

Tukaram Gatha

तुकाराम गाथा

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

Volume 7: Gatha 3001-3500 - 500 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 3001

Longing and Separation

Complaint, the trap seen through

मराठी मूळ

कांहीं विपित्त अपत्यां । आतां अमुचिया होतां । काय होईल अनंता । पाहा बोलों कासया ॥१॥
 बरें अनायासें जालें । सायासेंविण बोले चाले । काबाड चुकलें । केलें कष्टावेगळें ॥२॥
 बरा सांपडलासी वोजा । वर्मावरी केशीराजा । बोलायासी तुझा । उजुरचि नाहींसा ॥३॥
 तुकयाबंधु ह्याने दगा । बरा दिला होता बागा । झडकरी चलागा । चांग दैवें पावलों ॥३॥
 देवा तुजपें माझ्या पूर्वजांचें ऋण । आहे तें कां नेदिसी अझून ।

ENGLISH TRANSLATION

What if some calamity now befalls our children, O Infinite One? See what there is to say about it. All has turned out well without any effort; everything runs and speaks on its own, free of all toil.

You have been caught in the act, O Lord, struck right at the vulnerable spot. You have no excuse left.

Says Tukyā-bandhu, You had set a fine trap, but by good fortune we have seen through it. O God, You still owe us the debt of our forefathers; why have You not repaid it?

IN PLAIN WORDS

What if some calamity now falls on our children, O Infinite One? See. What is there to say about it? It has all turned out fine, with no effort. Everything runs and speaks on its own now, free of toil. You have been caught in the act, O Lord, struck right at the tender spot. You have no excuse left. Tukyā-bandhu says: You had set a fine trap, but by good luck we have seen through it. O God, You still owe us the debt of our forefathers. Why have You not repaid it yet?

WHAT IT MEANS

The speaker fears for the children who might suffer next, then, half mocking, says the family's life now runs on its own with no effort, as if abandoned to fate. The pivot is triumphant: God has been caught in the act, struck where He is vulnerable, with no excuse left. The trap He laid for this household has been seen through in time. And the speaker presses an old claim, the debt owed since their forefathers, asking why it remains unpaid. The poem mixes dread, defiance, and a creditor's demand, treating the relationship with God as an unsettled account the bhakta has every right to call in.

GATHA 3002

Longing and Separation

Complaint, dragging God before the saints

मराठी मूळ

अवगलासीं झोंडपणें । परी मी जाण जीवें जिरों नेदीं ॥1॥
 कळों येईल रोकडें । उभा करिन संतांपुढें ।
 तुझें काय एवढें । भय आपुलें मागतां ॥ध्रु॥
 आजिवरी होतों नेणता । तों तुज फावलें रे अनंता ।
 कवडीचा तो आतां । पडों नेदीन फेर ॥2॥
 ठेविला ये जीवनीं जीव । ह्मणे तुक्याचा बंधव ।
 माझा गळा तुझा पाव । एके ठायीं बांधेन ॥3॥
 मागें असताशी कळला । उमस घेऊं नसता दिला।

ENGLISH TRANSLATION

You have dodged and squirmed, but know that I will not let this pass while I live. I will bring this into the open and stand You before the saints.

Is Your claim so great that You should fear our small request? Until now I was ignorant and You had Your way, O Infinite One. But now I will not let You off for even a cowrie's worth.

Says Tukya-bandhu, I have staked my life on this. My throat and Your feet are bound together.

IN PLAIN WORDS

You have dodged and squirmed. But know this: I will not let it pass while I live. It will come out into the open. I will stand You before the saints. Is Your claim so great that You should fear our small request? Until now I was ignorant, and You had Your way, O Infinite One. But now I will not let You off for even a cowrie's worth. Tukya-bandhu says: I have staked my life on this. My throat and Your feet are bound together in one place.

WHAT IT MEANS

The speaker threatens to take his grievance public: he will haul God before the assembly of saints and force the matter into the open, the way one drags a debtor before a council. His earlier ignorance let God have His way, but now he will not forgive even a cowrie's worth of the debt. The closing image is total: his throat tied to God's feet in a single knot, so that God cannot leave without him and he will not survive being cut loose. It is the language of a man who has bet his whole life on this bond. The audacity is the point; the bhakta turns his helplessness into a hold on God that cannot be shaken off.

GATHA 3003

Prayers

The debtor God, settle the account

मराठी मूळ

तेणें चि काळें केला । असता अवघा निवाडा ॥१॥
 इतका न लगता उशीर । न धरितों भीडभार ।
 सिद्धासी वेव्हार । कासयासी लागला ॥२॥
 असोनियां माल खरा । किती केल्या येरझारा ।
 धरणें ही दिवस तेरा । माझ्या भावें घेतलें ॥३॥
 अझुन तरी इतक्यावरी । चुकवीं जनाचार हरी ।
 तुकयाबंधु ह्मणे उरी । नाहीं तरी नुरे कांहीं ॥३॥

ENGLISH TRANSLATION

If the settlement had been made at the proper time, all this would not have been necessary. There would have been no need for such delay or formality.

When the goods are genuine, why haggle? Even a thirteen-day debt can be cleared if the debtor is honest. Even now, at this late stage, O Hari, settle this account and spare us the public disgrace.

Says Tukya-bandhu, if there is any honor left, let it be preserved; otherwise nothing will remain.

IN PLAIN WORDS

If you had settled at the right time, none of this would have been needed. There would be no delay, no awkward standing on ceremony. When the goods are genuine, why haggle? Even a debt of thirteen days is cleared if the debtor is honest. I cleared mine by my own faith. Even now, this late, Hari, settle the account and spare us the public shame. Tukya-bandhu says: if any honor is left, let it be kept. Otherwise nothing will remain.

WHAT IT MEANS

Tukaram's brother presses God like a creditor pressing a debtor who keeps stalling. The whole abhanga runs on one image: the soul has paid in full with honest devotion, and now God owes the goods and is dragging His feet. The poet warns that the longer the settlement is put off, the more it becomes a public scandal that touches God's own name. The plea is not for mercy but for fair dealing: close the account, spare both of us the disgrace. The stakes are God's honor itself, which is what the bhakta holds as collateral.

GATHA 3004

Longing and Separation

The debtor God before elders

मराठी मूळ

आतां न राहें क्षण एक । तुझा कळला रे लौकिक । नेदीं हालों एक । कांहीं केल्यावांचूनि ॥१॥
 संबंध पडिला कोणाशीं । काय डोळे झांकितोसी । नेईन पांचांपाशीं । दे नाहीतरी वोढूनि ॥२॥
 सुखें नेदीस जाणवलें । नास केल्याविण उगलें । तरि तें ही विचारिलें । आह्मी आहे तुज आधीं ॥३॥
 असें च करुनि किती । नागविलीं नाहीं नीती । तुक्याबंधु ह्मणे अंतीं । न सोडिसी ते खोडी ॥३॥

ENGLISH TRANSLATION

Now I will not rest for a single moment. Your true character has been revealed.

I will not let You move an inch without getting what is mine. What connection have You formed? Why do You close Your eyes? I will drag You before the five elders if You do not give willingly.

If sweetness fails and You will not yield without destruction, know that I have already considered that option too. How long will You go on cheating in this way? Says Tukya-bandhu, in the end You never give up Your tricks.

IN PLAIN WORDS

Now I will not rest a single moment. I have seen your true ways. I will not let you move one step until I get what is mine. What bond did you make with me? Why do you shut your eyes? Give it willingly, or I drag you before the five elders. If gentleness fails and you will yield only when ruined, know that I have already weighed that too. How long will you keep cheating like this? Tukya-bandhu says: in the end you never drop your tricks.

WHAT IT MEANS

The bhakta turns relentless: God is the debtor who keeps looking away, and the soul refuses to let Him slip past until the debt is paid. The threat to drag God before the five village elders, the panchayat, casts grace as a matter of justice that can be tried in open court. The poet even says he has thought through the harsher options, that he will press the case to the point of ruin if sweet asking does not work. The harshness is aimed at God's evasions, the way grace seems forever deferred, not at any contempt for God. What looks like rude bargaining is actually a love that will not be put off.

GATHA 3005

Longing and Separation

The debtor God, stubborn farmer

मराठी मूळ

तुज ते सवे आहे ठावें । घ्यावें त्याचें बुडवावें । परि ते आह्मांसवें आतां न फावे कांहीं ॥१॥
 नव्हों सोडायाचे धणी । कष्टें मेळविलें करोनि । पाहा विचारोनी । आढी धरोनि काम नाहीं॥२॥
 अवघे राहिले प्रकार । जालों जीवासी उदार । असा हा निर्धार । कळला असावा असेल ॥३॥
 आतां निदसुर नसावें । गाठ पडली कुणब्यासवें । तुक्याबंधु ह्मणे राखावें । देवा महत्त्व आपुलें॥३॥

ENGLISH TRANSLATION

You know very well that Your way is to take from people and ruin them. But that will not work with me any longer.

I am not one to let go of what I have earned through toil. Think it over carefully; stubbornness will serve no purpose here.

All pretenses are over. I have become reckless with my own life.

Let this determination be clearly understood. Now do not be complacent; You have met a tenacious farmer.

Says Tukya-bandhu, O God, protect Your own honor.

IN PLAIN WORDS

You know your own habit well: you take from people and then ruin them. But that will not work on me now. I am not one who lets go of what I earned by hard toil. Think it over; stubbornness will get you nowhere. All pretending is finished. I have grown reckless with my own life. Let this resolve be clearly understood. Do not be careless now: you have run into a tenacious farmer. Tukya-bandhu says: God, protect your own honor.

WHAT IT MEANS

Here the soul names itself a kunbi, a dogged peasant farmer who will not be cheated of what his labor earned. The devotion is the hard-won crop, and God is the cunning landlord who usually takes and ruins; the poet declares the old trick has met its match. He says he is past caring for his own safety, which is the surrender that makes him impossible to scare off. The closing line flips the pressure onto God: it is your honor on the line, so guard it by paying. The whole stance is that fierce, single-minded clinging is the surest way to corner grace.

GATHA 3006

Longing and Separation

The debtor God, no empty words

मराठी मूळ

बहु बोलणें नये कामा । वाउगें तें पुरुषोत्तमा । एकाचि वचनें आह्मां । काय सांगणें तें सांग ॥१॥
 देणें आहे कीं भांडाई । करणें आहे सांग भाई । आतां भीड कांहीं । कोणी न धरी सर्वथा ॥२॥
 मार्गे गेलें जें होउनी । असो तें धरित नाहीं मनीं । आतां पुढें येथूनि । कैसा काय विचार ॥३॥
 सारखी नाहीं अवघी वेळ । हें तों कळतें सकळ । तुक्याबंधु ह्मणे खळखळ । करावी ते उरेल ॥३॥
 आतां हें न सुटे न चुके । बोल कां दवडिसी फिके।

ENGLISH TRANSLATION

Too much talk serves no purpose; empty words are useless, O Purushottama. Tell me plainly in one sentence what You intend.

Will You repay what is owed, or shall there be a quarrel? Tell me frankly, brother. Let no one hold back now; all courtesy is past.

What happened before is done; I hold no grudge. But from this point forward, what is Your plan? Every moment is not the same; that much is clear to everyone.

Says Tukya-bandhu, whatever tumult is stirred up now will remain for good. This matter will not be dropped or forgotten; why do You waste time with feeble words?.

IN PLAIN WORDS

Too much talk is useless; empty words help nothing, Purushottama. Tell me plainly, in one sentence, what you mean to do. Will you repay what is owed, or will there be a quarrel? Speak frankly, brother. Let no one hold back now; all politeness is past. What is done is done; I hold no grudge for it. But from here on, what is your plan? Not every moment is the same, and everyone knows it. Tukya-bandhu says: whatever uproar is raised now will stay for good. This will not be dropped or forgotten. Why waste time on feeble words?

WHAT IT MEANS

The bhakta demands a straight answer from God, addressed as Purushottama, the Supreme Person: pay or quarrel, but no more soft delaying talk. He waives the past grievance to make the point sharper, fixing all the pressure on what God will do next. The warning that every moment is not the same names the stakes: there is a time when accounts come due, and that time has arrived. He promises the matter will not be quietly let go. The abhanga is a portrait of prayer that refuses to be fobbed off with vague comfort and insists on a real reckoning.

GATHA 3007

Autobiography

The debtor God, having staked everything

मराठी मूळ

जन लोक पारिखें । अवघें केलें म्यां यासाठीं ॥१॥
 नये सरतां नव्हे भलें । तुझें लक्षण कळलें ।
 बैसलासी काढिलें । देहाचें मुळीं दिवाळें ॥२॥
 दिसतोसी बरा बोल कोवळे । गुण मेंदाचे चाळे ।
 दिसताती ये वेळे । काय करूं विसंबोनि ॥३॥
 तुकयाबंधु ह्मणे देखतां । अंध बहिर ऐकतां ।
 कैसें व्हावें आतां । इतकियाउपरी ॥४॥
 तिहीं ताळीं हेचि हाक । ह्मणती पांढरा स्फटिक ।

ENGLISH TRANSLATION

I have alienated myself from all people and the world, and all of it was for Your sake. When what I have will not suffice, things will not go well.

Your true nature has been revealed: You have sat down and declared the body itself bankrupt. You look presentable and speak gently, but the hallmarks of a cheat are showing at this moment.

What should I do, having trusted You so completely? Says Tukya-bandhu, You appear blind to what is seen, deaf to what is heard. What more can happen now, after all of this? On every count the same cry goes up: they call it a pure, clear crystal.

IN PLAIN WORDS

I cut myself off from all people and the world, and I did it all for your sake. When what I have will not stretch far enough, things go badly. Your true nature is out: you have sat down and declared the body itself bankrupt. You look respectable and speak softly, but right now the marks of a cheat are showing. What should I do, having trusted you so completely? Tukya-bandhu says: you seem blind to what is seen and deaf to what is heard. What more can happen now, after all this? On every side the same cry goes up: they call it a pure, clear crystal.

WHAT IT MEANS

The devotee lays out what he has staked: he gave up the whole world to belong to God, and now finds God acting like a debtor who declares bankruptcy of the very body. The complaint is that God looks trustworthy yet behaves like a swindler, blind and deaf to the soul's plea. This is the dark night of devotion, where the one you bet everything on seems to have vanished into silence. The harshness points at that experience of unanswered trust, not at real scorn for God. The last image, the pure crystal everyone praises, holds the irony: the world calls Him flawless even as the bhakta feels cheated.

GATHA 3008

Longing and Separation

The debtor God, abuse to praise

मराठी मूळ

अवघा बुडविला लौकिक । सुखें चि भीके लाविलीं ॥१॥
 थोंटा नांव शिरोमणी । नाही जोडा त्रिभुवनीं ।
 ह्मणोनि शाहाणे ते कोणी। तुझे दारीं बैसतिना ॥२॥
 निर्गुण निलाजिरा निनांवा । लंड झोंड कुडा देवा ।
 नागवणा या नांवा । वांचूनि दुजा नाइकों ॥२॥
 सर्वगुणें संपन्न । कळों आलासी संपूर्ण ।
 तुकयाबंधु ह्मणे चरण । आतां जीवें न सोडीं ॥३॥

ENGLISH TRANSLATION

You have drowned all reputation and cheerfully sent everyone begging. Your name is the peerless crown, without equal in all three worlds, which is precisely why the clever ones never sit at Your door.

Formless, shameless, nameless, rascal, scoundrel, deceitful God, swindler: these are the only names I hear for You. In all Your qualities You have proved Yourself complete.

Says Tukya-bandhu, now I will not release Your feet even at the cost of my life.

IN PLAIN WORDS

You have drowned all my reputation and cheerfully sent everyone out begging. Your name is the matchless crown, with no equal in the three worlds, which is exactly why no clever person ever sits at your door. Formless one, shameless one, nameless one, rascal, scoundrel, deceitful God, swindler: these are the only names I hear for you. In all your qualities you have shown yourself complete. Tukya-bandhu says: now I will not let go of your feet, not if it costs me my life.

WHAT IT MEANS

The poet piles up abuse, calling God formless, shameless, a cheat and a swindler, and then in the same breath crowns Him as peerless in all three worlds. The insults are the bhakta's joke against himself and the world: only a fool would trust a God who beggars His devotees, yet that very God has no equal. Naming God nirguna, formless, slides the scolding toward truth, since the formless one cannot be pinned to ordinary fair dealing. The turn comes at the end: having called Him every bad name, the poet seizes His feet and vows never to let go. The whole quarrel was love in disguise, and surrender is where it lands.

GATHA 3009

Longing and Separation

The debtor God, case opened

मराठी मूळ

तो चि प्रसंग आला सहज । गुज धरितां नव्हे काज । न संडितां लाज । पुढें वोज न दिसे ॥१॥
 तूं तर न होसी शाहाणा । नये सांगतों तें ही मना । आपण आपणा । आतां प्रयत्न देखावा ॥२॥
 न पुरवी पाहातां वाट । द्यावें प्रमाण चोखट । कास घालूनियां नीट । चौघाचार करावा ॥३॥
 आतां श्रमाचें कारण । नव्हे व्हावें उदासीन । न पडे तयाविण । गांठी तुक्याबंधु ह्याने ॥३॥

ENGLISH TRANSLATION

The right moment has come of its own accord; keeping the secret is no longer wise. Unless I cast aside shame, I see no way forward.

You still refuse to see reason; what I tell You does not enter Your mind. Let me now try what must be tried.

Waiting and watching the road does no good; present the evidence plainly. Gird up properly and conduct yourself with propriety before the assembly.

Now there is no reason for weariness; one must not become indifferent. Says Tukya-bandhu, without this there will be no resolution.

IN PLAIN WORDS

The right moment has come on its own; keeping the secret no longer helps. Unless I throw off shame, I see no way ahead. You still will not see reason; what I tell you does not sink in. So let me now try what must be tried. Watching the road and waiting does no good; lay the plain proof on the table. Gird yourself up properly and behave fittingly before the assembly. There is no room for weariness now, no becoming indifferent. Tukya-bandhu says: without this, the matter will never be settled.

WHAT IT MEANS

The bhakta decides the time for quiet patience is over and the case must be argued out in the open. He casts off shame because polite waiting has gotten him nowhere with a God who will not listen. The language of evidence and the assembly continues the courtroom image: bring the proof, stand up properly, let it be judged before all. He warns himself most of all against weariness and indifference, the temptations to give up the pursuit. The point is that some prayer must become persistent and public, refusing to fade out, or it reaches no resolution.

GATHA 3010

Longing and Separation

The debtor God, ancient debt

मराठी मूळ

हळूहळू जाड । होत चालिलें लिगाड । जाणवेल निवाड । न करिसी परी पुढें ॥१॥
मी तों सांगून उतराई । जालों आतां तुज काई । कळों येईल भाई । तैसा करीं विचार ॥२॥
मार्गे युगे अट्टाविस । जालीं दिवसाचा दिवस । मुदल व्याज कासावीस । होसी देवा ये कामें ॥३॥
तुक्याबंधु ह्मणे राखें । आतां टाकीं तुझीं तीं सुखें । जगजाहिर ठाउकें । जालें नाहीं खंडलेंसें ॥३॥

ENGLISH TRANSLATION

Slowly, slowly, this entanglement has grown thicker. If You do not settle the account, know what lies ahead.

I have given You fair warning; I am discharged of my duty. From here onward, brother, act according to Your own judgment.

Twenty-eight cosmic ages have passed, day by day; the interest upon the principal is crushing You, O God. Says Tukya-bandhu, preserve what You have.

Discard those pleasures of Yours; the matter is public knowledge and has not been resolved.

IN PLAIN WORDS

Slowly, slowly this tangle has grown thicker. If you do not settle the account, know what lies ahead. I have given you fair warning, so I am clear of my duty. From now on, brother, act by your own judgment. Twenty-eight ages have passed, day after day; the interest on the principal is crushing you, God. Tukya-bandhu says: save yourself. Now let go of those pleasures of yours. The matter is known to the whole world and is still not closed.

WHAT IT MEANS

The debt is recast as ancient, twenty-eight cosmic ages old, with the unpaid interest now mounting against God Himself. The bhakta says he has done his part by giving fair warning, so the consequences fall on God's side now. The crushing interest is a witty reversal: the longer grace is withheld, the heavier the obligation grows on the one who withholds it. He urges God to save His own name by paying and to set aside His comfortable detachment. The closing note, that the matter is public and unresolved, keeps the pressure of a debt that everyone can see.

GATHA 3011

Longing and Separation

The debtor God, letter as witness

मराठी मूळ

पत्र उचटिलें प्रेतें । ग्वाही कराया कारणें । नाहीतरी पुण्यें । तुझ्या काय उणें आह्मां ॥1॥
 नांव तुझें चि करोनि । आहों सुखें पोट भरोनि । केली जाणवणी । ह्मणउनि नाहीं ह्मणसील ॥धु.॥
 आतां इतकियाउपरी । दे नको भलतें करीं । ह्मणती ऋणकरी । आमुचा इतकें उदंड ॥2॥
 तुकयाबंधु जागा । अळवावया पांडुरंगा । केला कांहीं मागायाची नव्हती गरज ॥3॥

ENGLISH TRANSLATION

I have opened this letter with effort, only to have a witness. Otherwise, by Your merit, what could we possibly lack? In Your name alone we have been living comfortably, filling our bellies.

Should I have kept silent, You would have said, 'He never informed me.' Now, after all this, give what is owed and do not do anything reckless. People will say You owe us an enormous debt.

Says Tukya-bandhu, this was done to invoke Panduranga; there was no real need to ask for anything.

IN PLAIN WORDS

I opened this letter with effort, only to have a witness on record. Otherwise, by your merit, what could we ever lack? Living in your name alone, we fill our bellies in comfort. I made the demand so you could not later say, He never told me. Now, after all this, give what is owed and do nothing reckless. People will say you owe us an enormous debt. Tukya-bandhu says: this was done only to call out to Panduranga; there was no real need to ask for anything.

WHAT IT MEANS

The poet explains why he bothered to make the demand at all: to put it on the record, so God can never claim He was not informed. The honest admission follows that living in God's name, he already lacks nothing, which softens the whole quarrel. The point of the lawsuit was never the goods but the calling, the chance to summon Panduranga by name. So the fierce dunning turns out to be a pretext for closeness, a way to make God show up. The last line quietly confesses that the debt-collecting was love's device all along.

GATHA 3012

Ecstasy and Joy

The treasure found, Vaikuntha home

मराठी मूळ

माझ्या भावें केली जोडी । न सरेसी कल्पकोडी । आणियेलें धाडी । घालुनि अवघें वैकुंठ ॥1॥
 आतां न लगे यावें जावें । कोठें कांहीं च करावें । जन्मोजन्मीं खावें । सुखें बैसोनसें जालें ॥धु.॥
 असंख्य संख्या नाहीं पार । आनंदें दाटलें अंबर । न माये अपार । त्रिभुवनीं सांटवितां ॥2॥
 अवघें भरलें सदोदित । जाले सुखाचे पर्वत । तुकयाबंधु ह्मणे परमार्थ । धन अद्भुत सांपडलें ॥3॥

ENGLISH TRANSLATION

Through my brother's devotion, a fortune was amassed that will not be exhausted in a billion ages. He has brought the whole of Vaikuntha down in one consignment.

Now there is no need to come and go or to do anything anywhere; we may eat in comfort for lifetime upon lifetime. The wealth is beyond counting, immeasurable, boundless; the sky is packed with bliss that cannot be contained in all three worlds.

Everything is filled to overflowing; mountains of happiness have arisen. Says Tukya-bandhu, a wondrous, supreme treasure has been found.

IN PLAIN WORDS

Through my brother's faith a fortune was gathered that will not run out in a billion ages. He has brought the whole of Vaikuntha down in one load. Now there is no more coming and going, nothing left to do anywhere; we may eat in comfort for lifetime upon lifetime. The wealth is past counting, immeasurable, boundless; the sky is packed with bliss the three worlds cannot hold. Everything is filled, always full; mountains of happiness have risen. Tukya-bandhu says: a wondrous, supreme treasure has been found.

WHAT IT MEANS

The mood turns from collecting a debt to receiving an infinite fortune, the answered prayer overflowing. Vaikuntha, the highest heaven, is pictured as a single consignment brought down to the house, so the bliss is no longer chased but possessed. The end of coming and going names the end of striving and the cycle of births; nothing more needs doing. The wealth is deliberately measureless, too vast for the three worlds, to mark grace as boundless rather than rationed. The treasure is the supreme aim, paramartha, found at last, and the only response is delight.

