forgetting it will pass; I am the one who knows sin from merit. Tuka says: I have stayed behind only to tell people what must be told.

WHAT IT MEANS

Tukaram explains why he keeps speaking so plainly even though it costs him his standing. He has dropped shame for his own sake, because his work is to keep others awake. He names the gap between himself and his hearers: they are oblivious, treating the body as if it will last, while he sees clearly what is sin and what is merit. So his whole reason for remaining among people is service, to say out loud the truth that no one else will say. The line carries both humility and urgency: he stays not for himself but as a watchman over sleeping souls.

GATHA 2893

The Moral Ideal

Moral ideal, parents are the pilgrimage

मराठी मूळ

मायबापें केवळ काशी । तेणें न वजावें तीर्थासी ॥१॥
 पुंडलीकें काय केलें । परब्रह्म उभें ठेलें ॥२॥
 तैसा होई सावधान। हृदयीं धरीं नारायण ॥३॥
 तुका ह्मणे मायबापें । अवघीं देवाचीं स्वरूपें ॥३॥

ENGLISH TRANSLATION

One's parents are themselves a living Kashi; there is no need to travel to any other pilgrimage. See what Pundalik did: by serving his parents, he made the Supreme Brahman stand still.

Be alert like him and hold Narayana in your heart. Says Tuka, one's mother and father are the very forms of God.

IN PLAIN WORDS

Your mother and father are themselves a living Kashi. With them at home, you need not travel to any holy place. Look at what Pundalik did: by serving his parents he made the Supreme Brahman stand still and wait. Be alert like him; hold Narayana in your heart. Tuka says: mother and father are the very forms of God.

WHAT IT MEANS

Tukaram collapses the whole machinery of pilgrimage into the parents standing in your own house. They are Kashi already, so there is no merit waiting at some distant shrine that is not already here. He points to Pundalik, whose service to his parents was so complete that the Supreme Brahman came and waited on a brick rather than interrupt it; that brick is why Vitthal stands at Pandhari. The instruction follows: be that attentive, and carry Narayana in the heart while you serve. The claim is radical and literal, not figurative: father and mother are forms of God, and to honor them is to worship Him.

GATHA 2894

Autobiography

Autobiography, true coin not rubbish

मराठी मूळ

सत्य आह्मां मनीं । नव्हों गाबाळाचे धनी ॥१॥
 ऐसें जाणा रे सकळ । भरा शुद्ध टांका मळ ॥२॥
 देतो तीक्ष्ण उत्तरें । पुढें व्हावयासी बरें ॥३॥
 तुका ह्मणे बरें घडे । देशोदेशीं चाले कोडें ॥४॥

ENGLISH TRANSLATION

We hold truth in our minds; we are not masters of rubbish. Let everyone know this and fill the mint with pure, unadulterated coin.

I give sharp answers so that good may come of it in the future. Says Tuka, when a thing is done well, its fame travels across the land.

IN PLAIN WORDS

We hold truth in our minds. We are not the masters of rubbish. Let everyone know this: fill the mint with pure, clean coin. I give sharp answers so that good may come of it later. Tuka says: when a thing is done well, its fame travels from land to land.

WHAT IT MEANS

Tukaram defends his honesty using the image of a mint. His mind is set on truth alone; he refuses to deal in counterfeit or worthless stuff. He calls everyone to do the same: strike only pure, unalloyed coin, meaning words and devotion with no falseness mixed in. This is why his answers are sharp, even cutting, because the harshness now serves a good that comes later. The closing line is the assurance: what is made honestly does not stay hidden; genuine work carries its own reputation across the land.

GATHA 2895

Appeals and Exhortations

Exhortation, teach for the other's good

मराठी मूळ

शिकवूनि हित । सोयी लावावे हे नीत ॥१॥
 त्याग करुं नये खरें । ऐसें विचारावें बरें ॥२॥
 तुमचिया तोंडें । धर्माधर्म चि खंडे ॥३॥
 मजसाठीं देवा । कां हो लपविला हेवा ॥४॥
 जाला सावधान । त्यासी घालावें भोजन ॥५॥
 तुका ह्मणे पिता । वरी बाळाच्या तो हिता ॥६॥

ENGLISH TRANSLATION

One should teach what is beneficial and set others on the right path. One should not abandon what is truly good; this should be carefully considered.

It is through your own words that right and wrong are determined. Why, O God, have You hidden this treasure away from me? Once one has become alert, one should be given nourishment.

Says Tuka, a father always looks after the welfare of his child.

IN PLAIN WORDS

Teach what helps. Set people on the right path; that is the rule. Do not throw away what is truly good; think this over carefully. By your own mouth, right and wrong are decided. For my sake, O God, why have you hidden away this treasure? When someone has grown alert, feed them. Tuka says: a father always looks after his child's good.

WHAT IT MEANS

Tukaram lays down a rule for anyone who guides others: teach only what is beneficial and steer people toward the right way, never abandoning what is genuinely good. He reminds the teacher of the weight of speech, because by their own mouth right and wrong get settled for those who listen. Then he turns to God with a near complaint, asking why the treasure of grace has been kept hidden from him. The instruction closes with a measured care: when a person has truly woken up, that is the moment to nourish them, not before. The whole is held by the final image, the father who watches over his child's welfare without ceasing, which is how God, and a true guide, must act.

GATHA 2896

Ecstasy and Joy

Ecstasy, bliss meeting bliss

मराठी मूळ

सुख सुखा भेटे । मग तोडिल्या न तुटे ॥१॥
 रविरिशमकळा । नये घालितां पै डोळां ॥२॥
 दुरि तें जवळी । स्नेहें आकाशा कवळी ॥३॥
 तुका ह्याने चित्त । माझें पायीं अखंडित ॥३॥

ENGLISH TRANSLATION

When bliss meets bliss, the bond cannot be broken. The sun's radiance cannot be captured in the eyes.

What seemed distant draws near; love embraces the very sky. Says Tuka, my mind rests unbroken at His feet.

IN PLAIN WORDS

When bliss meets bliss, the bond cannot be cut. The sun's blaze cannot be caught and held in the eye. What was far comes near; love takes the whole sky in its arms. Tuka says: my mind rests unbroken at His feet.

WHAT IT MEANS

Tukaram tries to say what union feels like and admits it cannot be measured by ordinary means. When his own bliss meets God's bliss, the two fuse into a bond that no force can sever. Like the sun's light, which the eye cannot seize and contain, this joy is too vast to be grasped from outside. In that state the distance collapses, what was far is suddenly near, and love grows large enough to embrace the whole sky. The plain fact underneath all the images is the last line: his mind now rests at God's feet without a break.

GATHA 2897

Prayers

Prayer, grace costs You nothing

मराठी मूळ

तुह्यां न पडे वेच । माझा सरेल संकोच ॥१॥
 फुकासाठीं जोडे यश । येथें कां करा आळस ॥२॥
 कृपेचें भुकेलें । होय जीवदान केलें ॥३॥
 तुका ह्मणे शिकविलें । माझें ऐकावें विठ्ठलें ॥३॥

ENGLISH TRANSLATION

It costs You nothing, and my hesitation will end. Glory is gained for free; why then be lazy about it? One who hungers for grace: to give such a one life is a deed of mercy.

Says Tuka, O Vitthal, hear what I have taught; it is my earnest plea.

IN PLAIN WORDS

It costs you nothing, and my shyness will be over. Glory is gained for free; why be lazy about it here? Here is one who hungers for grace. To give such a one life is an act of mercy. Tuka says: O Vitthal, listen to what I have taught you; it is my plea.

WHAT IT MEANS

Tukaram presses God with a kind of holy bargaining. Saving him costs God nothing, and it would end his own embarrassment of standing as a beggar; so why delay? He points out that the glory of mercy is gained at no price, so there is no reason for God to be slow about it. Then he names himself plainly: a man starving for grace, and to grant life to such a one is exactly what mercy is for. The closing turns the usual order on its head, with the devotee gently instructing God to listen, which is itself the boldness that intimacy with Vitthal allows.

GATHA 2898

Confession and Sin

Confession, the blade in Your hand

मराठी मूळ

लोक ह्यणती मज देव । हा तों अधर्म उपाव ॥१॥
 आतां कळेल तें करीं । सीस तुझे हातीं सुरी ॥२॥
 अधिकार नाहीं । पूजा करिती तैसा कांहीं ॥३॥
 मन जाणे पापा । तुका ह्यणे मायबापा ॥४॥

ENGLISH TRANSLATION

*People call me a god; that is a sinful notion. Now do whatever You know to be right; the blade is in Your hand.
 I have no authority, yet people worship me as though I do. Says Tuka, O Mother and Father, the mind knows its own sins.*

IN PLAIN WORDS

People call me a god. That is a sinful idea. Now do whatever you see is right; the knife is in your hand, and my head beneath it. I have no such authority, yet people worship me as if I do. Tuka says: O Mother and Father, the mind knows its own sins.

WHAT IT MEANS

Tukaram is recoiling from the reverence others place on him. To be called a god is to him a sin, a false claim he refuses to wear. He surrenders himself completely to Vitthal, laying his head under the blade and inviting God to do whatever is just. The danger he feels is real: people worship him as though he holds an authority he knows he does not have, and he will not let the lie stand. The last line is the heart of the confession, that whatever others see, his own mind knows the truth of its sins, and he speaks it openly to God as a child to a parent.

GATHA 2899

Surrender and Acceptance

Surrender, still the tongue

मराठी मूळ

एका ह्यणे भलें । आणिका सहज चि निंदिलें ॥१॥
 कांहीं न करितां आयास । सहज घडले ते दोष ॥२॥
 बरें वाड्टाचें । नाहीं मज कांहीं साचें ॥३॥
 तुका ह्यणे वाणी । खंडोनि राहावें चिंतनीं ॥४॥

ENGLISH TRANSLATION

One person calls it good, another naturally finds fault. Without any effort on my part, blame comes of its own accord.

I possess nothing real of either good or bad. Says Tuka, still the tongue and remain absorbed in inner contemplation.

IN PLAIN WORDS

One man calls it good. Another finds fault without trying. I do nothing, and the blame still comes on its own. I have nothing truly good or bad of my own. Tuka says: stop the tongue and stay in inner contemplation.

WHAT IT MEANS

Tukaram notices that praise and blame have nothing to do with him. The same act one person calls good another condemns, and the fault-finding comes whether or not he has done anything at all. So he lets go of ownership: he claims no real good and no real bad as his, since both are only the world's verdicts. The conclusion is the practice, to stop arguing back, still the tongue, and sink into inner contemplation. The point is that the answer to the world's contradictory judgments is not defense but silence turned inward toward God.

GATHA 2900

Surrender and Acceptance

Surrender, no more evasion

मराठी मूळ

आणिलें सेवटा । आतां कामा नये फांटा ॥१॥
मज आपुलेंसें ह्मणा । उपरि या नारायणा ॥२॥
वेचियेली वाणी । युक्ती अवघी चरणीं ॥३॥
तुका धरी पाय । क्षमा करवूनि अन्याय ॥३॥

ENGLISH TRANSLATION

I have brought this to its conclusion; no more evasion will serve. Claim me as Your own, O Narayana, and accept me.

I have spent all my speech as an offering at Your feet. Says Tuka, I hold Your feet; forgive my offenses.

IN PLAIN WORDS

I have brought this to the end. Now no dodging will do. Call me your own, O Narayana; take me up. I have spent all my speech as an offering at your feet. Tuka says: I hold your feet. Forgive my wrongs.

WHAT IT MEANS

Tukaram reaches the final point of his surrender and shuts the door on any way out. He has carried things as far as they go, and there is no room left for evasion or excuse on either side. He asks Narayana to claim him outright, to say this one is mine and lift him up. He reports that everything he had, all his words and skill, has already been poured out as an offering at God's feet, so nothing is held back. The poem ends in the simplest posture of refuge: gripping the feet, asking forgiveness for his offenses, with nothing left to bargain with.

GATHA 2901

Ecstasy and Joy

Ecstasy, the harvest of God

मराठी मूळ

न करा टांचणी । येथें कांहीं आडचणी ॥१॥
 जिह्वा अमुप करी माप । विठ्ठल पिकला माझा बाप ॥२॥
 तुका ह्मणे सर्वकाळ । अवघा गोविंद गोपाळ ॥३॥

ENGLISH TRANSLATION

Do not stint or create obstacles here. My tongue makes an immeasurable measure; Vitthal, my father, has ripened fully within me.

Says Tuka, at all times, everywhere, there is only Govinda Gopal.

IN PLAIN WORDS

Do not hold back. There is no trouble here, nothing to block the way. My tongue measures and measures, and the measure never runs out. Vitthal, my father, has ripened full inside me. Tuka says: at all times there is only Govinda Gopal, everywhere.

WHAT IT MEANS

Tukaram is in the overflow of a name that cannot be exhausted. He tells whoever is listening not to ration the Name or set up obstacles, because there is no shortage to fear. His tongue keeps measuring out God like grain, yet the store never empties; he calls Vitthal a crop that has fully ripened in him, his own father grown sweet and ready. The poem ends in the only thing he can see now: at every moment, everywhere he looks, there is nothing but Govinda Gopal.

GATHA 2902

The Power of the Name

The Name, refusal of Vaikuntha

मराठी मूळ

तुझ्या नामाची आवडी । आह्मी विठो तुझीं वेडीं ॥१॥
 आतां न वजों अणिकां ठायां । गाऊं गीत लागों पायां ॥२॥
 काय वैकुंठ बापुडें । तुझ्या प्रेमासुखापुडें ॥३॥
 संतसमागममेळे । प्रेमसुखाचा सुकाळ ॥४॥
 तुका ह्मणे तुझ्या पायीं । जन्ममरणा ठाव नाहीं ॥५॥

ENGLISH TRANSLATION

I have fallen in love with Your Name, O Vittho; I am mad for You. Now I will not go to any other place; I will sing songs and cling to Your feet.

What is Vaikuntha, that poor thing, compared to the joy of Your love? In the gathering of saints there is an abundance of love's bliss. Says Tuka, at Your feet, birth and death find no foothold.

IN PLAIN WORDS

I have fallen in love with Your Name, Vittho; I am mad for You. Now I will not go anywhere else. I will sing the song and cling to Your feet. What is poor little Vaikuntha next to the joy of loving You? Where the saints gather, the bliss of love is in abundance. Tuka says: at Your feet, birth and death have no foothold.

WHAT IT MEANS

Tukaram has lost his heart to the Name and admits he is mad for Vittho. Having found this, he refuses to wander to any other refuge; his whole plan is to sing and hold the feet. Then he weighs even heaven against this love and calls Vaikuntha a poor little thing beside the joy of loving God, especially as it pours out where devotees gather. The closing claim is the boldest: at those feet there is no place left for birth and death to stand, so love of the Name is itself release.

GATHA 2903

The Power of the Name

The Name, worth from the indwelling God

मराठी मूळ

साकरेच्या योगें वर्ख । राजा कागदातें देखे ॥1॥
 तैसें आह्मां मानुसपण । रामनाम केण्यागुणें ॥ध्रु॥
 फिरंगीच्या योगें करी । राजा काष्ठ हातीं धरी ॥2॥
 रत्नकनका योगें लाख । कंठीं धरिती श्रीमंत लोक ॥3॥
 देवा देवपाट देव्हाः यावरी बैसे स्पष्ट ॥4॥
 ब्रह्मानंदयोगें तुका । पढीयंता सज्जन लोकां ॥5॥

ENGLISH TRANSLATION

Because of the sugar within, the king regards the wrapping paper with respect. In the same way, our human worth exists solely because of Rama's Name.

Because of the blade within, the king handles the wooden handle. Because of the jewel within, the wealthy wear a lac ornament around the neck.

Because of the deity within, the idol sits upon the altar. Says Tuka, because of the bliss of Brahman, Tuka has become dear to all good people.

IN PLAIN WORDS

Because of the sugar inside, the king treats even the wrapping paper with respect. In the same way, all our human worth comes only from Rama's Name. Because of the blade inside, the king grips the wooden handle. Because of the jewel inside, rich people wear a lac ornament at the throat. Because of the deity inside, the idol sits on the altar. Tuka says: because of the bliss of Brahman, Tuka has become dear to good people.

WHAT IT MEANS

Tukaram explains why anything humble is honored: it is the precious thing hidden inside that earns the respect. Plain paper is handled with care only because it wraps sugar; a wooden handle is gripped only for the blade it holds; a cheap lac bead is worn at a rich neck only for the jewel set in it; an idol is enthroned only for the deity it carries. He turns this on us: human life has worth solely because Rama's Name lives in it. And he applies it to himself last, saying he is dear to the good not for his own sake but for the bliss of Brahman that fills him.

GATHA 2904

Worldly Life

Worldly life, the fickleness of wealth

मराठी मूळ

धनवंतालागीं । सर्वमान्यता आहे जर्गी ॥1॥
 माता पिता बंधु जन । सर्व मानिती वचन ॥ध्रु॥
 जव मोठा चाले धंदा । तंव बहिण म्हणे दादा ॥2॥
 सदा शृंगारभूषणें । कांता लवे बहुमानें॥3॥
 तुका ह्मणे धन । भाग्य अशाश्वत जाण ॥4॥

ENGLISH TRANSLATION

The wealthy man is honored by all the world. Mother, father, brothers, and the whole community respect his word.

As long as his business thrives, even a sister lovingly calls him 'brother.' His wife adorns herself and serves him with great regard. Says Tuka, know that wealth and fortune are impermanent.

IN PLAIN WORDS

The whole world honors the rich man. Mother, father, brothers, everyone treats his word as law. As long as the big business is running, even his sister calls him 'dada.' His wife dresses up and bows to him with great respect. Tuka says: know that wealth and fortune do not last.

WHAT IT MEANS

Tukaram lays out, coldly and exactly, how the world bends toward money. The wealthy man's word is taken as final by parents, siblings, and neighbors alike, and the respect tracks the cash, not the man. He sharpens it with the family scene: while the business thrives, even his own sister sweetens to him and his wife adorns herself and defers. Then he pulls the floor out: all of this rests on wealth, and wealth is not permanent, so the honor it buys is borrowed and will be recalled. The warning is not against the relatives but against trusting a regard that money alone holds up.

GATHA 2905

Social Criticism

Social criticism, the senseless one

मराठी मूळ

न विचारितां ठायाठाव । काय भुंके तो गाढव ॥१॥
 केला तैसा लाहे दंड । खळ अविचारी लंड ॥२॥
 करावें लाताळें । ऐसें नेणे कोण्या काळें ॥३॥
 न कळे उचित । तुका ह्याने नीत हित ॥४॥

ENGLISH TRANSLATION

A donkey brays without considering the time or place. The wicked and reckless receive punishment as they deserve.

Such a one never learns in any age that kicking will bring consequences. Says Tuka, he does not know what is proper, nor what is right, nor what is in his own best interest.

IN PLAIN WORDS

A donkey brays without thinking of time or place. The wicked, reckless fool gets the punishment he earns. He never learns, in any age, that kicking out brings a beating. Tuka says: he does not know what is fitting, or what is right, or what is good for him.

WHAT IT MEANS

Tukaram is naming the pattern of a person who acts with no sense of where or when, like a donkey that brays anywhere. Such a one lashes out and is then surprised by the consequences, never connecting the kick to the beating that follows. The point is not contempt for any single man but a warning about reckless heedlessness, which earns the punishment it brings on itself. He closes flatly: this kind of mind cannot tell what is proper, what is just, or what is in its own true interest, and that blindness is its own undoing. Read it as a mirror for the moments we act without weighing time, place, and consequence.

GATHA 2906

The Power of the Name

The Name, the chain that frees

मराठी मूळ

कंठ नामसिका । आतां किळकाळासी धका ॥१॥
 रोखा माना कीं सिका माना । रोखा सिका तत्समाना ॥२॥
 रोखा न मना सिका न मना । जतन करा नाककाना ॥३॥
 सिका न मनी रावण । त्याचें केलें निसंतान ॥४॥
 सिका मानी हळाहळ । जालें सर्वांगीं शीतळ ॥५॥
 तुका ह्याने नाम सिका । पटीं बैसलों निजसुखा ॥६॥

ENGLISH TRANSLATION

Let the Name be the chain upon your throat; then Death itself is pushed aside. Accept this bond or refuse it; the bond and the cash are equal in value.

If you refuse the bond and refuse the instruction, then guard your nose and ears. Ravana refused the teaching, and his entire lineage was destroyed.

Shiva accepted the lethal poison, and his entire body became cool and blissful. Says Tuka, learn the Name, and sit in the seat of inner peace.

IN PLAIN WORDS

Let the Name be the chain on your throat; then Death is pushed back. Accept the bond or accept the order: the bond and the cash are equal. If you refuse the bond and refuse the order, then guard your nose and ears. Ravana refused the teaching, and his whole line was wiped out. Shiva accepted the deadly poison, and his whole body went cool. Tuka says: learn the Name, and sit in the seat of your own peace.

WHAT IT MEANS

Tukaram offers the Name as a willing chain: wear it on your throat and even death is held off. He frames it as a debtor's choice, a bond or a written order, and says the promise and the coin are worth the same, so there is no loss in accepting. To refuse is dangerous; he points to two opposite fates. Ravana rejected the teaching and his whole dynasty was destroyed; Shiva swallowed the world's poison and it turned cool and blissful in him. The lesson he draws is simple: take the Name in, and you sit down in your own native peace.

GATHA 2907

Autobiography

Autobiography, God in all beings

मराठी मूळ

भूतीं देव ह्मणोनि भेटतो या जना । नाहीं हे भावना नरनारी ॥१॥
जाणे भाव पांडुरंग अंतरीचा । नलगे द्यावा साचा परिहार ॥२॥
दयेसाठीं केला उपाधिपसारा । जड जीवा तारा नाव कथा ॥३॥
तुका ह्मणे नाहीं पडत उपवास । फिरतसे आस धरोनियां ॥३॥

ENGLISH TRANSLATION

Seeing God in all beings, I greet every person I meet; I make no distinction of man or woman. Panduranga knows the devotion within; there is no need for outward display.

Out of compassion I have taken on this outward show of activity, so that through story and discourse dull jivas may cross over. Says Tuka, I am not observing a fast; I move about carrying this hope within.

IN PLAIN WORDS

I greet every person I meet because God is in all beings; I do not divide them into man and woman. Panduranga knows the devotion inside me; I do not need to give an outward proof. Out of compassion I have spread out this show of activity, so that through story and discourse heavy souls may cross over. Tuka says: I am not keeping a fast; I move about carrying this hope inside me.

WHAT IT MEANS

Tukaram explains his own conduct as a man others may misread. He bows to whoever he meets, man or woman alike, because he sees God in every being, and he does not need to perform piety since Panduranga already knows what is in his heart. He admits that his visible round of activity, the singing and the telling, is itself a deliberate show, taken on out of compassion so that dull, weighed-down souls can cross the world on the boat of these stories. He ends by clearing up a misreading: he is not fasting or performing austerity; he simply wanders carrying one hope, that others be carried over.

GATHA 2908

Surrender and Acceptance

Surrender, the unburdened mind

मराठी मूळ

हारपल्याची नका चितीं । धरुं खंती वायां च ॥१॥
 पावलें तें ह्मणा देवा । सहज सेवा या नांवें ॥२॥
 होणार तें तें भोगें घडे । लाभ जोडे संकल्पें ॥३॥
 तुका ह्मणे मोकळें मन । अवघें पुण्य या नांवें ॥३॥

ENGLISH TRANSLATION

Do not hold sorrow in your chitta over what has been lost. Accept what has come as God's gift; that is the meaning of effortless service.

Whatever is destined comes through experience; gain is won through right intention. Says Tuka, a free and unburdened mind is itself the whole of merit.

IN PLAIN WORDS

Do not keep grieving in your heart over what is lost; the sorrow is wasted. Say of whatever has come, 'It is God's'; that is what easy service means. Whatever is destined happens through experience; the real gain is won by right intention. Tuka says: a free, unburdened mind, that itself is the whole of merit.

WHAT IT MEANS

Tukaram teaches a quiet surrender about loss and gain. He tells you to stop nursing grief over what is gone, since the grieving changes nothing and only wastes you. Instead, take whatever does arrive as given by God; receiving it that way is what effortless service actually is. He notes that what is fated will play out through experience anyway, and the gain that matters is decided by the intention you hold, not the outcome you grab. His conclusion makes the whole teaching simple: a mind left free and unburdened is itself the entire stock of merit you need.

GATHA 2909

Worldly Metaphors

Metaphor, the slip caught in time

मराठी मूळ

नेसणें आलें होतें गळ्या । लोक रळ्या करिती ॥1॥

आपणियां सावरिलें । जग भलें आपण ॥ध्रु॥

संबंध तो तुटला येणें । जागेपणें चेष्टाचा ॥2॥

भलती सेवा होती अंगें । बारस वेगें पडिलें ॥3॥

सावरिलें नीट वोजा । दृष्टलाजा पुढिलांच्या ॥4॥

बरे उघडिले डोळे । हळहळेपासूनि ॥5॥

तुका ह्मणे विटंबना । नारायणा चुकली ॥6॥

ENGLISH TRANSLATION

The cloth had slipped and was about to fall; the people were watching in amusement. But the one who adjusted it in time sees the world as good and himself as whole.

Through this alert wakefulness the link to careless behavior was broken. Whatever service the body was performing, the awareness fell into place swiftly.

Everything was straightened out properly under the gaze of those watching. Fortunate that the eyes opened from that state of distress.

Says Tuka, the disgrace before Narayana has been averted.

IN PLAIN WORDS

The cloth had come loose and was about to fall, and the people were watching, enjoying it. But the one who set it right in time sees the world as good and himself as whole. By this waking alertness, the tie to careless behavior was cut. Whatever the body was doing, awareness dropped into place quickly. It was straightened out properly, under the watching eyes in front. Lucky that the eyes opened, out from that distress. Tuka says: the disgrace before Narayana has been averted.

WHAT IT MEANS

Tukaram uses a homely image of a garment slipping off in public, with onlookers ready to be amused by the shame. The one who catches and adjusts it in time is saved, and afterward sees the world kindly and himself as intact. Read as the inner life, the slipping cloth is heedless conduct, and the saving move is a flash of wakefulness that cuts the habit before it exposes you. Whatever the body was busy with, awareness snapped back into place just in time and set things right before watching eyes. He counts it good fortune that the eyes opened out of that near-disgrace, and says the shame that would have fallen before Narayana was averted.

GATHA 2910

Worldly Metaphors

Metaphor, the one puppeteer within

मराठी मूळ

जिव्हा जाणे फिकें मधुर क्षार । येर मास पर हातास न कळे ॥1॥
 देखावें नेत्रीं बोलावें मुखें । चित्ता सुखदुःखें कळों येती ॥घु॥
 परिमळासी घ्राण ऐकती श्रवण । एकाचे कारण एका नव्हे ॥2॥
 एकदेहीं भिन्न ठेवियेल्या कळा । नाचवी पुतळा सूत्रधारी॥3॥
 तुका ह्मणे ऐशी जयाची सत्ता । कां तया अनंता विसरलेती ॥4॥

ENGLISH TRANSLATION

The tongue knows bitter, sweet, and salty, but the rest of the body cannot. The eyes see, the mouth speaks, and the mind perceives joy and sorrow.

The nose knows fragrance, the ears receive sound; one organ's function cannot be done by another. Within a single body, distinct capacities have been placed; the puppeteer pulls the strings and the puppet dances.

Says Tuka, such is the power of that One; why then have you forgotten the Infinite?.

IN PLAIN WORDS

The tongue knows bland, sweet, and salty; the rest of the body cannot. The eyes see, the mouth speaks, and the mind feels joy and sorrow. The nose knows smell, the ears take in sound; one organ's work cannot be done by another. In one body these separate powers are placed, and the puppeteer pulls the strings and the puppet dances. Tuka says: such is the power of that One; why then have you forgotten the Infinite?

WHAT IT MEANS

Tukaram points to the ordinary marvel of the body to argue for its hidden master. Each sense does only its own work: the tongue tastes but cannot see, the eyes see but cannot taste, the nose smells and the ears hear, and none can trade places. Yet all these unlike powers are set together in a single body and made to act in concert, like a puppet whose limbs move only because a hand pulls the strings. He names the conclusion: that ordering hand is the power of the One. And he turns it into a reproach to the listener: if that Infinite runs your every sense, how have you managed to forget the very One who works you?

GATHA 2911

Appeals and Exhortations

Exhortation, the treasure at hand

मराठी मूळ

न लगे द्यावा जीव सहज चि जाणार । आहे तो विचार जाणा कांहीं ॥1॥
 तुका ह्मणे कई होईल स्वहित । निधान जो थीत टाकुं पाहे ॥3॥

ENGLISH TRANSLATION

There is no need to give up your life; it will leave on its own soon enough. Know this much and reflect upon it. Says Tuka, how will one's own good be served if one tries to abandon the treasure that is right at hand?

IN PLAIN WORDS

There is no need to throw your life away; it will leave on its own soon enough. Know just this much, and think it over. Tuka says: how will your own good be served if you try to throw away the treasure that is right at hand?

WHAT IT MEANS

Tukaram answers the impulse to discard the body, whether by despair or harsh austerity, with plain sense. There is no need to give up your life on purpose, he says, because it will depart by itself in good time anyway. The real point is what you do while you have it. He calls this human birth a treasure lying right in your hand, and asks how throwing it away could ever serve your own good. The exhortation is to use the life you have for what truly profits the soul, not to waste or destroy it.

GATHA 2912

Devotion to Vitthal

Devotion, serving for nothing

मराठी मूळ

मोल वेचूनियां धुंडिती सेवका । आह्मी तरी फुका मागों बळें ॥1॥
 नसतां जवळी हित फार करूं । जीव भाव धरूं तुझ्या पायीं ॥धु॥
 नेदूं भोग आह्मी आपुल्या शरीरा । तुझांसी दातारा व्हावें म्हण ॥2॥
 कीर्ती तुझी करूं आमुचे सायास । तूं का रे उदास पांडुरंगा ॥3॥
 तुका ह्मणे तुज काय मागों आह्मी । फुकाचे कां ना भी ह्मणसी ना ॥4॥

ENGLISH TRANSLATION

People spend money searching for servants, while I offer myself to You for nothing and ask forcefully for the privilege. Even without being near You, I will work earnestly for Your good, placing my life and devotion at Your feet.

I will not give this body the pleasures it craves, so that You, O generous Lord, may be pleased. I will spread Your glory through my own effort; why then are You indifferent, O Panduranga? Says Tuka, what should we ask of You? Why do You not at least say no to what is given freely?

IN PLAIN WORDS

People spend money to find servants; I offer myself to You for free, and I ask for it forcefully. Even when I am not near You, I will work hard for Your good and lay my life and love at Your feet. I will not give my body the pleasures it wants, so that You, generous Lord, may be pleased. I will spread Your glory by my own effort; why then are You indifferent, Panduranga? Tuka says: what should we even ask of You? Why will You not at least say no to what is offered free?

WHAT IT MEANS

Tukaram presses a loving complaint at God. Others have to pay to get servants, but he comes offering himself for nothing, and even demands the privilege of serving. He promises to labor for God's glory even from a distance, to set his whole life and devotion at the feet, and to deny his own body its pleasures only to please his generous Lord. Having given all this freely, he protests the silence: why does Panduranga stay so unmoved? The closing line turns the hurt into wit; he is not even asking for a reward, so the least God could do is acknowledge the free offering instead of ignoring it. Under the teasing is the ache of a devotee who wants to be received.

GATHA 2913

Devotion to Vitthal

Humility, the unneeded servant

मराठी मूळ

काय लवण किळकेविण । एके क्षीण सागरा ॥१॥
 मां हे येवढी अडचण । नारायणीं मजविण ॥२॥
 कुबेरा अटाहासे जोडी । काय कवडी कारणें ॥३॥
 तुका ह्मणे काचमणि । कोण गणी भांडारी ॥३॥

ENGLISH TRANSLATION

*What is one pinch of salt more or less to the vast ocean? Is my absence such a great difficulty for Narayana?
 What is a single cowrie to the heaping wealth of Kubera? Says Tuka, who counts a glass bead in a treasury of
 gems?*

IN PLAIN WORDS

What is one pinch of salt to the vast ocean? Will the sea grow less by it? Is my absence such a great trouble to Narayana? Does he need me to fill it? What is a single cowrie to the heaped wealth of Kubera? Tuka says: who counts one glass bead in a treasury of gems?

WHAT IT MEANS

Tukaram measures his own worth against God's fullness and finds it tiny, and he says so plainly. He is not begging; he is reasoning. The ocean is no smaller for one grain of salt, Kubera's hoard is no greater for one cowrie, a treasury of jewels does not miss one glass bead. By the same logic Narayana lacks nothing if Tukaram is gone. The point is not despair but truth: God is complete in himself, and the devotee comes to him owning that he adds nothing and is welcomed anyway.

GATHA 2914

*Ecstasy and Joy**Ecstasy, the names reversed*

मराठी मूळ

तुज मज नाहीं भेद । केला सहज विनोद ॥१॥
 तूं माझा आकार । मी तों तूं च निर्धार ॥२॥
 मी तुजमाजी देवा । घेसी माझ्या अंगें सेवा ॥३॥
 मी तुजमाजी अचळ । मजमाजी तुझें बळ ॥४॥
 तूं बोलसी माझ्या मुखें । मी तों तुजमाजी सुखें ॥५॥
 तुका हाणे देवा । विपरीत ठायीं नांवा ॥६॥

ENGLISH TRANSLATION

Between You and me there is no real difference; this is a spontaneous play. You are my form and I am truly You.

I dwell within You, O God, and You take service through my body. I am immovable within You, and Your strength resides within me.

You speak through my mouth, and I rest happily within You. Says Tuka, O God, in this paradox the names are reversed.

IN PLAIN WORDS

Between you and me there is no difference; this is a play that happened on its own. You are my form, and I am you, for certain. I live inside you, God, and through my body you take service. I am unmoving inside you, and inside me is your strength. You speak through my mouth, and I rest happily inside you. Tuka says: God, in this turning the names are reversed.

WHAT IT MEANS

Tukaram is naming the moment when the line between worshipper and worshipped has dissolved. He does not say he has become great; he says the two have folded into each other so completely that you cannot tell which is doing what. His body is where God acts, his mouth is where God speaks, his stillness rests in God and God's power rests in him. The closing line is the key: at this depth the labels of "you" and "me" swap and stop meaning anything separate. This is union spoken from inside the union, not described from outside it.

GATHA 2915

The Saints

The saints, company that purifies

मराठी मूळ

वैराग्याचें भाग्य । संतसंग हा चि लाग ॥१॥
 संतकृपेचे हे दीप । करी साधका निष्पाप ॥२॥
 तो चि देवभक्त । भेदाभेद नाहीं ज्यांत ॥२॥
 तुका प्रेमें नाचे गाये । गाण्यांत विरोन जाये ॥३॥

ENGLISH TRANSLATION

The fortune of dispassion is found in the company of saints alone. The lamp of the saints' grace purifies the seeker of all sin.

A true devotee of God is one in whom no sense of division or separation remains. Says Tuka, he sings and dances with love, losing himself entirely in the song.

IN PLAIN WORDS

The fortune of dispassion is found only in the company of saints; that is the way to it. The lamp of the saints' grace makes the seeker free of sin. He alone is a true devotee of God in whom no sense of division is left. Tuka says: he dances and sings with love, and melts away into the song.

WHAT IT MEANS

Tukaram points to where detachment actually comes from: not solitary effort but the company of saints. Their grace is a lamp; standing near it, the seeker is cleansed. He then sets the test of a real devotee, which is that no sense of "me and you," no inner division, remains in him. The closing image shows what that looks like from the outside: a man so given over that he loses himself in singing and dancing. The path here is relational, not solitary; you are purified by keeping such company.

GATHA 2916

The Power of the Name

The Name, kirtan is enough

मराठी मूळ

जप तप ध्यान न लगे धारणा । विठ्ठलकीर्तनामाजी सर्व ॥१॥
 राहें माझ्या मना दृढ या वचनीं । आणिक तें मनीं न धरावें ॥२॥
 कीर्तनसमाधि साधन ते मुद्रा । राहतील थारा धरोनियां ॥२॥
 तुका ह्मणे मुक्ति हरिदासांच्या घरीं । वोळगती चारी ऋद्धिसिद्ध ॥३॥

ENGLISH TRANSLATION

No japa, austerity, meditation, or concentration is needed; everything is contained within Vitthal's kirtan. O my mind, remain firm in this truth and entertain no other thought.

Kirtan is the true samadhi, the true practice, the true seal; all other pursuits will settle down of their own accord. Says Tuka, liberation itself dwells in the home of Hari's devotees, and all four forms of supernatural power wait upon them.

IN PLAIN WORDS

No japa, no austerity, no meditation, no holding the mind still is needed; everything is held inside the kirtan of Vitthal. Stay firm in this word, my mind, and keep no other thought. Kirtan is the true samadhi, the true practice, the true seal; all other things settle down on their own. Tuka says: liberation lives in the house of Hari's servants, and all four powers wait upon them.

WHAT IT MEANS

Tukaram sweeps aside the whole ladder of disciplines, japa, penance, meditation, breath control, and says one practice contains them all: singing Vitthal's praise. He is not dismissing the disciplines as worthless but claiming kirtan already holds whatever they were reaching for. He calls it the true samadhi and the true seal, the thing the other methods only point at. Then he raises the stakes: in the home of Hari's devotees, liberation is not pursued but simply present, and the supernatural powers that others strain for come and wait at the door. The devotee who sings has already arrived where the others are still climbing.

GATHA 2917

Prayers

Prayer, only remembrance

मराठी मूळ

नाहीं तुज कांहीं मागत संपत्ती । आठवण चितीं असों द्यावी ॥१॥
सरलिया भोग येईन सेवटीं । पायापें या भेटी अनुसंधानें ॥२॥
आतां मजसाठीं याल आकारास । रोकडी हे आस नाहीं देवा ॥३॥
तुका ह्मणे मुखीं असो तुजें नाम । देईल तो श्रम देवो काळ ॥३॥

ENGLISH TRANSLATION

I do not ask You for any wealth; just let Your remembrance abide in my chitta. When worldly experience has run its course, I shall come to Your feet at the end, through the thread of that remembrance.

I do not ask that You take form in this world just for my sake; that is not my present desire, O God. Says Tuka, let Your Name remain on my lips; let time and labor take their course.

IN PLAIN WORDS

I ask you for no wealth; only let your remembrance stay in my mind. When my worldly portion is used up, I will come to your feet at the end, on the thread of that remembrance. I do not ask you to take a body in this world for my sake; that is not my present wish, God. Tuka says: let your Name stay on my lips; let time and toil do whatever they do.

WHAT IT MEANS

Tukaram strips his prayer down to a single request: not riches, not even a miraculous appearance of God in the flesh, but only that the memory of God never leave his heart. He is content to let his ordinary life run its full course; he does not want it cut short or rescued. His one provision for the end is the thread of remembrance,

which he trusts will carry him to God's feet when the body is spent. The last line hands everything else over: let time and hardship come as they will, so long as the Name stays on his lips. It is a prayer that asks for almost nothing and stakes everything on it.

GATHA 2918

Autobiography

Autobiography, words for waking

मराठी मूळ

हितावरी यावें । कोणी बोलिलों या भावें ॥१॥

नव्हे विनोदउत्तर । केले रंजवाया चार ॥२॥

केली अटाअटी । अक्षरांची देवासाठी ॥३॥

तुका ह्मणे खिजों । नका जागा येथें निजों ॥३॥

ENGLISH TRANSLATION

Let someone come to benefit from these words; that is the spirit in which I have spoken. These are not casual remarks made merely to amuse.

I have wrestled with words for God's sake alone. Says Tuka, do not be angry; here is a place to awaken, not to sleep.

IN PLAIN WORDS

Let someone come and gain by these words; that is the spirit in which I spoke them. They are not jokes made to amuse you. I have struggled hard with these letters, and only for God's sake. Tuka says: do not be angry. This is a place to wake up, not to sleep.

WHAT IT MEANS

Tukaram tells us why he made his poems and how he wants them taken. They were not written to entertain; they were hard labor over each word, done for God alone. He hopes the listener will actually benefit, will be changed, rather than merely enjoy the verses. The closing line warns against two wrong responses: do not take offense at the sharpness, and do not drowse through it. His abhangas are meant to wake a person, and he asks the reader to come awake rather than be lulled or stung.

GATHA 2919

Ecstasy and Joy

Ecstasy, all become Narayana

मराठी मूळ

संचित प्रारब्ध क्रियमाण । अवघा जाला नारायण ॥१॥

नाहीं आह्मांसी संबंधु । जरा मरण कांहीं बाधु ॥२॥

द्वैताद्वैतभावें । अवघें व्यापियेलें देवें ॥३॥

तुका ह्मणे हरि । आह्मांमाजी क्रीडा करी ॥३॥

ENGLISH TRANSLATION

Past karma, destiny, and present action have all become Narayana. We have no connection any longer with old age, death, or any affliction.

Through duality and non-duality alike, everything has been pervaded by God. Says Tuka, Hari plays within us.

IN PLAIN WORDS

Stored karma, ripened fate, present action: all of it has become Narayana. We have no tie left to it. Old age, death, none of it can harm us. Through duality and non-duality alike, God has filled everything. Tuka says: Hari is at play inside us.

WHAT IT MEANS

Tukaram names the three kinds of karma the tradition counts, the stored, the ripening, and the freshly made, and says all three have turned into God himself. Once that is seen, the chain that bound him to consequence is cut: aging and death no longer have a hold on him. He insists this fills both sides of every distinction, whether you speak in terms of difference or of oneness, God pervades it. The verse ends not in escape but in delight: what is happening inside him is simply Hari's own play. Liberation here is not a future reward but a present recognition that there was never anything but God.