GATHA 3013

Ecstasy and Joy

The treasure found, ship ashore

मराठी मूळ

आतां चुकलें देशावर । करणें अकरणें सर्वत्र । घरासी आगर । आला सकळसिद्धींचा ॥१॥
जालों निधाई निधानें । लागलें अनंतगुणरत्न । जन्माचें विच्छन्न । दुःख जालें दारिद्र्य ॥२॥
तारुं सागरिचें अवचितें । हेंदोवलें आलें येथें । ओढिलें संचितें । पूर्वदत्तें लाधलें ॥३॥
तुक्याबंधु ह्मणे सीमा । नाहीं आमुचिया दैवा । आतां पुरुषोत्तमा । ऐसा सवदागर सांपडला ॥३॥

ENGLISH TRANSLATION

Now the wandering in foreign lands is over, whether in action or inaction. The master of all accomplishments has come home.

I have become wealthy with an inexhaustible treasure; an infinite jewel of divine qualities has been found. The poverty and suffering of lifetimes has been destroyed.

A ship upon the ocean was tossed about and has washed ashore here by accident, drawn by the pull of past merit. Says Tukya-bandhu, there is no limit to our fortune now.

Such a great merchant, O Purushottama, has been found.

IN PLAIN WORDS

Now the wandering in far lands is over, in doing and not-doing alike. The master of all powers has come home. I have grown rich with a treasure that never empties; an endless jewel of divine qualities is mine. The poverty and pain of many lives is destroyed. A ship tossed on the ocean has washed ashore here as if by chance, drawn in by stored-up merit, the gift of the past. Tukya-bandhu says: there is no limit to our fortune now. Such a great merchant, Purushottama, has been found.

WHAT IT MEANS

The poet gathers three images of arrival: the end of restless wandering, the homecoming of the master of all powers, and a storm-tossed ship reaching shore. Each says the same thing, that the long search has ended in possession rather than effort. He credits the landing to past merit, sanchit, so the grace feels both undeserved and quietly prepared for. The poverty of many lifetimes, the soul's bondage, is what the treasure cancels. Naming God a great merchant, Purushottama the Supreme Person, turns the earlier debt-quarrel inside out: the one accused of cheating is now the trader who delivered an endless fortune.

GATHA 3014

Ecstasy and Joy

The treasure found, the ancestral Name

मराठी मूळ

सांपडलें जुनें । आमुच्या वडिलांचें ठेवणें । केली नारायणें । कृपा पुण्यें पूवाअचिया ॥१॥
 सुखें आनंदरूप आतां । आह्मी आहों याकरितां । निवारली चिंता । देणें घेणें चुकलें ॥२॥
 जालें भांडवल घरिचें । अमुप नाम विठ्ठलाचें । सुकृत भावाचें । हें तयानें दाविलें ॥३॥ ॥३७॥
 तुक्याबंधु ह्मणे फिटला । पांग नाहीं बोलायाला । चाड दुसरी विठ्ठला । वांचूनियां आणीक ॥३॥ ॥३७॥
 काम क्रोध अहंकार नको देहीं । आशा तृष्णा माया लज्जा चिंता कांहीं ।

ENGLISH TRANSLATION

The old heirloom of our ancestors has been recovered. Narayana has shown His grace through the merit of past lives.

We are now content in bliss because of this. All worry has ceased; the cycle of debt is over.

The household wealth is the priceless Name of Vitthal. My brother's devotion has revealed its true worth.

Says Tukya-bandhu, the obligation is discharged. There is nothing more to say, and no other desire besides Vitthal.

IN PLAIN WORDS

An old heirloom of our ancestors has been recovered. Narayana showed His grace through merit earned in past lives. We live now as bliss itself because of this. Worry is gone; the giving and taking is finished. The household wealth is the priceless Name of Vitthal. My brother's devotion has shown its true worth. Tukya-bandhu says: the obligation is discharged. There is nothing more to say, and no desire left except Vitthal.

WHAT IT MEANS

The treasure is now named outright: it is the Name of Vitthal, an old family inheritance that was lost and has been found again. Narayana's grace, earned by past merit, is what restored it, so the wealth is both ancestral and given. The end of giving and taking closes the long debt-quarrel of the earlier poems: the account is settled, worry is over. Devotion, the brother's bhava, is what revealed the Name's real value, which is beyond price. The closing line empties out every other want, leaving Vitthal alone as both the wealth and the only thing still desired.

GATHA 3015

Prayers

Prayer, only Pandhari and the Name

मराठी मूळ

वास पंढरीचा जन्म सदा देई । आणीक दुजें मागणें तुज नाहीं ॥१॥
 कृपा देई दान हरि मज कृपा देई दान । नासीं त्रिमिर दाखवीं चरण ।
 आर्त पुरवावें भेटी देऊन । नको उपेक्षूं आलिया शरण ॥२॥
 नाम अखंड हृदयीं राहो वाणी । न पडो विसर क्षण ज्यागृतिं स्वर्णी ।
 संतसमागम ऐसा दे लावुनि । आणीक दुजें कांहीं नेणें तुजवांचूनि ॥२॥
 पंथपुरिंचा रविसुत पुरे आतां । आड करावा भवसिंधु ऐसा नव्हता ।
 नाहीं आडताळा त्रैलाक्यामाजी सरता । विनवी तुक्याबंधु चरणीं ठेवूनि माथा ॥३॥

ENGLISH TRANSLATION

Grant me birth in Pandhari always; I ask nothing else of You. Grant me grace, O Hari, grant me the gift of mercy.

Dispel the darkness and show me Your feet. Fulfill my longing by granting Your meeting; do not disregard one who has come in surrender.

Let the Name remain unbroken in my heart and on my tongue; let me not forget it for a single moment, waking or dreaming. Grant me the company of saints, and besides them I know nothing but You.

Enough of the road to Yama's city; this ocean of worldly existence was never meant to stand in the way. Across the three worlds there is no other refuge.

Says Tukya-bandhu, with head bowed at Your feet, I make this prayer.

IN PLAIN WORDS

Grant me birth in Pandhari, always. I ask nothing else of you. Give me grace, O Hari; give me the gift of mercy. Burn away the darkness and show me your feet. Fill my longing; come and meet me. Do not turn away one who has come in surrender. Let the Name stay unbroken in my heart and on my tongue. Let me not forget it for a single moment, awake or in dream. Give me the company of the saints. Apart from you I know nothing else. Enough now of the road to Yama's city; this ocean of the world was never meant to block my way. In all three worlds there is no other refuge. Tukya-bandhu prays this, with his head laid at your feet.

WHAT IT MEANS

This is a prayer that asks for almost nothing the world prizes. Tukya-bandhu wants only one birthplace, Pandhari, and one possession, the Name held without a break in heart and on tongue. The grace he begs for is to have the inner darkness burned away and the Lord's feet shown, and to be kept in the company of saints. He sets aside the dread of death's road and the whole ocean of worldly existence as no real obstacle, because once God is the refuge there is no other refuge to seek across the three worlds. The poem narrows desire down to God alone and lets everything else fall away.

GATHA 3016

Social Criticism

Social criticism, the brute who honors no one

मराठी मूळ

तटाचे जातीला नाहीं भीड भार । लाता मारी थोर लाहान नेणे ॥१॥
 परी तो त्या विशेष मानुष होऊन । करी खंड मान वडिलांचा ॥२॥
 बेरसा गाढव माया ना बहीण । भुंके चवीविण भलतें चि ॥३॥
 तुकयाबंधु ह्मणे बोकड मातलें । न विचारी आपुले तोंडीं मुते ॥३॥

ENGLISH TRANSLATION

A man of a rude and aggressive nature knows no restraint; he kicks at the great and the small alike. Such a person forfeits his humanity and dishonors his elders.

A tasteless donkey knows neither mother nor sister and brays without meaning. Says Tukya-bandhu, a goat drunk on its own mating season does not consider that it urinates upon its own mouth.

IN PLAIN WORDS

A brute by nature carries no shame, no weight of respect. He kicks out at the great and the small alike. He has become a man, yet he tears down the honor of his elders. A tasteless donkey knows neither mother nor sister; it brays at anything, with no meaning. Tukya-bandhu says: a goat drunk on its rut does not even notice that it urinates on its own mouth.

WHAT IT MEANS

Here the poem looks hard at the man who respects no one. Born human, he still kicks at high and low alike and strips the honor from those he should revere. The harsh animal images, the braying donkey that knows no kin, the rutting goat that fouls its own mouth without noticing, all point at one thing: a person so driven by his own impulses that he degrades himself and cannot see it. The warning is to examine that blind, honor-destroying drive in oneself, not to despise the man caught in it.

GATHA 3017

Social Criticism

Social criticism, the mark of contempt for the wise

मराठी मूळ

मायझवा खर गाढवाचें बीज । तें ऐसें सहज कळों येतें ॥1॥
 आपमानिलें जेणें श्रेष्ठाचें वचन । ते चि त्याची खुण ओळखावी ॥धु.॥
 मद्यपीर पुरा अधम यातीचा । तया उपदेशाचा राग वांयां ॥2॥
 तुक्याबंधु ह्याने पिसाळलें सुनें । आप पर तेणें न विचारावें ॥3॥

ENGLISH TRANSLATION

The offspring of a donkey is recognized by its nature; it shows itself plainly. One who disrespects the word of the wise: that is the mark by which to know him.

For a drunkard of the lowest sort, the teaching of wisdom is wasted. Says Tukya-bandhu, a rabid dog does not distinguish between friend and stranger.

IN PLAIN WORDS

The offspring of a donkey shows its nature on its own; you can tell it easily. The man who insults the word of the wise: that is the very mark by which to know him. For a drunkard of the lowest sort, all good teaching is wasted. Tukya-bandhu says: a rabid dog does not tell friend from stranger.

WHAT IT MEANS

The poem says a person's nature gives itself away, just as a donkey's breeding shows plainly. The clearest sign of a coarse nature is contempt for the word of the wise. To one drunk and degraded, instruction lands as nothing; like a rabid dog, such a person can no longer tell who means him well from who does not. The images are sharp, but the point is the pattern: when the heart is intoxicated with itself it cannot receive teaching or recognize a friend. Tukya-bandhu turns the eye toward that closed condition so the listener can check for it within.

GATHA 3018

The Nature of God

The nature of God, the one who carries every weight

मराठी मूळ

मत्स्यकूर्मशेषा कोणाचा आधार । पृथिवीचा भार वाहावया ॥1॥
 काय धाक आह्वां कासयाची चिंता । ऐसा तो असतां साहाकारी ॥धु.॥
 शंखचक्रगदा आयुधें अपार । वागवितो भार भक्तासाठीं ॥2॥
 पांडवां जोहरी राखिलें कुसरी । तो हा बंधुचा कैवारी तुक्याच्या ॥3॥

ENGLISH TRANSLATION

The cosmic fish, the tortoise, and the great serpent Shesha: who supports them as they bear the weight of the earth? What fear or worry need we have when such a helper is at our side? He carries the conch, discus, mace, and countless weapons, bearing their weight for the sake of His devotees. He stood as the champion and protector of the Pandavas with great skill.

He is the champion of Tukya's brother as well.

IN PLAIN WORDS

The fish, the tortoise, and the serpent Shesha: who holds them up as they bear the weight of the earth? What is there for us to fear, what is there to worry about, when such a helper stands by us? He carries the conch, the discus, the mace, weapons beyond counting; he bears them all for the sake of his devotees. He saved the Pandavas with his own skill. He is the champion of Tukya's brother too.

WHAT IT MEANS

The poem builds a single argument out of God's cosmic forms. The same Lord whose incarnations as fish, tortoise, and serpent uphold the earth is the one who stands beside the devotee. If he carries the whole world and bears every weapon for the protection of those who love him, then fear and worry have no ground. The reminder that he guarded the Pandavas seals it with a known rescue. Tukya-bandhu ends by claiming that protection for himself: the cosmic protector is also his own personal champion.

GATHA 3019

The Power of the Name

The Name, what saying Rama does

मराठी मूळ

राम ह्यणतां कामक्रोधांचें दहन । होय अभिमान देशधडी ॥1॥
 राम ह्यणतां कर्म तुटेल भवबंधन । नये श्रम सीण स्वप्नास ही ॥ध्रु॥
 राम ह्यणे जन्म नाहीं गर्भवास । नव्हे दारिद्रास पात्र कधीं ॥2॥
 राम ह्यणतां यम शरणागत बापुडें । आढळ पद पुढें काय तेथें ॥3॥
 राम ह्यणतां धर्म घडतील सकळ । त्रिमिर पडळ नासे हेळा ॥4॥
 राम ह्यणतां ह्यणे तुकयाचा बंधु । तरिजेल भवसिंधु संदेह नाहीं ॥5॥

ENGLISH TRANSLATION

By saying Rama, desire and anger are burnt to ash, and pride is banished far away. By saying Rama, the bond of karma is severed; not even the shadow of hardship or weariness can touch you.

By saying Rama, there is no rebirth, no dwelling in the womb, no poverty ever. By saying Rama, even Yama surrenders, helpless before that immovable state.

By saying Rama, all righteousness is fulfilled, and the veil of darkness is destroyed in a flash. Says Tukya-bandhu, by saying Rama, the ocean of worldly existence is crossed beyond doubt.

IN PLAIN WORDS

Say Rama, and desire and anger burn to ash; pride is driven out of the country. Say Rama, and the work of karma snaps, the bond of the world breaks; not even in a dream does toil or weariness come near. Say Rama, and there is no birth, no dwelling in the womb, never again a fitness for poverty. Say Rama, and even Yama becomes a helpless suppliant; what immovable state stands beyond that? Say Rama, and every duty is fulfilled, and the veil of darkness is destroyed in a flash. Tukya-bandhu says: say Rama, and the ocean of the world is crossed. There is no doubt of it.

WHAT IT MEANS

This is a litany on the single act of saying the Name of Rama, and each line names one bondage it dissolves. Inwardly it burns away lust, anger, and pride; outwardly it cuts the chain of karma and rebirth so that even the womb and future poverty are escaped. It strips death of its terror, since Yama himself becomes a beggar before it, and it accomplishes the fruit of all duties at once while tearing away the veil of ignorance. The poem stakes everything on this one practice and ends with no hedge: the ocean of worldly existence is crossed, beyond doubt, by the Name.

GATHA 3020

The Power of the Name

The Name, grace that cools and frees

मराठी मूळ

मरोनि जाईन गुणनामावरुनि । तुझ्या चक्रपाणी मायबापा ॥१॥
 चुकविलीं दुःखें मायेचा वोळसा । तोडोनियां आशापाश तेणें ॥२॥
 केली काया तनु हिंसी शीतळ । चिंतातळमळ नाहीं ऐसी ॥३॥
 काळें तोंड काळ करुनि राहिलें । भूतमात्र जालें सज्जनसखें ॥४॥

ENGLISH TRANSLATION

I will die upon Your blessed Name and qualities, O Lord, my Mother and Father. The grip of illusion has been broken; the snares of desire have been cut through by this grace.

This body has been made cool and calm, free from the burning of anxiety. Death itself has turned away with a blackened face, and all beings have become friendly companions.

Says Tukya-bandhu, by Your merit, O Supreme Lord, all directions stand liberated.

IN PLAIN WORDS

I will die upon your Name and your praises, O Lord who holds the discus, my mother and father. The grip of illusion is undone; its snares of desire are cut by that grace. This body has been made cool and calm, with no burning of anxiety left in it. Death has turned away with a blackened face; every creature has become a friendly companion. Tukya-bandhu says: by your goodness, O Supreme Lord, every land and every direction stands set free.

WHAT IT MEANS

The poet gives his death itself over to the Name: he will die singing God's qualities, and on the way the Name has already done its work. Maya's grip is broken and the cords of desire are cut, so the body that once burned with anxiety is now cool and still. Death has been faced down and slinks away ashamed, and where there was fear of others, all beings now feel like friends. Tukya-bandhu widens this to the whole world: by God's grace, freedom spreads to every direction. Calling the Lord both mother and father marks the grace as wholly tender, not earned but given.

GATHA 3021

Prayers

Prayer, take the senses if they turn from you

मराठी मूळ

आतां मागतों तें ऐक नारायणा । भावपूर्वक मनापासूनियां॥१॥
 असों दे मोकळी जिह्वा जरि गाइल गुण । नाहीं तरी खिलुन टाकीं परती ॥२॥
 मातेचिया परी देखती परनारी। ठेवीं नेत्र तरी नाहीं तरि नको ॥३॥
 तरी बरें कांटाळा करिती निंदास्तुतीचा । नाहीं तरि कानांचा ही देख प्रेत ॥४॥
 सकळ इंद्रियांचा निग्रह करुनि एक । राखवीं पृथक तोडोनि भ्रम ॥५॥
 तुकयाबंधु ह्मणे ते चि वाट प्राणां । पडता नारायणा विसर तुझा॥५॥

ENGLISH TRANSLATION

Now hear what I ask of You, O Narayana, from the depths of a sincere chitta. Let my tongue remain free if it will sing Your praise; if not, then nail it shut.

Let my eyes see all women other than my wife as mothers; if they cannot, then I do not need those eyes. Let my ears feel repelled by both blame and praise; if they cannot, then take the ears as well.

Bring all the senses under control and keep them separate; break the delusion that binds them. Says Tukya-bandhu, the moment I forget You, O Narayana, let that be the death of my breath.

IN PLAIN WORDS

Now hear what I ask of you, Narayana, in earnest, from the heart. Let my tongue stay free if it will sing your praise; if it will not, then nail it shut and cast it away. Let my eyes see every other woman as a mother; if they cannot, then I do not want eyes. Better that my ears recoil from both blame and praise; if they will not, then deal with the ears as well. Take all the senses, master them, hold them apart; break the delusion that binds them. Tukya-bandhu says: the moment I forget you, Narayana, let that be the death of my breath.

WHAT IT MEANS

This is a fierce, conditional prayer about the senses. The poet does not ask to enjoy his faculties; he asks God to keep each one only insofar as it serves devotion and to destroy it otherwise. A tongue that will not sing should be silenced, eyes that will not see other women as mothers are not worth keeping, ears that crave praise or blame should be taken away. He wants every sense mastered and held apart from its delusion. The closing line names the real stake: forgetting God even for a moment is the one death he fears, worse than the loss of any sense.

GATHA 3022

*The Necessity of Experience**Experience, the marks of one who knows the Self*

मराठी मूळ

नमस्कारी भूतें विसरोनि याती । तेणें आत्मिस्थती जाणीतली ॥१॥
 परउपकारीं वेचियेल्या शक्ती । तेणें आत्मिस्थती जाणीतली ॥२॥
 द्वयें द्वैतभाव नाही जया चित्तीं । तेणें आत्मिस्थती जाणीतली ॥३॥
 जयाचिये वाचे नये निंदास्तुती । तेणें आत्मिस्थती जाणीतली ॥४॥
 उचित अनुचित जाणे धर्मनीती । दृढ भाव भक्ती मानव तो ॥५॥
 तुकयाबंधु ह्मणे वरकड ते येर । संसाराचे खर भारवाही ॥५॥

ENGLISH TRANSLATION

One who bows to all beings, forgetting caste, has known the state of the Self. One who has spent all energy in service to others has known the state of the Self.

One whose chitta holds no trace of duality or division has known the state of the Self. One from whose speech neither praise nor blame issues has known the state of the Self.

One who understands what is fitting and what is not, who knows the way of righteousness, and whose devotion is firm: that is a true human being. Says Tukya-bandhu, the rest are mere pack-animals carrying the burdens of worldly existence.

IN PLAIN WORDS

One who bows to all beings, forgetting caste, has known the state of the Self. One who has poured out all his strength in serving others has known the state of the Self. One in whose heart there is no duality, no sense of two, has known the state of the Self. One from whose mouth no blame and no praise comes has known the state of the Self. One who knows what is fitting and what is not, who knows the way of right conduct, whose faith and devotion are firm: that one is a true human being. Tukya-bandhu says: the rest are only donkeys, hauling the loads of the world.

WHAT IT MEANS

The poem gives a test for self-realization, and the test is conduct, not claim. The one who truly knows the Self bows to every creature without regard for caste, spends himself in service, holds no inner sense of division, and speaks neither flattery nor slander. Add discernment of right and wrong and steady devotion, and you have a true human being. Everyone else, however learned or busy, is dismissed with a blunt image: a beast of burden carrying worldly loads. The sting is meant to make the listener ask which of the two he is living as.

GATHA 3023

The Nature of God

The nature of God, the infinite made a fool by love

मराठी मूळ

चवदा भुवनें लोक तिन्हीं दाढे जो कवळी । संपुष्ट तो संबळीमध्ये देखा ॥१॥
 उत्पित्तसंहारकरिता जो पाळण । तो नंदा नंदन ह्यणवीतसे ॥२॥
 असुर तोडरी दैत्यांचा काळ । जाला द्वारपाळ बळीचा तो ॥३॥
 लक्ष्मीचा स्वामी क्षीराच्या सागरा । उच्छिष्टकवळा पसरी मुख ॥४॥
 तुक्याबंधु ह्यणे चतुरांचा रावो । भावे तो पाहा हो केला वेडा ॥५॥
 कोण या पुरुषार्थाची गति । आणियेला हातोहाती ।

ENGLISH TRANSLATION

He who swallows all fourteen worlds and the three realms in His jaws is found contained within a tiny morsel of food. He who creates, sustains, and destroys calls Himself the son of Nanda.

The slayer of demons and the terror of the wicked became the doorkeeper of King Bali. The Lord of Lakshmi, master of the ocean of milk, stretches out His hand for a morsel of leftover food.

Says Tukyabandhu, the King of the clever has been made a fool by love. Such is the glory of devotion; it has been brought within arm's reach.

IN PLAIN WORDS

He who holds all fourteen worlds and the three realms in his jaws is the same one found inside a small morsel of food. He who creates, sustains, and destroys lets himself be called the son of Nanda. The slayer of demons, the death of the wicked, became the doorkeeper at Bali's gate. The Lord of Lakshmi, master of the ocean of milk, opens his mouth for a scrap of leftover food. Tukyabandhu says: the King of the wise has been made a fool by love. Look at the power of this: it has been brought right into our hands.

WHAT IT MEANS

The poem heaps up God's cosmic greatness only to show him stooping low for love. The one who swallows all the worlds is content inside a single morsel; the creator and destroyer answers to the name son of Nanda; the demon-slayer takes a post as Bali's doorkeeper; the husband of Lakshmi begs a scrap of leftovers. Each contrast says the same thing: devotion makes the all-powerful God small and reachable. The closing line names the wonder directly. The infinitely wise Lord lets himself be made a fool by love, and so he comes within the devotee's own hands.

GATHA 3024

Devotion to Vitthal

Devotion, Pundalik who tricked the world

मराठी मूळ

जाहाज पृथ्वीपति । केली ख्याती अद्भुत ॥१॥
 भला रे पुंडलिका भला । महिमा नव जाये वणिनला ।
 दगा देउनि अवघियांला । सांटविलें अविनाश ॥२॥
 केलें एके घरीं केणें । भरलीं सदोदित दुकानें ।
 दुमदुमिलीं सुखानें । हे भाग्याची पंढरी ॥३॥
 तुक्याबंधु ह्मणे किल्ल्या । संताचे हातीं दिल्या ।
 आंगावेगळें आपुल्या । टाकुनि जाला मेहेमान ॥४॥
 पाहा हो कलिके महिमान । असत्यासी रिझलें जन ।

ENGLISH TRANSLATION

A great vessel, a king of the earth: such wondrous fame was won. Blessed, O Pundalik, blessed indeed.

Your greatness can never be fully described. You tricked the whole world and stored the Imperishable One away.

You established a shop unlike any other, and its shelves overflow at all times, bursting with joy. This is the blessed city of Pandhari.

Says Tukya-bandhu, you placed the keys in the hands of the saints; casting off all personal claim, you became a guest in your own home. Look at the power of this Kali age: the world has fallen in love with falsehood.

IN PLAIN WORDS

A great ship, a king of the earth: wondrous fame was won. Well done, Pundalik, well done; your greatness cannot be told. You tricked the whole world and stored away the Imperishable One. You set up a shop like no other; its counters are always full, ringing with joy. This is the fortunate city of Pandhari. Tukya-bandhu says: you handed the keys to the saints, gave up all claim of your own, and became a guest in your own house. Look at the power of the Kali age: people have fallen in love with falsehood.

WHAT IT MEANS

This poem praises Pundalik, the devotee whose call held Vitthal standing on the brick at Pandhari. By his love he caught the Imperishable Lord and kept him for everyone, like a merchant whose shop never runs empty; this is what makes Pandhari fortunate. The striking turn is that Pundalik claims nothing for himself: he hands the keys to the saints and lives as a guest in his own home, so the treasure stays open to all. The closing line breaks the mood with a lament: in the Kali age, while this true treasure stands ready, people give their hearts to falsehood instead.

GATHA 3025

Social Criticism

Social criticism, a cry against the age of Kali

मराठी मूळ

पापा देती अनुमोदन । करिती हेळण संतांचे ॥1॥
 ऐसें अधर्माचें बळ । लोक झकविले सकळ ।
 केलें धर्माचें निर्मूळ । प्रळयकाळ आरंभला ॥धु॥
 थोर या युगाचें आश्चर्य । ब्रह्मकर्म उत्तम सार ।
 सांडूनियां द्विजवर । दावलपीर स्मरताती ॥2॥
 ऐसे यथार्थाचे अनर्थ । जाला बुडाला परमार्थ ।
 नाहीं जाली ऐसी नीत । हा हा भूत पातलें ॥3॥
 शांति क्षमा दया । भावभवक्ती सित्क्रया ।
 ठाव नाहीं सांगावया । सत्त्वधैर्य भंगिलें ॥4॥
 राहिले वर्णावर्णधर्म । अन्योन्य विचरती कर्म ।
 ह्यणवितां रामराम । श्रम महा मानिती ॥5॥
 थेर भोरपाचे विशीं । धांवती भूतें आविसा तैसीं ।
 कथा पुराण ह्यणतां सिसी । तिडीक उठी नकऱ्याचे ॥6॥
 विषयलोभासाठीं । सवाथांसीं प्राण साटी ।
 परमार्थी पीठ मुठी । मागतां उठती सुनींसीं ॥7॥
 धनाढे देखोनि अनामिक । तयातें मनिती आवश्यक ।
 अपमानिले वेदपाठक । सित्त्वक शास्त्रज्ञ संपन्न ॥8॥
 पुत्र ते पितियापाशीं । सेवा घेती सेवका ऐसी ।
 सुनांचिया दासी । सासा जाल्या आंदण्या ॥9॥
 खोटें जालें आली विंवसी । केली मर्यादा नाहींसी ।
 भ्रतारें तीं भार्यासी । रंक तैसीं मानिती ॥10॥
 नमस्कारावया हरिदासां । लाजती धरिती कांहीं गर्वसा ।
 पोटासाठीं खौसा । वंदिती मलिंछाच्या ॥11॥
 बहुत पाप जालें उचंबळ । उत्तम न ह्यणती चांडाळ ।
 अभक्ष भिक्षती विटाळ । कोणी न धरी कोणाचा ॥12॥
 कैसें जालें नष्ट वर्तमान । एकादशीस खाती अन्न ।
 विडे घेऊनि ब्राह्मण । अविंदवाणी वदताती ॥13॥
 कामिनी विटंबिल्या कुळवंती । वदनें दासीचीं चुंबिती ।
 सोवळ्याच्या स्फीती । जगीं मिरविती पवित्रता ॥14॥
 केळवती व्यभिचारिणी । दैन्यवाणी पतिव्रता ॥15॥
 केवढी दोषाची सबळता । जाली पाहा हो भगवंता ।
 पुण्य धुडावोनी संता । तीर्था हरी आणिली ॥16॥
 भेणें मंद जाल्या मेघविष्ट । आकांतली कांपे सिष्ट ।
 देव रिगाले कपाटीं । आटाआटी प्रवर्तली ॥17॥

अपीक धान्यें दिवसें दिवसें। गाई हौसी चेवल्या गोरसें ।
 नगरें दिसती उध्वसें । पिकलीं बहुवसें पाखाडें ॥18॥
 होम हरपलीं हवनें । यज्ञयाग अनुष्ठानें ।
 अठरा यातींचे व्यापार। करिती तस्कराई विप्र ।
 सांडोनियां शुद्ध शुभ्र । वस्त्रें निळीं पांघरती ॥20॥
 गीता लोपली गायत्री । भरले चमत्कार मंत्रीं ।
 अश्वाचियापरी। कुमारी विकिती वेदवक्ते ॥21॥
 वेदाध्ययनसंहितारुचि । भकाद्या करिती तयांची ।
 आवडी पंडितांची। मुसाफावरी बैसली ॥22॥
 कुडीं कापटें महा मोहनें। मिरविताती दुर्जन ॥23॥
 कळाकुशळता चतुराई । तर्कवादी भेद निंदेठायीं ।
 विधिनिषेधाचा वाही । एक ही ऐसीं नाडलीं ॥24॥
 जे संन्यासी तापसी ब्रह्मचारी। होतां वैरागी दिगांबर निस्पृही वैराग्यकारी।
 कामक्रोधें व्यापिले भारी। इच्छाकरीं न सुटती ॥25॥
 कैसें विनाशकाळाचें कौतुक । राजे जाले प्रजांचे अंतक ।
 पिते पुत्र सहोदर। एकाएक शत्रुघातें वर्तती ॥26॥
 केवढी ये रांडेची अंगवण । भ्रमविलें अवघें जन ।
 याती अठरा चाही वर्ण । कदनम करुनि विटाळले ॥27॥
 पूवाअहोतें भविष्य केलें । संतीं ते यथार्थ जालें ।
 ऐकत होतो ते देखिलें। प्रत्यक्ष लोचनीं ॥28॥
 आतां असो हें आघवें । गति नव्हे कळीमध्येवागवरावें ।
 देवासी भाकोनि करुणावें । वेगें स्मरावें अंतरीं ॥29॥
 अगा ये वैकुंठानायका । काय पाहातोसि या कौतुका ।
 धांव कलीनें गांजिलें लोकां । देतो हाका सेवक तुकयाचा ॥30॥

ENGLISH TRANSLATION

People applaud sin and mock the saints. Such is the strength of unrighteousness; the whole populace has been deceived.

Dharma has been uprooted; the final dissolution has begun. The wonder of this age is great: brahmins, whose highest duty is the Vedas, have abandoned their calling and worship foreign idols.

Such is the ruin of truth. Righteousness has drowned.

Never before has such a state been seen; a terrible spirit has descended. Patience, forgiveness, compassion, devotion, faith, and right conduct find no haven.

Courage and fortitude have been shattered. Caste duties have collapsed; all castes perform one another's rituals at random.

To utter the name of Rama is considered a great burden. People rush after omens and spirits in a frenzy.

At the mention of scriptural discourse, faces twist in irritation. For the sake of sensual greed, they stake their lives; yet from one who walks the spiritual path, they will not part with a fistful of flour.

The wealthy and nameless are honored as indispensable, while Vedic scholars and the virtuous are insulted. Sons treat their own fathers as servants.

Daughters-in-law have turned their mothers-in-law into their maids. Truth has been lost and all boundaries destroyed.

Husbands treat their wives like paupers. People are ashamed to bow to a devotee of Hari, yet for the belly's sake they fawn upon the foreigner.

Sin has swelled beyond all measure. None call the lowest 'impure,' for everyone has lost all sense of purity.

On Ekadashi they eat grains; brahmins, after accepting betel-leaf offerings, utter obscene words. Virtuous women of good families are dishonored, while the faces of servants are kissed.

Adulteresses are pampered while faithful wives live in penury. See how mighty sin has become, O Lord.

The saints have been driven away and their merit dragged off to the wastelands. The rains have grown fearful and scanty, the earth trembles in dread.

The gods have retreated behind closed doors; violence has spread everywhere. Crops yield less grain day by day, cows and buffaloes give thin milk, cities look ruined, and heresies have flourished in abundance.

Sacred fires, offerings, Vedic rituals, and daily observances have all disappeared. All eighteen communities have taken up one another's trades; brahmins engage in thievery, abandoning their pure white garments for dark clothing.

The Gita is forgotten, the Gayatri is suppressed, and mantras are loaded with trickery. Vedic scholars sell unmarried girls as though they were horses.

Those who study the Vedic texts are mocked and ridiculed. Delight in scholarship has been overtaken by corruption.

The wicked parade with great cunning, deceit, and charm. Cleverness, skill, and logical debate are all deployed for calumny and backbiting.

Not a single soul has been spared the ruin of scriptural discipline. Those who took up sannyasa, austerity, celibacy, or renunciation are now consumed by lust and anger and cannot free themselves from desire.

In this time of destruction, kings have become the destroyers of their people. Fathers, sons, and brothers slaughter one another.

How vast is the power of this seductress Maya: she has bewitched all people, all castes, all four orders, trampling and defiling them. What the saints prophesied of old has come true to the letter; what we once only heard, we now see with our own eyes.

But let all this be as it may. There is no shelter to be found within the age of Kali.

One must cry out to God with compassion and remember Him urgently in the chitta. O Lord of Vaikuntha, what are You watching for? The people are tormented by Kali.

Come running. Tuka's servant calls out to You.

IN PLAIN WORDS

People applaud sin and mock the saints. Such is the strength of unrighteousness; the whole world has been deceived. Dharma is uprooted; the time of dissolution has begun. This is the wonder of the age: brahmins, whose highest work is the Veda, abandon it and worship foreign idols. Truth has come to ruin; the higher good has drowned. Such a thing was never seen before; a terrible spirit has come. Peace, forgiveness, mercy, faith, devotion, right action find no place to stay; courage and steadiness are shattered. Caste duties have collapsed; everyone does everyone else's rites at random. To say Rama is felt as a heavy burden. People run after omens and spirits like creatures after bait. At the mention of holy story or Purana, their heads throb with irritation. For sensual greed they will stake their lives, yet from one on the spiritual path they will not part with a fistful of flour. The rich and the nameless are treated as indispensable; Vedic scholars and the good are insulted. Sons take service from their fathers as from servants. Daughters-in-law have made maids of their mothers-in-law. Falsehood has come in and all limits are gone; husbands treat their wives like beggars. People are ashamed to bow to a servant of Hari, yet for the belly they fawn on the stranger. Sin has swelled past all measure; no one calls the lowest impure, for no one holds to purity at all. See how ruined the present is: on Ekadashi they eat grains, and brahmins, after taking betel offerings, speak foul words. Women of good families are dishonored while the faces of servant-girls are kissed; people parade purity for show. The unfaithful are pampered, the faithful wife lives in want. See how mighty sin has grown, O Lord. The saints are driven off and their merit dragged to the wastelands. The rains have turned fearful and thin; the earth trembles in dread. The gods have retreated behind shut doors; violence spreads on every side. Crops yield less grain by the day, cows and buffaloes give thin milk, cities look ruined, and heresies grow thick. Sacred fires, offerings, sacrifices, and daily rites have vanished. All eighteen communities take up one another's trades; brahmins turn thief and trade their white robes for dark cloth. The Gita is forgotten, the Gayatri suppressed, mantras filled with trickery; reciters of the Veda sell their daughters like horses. Those who study the scriptures are mocked, and delight in learning is overrun by corruption. The wicked parade with great cunning and charm; skill and clever argument are all spent on slander. Not one soul is spared this ruin of discipline. Those who took up renunciation, austerity, celibacy are now swallowed by lust and anger and cannot free themselves from desire. See the strange play of this age of ruin: kings have become the death of their own people, and fathers, sons, and brothers cut one another down. See the power of this seductress: she has bewitched all people, all four orders, fouling and trampling them. What the saints foretold long ago has come true to the letter; what we only heard, we now see with our own eyes. But let all this be. There is no refuge to be found within the age of Kali. One must cry out to God for mercy and remember him at once in the heart. O Lord of Vaikuntha, what are you watching for? The people are tormented by Kali. Come running. Tuka's servant calls out to you.

WHAT IT MEANS

This long abhanga is a sustained cry of grief over a world turned upside down in the age of Kali. It catalogs the collapse one ruin at a time: sin praised and saints mocked, dharma uprooted, the Name felt as a burden, hospitality refused to seekers while greed is fed, families inverted so fathers serve sons and the faithful are scorned. It widens to nature and society together, thin rains, failing crops, kings who destroy their people, scholars who sell their children, renunciates eaten by the lust they renounced. The poet names Maya as the seductress behind it all and notes that the saints foretold exactly this. The point is not despair but where to turn: there is no shelter inside the age itself, only in crying out to God and holding him in the heart, which is why the servant of Tuka ends by calling on the Lord of Vaikuntha to come running.

GATHA 3026

Devotion to Vitthal

Devotion, the feast that never perishes

मराठी मूळ

केली हाणाळीं अंघोळी । येऊनि बैसलों राउळीं ॥1॥
 अजिचें जाले भोजन । राम कृष्ण नारायण ॥2॥
 तुक्याबंधु ह्मणे नास । नाहीं कल्पांती जयास ॥3॥ ॥12॥

ENGLISH TRANSLATION

We bathed at the sacred steps and came to sit in the temple. Today the feast has been taken: Rama, Krishna, Narayana.

Says Tukyabandhu, that which knows no destruction even at the end of the cosmic age has been received.

IN PLAIN WORDS

We bathed at the sacred steps and came to sit in the temple. Today the meal has been eaten: Rama, Krishna, Narayana. Tukyabandhu says: this is the thing that knows no ruin, not even at the end of the age.

WHAT IT MEANS

A small, glad poem about what truly nourishes. After bathing and coming to sit in the temple, the poet describes the day's real food as the names Rama, Krishna, Narayana, taken as a feast for the soul. The closing line gives the reason for the joy: ordinary meals are eaten and gone, but this food does not perish even when the cosmos itself dissolves. The Name is set apart as the one nourishment that outlasts everything.

GATHA 3027

Longing and Separation

Longing, mad for the unseen

मराठी मूळ

तुजलागीं माझा जीव जाला पिसा । अवलोकितों दिशा पांडुरंगा ॥1॥
 सांडिला वेव्हार माया लोकाचार । छंद निरंतर हा चि मनीं ॥ध्रु॥
 आइकिलें कानीं तें रूप लोचन । देखावया सीण करिताति ॥2॥
 प्राण हा विकळ होय कासावीस । जीवनाविण मत्स्य तयापरी ॥3॥
 तुका ह्मणे आतां कोण तो उपाव । करुं तुझे पाव आतुडे तो ॥4॥

ENGLISH TRANSLATION

My jiva has gone mad for You, O Panduranga; I gaze in every direction searching for You. I have abandoned all commerce, all worldly custom and illusion; this single longing fills my mind without cease.

My ears have heard of You, and now my eyes suffer with the urge to behold that form. My life-breath grows faint and restless, like a fish torn from the water.

Says Tuka, what remedy remains? Let me find whatever path leads to Your feet.

IN PLAIN WORDS

My soul has gone mad for you, Panduranga; I keep looking in every direction for you. I have dropped my business, my dealings, the customs of the world; this one longing fills my mind without a break. My ears have heard of you, and now my eyes ache to see that form. My breath grows faint and frantic, like a fish pulled out of the water. Tuka says: what is left for me to do? Let me find whatever way leads to your feet.

WHAT IT MEANS

A pure cry of viraha, the ache of separation. Tukaram has let the whole world fall away, business, custom, everything, leaving a single longing that gives him no rest. He has only heard of God, not yet seen him, and the gap between hearing and seeing is unbearable: his eyes ache, his breath fails like a fish out of water. The poem makes no argument and asks for no boon but one, the way to God's feet. It is the state in which longing itself has become the whole of the practice.

GATHA 3028

Longing and Separation

Longing, who will show me Vitthal

मराठी मूळ

कोणे गांवीं आहे सांगा हा विठ्ठल । जरी ठावा असेल तुझा कोणा ॥१॥
 लागतसें पायां येतों लोटांगणीं । मात तरी कोणी सांगा याची ॥२॥
 गुण रूप याचे वाणिती या संतां । मज क्षेम देतां सुख वाटे ॥३॥
 सर्वस्वं हा जीव ठेवीन चरणीं । पांडुरंग कोणी दावी तया ॥४॥
 तुका ह्मणे गाईवत्सा तडातोडी । तैसी जाते घडी एकी मज ॥५॥

ENGLISH TRANSLATION

In what town does this Vitthal dwell? If any of you know, please tell me. I fall at your feet, I come rolling on the ground; will someone give me news of Him? The saints praise His virtues and His form; hearing of Him even from afar brings me joy.

I will place my life, my all, at His feet. Will someone show me that Panduranga? Says Tuka, like a cow torn from her calf, every passing moment tears at me.

IN PLAIN WORDS

In what town does this Vitthal live? If any of you knows, please tell me. I fall at your feet, I come rolling on the ground before you: will someone give me word of him? The saints praise his beauty and his ways, and even hearing of him from afar brings me joy. I will lay my whole life down at his feet; will someone show me that Panduranga? Tuka says: like a cow separated from her calf, each passing moment tears at me.

WHAT IT MEANS

Tukaram plays the part of a desperate seeker going from person to person, begging for news of a beloved who seems to live in some unknown town. The posture is total: he falls at strangers' feet, rolls on the ground, ready to give his whole life just to be shown the way. Even secondhand praise of God from the saints is sweet to him,

because it is all he has. The closing image, the cow torn from her calf, fixes the feeling: this is not calm seeking but the bodily anguish of separation, in which every moment apart is a wound.

GATHA 3029

Social Criticism

Social criticism, verse for hire

मराठी मूळ

एकाचिये सोई कवित्वाचे बांधे । बांधिलिया साध्य काय तेथें ॥१॥
 काय हातीं लागे भुसाचे कांडणीं । सत्यासी दाटणी करुनि काय ॥२॥
 कवित्वाचे रुढी पायां पाडी जग । सुखावोनि मग नरका जाय ॥३॥
 तुका ह्मणे देव केल्याविण साहे । फजिती आहे लटिक्या अंगीं ॥३॥

ENGLISH TRANSLATION

Binding words into poetic form to please one particular patron: what is truly gained by it? What does one get by husking chaff? What use is it to suppress the truth? By the prestige of poetic craft one may bring the world to one's feet, but after that momentary pleasure, one goes straight to hell. Says Tuka, unless one has truly realized God, the false one ends up humiliated.

IN PLAIN WORDS

Tying words into verse to flatter some particular patron, what is really gained by that? What do you get by husking empty chaff? What is the use of crushing the truth to do it? The prestige of clever poetry may bring the whole world to your feet, but after that brief pleasure you go straight to hell. Tuka says: unless you have actually realized God, the fraud is left humiliated in the end.

WHAT IT MEANS

Tukaram, himself a poet, turns on poetry written for patronage and applause. Verse composed to flatter a patron or win fame is husking chaff: a great deal of noise and nothing nourishing. Worse, it suppresses the truth for the sake of effect, and the renown it wins is a brief pleasure bought at a steep price. His standard is the one he applies everywhere: the words are worthless unless they come from real realization of God. Craft without that is not just empty but ruinous, and the clever fraud is finally exposed.

GATHA 3030

The Moral Ideal

Moral ideal, gentle speech

मराठी मूळ

भल्याचें दुरुषण । तेथें शुभ चि वचन ॥१॥
 बोलावी हे धर्मनीत । क्षोभें होत नाहीं हित ॥२॥
 मर्यादा ते बरी । वेळ जाणावी चतुरीं ॥३॥
 तुका ह्मणे बहु । लागे ऐसें बरें मऊ ॥३॥

ENGLISH TRANSLATION

In the presence of a good person, only auspicious words should be spoken. This is the way of righteousness to follow; anger does not lead to well-being.

Propriety is a fine thing; the wise know how to read the moment. Says Tuka, soft and gentle speech makes a deep and lasting impression.

IN PLAIN WORDS

In the presence of a good person, speak only kind and auspicious words. This is the way of dharma to keep; anger never leads to anyone's good. A sense of propriety is a fine thing, and the wise know how to read the moment. Tuka says: soft, gentle speech is what leaves a deep and lasting mark.

WHAT IT MEANS

A small teaching on speech and tact. Tukaram counsels kind, auspicious words, especially before the good, and rejects anger as something that never produces real benefit. He prizes a sense of fitness and propriety, and the wisdom to read the moment and say what suits it. The closing point is practical and humane: it is gentleness, not force or heat, that actually moves people and leaves a lasting impression. Soft speech is not weakness here; it is the more powerful instrument.

GATHA 3031

The Nature of God

Nature of God, conquered by love

मराठी मूळ

आवडीनें धरिलीं नांवें । िप्रयभावे चिंतन ॥१॥
वेडा जाला वेडा जाला । लांचावला भक्तीसी ॥२॥
निचाडण चाड धरी । तुळसी करीं दळ मागे ॥३॥
धरिला मग न करी बळ । तुका ह्याने कळ पायीं ॥३॥

ENGLISH TRANSLATION

Out of love, He has taken on many names, and through tender affection He is contemplated. The Lord has gone mad, truly mad; He has been bribed by devotion.

He cherishes the small and humble; He begs for a single tulsi leaf. Once He is caught, He no longer uses force. Says Tuka, He has been brought to His knees.

IN PLAIN WORDS

Out of love he has taken on many names, and through tender affection he is held in mind. The Lord has gone mad, truly mad; he has let himself be bribed by devotion. He cherishes the small and the humble, and begs for a single leaf of tulsi. Once he is caught, he puts up no struggle. Tuka says: he has been brought to his knees.

WHAT IT MEANS

Tukaram turns the usual picture of God upside down. The Almighty, out of love, has taken many names and let himself be bound by simple affection; he is, Tukaram says, mad for his devotees, bribable not by wealth but by love. He prefers the lowly, and the price he asks is nothing more than a single tulsi leaf offered with feeling. Most startling is the surrender: once devotion has caught him, God uses no force to escape, but lets himself be held, brought to his knees by love. Power has been conquered by tenderness.

GATHA 3032

Prayers

Prayer, the Name and love

मराठी मूळ

कंठीं राहो नाम । अंगीं भरोनियां प्रेम ॥१॥
 ऐसें घावे कांहीं दान । आलों पतित शरण ॥२॥
 संतांचिये पायीं । वेळोवेळं ठेवीं डोई ॥३॥
 तुका ह्याने तरें । भवसिंधु एका सरें ॥३॥

ENGLISH TRANSLATION

Let the Name remain in my throat, and let my whole being be filled with love. Grant me at least this much, for I have come to You in surrender, a wrongdoer at Your door.

Let me bow again and again at the feet of the saints. Says Tuka, let me cross this ocean of existence in one swift stroke.

IN PLAIN WORDS

Let the Name stay in my throat, and let my whole being be filled with love. Grant me at least this much, for I have come to your door in surrender, a wrongdoer. Let me bow again and again at the feet of the saints. Tuka says: let me cross this ocean of the world in one swift stroke.

WHAT IT MEANS

A short, humble petition. Tukaram asks for only two things, the Name always on his lips and a heart full of love, and he asks them as a confessed wrongdoer throwing himself on God's mercy. He adds a third that he treats as the same gift: the chance to bow over and over at the feet of the saints, his surest road to God. The closing wish is bold against the humble opening: with the Name and that love, let the whole ocean of worldly existence be crossed in a single stroke. Little is asked, and everything is expected of it.

GATHA 3033

The Power of the Name

The Name, roar it in kirtan

मराठी मूळ

विठ्ठल विठ्ठल येणें छंदें । ब्रह्मानंदें गर्जावें ॥१॥
 वाये टाळ टाळ्याटाळी । होइल होळी विघ्नांची ॥२॥
 विठ्ठल आद्ये अवसानीं । विठ्ठल मनीं स्मरावा ॥३॥
 तुका ह्मणे विठ्ठलवाणी । वदा कानीं आईका ॥३॥

ENGLISH TRANSLATION

With the chant of Vitthal, Vitthal, roar with the bliss of Brahman. Clap your hands and strike the cymbals; the obstacles will be burnt to cinders.

At the beginning and at the end, remember Vitthal; hold Vitthal always in the mind. Says Tuka, let the word Vitthal be ever on your tongue and in your ears.

IN PLAIN WORDS

Chant Vitthal, Vitthal, and roar it out with the bliss of Brahman. Clap your hands, strike the cymbals, and every obstacle will burn to cinders. At the beginning and at the very end, remember Vitthal; keep Vitthal always in the mind. Tuka says: let the word Vitthal be forever on your tongue and in your ears.

WHAT IT MEANS

A rousing call to kirtan, the communal chanting of the Name. Tukaram urges not a quiet murmur but a roar, full-throated, with clapping and cymbals, and promises that such full-bodied remembrance burns up every obstacle. The instruction to remember Vitthal at the beginning and the end, and to keep him constantly in mind, makes the Name the frame of the whole of life and of each undertaking. And the close asks for total saturation: the Name on the tongue and in the ears at once, so that hearing and speaking are both filled with God. The Name is to be lived in, not merely said.

GATHA 3034

Devotion to Vitthal

Devotion, the pilgrims' birthright

मराठी मूळ

पंढरीचे वारकरी । ते अधिकारी मोक्षाचे ॥१॥
 पुंडलिका दिला वर । करुणाकरें विठ्ठलें ॥२॥
 मूढ पापी जैसे तैसे । उतरी कासे लावूनि ॥३॥
 तुका ह्मणे खरें जालें । एका बोलें संतांच्या ॥३॥

ENGLISH TRANSLATION

The pilgrims of Pandhari are the true heirs to liberation. Vitthal, the compassionate Lord, granted this boon to Pundalik.

However dull, sinful, or fallen they may be, He ferries them across by tying them to His purpose. Says Tuka, it has come true by the single word of the saints.

IN PLAIN WORDS

The pilgrims of Pandhari are the rightful heirs to liberation. The compassionate Vitthal granted this boon to Pundalik. However dull, however sinful or fallen they may be, he ties them to himself and ferries them across. Tuka says: it has come true on the strength of a single word of the saints.