GATHA 2920

Prayers

Prayer, the drowning man's cry

मराठी मूळ

नेणे करुं सेवा । पांडुरंगा कृपाळुवा ॥१॥
 धावें बुडतो मी काढीं । सत्ता आपुलिया ओढीं ॥२॥
 क्रियाकर्महीन । जालों इंद्रियां अधीन ॥३॥
 तुका विनंती करी । वेळोवेळं पाय धरी ॥३॥

ENGLISH TRANSLATION

I do not know how to serve You, O compassionate Panduranga. Come running; I am drowning.

Pull me out by the strength of Your own will. I have become helpless, a slave to the senses, devoid of right action.

Says Tuka, making his plea again and again, clinging to Your feet.

IN PLAIN WORDS

I do not know how to serve you, merciful Panduranga. Come running and pull me out; I am drowning. Drag me up by your own power. I have no good deeds; I have become a slave to the senses. Tuka says, pleading again and again, holding your feet over and over.

WHAT IT MEANS

Tukaram prays from the bottom, admitting he cannot even do the one thing a devotee is supposed to do, namely serve. He casts himself as a man going under and asks God to come at a run. The rescue, he says plainly, must be God's doing and not his own merit, because he has none and has fallen under the rule of his senses. There is no

bargaining here, only the bare cry of helplessness thrown on God's mercy. He clings to the feet again and again, which is the only act left to a man who cannot save himself.

GATHA 2921

The Nature of God

Nature of God, beyond the Vedas

मराठी मूळ

जयापासोनि सकळ । महीमंडळ जालें ॥१॥
 तो एक पंढरीचा राणा । नये श्रुती अनुमाना ॥२॥
 विवादती जयासाठीं । जगजेटी तो विठ्ठल ॥३॥
 तुका ह्मणे तो आकळ । आहे सकळव्यापक ॥४॥

ENGLISH TRANSLATION

He from whom this entire earth was born is the one King of Pandhari, beyond the reach of even the Vedas' speculation. It is over Him that the scriptures debate.

That Lord of the world is Vitthal. Says Tuka, He is beyond comprehension, yet He pervades all things.

IN PLAIN WORDS

He from whom this whole earth was born is the one King of Pandhari. The Vedas cannot reach him by guessing. The one the scriptures argue over is Vitthal, the master of the world. Tuka says: he cannot be grasped, yet he spreads through everything.

WHAT IT MEANS

Tukaram identifies the source of all creation with the figure who stands on the brick at Pandhari. The same God the Vedas strain after and cannot pin down by reasoning, the one the scriptures dispute among themselves, is simply Vitthal, near and present at the shrine. He sets two truths side by side without softening either: this God is beyond comprehension, and this God fills all that exists. The unspoken claim is that what the learned chase through argument, the devotee finds standing plainly at Pandhari.

GATHA 2922

The Nature of God

Nature of God, formless yet near

मराठी मूळ

नाहीं रूप नाही नांव । नाही ठाव धराया ॥१॥
 जेथें जावें तेथें आहे । विठ्ठल मायबहीण ॥२॥
 नाही आकार विकार । चराचर भरलेंसे ॥३॥
 नव्हे निर्गुण सगुण । जाणे कोण तयासी ॥४॥
 तुका ह्मणे भावाविण । त्याचें मन वोळेना ॥५॥

ENGLISH TRANSLATION

He has no form, no name, no place that can hold Him. Yet wherever you go, Vitthal is there, like a mother and sister.

He has no shape, no modification; He fills all that moves and does not move. He is neither formless nor with form; who can truly know Him? Says Tuka, without sincere devotion, His heart will not turn toward you.

IN PLAIN WORDS

He has no form, no name, no place that can hold him. Yet wherever you go, there is Vitthal, like a mother and a sister. He has no shape, no change; he fills all that moves and all that does not. He is neither without form nor with form; who can really know him? Tuka says: without true love, his heart will not turn to you.

WHAT IT MEANS

Tukaram holds together two things that sound opposite. God has no form, no name, no fixed place, and yet he is met everywhere, as close and tender as one's own mother and sister. He is beyond the categories the mind reaches for, neither merely formless nor merely embodied, so no one can simply know him by thinking. The last line gives the one key that does open him: love. Knowledge fails where devotion succeeds; God's heart turns only toward the one who comes with true feeling, not toward the one who comes with clever definitions.

GATHA 2923

The Nature of God

Nature of God, the hidden puppeteer

मराठी मूळ

आहे सकळां वेगळा । खेळे कळा चोरोनि ॥१॥
 खांबसुत्राचिये परी । देव दोरी हालवितो ॥२॥
 आपण राहोनि निराळा । कैसी कळा नाचवी ॥३॥
 जेव्हां असुडितो दोरी । भूमीवरी पडे तेव्हां ॥४॥
 तुका ह्मणे तो जाणावा । सखा करावा आपुला ॥५॥

ENGLISH TRANSLATION

He remains apart from all, yet plays His hidden arts. Like a puppeteer with strings and a pole, God pulls the threads and makes everything move.

Remaining separate and detached, He makes the show dance. When He releases the strings, the puppet falls to the ground.

Says Tuka, know who He is and make Him your own beloved friend.

IN PLAIN WORDS

He stands apart from all things and plays his arts in secret. Like a puppeteer with a pole and strings, God pulls the cords and makes everything move. Staying separate himself, see how he makes the show dance. When he lets go of the strings, the puppet falls to the ground. Tuka says: know him, and make him your own friend.

WHAT IT MEANS

Tukaram offers an image for how God works in the world: a puppeteer who stays offstage while the whole show moves at his hand. Everything that lives and acts is moved by strings it cannot see; the moment God releases them, the figure drops lifeless. The point is that no creature has its own independent power; all motion is borrowed and on loan. But the verse does not end in fear of this hidden controller. Tukaram turns it warm: since he is the one moving everything, the wise response is to recognize him and take him as your own dear friend rather than a distant operator.

GATHA 2924

Ecstasy and Joy

Ecstasy, dyed in his color

मराठी मूळ

आतां पुढें मना । चाली जाली नारायणा ॥१॥
 येथें राहिलें राहिलें । कैसें गुंतोनि उगलें ॥२॥
 भोवतें भोंवनी । आलियांची जाली धणी ॥३॥
 तुका ह्मणे रंग रंग । रंगलें पांडुरंगे ॥३॥

ENGLISH TRANSLATION

Now the mind has set forth on its journey toward Narayana. What was here has been left behind; how silently it has released its hold.

The rounds of those who kept circling have come to an end. Says Tuka, color upon color; everything has been dyed in the hue of Panduranga.

IN PLAIN WORDS

Now, my mind, you have set out toward Narayana. What stayed here has been left behind; how quietly it has let go. The rounds of those who kept circling have come to an end. Tuka says: color upon color, everything is dyed in the hue of Panduranga.

WHAT IT MEANS

Tukaram watches his own mind finally turn and move toward God, and he marvels at how silently the old attachments slipped their hold. The image of "those who kept circling" is the endless wandering of the unsettled mind, or of birth after birth; that circling is over now, the going-round has reached its end. What remains is one saturating image: everything has been dipped and dyed in the color of Panduranga, so that no part of him keeps its former tint. The mind that once roamed has come to rest by being wholly colored through with God.

GATHA 2925

Prayers

Prayer, slow to desire

मराठी मूळ

आळस पाडी विषयकामीं । शक्ती देई तुझ्या नामीं ॥१॥
 हे चि विनवणी विनवणी । विनविली धरा मनीं ॥ध्रु॥
 आणिक वचना मुकी वाणी । तुमच्या गजाँ द्यावी गुणीं ॥२॥
 तुका ह्मणे पाय डोळां । पाहें एरवी अंधळा ॥३॥

ENGLISH TRANSLATION

Make me sluggish toward sensual desires, and grant me strength in Your Name. This is my one and only prayer; hold it in your minds.

Let my tongue be mute for any other speech, and give it eloquence only for singing Your praise. Says Tuka, let me see Your feet with my eyes; otherwise I am blind.

IN PLAIN WORDS

Make me slow toward the cravings of the senses. Give me strength in Your Name. This is my one prayer, my only prayer; hold it in Your mind. Let my tongue go mute for any other speech. Give it eloquence only for singing Your praise. Tuka says: let me see Your feet with my eyes; without them I am blind.

WHAT IT MEANS

Tukaram asks not to be strong against desire by force, but to be made sluggish toward it, as if the appetite for the senses simply lost its pull. The strength he wants is not his own willpower but a power lodged in the Name. He narrows everything to one request and presses God to keep it in mind. Then he asks for his very speech to be retuned: dumb toward small talk, fluent only in praise. Without the sight of God's feet, he counts himself blind, however much else he can see.

GATHA 2926

Devotion to Vitthal

Devotion, one work only

मराठी मूळ

कोण वेची वाणी । आतां क्षुल्लका कारणीं ॥१॥
 आतां हें चि काम करुं । विठ्ठल हृदयांत धरुं ॥ध्रु॥
 नेंदाविया वृत्ति । आतां उठों चि बहुती ॥२॥
 उपदेश लोकां । करूनी वेडा होतो तुका ॥३॥

ENGLISH TRANSLATION

Who would waste their speech now on trifling matters? From now on, this alone is my work: to hold Vitthal in the heart. I will not allow the mind's tendencies to rise up any further.

Says Tuka, after instructing the world, I become the madman myself.

IN PLAIN WORDS

Who would spend speech now on trifling things? From now on this alone is my work: to hold Vitthal in the heart. I will not let the mind's tendencies rise up again. Tuka says: after instructing the world, I become the madman myself.

WHAT IT MEANS

Tukaram declares a single occupation and lets everything else fall away as not worth a word. The one work is to keep Vitthal held in the heart, and to refuse the old habits of mind the moment they try to stir. The closing line turns the irony on himself: he has spent his life teaching others, yet by the world's measure he is the one who looks deranged. He owns that name gladly, because the madness is only that he wants God and nothing smaller.

GATHA 2927

Prayers

Prayer, spare me bad company

मराठी मूळ

मागेन तें एक तुज । देई विचारोनि मज ॥१॥
नको दुर्जनांचा संग । क्षणक्षणा चित्तभंग ॥२॥
जन्म घेईन मी नाना । बहु सोसीन यातना ॥३॥
रंक होईन दीनांचा । घार्ये देहपात साचा ॥४॥
तुका ह्मणे हें चि आतां । देई देई तूं सर्वथा ॥५॥

ENGLISH TRANSLATION

I ask You for only one thing; consider it and grant it to me. Never give me the company of the wicked, which shatters the mind moment by moment.

I will take any number of births and endure great suffering. I will become the poorest of the poor, and bear wounds upon this body.

Says Tuka, this one boon, give it to me now, give it without fail.

IN PLAIN WORDS

I ask You for one thing only; weigh it, and grant it to me. Do not give me the company of the wicked, which shatters the mind moment by moment. I will take any number of births. I will endure great suffering. I will become the poorest of the poor. I will bear wounds upon this body. Tuka says: this one boon, give it to me now, give it without fail.

WHAT IT MEANS

Tukaram makes a single request and stakes everything on it: keep him out of bad company. He is not asking to be spared pain; he volunteers for the opposite. He will accept endless rebirths, deep suffering, poverty, even a body broken by blows. What he will not accept is the constant company of the wicked, because it breaks the mind again and again and pulls it from God. The prayer measures the danger by what he is willing to trade for safety from it.

GATHA 2928

Surrender and Acceptance

Surrender, You are the doer

मराठी मूळ

जाणसी उचित । पांडुरंगा धर्मनीत ॥१॥
 तरि म्यां बोलावें तें काई । सरे ऐसें तुझे पायीं ॥ध्रु॥
 पालटती क्षणें । संचितप्रारब्धक्रियमाण ॥२॥
 तुका ह्मणे सत्ता । होसी सकळ करिता ॥३॥

ENGLISH TRANSLATION

You know what is proper, O Panduranga; You understand the ways of righteousness. Then what more should I say? Let my words be fulfilled at Your feet.

In an instant You can transform the store of past, destined, and present karma. Says Tuka, all power rests with You; You are the doer of everything.

IN PLAIN WORDS

You know what is right, Panduranga; You understand the ways of righteousness. So what is left for me to say? Let it be settled at Your feet. In an instant You can change the store of past karma, the destined karma, and the karma now ripening. Tuka says: all power rests with You; You are the doer of everything.

WHAT IT MEANS

Tukaram lays down even the work of asking. Since Panduranga already knows what is proper and just, there is nothing he can add by speaking; he simply lets the matter rest at God's feet. He then names the full weight of karma, the stored, the destined, and the active, and says God can overturn all three in a single moment. The point is that the laws which bind a person are not above God; the very ledger of one's deeds is His to revise. So surrender, not argument, is the right posture before the one who does everything.

GATHA 2929

Devotion to Vitthal

Devotion, I will not let go

मराठी मूळ

तुम्ही कांटाळलां तरी । आम्हां न सोडणें हरी ॥१॥
 जावें कवणिया ठाया । सांगा विनवितों पायां ॥ध्रु॥
 केली जिवा साटी । आतां सुखें लागा पाठी ॥२॥
 तुका ह्मणे ठाव । न सोडणें हा चि भाव ॥३॥

ENGLISH TRANSLATION

Even if You grow weary, O Hari, we will not let You go. Where else should we turn? I ask this at Your feet.

I have staked my very life on this; now You may gladly pursue me. Says Tuka, this is my fixed resolve: I will not abandon this place.

IN PLAIN WORDS

Even if You grow weary of us, Hari, we will not let You go. Where else are we to go? Tell me; I ask it at Your feet. I have staked my very life on this. Now You may gladly chase after me. Tuka says: this is my fixed resolve. I will not let go of this place.

WHAT IT MEANS

Tukaram turns the usual posture inside out. Instead of begging God not to leave, he warns that even if God tires of him, he will not loosen his grip. He has no other refuge, so the question, where else could I go, is not rhetorical but real. Having bet his life on this hold, he tells God the pursuit may now run the other way. The whole stance is one stubborn vow: he has found his place at the feet and he refuses to be pried loose.

GATHA 2930

Devotion to Vitthal

Devotion, only Hari is my trade

मराठी मूळ

येउनि संसारीं । मी तों एक जाणें हरी ॥१॥
नेणें आणिक कांहीं धंदा । नित्य ध्यातसें गोविंदा ॥२॥
कामक्रोधलोभस्वार्थ । अवघा माझा पंढरिनाथ ॥३॥
तुका ह्याणे एक । धणी विठ्ठल मी सेवक ॥३॥

ENGLISH TRANSLATION

Having come into this world, I know only one thing: Hari. I know no other occupation; I ceaselessly meditate upon Govinda.

Desire, anger, greed, and self-interest: all of these are, for me, none other than the Lord of Pandhari. Says Tuka, Vitthal is the master and I am the servant, and that is the whole of it.

IN PLAIN WORDS

Having come into this world, I know only one thing: Hari. I know no other trade. I meditate on Govinda without stopping. Desire, anger, greed, self-interest: for me these are all none other than the Lord of Pandhari. Tuka says: there is one thing only. Vitthal is the master, and I am the servant.

WHAT IT MEANS

Tukaram describes a life reduced to a single skill. He has no occupation but to remember Hari and to dwell on Govinda without pause. Then he says the boldest thing: even desire, anger, greed, and self-interest, the usual inner enemies, have become for him nothing but the Lord of Pandhari. The forces that drag others down he now turns entirely toward God, so they no longer pull him away. All of it collapses into one relation: Vitthal is the master, he is the servant, and that is the whole account.

GATHA 2931

Ecstasy and Joy

Ecstasy, the ordinary turned divine

मराठी मूळ

सर्वपक्षीं हरि साहेसखा जाला । ओल्या अंगणीच्या कल्पलता त्याला ॥१॥
 सहजचाली चालतां पायवाटे । चिंतामणींसमान होती गोटे ॥२॥
 तुका तरी सहज बोले वाणी । त्याचे घरीं वेदांत वाहे पाणी ॥३॥

ENGLISH TRANSLATION

When Hari has become one's companion in every way, the wish-fulfilling trees spring up in one's own courtyard. Walking along the ordinary path with a natural gait, the pebbles underfoot become wish-fulfilling gems.

Says Tuka, when one speaks simply from the chitta, the Vedanta itself comes to carry water in one's home.

IN PLAIN WORDS

When Hari has become your friend and helper in every way, wish-granting trees spring up in your own courtyard. Walk the ordinary footpath with an easy gait, and the pebbles underfoot turn into wish-granting gems. Tuka says: when one speaks simply from the heart, the Vedanta itself comes to carry water in that one's home.

WHAT IT MEANS

Tukaram describes what happens when God is wholly a companion, not a distant deity. The world does not change its furniture; it changes its worth. The common courtyard grows the tree that grants every wish, and the gravel of an everyday path becomes the gem that does the same. The point is that the divine quietly transfigures the ordinary for one who walks with God. The last image is the most daring: the lofty Vedanta, the crown of scripture, becomes a household servant fetching water, because plain speech from a heart full of God outranks all learning.

GATHA 2932

Devotion to Vitthal

Devotion, undeserved haste of grace

मराठी मूळ

काय पुण्य ऐसें आहे मजपाशीं । तांतडी धांवसी पांडुरंगा ॥१॥
 काय ऐसा भक्त वायां गेलों थोर । तूं मज समोर होसी वेगा ॥२॥
 काय कष्ट माझे देखिली चाकरी । तो तूं झडकरी पाचारिशी ॥३॥
 तुका ह्याने नाहीं ठाऊकें संचित । येणें जन्महित नाहीं केलें ॥४॥

ENGLISH TRANSLATION

What merit do I possess that You rush toward me so eagerly, O Panduranga? Am I such a great devotee that You should appear before me with such haste? Have You seen my laborious service and called me near so swiftly? Says Tuka, I do not know my store of past deeds; in this birth I have done nothing to merit such grace.

IN PLAIN WORDS

What merit do I have, that You come running to me in such a hurry, Panduranga? Am I such a great devotee that You appear before me so fast? Have You seen some hard service of mine, that You call me near so quickly? Tuka says: I do not know my store of past deeds. In this birth I have done nothing to earn this.

WHAT IT MEANS

Tukaram is amazed, not proud, that God rushes toward him. He runs through the obvious reasons one by one, merit, greatness as a devotee, hard service rendered, and rejects each as not true of him. He cannot point to any past store of good deeds, and he plainly says this life has earned nothing. The poem leaves only one explanation standing, unspoken but clear: God's haste is sheer grace, given to one who has no claim on it. The wonder is the whole point; deserving was never the cause.

GATHA 2933

Devotion to Vitthal

Devotion, the bold reminder to God

मराठी मूळ

आमुचिया भावें तुज देवपण । तें कां विसरोन राहिलासी ॥१॥
 समर्थासी नाहीं उपकारस्मरण । दिल्या आठवण वांचोनियां ॥२॥
 चळण वळण सेवकाच्या बळें । निर्गुणाच्यामुळें सांभाळावें ॥३॥
 तुका ह्मणे आतां आलों खंडावरी । प्रेम देउनि हरी बुझवावें ॥३॥

ENGLISH TRANSLATION

It is by our devotion that You received Your divinity; why then have You forgotten this? The powerful do not remember the favor done to them; they recall only what they themselves have given. All Your movement and activity depend on the devotee's strength; as the Formless, You should be especially watchful.

Says Tuka, I have now come to the breaking point; console me, O Hari, by pouring out Your love.

IN PLAIN WORDS

Your godhood comes from our devotion. Why then have You sat there and forgotten it? The powerful do not remember a favor done to them; they remember only what they themselves have given. All Your moving and acting rests on the strength of Your servants. As the Formless, You should be all the more watchful over them. Tuka says: I have come now to the breaking point. Console me, Hari, by pouring out Your love.

WHAT IT MEANS

Tukaram speaks to God with startling boldness, almost as a creditor. His claim is that the formless God takes on a knowable, worshipped divinity through the devotion of His servants, so the relationship is not one-sided. He charges that the powerful tend to forget favors received and recall only favors given, and asks God not to behave

that way. If God's whole presence in the world rests on devotees, then God owes them special care. The poem ends not in accusation but in need: he has reached his limit and asks to be steadied by an outpouring of love.

GATHA 2934

Surrender and Acceptance

Surrender, beyond the body

मराठी मूळ

आह्मी मेलों तेव्हां देह दिला देवा । आतां करूं सेवा कोणाची ॥१॥
 सूत्रधारी जैसा हालवितो कळा । तैसा तो पुतळा नाचे छंदें ॥२॥
 बोलतसें जैसें बोलवितो देव । मज हा संदेह कासयाचा ॥३॥
 पाप पुण्य ज्याचें तो चि जाणें कांहीं । संबंध हा नाहीं आह्मांसवें ॥४॥
 तुका ह्मणे तुह्मी आइका हो मात । आह्मी या अतीत देहाहूनी ॥५॥

ENGLISH TRANSLATION

I died long ago; I gave this body to God. Now whose service could I possibly perform? As a puppeteer moves the puppet's limbs, so the figure dances at His will.