WHAT IT MEANS

Tukaram declares liberation to be the birthright of the Varkari pilgrims, the ordinary people who walk to Pandharpur. He grounds it in the founding story: Vitthal, moved by Pundalik's devotion, granted this grace and stayed at Pandhari for all. The sweep of it is the point: no matter how dull or sinful or low a pilgrim may be, none is turned away; God binds each to himself and carries them across. And the guarantee rests not on the pilgrim's merit but on the saints' word, which Tukaram treats as already fulfilled. Grace here is democratic and certain.

GATHA 3035

The Saints

Saints, the fragrance of company

मराठी मूळ

अमृताचीं फळें अमृताची वेली । ते चि पुढें चाली बीजाची ही ॥१॥
 ऐसियांचा संग देई नारायणा । बोलावा वचना जयांचिया ॥२॥
 उत्तम सेवन सितळ कंठासी । पुष्टी कांती तैसी दिसे वरी ॥३॥
 तुका ह्मणे तैसें होइजेत संगें । वास लागे अंगें चंदनाच्या ॥३॥

ENGLISH TRANSLATION

A vine of nectar bears fruit of nectar, and from its seed the same lineage continues. Grant me the company of such souls, O Narayana; let me be addressed by their sacred words.

Noble company is cooling to the throat, and its nourishment and radiance show upon the body. Says Tuka, one becomes like those one keeps company with, just as the body takes on the fragrance of sandalwood.

IN PLAIN WORDS

A vine of nectar bears fruit of nectar, and from its seed the same sweet lineage goes on. Grant me the company of souls like that, Narayana, and let their sacred words be spoken to me. Such noble company is cooling to the throat, and its nourishment and glow show on the body itself. Tuka says: you become like the company you keep, just as the body takes on the scent of sandalwood held against it.

WHAT IT MEANS

A poem in praise of holy company, satsang. Tukaram begins with a law of likeness: a nectar-vine yields nectar fruit whose seed yields the same, so good begets good down the line. From this he prays for the company of such souls and for their words to reach his ears. The benefit is not abstract; like cool water or good food, holy company shows its effect visibly, in nourishment and radiance. The closing image is his clinching argument: as sandalwood lends its fragrance to whatever it touches, so you slowly take on the quality of those you keep near. Choose your company, and you choose what you will become.

GATHA 3036

Appeals and Exhortations

Exhortation, God waits on the road

मराठी मूळ

पंढरीसी जा रे आलेनो संसारा । दीनाचा सोयरा पांडुरंग ॥१॥
 वाट पाहे उभा भेटीची आवडी । कृपाळू तांतडी उतावीळ ॥२॥
 मागील परिहार पुढे नेहे सीण । जालिया दर्षणें एकवेळा ॥३॥
 तुका ह्मणे नेदी आणिकांचे हातीं । बैसला तो चित्तीं निवडेना ॥३॥

ENGLISH TRANSLATION

Go to Pandhari, O you who have come into this world. The friend of the poor, Panduranga, stands there watching the road, eager and impatient with love for the meeting.

All past sorrows are dissolved, and no future weariness remains, once you have had His darshan even a single time. Says Tuka, He does not hand you over to anyone else; once He has entered your heart, He never leaves.

IN PLAIN WORDS

Go to Pandhari, all of you who have come into this world. Panduranga, the friend of the poor, is standing there, watching the road, eager and impatient for the meeting. Once you have his sight even a single time, every past sorrow dissolves and no weariness lies ahead. Tuka says: he does not hand you over to anyone else; once he has settled in your heart, he never leaves.

WHAT IT MEANS

An invitation that reverses the usual direction of longing. We think of the devotee yearning for God, but here it is God, Panduranga, who stands at Pandhari watching the road, impatient with love for the meeting. To anyone simply born into the world, Tukaram says: go. A single darshan dissolves all past sorrow and removes all future weariness. And the bond, once made, is permanent and exclusive: God does not pass you off to any other power, and once he has taken up residence in your heart he never moves out. The eagerness, remarkably, is mostly on God's side.

GATHA 3037

*The Power of the Name**The Name, the unreachable opened*

मराठी मूळ

न कळे तें कळों येईल उगलें । नामें या विठ्ठलें एकाचिया ॥1॥
 न दिसे तें दिसों येईल उगलें । नामें या विठ्ठलें एकाचिया ॥२॥
 न बोलों तें बोलों येईल उगलें । नामें या विठ्ठलें एकाचिया ॥3॥
 न भेटे तें भेटों येईल आपण । करितां चिंतन विठोबाचें ॥4॥
 अलभ्य तो लाभ होईल अपार । नाम निरंतर ह्मणतां वाचे ॥5॥
 तुका ह्मणे आसक्त जीव सर्वभावे । तरतील नांवें विठोबाच्या ॥5॥

ENGLISH TRANSLATION

What could not be known will become known effortlessly, through Vitthal's Name alone. What could not be seen will become visible, through Vitthal's Name alone.

What could not be spoken will find expression, through Vitthal's Name alone. What could not be met will come of its own accord, through the contemplation of Vithoba.

The gain that seemed impossible will be attained beyond all measure, by chanting the Name ceaselessly. Says Tuka, those who devote their whole being to God will be carried across by the Name of Vithoba.

IN PLAIN WORDS

What cannot be known will come to be known, easily, through the one Name of Vitthal. What cannot be seen will come into sight, through the one Name of Vitthal. What cannot be spoken will find its words, through the one Name of Vitthal. What cannot be met will come to you of its own accord, when you hold Vithoba in mind. The gain that seemed impossible will be yours beyond all measure, by saying the Name without ceasing. Tuka says: souls who give their whole being to God will be carried across by the Name of Vithoba.

WHAT IT MEANS

A litany of the Name's power, built on a single repeated turn: each thing that is beyond reach, beyond knowing, seeing, speaking, meeting, is opened by Vitthal's Name alone. Tukaram is not promising magic but pointing to how the Name dissolves the very limits that block the soul, and does so effortlessly, of its own accord, rather than by strain. The unreachable becomes reachable, and the impossible gain comes beyond all measure. The condition in the last line is the whole of it: the Name carries across those who give it their whole being. Half-hearted repetition is not what he means; total devotion to the Name is.

GATHA 3038

Appeals and Exhortations

Exhortation, the hard-won chance

मराठी मूळ

बहुजन्में केला लाग । तो हा भाग लाधलों ॥१॥
 जीव देइन हा बळी । करीन होळी संसारा ॥२॥
 गेलें मग नये हाता । पुढती चिंता वाटतसे ॥३॥
 तुका ह्मणे तांतड करुं । पाय धरुं बळकट ॥३॥

ENGLISH TRANSLATION

Through many lifetimes of striving, I have at last received this portion. I will offer my very life and make a bonfire of worldly existence.

What is gone cannot be brought back; the thought of that fills me with urgency. Says Tuka, let us make haste and grasp those feet with a firm and mighty hold.

IN PLAIN WORDS

Through many lifetimes of striving I have at last been given this portion. I will offer up my very life and make a bonfire of worldly existence. What is gone can never be brought back, and that thought fills me with urgency. Tuka says: let us make haste, and take hold of those feet with a firm and mighty grip.

WHAT IT MEANS

Tukaram treats the present chance, this human birth turned toward God, as the hard-won fruit of striving across many lives, and resolves to spend it completely: to offer his life and burn the whole of worldly existence like a bonfire. The urgency comes from a plain fact about time, that what is gone does not return, so a wasted moment is lost for good. The poem ends in action rather than reflection: make haste, and grip God's feet with everything you have. It is the resolve of someone who has understood that the opportunity is both rare and perishable.

GATHA 3039

Devotion to Vitthal

The bliss of devotion, hidden from the learned

मराठी मूळ

भक्तीप्रेमसुख नेणवे आणिकां । पंडित वाचकां ज्ञानियांसी ॥१॥
 आत्मनिष्ठ जरी जाले जीवन्मुक्त । तरी भक्ती सुख दुर्लभ त्यां ॥२॥
 तुका ह्मणे कृपा करिल नारायण । तरि च हें वर्म पडे ठायीं ॥३॥

ENGLISH TRANSLATION

The joy of devotion and love is unknown to others: to scholars, reciters, and even to the wise. Though they may have attained the state of living liberation through self-knowledge, the bliss of devotion remains rare even for them.

Says Tuka, only when Narayana bestows His grace does this secret truly find its home.

IN PLAIN WORDS

The joy of love and devotion is not known to others. The scholar does not know it. The reciter does not know it. Even the wise do not know it. Some have come to rest in the Self; they are liberated while still alive. Even for them the bliss of devotion is hard to reach. Tuka says: only when Narayana gives his grace does this secret find its home.

WHAT IT MEANS

Tukaram is marking a kind of joy that learning cannot reach. Scholars, reciters of scripture, and even those wise ones who have realized the Self and are liberated while alive: none of them holds the sweetness of bhakti by their effort or knowledge. He places devotion above even self-knowledge here, not by dismissing realization but by saying its bliss is rarer still. The point lands in the last line: this is not earned by study or attainment. It opens only when Narayana grants his grace, and then the hidden truth comes to rest in you.

GATHA 3040

Social Criticism

Social criticism, the false cannot become the true

मराठी मूळ

दुधाळ गाढवी जरी जाली पाहे । पावेल ते काय घेनुसरी ॥१॥
 कागाचिया गळा पुष्पाचिया माळा । हंसाची तो कळा काय जाणे ॥२॥
 मर्कटें अंधोळी लावियेले टिळे । ब्राह्मणाचे लीळे वर्तू नेणे ॥३॥
 जरी तो ब्राह्मण जाला कर्मभ्रष्ट । तुका ह्याने श्रेष्ठ तिहीं लोकीं ॥३॥

ENGLISH TRANSLATION

Even if a she-donkey began to give milk, would it match the worth of a cow? A garland of flowers around a crow's neck does not give it the grace of a swan. A monkey may bathe and wear a sacred mark, yet it cannot behave as a brahmin does.

Says Tuka, even if a brahmin has fallen from his duties, he remains honored in all three worlds.

IN PLAIN WORDS

Look, even if a she-donkey gave milk, could she ever match a cow? Hang a garland of flowers on a crow's neck. It will never know the grace of a swan. A monkey may take a bath and wear the holy mark. It still cannot live as a brahmin lives. Tuka says: even a brahmin who has fallen from his duties is honored in all three worlds.

WHAT IT MEANS

Tukaram is testing the difference between an imitation and the real thing. A donkey that gives milk, a crow draped in flowers, a monkey marked and bathed: each puts on the appearance of something higher and still cannot become it. The sharp turn comes at the end, where he says even a brahmin lapsed in his duties keeps his honor across the three worlds. Read against his own life as an outcaste devotee, this is the voice of a settled social order, and it can sting. The examination it invites is honest: do not mistake borrowed marks and gestures for the inward thing they imitate.

GATHA 3041

The Nature of God

Nature of God, the love that refuses to comfort

मराठी मूळ

देव भक्तालागीं करुं नेदी संसार । अंगें वारावार करोनि ठेवी ॥१॥
 भाग्य द्यावें तरी अंगीं भरे ताठा । ह्मणोनि करंटा करोनि ठेवी ॥२॥
 स्त्री द्यावी गुणवंती नसती गुंते आशा । यालागीं कर्कशा पाठी लावी ॥३॥
 तुका ह्मणे मज प्रचित आली देखा । आणीक या लोकां काय सांगों ॥३॥

ENGLISH TRANSLATION

God does not let His devotee settle into comfortable worldly life; again and again He keeps the devotee on edge. If He were to grant wealth, the devotee's body would stiffen with pride; therefore He keeps the devotee poor.

If He were to give a virtuous wife, the devotee would be entangled in desire; therefore He saddles the devotee with a quarrelsome one. Says Tuka, I have seen this proven in my own life. What more can I tell the world?.

IN PLAIN WORDS

God will not let his devotee settle into worldly ease. Again and again he keeps the devotee on edge. If he gave wealth, the body would stiffen with pride. So he keeps the devotee poor. If he gave a good and gifted wife, the devotee would get tangled in desire. So he sets a quarrelsome one at his back. Tuka says: I have seen this proven in my own life. What more can I tell the world?

WHAT IT MEANS

Tukaram is reading his own hardships as the deliberate care of God, not as God's absence. He says the Lord refuses to let a devotee grow comfortable, because comfort breeds the pride and desire that pull the heart away. Wealth would harden into arrogance, so poverty is given; an agreeable wife would feed attachment, so a harsh one is sent instead. The frame the poem leaves unspoken is that every deprivation is a guardrail keeping the devotee turned toward God. And he stakes it on experience, not theory: I have seen this in my own life, so what more is there to say.

GATHA 3042

Worldly Metaphors

Metaphor, fraud preaching to fraud

मराठी मूळ

वाघें उपदेशिला कोल्हा । सुखें खाऊं घावें मला ॥1॥
 अंतीं मरसी तें न चुके । मज ही मारितोसी भुके ॥ध्रु॥
 येरु ह्मणे भला भला । निवाड तुझ्या तोंडें जाला ॥2॥
 देह तंव जाणार । घडेल हा उपकार ॥3॥
 येरु ह्मणे मनीं । ऐसें जावें समजोनि ॥4॥
 गांठी पडली ठका ठका । त्याचा धर्म बोले तुका ॥5॥

ENGLISH TRANSLATION

A tiger preached to a fox: 'Let me eat you in peace. In the end you will die anyway; and meanwhile you cause me hunger.' The fox replied, 'Well said, well said.'

The verdict has been pronounced from your own mouth.' The body will perish regardless; at least let this one good deed be done. The fox reflected and said, 'Yes, one should go into it with full understanding.' And so the two were matched, fraud to fraud.

Says Tuka, his own creed the tiger preaches.

IN PLAIN WORDS

A tiger preached to a fox. "Let me eat you in peace. You will die in the end anyway, and meanwhile your living only makes me hungry." The fox said, "Well said, well said. The verdict has come from your own mouth. The body is going to perish in any case; so let this one good deed be done through me." In his mind the fox thought, "Best to go into it knowing exactly what it is." So the two were matched, fraud to fraud. Tuka says: the tiger preaches only his own creed.

WHAT IT MEANS

Tukaram tells a small fable about self-serving talk dressed as wisdom. The tiger wraps his hunger in lofty reasoning, that death is certain so the fox may as well be eaten now, and the fox plays along with mock agreement while seeing right through him. Neither is fooled; the poem names them both as frauds, perfectly matched. The point is that the tiger's high-sounding sermon is nothing but his own appetite given a noble voice. The self-examination it asks is to notice when our own arguments are just hunger preaching its own creed.

GATHA 3043

*The Power of the Name**The Name, the place made holy by remembrance*

मराठी मूळ

जेथें आठवती स्वामीचे ते पाय । उत्तम ते ठाय रम्य स्थळ ॥१॥
 रान अथवा घर एकांत लोकांत । समाधान चित्त तें ते घडी ॥२॥
 धन्य तो हा काळ सरे आनंदरूप । वाहातां संकल्प गोविंदाचे ॥३॥
 तुका ह्मणे लाभकाळ ते चि जीणें । भाग्य नारायण उत्तम तें ॥३॥

ENGLISH TRANSLATION

Wherever the Lord's feet are remembered, that is the noblest place, a beautiful site. Whether in the forest or at home, in solitude or in a crowd, the moment when the mind rests in contentment is the blessed moment.

Blessed is that time which passes in the form of bliss, carrying the thought of Govinda. Says Tuka, to live with profit is to live remembering Narayana; that is the highest fortune.

IN PLAIN WORDS

Wherever the Lord's feet are remembered, that is the noblest place, a lovely spot. Forest or house, alone or in a crowd: the moment the mind rests in peace, that is the blessed moment. Blessed is the time that passes in the form of joy, carrying the thought of Govinda. Tuka says: to live with profit is just this, to live remembering Narayana. That is the highest fortune.

WHAT IT MEANS

Tukaram moves the measure of holiness from the place to the act of remembrance. No site is sacred in itself; the noblest place is wherever the Lord's feet are held in mind, and so forest, home, solitude, and crowd are all equal. What makes a moment blessed is the mind coming to rest in God, and what makes time well spent is its passing in the thought of Govinda. The claim he lands is a redefinition of a profitable life: not gain or status, but a life lived remembering Narayana, which he calls the highest fortune.

GATHA 3044

The Power of the Name

The Name, deathless because God has rescued before

मराठी मूळ

तुज न भें मी किळकाळा । मज नामाचा जिह्वाळा ॥1॥
 माझा बिळया नेणसी कोण । संतां साहे नारायण ॥२॥
 शंख वधिला सागरीं । वेद घेउनि आला चारी ॥३॥
 कूर्मे दैत्य वधिला जेठी । हात पाय लपवी पोटीं ॥४॥
 वाराहरूप धरिलें गाढें । धरा प्रतापें धरिली दाढे ॥५॥
 हिरण्यकश्यप विदारिला । भक्त प्रल्हाद रिक्षला ॥६॥
 वामन जाला दिनानाथ । बळी पाताळीं घातला दैत्य ॥७॥
 छेदुनियां सहस्र भुजा । कामधेनु आणिली वोजा ॥८॥
 शिळा प्रतापें सागरीं तारी । स्थापी बिभीषण रावण मारी ॥९॥
 मारोनियां कंसराव । पिता सोडविला वसुदेव ॥१०॥
 पांचाळीसी गांजितां वैरी । वस्त्रें आपण जाला हरी ॥११॥
 गजेंद्र स्मरे राम राम । त्यासी पाववी वैकुंठधाम ॥१२॥
 तुका ह्याने हरिरूप जाले । पुन्हा जन्मा नाहीं आले ॥१३॥

ENGLISH TRANSLATION

I do not fear you, O Death. The Name is my very lifeblood.

You do not know who my protector is: Narayana stands with the saints. He slew the demon Shankhasura in the ocean and brought back the four Vedas.

As the tortoise He slew the great demon, hiding His hands and feet within His shell. In the mighty boar form He lifted the earth upon His tusks.

He tore apart Hiranyakashipu and delivered the devotee Prahlad. As Vamana He became the Lord of the lowly, sending the demon Bali to the nether world.

He severed a thousand arms and brought back the wish-fulfilling cow. He made stones float across the sea, installed Vibhishana, and slew Ravana.

He killed King Kamsa and freed His father Vasudeva. When enemies tormented Draupadi, Hari Himself became her endless garment.

When the elephant Gajendra cried out to Rama, the Lord carried him to Vaikuntha. Says Tuka, all who took on Hari's form were freed and never born again.

IN PLAIN WORDS

I do not fear you, Death. The Name is my lifeblood. You do not know who my protector is: Narayana stands with the saints. He slew the demon Shankha in the ocean and brought back the four Vedas. As the tortoise he slew the great demon, hiding his hands and feet within his shell. In the mighty boar form he lifted the earth on his tusks. He tore apart Hiranyakashipu and saved the devotee Prahlad. As Vamana he became the Lord of the lowly and sent the demon Bali down to the nether world. He cut off the thousand arms and brought back the wish-granting cow. He floated stones across the sea, set up Vibhishana, and killed Ravana. He killed King Kamsa and freed his father Vasudeva. When enemies tormented Draupadi, Hari himself became her unending cloth. When the elephant Gajendra cried out Rama, Rama, the Lord carried him to Vaikuntha. Tuka says: those who took on Hari's form were freed and never born again.

WHAT IT MEANS

Tukaram answers his own fear of death by reciting the long record of God's rescues. The Name is his lifeblood, and his protector is Narayana, who stands with the saints, so Death has no claim on him. He runs through the deeds and avatars, Shankhasura and the Vedas, the tortoise and boar, Prahlad, Bali, Parashurama, the bridge to Lanka, Kamsa, Draupadi's endless sari, Gajendra carried to Vaikuntha, as so much evidence already on the table. The frame is simple: a God who has reached down to save so many across the ages will not abandon the one who holds his Name. And the final stake is release itself: those who became one with Hari were freed and never born again.

GATHA 3045

The Moral Ideal

Moral ideal, giving with discernment

मराठी मूळ

सर्वा भूतीं द्यावें अन्न । द्रव्य पात्र विचारोन । उपतिष्ठे कारण । तेथें बीज पेरीजे ॥१॥
 पुण्य करितां होय पाप । दुग्ध पाजोनि पोशिला साप । करोनि अघोर जप । दुःख विकत घेतलें ॥२॥
 भूमी पाहातां नाहीं वेगळी । माळ बरड एक काळी । उत्तम निराळी । मध्यम कनिष्ठ ॥३॥
 ह्यणोनि विवेकें । कांहीं करणें निकें । तुका ह्यणे फिकें । रुची नेदी मिष्टान्न ॥३॥

ENGLISH TRANSLATION

One should give food to all beings, but distribute wealth only after discerning the worthy recipient. Where the cause is right, there one should plant the seed.

A meritorious deed can turn sinful: feeding milk to a serpent only nourishes its venom; performing fierce rites only purchases suffering. All land looks alike, yet some is barren, some middling, and some exceedingly fertile.

Therefore one must act with discernment. Says Tuka, a bland dish will not acquire flavor by being mixed with fine delicacies.

IN PLAIN WORDS

Give food to every living being. But give wealth only after weighing the worthy receiver. Where the cause is right, there plant the seed. A good deed can turn into sin. Feed milk to a snake and you only feed its venom. Do fierce austerities for the wrong end and you have bought your own suffering. All land looks the same at a glance, yet some is barren, some middling, some richly fertile. So act with discernment; that is what is good. Tuka says: a bland dish gets no flavor by being mixed with fine delicacies.

WHAT IT MEANS

Tukaram draws a line between two kinds of giving. Food may go to all beings without question, but wealth and effort must be placed where they will bear good fruit, like seed sown only in fit ground. He warns that a good act misdirected becomes harmful: milk given to a snake strengthens its poison, and severe austerity aimed wrongly only purchases grief. Fields look alike to a careless eye but differ from barren to fertile, and people are the same. The lesson is to give and act with discernment, since pouring something fine onto an unfit recipient no more improves him than mixing delicacies into a bland dish gives it taste.

GATHA 3046

Surrender and Acceptance

Surrender, the one strength of faith

मराठी मूळ

देवावरी भार । वित्त अयाचित सार ॥१॥
 देह देवाचे सांभाळी । सार योजे यथाकाळीं ॥२॥
 विश्वासीं निर्धार । विस्तारील विश्वंभर ॥३॥
 तुका ह्मणे व्हावें । बळ एक चि जाणावें ॥३॥

ENGLISH TRANSLATION

Place your burden upon God and live by the unsolicited sustenance He provides. God looks after the body and arranges what is needed at the proper time.

Have firm faith; the Lord of the universe will provide in abundance. Says Tuka, know this: you need only the single strength of devotion.

IN PLAIN WORDS

Lay your burden on God. The best living is the kind that asks for nothing. God looks after the body and arranges what is needed at the right time. Hold firm in trust, and the Lord of the universe will provide in plenty. Tuka says: know that you need only one strength, this alone.

WHAT IT MEANS

Tukaram describes a life lived by leaning the whole weight on God. The highest way is ayachit, taking only what comes unasked, because the one who trusts does not have to scheme or beg. He says God himself tends the body and supplies what is needed in its proper time, so anxious provision is unnecessary. The promise is that firm faith is met by the Vishvambhara, the all-sustaining Lord, who gives abundantly. The single claim he lands is that devotion's trust is the only strength a person actually needs.

GATHA 3047

Appeals and Exhortations

Exhortation, fix the mind before the days run out

मराठी मूळ

वर्ततां बासर । काय करावें शरीर ॥१॥
 ठेवा नेमून नेमून । माझें तुमचे पायीं मन ॥ध्रु॥
 नेदाविया वृत्ती । कोठें फांकों चि श्रीपती ॥२॥
 तुका ह्मणे भले । जन्मा येऊनियां जाले ॥३॥

ENGLISH TRANSLATION

As the days pass, what use is this body? Keep your mind tied firmly to His feet. Do not let your awareness scatter in any direction, O Lord.

Says Tuka, blessed are those who have made their birth worthwhile.

IN PLAIN WORDS

The days keep passing. What is this body finally good for? Set your mind, fixed and fixed again, on your feet. Do not let your awareness scatter anywhere, O Lord. Tuka says: blessed are those who, having come into this birth, have made it worthwhile.

WHAT IT MEANS

Tukaram presses the shortness of life as a reason to act now. Days slip by and the body itself comes to nothing, so its mere upkeep is no answer. The one thing worth doing is to bind the mind firmly to God's feet and refuse to let attention wander off in every direction. The poem turns into a prayer, asking the Lord not to let the devotee's mind scatter. The claim it lands is what a human birth is for: those who use this life to keep the mind fixed on God are the ones who have truly made their birth count.