I speak as God makes me speak; what doubt could remain for me? The merit and sin belong to Him who controls it all; I have no connection to any of it. Says Tuka, hear this truth: we are beyond and apart from this body.

IN PLAIN WORDS

I died long ago; then I gave this body to God. Now whose service could I still perform? As a puppeteer moves the puppet's limbs, the figure dances at His will. I speak as God makes me speak. What doubt is left for me? The merit and the sin belong to the one who controls it all; I have no connection to any of it. Tuka says: hear this truth. We are beyond this body, apart from it.

WHAT IT MEANS

Tukaram describes a death that happened while he is still alive: the sense of being a separate doer has ended, and the body has been handed over to God. With the doer gone, the question of doing service for anyone else no longer makes sense. He sees himself as a puppet on God's strings, even his speech moved by God, so no doubt can disturb him. Because he is not the one acting, the ledger of merit and sin is not his to carry; it belongs to the one who works the strings. His final claim is that the real self stands beyond the body altogether.

GATHA 2935

The Moral Ideal

Moral ideal, the vow that guards His feet

मराठी मूळ

लागों नेदीं बोल पायां तुझ्या हरी । जीव जावो परि न करीं आण ॥१॥
 परनारी मज रखुमाईसमान । वमनाहूनि धन नीच मानीं ॥२॥
 तुका ह्मणे याची लाज असे कोणा । सहाकारी दीना ज्याची तया ॥३॥

ENGLISH TRANSLATION

I will not let any stain touch Your feet, O Hari, even if my life should depart. I regard another's wife as equal to Mother Rukmini, and I consider wealth more vile than vomit.

Says Tuka, who should feel shame before such a vow? Only the one whom God Himself supports in his hour of need.

IN PLAIN WORDS

I will not let any stain touch Your feet, Hari, even if my life leaves me. Another man's wife is to me the same as Mother Rukmini. Wealth I count lower than vomit. Tuka says: who should feel shame before such a vow? Only the one whom God Himself upholds in his hour of need.

WHAT IT MEANS

Tukaram binds his conduct to his devotion: he will guard against any disgrace that could be charged against the God he serves, even at the cost of his life. He names the two great snares plainly. Another man's wife he regards as he would Mother Rukmini, beyond all desire, and wealth he holds more disgusting than vomit. These are not boasts but vows, and he says no one can stand by such vows alone. Only the person whom God Himself supports in the testing hour can keep them; the purity is real, but its strength is borrowed from grace.

GATHA 2936

The Power of the Name

The Name, the lame made to walk

मराठी मूळ

हे चि भेटी साच रुपाचा आठव । विसावला जीव आवडीपें ॥१॥
 सुखाचें भातुकें करावें जतन । सेविल्या ताहान भूक जाय ॥२॥
 दुरील जवळी आपण चि होतें । कविळलें चितें जिवापासीं ॥३॥
 तुका ह्मणे नाम घेतों वेळोवेळां । होतील सकळा शीतळा नाडी ॥४॥
 साळुंकी मंजूळ बोलतसे वाणी । शिकविता धणी वेगळाची ॥५॥
 काय म्यां पामरें बोलावीं उत्तरें । परि त्या विश्वंभरें बोलविलें ॥६॥
 तुका ह्मणे त्याची कोण जाणे कळा । चालवी पांगळा पायांविण ॥७॥

ENGLISH TRANSLATION

The true meeting is the remembrance of His form; the jiva has found its rest in that love. Guard this treasure of joy carefully; partaking of it, both hunger and thirst vanish.

What seemed far away drew near of its own accord; the chitta embraced the jiva from within. Says Tuka, I take the Name again and again, and all my pulses become cool and calm. A starling sings in a sweet voice, yet the one who taught it stands apart.

What words can a wretch like me utter? Yet the Lord of the universe has made me speak. Says Tuka, who can know His art? He makes the lame walk without legs.

IN PLAIN WORDS

This is the true meeting: the remembrance of His form. In that love the jiva has found its rest. Guard this treasure of joy with care. Taste it, and hunger and thirst both go. What was far off drew near on its own. The mind embraced the life within. Tuka says: I take the Name again and again, and all my pulses turn cool and calm. The starling sings in a sweet voice, but the master who taught it stands apart. What words could a wretch like me speak? Yet the Lord of the universe has made me speak them. Tuka says: who can know His art? He makes the lame walk without legs.

WHAT IT MEANS

Tukaram says the real meeting with God is not a vision but the steady remembrance of His form, and in that love the soul finally rests. He calls this remembrance a treasure to be guarded, one that quiets even hunger and thirst. What had seemed distant comes close by itself, and taking the Name over and over leaves him cooled and still in body and mind. Then he points away from himself: a sweet-voiced starling only repeats what its master taught, and likewise his own words are not his but spoken through him by the Lord of the universe. The closing image names the wonder of that art: God makes the lame walk without legs, doing through a helpless instrument what the instrument could never do on its own.

GATHA 2937

Appeals and Exhortations

Moral counsel, the true friend

मराठी मूळ

हित सांगे तेणें दिलें जीवदान । घातकी तो जाण मनामार्गे ॥१॥
 बळें हे वारावे अधर्म करितां । अंधळें चालतां आडरानें ॥२॥
 द्रव्य देऊनियां धाडावें तीर्थासी । नेदावें चोरासी चंद्रबळ ॥३॥
 तुका ह्मणे ऐसें आहे हें पुराणीं । नाहीं माझी वाणी पदरींची ॥३॥

ENGLISH TRANSLATION

One who gives you sound counsel gives you life itself; one who follows the whims of your mind is truly your slayer. One should forcibly restrain those headed toward unrighteousness, as one would stop a blind person walking into a wilderness.

Give them money and send them on pilgrimage; do not lend strength to thieves. Says Tuka, this is what the Puranas declare; these are not words from my own pocket.

IN PLAIN WORDS

The one who tells you what is good for you gives you your very life. The one who follows your mind's whims is your killer; know it. When someone is heading into wrong, restrain them by force, as you would stop a blind man walking into the wilderness. Give them money and send them on pilgrimage; do not lend your strength to a thief. Tuka says: this is what the Puranas declare. These words are not my own; they are not from my pocket.

WHAT IT MEANS

Tukaram redraws the line between a friend and a flatterer. The one who tells you the hard, good thing is saving your life; the one who simply agrees with your impulses is leading you to ruin. Love, he says, is sometimes restraint: you stop a person walking into harm the way you would grab a blind man before he steps into a wasteland. Spend on what helps them and refuse to fund what destroys them. He closes by disclaiming originality, anchoring the teaching in scripture rather than his own opinion, so the demand lands as duty, not preference.

GATHA 2938

Renunciation

Renunciation, killing the will

मराठी मूळ

ऐसा घेई कां रे संन्यास । करीं संकल्पाचा नास ॥१॥
 मग तूं राहें भलते ठायीं । जनीं वनीं खाटे भोई ॥२॥
 तोडीं जाणिवेची कळा । होई वृत्तीसी वेगळा ॥३॥
 तुका ह्यणणे नभा । होई आणुचा ही गाभा ॥३॥

ENGLISH TRANSLATION

Take sannyasa in this way: destroy all mental intention. Then you may dwell anywhere at all, in the crowd or in the wilderness, on a cot or on the bare ground.

Cut through the cleverness of self-awareness and become free of all mental modification. Says Tuka, become the very essence of the sky, even finer than the atom.

IN PLAIN WORDS

Why not take up sannyasa like this: destroy all your willing, all your intention. Then you can live anywhere at all, in the crowd or in the forest, on a cot or on the bare ground. Cut through the cleverness of self-awareness. Become free of every movement of the mind. Tuka says: become the sky itself, finer even than the atom.

WHAT IT MEANS

Tukaram redefines renunciation as inward, not outward. The real sannyasa is not robes or a forest hut but the destruction of *samkalpa*, the willing and scheming that drives the mind. Once that is gone, place no longer matters: a crowd or a wilderness, a bed or bare earth, all are the same. He pushes past even the subtle pride of being self-aware, the cleverness that watches itself, and asks for freedom from every mental movement. The aim is to become spacious as the sky, yet subtler than the smallest atom, with nothing of the ego left to occupy room.

GATHA 2939

Prayers

Prayer, strip away the clinging self

मराठी मूळ

सोळा सहस्र होऊं येतें । भरलें रितें आह्मापें ॥१॥
 ऐसे तुह्मां ठायाठाव । देव ह्युण संपादे ॥२॥
 कैची चिरामध्ये चिरे । मना बरें आलें तें ॥३॥
 तुका ह्यणे पांडुरंगा । अंगलगा भिन्न करा ॥३॥

ENGLISH TRANSLATION

I could have become sixteen thousand, filling and emptying at will. Such, O God, is the capacity You hold, making room wherever needed.

What stacking of logs upon logs is this? The mind simply takes what pleases it. Says Tuka, O Panduranga, separate what clings to the body.

IN PLAIN WORDS

I could have become sixteen thousand, filling and emptying at will. Such is the room You hold, O God; You make space wherever it is needed. What stacking of logs upon logs is this? The mind just takes whatever pleases it. Tuka says: O Panduranga, take this clinging to the body away from me; set it apart.

WHAT IT MEANS

Tukaram contrasts God's boundless capacity with the cramped grasping of his own mind. God can fill and empty endlessly, making room wherever it is needed; the human mind instead piles up whatever it fancies, log upon log, cluttering itself. He sees his own attachment as this useless heaping. So the prayer is plain: Panduranga, separate me from what clings to the body, the bodily identification that keeps me grasping. He asks God to do the work of detachment that he cannot do alone.

GATHA 2940

Autobiography

Self-portrait, the wealth of poverty

मराठी मूळ

इहलोकीं आह्मां भूषण अवकळा । भोपळा वाकळा आणि भिक्षा ॥१॥
 निमोली संपदा भयविरहित । सर्वकाळ चित्त समाधान ॥२॥
 छिद्राचा आश्रम उंदीरकुळवाडी । धन नाम जोडी देवाचें तें ॥३॥
 तुका ह्यणे एक सेवटीं राहाणें । वर्ततों या जना विरहित ॥३॥

ENGLISH TRANSLATION

In this world, shabbiness is our ornament: a gourd, a coarse blanket, and begging for alms. This is a wealth free of care and fear; the mind is content at all times.

Our dwelling is full of holes, home to mice and rats. Our wealth is the Name of God and nothing else.

Says Tuka, in the end we must dwell alone, moving through this world without attachment.

IN PLAIN WORDS

In this world, shabbiness is our ornament: a gourd, a coarse blanket, and alms. This is wealth without fear, without care; the mind is content at all times. Our home is full of holes, a colony of mice and rats. Our only wealth is the Name of God. Tuka says: in the end one must dwell alone. I move through these people without attachment.

WHAT IT MEANS

Tukaram turns poverty into a boast. His begging bowl, ragged blanket, and alms are not shame but ornament, because they come without the fear that guards real property. His leaky house, overrun by mice, holds no treasure but the Name of God, and that is enough to keep the mind always at peace. He names the truth that frightens the rich: in the end each person dwells alone, so he practices that solitude now. He lives among people, but free of the attachments that would weigh him down.

GATHA 2941

Autobiography

Self-portrait, holy destitution

मराठी मूळ

आह्मी भाग्याचे भाग्याचे । आह्मां तांबे भोपळ्याचे ॥ १ ॥
लोकां घरीं गाई ह्रैसी । आह्मां घरीं उंदीरघुसी ॥ २ ॥
लोकां घरीं हत्ती घोडे । आह्मां आधोडीचे जोडे ॥ ३ ॥
तुका ह्मणे आह्मी सुडके । आह्मां देखोन काळ धाके ॥ ३ ॥

ENGLISH TRANSLATION

We are the fortunate ones, truly fortunate. Our vessels are made of gourds.

Other homes have cows and buffaloes; our home has only rats and mice. Other homes have elephants and horses; we have half-broken sandals.

Says Tuka, we are stripped bare, and seeing us, even Death is afraid.

IN PLAIN WORDS

We are the fortunate ones, truly fortunate. Our vessels are made of gourds. In others' homes there are cows and buffaloes; in our home, only mice and rats. In others' homes, elephants and horses; we have a pair of half-broken sandals. Tuka says: we are stripped bare, and seeing us, even Death takes fright.

WHAT IT MEANS

This is the same boast pressed harder and turned to comedy. Tukaram counts himself rich precisely because he owns nothing worth counting: gourd pots instead of vessels, mice instead of cattle, broken sandals instead of horses. The mock inventory exposes how wealth ties people down with what they must guard. The sharp turn comes at the end: stripped of everything, he has nothing left for Death to seize, so Death itself flinches before him. Having nothing to lose has made him untouchable.

GATHA 2942

Autobiography

Devotion, the shameless singer

मराठी मूळ

गाऊं नेणें कळा कुसरी । कान धरोनि ह्यणें हरी ॥१॥
 माझ्या बोंबडिया बोला । चित्त घावें बा विठ्ठला ॥२॥
 मज हंसतील लोक । परि मी गाईन निःशंक ॥३॥
 तुझे नामीं मी निर्लज्ज । काय जनासवें काज ॥४॥
 तुका ह्यणे माझी विनंती । तुझी परिसा कमळापती ॥५॥

ENGLISH TRANSLATION

I do not know the arts and techniques of singing; holding my ears, I simply cry out 'Hari.' O Vitthal, give Your attention to my stammering words. People will laugh at me, yet I will sing without hesitation.

In singing Your Name I am shameless; what business have I with the opinion of others? Says Tuka, this is my humble plea; hear it, O Lord of Kamala.

IN PLAIN WORDS

I do not know the arts and skills of singing. Holding my ears, I just cry out, Hari. O Vitthal, give Your attention to my stammering words. People will laugh at me, but I will sing without fear. In Your Name I am shameless; what business have I with what people think? Tuka says: this is my plea; hear it, O Lord of Kamala.

WHAT IT MEANS

Tukaram offers his own clumsiness as the whole of his devotion. He claims no musical skill; he just holds his ears and calls out Hari like a child, and he asks Vitthal to attend to those stammering words. He knows people will laugh, and he tells them plainly that he does not care. The Name has made him shameless, free of the fear of human opinion that silences most people. His closing plea to the Lord of Kamala asks only that God, not the crowd, be the one who listens.

GATHA 2943

Worldly Metaphors

Metaphor, nature shows its kind

मराठी मूळ

विष पोटीं सर्वा । जन भीतें तया दर्पा ॥१॥
 पंच भूतें नाहीं भिन्न । गुण दुःख देती शीण ॥२॥
 चंदन िप्रय वासें । आवडे तें जातीऐसें ॥३॥
 तुका ह्यणे दाणा । कुचर मिळों नये अन्ना ॥४॥

ENGLISH TRANSLATION

A serpent carries poison within, and all creatures fear its menace. The five elements are not separate from one another; their interplay brings suffering and weariness.

Sandalwood is beloved for its fragrance; it gives according to its nature. Says Tuka, a bitter seed should never be mixed in with good grain.

IN PLAIN WORDS

A serpent carries poison inside, and everyone fears its menace. The five elements are not separate from each other; their qualities give pain and weariness. Sandalwood is loved for its scent; each thing gives according to its nature. Tuka says: a bitter, spoiled seed should never be mixed into good grain.

WHAT IT MEANS

Tukaram reads character through the things of nature. As the snake holds poison and the sandal holds fragrance, each creature gives out only what its nature contains, for good or ill. The interplay of the elements that makes up a person likewise yields its own qualities, and with them its own measure of pain. The closing image carries the warning: a single bitter, rotten seed should not be mixed into sound grain, because it spoils the whole. He is pointing at the way one corrupt element, in a person or a company, taints everything around it.

GATHA 2944

The Moral Ideal

Moral test, the slander that ruins all

मराठी मूळ

देव अवघें प्रतिपादी । वंदी सकळां एक निंदी ॥१॥
तेथें अवघें गेलें वायां । विष घास एके ठायां ॥२॥
सर्वांग कुरवाळी । उपटी एकच रोमावळी ॥३॥
तुका ह्मणे चित्त । नाही जयाचें अंकित ॥३॥

ENGLISH TRANSLATION

One who praises God and all His ways yet slanders even a single being: all is lost thereby, like a single morsel of poison mixed into a whole meal. One who caresses the whole body yet pulls out even one hair causes pain.

Says Tuka, one whose mind is not devoted and disciplined cannot truly be called God's own.

IN PLAIN WORDS

One who praises God and honors all His ways, yet slanders even a single being: with that, everything is lost, like one morsel of poison dropped into a whole meal. One who strokes the whole body, yet pulls out a single hair, still causes pain. Tuka says: the one whose mind is not surrendered cannot be called God's own.

WHAT IT MEANS

Tukaram sets a single, exacting test for devotion. You may worship God and revere all his works, but if you slander even one being you have undone it all, the way one bite of poison spoils a whole meal. He drives it home with the body: caress the whole of someone and still tear out one hair, and you have hurt them. Reverence is not

an average; it is broken by a single exception. The mark of belonging to God, he says, is a mind so surrendered that it makes no such exception. He turns the test inward, against the self that flatters God while wounding a neighbor.

GATHA 2945

Confession and Sin

Confession, experience over words

मराठी मूळ

मज माझा उपदेश । आणिकां नये याचा रीस ॥१॥
 तुम्ही अवघे पांडुरंग । मी च दुष्ट सकळ चांग ॥२॥
 तुमचा मी शरणागत । कांहीं करा माझें हित ॥२॥
 तुका पाय धरी । मी हें माझें दुर करीं ॥३॥
 जाणे त्याचें वर्म नेणे त्याचें कर्म । केल्याविण धर्म नेणवती ॥२॥
 मैथुनाचें सुख सांगितल्या शून्य । अनुभवाविण कळूं नये ॥२॥
 तुका ह्याने जळो शिबदक हें ज्ञान । विठोबाची खूण विरळा जाणे ॥३॥

ENGLISH TRANSLATION

My own teaching is meant for myself; let no one else be vexed by it. You are all forms of Panduranga; I alone am the wicked one, and all of you are good.

I am your refugee; please do something for my welfare. Says Tuka, I hold Your feet: remove this 'mine' from within me. One who knows the secret does not know the ritual; without actually practicing dharma, its truths cannot be known.

The bliss of union, if merely described, remains empty; without direct experience it cannot be understood. Says Tuka, let mere verbal knowledge burn away; the true mark of Vithoba is known only to the rare one.

IN PLAIN WORDS

My teaching is for myself. Let no one else be vexed by it. You are all forms of Panduranga; I alone am the wicked one, and all of you are good. I am your refugee; do something for my welfare. Tuka holds Your feet: take this 'mine' away from me. One who knows the secret does not know the ritual; without practicing dharma, its truths are never known. The bliss of union, merely described, is empty; without experience it cannot be understood. Tuka says: let mere word-knowledge burn. The mark of Vithoba is known to a rare one.

WHAT IT MEANS

Tukaram first turns all judgment back on himself: his teaching is aimed at his own faults, and he sees every other being as a form of God and himself alone as the flawed one. From that low place he begs God to remove the one root word, mine, the sense of possession that fuels the ego. Then he states the deeper point: spiritual truth is not information. The one absorbed in the living secret may not even know the outward rituals, and dharma cannot be known without being practiced. He compares it to the joy of union: describe it all you like, words stay empty until you have lived it. So he asks that bookish, verbal knowledge burn away, for the true sign of Vithoba is reached only by the rare soul who has tasted it.

GATHA 2946

Faith and Trust

Faith, surrender without delay

मराठी मूळ

अभिमानी पांडुरंग । गोवा काशाचा हो मग ॥१॥
 अनुसरा लवलाहीं । नका विचार करुं कांहीं ॥२॥
 कोठें राहतील पापें । जालिया हो अनुतापें ॥३॥
 तुका ह्मणे ये चि घडी । उभ्या पाववील थडी ॥३॥

ENGLISH TRANSLATION

Panduranga stands as your champion; what then is there to fear? Follow Him without delay; do not stop to deliberate. Where can sins possibly remain once genuine repentance has arisen? Says Tuka, this very moment, He will carry you to the far shore.

IN PLAIN WORDS

Panduranga is your champion. What is there to fear then? Take refuge in Him at once; do not stop to deliberate over anything. Where can sins remain once true repentance has arisen? Tuka says: this very moment, He will set you, standing as you are, on the far shore.

WHAT IT MEANS

Tukaram urges immediate, unhesitating surrender. If Panduranga himself stands as your defender, fear has no ground; so take refuge now and stop weighing and calculating, which only delays you. He answers the fear that holds people back, the dread of their own sins: once genuine repentance has truly risen, the sins have nowhere left to stay. And the rescue is not far off or earned over years. This very moment, just as you are, standing where you stand, God carries you to the far shore.

GATHA 2947

The Power of the Name

The Name, God caught in love

मराठी मूळ

तुझें वर्म हातीं । दिलें सांगोनियां संतीं ॥१॥
 मुखीं नाम धरीन कंठीं । अवघा सांटवीन पोटीं ॥२॥
 नवविधा वेढिन आधीं । सांपडलासी भावसंधी ॥३॥
 तुका ह्मणे बिळये गाढे । किळकाळ पायां पडे ॥३॥

ENGLISH TRANSLATION

The saints have revealed Your secret to me. I will hold the Name on my lips and in my throat, and store You entirely within my chitta.

I will first surround You with the nine forms of devotion; You have been caught in the trap of love. Says Tuka, O mighty Lord, even Death falls at Your feet.

IN PLAIN WORDS

The saints have handed me Your secret; they told it to me plainly. I will hold the Name on my lips and in my throat, and store You whole inside me. First I will surround You with the nine forms of devotion. You are caught now, in the trap of love. Tuka says: O mighty Lord, even Death falls at Your feet.

WHAT IT MEANS

Tukaram describes devotion as a kind of holy capture, with the saints letting him in on the trick. The secret they revealed is the Name: keep it on the lips, in the throat, and hold the whole of God within. He turns the nine traditional forms of bhakti into a net thrown around God, so that the Lord is caught in the very love offered to him. The tone is bold and intimate, the devotee binding God rather than being bound. And once the devotee has hold of this Lord at whose feet even Death bows, what power is left to fear?

GATHA 2948

Devotion to Vitthal

Longing, only the sight of Vitthal

मराठी मूळ

माझ्या मना लागो चाळा । पहावया विठ्ठला डोळां॥१॥
आणीक नाही चाड । न लगे संसार हा गोड ॥२॥
तरि च फळ जन्मा आलों । सरता पांडुरंगीं जालों ॥३॥
तुका ह्मणे देवा । देई चरणांची सेवा ॥३॥

ENGLISH TRANSLATION

Let my mind be absorbed in the delight of beholding Vitthal with these eyes. I have no other desire; the sweetness of worldly life is not needed.

Only then has this birth borne fruit, when one is wholly given to Panduranga. Says Tuka, O God, grant me the service of Your feet.

IN PLAIN WORDS

Let my mind be caught up in this one play: to see Vitthal with these eyes. I have no other longing. The sweetness of worldly life I do not want. Only then has my birth borne fruit, when I am wholly given to Panduranga. Tuka says: O God, grant me the service of Your feet.

WHAT IT MEANS

Tukaram narrows every desire down to one. He wants his mind absorbed in a single occupation, beholding Vitthal with his own eyes, and he sets aside the so-called sweetness of worldly life as worthless beside it. He measures his life by this alone: a human birth bears fruit only when one is wholly surrendered to Panduranga, and not otherwise. The closing prayer asks for nothing grand, only the service of God's feet, the humble nearness that is, for him, the whole point of being born.

GATHA 2949

Devotion to Vitthal

Adoration, the place that ends sin

मराठी मूळ

अवघें जेणें पाप नासे । तें हें असे पंढरीसी ॥१॥
 गात जागा गात जागा । प्रेम मागा विठ्ठला ॥२॥
 अवघी सुखाची च राशी । पुंडलिकाशीं वोळली हे ॥३॥
 तुका ह्मणे जवळी आलें । उभे ठालें समचरणीं ॥३॥

ENGLISH TRANSLATION

That which destroys all sin stands here at Pandhari. Sing and stay awake, sing and stay awake; ask Vitthal for love.

The entire treasure of happiness has turned toward Pundalik. Says Tuka, it has come close, standing still upon even feet.

IN PLAIN WORDS

That which destroys all sin stands here at Pandhari. Sing and stay awake; sing and stay awake. Ask Vitthal for love. The whole treasure of happiness has turned toward Pundalik. Tuka says: it has come close. It stands still upon even feet.

WHAT IT MEANS

Tukaram is pointing to Pandhari as the place where the thing that wipes out all sin is present, standing in plain sight. His instruction is simple and urgent: keep singing, keep awake, and do not ask Vitthal for wealth or rescue but for love itself. He says the whole store of happiness has tilted toward Pundalik, the devotee whose plain duty drew God to the brick. The poem ends on the image that ties the tradition together: God come near, standing motionless on level feet, waiting.

GATHA 2950

Surrender and Acceptance

Surrender, the debt discharged

मराठी मूळ

देह तुझ्या पायीं । ठेवूनि जालों उतराई ॥१॥
 आतां माझ्या जीवां । करणें तें करीं देवा ॥२॥
 बहु अपराधी । मतिमंद हीनबुद्ध ॥३॥
 तुका ह्मणे नेणें । भावभक्तीचीं लक्षणें ॥३॥

ENGLISH TRANSLATION

Having placed this body at Your feet, I have discharged my debt. Now, O God, do with my life whatever You will.

I am full of offenses, dull of mind, and low of understanding. Says Tuka, I do not even know the marks of true devotion.

IN PLAIN WORDS

I have placed this body at Your feet. With that, my debt is paid. Now, O God, do with my life whatever You will. I am full of offenses. My mind is dull. My understanding is low. Tuka says: I do not even know the marks of true devotion.

WHAT IT MEANS

Tukaram lays the whole body down at God's feet and treats that single act as settling every account he owes. From there he hands over the rest: do with my life whatever You will. He does not pretend to deserve this, listing himself as full of faults, slow of mind, poor in understanding. The closing admission sharpens the surrender: he claims he does not even recognize what real devotion looks like, so there is nothing left to do but leave it all to God.

GATHA 2951

Worldly Life

Worldly life, no one stands by you

मराठी मूळ

जन हें सुखाचें दिल्याघेतल्याचें । अंत हें काळीचें नाही कोणी ॥१॥
जाल्या हीन शक्ति नाकडोळे गळती । सांडोनि पळती रांडापोरें ॥२॥
बाइल ह्मणे खर मरता तरी बरें । नासिलें हें घर थुंकोनियां ॥२॥
तुका ह्मणे माझीं नव्हतील कोणी । तुज चक्रपाणी वांचूनियां ॥३॥

ENGLISH TRANSLATION

People's affection lasts only as long as there is giving and receiving; in the hour of death, no one stands by you. When your strength fails, when eyes and nose begin to drip, wife and children flee from your side.

The wife thinks, 'If only this wretched man would die; he has ruined this house with his spitting and coughing.' Says Tuka, none of them are truly mine, except You, O Lord.

IN PLAIN WORDS

People love you only as long as there is giving and taking. In the hour of death, no one stands by you. When your strength fails, when your eyes and nose run, your wife and children flee from your side. The wife thinks: if only this wretched man would die; he has ruined the house with his spitting and coughing. Tuka says: none of them are truly mine, except You, O Lord.

WHAT IT MEANS

Tukaram is stripping the comfort out of family attachment by naming what happens at the end. Affection lasts only while there is exchange; once a person is dying and helpless, the same people pull away. He gives the harshest line to the wife wishing her sick husband dead, not to mock her but to show how thin even the closest bond runs when there is nothing left to gain. The point of the cruelty is the turn at the end: if no human tie holds at the last hour, then only the Lord can truly be called his own.

GATHA 2952

Prayers

Prayer, unknowing in the world

मराठी मूळ

जाणोनि नेणतें करीं माझें मन । तुझी प्रेमखूण देऊनियां ॥१॥
 मग मी व्यवहारीं असेन वर्तत । जेवीं जळाआंत पद्मपत्र ॥२॥
 ऐकोनि नाइकें निंदास्तुति कानीं । जैसा कां उन्मनी योगिराज ॥२॥
 देखोनि न देखें प्रपंच हा दृष्टी । स्वप्नळिचया सिष्ट चेविल्या जेवीं ॥२॥
 तुका ह्याने ऐसें जालियावांचून । करणें तें तें सीण वाटतसे ॥४॥

ENGLISH TRANSLATION

Make my mind unknowing, as though it were innocent, by giving it the mark of Your love. Then I shall move through the world like a lotus leaf upon water.

Let me hear yet not hear the praise and blame that reach my ears, like a yogi absorbed beyond thought. Let me see yet not see this worldly existence, as one forgets the world of a dream upon waking.

Says Tuka, until such a transformation happens, everything I do feels like mere weariness.

IN PLAIN WORDS

Make my mind unknowing, as if it were innocent. Give it the mark of Your love. Then I will move through the world like a lotus leaf on water. Let me hear praise and blame, yet not hear them, like a yogi gone beyond thought. Let me see this world, yet not see it, the way a dream is forgotten on waking. Tuka says: until this happens, everything I do feels like mere weariness.

WHAT IT MEANS

Tukaram is asking for a specific inner change, not for escape from the world. He wants his mind made simple and unknowing, stamped with the mark of God's love, so he can stay in the world untouched, like a lotus leaf that water cannot soak. He spells out what that detachment looks like: hearing praise and blame without being moved, seeing worldly life the way a waking person treats a faded dream. He ends by naming the stakes plainly: without this transformation, every action is just tiring effort that leads nowhere.

GATHA 2953

Longing and Separation

Longing, the silence of God

मराठी मूळ

विठ्ठला विठ्ठला । कंठ आळवितां फुटला ॥१॥
 कई कृपा करिसी नेणें । मज दीनाचें धांवणें ॥२॥
 जाल्या येरझारा । जन्मां बहुतांचा फेरा ॥२॥
 तुका ह्याने नष्टा । अबोलण्या तुझ्या चेष्टा ॥३॥

ENGLISH TRANSLATION

*Vitthal, Vitthal! My throat has cracked from calling out to You. When will You show mercy? I do not know.
Come running to this pitiable one. Many rounds of coming and going, many births have I endured.
Says Tuka, O scoundrel, this silence of Yours is just one of Your tricks.*

IN PLAIN WORDS

Vitthal, Vitthal! My throat has cracked from calling out to You. When will You show mercy? I do not know. Come running to this pitiable one. Many rounds of coming and going, many births, I have endured. Tuka says: O scoundrel, this silence of Yours is just one of Your tricks.

WHAT IT MEANS

This is a lover's complaint pushed to the edge. Tukaram has called God's name until his throat splits, and still no answer comes, so he openly admits he does not know when mercy will arrive. He begs God to run to him, reminding Him of how many births of coming and going he has already suffered. The closing word is daring: he calls God a scoundrel and accuses Him of playing a game, treating the divine silence not as rejection but as a deliberate trick a beloved plays to draw the lover further in.

GATHA 2954

Social Criticism

Social criticism, the means must match

मराठी मूळ

ज्यासी विषयाचें ध्यान । त्यासी केंचा नारायण ॥१॥
साधु केंचा पापीयासी । काय चांडाळासी काशी ॥२॥
काय पतितासी पिता । काय अधमासी गीता ॥३॥
तुका ह्मणे निरंजनी । शट केंचा ब्रह्मज्ञानी ॥३॥

ENGLISH TRANSLATION

One whose mind is fixed on sense-pleasures cannot find Narayana. How can a wrongdoer find a saint? What does a wretch gain by going to Kashi? What good is a father to the fallen? What use is the Gita to the wicked? Says Tuka, a fraud can never become a knower of Brahman.

IN PLAIN WORDS

One whose mind is fixed on sense-pleasures cannot find Narayana. How can a wrongdoer find a saint? What does a wretch gain by going to Kashi? What good is a father to one who has fallen? What use is the Gita to the wicked? Tuka says: a fraud can never become a knower of Brahman.

WHAT IT MEANS

Tukaram is hammering one point through a string of rhetorical questions: an outward holy thing is useless to a heart that is still turned the wrong way. A mind fastened to pleasure will not meet Narayana; pilgrimage to Kashi, a guiding father, the Gita itself, all are wasted on someone unwilling to change. The blunt close names the trap: a

fraud cannot reach knowledge of Brahman simply by handling sacred things. The verse points not at any one person but at the pattern of wanting the reward without doing the inner work, and asks the listener to check which side of that line they stand on.

GATHA 2955

Social Criticism

Social criticism, the singer for hire

मराठी मूळ

वरतें करोनियां तोंड । हाका मारितो प्रचंड ॥१॥
 राग आळवितो नाना । गातो काय तें कळेना ॥२॥
 आशा धरोनि मनीं । कांहीं देईल ह्मणऊनि ॥३॥
 पोटा एका साटीं । तुका ह्मणे जाले कष्टी ॥३॥

ENGLISH TRANSLATION

He turns his face upward and bellows mightily. He modulates various melodies and sings, but what he sings no one can tell.

He sings holding hope in his mind that someone will perhaps give him something. Says Tuka, all that labor for the sake of one belly.

IN PLAIN WORDS

He turns his face upward and bellows loudly. He runs through one melody after another and sings, but no one can tell what he is singing. He sings holding hope in his mind that someone will give him something. Tuka says: all that labor, for the sake of one belly.

WHAT IT MEANS

Tukaram sketches a performer who makes a great show of singing, face raised, voice booming, running through many tunes, while the meaning is empty and nobody can follow it. The reason for the noise is named plainly: he sings in the hope that a listener will hand him something. The closing line lands the verdict, that all this loud effort is spent only to fill one stomach. The poem holds up the hollow display against true song, and turns the listener toward asking what really drives their own performance and devotion.

GATHA 2956

Prayers

Prayer, dye me in Your color

मराठी मूळ

प्रपंच वोसरो । चित्त तुझे पायीं मुरो ॥१॥
 ऐसें करिं गा पांडुरंगा । शुद्ध रंगवावें रंगा ॥२॥
 पुरे पुरे आतां । नको दुजियाची सत्ता ॥३॥
 लटिकें तें फेडा । तुका ह्मणे जाय पीडा ॥३॥

ENGLISH TRANSLATION

Let worldly existence dissolve; let my mind be absorbed in Your feet. Do this, O Panduranga; dye me thoroughly in Your true color.

Enough, enough now; let no other power rule over me. Says Tuka, remove what is false, and the torment will vanish.

IN PLAIN WORDS

Let worldly life dissolve. Let my mind sink into Your feet. Do this, O Panduranga; dye me thoroughly in Your true color. Enough, enough now; let no other power rule over me. Tuka says: take away what is false, and the torment will go.

WHAT IT MEANS

Tukaram prays for two things at once: that the grip of worldly life loosen, and that his mind dissolve into God's feet. He asks Panduranga to soak him fully in the divine color, like cloth taken completely into a dye. The cry enough, enough is a plea to be freed from the rule of any power other than God. The closing line names the cure directly: remove the false, and the suffering that came with it disappears on its own.

GATHA 2957

Social Criticism

Social criticism, the inversions of Kali

मराठी मूळ

ऐका कलीचें हें फळ । पुढें होइल ब्रह्मगोळ ॥१॥
 चारी वर्ण अठरा याती । भोजन करिती एके पंक्ती ॥२॥
 पूजिती असुरा रांडा । मद्य प्राशितील पेंढा ॥३॥
 वामकवळ मार्जन । जन जाईल अधोपतन ॥४॥
 तुका हरिभक्ति करी । शक्ति पाणी वाहे घरीं ॥५॥

ENGLISH TRANSLATION

Hear the fruits of this Kali age; ahead lies cosmic dissolution. All four castes and eighteen communities will eat together at one table.

They will worship demons and their women, and degenerate people will drink liquor. Eating with the left hand and other inversions of proper conduct will drag people into downfall.

Says Tuka, the devotee of Hari will carry water and sweep the floor of his own home in service.

IN PLAIN WORDS

Hear the fruit of this Kali age; ahead lies cosmic dissolution. All four castes and eighteen communities will eat together at one table. They will worship demons and their women, and degenerate people will drink liquor. Eating with the left hand and other inversions of proper conduct will drag people down. Tuka says: the devotee of Hari carries water and sweeps the floor of his own home in service.

WHAT IT MEANS

Tukaram reads the disorder of the Kali age as a slide toward ruin, listing the breakdown of the boundaries he knew: shared tables, worship turned toward demons, drinking, and reversals of conduct he counts as degradation. The list is a lament over a world losing its order, voiced in the categories of his time. He sets one image against all of it at the end: while others chase inversion, the devotee of Hari quietly carries water and sweeps his own floor. The contrast lands the claim that humble service, not show or transgression, is the steady ground when everything else is coming apart.

GATHA 2958

Social Criticism

Social criticism, gurus who sell initiation

मराठी मूळ

गुरुमार्गामुलें भ्रष्ट सर्वकाळ । ह्मणती याती कुळ नाहीं ब्रह्मीं ॥1॥
 पवित्राला ह्मणती नको हा कंटक । मानिती आत्मक अनामिका ॥2॥
 डोहोर होलार दासी बलुती बारा । उपदेशिती फारा रांडापोरा ॥3॥
 कांहीं टाण्या टोण्या विप्र शिष्य होती । उघडी फजिती स्वधर्माची ॥4॥
 नसता करुनी होम खाती एके ठायीं । ह्मणती पाप नाहीं मोक्ष येणें ॥5॥
 इंद्रियांचे पेठे भला कौल देती । मर्यादा जकाती माफ केली ॥6॥
 नाहीं शास्त्राधार पात्रापात्र नेणे । उपदेशून घेणें द्रव्य कांहीं ॥7॥
 तुका ह्मणे ऐसे गुरु शिष्य पूर्ण । विठोबाची आण नरका जाती ॥8॥

ENGLISH TRANSLATION

Straying from the true guru's path, they proclaim that caste and clan do not exist in Brahman. They call the ritually pure a nuisance and honor the unknown and unnamed.

They initiate washermen, cobblers, household servants, and all twelve community workers, giving instruction to any and every person. Some brahmins become disciples of such teachers, openly disgracing their own tradition.

They perform invented rituals and eat together, saying there is no sin in it and that this is the way to liberation. They give license to the senses and abolish all rules of propriety.

With no scriptural basis and no discernment of worthy and unworthy, they simply take money for their initiation. Says Tuka, such gurus and disciples are destined for hell; I swear by Vithoba.

IN PLAIN WORDS

Straying from the true guru's path, they declare that caste and clan do not exist in Brahman. They call the pure a nuisance and honor the unknown and unnamed. They initiate washermen, cobblers, servants, all twelve community workers, giving instruction to anyone at all. Some brahmins become disciples of such teachers, openly disgracing their own tradition. They perform invented rituals and eat together, saying there is no sin in it and that this is the road to liberation. They license the senses and abolish every rule of propriety. With no scriptural basis and no sense of who is fit, they simply take money for initiation. Tuka says: such gurus and disciples are bound for hell; I swear it by Vithoba.

WHAT IT MEANS

Tukaram attacks teachers who, in his view, have abandoned the real path and dressed up selling initiation as spiritual freedom. His complaint is that they make a doctrine of having no standards: instructing anyone, inventing rituals, calling the senses free, and waving away every rule, all while pocketing the fee. The phrases about caste and community belong to his world, but the charge underneath is timeless, a warning against the teacher who removes every demand precisely because it sells. He closes by swearing on Vithoba that such trade ends in hell, aiming the heat at the pattern of buying and selling the sacred, and asking the listener to weigh what a teaching actually costs the soul.

GATHA 2959

Autobiography

Autobiography, Hari-katha is my mother

मराठी मूळ

बोलाचे गौरव । नव्हे माझा हा अनुभव ॥१॥
 माझी हरिकथा माउली । नव्हे आणिकांसी पांगिली ॥२॥
 व्याली वाढविले । निजपदीं निजवले ॥३॥
 दाटली वो रसें । त्रिभुवन ब्रह्मरसें ॥४॥
 विष्णु जोडी कर । माथां रज वंदी हर ॥५॥
 तुका ह्मणे बळ । तोरडीं हा किळकाळ ॥५॥

ENGLISH TRANSLATION

This is not the grandeur of mere words; this is my lived experience. My Hari-katha is my true mother; she is not parceled out to others.

She gave birth to me, nurtured me, and laid me to rest in my own true nature. She is overflowing with the nectar of the three worlds, the essence of Brahman.

Vishnu folds his hands before her; Shiva bows his head to her dust. Says Tuka, Death itself is held in chains at the feet of this power.

IN PLAIN WORDS

This is not the grandeur of mere words. This is my lived experience. My Hari-katha is my true mother; she is not parceled out to others. She gave me birth, she raised me, and she laid me to rest in my own true nature. She is overflowing with the nectar of the three worlds, the essence of Brahman. Vishnu folds his hands before her. Shiva bows his head to her dust. Tuka says: Death itself is held in chains at the feet of this power.

WHAT IT MEANS

Tukaram insists that what he speaks is not fine talk but something he has actually lived. He calls the telling of God's story, the Hari-katha, his true mother, who bore him, raised him, and finally settled him in his own real nature. He raises her higher still, calling her the nectar of all three worlds and the essence of Brahman, so great that even Vishnu joins his palms and Shiva bows to her dust. The final image names the full stake: before this power, death itself stands bound in chains, so the devotional telling he lives by is what conquers even dying.

GATHA 2960

Ecstasy and Joy

Ecstasy, come home at last

मराठी मूळ

सेवट तो भला । माझा बहु गोड जाला ॥१॥
 आलों निजांच्या माहेरा । भेटों रखुमाईच्या वरा ॥ध्रु॥
 परिहार जाला । अवघ्या दुःखाचा मागिल्या ॥२॥
 तुका ह्मणे वाणी । गेली आतां घेऊं धणी ॥३॥

ENGLISH TRANSLATION

My end has turned out beautifully; it has become exceedingly sweet. I have come home to my true family's dwelling and met the Lord of Rukmini.