GATHA 3048

Devotion to Vitthal

Devotion, the pledge to reach Pandhari

मराठी मूळ

केली प्रज्ञा मनाशीं । तई मी दास सत्यत्वेशीं । नेईन पायांपाशीं । स्वामी मूळ पंढरिये ॥१॥
 तोंवरी हें भरीं पोट । केला तो मिथ्या बोभाट । नाहीं सांपडली वाट । सइराट फिरतसें ॥ध्रु॥
 घडे तैसें घडो आतां । मायबापाची सत्ता । तुका ह्मणे चिंता । काय पाहें मारगा ॥३॥

ENGLISH TRANSLATION

I made a pledge to my own mind: that truly, as a faithful servant, I would bring it to the feet of the Lord at Pandhari. Until then, I was merely filling my belly, making an empty clamor.

I had not found the road and was wandering aimlessly. Says Tuka, let happen what may; the authority lies with the Divine Parents. Why should I watch and worry about the path?

IN PLAIN WORDS

I made a pledge to my own mind: that truly, as a faithful servant, I will carry it to the feet of the Lord, to the source at Pandhari. Until now I was only filling my belly, making an empty noise. I had not found the road, and I wandered with no direction. Tuka says: now let happen whatever happens; the power lies with the Mother and Father. Why should I keep watching the road and worrying?

WHAT IT MEANS

Tukaram looks back on a life spent astray and tells the resolve that turned it. He has vowed within himself to be a true servant and to bring his own mind home to Vitthal's feet at Pandhari, the source. Before this he sees only wasted motion, feeding the body and raising empty noise while never finding the road. The release comes in the surrender at the end: now that the direction is set, he hands the outcome to God as Mother and Father. With the authority resting in them, there is no reason left to stand anxiously scanning the path.

GATHA 3049

The Power of the Name

The Name, the open mantra over secret ritual

मराठी मूळ

नेत्र झाकोनियां काय जपतोसी । जंव नाहीं मानसीं भावप्रेम ॥१॥
 उघडा मंत्र जाणा राम कृष्ण ह्यणा । तुटती यातना गर्भवास ॥२॥
 मंत्र यंत्र कांहीं करिसी जडी बुटी । तेणें भूतसृष्टी पावशील ॥३॥
 सार तुका जपे बीजमंत्र एक । भवसिंधुतारक रामकृष्ण ॥३॥

ENGLISH TRANSLATION

What use is sitting with eyes shut in japa when there is no love or devotion within the mind? Know the open, revealed mantra: say Rama, say Krishna; the torments of the womb will be severed. Whatever mantras, yantras, herbs, or charms you practice, they will only lead you to the realm of ghosts and spirits.

Says Tuka, chant the one true seed-mantra, Rama-Krishna, the savior who carries one across the ocean of existence.

IN PLAIN WORDS

Why do you sit there in japa with your eyes shut, when there is no love or devotion in your heart? Know the open mantra: say Rama, say Krishna. The torments of the womb are cut off. Whatever mantras, diagrams, herbs, and charms you work, they will only bring you to the world of ghosts and spirits. Tuka says: the essence is to chant the one seed-mantra, Rama-Krishna, which carries you across the ocean of existence.

WHAT IT MEANS

Tukaram strips ritual down to its one needful thing. Closed-eyed recitation is hollow if the heart holds no love, so outward practice without inner feeling counts for nothing. Against secret techniques, diagrams, herbs, and charms, which he says lead only to lower realms of ghosts and spirits, he sets the plain Name that anyone may speak. Saying Rama and Krishna openly cuts off the suffering of being born again. The essence he lands is that this single seed-mantra, Rama-Krishna, is the boat that ferries one across the whole ocean of birth and death.

GATHA 3050

The Saints

The saints, the dust of their road

मराठी मूळ

संत मारगीं चालती । त्यांची लागो मज माती ॥१॥
 शेष घेईन उच्छष्ट । धाय धणीवरी पोट ॥२॥
 तुका ह्मणे संतां पायीं । जीव ठेविला निश्चयीं ॥३॥

ENGLISH TRANSLATION

Let the dust from the road where the saints walk fall upon me. I will eat their leftovers and fill my belly to the brim.

Says Tuka, at the feet of the saints I have placed my life with full conviction.

IN PLAIN WORDS

The saints walk along the road. Let their dust fall on me. I will eat what they leave behind, their leftovers, and fill my belly full. Tuka says: at the feet of the saints I have set down my life, and I am sure of it.

WHAT IT MEANS

Tukaram puts himself as low as he can before the saints. He asks not for their company as an equal but only for the dust raised by their feet to touch him, and for their leftover food to fill him. This is the language of total humility, where nearness to holy people is itself the blessing he wants. The claim he lands is one of settled conviction: he has laid his very life at the saints' feet, with no doubt about it. The unspoken frame is that the company and service of the saints is, for him, the surest way to God.

GATHA 3051

The Nature of God

Tenderness, God loves us as we are

मराठी मूळ

जैसें तैसें बाळ मातेसी आवडे । बोलतां बोबडे शब्द गोड ॥१॥
 आपुले आवडी लेववी खाववी । पाहोनियां जीवीं सुख वाटे ॥२॥
 तुका ह्मणे काय देऊं परिहार । काय ते साचार जाणतसें ॥३॥

ENGLISH TRANSLATION

A mother loves her child just as it is. Its babbling words are sweet to her ears.

She feeds it and adorns it as she pleases, and watching it brings her joy. Says Tuka, what return can I offer? I truly know nothing of real value.

IN PLAIN WORDS

A mother loves her child just as it is. Its babbling words are sweet to her. She feeds it and dresses it as she pleases, and watching it fills her heart with joy. Tuka says: what return can I give? I truly know nothing of any worth.

WHAT IT MEANS

Tukaram reaches for the plainest love he knows, a mother and her small child, to say how God holds the devotee. The child cannot speak clearly, cannot earn its keep, cannot give anything back; the mother delights in it anyway, feeds it, adorns it, and is glad simply to watch. That is the relationship Tukaram claims with God. His closing line is the point: he has nothing of value to offer, no payment that could match this love, and that is exactly why it is grace. You are loved before you have done anything to deserve it.

GATHA 3052

Social Criticism

Social criticism, the misplaced devotee

मराठी मूळ

देवाचिया वस्त्रा स्वप्नीं ही नाठवी । िस्त्रयेसी पाठवी उंच साडी ॥१॥
 गाईचें पाळण नये चि विचारा । अश्वासी खरारा करी अंगें ॥२॥
 लेकराची रास स्वयें धावें क्षाळूं ॥ न ह्मणे प्रक्षाळूं द्विजपायां ॥३॥
 तुका ह्मणे त्याच्या तोंडावरि थुंका । जातो यमलोका भोगावया ॥३॥

ENGLISH TRANSLATION

He never thinks of offering fine cloth to God, even in his dreams, but sends costly saris to his wife. He gives no thought to tending the cow, yet he curries his horse with his own hands.

He rushes to wash his own child's leavings but will not wash the feet of a holy man. Says Tuka, spit upon the face of such a person; he goes straight to Yama's realm to suffer.

IN PLAIN WORDS

He never thinks of fine cloth for God, not even in a dream, but sends costly saris to his wife. He gives no thought to caring for the cow, yet he grooms his horse with his own hands. He runs to wash his own child's mess, but will not wash the feet of a holy man. Tuka says: spit on the face of such a person. He goes straight to Yama's realm to suffer.

WHAT IT MEANS

Tukaram lines up a man's choices side by side and lets the contrast indict him. Lavish cloth for the wife but nothing for God; hands-on care for the horse but none for the sacred cow; eager service to his own child's filth but disgust at a holy man's feet. The pattern is the charge: his love and labor flow only toward what serves his own attachment, never toward the holy. The harsh closing is aimed at that inversion of values, the way a person can pour himself out for self-interest while withholding everything from God. Read it as a mirror, not a verdict on someone else.

GATHA 3053

Social Criticism

Social criticism, the divided heart

मराठी मूळ

उरा लावी उर आळंगितां कांता । संतासी भेटतां अंग चोरी ॥१॥
 अतीत देखोनि होय पाठमोरा । व्याहणसी सामोरा जाय वेगीं ॥२॥
 द्विजा नमस्कारा मनीं भाव कैचा । तुकानचे दासीचा लेंक होय ॥३॥
 तुका ह्मणे तुह्मी क्रोधासी न यावें । स्वभावा करावें काय कोणीं ॥३॥

ENGLISH TRANSLATION

He embraces his wife chest to chest, but when meeting a saint he shrinks away. Seeing a holy wanderer, he turns his back, yet he rushes to greet his in-laws.

He bows to a brahmin without any feeling in his mind, yet he becomes a slave to his mistress's child. Says Tuka, do not be angry with such people. What can anyone do against their ingrained nature?.

IN PLAIN WORDS

He holds his wife chest to chest in embrace, but when a saint comes near he shrinks away. Seeing a holy wanderer, he turns his back; yet he hurries to greet his in-laws. He bows to a brahmin with no feeling in his mind, but becomes a slave to his mistress's child. Tuka says: do not be angry with such people. What can anyone do against an ingrained nature?

WHAT IT MEANS

Tukaram catalogs a man whose warmth and reverence are all spent in the wrong direction: tenderness for the wife and in-laws, cold avoidance of saints and wanderers, an empty bow to the brahmin while he serves a mistress's household with real devotion. The point is not the particular people but the misdirection itself, a heart fully capable of love that simply never turns toward the holy. The closing turn is striking: do not be angry, Tukaram says, because this is svabhava, deep-grained habit, and anger will not move it. He names the pattern and then, instead of contempt, asks for a clear-eyed sorrow at how fixed such a nature can become.

GATHA 3054

The Necessity of Experience

The path, why the saints are needed

मराठी मूळ

ब्रह्मज्ञान जरी कळें उठाउठी । तरि कां हिंपुटी वेदशास्त्रें ॥१॥
 शास्त्रांचे भांडण जप तीर्थाटणें । उर्वीचें भ्रमण या च साटीं ॥२॥
 याचसाटीं जप याचसाटीं तप । व्यासैं ही अमुप ग्रंथ केले ॥३॥
 या च साटीं संतपाय हे सेवावे । तरि च तरावें तुका ह्मणे ॥३॥

ENGLISH TRANSLATION

If the knowledge of Brahman could be grasped in an instant, then why all the labor of the Vedas and Shastras? The debates of scripture, the japa, the pilgrimages, the roaming across the earth: all of it is for this very purpose. For this same end is japa, for this same end is tapas.

Even Vyasa composed countless texts for this reason. For this very purpose, one should serve the feet of the saints.

Says Tuka, only then can one truly cross over.

IN PLAIN WORDS

If the knowledge of Brahman could be had in an instant, why would the Vedas and Shastras labor so? The arguments of scripture, the chanting, the pilgrimages, the wandering over the earth: all of it is for this one thing. For this is the chanting, for this the austerity; even Vyasa composed countless books for this. For this same reason, serve the feet of the saints. Tuka says: only then does one truly cross over.

WHAT IT MEANS

Tukaram answers a tempting shortcut: that the highest knowledge could be grasped at once, with no effort. If that were so, he says, the whole vast apparatus of scripture and practice would be pointless, and it is not. The Vedas, the chanting, the pilgrimages, even Vyasa's mountain of texts, all exist for the single goal of knowing Brahman. Then he names where that long labor actually lands: at the feet of the living saints. Books and rites point the way, but it is service to those who have realized God that carries you across; only there does the seeking finally arrive.

GATHA 3055

Social Criticism

Social criticism, selling the sacred

मराठी मूळ

गायत्री विकोन पोट जे जिळती । तया होय गति यमलोकीं ॥१॥
 कन्येचा जे नर करिती विकरा । ते जाती अघोरा नरकपाता ॥२॥
 नाम गाऊनियां द्रव्य जे मागती । नेणों तयां गति कैसी होय ॥३॥
 आमुचा सांगाती आहे तो श्रीहरि । न लगे दुराचारी तुका ह्मणे ॥३॥

ENGLISH TRANSLATION

Those who sell the Gayatri mantra to fill their bellies will find their destination in Yama's realm. Those who sell their daughters for a price will fall into the worst of hells.

Those who sing the Name of God and then beg for money: I cannot imagine what fate awaits them. Says Tuka, our companion is Hari Himself; there is no need for the company of the corrupt.

IN PLAIN WORDS

Those who sell the Gayatri to fill their bellies end up in Yama's realm. Men who sell their daughters for a price fall into the worst of hells. Those who sing God's Name and then beg for money: I cannot say what fate awaits them. Tuka says: our companion is Hari himself. We have no need of the company of the corrupt.

WHAT IT MEANS

Tukaram names three ways of turning the holy into a transaction: trading the sacred Gayatri mantra for a living, selling a daughter for money, and singing the divine Name only to beg coins afterward. Each makes the sacred a means to greed, and he marks where that leads, into suffering and the lowest hells. The sin he attacks is the buying and selling itself, the reduction of God to a tool for the belly. His own answer closes the poem cleanly: Hari is his companion, so he simply has no need to keep company with those who have made devotion a trade.

GATHA 3056

Social Criticism

Social criticism, shame in the wrong place

मराठी मूळ

साधूच्या दर्शना लाजसी गव्हारा । वेश्येचिया घरा पुष्पें नेसी ॥१॥
 वेश्या दासी मुरळी जगाची वोंवळी । ते तुज सोंवळी वाटे कैशी ॥२॥
 तुका ह्मणे आतां लाज धरीं बुच्या । टांचराच्या कुच्या मारा वेगीं ॥३॥

ENGLISH TRANSLATION

You are ashamed to visit a saint, O fool, yet you carry flowers to a courtesan's door. A courtesan, a concubine, a dancing girl: she is the refuse of the world.

How can she appear pure to you? Says Tuka, now feel some shame, you wretch. Beat yourselves soundly with your own shoes.

IN PLAIN WORDS

You are ashamed to go for a saint's darshan, you fool, yet you carry flowers to a courtesan's door. A courtesan, a servant-girl, a dancing girl: she is the refuse of the world. How can she seem pure to you? Tuka says: now feel some shame. Beat yourselves soundly with your own shoes.

WHAT IT MEANS

Tukaram catches a man with his shame pointed exactly backwards. He blushes to be seen visiting a saint, but feels no embarrassment carrying offerings to a courtesan. The poem's charge is this reversal of judgment, treating what is sacred as something to hide and what is degrading as something to honor. The hard closing, beat yourself with your own shoe, is the language of self-correction, a demand that the man turn his shame around and feel it where it belongs. The target is the inverted sense of purity, not any contempt for the woman; the call is to wake up to what you actually revere.

GATHA 3057

Social Criticism

Social criticism, forgetting the Lord

मराठी मूळ

राउळासी जातां त्रास मानी मोठा । बैसतो चोहोटां आदरेशीं ॥1॥
 न करी स्नान संध्या ह्मणे रामराम । गुरुगुडीचे प्रेम अहनिनशी ॥धु.॥
 देवाब्राह्मणासी जाईना शरण । दासीचे चरण वंदी भावें ॥2॥
 सुगंध चंदन सांडोनियां माशी । बसे दुगपधीशीं अतिआदरें ॥3॥
 तुका ह्मणे अरे ऐक भाग्यहीना । कां रे रामराणा विसरसी ॥4॥

ENGLISH TRANSLATION

Going to the temple feels like a great burden to him, but he sits at the crossroads with eager relish. He does not bathe, does not pray, does not say Rama's name, yet he is devoted to his tobacco pipe day and night.

He will not bow to God or to the brahmin, yet he worships at the feet of a maidservant. He abandons fragrant sandalwood and sits in stinking filth with great reverence.

Says Tuka, listen, O unfortunate one: why do you forget the Lord Rama?.

IN PLAIN WORDS

Going to the temple feels like a great burden to him, but he sits at the crossroads with eager pleasure. He does not bathe, keeps no prayers, never says Rama Rama, yet he loves his tobacco pipe day and night. He will not bow to God or to the brahmin, yet he reverently honors a servant-girl's feet. He leaves fragrant sandal and sits in stinking filth with great care. Tuka says: listen, you unlucky man, why do you forget Rama, the Lord?

WHAT IT MEANS

Tukaram draws a man who finds every holy thing tiresome and every empty thing delightful. The temple is a chore, but loitering at the crossroads is a pleasure; prayer and the Name are skipped, but the pipe is loved all day; he withholds his bow from God and gives his reverence to the wrong feet; he turns from sandalwood toward filth. The poem stacks these reversed choices to show a life with its loves exactly inverted. The closing is not scorn but a plea: he calls the man unlucky, bhagyahina, and asks the real question underneath all of it, why do you keep forgetting Rama? The forgetting is the loss being mourned.

GATHA 3058

Prayers

Prayer, keep my mind on your feet

मराठी मूळ

दुर्बिद्ध ते मना । कदा नुपजो नारायणा ॥१॥
 आतां ऐसें करीं । तुझे पाय चित्तीं धरीं ॥ध्रु॥
 उपजला भाव । तुमचे कृपे सिद्धी जावो ॥२॥
 तुका ह्मणे आतां । लाभ नाहीं या परता ॥३॥

ENGLISH TRANSLATION

May evil thought never arise in my mind, O Narayana. Now do this one thing: let me hold Your feet firmly in my chitta.

May the devotion that has arisen come to fruition by Your grace. Says Tuka, there is no gain greater than this.

IN PLAIN WORDS

Let no evil thought ever rise in my mind, O Narayana. Now do this one thing: let me hold your feet in my heart. Let the devotion that has arisen come to fruition by your grace. Tuka says: there is no gain greater than this.

WHAT IT MEANS

This is a small, direct prayer with one request at its center. Tukaram asks Narayana to keep wrong thoughts from ever rising and to fix his attention on the divine feet held within the heart. He knows the longing for God has already begun in him, and he asks only that grace carry it through to completion, since he cannot finish it on his own strength. The last line settles the whole prayer: there is no greater gain than this, so he asks for nothing else. A steadied mind resting on God is itself the prize.

GATHA 3059

The Nature of God

Nondual union, seed and tree, wave and water

मराठी मूळ

तरुवर बीजा पोटीं । बीज तरुवरा सेवटीं ॥१॥
 तैसें तुह्मां आह्मां जालें । एकीं एक सामावलें ॥ध्रु॥
 उदकावरील तरंग।तरंग उदकाचें अंग ॥२॥
 तुका ह्मणे बिंबच्छाया । ठायीं पावली विलया॥३॥

ENGLISH TRANSLATION

The tree lies within the seed, and the seed is found at the end of the tree. So it is between You and us; one is contained within the other.

The wave rises upon the water; the wave is the very limb of the water. Says Tuka, the reflection has merged back into the original; the image and its source have become one.

IN PLAIN WORDS

The tree lies inside the seed, and the seed waits at the tree's end. So it has become between you and us: each is held within the other. The wave rises on the water, and the wave is the water's own body. Tuka says: the reflection has dissolved back into its source; the image and the original have become one.

WHAT IT MEANS

Tukaram is naming the union of the devotee and God in three images that each undo the line between two things. The seed holds the whole tree, and the tree comes back to seed; there is no telling where one starts. The wave looks like its own thing, yet it is nothing but the water moving. The reflection seems separate from what it mirrors, yet it merges back and the two are one. He is saying his relationship with God has reached this point: not a worshipper standing before a separate Lord, but each contained in the other, the seeming twoness collapsing into one.

GATHA 3060

Worldly Metaphors

Metaphor, laboring for others' gain

मराठी मूळ

साकरेच्या गोण्या बैलाचिये पाठी । तयासी सेवटीं करबाडें ॥१॥
मालाचे पैं पेटे वाहाताती उटें । तयालागीं कांटे भक्षावया ॥२॥
वाउगा हा धंदा आशा वाढविती । बांधोनियां देती यमा हातीं ॥३॥
ज्यासी असे लाभ तो चि जाणे गोडी । येर तीं बापुडीं सिणलीं वांयां ॥४॥
तुका ह्मणे शहाणा होई रे गढारा । चोऱ्यासीचा फेरा फिरों नको ॥५॥

ENGLISH TRANSLATION

Sacks of sugar are loaded upon a bull's back, yet the bull receives only the sting of the prod. Camels carry chests of merchandise, yet they eat only thorns.

Such is the futile toil of those who increase their own desires; they are tied up and handed over to Yama. Only the one who earns the profit knows its sweetness; the rest, poor creatures, have labored in vain.

Says Tuka, become wise, O fool. Do not go round and round the cycle of eighty-four hundred thousand births.

IN PLAIN WORDS

Sacks of sugar are loaded on the bull's back, but all the bull gets is the prod. Camels carry chests of goods, but all they eat is thorns. Such is the useless toil of those who keep feeding their desires; they are bound and handed over to Yama. Only the one who takes the profit knows the sweetness; the rest, poor creatures, have worn themselves out for nothing. Tuka says: grow wise, you fool. Do not keep going round the cycle of eighty-four lakh births.

WHAT IT MEANS

Tukaram uses the beast of burden to picture a wasted life. The bull carries sugar and tastes none of it; the camel hauls rich goods and eats only thorns. So it is, he says, with a person who labors endlessly to feed his own cravings: he carries the weight, but the sweetness never reaches him, and in the end he is bound over to death. Someone else, the master who profits, knows the real reward, while the laborer is exhausted for nothing. The closing is a wake-up call rather than mockery: become wise, stop carrying desire's load through birth after birth, the long cycle of eighty-four lakh lives.

GATHA 3061

Social Criticism

Social criticism, the false pregnancy

मराठी मूळ

चिरगुटें घालूनि वाढविलें पोट । गहवार बोभाट जनामध्ये ॥१॥
 लटिके चि डोहळे दाखवी प्रकार । दुध स्तनीं पोर पोटीं नाहीं ॥२॥
 तुका ह्मणे अंतीं वांज चि ते खरी । फजिती दुसरी जनामध्ये ॥३॥

ENGLISH TRANSLATION

She stuffs rags under her garment and flaunts a swollen belly, making a great commotion before the world. She mimics the cravings of pregnancy and puts on a show, yet there is no milk in the breast and no child in the womb.

Says Tuka, in the end she is proven barren; a second disgrace follows amid the people.

IN PLAIN WORDS

She stuffs rags under her clothes and shows off a swollen belly, making a loud commotion before everyone. She fakes the cravings of pregnancy and puts on a whole show, yet there is no milk in the breast and no child in the womb. Tuka says: in the end she is proven barren, and a second disgrace follows before all the people.

WHAT IT MEANS

Tukaram tells a sharp little parable of pretended fruitfulness. A woman pads her belly with rags, mimics a pregnant woman's cravings, and makes a public scene of it, but there is no child and no milk; the whole display is hollow. The point is the pretense of inner attainment without the reality: a show of devotion or holiness with nothing actually grown inside. He notes that such a fraud cannot last; time exposes it, and the exposure is a second, worse shaming before the same crowd that was impressed. The warning is against performing a fullness you do not have.

GATHA 3062

Devotion to Vitthal

Devotion, never for a moment without him

मराठी मूळ

माझी सर्व चिंता आहे विठोबासी । मी त्याच्या पायांसी न विसंभें ॥१॥
 विसरतां रूप क्षण एक चितीं । जिवलग मूर्ती सांवळी ते ॥२॥
 विसरतां हरी क्षण एक घडी । अंतरली जोडी लक्षलाभ ॥३॥
 तुका ह्मणे माझ्या विठोबाचे पाये । संजीवनी आहे हृदयामाजी ॥३॥

ENGLISH TRANSLATION

All my care rests with Vithoba; I do not stray from His feet for a moment. If I forget that dear, dark form for even one instant, my chitta cannot bear it.

If I forget Hari for even a single moment, the treasury of a hundred thousand gains is lost. Says Tuka, the feet of my Vithoba are the life-giving herb lodged within my heart.

IN PLAIN WORDS

All my care rests with Vithoba; I do not leave his feet for a moment. If that dear dark form slips from my mind for even one instant, my heart cannot bear it. If I forget Hari for even a single moment, a treasury of a hundred thousand gains is lost. Tuka says: the feet of my Vithoba are the life-giving herb within my heart.

WHAT IT MEANS

Tukaram describes a love that will not tolerate a single gap. He has handed his whole anxious mind over to Vithoba and refuses to step away from his feet, because even an instant's forgetting of that dark, beloved form is unbearable to him. He weighs the cost in plain terms: one moment without Hari is a fortune lost, a hundred thousand gains gone. The closing image makes the stakes physical; Vithoba's feet are the sanjivani, the herb that brings the dead back to life, lodged in his own heart. To forget would be to lose the very thing keeping him alive.

GATHA 3063

Social Criticism

Social criticism, the dancing hypocrites

मराठी मूळ

काय तीं करावीं मोलाचीं माकडें । नाचत ती पुढें संसाराच्या ॥१॥
 झाडा देतेवेळे विचकिती दांत । घेती यमदूत दंडवरी ॥२॥
 हात दांत कान हलविती मान । दाखविती जन मानावया ॥३॥
 तुका ह्मणे किती जालीं हीं फजित । मागें नाहीं नीत भारवाही ॥३॥

ENGLISH TRANSLATION

What use are these precious monkeys, dancing before the world? When the time of reckoning comes, they bare their teeth, and the messengers of death seize them with rods. They shake their hands, teeth, ears, and heads to impress the people.