All the sorrows of the past have been dissolved. Says Tuka, now my tongue has found its true fulfillment; let it drink its fill.

IN PLAIN WORDS

My end has turned out beautifully; it has become very sweet. I have come home to my own family's house and met the Lord of Rukmini. All the sorrows of the past are dissolved. Tuka says: now my tongue has found its fulfillment; let it drink its fill.

WHAT IT MEANS

Tukaram speaks from the far side of a long struggle and finds it has ended sweetly. The journey home is the soul's return to its true family and its meeting with the Lord of Rukmini, Vitthal. With that arrival, every past sorrow simply dissolves, as if it never had weight. The closing image is one of fulfillment rather than restraint: his tongue, worn from calling out, has reached what it longed for, so now it may drink the Name to the full without measure.

GATHA 2961

The Power of the Name

The Name, free for all

मराठी मूळ

तुझें नाम गाऊं आतां । तुझ्या रंगीं नाचों था था॥१॥
 तुझ्या नामाचा विश्वास । आह्मां कैचा गर्भवास ॥ध्रु॥
 तुझे नामीं विसर पडे । तरी कोटी हत्या घडे ॥२॥
 नाम घ्या रे कोणी फुका । भावें सांगतसे तुका ॥३॥

ENGLISH TRANSLATION

Now I will sing Your Name and dance with abandon in Your color. With faith in Your Name, how can the womb ever hold us again? If I forget Your Name for even a moment, a crore of sins would come upon me.

Take the Name, everyone, it is free. Says Tuka, this is what I tell you with all my being.

IN PLAIN WORDS

Now I will sing Your Name. I will dance in Your color, tha tha. I trust Your Name. So how can the womb hold me again? If I forget Your Name even once, a crore of killings fall on me. Take the Name, anyone, it is free. Tuka says: I tell you this with all my heart.

WHAT IT MEANS

Tukaram makes the Name the whole of his practice and names what it costs and what it spares. Trusting it, he says, ends the round of rebirth: no more being held inside a womb. But he holds himself to a sharp standard, that forgetting the Name even for a moment would be a vast load of sin, so the singing must not stop. Then he turns to everyone and presses the point: the Name asks no price, it is free for the taking. He says this not as a teacher reporting a fact but as a man pleading with all his being for others to take what is offered.

GATHA 2962

Social Criticism

Social criticism, the ruinous wife

मराठी मूळ

बाइल तरी ऐसी व्हावी । नरकीं गोवी अनिवार ॥१॥
 घडों नेदी तीर्थयात्रा । केला कुतरा हातसोंका ॥२॥
 आपुली च करवी सेवा । पुजवी देवासारिखें ॥३॥
 तुका ह्मणे गाढव पशु । केला नाशु आयुष्या ॥३॥

ENGLISH TRANSLATION

A wife of this sort will drag one into inescapable hell. She prevents pilgrimages and sacred journeys, turning the husband into a chained dog.

She makes him serve her every whim and has herself worshipped like a deity. Says Tuka, the one yoked to such a person has been made a donkey; the whole span of life is laid to waste.

IN PLAIN WORDS

A wife like this drags you into hell you cannot escape. She lets you go on no pilgrimage. She has made you a dog on a leash. She makes you serve her every wish. She has herself worshipped like a god. Tuka says: the man yoked to her is made a donkey, a beast; his whole life is wasted.

WHAT IT MEANS

Tukaram is attacking a pattern, not a person: the way a household can be ruled by appetite and vanity until a man loses every road to God. He pictures the husband on a leash like a dog, kept from pilgrimage and made to wait on demands, while the one he serves is treated as a deity in the house. The harsh words for the wife are the poem's blunt picture of that domination. The point lands on the man's wasted years, and on the warning to examine where your own life is being spent and who you are really worshipping.

GATHA 2963

Social Criticism

Social criticism, the henpecked man

मराठी मूळ

बाइले अधीन होय ज्याचें जिणें । तयाच्या अवलोकनें पडिजे द्वाड ॥१॥
 कासया ते जंत जिताती संसारीं । माकडाच्या परी गारोडणांच्या ॥२॥
 वाइलेच्या मना येईल तें खरें । अभागी तें पुरें बाइलेचें ॥३॥
 तुका ह्याने मंग्या गाढवाचें जिणें । कुतः याचें खाणें लगबगा ॥३॥

ENGLISH TRANSLATION

One whose life is governed by his wife makes even the onlooker feel ill. Why do such creatures live at all? They are like monkeys in the hands of a street performer.

Whatever the wife's mind desires, that becomes the truth; the unfortunate man is entirely her creature. Says Tuka, his is the life of a wretched donkey, eating hurriedly like a dog.

IN PLAIN WORDS

A man whose life is ruled by his wife: even to look at him makes you sick. Why do such creatures live at all? They are like monkeys in a street performer's hands. Whatever her mind wants becomes the truth. The wretched man is wholly hers. Tuka says: his is the life of a wretched donkey, eating in a hurry like a dog.

WHAT IT MEANS

Tukaram is again pointing at a pattern of total surrender to appetite and to another's will, dressed up as a portrait of the henpecked man. The monkey on the performer's string is the image: the man no longer moves himself, he is pulled. When another's wants become the only truth, the self that should turn to God is gone. The contempt in the lines is aimed at that bondage and meant to make the listener look hard at his own leash, not to despise the man for sport.

GATHA 2964

Autobiography

Autobiography, poetry from God or vanity

मराठी मूळ

जगीं मान्य केलें हा तुझा देकार । कीं कांहीं विचार आहे पुढें ॥१॥
 करितों कवित्व जोडितों अक्षरें । येणें काय पुरें जालें माझें ॥२॥
 तोंवरि हे माझी न सरे करकर । जो नव्हे विचार तुझ्या मुखें ॥३॥
 तुका ह्याने तुज पुंडलिकाची आण । जरी कांहीं वचन करिसी मज ॥३॥

ENGLISH TRANSLATION

The world has accepted my words; is this Your doing, or is there some plan behind it? I compose verses and string together syllables, but has that truly fulfilled my purpose? This inner turmoil of mine will not cease until You Yourself speak through me. Says Tuka, I place You under oath by Pundalik: speak some word to me.

IN PLAIN WORDS

The world has accepted my words. Is this Your doing, or is there some plan still ahead? I make verses, I string syllables together. Has that fulfilled my purpose? This nagging in me will not end until the thought comes from Your own mouth. Tuka says: I put You under oath by Pundalik, if You will speak even one word to me.

WHAT IT MEANS

Tukaram is anxious about the very thing that has made him famous: his poetry. He will not take the world's praise as proof of anything, and he asks God plainly whether the acclaim is God's work or just his own clever stringing of words. The fear underneath is that craft without God is empty, and his unrest cannot settle until the words come from God rather than from himself. So he presses God hard, swearing him by Pundalik, the devotee for whom Vitthal came to Pandhari, to speak just one word and quiet the doubt.

GATHA 2965

Worldly Metaphors

Metaphor, catching the divine thief

मराठी मूळ

कोंडिला गे माज । निरोधुनी द्वार । राखण तें बरें । येथें करा कारण ॥1॥
 हा गे हा गे हरि । करितां सांपडला चोरी । घाला गांठी धरी । जीवें माय त्रासाया ॥ ध्रु.॥
 तें चि पुढें आड । तिचा लोभ तिला नाड । लावुनी चरफड । हात गोउनी पळावें ॥2॥
 संशयाचें बिःहडें । याचे निरसले भेटी । घेतली ते तुटी । आतां घेतां फावेल ॥3॥
 तुका येतो काकुलती । वाउगिया सोड । यासी चि निवाड । आह्मी भार वाहिका ॥4॥

ENGLISH TRANSLATION

The pride has been cornered; the door has been blocked. Post a guard here and do what must be done.

Hari has been caught stealing; seize Him and hold Him tight, for He has come to torment the very jiva. That which was placed before as bait has become a snare for the one who craved it; tie it up and quietly slip away.

The fortress of doubt has been breached through His meeting; now that the bond is broken, seize whatever you can. Says Tuka, coming humbly in supplication: release these false bonds. We have surrendered our burden entirely.

IN PLAIN WORDS

The pride is cornered. The door is blocked. Set a good guard here; do what must be done. Here, here is Hari. He was caught in the act of stealing. Throw him down, seize him by the knot, so the jiva torments him no more. What was put out as bait has become a snare for the one who craved it; tie up his hands and slip away. The fortress of doubt is broken open by His meeting. The bond is cut; now seize whatever you can. Tuka says, coming humbly: let the false bonds go. We have laid down our whole burden.

WHAT IT MEANS

Tukaram turns the soul's struggle into a chase, with God playing both the cornered thief and the prize. Pride is trapped behind a blocked door, and Hari is caught in the act, to be seized by the knot and held fast. The twist is that the very world that was set out as bait to trap the soul has become the snare that catches the trapper, once God is held. The fortress of doubt falls open in the meeting with God, the bond breaks, and the instruction is to grab the moment while it lasts. He ends in surrender: drop the false ties, the whole burden is now laid on God.

GATHA 2966

Devotion to Vitthal

Devotion, claiming the seat at the feast

मराठी मूळ

झड मारोनियां बैसलों पंगती । उठवितां फजिती दातयाची ॥1॥
 काय तें उचित तुझां कां न कळे । कां हो झांका डोळे पांडुरंगा ॥ध्रु॥
 घेईन इच्छेचें मागोनि सकळ । नाहीं नव्हे काळ बोलायाचा ॥2॥
 तुका ह्मणे जालों माना अधिकारी । नाहीं लोक परी लाज देवा ॥3॥
 हे चि ओळख तयाची । खूण जाणा अभक्ताची ॥ध्रु॥
 ज्याची विठ्ठल नाहीं ठावा । त्याचा संग न करावा ॥2॥
 नाम न म्हणे ज्याचें तोंड । तें चि चर्मकाचें कुंड ॥3॥
 तुका ह्मणे त्याचे दिवशीं । रांड गेली महारापाशीं ॥4॥

ENGLISH TRANSLATION

I have sat down firmly at the feast, uninvited. To remove me now would disgrace the host.

Is that fitting? Do You not see this, O Panduranga? Why do You shut Your eyes? I will ask for everything my chitta desires; now is not the time to say no. Says Tuka, I have earned the right to claim what is mine; it is not the people I am ashamed of, but You, O God. This is the mark of the non-devotee: one who does not know Vitthal is not worthy of association.

A mouth that does not utter the Name is like a pit of tanned leather. Says Tuka, that person's fortune is like a woman who has eloped from her home.

IN PLAIN WORDS

I have sat down firmly at the feast, uninvited. To make me rise now would shame the host. Is that fitting? Why do You not see it? Why do You shut Your eyes, Panduranga? I will ask for everything my heart wants. This is no time to say no. Tuka says: I have earned the right to my share. It is not the people I am ashamed before, it is You, God. This is how you know him: it is the mark of the non-devotee. One who does not know Vitthal, do not keep his company. A mouth that does not say the Name is only a pit of tanned hide. Tuka says: that one's day is ruined, like a wife who has run off.

WHAT IT MEANS

Tukaram presses his claim on God like a guest who has taken a seat at the feast and will not be turned out, since throwing him out would disgrace the host himself. The boldness is the devotee's privilege: he asks for everything and says now is no time for God to refuse, and his only shame is before God, not before people. The poem then

turns to the opposite kind of person, marking the non-devotee: keep no company with one who does not know Vitthal. A mouth that never speaks the Name he calls a mere pit of raw hide, dead and useless, and such a life he counts as ruined. The contrast is the lesson: cling to God shamelessly, or let the Name go and become hollow.

GATHA 2967

Prayers

Prayer, the fallen one's surrender

मराठी मूळ

पतित मी पापी शरण आलों तुज । राखें माझी लाज पांडुरंगा ॥1॥
 तारियेले भक्त न कळे तुझा अंत । थोर मी पतित पांडुरंगा ॥ २ ॥
 द्रौपदी बहिणी वैरीं गांजियेली । आपणाऐसी केली पांडुरंगा ॥ ३ ॥
 प्रल्हादाकारणें स्तंभीं अवतार । माझा कां विसर पांडुरंगा ॥ ४ ॥
 सुदामा ब्राह्मण दारिद्र्य पीडिला । आपणाऐसा केला पांडुरंगा ॥ ५ ॥
 तुका ह्मणे तुज शरण निजभावे । पाप निदानळावे पांडुरंगा ॥ ५ ॥

ENGLISH TRANSLATION

I am fallen and sinful, yet I have come to surrender to You. Protect my honor, O Panduranga.

You have saved many devotees; the end of Your mercy cannot be fathomed. I am the greatest of wrongdoers, O Panduranga.

When Draupadi, Your sister, was tormented by enemies, You made her Your equal, O Panduranga. For Prahlad's sake You emerged from the pillar; have You then forgotten me, O Panduranga? When the brahmin Sudama was crushed by poverty, You raised him to Your own station, O Panduranga.

Says Tuka, I have surrendered to You with my whole being; destroy my sins, O Panduranga.

IN PLAIN WORDS

I am fallen, I am a sinner, and I have come to surrender to You. Guard my honor, Panduranga. You have saved so many; the limit of Your mercy cannot be found. I am the greatest of the fallen, Panduranga. When Draupadi, Your sister, was tormented by enemies, You made her Your own equal, Panduranga. For Prahlad You came out of the pillar. Then why forget me, Panduranga? When the brahmin Sudama was crushed by poverty, You raised him to Your own station, Panduranga. Tuka says: I have surrendered to You with my whole heart. Destroy my sins, Panduranga.

WHAT IT MEANS

Tukaram comes empty-handed, calling himself the worst of sinners, and stakes everything on God's record of rescue. He recites the proofs: Draupadi shielded and honored, Prahlad saved when God burst from the pillar, the destitute Sudama lifted to God's own level. Each story is an argument: a mercy this wide cannot stop at me. So his prayer turns the praise into a claim, asking God to guard his honor and burn away his sins. The whole strength of the plea is that he brings no merit, only complete surrender and the memory of what God has done before.

GATHA 2968

Worldly Metaphors

The Name over caste and looks

मराठी मूळ

कस्तूरीचें रूप अति हीनवर । माजी असे सार मोल तया ॥1॥
 आणीक ही तैसीं चंदनाचीं झाडें । परिमळें वाढे मोल तयां ॥ध्रु॥
 काय रूपें असे परीस चांगला । धातु केली मोला वाढ तेणें ॥2॥
 फिरंगी आटितां नये बारा रुके । गुणें मोलें विकें सहस्रवरी ॥ ३॥
 तुका ह्मणे नाहीं जातीसवें काम । ज्याचे मुखीं नाम तो चि धन्य ॥4॥

ENGLISH TRANSLATION

The appearance of musk is most humble and plain, yet its essence within holds great value. So too with sandalwood trees; it is their fragrance that makes them precious.

Is a touchstone beautiful to look at? Yet it raises base metal to the worth of gold. A diamond looks small, worth barely a few coins by appearance, yet by its quality it sells for thousands.

Says Tuka, caste is not the measure of a person. One in whose mouth the Name dwells is the truly blessed one.

IN PLAIN WORDS

Musk looks very poor and plain, yet the essence inside it holds great worth. So with sandalwood trees: it is their fragrance that makes them precious. Is a touchstone good to look at? Yet it lifts base metal to the worth of gold. A diamond looks small, barely worth a few coins to the eye, yet by its quality it sells for thousands. Tuka says: caste is no measure of a person. The one in whose mouth the Name lives, he alone is blessed.

WHAT IT MEANS

Tukaram lines up things that look worthless but carry hidden value: dull musk with its rich scent, plain sandalwood with its fragrance, an unlovely touchstone that turns base metal to gold, a small diamond worth thousands. Each one teaches the same thing, that worth lives inside, not in the surface. He then turns this on the social order and says it outright: caste is no measure of a person at all. What makes someone truly blessed is the Name in the mouth, and nothing about birth or appearance can rank above that.

GATHA 2969

Prayers

Prayer, the helpless refugee

मराठी मूळ

नव्हे मी स्वतंत्र अंगाचा पाईक । जे हे सकिळक सत्ता वारुं ॥1॥
 तुह्यां आळवावें पाउला पाउलीं । कृपेची साउली करीं मज ॥ध्रु॥
 शक्तिहीन तरी जालों शरणागत । आपुला वृत्तांत जाणोनियां ॥2॥
 तुका ह्मणे भवाभेणें धरिलें पाय । आणीक उपाय नेणें कांहीं ॥3॥

ENGLISH TRANSLATION

I am not independent, not master of my own limbs, nor can I ward off the forces that assail me from all sides. I must call upon You at every step; spread the shade of Your mercy over me.

Though I am without strength, I have become Your refugee, knowing well my own condition. Says Tuka, out of fear of worldly existence I have grasped Your feet; I know no other remedy.

IN PLAIN WORDS

I am not free, not even the master of my own body. I cannot ward off the forces that come at me from every side. I must call on You at every step. Spread the shade of Your mercy over me. I have no strength, yet I have become Your refugee, for I know my own state well. Tuka says: out of fear of this worldly life I have grasped Your feet. I know no other remedy.

WHAT IT MEANS

Tukaram strips away every claim to self-sufficiency. He says he does not even command his own body, and cannot fend off the assaults of existence, so he must lean on God at every single step. His surrender is clear-eyed: he takes refuge precisely because he has measured his own weakness and faces it honestly. The fear of samsara, the endless round of worldly life, is what drives him to clasp God's feet. He ends by closing every other door: there is no other remedy he knows.

GATHA 2970

The Power of the Name

The Name, the simple way

मराठी मूळ

पाहों ग्रंथ तरी आयुष्य नाही हातीं । नाही ऐशी मति अर्थ कळे ॥१॥
 होईल तें हो या विठोबाच्या नांवें । आचरलें भावें जीवीं धरूं ॥२॥
 एखादा अंगासी येईल प्रकार । विचारितां फार युक्ति वाढे ॥३॥
 तुका ह्मणे आळी करितां गोमटी । मायबापा पोटीं येते दया ॥३॥

ENGLISH TRANSLATION

If I try to study the scriptures, life is too short. I lack the intellect to grasp their meaning.

Let whatever must happen happen in Vithoba's Name; I will hold in my chitta whatever my conduct has earned. If some particular practice takes hold in the body, the more you analyze it, the more techniques multiply.

Says Tuka, when a child pleads sweetly, the parents' chittas are moved to compassion.

IN PLAIN WORDS

If I try to study the scriptures, life is too short to finish them. I do not have the mind to grasp their meaning. Let whatever must happen happen in Vithoba's Name. I will hold in my heart only what my own conduct has earned. If some practice takes hold in the body, the more you analyze it, the more methods keep multiplying. Tuka says: when a child pleads sweetly, the parents' hearts fill with pity.

WHAT IT MEANS

Tukaram sets aside the scholar's path as too long and too hard for him: a short life and a plain mind cannot master the texts. So he stakes everything on Vithoba's Name instead, willing to live with whatever his own conduct has truly earned. He notices a trap in the learned approach, that the more you analyze practice, the more techniques pile up without end. Against all that he sets one homely image: the Name is like a child crying sweetly to its parents, and the parents' hearts cannot help but melt. Simple, trusting appeal moves God more than endless study.

GATHA 2971

Krishna Leela

Krishna, the all-pervading son of Nanda

मराठी मूळ

पाहातां रूप डोळां भरें । अंतर नुरे वेगळें । इच्छावशें खेळ मांडी । अवघें सांडी बाहेरी ॥१॥
 तो हा नंदानंदन बाइये । यासी काय परिचार वो ॥ध्रु॥
 दिसतो हा नव्हे तैसा । असे दिशाव्यापक । लाघव हा खोळेसाठीं । होतां भेटी परतेना ॥२॥
 ह्मणोनि उभी ठालीये । परतलीये या वाटा । आड करोनियां तुका । जो या लोकां दाखवितो ॥३॥

ENGLISH TRANSLATION

Gazing upon His form, the eyes are filled; no inner distance remains. He sets up His playful games at will, casting aside everything external.

He is the son of Nanda, O women; what offering can match His beauty? He appears ordinary, but He pervades every direction. His charm is such that once He embraces you, He never lets go.

Therefore I stand still, having turned back from all other roads. Says Tuka, He uses me as a screen to show Himself to the world.

IN PLAIN WORDS

Gazing on His form, the eyes are filled. No distance is left inside. He sets up His games as He pleases and casts everything else outside. He is the son of Nanda, women. What can match His beauty? He looks ordinary, but He fills every direction. His charm is such that once He embraces you, He will not turn back. So I stand still here, having turned away from every other road. Tuka says: He uses me as a screen, and through me He shows Himself to the world.

WHAT IT MEANS

Tukaram speaks as one swept up in Krishna's beauty, in the voice of the gopis addressing each other. To look at His form is to be filled, with no inner gap left between the self and Him, while He plays freely and pushes all else aside. The seeming paradox is that this ordinary-looking cowherd boy, Nanda's son, actually pervades every direction, and once He embraces a soul He never lets go. So the poet turns back from every other path and stands fixed in Him. The last line names his own role: he is only the screen God stands behind to reveal Himself to others.