Says Tuka, how long will they endure this disgrace, for they have no righteousness to carry them forward.

IN PLAIN WORDS

What use are these hired monkeys, dancing before the world? When the reckoning comes, they bare their teeth, and the messengers of death seize them with rods. They wave their hands, gnash their teeth, wag their ears, and shake their heads, all to impress the people. Tuka says: how long will they bear this disgrace? Behind them there is no righteousness to carry them through.

WHAT IT MEANS

Tukaram is naming a pattern, not a person. The performer who plays to the crowd is like a trained monkey, all motion meant to win applause: gestures, grimaces, a show. The point lands at the reckoning, when death's agents come, because the performance was never backed by any inner righteousness, and a show cannot stand in for a life. The display that impresses people here buys nothing for what comes after. The poem asks each of us to look at how much of our own piety is performance for an audience.

GATHA 3064

True Worship

True worship, the burden of ego

मराठी मूळ

थोर ती गळाली पाहिजे अहंता । उपदेश घेतां सुख वाटे ॥१॥
 व्यर्थ भराभर केलें पाठांतर । जोंवरी अंतर शुद्ध नाही ॥२॥
 घोडें काय थोडें वागवितें ओझें । भावेंविण तैसें पाठांतर ॥३॥
 तुका ह्मणे धरा निष्ठावंत भाव । जरी पंढरीराव पाहिजे तो ॥३॥

ENGLISH TRANSLATION

First, the great burden of ego must fall away; only then does receiving instruction bring joy. Memorizing scriptures by rote is useless so long as the chitta remains impure.

A horse carries heavy loads, yet gains nothing from them; recitation without devotion is just the same. Says Tuka, hold steadfast faith, if you truly seek the Lord of Pandhari.

IN PLAIN WORDS

First the great pride must fall away; only then does instruction bring joy. Heaping up scripture by rote is useless while the heart stays impure. A horse carries no small load, yet gains nothing by it; recitation without devotion is just the same. Tuka says: hold steadfast faith, if it is the Lord of Pandhari you truly want.

WHAT IT MEANS

Tukaram sets the order of things straight: the ego has to go down before any teaching can take hold. Where pride is intact, instruction cannot even be received with joy, and memorized scripture is dead weight on an unpurified heart. His image is exact: a packhorse carries a heavy load all day and is none the wiser for it, and rote learning without devotion carries you nowhere the same way. If you actually want the Lord of Pandhari, the path is not more recitation but steadfast faith and a heart made clean.

GATHA 3065

Appeals and Exhortations

Exhortation, go to Pandhari

मराठी मूळ

जाय जाय तूं पंढरी । होय होय वारकरी ॥१॥
 सांडोनियां वाळवंट । काय इच्छसी वैकुंठ ॥२॥
 खांद्या पताकांचे भार । तुळसीमाळा आणि अबीर ॥२॥
 साधुसंतांच्या दाटणी । तुका जाय लोटांगणीं ॥३॥

ENGLISH TRANSLATION

Go, go to Pandhari! Become a pilgrim, a Warkari! Why do you sit in the barren wasteland longing for Vaikuntha? Carry the banners on your shoulders, wear garlands of tulsi and smear yourself with abir. Says Tuka, prostrate yourself before the gathering of saints and sages.

IN PLAIN WORDS

Go, go to Pandhari. Become a Warkari, become one. Why do you sit in the barren sand still longing for Vaikuntha? Carry the weight of the banners on your shoulders, wear garlands of tulsi, and smear yourself with abir. Tuka says: go and fall flat in the crowd of saints and sages.

WHAT IT MEANS

This is a call to stop waiting and start walking. Tukaram tells the listener to go to Pandhari and become a Warkari, an actual pilgrim, rather than sitting idle and hankering after a far-off Vaikuntha. The point is that the heaven you long for is already present in the pilgrimage itself: the banners on the shoulder, the tulsi garland, the abir on the body, the company of the road. The crowning act is to fall full-length before the gathering of saints and sages, because the goal is reached by joining that company, not by dreaming of paradise alone.

GATHA 3066

The Saints

Veneration of saints, blessed lineage

मराठी मूळ

जगीं ऐसा बाप व्हावा । ज्याचा वंश मुक्तीस जावा ॥१॥
 पोटा येतां हरलें पापा । ज्ञानदेवा मायबापा ॥२॥
 मुळीं बाप होता ज्ञानी । तरी आह्मी लागलों ध्यानीं ॥३॥
 तुका ह्मणे मी पोटीचें बाळ । माझी पुरवा ब्रह्मींची आळ ॥३॥

ENGLISH TRANSLATION

Blessed is the father whose lineage attains liberation. O Dnyanadeva, O dear parent, when you came into the womb, sin itself was destroyed.

Your father was a man of wisdom, and therefore we too were drawn into contemplation. Says Tuka, I am the child of that very womb; fulfill my longing for union with the Absolute.

IN PLAIN WORDS

Let such a father be born into this world, whose lineage goes on to liberation. When he came into the womb, sin itself was undone, O Dnyanadeva, dear father and mother. From the start the father was a man of wisdom, and so we too were drawn into contemplation. Tuka says: I am the child of that womb; fulfill in me this longing for Brahman.

WHAT IT MEANS

Tukaram is praising Dnyanadeva and claiming his spiritual descent. The truly blessed parent, he says, is the one whose line leads on to liberation, and Dnyanadeva is exactly that: at his very coming, sin was undone. He calls him father and mother both, because spiritual lineage is the real parentage here. Since the source was a man of wisdom, those who follow are drawn into contemplation as if by inheritance. Standing in that line, Tukaram asks for the child's birthright: fulfill in me this longing for Brahman.

GATHA 3067

The Saints

Defense of saints, the slanderer

मराठी मूळ

संतांच्या हेळणे बाटलें जें तोंड । प्रत्यक्ष तें कुंड चर्मकाचें ॥१॥
 भेसळीचें वीर्य ऐशा अनुभवें । आपुलें परावें नाहीं खळा ॥२॥
 संतांचा जो शोध करितो चांडाळ । धरावा विठाळ बहु त्याचा ॥३॥
 तुका ह्मणे केली प्रज्ञा या च साटीं । कांहीं माझे पोटी शंका नाहीं ॥३॥

ENGLISH TRANSLATION

The mouth that insults the saints becomes as foul as a pit of leather. The wicked one, tainted in his very nature, knows neither what is his own nor another's.

He who seeks faults in the saints is cast out from grace; one must shun his company as one shuns what is defiling. Says Tuka, my intellect was given for this very purpose, and I have no doubt in my chitta about it.

IN PLAIN WORDS

The mouth that mocks the saints is fouled; it is plainly a tanner's pit. By such experience his seed is mixed and base; the wicked one knows neither his own nor another's. He who hunts for faults in the saints is an outcaste; one must shun his touch as a great defilement. Tuka says: my understanding was given for just this purpose, and in my heart there is no doubt of it.

WHAT IT MEANS

This abhanga defends the saints with deliberately harsh imagery, and the heat is aimed at the slandering habit, not at any human soul beyond rescue. The mouth that mocks the holy has fouled itself; the one who lives to find fault has lost the sense of what is his own and what is sacred. Tukaram says such company should be shunned the way one avoids defilement, because the fault-finding spirit is contagious to the heart. He ends by claiming his own clarity was given precisely to say this, and he holds it without doubt. The challenge to the reader is to catch the fault-hunting impulse in oneself before it hardens.

GATHA 3068

Appeals and Exhortations

Warning, do not put off

मराठी मूळ

बहु टाळाटाळी । होतां भोवताहे कळी ॥१॥
 बरें नव्हेल सेवटीं । भय असों घावें पोटीं ॥२॥
 मुरगाळी कान । घुसमाडील सावधान ॥२॥
 अबोलणा तुका । ऐसें कोणी लेखूं नका ॥३॥

ENGLISH TRANSLATION

When there is too much evasion and delay, a quarrel brews all around. It will not end well; let fear remain in your chitta.

He will twist your ears and throttle you, so be alert. Says Tuka, do not dismiss my silence as mere wordlessness.

IN PLAIN WORDS

When there is much putting off and delay, a quarrel brews all around. It will not end well; keep fear inside you. He will twist your ear and throttle you, so stay alert. Tuka says: do not take my silence to mean I have nothing to say.

WHAT IT MEANS

Tukaram is warning against endless evasion and delay. Where a person keeps stalling and dodging, trouble gathers and a reckoning builds that will not turn out well, so a healthy fear should be kept alive inside. The harsh image of an ear twisted and a throat throttled names the grip that consequences finally take on the one who keeps putting things off. His last line is pointed at himself: his quietness is not emptiness or consent, and no one should mistake his silence for having nothing to say.

GATHA 3069

The Power of the Name

The Name, the tongue cannot stop

मराठी मूळ

जिद्धे जाला चळ । नेये अवसान ते पळ ॥१॥
 हें चि वोसनावोनी उठी । देव सांटविला पोटीं ॥२॥
 नाहीं ओढा वारा। पडिला प्रसंग तो बरा ॥३॥
 तुका ह्मणे जाली । मज हे अनावर बोली ॥३॥

ENGLISH TRANSLATION

My tongue has become restless; not a moment passes without utterance. I rise calling out to God and store Him within my chitta.

There is no pull of wind or current; whatever occasion arises is good. Says Tuka, this speech of mine has become utterly uncontrollable.

IN PLAIN WORDS

My tongue has grown restless; the moment will not let go. With this very thing I rise up overflowing, having stored God inside me. There is no pull of wind or current; whatever the occasion, it is good. Tuka says: this speech of mine has become more than I can hold back.

WHAT IT MEANS

Tukaram is describing the Name taking over the body. His tongue has become restless, unable to let a moment pass without uttering it, and he rises up brimming because God is now stored within. He says there is no outer push at work, no wind or tide; the impulse comes from inside, so any occasion at all is the right occasion to speak the Name. The closing line is almost a confession of helplessness: this speech has passed beyond his control. What the poem celebrates is exactly that loss of control, the Name speaking itself through him.

GATHA 3070

Worldly Life

Worldly life, vows for greed

मराठी मूळ

गोहो यावा गांवा । ऐसे नवस करी आवा ॥1॥
 कैचें पुण्य तया गांठी । व्रतें वेची लोभासाठीं ॥ध्रु॥
 वाढावें संतान । गृहीं व्हावें धनधान्य ॥2॥
 मागे गारगोटी । परिसाचीये साटोवाटी ॥3॥
 तुका ह्मणे मोल । देउन घेतला सोमवल ॥4॥

ENGLISH TRANSLATION

The mother makes vows that her son should return home safely to the village. But what merit can she gather when she spends her vows only for worldly greed? She prays for more offspring, for wealth and grain in the house.

She barter away a touchstone in exchange for mere pebbles. Says Tuka, she pays a price and receives only worthless goods in return.

IN PLAIN WORDS

Let my husband come home to the village: so the wife makes her vows. What merit can she gather, when she spends her vows for greed? More children, she asks, and wealth and grain in the house. She begs for a pebble in exchange for the touchstone. Tuka says: she pays the price and takes home worthless goods.

WHAT IT MEANS

Tukaram looks at how people spend their devotion on the wrong things. The wife makes vows, but for worldly aims: the husband home safe, more children, wealth and grain in the house. He says no real merit can come of vows poured out for greed. His sharp image carries the whole point: the touchstone turns iron to gold, yet she trades it away for a common pebble, mistaking the lesser thing for the prize. The same bargain is offered to anyone who turns the practice of devotion toward worldly gain and walks away thinking they got something.

GATHA 3071

Worldly Life

Worldly life, childhood passes in play

मराठी मूळ

बाळपणें ऐसीं वरुषें गेलीं बारा । खेळतां या पोरा नानामतें ॥1॥
 विटू दांडू चेंडू लगेःया वाघोडीं । चंपे पेंड खडी एकीबेकी ॥ध्रु॥
 हमामा हुंबरी पकव्याच्या बारे । खेळे जंगीभोंवरे चुंबाचुंबी ॥2॥
 सेलडेरा आणि निसरभोंवडी । उचली बाले धोंडी अंगबळें ॥3॥
 तुका ह्मणे ऐसें बाळपण गेलें । मग तारुण्य आलें गर्वमूळ ॥4॥

ENGLISH TRANSLATION

Twelve years of childhood pass in play, with all manner of games. Bat and ball, tipcat, leapfrog, hide and seek, all sorts of childhood pastimes.

Wrestling, spinning tops, chasing and tumbling, lifting stones with youthful strength. Says Tuka, thus childhood slipped away, and then youth arrived, the root of all pride.

IN PLAIN WORDS

In childhood twelve years go by like this, the boy playing all kinds of games. Tipcat and bat and ball, leapfrog and tag, throwing stones, hide and seek. Wrestling matches, spinning tops, racing and chasing, tumbling and kissing-games. Sliding and whirling about, lifting heavy stones with the strength of his body. Tuka says: childhood went by like this, and then youth came, the root of all pride.

WHAT IT MEANS

This is the first stage of a life laid out plainly, the early years counted off through their games. Tukaram piles up the children's pastimes, bat and ball, tipcat, leapfrog, tops, wrestling, until the sheer list makes the point: twelve whole years slip away in play, with not a thought given to anything higher. The sting is in the last line, where childhood passes only to hand over to youth, and youth is named the root of pride. The poem is the opening of a portrait of a life squandered stage by stage, asking the listener where the years are actually going.

GATHA 3072

Worldly Life

Worldly life, the youth drunk on pride

मराठी मूळ

तारुण्याच्या मदें न मनी कोणासी । सदा मुसमुसी खूळ जैसा ॥१॥
 अंठोनी वेंठोनी बांधला मुंडासा । फिरतसे हौसा जनामधीं ॥२॥
 हातीं दीडपान वरती च मान । नाही तो सन्मान भलियांसी ॥३॥
 श्वानाचिया परी हिंडे दारोदारीं । पाहे परनारी पापदृष्टी ॥४॥
 तुका ह्मणे ऐसा थोर हा गयाळी । करितां टवाळी जन्म गेला ॥५॥

ENGLISH TRANSLATION

Drunk on youth, he respects no one, always smirking like a madman. With his turban tied in fancy knots, he roams among people like a buffalo.

A betel leaf in hand, his head held high, he shows no honor to the good. Like a dog he wanders door to door, casting his sinful gaze on other men's wives.

Says Tuka, what a great wastrel, spending his whole life in idle mischief.

IN PLAIN WORDS

Drunk on youth, he honors no one, forever smirking like a fool. His turban tied in fancy folds, he wanders among people like a buffalo. A betel leaf in hand, his chin held high, he shows no respect to good men. Like a dog he roams from door to door, eyeing other men's wives with a sinful gaze. Tuka says: what a great wastrel he is; his life went by in idle mischief.

WHAT IT MEANS

Tukaram draws the second stage of the wasted life: youth swollen with self-importance. The man honors no one, struts with a smirk and a fancy turban, chews his betel with his chin up, and gives the good no respect at all. The animal images are deliberate, the buffalo and the door-to-door dog, because appetite and vanity have crowded out everything human, down to the leering eye on other men's wives. The verdict is that the whole season of strength was spent on idle mischief. The poem is holding up a mirror to the swagger of youth, not condemning a person past hope.

GATHA 3073

Worldly Life

Worldly life, remember Rama in old age

मराठी मूळ

ह्यातारपणीं थेटे पडसें खोकला । हात कपाळाला लावुनि बैसे ॥१॥
 खोबरियाची वाटी जालें असे मुख । गळतसे नाक श्लेष्मपुरी ॥२॥
 बोलों जातां शब्द नये चि हा नीट । गडगडी कंठ कफ भारी ॥३॥
 सेजारी ह्मणती मरेना कां मेला । आणिला कांटाळा येणें आह्मां ॥४॥
 तुका ह्मणे आतां सांडुनी सर्वकाम । स्मरा राम राम क्षणक्षणा ॥५॥

ENGLISH TRANSLATION

In old age come sneezing, colds, and coughing. He sits with his hand pressed to his forehead.

His mouth has shriveled like a coconut shell, and mucus flows from his nose without cease. When he tries to speak, the words come out garbled, his throat rattling with phlegm.

The neighbors say, why does this wretch not die already, he has brought us nothing but vexation. Says Tuka, abandon all other concerns now and remember Rama, Rama, every moment.

IN PLAIN WORDS

In old age come the running cold and the cough. He sits with his hand pressed to his brow. His mouth has shriveled like a coconut shell, and mucus runs from his nose in a stream. When he tries to speak the words will not come out straight; his throat rattles, thick with phlegm. The neighbors say, why does this wretch not just die? He has brought us nothing but disgust. Tuka says: now drop every other concern and remember Rama, Rama, every moment.

WHAT IT MEANS

This is the last stage, and Tukaram spares nothing in showing the body's collapse: the endless cough, the shriveled mouth, the running nose, the speech gone to a phlegmy rattle. He even lets us hear the neighbors wishing the old man dead, to drive home how the world treats a body it no longer values. But the unsparing picture exists for the turn at the end: if childhood went in play and youth in pride, only this remains, to drop every other concern and say Rama, Rama, with every breath that is left. The point is not to mock the old man but to ask why we wait until then to begin.

GATHA 3074

The Moral Ideal

Moral ideal, take no pay for kirtan

मराठी मूळ

जेथें कीर्तन करावें । तेथें अन्न न सेवावें ॥१॥
 बुका लावूं नये भाळा । माळ घालूं नये गळां ॥२॥
 तटावृषभासी दाणा । तृण मार्गों नये जाणा ॥३॥
 तुका ह्मणे द्रव्य घेती । देती ते ही नरका जाती ॥३॥

ENGLISH TRANSLATION

Where you perform kirtan, do not accept food. Do not apply sacred ash to your forehead or wear a garland around your neck.

Do not beg for grain or fodder from those who keep temple bulls. Says Tuka, those who take money for devotion, and those who give it, both go to hell.

IN PLAIN WORDS

Where you sing kirtan, do not eat the food there. Do not let them mark your brow with paste, do not let them hang a garland on your neck. Do not beg grain or fodder from those who keep temple bulls, know this. Tuka says: those who take money for it, and those who give it, both go to hell.

WHAT IT MEANS

Tukaram is laying down a rule of clean conduct for the singer of God's praise. Take no meal where you have sung, accept no paste on the brow, no garland on the neck, beg no grain or fodder; in short, draw no reward from the devotion you offer. The reasoning is that the moment kirtan is paid for it stops being worship and becomes a transaction. He makes the warning unsparing by condemning both sides at once: the one who takes money for the Name and the one who pays it both go to hell. The standard he sets is that devotion must stay free of any price.

GATHA 3075

Sacred Stories

The vanity of wealth, you take nothing

मराठी मूळ

लंकेमाजी घरें किती तीं आइका । सांगतसें संख्या जैसीतैसी ॥१॥
 पांच लक्ष घरें पाषाणांचीं जेथें । सात लक्ष तेथें विटेबंदी ॥२॥
 कोटि घरें जेथें कांशा आणि तांब्याचीं । शुद्ध कांचनाचीं सप्त कोटी ॥३॥
 तुका ह्मणे ज्याची संपदा एवढी । सांगातें कवडी गेली नाही ॥३॥

ENGLISH TRANSLATION

Hear how many houses there were in Lanka; I will tell you the count as it truly was. Five hundred thousand houses of stone, seven hundred thousand built of brick.

Ten million houses of brass and copper, and seventy million of pure gold. Says Tuka, he whose wealth was so vast could not take even a single cowrie shell with him.

IN PLAIN WORDS

Hear how many houses there were in Lanka. I will tell you the count, just as it was. Five hundred thousand houses of stone. Seven hundred thousand built of brick. Ten million houses of brass and copper. Seventy million of pure gold. Tuka says: he whose wealth was this vast could not take a single cowrie shell with him.

WHAT IT MEANS

Tukaram piles up Ravana's riches house by house, stone to brick to brass to gold, until the numbers turn unreal. He builds the heap only to knock it flat in the last line: the lord of all that gold could not carry off one cowrie shell, the smallest coin there is. The frame the poem leaves unspoken is your own grasping. Every fortune you stack up stays behind when you go, so measure what you are storing against what you can actually keep.

GATHA 3076

Faith and Trust

Mercy for the fallen, faith is enough

मराठी मूळ

व्यभिचारिणी गणिका कुंटणी । विश्वास चि मनीं राघोबाचा ॥१॥
 ऐसी ही पापिणी वाइली विमानी । अचळ भुवनीं देवियेली ॥२॥
 पतितपावन तिहीं लोकीं ठसा । कृपाळू कोंवसा अनाथांचा ॥२॥
 तुका ह्मणे विठोबाची धरा सोय । आणिक उपाय नेणों किती ॥३॥

ENGLISH TRANSLATION

The wrongful courtesan, a woman of ill repute, held unwavering faith in Rama within her mind. Even such a wrongdoer was carried to heaven in a celestial chariot and placed in an eternal realm.

The Purifier of the Fallen, His renown resounds in all three worlds; He is compassionate and a shelter for the destitute. Says Tuka, hold fast to Vitthal's path, for I know of no other remedy.

IN PLAIN WORDS

She was a courtesan, a woman of ill repute. Yet in her mind she held firm faith in Rama. Even this sinful woman was carried up in a celestial chariot. She was set in an unshakable realm. He purifies the fallen; His mark is on all three worlds. He is merciful, a shelter for the helpless. Tuka says: hold fast to Vitthal's path. I know of no other remedy.

WHAT IT MEANS

Tukaram takes the most disreputable person he can name, a woman the world counts as wholly fallen, and shows her lifted to an eternal heaven. What carried her was not virtue or good standing but unwavering faith in Rama held in the mind. The point is that the Lord is the purifier of the fallen, so no past disqualifies you. Do not examine your record and conclude you are beyond saving; examine instead whether you are holding fast. Tuka ends by refusing all backup plans: cling to Vitthal, because he knows nothing else that works.

GATHA 3077

Sacred Stories

The Lord comes when all else leaves

मराठी मूळ

गजेंद्र तो हस्ती सहस्र वरुषें । जळामाजी नक्रें पीडिलासे ॥१॥
 सुहुदव सांडिलें कोणी नाही साहे । अंतीं वाट पाहे विठो तुझी ॥२॥
 कृपेच्या सागरा माझ्या नारायणा । तया दोघांजणा तारियेलें ॥३॥
 तुका ह्मणे नेले वाऊनि विमानी । मी ही आईकोनी विश्वासलों ॥३॥

ENGLISH TRANSLATION

The great elephant Gajendra was tormented by a crocodile in the waters for a thousand years. All his companions abandoned him, none would endure his suffering, and at last he looked only to You, O Vitthal.

O ocean of mercy, my Narayana, You delivered them both. Says Tuka, You carried them aloft in a celestial chariot, and hearing this, I too have placed my trust in You.

IN PLAIN WORDS

Gajendra the great elephant was tormented in the water by a crocodile for a thousand years. His companions left him; none could bear his suffering. At the end he watched only for You, Vitthal. O ocean of mercy, my Narayana, You delivered them both. Tuka says: You carried them up in a celestial chariot. Hearing this, I too have put my trust in You.

WHAT IT MEANS

Tukaram retells Gajendra to name the moment faith is for: when everyone who could help has walked away and the suffering has no end in sight. The elephant's friends abandon him, and only then does he look to the Lord alone, who delivers both the captive and even the crocodile. The unspoken frame is the hearer's own desperation. Tuka does not stand outside the story; he says that simply hearing it was enough to make him trust too. The stakes are stated plainly: at the end, the one you watch for is the one who comes.

GATHA 3078

Sacred Stories

Crying out with love, knowledge is not enough

मराठी मूळ

ब्रह्मयाचे वेद शंखासुरें नेले । त्यासाठीं धरिलें मत्स्यरूप ॥१॥
 तेणें आत्मा नव्हता नेला ब्रह्मांडासी । काय ब्रह्मयासी नव्हतें ज्ञान ॥२॥
 परि तेणें धावा केला आवडीनें । जाले नारायण कृपासिंधु ॥३॥
 तुका ह्मणे विठोबा मी नामधारक । पोसनें सेवक भेटी देई ॥३॥

ENGLISH TRANSLATION

When the demon Shankhasura stole the Vedas from Brahma, You assumed the form of a fish. It was not as though Brahma's soul had been stolen away or that he lacked knowledge.

Yet because he called out to You with love, You, Narayana, ocean of mercy, came to his rescue. Says Tuka, O Vitthal, I am a bearer of Your name; nourish this servant and grant me Your audience.

IN PLAIN WORDS

When the demon Shankhasura stole the Vedas from Brahma, You took the form of a fish. It was not that Brahma's soul had been carried off, or that Brahma lacked knowledge. Yet because he called out to You with love, You, Narayana, ocean of mercy, came. Tuka says: O Vitthal, I am a bearer of Your name. Feed this servant and grant me Your sight.