GATHA 2972

Sacred Stories

Mythology, the children abandoned in the forest

मराठी मूळ

दुःखें दुभागलें हृदयसंपुष्ट । गहिंवरें कंठ दाटताहे ॥१॥
 ऐसें काय केलें सुमित्रा सखया । दिलें टाकोनियां वनामाजी ॥२॥
 आक्रंदती बाळें करुणावचनीं । त्या शोकें मेदिनी फुटों पाहे ॥३॥
 काय हे सामर्थ्य नव्हतें तुजपाशीं । संगें न्यावयासी अंगभूतां ॥४॥
 तुज ठावें आह्मां कोणी नाहीं सखा । उभयलोकीं तुका तुजविण ॥५॥
 कान्हा ह्याने तुझ्या वियोगें पोरटीं । जालों दे रे भेटी बंधुराया ॥५॥

ENGLISH TRANSLATION

My heart, that sealed treasure, has been broken open by grief; a sob chokes my throat. What have You done, O friend of Sumitra? You have cast us away into the forest.

The children cry out in piteous words; the very earth seems ready to split at their sorrow. Did You not have the power to take Your own offspring with You? You know well that without You we have no friend in either world.

Says Kanha, separated from You, these little ones have been orphaned. O my brother, grant us Your meeting.

IN PLAIN WORDS

Grief has broken open my heart, that sealed treasure. A sob chokes my throat. What have You done, friend of Sumitra? You have thrown us away into the forest. The children cry out in piteous words. The very earth seems ready to split with their sorrow. Did You not have the power to take Your own children with You? You know we have no friend in either world but You. Kanha says: cut off from You these little ones are orphaned. O my brother, give us Your meeting.

WHAT IT MEANS

Tukaram takes up the voice of those abandoned and pours out grief at being cast into the forest, addressing the friend of Sumitra, that is Rama, Sumitra's son in the wider family of the epic. The complaint is intimate and almost accusing: You had the power to keep us with You, so why leave Your own behind, when You alone are our friend in both worlds. The crying children and the earth ready to split are the measure of the abandonment. Beneath the mythic scene lies the soul's cry of separation from God. The poem closes signed not with Tuka's usual name but with Kanha, begging the divine brother for the one thing that answers grief: His meeting.

GATHA 2973

Devotion to Vitthal

Repentance, blaming the touchstone

मराठी मूळ

सख्यत्वासी गेलों करीत सलगी । नेणें चि अभागी महिमा तुझा ॥1॥
 पावलों आपुलें केलें लाहें रास । निद।वां परिस काय होय ॥धु.॥
 कष्टविलासी म्यां चांडाळें संसारीं । अद्यापिवरि तरि उपदेशीं ॥2॥
 उचित अनुचित सांभाळलें नाहीं । कान्हा ह्मणे कांहीं बोलों आतां ॥3॥

ENGLISH TRANSLATION

I presumed upon friendship and took liberties with You, not knowing, unfortunate as I am, the depth of Your greatness. I have received what I deserved; how can I blame the touchstone for my own failings? I, a wretch, have burdened You with worldly toils.

Even so, You continue to instruct me. Says Kanha, what more can I say about what is fitting and what is not?.

IN PLAIN WORDS

I came close in friendship and took liberties with You. I did not know, unlucky as I am, how great You are. I have received only what I earned; how can I blame the touchstone for my own faults? Wretch that I am, I have burdened You with the toils of this world. And even so, You go on teaching me. Kanha says: what more can I say now about what is right and what is wrong?

WHAT IT MEANS

The poet looks back on a closeness he treated too casually, presuming on friendship with God before he understood Whom he was speaking to. Now he sees his own smallness and refuses to put the blame outside himself; the touchstone turns iron to gold, so the failure is the iron's, not the stone's. He confesses that he dragged God into his worldly troubles, and yet God keeps instructing him patiently. The honesty is the prayer: he stops arguing over right and wrong and simply admits the fault is his.

GATHA 2974

Autobiography

Resolve, cling to the thread

मराठी मूळ

असो आतां कांहीं करोनियां ग्लांती । कोणा काकुलती येइल येथें ॥1॥
 करुं कांहीं दिस राहे तों सायास । झोंबों त्या लागास भावाचिये ॥धु.॥
 करितां रोदना बापुडें ह्मणती । परि नये अंतीं कामा कोणी ॥2॥
 तुकयाबंधु ह्मणे पडिलिया वनीं । विचार तो मनीं बोलिला हे ॥3॥

ENGLISH TRANSLATION

Let us set aside complaint and self-pity. Who will come here begging for sympathy? For a few more days, let us make the effort and cling to the thread of devotion.

People may call us pitiful when we weep, but in the end, no one comes to our true aid. Says Tukya-bandhu, cast alone in the wilderness, I have spoken the thought that arose in my mind.

IN PLAIN WORDS

Let us set complaint and self-pity aside now. Who here will come begging for our sympathy? For a few more days let us make the effort, and hold fast to the thread of devotion. When we weep, people may call us poor pitiful things, but in the end not one of them comes to our real help. Tukya-bandhu says: cast alone in the wilderness, I have spoken the thought that rose in my mind.

WHAT IT MEANS

The poet talks himself out of grief and into endurance. He notices that complaining wins no real sympathy: people pity the weeping man with words, but no one actually rescues him when it matters. So he decides the only thing worth holding is the thread of devotion, kept up through a few more hard days of effort. Speaking of himself as alone in a wilderness, he records this not as despair but as a resolution made plainly to his own mind.

GATHA 2975

Faith and Trust

Patience, what is destined comes

मराठी मूळ

चरफडें चरफड शोकें शोक होये । कार्यमूळ आहे धीरापाशीं ॥१॥
 कल्पतसे मज ऐसें हें पाहातां । करावी ते चिंता मिथ्या खोटी ॥२॥
 न चुके होणार सांडिल्या शूरत्वा । फुकट चि सत्त्वा होइल हानी ॥३॥
 तुकयाबंधु ह्याने दिल्या बंद मना । वांचूनि निधाना न पवीजे ॥३॥

ENGLISH TRANSLATION

Fretting only breeds more grief, and sorrow only multiplies sorrow. The root of all accomplishment lies with patience.

Considering all this, it seems to me that the worry one carries is itself false and futile. What is destined cannot be avoided by abandoning one's courage; to do so would only be a pointless loss.

Says Tukya-bandhu, unless the mind is firmly restrained, one cannot attain the hidden treasure.

IN PLAIN WORDS

Fretting only breeds more fretting; grief only makes more grief. The root of everything that gets done lies with patience. When I look at it, it seems to me that the worry one carries is itself false and empty. What is destined cannot be escaped by throwing away your courage; that would only be a loss for nothing. Tukya-bandhu says: unless the mind is held firmly in check, the hidden treasure cannot be reached.

WHAT IT MEANS

This is a teaching against the spiral of worry. The poet sees that fretting feeds on itself and that grief multiplies grief, while patience is the actual ground from which anything is accomplished. He calls the worry we carry false, because what is going to happen will happen whether or not we surrender our nerve; abandoning courage only adds a pointless loss to the unavoidable one. The real work is restraint of the mind, and only a mind held steady can reach the treasure that is being sought.

GATHA 2976

Autobiography

Bargaining, the thief is caught

मराठी मूळ

न लगे चिंता आतां अन्मोन हाता । आलें मूळ भ्राता गेला त्याचें ॥१॥
 घरभेद्या येथें आहे तें सुकानु । धरितों कवळून पाय दोन्ही ॥२॥
 त्याचें त्याचिया मुखें पडिलें ठावें । न लगे सारावें मागें पुढें ॥३॥
 तुक्याबांधु ह्मणे करील भेटी भावा । सोडीन तेधवां या विठ्ठला ॥३॥

ENGLISH TRANSLATION

Now there is no need for anxiety. The root cause has come to hand; my brother's departure has revealed it.

The thief who broke into the house is found; the blessing is right here. I clasp both his feet.

From his own mouth the truth has emerged; there is no need to argue further. Says Tukya-bandhu, when he brings my brother back to meet me, only then will I release this Vitthal.

IN PLAIN WORDS

There is no need for worry now. The root cause has come to hand; my brother's leaving has shown it to me. The one who broke into the house is right here, and that is the blessing; I clasp both his feet. From his own mouth the truth has come out; there is no need to argue back and forth. Tukya-bandhu says: when he brings my brother back to meet me, only then will I let go of this Vitthal.

WHAT IT MEANS

The poet treats his brother's departure, his renunciation, as a theft, and he claims to have caught the thief: Vitthal Himself. Far from being a disaster, this is the blessing, because now he has hold of God's own feet and will not let go. He says the truth came out of God's own mouth, so no more disputing is needed. The bargain is set plainly: he will release Vitthal only when Vitthal restores the brother, turning grief into a grip on God that refuses to slacken.

GATHA 2977

Autobiography

Accusation, God pulls the strings

मराठी मूळ

मूळस्थळ ज्याचें गोमतीचे तीरीं । तो हा सारी दोरी खेळवितो ॥१॥
 ऐसें हे कळलें असावें सकळां । चोर त्या वेगळा नाहीं दुजा ॥२॥
 वैष्णव हे रे तयाचे पाळती । खूण हे निरुती सांगितली ॥३॥
 तुकयाबंधु ह्याने आलें अनुभवास । तेणें च आह्मांस नागविलें ॥३॥

ENGLISH TRANSLATION

His original home is on the banks of the Gomati; it is He who pulls all the strings of this puppet-show. Let everyone know this: the thief is none other than Him.

These Vaishnavas are His keepers; this is the sure sign I am giving you. Says Tukya-bandhu, I have witnessed it firsthand; it is He who has beguiled us.

IN PLAIN WORDS

His first home is on the banks of the Gomati; it is He who pulls all the strings of this puppet-show. Everyone should know this: the thief is none other than Him. These Vaishnavas are His watchmen; that is the sure sign I am giving you. Tukya-bandhu says: I have seen it for myself; it is He who has stripped us bare.

WHAT IT MEANS

The poet names the culprit openly: the God whose home is by the Gomati works every figure in the world like a puppeteer, so the one who took his brother is God Himself. He wants this known to all, and offers a sign by which to recognize the truth, that the devotees, the Vaishnavas, are God's own keepers. The closing line is not bitter contempt but rueful confession from experience: he has watched it happen, and the one who beguiled and emptied them out is the very Lord he loves.

GATHA 2978

Longing and Separation

Complaint, the destroyer of homes

मराठी मूळ

बरा रे निर्गुणा नष्ट नारायणा । घरबुडवणा भेटलासी ॥१॥
 एके घरीं कोणी कोणासी न धरी । ऐसी अपरांपरी केली आह्मां ॥२॥
 कान्हा ह्याने कां रे निःकाम देखिलें । ह्याणोनि मना आलें करितोसी ॥३॥

ENGLISH TRANSLATION

Well done, O formless One, O wretched Narayana, O destroyer of homes; You have come to meet me. In one household You have set everyone against the other; such havoc You have wrought upon us.

Says Kanha, why, because You found us desireless, You felt free to do as You pleased?.

IN PLAIN WORDS

Well done, O formless One, O wretched Narayana, O wrecker of homes; You have come to meet me. In one household You have turned everyone against everyone; such strange havoc You have made of us. Kanha says: why, just because You found us free of desire, did You feel free to do whatever You pleased?

WHAT IT MEANS

The poet scolds God with the rough affection of someone who knows Him too well. He calls Narayana a destroyer of homes because devotion has scattered ordinary household ties, setting kin at odds once one of them turns wholly toward God. The real complaint is in the last line: God seems to take liberties precisely with those who want nothing for themselves, as if their desirelessness left Him free to do as He liked. Under the rebuke is the recognition that being claimed by God upends every settled human arrangement.

GATHA 2979

Longing and Separation

Confrontation, a noisy demand at the door

मराठी मूळ

धिंदधिंद तुझ्या करीन धिंदडण । ऐसें काय वेडण जाणितलें ॥१॥
 केली तरी बरें मज भेटी भावास । नाहीं तरि नास आरंभिला ॥२॥
 मरावें मारावें या आलें प्रसंगा । बरें पांडुरंगा कळलेंसावें ॥३॥
 तुक्याबंधु ह्याणे तुझी माझी उरी । उडाली न धरीं भीड कांहीं ॥३॥

ENGLISH TRANSLATION

I will raise a commotion upon Your doorstep. Is that what You take me for, You fool? Return my brother to me and all will be well; otherwise I will begin destruction.

The situation has come to a point where one must be ready to die or to kill. Let this be clearly understood, O Panduranga.

Says Tukya-bandhu, the showdown between You and me has begun; I will spare no courtesy.

IN PLAIN WORDS

I will raise a din and a clamor at Your door. Is that what You take me for, You fool? Bring my brother back to meet me and all will be well; if not, I have begun the wrecking. It has come to this: one must be ready to die or to kill. Let that be clearly understood, O Panduranga. Tukya-bandhu says: what was left between You and me has fallen away; I will keep no courtesy now.

WHAT IT MEANS

The poet stages an open showdown with God, dropping every politeness. He threatens to make a scene at the temple door and warns that he will start tearing things apart if his brother is not returned. The language of dying or killing is the language of a desperate love that has nothing left to lose, not literal violence; the bond has reached the point where decorum no longer holds. Addressing Panduranga directly, he serves notice that he will press his claim without restraint.

GATHA 2980

Longing and Separation

Demand, refusing every boon but one

मराठी मूळ

भुक्ति मुक्ति तुझें जळों ब्रह्मज्ञान । दे माझ्या आणोनी भावा वेगीं ॥१॥
 रिद्धी सिद्धी मोक्ष ठेवीं गुंडाळून । दे माझ्या आणून भावा वेगीं ॥२॥
 नको आपुलिया नेऊं वैकुंठासी । दे माझ्या भावासी आणुन वेगीं ॥३॥
 नको होऊं कांहीं होसील प्रसन्न । दे माझ्या आणून भावा वेगीं ॥४॥
 तुक्याबंधु ह्मणे पाहा हो नाहीतरी । हत्या होईल शिरीं पांडुरंगा ॥५॥

ENGLISH TRANSLATION

Let Your worldly blessings and liberation and Brahman-knowledge all burn. Bring my brother back to me at once.

Keep Your supernatural powers and salvation bundled up; bring my brother back quickly. Do not take him away to Your Vaikuntha; bring my brother to me without delay.

Do not try to appease me with any boon; just bring my brother back. Says Tukya-bandhu, look here, if You do not, the sin of his death will fall upon Your head, O Panduranga.

IN PLAIN WORDS

Let Your worldly gifts and Your liberation and Your knowledge of Brahman all burn. Bring my brother back to me at once. Bundle up Your powers and Your salvation and put them away; bring my brother back quickly. Do not carry him off to Your Vaikuntha; bring my brother to me without delay. Do not try to win me with any boon; just bring my brother back. Tukya-bandhu says: look here, if You do not, the sin of his death will fall on Your head, O Panduranga.

WHAT IT MEANS

The poet refuses the whole catalogue of things devotees are supposed to crave, enjoyment, liberation, supernatural powers, even the knowledge of Brahman and the heaven of Vaikuntha, and wants none of them in place of the one person he loves. The repeated demand makes the point sharp: no spiritual reward can stand in for the brother. He even refuses to be appeased by a granted wish, and lays the responsibility squarely on God, warning that if the brother is lost, the blame is Vitthal's. It is a fierce statement that love of the particular outweighs every promised reward.

GATHA 2981

Longing and Separation

Defiance, mother's darling first

मराठी मूळ

मुख्य आहे आम्हां मातेचा पटंगा । तुज पांडुरंगा कोण लेखी ॥१॥
 नको लावूं आम्हां सवें तूं तोंवरी । पाहा दूरवरी विचारुनी ॥२॥
 साहे संतजन केले महाराज । न घडे आतां तुज भेईन मी ॥३॥
 तुक्याबंधु ह्मणे अहिक्यें ऐक्यता । वाढतें अनंता दुःखें दुःख ॥३॥

ENGLISH TRANSLATION

Our chief concern is our mother's darling; who regards You, O Panduranga? Do not try to match wits with us; think carefully and look ahead. Endure the holy people and the saints You have made great; I am no longer afraid of You.

Says Tukya-bandhu, through this oneness of kinship, O Infinite One, suffering only breeds more suffering.

IN PLAIN WORDS

Our first care is our mother's darling; who reckons You as anything, O Panduranga? Do not try to match wits with us; look far ahead and think it over. Bear with the holy people and the saints You have made great; I am no longer afraid of You. Tukya-bandhu says: through this oneness of kinship, O Infinite One, suffering only breeds more suffering.

WHAT IT MEANS

The poet sets his human bond above God in a deliberate provocation: the brother, their mother's beloved, comes first, and just now Vitthal counts for little. He dares God not to outmaneuver him and tells Him to think about the consequences. Having lost his fear, he speaks as an equal rather than a suppliant. The closing line names the cost of this drawn-out contest: as long as the two of them stay locked together in this struggle of kinship, the grief only keeps multiplying on both sides.

GATHA 2982

Prayers

Reconciliation, lay down the quarrel

मराठी मूळ

नये सोमसरी उपचाराची हरी । करकरेचें करीं काळें तोंड ॥१॥
 मागतों इतुकें जोडुनियां कर । ठेउनियां शीर पायांवरी ॥२॥
 तुझां आम्हां एके ठायीं सहवास । येथें द्वैत द्वेष काय बरा ॥३॥
 तुक्याबंधु ह्मणे बहुतां बहुतां रीती । अनंता विनंती परिसावी हे ॥३॥

ENGLISH TRANSLATION

This quarreling with Hari brings no remedy; it only blackens the face of the complainer. I ask for only this much, with folded hands and my head upon Your feet.

Since You and we have lived together under the same roof, what good is enmity and hostility between us? Says Tukya-bandhu, in every possible way, O Infinite One, hear this humble petition.

IN PLAIN WORDS

This quarreling with Hari brings no cure; it only blackens the complainer's own face. I ask for just this much, with folded hands and my head laid on Your feet. Since You and we have lived together under one roof, what good is division and hatred here? Tukya-bandhu says: in every way there is, O Infinite One, hear this humble plea.

WHAT IT MEANS

After all the threats, the poet turns and lays the fight down. He sees that wrangling with God heals nothing and only shames the one who keeps it up. So he folds his hands and bows his head to God's feet, asking only to be heard. His argument now is intimacy itself: those who share one home should not nurse enmity. The abhanga moves from confrontation to surrender, the same love now expressed as petition rather than protest.

GATHA 2983

Longing and Separation

Resolve, the nectar of tears

मराठी मूळ

लालुचाईसाठीं बळकाविसी भावा । परी मी जाण देवा जिरों नेदीं ॥१॥
 असों द्या निश्चय हा मनीं मानसीं । घातली येविशीं दृढ कास ॥२॥
 मज आहे बळ आळीचें सबळ । फोडीन अंत्राळ हृदय तुझें ॥२॥
 करुणारसें तुकयाबंधु ह्याणे भुलवीन । काढूनि घेईन निज वस्तु ॥३॥

ENGLISH TRANSLATION

Out of greed You have snatched away my brother, but know, O God, I will not let this rest. Let this resolve remain firm in my mind; I have girded myself with unshakable determination.

I have the power of a fierce and mighty plea; I will split open Your very mind. Says Tukya-bandhu, with the nectar of tears I will beguile You and reclaim what is mine.

IN PLAIN WORDS

Out of greed You have seized my brother, but know this, O God: I will not let it pass. Let this resolve stand firm in my mind; about this I have girded myself tight. I have the strength of a fierce, insistent plea; I will split open Your very heart. Tukya-bandhu says: with the nectar of tears I will beguile You, and take back what is my own.

WHAT IT MEANS

The poet accuses God of taking his brother out of a kind of greed and vows not to accept it quietly. He fixes his resolve and names his weapon: not force but the sheer pressure of an insistent, tearful pleading that can break open even God's heart. The nectar of tears is the means by which he means to win, melting God rather than overpowering Him. It is the conviction that persistent, weeping love is itself a power that can reclaim what was taken.

GATHA 2984

Longing and Separation

Reproach, God feigns ignorance

मराठी मूळ

तुझीं वर्मे आह्मां ठावीं नारायणा । परी तूं शाहाणा होत नाहीं ॥१॥
 मग कालाबुली हाका देते वेळे । होतोसि परी डोळे नुघडिसी ॥२॥
 जाणोनि अज्ञान करावें मोहरें । खोटी खोडी हे रे तुझी देवा ॥३॥
 तुकयाबंधु ह्मणे कारण प्रचीति । पाहातों वेळ किती तेच गुण ॥३॥

ENGLISH TRANSLATION

I know Your every secret, O Narayana, yet You refuse to learn sense. When I call out lovingly, You pretend to stir, yet You do not open Your eyes.

Though You know all, You feign ignorance; this deceitful trick is Your specialty, O God. Says Tukya-bandhu, I am simply testing to see how long You can keep up this game.