WHAT IT MEANS

Tukaram makes a sharp distinction: Brahma, the creator, was not ignorant and his self was never in danger, yet his own knowledge did not recover the stolen Vedas. What brought the Lord as the fish was the loving cry, not the learning. The unspoken claim is that knowing about God is not the same as calling on him, and the second is what moves him. Tuka then places himself in the same posture, owning no merit but the Name he carries, and asks to be fed and granted a sight of the Lord like a servant fed by his master.

GATHA 3079

Sacred Stories

The Lord bears the weight, deeds beyond counting

मराठी मूळ

देवीं आणि दैतीं सिंधू गुसिळला । भार पृथ्वीस जाला साहावेना ॥१॥
जालासी कासव धरिली पाठीवरी । चिंता तुज हरी सकळांची ॥२॥
तये काळीं देव करिताती स्तुती । कृपाळु श्रीपती ह्मणोनियां ॥३॥
तुका ह्मणे ऐसे उदंड पवाडे । ज्यासी सहस्र तोंडें सिणला तो ही ॥३॥

ENGLISH TRANSLATION

When the gods and demons churned the ocean, the earth could not bear the weight. You became the tortoise and held the burden upon Your back; O Hari, the care of all beings rests with You.

At that time the gods sang Your praise, calling You the merciful Lord. Says Tuka, Your glorious deeds are beyond count; even Shesha with a thousand tongues grows weary recounting them.

IN PLAIN WORDS

The gods and the demons churned the ocean. The earth could not bear the weight. You became the tortoise and held the burden on Your back. O Hari, the care of all beings rests with You. At that time the gods sang Your praise, calling You the merciful Lord. Tuka says: Your glorious deeds are so many that even the serpent with a thousand tongues grows weary telling them.

WHAT IT MEANS

Tukaram tells the churning of the ocean to make one point: when the weight grew too great even for the earth, the Lord took the tortoise form and carried it on his own back. The care of all beings rests with him, which is why the gods turn from their effort to his praise. The frame left unspoken is your own load. What you cannot carry is not yours to carry alone, and the same Hari bears it. Tuka closes by confessing that the Lord's deeds outrun all praise: the thousand-tongued serpent tires before the list is done.

GATHA 3080

Sacred Stories

The boar avatar, the Lord as mother

मराठी मूळ

हिरण्याक्ष दैत्य मातला जे काळीं । वरदानें बळी शंकराच्या ॥१॥
 इंद्रपदराज्य घेतलें हिरोनी । देवा चक्रपाणी ह्मणती धांव ॥२॥
 तडं पांडुरंगा शूकर जालेती । तया दैत्यपती मारविले ॥३॥
 तुका ह्मणे ज्यांचीं राज्यें त्यांसी दिलीं । ऐसी तूं माउली पांडुरंगा ॥३॥

ENGLISH TRANSLATION

When the demon Hiranyaksha grew drunk with power, strengthened by Shankara's boon, he seized Indra's kingdom by force, and the gods cried out to the Lord to come to their aid. Then, O Panduranga, You became the great boar and slew that demon lord.

Says Tuka, You restored their kingdoms to those they belonged to; such is Your motherly care, O Panduranga.

IN PLAIN WORDS

There was a time when the demon Hiranyaksha grew drunk with power, made strong by Shankara's boon. He seized Indra's kingly throne by force. The gods cried out: Lord, holder of the discus, come quickly. Then, O Panduranga, You became the boar and killed that lord of demons. Tuka says: You gave their kingdoms back to those they belonged to. Such a mother You are, O Panduranga.

WHAT IT MEANS

Tukaram retells the boar avatar to show what the Lord does when the strong rob the weak. A demon emboldened by a boon takes Indra's throne, the gods cry out, and Panduranga comes as the boar to kill the usurper and restore each kingdom to its rightful owner. The unspoken frame is justice that no one else can deliver. Notice the final image: Tuka calls this fierce, world-rescuing Lord a mother, because the same force that destroys the wrongdoer is tenderness toward the wronged. The stake is trust that what was stolen will be set right.

GATHA 3081

Sacred Stories

Narasimha, the Lord makes His word true

मराठी मूळ

प्रल्हादाकारणें नरसिंहीं जालासी । त्याचिया बोलासी सत्य केलें ॥१॥
 राम कृष्ण गोविंदा नारायणा हरि । गर्जे राजद्वारीं भक्तराज ॥२॥
 विठ्ठल माधव मुकुंद केशव । तेणें दैत्यराव दचकला ॥३॥
 तुका ह्मणे तयां कारणें सगुण । भक्तांचें वचन सत्य केलें ॥३॥

ENGLISH TRANSLATION

For the sake of Prahlada You became Narasimha, making his words come true. Rama, Krishna, Govinda, Narayana, Hari, the royal devotee thundered these names at the king's gate.

Vitthal, Madhava, Mukunda, Keshava, these names made the demon king tremble. Says Tuka, for the sake of Your devotees You assumed a visible form and proved the words of the faithful to be true.

IN PLAIN WORDS

For Prahlada's sake You became Narasimha. You made his words come true. Rama, Krishna, Govinda, Narayana, Hari: the royal devotee thundered these names at the king's gate. Vitthal, Madhava, Mukunda, Keshava: at these names the demon king trembled. Tuka says: for Your devotees' sake You took a visible form and made the words of the faithful come true.

WHAT IT MEANS

Tukaram retells Narasimha around a single act: the Lord made the devotee's word true. Prahlada had insisted God was everywhere, and to keep that word the Lord took form at the pillar. The Names themselves are the weapon here; the boy thunders them and the tyrant shakes. The unspoken claim is about how God meets faith: when a devotee stakes everything on a promise, the Lord puts on a body to make it stand. The pattern to examine is not the demon but our own half-belief, which never forces the issue the way Prahlada's whole-hearted word did.

GATHA 3082

*The Power of the Name**The Name, the sword cannot cut*

मराठी मूळ

नामाचें सामर्थ्य कां रे दवडीसी । कां रे विसरसी पवाडे हे ॥१॥
 खणखणां हाणती खर्ग प्रल्हादासी । न रुपे आंगासी किंचित ही ॥२॥
 राम कृष्ण हरी ऐसी मारी हाक । तेणें पडे धाक बिळयासी ॥३॥
 असों द्यावीं सामर्थ्यां ऐसिया कीर्तीचीं । आवडी तुक्याची भेटी देई ॥३॥

ENGLISH TRANSLATION

Why do you squander the power of the Name? Why do you forget these glorious deeds? They struck Prahlada again and again with swords, yet not the slightest wound appeared on his body. When he cried out Rama, Krishna, Hari, even his tormentor was seized with terror.

Says Tuka, set aside all other powers and glories; just grant this Tuka the longing of Your meeting.

IN PLAIN WORDS

Why do you throw away the power of the Name? Why do you forget these glorious deeds? They struck Prahlada again and again with swords, yet not the slightest wound appeared on his body. He cried out Rama, Krishna, Hari, and at that his tormentor was seized with terror. Tuka says: let all such powers and famous glories be. Just grant this Tuka the longing to meet You.

WHAT IT MEANS

Tukaram opens by scolding the listener, and himself, for squandering something already proven: the Name guarded Prahlada so that swords left no mark and his attacker, not he, was the one who shook with fear. That is the deed we forget when we treat the Name as small. Then comes the turn the plain poem only states: Tuka waves away even these miracles and asks for one thing instead, the meeting. The stake is that the Name's real prize is not protection or wonders but God himself, and that is what he begs for.

GATHA 3083

Sacred Stories

The Name, poison turns to nectar

मराठी मूळ

वाटीभर विष दिलें प्रल्हादासी । निर्भय मानसीं तुझ्याबळें ॥१॥
 भोक्ता नारायण केलें तें प्राशन । प्रतापें जीवन जालें तुझ्या ॥२॥
 नामाच्या चिंतनें विषाचें तें आप । जाहालें देखत नारायणा ॥३॥
 तुका ह्मणे ऐसे तुझे बडिवार । सिणला फणीवर वर्णवेना ॥३॥

ENGLISH TRANSLATION

A cup full of poison was given to Prahlada, but his mind was fearless by Your strength. O Narayana, he drank what was offered, and by Your power it became life-giving nectar.

Through remembrance of the Name, the poison was transformed into water before everyone's eyes. Says Tuka, such are Your wondrous glories that even the thousand-hooded serpent grows weary and cannot describe them all.

IN PLAIN WORDS

A cup full of poison was given to Prahlada. His mind was fearless, by Your strength. O Narayana, he drank what was offered, and by Your power it became life. By thinking on the Name, the poison turned to water before everyone's eyes, O Narayana. Tuka says: such is Your greatness that even the hooded serpent grows weary and cannot tell it all.

WHAT IT MEANS

Tukaram takes the poisoning of Prahlada to show what holding the Name does inside a person under attack. The boy is fearless not by his own nerve but by the Lord's strength, and the poison he drinks turns to life-giving water in plain sight. The unspoken frame is the poison handed to any devotee: fear, threat, the world's malice. Remembrance of the Name changes its nature before it can do its work. Tuka ends as he often does, owning that the Lord's greatness exceeds all telling; even the thousand-hooded serpent tires before he can finish.

GATHA 3084

Sacred Stories

God in everything, the fire turns cool

मराठी मूळ

अिग्नकुंडामध्ये घातला प्रल्हाद । तरी तो गोविंद विसरेना ॥१॥
 पितियासी ह्याने व्यापक श्रीहरि । नांदतो मुरारी सर्वा ठायीं ॥२॥
 अिग्नरूपे माझा सखा नारायण । प्रल्हाद गर्जून हाक मारी ॥३॥
 तुका ह्याने अिग्न जाहाला शीतळ । प्रताप सबळ विठो तुझा ॥३॥

ENGLISH TRANSLATION

Prahlada was cast into a pit of fire, yet he would not forget Govinda. He told his father that Hari pervades all things, that the Lord dwells everywhere.

Prahlada roared and called out: Narayana is my friend, present even in this fire! Says Tuka, the fire became cool; such is the mighty power of Vitthal.

IN PLAIN WORDS

Prahlada was thrown into a pit of fire. Still he would not forget Govinda. He told his father that Hari fills all things, that Murari lives everywhere. He roared out: Narayana, my friend, is here even as this fire. Tuka says: the fire turned cool. Such is Your mighty power, Vitthal.

WHAT IT MEANS

Tukaram retells the fire to test the claim that God is everywhere. Thrown into the flames, Prahlada does not abandon the teaching he held when it was safe; he insists the Lord pervades all things, even the fire meant to kill him, and calls that fire his friend. The unspoken stake is whether you believe in God's presence only when comfortable. The boy holds it at the worst moment, and the fire turns cool. The lesson points at our own faith, which usually goes silent exactly where Prahlada's grew loud.

GATHA 3085

Sacred Stories

God in the pillar, everywhere when called

मराठी मूळ

कोपोनियां पिता बोले प्रल्हादासी । सांग हृषीकेशी कोठें आहे ॥१॥
 येरु ह्मणे काष्ठीं पाषाणीं सकळीं । आहे वनमाळी जेथें तेथें ॥२॥
 खांबावरी लात मारिली दुर्जनें । खांबीं नारायण ह्मणतां चि ॥३॥
 तुका ह्मणे कैसा खांब कडाडिला । ब्रह्मा दचकला सत्यलोकीं ॥३॥

ENGLISH TRANSLATION

The enraged father demanded of Prahlada: tell me, where is your Hrishiksha? The boy replied: He is in wood, in stone, in everything; the Lord is everywhere. The wicked one kicked the pillar in fury, and the moment the name Narayana was uttered, the pillar burst apart.

Says Tuka, see how the pillar thundered and split, and Brahma himself was startled in his celestial abode.

IN PLAIN WORDS

The father, in fury, said to Prahlada: tell me where your Hrishiksha is. The boy answered: He is in wood, in stone, in everything; Vanamali is wherever you look. The wicked one kicked the pillar in anger. The moment the name Narayana was spoken, the pillar burst. Tuka says: see how the pillar cracked open with a roar, and Brahma himself was startled in his high heaven.

WHAT IT MEANS

Tukaram stages the confrontation at the pillar to make the doctrine of God's presence land as fact. The father demands proof of where God is; the boy says everywhere, in wood and stone alike. When the tyrant strikes the pillar in scorn and the Name is uttered, the pillar splits and the Lord comes out of it. The unspoken claim is that the all-pervading God is not an idea but answers when called from anywhere. The shock that reaches even Brahma is the measure of it: God is precisely where mocking certainty swore he could not be.

GATHA 3086

Sacred Stories

Narasimha's fearsome form, mercy to devotees

मराठी मूळ

डळमिळला मेरु आणि तो मांदार । पाताळीं फणिवर डोई झाडी ॥१॥
 लोपे तेजें सूर्य आणीक हा चंद्र । कांपतसे इंद्र थरथरां ॥२॥
 ऐसें रूप उग्र हरीनें धरिलें । दैत्या मारियेलें मांडीवरी ॥३॥
 तुका ह्मणे भक्तांकारणें श्रीहरि । बहु दुराचारी निदानिळले ॥३॥

ENGLISH TRANSLATION

Mount Meru and Mandara trembled, and the great serpent in the netherworld shook his heads. The sun and moon were dimmed by the radiance, and Indra shook with fear.

Hari assumed that fearsome form and slew the demon upon His lap. Says Tuka, for the sake of His devotees, Hari has destroyed even the most wicked of wrongdoers.

IN PLAIN WORDS

Mount Meru shook, and Mandara too. In the netherworld the great serpent shook his hoods. The sun lost its light, and the moon as well. Indra trembled and trembled. Hari took on that terrible form. He killed the demon across His lap. Tuka says: for His devotees' sake, Hari has destroyed even the worst of wrongdoers.

WHAT IT MEANS

Tukaram lets the whole cosmos quake, mountains, serpent, sun, moon, Indra, before he names what caused it: Hari taking the fierce Narasimha form to kill the demon laid across his lap. The terror is real, but the reason is tender. The Lord put on that dreadful shape for the sake of a devotee. The frame left unspoken is that even the worst wrongdoer is not beyond the Lord's reach when his devotees are at stake. The aim of the fierceness is protection, and what it answers is faith, not power.

GATHA 3087

The Nature of God

Wonder, God bound by love

मराठी मूळ

बहुत कृपालु दीनाचा दयाळु । जगीं भक्तवत्सलु नाम तुझें ॥१॥
मानियेला चित्तीं बळीचा उपकार । अझूनि त्याचें द्वार राखसील ॥२॥
काय त्याच्या भेणें बैसलासी द्वारीं । नाहीं तुज हरि कृपा बहु ॥३॥
तुका ह्मणे भक्तजनाची ममता । तुह्मांसी अनंता अलोलिक ॥३॥

ENGLISH TRANSLATION

Most compassionate, merciful to the lowly, Your name in the world is the Lover of Devotees. You valued the offering of Bali so deeply that even now You stand guard at his door.

Are You bound there out of fear of him, or is it that Your mercy knows no bounds, O Hari? Says Tuka, Your love for Your devotees, O Ananta, is truly extraordinary.

IN PLAIN WORDS

You are most kind, merciful to the lowly. In the world Your name is Lover of Devotees. You held Bali's offering dear in Your heart. Even now You guard his door. Do You sit at his door out of fear of him? No, Hari, it is that Your mercy is vast. Tuka says: Your tenderness toward Your devotee, O Ananta, is beyond anything.

WHAT IT MEANS

Tukaram marvels that the highest Lord chooses to stand watch like a servant at the door of His devotee Bali. He names two readings and rejects the false one: God is not bound there by fear, but by His own boundless mercy. The poem turns the usual order upside down: the master becomes the doorkeeper, because love for the devotee is

greater than majesty. Calling Him Ananta, the endless one, sharpens the wonder: what is limitless has gladly made itself small for love.

GATHA 3088

The Nature of God

Praise, the shelter of God's love

मराठी मूळ

पांडुरंगा तुझे काय वाणूं गुण । पवाडे हे धन्य जगीं तुझे ॥१॥
 दंडिलें दुर्वासा सुरा असुरानें । तो आला गाढाणें सांगावया ॥२॥
 बिळचिये द्वारीं तुझी बैसलेती । दुर्वास विनंती करी भावें ॥३॥
 तुका ह्मणे कृपासागरा श्रीहरी । तुझी भक्तावरी प्रेमच्छाया ॥३॥

ENGLISH TRANSLATION

O Panduranga, how shall I recount Your virtues? Your glorious deeds in this world are truly blessed. When the gods and demons harassed Durvasa, he came running to You for refuge.

You were seated at the entrance of Bali's realm, and Durvasa entreated You with devotion. Says Tuka, O ocean of mercy, O Hari, Your loving shade shelters all Your devotees.

IN PLAIN WORDS

Panduranga, how shall I tell Your virtues? Your great deeds in this world are blessed. The gods and demons punished Durvasa. He came running to tell his trouble. You were sitting at Bali's door. Durvasa pleaded with You with feeling. Tuka says: ocean of mercy, Srihari, Your loving shade rests over Your devotee.

WHAT IT MEANS

Tukaram confesses he cannot fully count God's glories, then points to the story where the sage Durvasa, hounded by gods and demons alike, runs to the Lord for refuge. He finds the Lord seated as doorkeeper at Bali's gate, and there pleads his case. The poem lands on the image of a sheltering shade: God's love spreads over the devotee like cool cover. Naming Him ocean of mercy, Tukaram says this shelter has no measured edge; it is simply what God is toward those who turn to Him.

GATHA 3089

Sacred Stories

Surrender that binds God

मराठी मूळ

दुर्वासया स्वामी गुंतलों भाकेसी । पुसा जा बळीसी निरोप द्यावा ॥१॥
 त्याचे आज्ञोविण आह्मां येतां नये । द्वारपाळ राहें होऊनियां ॥२॥
 पुसे दुर्वासया बळीसी जाऊनि । येरु ह्मणे झणी बोलों नका ॥३॥
 तुका ह्मणे केला अन्यत्राचा त्याग । तेव्हां पांडुरंग सखा जाला ॥३॥

ENGLISH TRANSLATION

O Durvasa, I am bound by My promise. Go and ask Bali for his permission to release Me.

Without his leave, I cannot depart, for I have become his gatekeeper. Durvasa went and asked Bali, but Bali replied: do not even speak of it.

Says Tuka, when Bali renounced all else, Panduranga became his constant companion.

IN PLAIN WORDS

Durvasa, lord, I am caught by my promise. Go and ask Bali; let him give the word. Without his leave I cannot come. I have become his doorkeeper. Durvasa went to Bali and asked. The other said: do not even speak of it. Tuka says: when Bali gave up everything else, then Panduranga became his friend.

WHAT IT MEANS

Tukaram tells the scene where God Himself says He cannot leave Bali's door: He is bound by His own vow and has become the king's gatekeeper, and only Bali can release Him. When the sage Durvasa asks, Bali refuses outright, will not even hear of letting the Lord go. The closing line gives the law behind the tale: God became Bali's constant companion only because Bali first renounced all else. The lesson is that total surrender is what binds God to a devotee; God will not be held by half a heart.

GATHA 3090

Sacred Stories

The devotee's unyielding grip

मराठी मूळ

बळी ह्मणे आजि दुर्वासया स्वामी । मागों नका तुझी नारायणा ॥१॥
 बहुतां प्रयासीं जोडला श्रीहरी । बैसविला द्वारीं राखावया ॥२॥
 परतला दुर्वास मग हो तेथूनि । चिंतातुर मनीं उद्वेगला ॥३॥
 काय तूं एकाचा आहेसी अंकित । होई कृपावंत तुका ह्मणे ॥३॥

ENGLISH TRANSLATION

Bali said: O Durvasa, do not ask me to give up Narayana. I obtained Hari after great effort, and I have seated Him at my door to guard it.

Durvasa turned back from there, troubled and agitated in his mind. Says Tuka, are You beholden to only one? Be gracious to all, O Lord.

IN PLAIN WORDS

Bali says: today, Durvasa, lord, do not ask me for Narayana. I won Srihari with great effort. I have seated Him at my door to guard it. Durvasa turned back from there. He was anxious and troubled in his mind. Tuka says: are You the property of one alone? Be gracious to all.

WHAT IT MEANS

Tukaram shows Bali refusing to surrender the Lord even to a sage in need: he won God by hard effort and has set Him to guard his own door. Durvasa walks away shaken, and the poem voices his protest, which is also Tukaram's own ache. If God belongs so completely to one devotee, what of the rest who are left waiting? The closing plea, be

gracious to all, turns a mythic quarrel into a prayer: let the love that bound God to Bali reach every soul that calls.

GATHA 3091

Sacred Stories

Complaint, God's forgotten others

मराठी मूळ

त्रैलोकींचा नाथ सकळांचा आधार । बिळचें तुवां घर धरियेलें ॥1॥
 आह्मां मोकलिलें कोणां निरविलें । कोणा हातीं दिले तिन्ही लोक ॥ध्रु॥
 अनाथांचा बंधु दासांचा कैवारी । िब्रदें तुझीं हरी जाती वांयां ॥2॥
 तुका ह्मणे ऐसें बोलिला दुर्वास । वाटला संतोष पांडुरंगा ॥3॥

ENGLISH TRANSLATION

You are the Lord of the three worlds, the support of all, yet You have made Bali's doorstep Your home. You have left us abandoned.

To whom have You entrusted us? To whom have You given the three worlds? Brother of the helpless, champion of the servants, Your pledges are going to waste, O Hari. Says Tuka, thus spoke Durvasa, and Panduranga was pleased.

IN PLAIN WORDS

Lord of the three worlds, support of all, You have made Bali's house Your home. You have left us behind. To whom did You hand us over? Into whose hands did You give the three worlds? Brother of the helpless, defender of servants: Your pledges, Hari, are going to waste. Tuka says: thus Durvasa spoke, and Panduranga was pleased.

WHAT IT MEANS

Tukaram puts a sharp complaint into Durvasa's mouth: the Lord of all worlds has shut Himself inside one devotee's house and abandoned everyone else. The protest hits at God's own titles, brother of the helpless, defender of servants, and warns that those promises are being broken while He stands guard at Bali's door. The point is examination of how we picture God's favor, not contempt for Bali. And the last line is the surprise: God is pleased by the complaint, because it is the cry of one who wants Him near, not one who has given up on Him.

GATHA 3092

Sacred Stories

Holding God's feet, no bargain

मराठी मूळ

बोलिलेती ते देवऋषी दुर्वासया । जाय पुसावया मागत्यानें ॥1॥
 मागुता दुर्वास पुसे बिळराया । निरोप जावया देई देवा ॥ध्रु॥
 बळी ह्मणे त्यासी जाय मी न ह्मणें । जाईल नारायण लागला ची ॥2॥
 मजपाशीं राहें कोठें तरी जाय । तुका ह्मणे पाय न सोडीं मी ॥3॥

ENGLISH TRANSLATION

The divine sage spoke, and the Lord told Durvasa to go and ask Bali once more for permission to leave. Durvasa again approached the king of the netherworld and asked for leave.

Bali replied: I do not say go, but I shall not let Narayana depart once He is here. Stay with me, or go wherever you wish.

Says Tuka, I will not release these feet.

IN PLAIN WORDS

The divine sage spoke to Durvasa: go again and ask, since he is the one to ask. Once more Durvasa asks the king of the underworld: give the word for Him to leave, lord. Bali says to him: I do not say go; once Narayana has come, He will be made to leave only over me. Stay with me, or go where you will. Tuka says: I will not let go of these feet.

WHAT IT MEANS

The scene repeats: the sage is sent back to beg Bali for the Lord's release, and again Bali refuses to be the one who sends God away. He offers the sage a place or his leave, but will not loosen his own hold on the Lord. The closing line, I will not let go of these feet, is the whole abhanga's heart, spoken now in the devotee's own voice. It is the posture Tukaram holds out as the goal: once you have grasped God's feet, you do not bargain them away for anything, not even at a sage's request.

GATHA 3093

Sacred Stories

Mythic origin, breaking the door

मराठी मूळ

दुर्वासें निरोप आणिला ये रिती । मग वाढलेती नारायणा ॥१॥
 ठेविलें चरण बिळचिये द्वारीं । शीर अंगावरी लांबविलें ॥२॥
 पाडियेलें द्वार द्वारावतियेसी । वरि हृषीकेशी निघालेती ॥३॥
 तेथूनियां नाम पडिलें द्वारका । वैकुंठनायका तुका ह्मणे ॥३॥

ENGLISH TRANSLATION

Durvasa brought back this reply, and then the Lord stretched Himself. He placed His feet at Bali's doorway and extended His head above.

He broke through the gateway of Dwaraka and emerged on the other side. From that event the city received its name Dwaraka.

Says Tuka, O Lord of Vaikuntha.