IN PLAIN WORDS

I know Your every secret, O Narayana, yet You will not come to Your senses. When I call out to You in my confusion, You stir a little, but You will not open Your eyes. You know everything, and still You play the innocent; this is Your nasty old trick, O God. Tukya-bandhu says: the proof is what matters; I am watching to see how long You can keep up these same ways.

WHAT IT MEANS

The poet speaks as one who has known God long enough to see through Him. He claims to know all God's secrets, while God pretends not to understand and refuses to truly wake to the cry. Calling this God's habitual trick is the teasing reproach of a familiar, not real contempt. The closing lines turn it into a patient test of faith: the poet will judge by experience, watching to see how long the seeming indifference can last, confident that the response must finally come.

GATHA 2985

Longing and Separation

Complaint to God, the unequal mother

मराठी मूळ

अवघीं तुज बाळें सारिखीं नाहीं तें । नवल वाटतें पांडुरंगा ॥1॥
 ह्मणतां लाज नाहीं सकळांची माउली । जवळी धरिलीं एकें दुरी ॥ध्रु॥
 एकां सुख द्यावें घेऊनि वोसंगा । एक दारीं गळा श्रमविती ॥2॥
 एकां नवनीत पाजावें दाटून । एकें अन्न अन्नं करितील ॥3॥
 एकें वाटतील न वजावीं दुरी । एकांचा मत्सर जवळी येतां ॥4॥
 तुकयाबंधु ह्मणे नावडतीं त्यांस । कासया व्यालास नारायणा ॥5॥
 निनांवा हें तुला । नांव साजे रे विठ्ठला ।

ENGLISH TRANSLATION

All of us are Your children, yet You do not treat us the same. This astonishes me, O Panduranga.

You call Yourself the mother of all, yet You hold some close and push others away. Some You take upon Your lap and give them joy; others You leave straining at Your door.

Some You feed with butter, pressing it upon them; others must beg for a single morsel. Some You never wish to leave Your side; others You despise when they draw near.

Says Tukyā-bandhu, why did You give birth to those You do not love, O Narayana? This is a stain upon You. The name Vitthal suits You well.

IN PLAIN WORDS

We are all Your children. Yet You do not treat us the same. This astonishes me, O Panduranga. You call Yourself the mother of all; have You no shame? You hold some close and push others away. Some You take on Your lap and give them joy. Others You leave straining at Your door. Some You feed with butter, pressing it on them. Others must beg for a single morsel. Some You never want to leave Your side. Others You despise when they come near. Tukyā-bandhu says: why did You give birth to the ones You do not love, O Narayana? This is a stain on You. The name Vitthal suits You well.

WHAT IT MEANS

Kanhoba, Tukaram's brother, presses one charge against God by holding Him to His own claim. If Vitthal is the mother of all, a mother cannot play favorites; yet some souls are fed butter on His lap while others beg at the door for a crumb. The poem names the unfairness plainly: God draws some near and pushes others away, and that is no way for a parent to act. The closing taunt, that the very name Vitthal fits Him, turns His title into the indictment. The frame the poem leaves unspoken is the bhakta's ache to be among the held, not the turned-away, and the audacity of love that dares to scold God to His face.

GATHA 2986

Longing and Separation

Complaint, the holy man who is a fraud

मराठी मूळ

बरा शिरविला । फाटक्यामध्ये पाव ॥१॥
 कांहीं तरी विचारिलें । पाप पुण्य ऐसें केलें ।
 भुरळें घातलें । एकाएकीं भावासी ॥२॥
 मुद्राधारणें माळ माळा टिळे । बोल रसाळ कोंवळे ।
 हातीं फांशाचे गुंडाळे । कोण चाळे गृहस्था हे ॥३॥
 तुक्याबंधु ह्मणे मिस्कन । करितोसी देखोन ।
 पाहा दुरिवरी विच्छन्न । केला परी संसार ॥४॥
 नाही घटिका ह्मणसी । लाग लागला तुजपाशीं ।

ENGLISH TRANSLATION

A fine trick: You have slipped a thorn into the midst of the torn cloth. Did You even consider what You were doing, mixing merit and sin like this? You cast a spell upon my brother all at once.

Ritual marks, garlands, forehead-paste, and sweet, tender words; yet the hands hold coils of deceit. What kind of trick is this to play upon a householder? Says Tukya-bandhu, You sit there smirking.

Look at the ruin You have caused; You have torn apart the household. You say there is not a moment to spare, yet it is You who have attached Yourself to him.

IN PLAIN WORDS

A fine trick. You have slipped a thorn into the torn cloth. Did You even think what You were doing, mixing merit and sin like this? You cast a spell on my brother all at once. Ritual marks, garlands, forehead paste, sweet and tender words. Yet the hands hold coils of deceit. What kind of trick is this to play on a householder? Tukya-bandhu says: You sit there smirking. Look at the ruin You have caused. You have torn the household apart. You say there is not a moment to spare, yet it is You who have fastened Yourself onto him.

WHAT IT MEANS

The poem accuses God of working His way into a settled household under a holy disguise and wrecking it. The outward signs of piety, the marks, the garland, the soft pious words, sit on top of hands full of deceit; the devotion that pulled the brother in looks, from the family's side, like a con. Kanhoba points at the gap between the sacred costume and the upheaval it caused: a working householder has been hollowed out and God only smirks. Read against oneself, it is a warning about a piety that is all marks and tender talk while real obligations collapse. The bitterness is the bitterness of love betrayed, not of unbelief.

GATHA 2987

Autobiography

Complaint, the thief of the body

मराठी मूळ

पडिला हृषीकेशी । जाब सकळ करणें ॥१॥
 माझें नेलें पांघरुण । ठावें असोन दुर्बळ दीन ।
 माणसांमधून । उठविलें खाणोऱ्या ॥२॥
 आह्मीं हें जगऊनि होतो पाणी । संदीं देवदेव करुनि ।
 जालासी कोठोनि । पैदा चोरा देहाच्या ॥३॥
 तुक्याबंधु ह्याने केलें । उघडें मजचि उमगिलें ।
 ऐसें काय गेलें । होतें तुज न पुरतें ॥३॥

ENGLISH TRANSLATION

Hrishiksha must now answer for everything. You snatched my blanket, knowing full well I am poor and helpless.

You pulled me out of human society and stripped me bare. I had been quietly nurturing my life, worshipping You privately on the side.

From where did You emerge, O thief of the body? Says Tukya-bandhu, You have laid me open. What was it that You lacked so terribly?.

IN PLAIN WORDS

Hrishiksha must answer for everything now. You snatched my blanket, knowing full well I am poor and helpless. You pulled me out of human society and stripped me bare. I had been quietly nurturing my life, worshipping You privately on the side. Where did You come from, O thief of the body? Tukya-bandhu says: You have laid me wide open. What was it that You lacked so badly?

WHAT IT MEANS

The complaint here is that God did not stay a private comfort but came as a thief and took everything. The speaker had kept his devotion modest and on the side, tending an ordinary life; God stripped that life bare and pulled him out of the world of ordinary men. Calling Vitthal the thief of the body names the stakes: it is not goods that were stolen but the whole self. The unanswerable question, what did You lack that You had to take this from me, throws the demand for an accounting back on God. Beneath the grievance is the recognition that grace, once it comes, leaves nothing of the old life standing.

GATHA 2988

Longing and Separation

Complaint, the kind names and the cruel deed

मराठी मूळ

कनवाळ कृपाळ । उदार दयाळ मायाळ । ह्मणवितोसी परि केवळ । गळेकाटू दिसतोसी ॥१॥
 काय केलें होतें आह्मीं । सांग तुझें एकये जन्मीं । जालासी जो स्वामी । एवढी सत्ता करावया ॥२॥
 भलेपणाचा पवाडा । बरा दाविला रोकडा । करुनि बंधु वेडा । जोडा माझा विखंडिला ॥३॥
 तुक्याबंधु ह्मणे भला । कैसें ह्मणताती तुजला । जीव आमुचा नेला । अंत पाहिला कांहींतरी ॥३॥

ENGLISH TRANSLATION

You call Yourself compassionate, merciful, generous, and kind, yet You look like nothing but a throat-cutter. What had we ever done to You in any single birth? Now that You have become the master, You wield such authority.

You have made a fine show of Your goodness, plain for all to see: You drove my brother mad and broke apart our bond. Says Tukya-bandhu, how can people call You good? You have taken our very life and tested us to the limit.

IN PLAIN WORDS

You call Yourself compassionate, merciful, generous, and kind. Yet You look like nothing but a throat-cutter. What had we ever done to You, in any single birth? Tell me. Now that You have become the master, You wield such power over us. You made a fine show of Your goodness, plain for all to see. You drove my brother mad and broke our bond apart. Tukya-bandhu says: how can people call You good? You have taken our very life and tested us to the limit.

WHAT IT MEANS

The poem holds God's tender titles against the hard thing He has done. Compassionate, merciful, kind: He is called all of these, yet to the family it feels like a throat being cut, the bond between brothers severed and one of them carried off into God-madness. The stinging line is that He showed off His goodness by this very ruin. By demanding what crime in any birth deserved it, Kanhoba refuses the easy verdict that what God does must be good. The grief is real and the love is real; the poem lets the bhakta say out loud that grace can feel exactly like cruelty when it takes someone you love.

GATHA 2989

Longing and Separation

Complaint, the merciful one unmasked

मराठी मूळ

आतां कळों आले गुण । अवघे चि यावरोन । चोखट लक्षण । धरिलें हें घरघेणें ॥१॥
 या नांवें कृपासिंधु । ह्मणवितोसी दीनबंधु । मज तरी मेंदु । दिसतोसी पाहातां ॥२॥
 अमळ दया नाहीं पोटी । कठीण तैसाचि कपटी । अंधळ्याची काठी । माझी गुदरसी च ना ॥३॥
 तुकयाबंधु ह्मणे पुरता । नाहीं ह्मण बरें अनंता । एरवीं असतां । तुझा घोंट भरियेला ॥३॥

ENGLISH TRANSLATION

Now Your qualities have become clear from all of this. You have seized our home with an innocent face.

You call Yourself an ocean of mercy, a friend of the helpless, but to me You appear nothing but a scoundrel. There is no genuine compassion in Your belly; You are as hard and deceitful as ever.

You will not even return the blind man's walking stick. Says Tukya-bandhu, it is a good thing You are not fully capable, O Infinite One; otherwise You would have drained the last drop.

IN PLAIN WORDS

Now Your qualities are clear, from all of this. You seized our home wearing an innocent face. You call Yourself an ocean of mercy, a friend of the helpless. But to me You look like nothing but a scoundrel. There is no real compassion in Your belly. You are as hard and as deceitful as ever. You will not even give back the blind man's stick. Tukya-bandhu says: it is a good thing You are not fully able, O Infinite One. Otherwise You would have drained the last drop.

WHAT IT MEANS

Here the speaker says God's true character has finally shown through the gentle titles. Ocean of mercy and friend of the helpless are exposed, in his eyes, as a robber's cover; the home was taken by a face that pretended innocence. The sharpest image is the blind man's walking stick, the one support a helpless person cannot spare, which God will not return. The grim relief at the end, that He is not fully able or He would have taken everything, measures how total the loss feels. The poem dares to strip God of His comforting names and stand in the place of the one left with nothing, while still addressing Him as the Infinite.

GATHA 2990

Longing and Separation

Complaint, remorse that holds on anyway

मराठी मूळ

काय सांगों हृषीकेशा । आहे अनुताप आला ऐसा । गिळावासी निमिषा । निमिष लागों नेदावें ॥१॥
 माझें बुडविलें घर । लेंकरें बाळें दारोदार । लाविलीं काहार । तारातीर करोनि ॥२॥
 जीव घ्यावा कीं घावा । तुझा आपुला केशवा । इतुकें उरलें आहे । भावाचिया निमित्त्यें ॥३॥
 तुकयाबंधु ह्मणें जग । बरें वाईट ह्मणो मग । या कारणें परी लाग । न संडावा सर्वथा ॥३॥

ENGLISH TRANSLATION

What can I tell You, O Hrishiksha? Such remorse has seized me that I want to swallow the moments and not let a single breath pass. You have ruined my home and left the children wandering door to door, crying and struggling.

Whether to give up this life or to carry on, that is all that remains, O Keshava, because of my brother. Says Tukya-bandhu, let the world call it good or bad; still, I will not abandon this pursuit under any condition.

IN PLAIN WORDS

What can I tell You, O Hrishiksha? Such remorse has seized me that I want to swallow the moments and not let a single breath pass. You have ruined my home. The children wander door to door, crying and struggling. Whether to give up this life or to carry on, that is all that is left, O Keshava, because of my brother. Tukya-bandhu says: let the world call it good or bad. Still I will not give up this pursuit, no matter what.

WHAT IT MEANS

The grief has turned inward into remorse so heavy the speaker wishes he could stop time itself. The home is wrecked and the children are out begging at doors; the only question left is whether to keep living or let go. Yet the poem turns at the end: whatever the world says, he will not abandon the very pursuit of God that cost him everything. That refusal is the heart of it. Even when devotion has ruined him, he cannot and will not let go of God; the complaint and the clinging are the same act.

GATHA 2991

Autobiography

Complaint, the reward of devotion

मराठी मूळ

मायबाप निमाल्यावरी । घातलें भावाचे आभारीं । तो ही परि हरी । तुज जाला असमाई ॥१॥
 हे कां भक्तिचे उपकार । नांदतें विध्वंसिलें घर । प्रसन्नता वेव्हार । सेवटीं हे जालासी ॥२॥
 एका जिवावरी । होतों दोनी कुटुंबारी । चाळवूं तो तरी । तुज येतो निर्लज्जा ॥३॥
 तुकयाबंधु ह्मणे भला । आणीक काय ह्मणावें तुला । वेडा त्यानें केला । तुजसवें संबंधु ॥३॥

ENGLISH TRANSLATION

After our parents died, my brother was placed in my care. He too, O Hari, has now become estranged from us, following You.

Are these the rewards of devotion? You have destroyed a thriving household. This is the fulfillment, the settlement You have finally delivered.

I was maintaining two families on one life; now You come shamelessly to tempt the remaining one. Says Tukya-bandhu, what more can I call You? The one who befriended You was made into a madman.

IN PLAIN WORDS

After our parents died, my brother was put in my care. He too, O Hari, has now grown estranged from us, following You. Are these the rewards of devotion? You have destroyed a thriving household. This is the settlement You have finally delivered. I was keeping two families alive on one life. Now You come shamelessly to tempt the one that is left. Tukya-bandhu says: what more can I call You? The one who befriended You was made into a madman.

WHAT IT MEANS

The speaker recounts a plain duty: with the parents dead, he was raising his brother, and on one set of shoulders he was holding up two households. God's return on all that devotion, he says, is the household broken and the brother estranged. The bitter word settlement names what feels like a cruel final accounting. Now, with one family barely left, he sees God reaching for that one too. The line that whoever befriends God is turned into a madman captures the fear running under the whole cycle: that nearness to the divine is not safe, that it unmakes ordinary life rather than blessing it.

GATHA 2992

Autobiography

Complaint, the relentless pursuer

मराठी मूळ

पूवाअ पूर्वजांची गती । हे चि आईकली होती । सेवे लावूनि श्रीपती । निश्चिती केली तयांची ॥१॥
 कां रे पाठी लागलासी । ऐसा सांग हृषीकेशी । अद्यापवरी न राहासी । अंत पाहासी किती ह्युण ॥२॥
 जन्मजन्मांतरीं दावा । आह्मां आपणां केशवा । निमित्त्य चालवा । काईसयास्तव हें ॥३॥
 तुकयाबंधु ह्यणे अदेखणा । किती होसी नारायणा । देखों सकवेना । खातयासी न खात्या ॥३॥

ENGLISH TRANSLATION

I have heard that this is how it was in generations past: our ancestors were drawn into Your service, and You gave them Your assurance. Why then, O Hrishiksha, do You pursue us? How long will You test us? Birth after birth, O Keshava, there is a claim between us.

Why do You keep up this pretense? Says Tukya-bandhu, how long will You remain so blind, O Narayana? You cannot bear to see one eating when another goes hungry.

IN PLAIN WORDS

I had heard that this is how it was with our ancestors long ago. They were drawn into Your service, and You gave them Your assurance. Why then, O Hrishiksha, do You pursue us? Tell me. Even now You will not stop. How long will You test us? Birth after birth, O Keshava, there is a claim between us. Why do You keep up this pretense? Tukya-bandhu says: how long will You stay so blind, O Narayana? You cannot bear to see one man eating while another goes hungry.

WHAT IT MEANS

The speaker sees a family pattern: the ancestors too were pulled into God's service, so this pursuit reaches back through the generations as an old standing claim. He asks why God will not relent, why the testing goes on birth after birth. The closing charge is the sharpest: God cannot stand to see one man fed while another starves, so He

keeps taking. Read kindly, it names a divine hunger for souls that will not leave a family in peace. The poem voices the strange grief of being chosen, of belonging to a God who treats devotion as a debt that is never fully paid.

GATHA 2993

Longing and Separation

Complaint, the vine torn up by the roots

मराठी मूळ

निसुर संसार करून । होतो पोट भरून । केली विवसी निर्माण । देवपण दाखविलें ॥१॥
 ऐसा काढियेला निस । काय ह्युण सहित वंश । आणिलें शेवटास । हाउस तरी न पुरे ॥२॥
 उरलों पालव्या सेवटीं । तें ही न देखवे दृष्टी । दोघांमध्ये तुटी । रोकडीचि पाडीली ॥३॥
 तुकयाबंधु ह्यणे गोड । बहु जालें अति वाड । ह्यणोनी कां बुड । मुळ्यांसहित खावें ॥३॥

ENGLISH TRANSLATION

We were living a quiet, hard-working life, filling our bellies without complaint. Then You contrived this upheaval and showed off Your divinity.

Why did You uproot the entire vine, branch and root together? Your desire is still unsatisfied. I alone remain at the frayed end, and even that is unbearable to watch.

A clean break has been made between the two of us, right before my eyes. Says Tukya-bandhu, the sweet has become overly abundant, which is why You insist on eating the roots along with the fruit.

IN PLAIN WORDS

We were living a quiet, hard life, filling our bellies, not complaining. Then You stirred up this upheaval and showed off Your divinity. You uprooted the whole vine, branch and root together. Why? And still Your hunger is not satisfied. I alone remain at the frayed end, and even that is unbearable to watch. A clean break has been made between us two, right before my eyes. Tukya-bandhu says: the sweet has grown far too plentiful. That is why You insist on eating the roots along with the fruit.

WHAT IT MEANS

The image is a vine torn up entire, branch and root, to describe how God uprooted a whole settled family instead of taking one fruit. The speaker, left dangling at the frayed end, watches the bond between the brothers cut clean before his eyes. The closing line is a wry, bitter explanation: the harvest of devotion grew so sweet and so abundant that God, greedy, ate not just the fruit but the roots too. It names a sense that grace did not stop at enough but consumed everything. The grief sits inside a complaint that God's appetite for this devout household had no limit.

GATHA 2994

Longing and Separation

Complaint, God caught in the act

मराठी मूळ

बरा जाणतोसी धर्मनीती । उचित अनुचित श्रीपती । करुं येते राती । ऐसी डोळे झांकूनि ॥१॥
 आतां जाब काय कैसा । देसी तो दे जगदीशा । आणिला वोळसा । आपणां भोंवता ॥२॥
 सेवेचिया सुखास्तव । बळें धरिलें अज्ञानत्व । येइल परि हा भाव । ज्याचा त्यासी कारणा ॥३॥
 तुक्याबंधु ह्याने नाहीं । आतां आह्मां बोल कांहीं । जडोनियां पायीं । तुझे त्वां चि घेतलें ॥३॥

ENGLISH TRANSLATION

You know well the laws of right conduct, what is fitting and what is not, O Lord. Yet You act as if Your eyes are closed, doing as You please in the dark.

Now give whatever answer You will, O Lord of the world; You have brought the full circle of consequences around Yourself. It was for the sweetness of service that I willingly held on to ignorance; but that devotion will return to its rightful owner in the end.

Says Tukya-bandhu, I have nothing more to say; You took what You wanted by planting Yourself at Your own feet.

IN PLAIN WORDS

You know well the laws of right conduct, O Lord, what is fitting and what is not. Yet You act as if Your eyes are shut, doing as You please in the dark. Now give whatever answer You will, O Lord of the world. You have brought the whole circle of consequences around onto Yourself. It was for the sweetness of service that I willingly held on to ignorance. But that devotion will return to its rightful owner in the end. Tukya-bandhu says: I have nothing more to say. You took what You wanted by planting Yourself at Your own feet.

WHAT IT MEANS

The speaker turns God's own knowledge of right and wrong against Him: He knows the law of fit conduct yet acts as though His eyes are shut, doing as He pleases in the dark. The case is now closed and God must answer, with the whole chain of consequences ringed back onto Himself. There is a confession folded in too: the speaker admits he clung to ignorance for the sweetness of serving, and trusts that the devotion will find its rightful place at last. The final image, God taking what He wanted by planting Himself at His own feet, names a self-sufficient deity who answers to no one. The poem holds both rebuke and surrender at once.