IN PLAIN WORDS

Durvasa brought back this answer. Then Narayana grew large. He set His feet at Bali's door. He stretched His head up over the body. He broke open the doorway at Dwaravati. Hrishiksha came out above. From that the name Dwaraka was given. Tuka says: O Lord of Vaikuntha.

WHAT IT MEANS

Tukaram tells the strange exit: refused release at Bali's door, the Lord simply grows vast, plants His feet at the gate, and breaks through the opening above. The poem reads the city's name Dwaraka, gate, out of this very act of breaking through a door. It is a playful, vivid retelling, not a doctrine: God is so committed to His word at Bali's door that even leaving becomes a wonder. The closing address, Lord of Vaikuntha, sets the cosmic scale of the one who would stoop to such a game for love.

GATHA 3094

Sacred Stories

Plea, God's hidden care

मराठी मूळ

मुरुकुश दोन्ही मारिले आसुर । दुर्वास ऋषीश्वर सुखी केला ॥१॥
 मारियेला मुरु ह्यणोनी मुरारी । नाम तुझें हरी पडियेलें ॥२॥
 पूवाअहुनी ऐसा भक्तिप्रतिपाळ । केला त्वां सांभाळ नारायणा ॥३॥
 तुका ह्यणे ये चि वेळे काय जालें । कां सोंग धरिलें मोहनाचें ॥३॥

ENGLISH TRANSLATION

The two demons Muru and Kushu were slain, and the sage Durvasa was set at ease. Because You killed Muru, the name Murari became Yours, O Hari.

From the very beginning You have protected Your devotees in this manner, O Narayana. Says Tuka, what has changed now? Why have You put on this disguise of indifference?.

IN PLAIN WORDS

You killed both the demons, Muru and Kushu. You set the sage Durvasa at ease. Because You killed Muru You are called Murari. That name became Yours, Hari. From the beginning You have guarded Your devotees this way. You kept them safe, Narayana. Tuka says: what has happened this time? Why have You put on the mask of indifference?

WHAT IT MEANS

Tukaram recites God's old record of rescue: demons slain, the sage saved, even the name Murari earned by protecting devotees. Against that long history he sets his present complaint: from the start You have always shielded Your own, so why now do You seem cold and far off? The poem names the felt distance as a mask, a disguise of indifference, not the truth of God. It is the cry of a devotee who trusts the past enough to demand the same care now, refusing to believe the silence is real.

GATHA 3095

The Saints

Fierce rebuke, contempt for the guru

मराठी मूळ

गुरुपादाग्रीचें जळ । त्यास मानी जो विटाळ ॥1॥
 संतीं विळला जो खळ । नरकीं पचे चिरकाळ ॥ध्रु॥
 गुरुतीथाअ अनमान । यथासांग मद्यपान ॥2॥
 गुरुअंगुष्ठा न चोखी । मुख घाली वेश्येमुखीं ॥3॥
 तुका ह्मणे सांगों किती । मुखीं पडो त्याचे माती ॥4॥

ENGLISH TRANSLATION

He who considers the water from the guru's feet to be impure is cast out and condemned by the saints; he rots in hell for ages. To hesitate before the holy water of the guru is as sinful as drinking wine.

He who refuses to honor the guru's toe yet presses his mouth to a faithless woman's lips is beneath contempt. Says Tuka, how much more shall I say? Let dirt fill the mouth of such a person.

IN PLAIN WORDS

The water from the tips of the guru's feet: whoever thinks it is unclean, that wicked one, cast out by the saints, rots in hell for a long age. To doubt the guru's holy water is the full sin of drinking wine. He who will not touch the guru's toe, yet puts his mouth on a harlot's mouth. Tuka says: how much shall I tell? Let dirt fall in such a person's mouth.

WHAT IT MEANS

Tukaram attacks an inversion of values that disgusts him: the man who shrinks from honoring his guru while throwing himself at base pleasures. He ranks the slights bluntly, treating scorn for the guru's feet as grave as forbidden drink, and the refusal to bow as the mark of a heart already turned the wrong way. The harshness is aimed at the pattern, the soul that holds the holy cheap and the cheap holy, and is meant as a mirror for self-examination, not as license to despise a person. The closing curse is shock, a way of saying such a mouth has nothing worth speaking.

GATHA 3096

Autobiography

Self-questioning, who really acts through me

मराठी मूळ

वाढविलें कां गा । तुह्मी एवढें पांडुरंगा ॥1॥
 काय होती मज चाड । एवढी करावया बडबड ॥ध्रु॥
 ब्रह्मसंतर्पण । लोकीं करावें कीर्तन ॥2॥
 निमित्याचा धणी । तुका ह्मणे नेणे कोणी ॥3॥

ENGLISH TRANSLATION

Why, O Panduranga, have You made me grow so great? What desire had I that I should make such a clamor? To conduct the feeding of Brahmins, to perform kirtan before the people. Says Tuka, no one knows the true Master behind this occasion.

IN PLAIN WORDS

Why, Panduranga, have You made me grow so large? What need had I to make all this noise? The feeding of Brahmins; the kirtan done before people. Tuka says: no one knows who the real master behind the occasion is.

WHAT IT MEANS

Tukaram turns on his own visible greatness and asks God why He has raised him so high, into feedings and public kirtans and all their stir. He disowns any personal appetite for the show: none of it was his wanting. The last line carries the point: people see Tukaram at the center of these events, but the true doer behind every occasion is God, and that goes unrecognized. It is a confession that the devotee is only the instrument, and a quiet refusal to take the credit that onlookers assign.

GATHA 3097

The Nature of God

Adoration, far Lord come near

मराठी मूळ

साही शास्त्रां अतिदुरी तो परमात्मा श्रीहरि । तो दशरथाचे घरीं क्रीडतो राम ॥१॥
 शिवाचें निजदेह वाल्मीकाचें निजगुहे । तो भिल्लटीचीं फळें खाय श्रीराम तो ॥२॥
 योगियांचे मनीं नातुडे चिंतनीं । वानरांचे कानीं गोष्टी सांगे ॥३॥
 चरणीं शिळा उद्धरी नामें गणिका तारी । तो कोळया घरीं पाहुणा राम ॥४॥
 क्षण एक सुरवरा नातुडे नमस्कारा । तो रिसा आणि वानरा क्षम दे राम ॥५॥
 राम सांवळा सगुण राम योगियाचें ध्यान । राम राजीवलोचन तुका चरण वंदितो ॥५॥

ENGLISH TRANSLATION

The Supreme Lord Hari, who stands beyond the reach of all six philosophies, that very Rama plays in Dasharatha's home. He who is the innermost treasure of Shiva, the secret of Valmiki's cave, that Rama eats the berries offered by the tribal woman Shabari.

He whom yogis cannot reach through meditation whispers stories into the ears of monkeys. He liberates a stone by the touch of His feet and saves a courtesan by His Name; that Rama becomes a guest in Koliya's humble home.

He whom the gods cannot attain even for a moment's salutation grants His loving embrace to bears and monkeys. Tuka bows at the feet of Rama, the dark-complexioned Lord, the lotus-eyed one, the meditation of all yogis.

IN PLAIN WORDS

The Supreme, Srihari, is far beyond the six philosophies. That same Rama plays in Dasharatha's house. He is Shiva's own self, the secret of Valmiki's cave. That Srirama eats the fruit the tribal woman offers. Yogis cannot catch Him in their thought. He tells stories into the ears of monkeys. He raises a stone with His feet. He saves a courtesan by His name. That Rama is a guest in Koli's house. The gods cannot win a moment's bow from Him. That Rama gives His grace to a bear and to monkeys. Rama is dark and full of form, the meditation of yogis. Rama is lotus-eyed. Tuka bows at His feet.

WHAT IT MEANS

Tukaram sets the unreachable Lord beside the homely one and shows they are the same. The being whom six schools of thought cannot grasp and whom yogis cannot hold in meditation is the same Rama who eats a forest woman's berries, talks with monkeys, and stays as a guest in a poor man's house. Each pair is the whole devotional claim in miniature: the highest stoops to the lowest, and chooses the lowly over the proud. He liberates a stone, a courtesan, bears and monkeys, those whom rank and ritual would pass over. Tukaram answers all this grandeur with the only fitting response, bowing at the feet of the dark, lotus-eyed Rama.

GATHA 3098

Devotion to Vitthal

Total belonging, Vitthal is everything

मराठी मूळ

विठ्ठल माझा जीव विठ्ठल माझा भाव । कुळधर्म देव विठ्ठल माझा ॥1॥
 विठ्ठल माझा गुरु विठ्ठल माझा तारुं । उतरील पारु भवनदीचा ॥ध्रु॥
 विठ्ठल माझी माता विठ्ठल माझा पिता । विठ्ठल चुलता बहिणी बंधु ॥2॥
 विठ्ठल हे जन विठ्ठल माझें मन । सोयरा सज्जन विठ्ठल माझा ॥3॥
 तुका ह्याने माझा विठ्ठल विसावा । नश्वरित गांवा जाइन त्याच्या ॥4॥

ENGLISH TRANSLATION

Vitthal is my life, Vitthal is my devotion, Vitthal is my family deity. Vitthal is my guru, Vitthal is my raft that will carry me across the river of worldly existence.

Vitthal is my mother, Vitthal is my father, Vitthal is my uncle, my sister, my brother. Vitthal is my people, Vitthal is my mind, Vitthal is my truest companion.

Says Tuka, Vitthal is my resting place; I shall go to His imperishable abode.

IN PLAIN WORDS

Vitthal is my life, Vitthal is my feeling. Vitthal is my family deity, my god. Vitthal is my guru, Vitthal is my boat that will carry me across the river of the world. Vitthal is my mother, Vitthal is my father, Vitthal is my uncle, my sister, my brother. Vitthal is the people, Vitthal is my mind. Vitthal is my kinsman, my good friend. Tuka says: Vitthal is my rest. I will go to His undying town.

WHAT IT MEANS

Tukaram names everything a life is held together by, family, teacher, parents, kin, friends, even his own mind, and assigns every single one to Vitthal. It is not that Vitthal stands beside these things; Vitthal has replaced them all and become each in turn. The river-crossing boat names the stakes: this total belonging is also his only passage out of worldly existence. The poem closes in rest, not striving: having made God his all, he is sure of going to God's imperishable abode.

GATHA 3099

Surrender and Acceptance

Surrender, no more worry

मराठी मूळ

न मनावी चिंता । कांहीं माझेविशीं आतां ॥१॥
 ज्याणें लौकिक हा केला । तो हें निवारिता भला ॥२॥
 माझे इच्छे काय । होणार ते एक ठाय ॥३॥
 सुखा आणि दुःखा । ह्याणे वेगळा मी तुका ॥३॥

ENGLISH TRANSLATION

Let no anxiety trouble me any longer. He who created this worldly show is perfectly capable of setting it right.

Nothing happens by my will alone; everything unfolds in its own place and time. Says Tuka, I stand apart from both pleasure and pain.

IN PLAIN WORDS

Let no worry trouble me now. Nothing about me is mine to fret over. The one who made this whole worldly show is well able to set it right. What happens by my will alone? Everything comes to rest in its own place. In pleasure and in pain, Tuka says: I stand apart from both.

WHAT IT MEANS

Tukaram is laying down his anxiety and naming who carries the weight instead. He reasons that the same power that set this whole worldly show in motion is the one fit to put it right, so his fretting adds nothing. He renounces the illusion that things turn on his own will; events settle where they are meant to, in their own time and place. From that release he can say he stands apart from both pleasure and pain, no longer tossed by either, because he has handed the outcome over.

GATHA 3100

The Necessity of Experience

Testimony, God made my own

मराठी मूळ

माझा पाहा अनुभव । केला देव आपुला ॥१॥
 बोलविलें तें चि द्यावें । उत्तर व्हावें ते काळीं ॥२॥
 सोडिलिया जग निंद्य । मग गोविंद ह्मणियारा ॥३॥
 तुका ह्मणे धीर केला । तेणें याला गोविलें ॥३॥

ENGLISH TRANSLATION

See my own experience: I have made God my own. Whatever He prompts me to speak, that answer must come forth at the right time.

Once I let go of the world's approval, Govinda became my constant companion. Says Tuka, I held firm patience, and by that I won Him over.

IN PLAIN WORDS

Look at my own experience: I have made God my own. Whatever he prompts me to say, that answer comes out when the time is right. I let go of the world's praise and its blame, and then Govinda became the one I call my own. Tuka says: I held firm and patient, and by that I bound him to me.

WHAT IT MEANS

Tukaram is offering his own life as the proof, not an argument. He says God has become his own so completely that even his words are no longer self-generated; what he is prompted to speak comes out at the right moment. The turning point was letting go of the world's approval and blame; once that grip was gone, Govinda became his constant. The closing claim is bold: patient, unwavering holding-on did not just earn God's notice, it bound God to him.

GATHA 3101

Worldly Life

The true warrior, conquering the world

मराठी मूळ

जिंकावा संसार । येणें नांवें तरी शूर ॥१॥
 येरें काय तीं बापुडीं । कीर अहंकाराचीं घोडीं ॥२॥
 पण ऐशा नांवें । देवा धरिजेतो भावें ॥३॥
 तुका ह्मणे ज्यावें । सत्य कीर्तीनें बरवें ॥३॥

ENGLISH TRANSLATION

He alone is truly a warrior who conquers the worldly life. All others are mere wretches, horses ridden by ego.

By this very determination one can hold God through devotion. Says Tuka, one should live nobly, adorned by the beauty of truthful fame.

IN PLAIN WORDS

Conquer the worldly life: by that name alone are you truly brave. All the rest are only poor creatures, horses that ego rides. By this same resolve a man holds God through love. Tuka says: it is good to live by truth, adorned with true fame.

WHAT IT MEANS

Tukaram redefines bravery away from conquest in the world toward conquest of the world's pull. The hero is the one who masters worldly life; everyone else, however fierce they look, is just a mount that ego sits on and steers. He then ties this inward victory to devotion: the same firm resolve that masters the world is what lets a person take hold of God through love. The poem ends with the standard he sets, a life built on truth and a fame that is real, not flattering noise.

GATHA 3102

Prayers

Prayer, give me what endures

मराठी मूळ

सरे ऐसैं ज्याचें दान । त्याचे कोण उपकार ॥१॥
नको वाढूं ऐसैं काचें । दे वो साच विठ्ठला ॥२॥
रडत मागें सांडी पोर । ते काय थोर माउली ॥३॥
तुका ह्मणे कीर्तिन वाढे । धर्म गाढे ते ऐसे ॥३॥

ENGLISH TRANSLATION

What good is a gift that runs out? What obligation does such a giver earn? O Vitthal, do not give me anything brittle; give me what is real. What kind of mother leaves her crying child behind on the road? Says Tuka, true righteousness is that which endures and whose glory only increases.

IN PLAIN WORDS

A gift that runs out, what good is it? What thanks does such a giver earn? Do not give me brittle things, O Vitthal; give me what is real. What kind of mother leaves her crying child behind on the road? Is she a great mother? Tuka says: glory grows where the gift endures; such are the strong, lasting ways of dharma.

WHAT IT MEANS

Tukaram is praying, but he is also pressing Vitthal to give rightly. He measures a gift by whether it lasts: anything that runs out is brittle and earns no real gratitude, so he asks only for what is real and enduring. The image of a mother who abandons her crying child on the road is his test of true care; a giver who lets the devotee fall short is no better than that. The close names the standard for both God's giving and a person's living: only what endures, in gift and in dharma, carries real glory.

GATHA 3103

The Power of the Name

The Name, the easy stairway

मराठी मूळ

तुटे मायाजाळ विघडे भवसिंधू । जरि लागे छंदु हरिनामें ॥1॥
 येर कर्म धर्म करितां ये कळी । माजी तरला बळी कोण सांगा ॥धु.॥
 न पढवे वेद नव्हे शास्त्रबोध । नामाचे प्रबंध पाठ करा ॥2॥
 न साधवे योग न करवे वैराग्य । साधा भक्तिभाग्य संतसंगें ॥3॥
 नव्हे अनुष्ठान न कळे ब्रह्मज्ञान । करावी सोपान कृष्णकथा ॥4॥
 तुका ह्मणे वर्म दावियेलें संतीं । यापरती विश्रांति आणिक नाही ॥5॥

ENGLISH TRANSLATION

The web of illusion breaks and the ocean of worldly existence crumbles when one takes up the Name of Hari with passion. Tell me, in this dark age, who has been saved by other rituals and duties alone? The Vedas cannot be studied, the scriptures are too complex; learn instead the compositions of the Name.

Yoga is too difficult, renunciation too hard; win the fortune of devotion through the company of saints. Austerities are beyond our reach, the knowledge of Brahman eludes us; make the stories of Krishna your easy stairway.

Says Tuka, the saints have revealed this secret, and there is no greater peace than this.

IN PLAIN WORDS

The web of illusion snaps, the ocean of worldly life breaks apart, if you take up the Name of Hari with longing. In this dark age, tell me, who has crossed over by other rites and duties alone? You cannot master the Vedas, the scriptures are beyond you; then learn the songs of the Name. You cannot do yoga, you cannot manage renunciation; win the good fortune of devotion through the company of saints. Ritual is not for you, the knowledge of Brahman escapes you; make the stories of Krishna your easy stairway. Tuka says: the saints have shown this secret; there is no rest greater than this.

WHAT IT MEANS

Tukaram is clearing away every harder path so the simplest one stands alone. He names what most people honestly cannot do in this age, master the Vedas, hold to yoga, sustain renunciation, perform ritual, grasp the knowledge of Brahman, and grants that each is out of reach. In place of all of it he sets one accessible thing: take up Hari's Name with longing, sing it, keep the company of saints, make Krishna's stories the stairway. The point is not that the Name is a lesser substitute but that it is the secret the saints themselves revealed, and the only resting place that actually holds.

GATHA 3104

The Moral Ideal

Moral warning, the greedy judge

मराठी मूळ

लोभावरी ठेवुनि हेत । करी असत्य न्याय नीत ॥१॥
 त्याच्या पूर्वजां पतन । नरकीं किडे होती जाण ॥२॥
 कोटिगोहत्यापातक । त्यासी घडेल निष्टंक ॥३॥
 मासां श्रवे जे सुंदरा । पाजी विटाळ पितरां ॥४॥
 तुका ह्मणे ऐसियासी । यम गांजील सायासी ॥५॥

ENGLISH TRANSLATION

He who sets his mind on greed and renders false judgments as though they were fair, know that his ancestors fall into hell and become worms there. The sin of a million cow-slaughters clings to him without a doubt.

The one who listens to the praises of a wicked beauty feeds pollution to his forefathers. Says Tuka, Yama will torment such a person with great severity.

IN PLAIN WORDS

The man who fixes his heart on greed and twists false rulings to look like fair justice, know this: his ancestors fall, and become worms in hell. The sin of a million cow-slaughters fastens on him beyond all doubt. He who delights in the praises of a wicked beauty feeds defilement to his forefathers. Tuka says: Yama will torment such a man with hard labor.

WHAT IT MEANS

Tukaram is naming a specific corruption, the official or judge who serves his own greed and dresses injustice up as fairness. He drives home the weight of it with the harshest measures his world knew: ancestors dragged down to become worms, the guilt of a million cow-slaughters, the pollution of one's own forefathers. The warning is aimed at the pattern of selling justice for gain, not at any one person; it asks the listener to examine where greed is quietly bending his own sense of right. The closing line places the reckoning with Yama, the lord of death's justice, where no bribe reaches.

GATHA 3105

Appeals and Exhortations

Exhortation, wake before Time takes you

मराठी मूळ

देह जाईल जाईल । यासी काळ बा खाईल ॥1॥
 कां रे नुमजसी दगडा । कैचे हत्ती घोडे वाडा ॥ध्रु॥
 लोडें बालिस्तें सुपती । जरा आलिया फजिती ॥2॥
 शरीरसंबंधाचें नातें । भोरडणा बुडविती सेतातें ॥3॥
 अझुनि तरी होई जागा । तुका ह्मणे पुढें दगा॥4॥

ENGLISH TRANSLATION

This body will perish, it will surely perish; Time will devour it. Why do you not understand, O stone-minded one? How long will your elephants, horses, and mansions last? Your soft pillows and cushions will bring only disgrace when old age arrives.

The bonds of bodily relations are like floods that sweep away the very bridge they stand upon. Says Tuka, wake up at least now, for treachery lies ahead.

IN PLAIN WORDS

This body will go, it will surely go; Time will eat it. Why do you not understand, O stone-headed one? Where will your elephants, your horses, your mansions be? Your soft pillows and cushions will only shame you when old age comes. The bonds of bodily kin are floods that drown the very field they water. Tuka says: wake up even now, for treachery lies ahead.

WHAT IT MEANS

Tukaram is shaking a complacent listener awake by holding the fact of death right up to his face. The body is already promised to Time, so the wealth he counts on, elephants, horses, mansions, soft bedding, will not stand by him; in old age it turns to disgrace. He warns that family bonds are not the safety they seem: like a flood that overruns the field it was meant to nourish, they can sweep a person away. The plea is urgent and present, wake up now, because the comfort ahead is a trap, and the time to turn is not later but already passing.

GATHA 3106

Longing and Separation

Longing, the cry at the last hour

मराठी मूळ

मार्गे बहुतां जनां राखिलें आडणी । धांवसी निर्वाणी नाम घेतां ॥1॥
 ऐसें ठावें जालें मज बरव्या परी । ह्मणऊनि करीं धांवा तुझा ॥धु.॥
 माझेविशीं तुज पडिला विसरु । आतां काय करुं पांडुरंगा ॥2॥
 अझुनि कां नये तुझासी करुणा । दुरि नारायणा धरिलें मज ॥3॥
 तुका ह्मणे जीव जाऊं पाहे माझा । आतां केशीराजा घालीं उडी ॥4॥

ENGLISH TRANSLATION

In the past You have sheltered many, rushing to their aid when they called Your Name at the final hour. I have learned this well, and therefore I cry out to You.

Have You forgotten me, O Panduranga? What am I to do now? Why does compassion not yet stir in You, O Narayana? Why have You kept me at a distance? Says Tuka, my very life is leaving me; O Lord of Keshi, take the plunge and save me now.

IN PLAIN WORDS

In the past you have saved many at the edge of ruin; you come running when they call your Name in their last extremity. I have come to know this well, and so I cry out to you. Have you forgotten me? What am I to do now, Panduranga? Why does no pity stir in you yet? You have kept me far off, Narayana. Tuka says: my very life is slipping away; now, O Lord of Keshi, leap in and save me.

WHAT IT MEANS

Tukaram prays out of his own desperation by holding up God's own track record. He recalls how God has rushed to others at their final, hopeless hour the moment they called the Name, and uses that known mercy as the ground of his plea. Then he names his own bewilderment: he is calling, yet feels forgotten, kept at a distance, met with no answering pity. The cry sharpens to the breaking point, his life is leaving him, so he begs Panduranga not to deliberate but to leap in at once, as the savior he is famed to be.

GATHA 3107

Longing and Separation

Longing, the despair of being forgotten

मराठी मूळ

कळलें माझा तुज नव्हे रे आठव । काय काज जीव ठेवूं आतां ॥१॥
 तूं काय करिसी माझिया संचिता । धिग हे अनंता जालें जिणें ॥२॥
 पतितपावन राहिलों या आशा । आइकोनि ठसा कीर्ती तुझी ॥३॥
 आतां कोण करी माझा अंगीकार । कळलें निष्ठ जालासी तूं ॥४॥
 तुका ह्मणे माझी मांडिली निरास । करितों जीवा नास तुजसाठीं ॥५॥

ENGLISH TRANSLATION

I see now that You have no thought of me. What use then is it to keep this life? What will You do with my accumulated fate? Cursed is this living, O Ananta.

I stayed on, hoping in Your reputation as the Purifier of the Fallen, having heard the fame of Your glory. Now who will accept me? I see that You have become heartless.

Says Tuka, I am driven to despair. I will give up my very life for Your sake.

IN PLAIN WORDS

I see now that you hold no memory of me. Then what use is it to keep this life? What will you do with all my stored-up fate? Cursed is this living, O Ananta. I stayed on, hoping in your name as the Purifier of the Fallen, having heard the fame of your glory. Now who will take me in? I see you have turned hard. Tuka says: I am brought to utter despair; I will give up my life for your sake.

WHAT IT MEANS

Tukaram pushes his complaint to its sharpest edge: if God keeps no thought of him, then living itself has lost its point. He had clung to one hope, the famous title Purifier of the Fallen, and stayed alive on the strength of that reputation; now that hope seems to mock him. The accusation that God has turned heartless is not unbelief but the protest of a love that feels abandoned. The vow to give up his life is meant to be heard by the beloved as a final, desperate appeal, a way of laying the whole weight of the relationship at God's feet.

GATHA 3108

Longing and Separation

Longing, holding God to his word

मराठी मूळ

तरि कां मागें वांयां कीर्ती वाढविली । जनांत आपुली िब्रदावळी ॥1॥
 साच करितां आतां फिरसी माघारा । ठायींचें दातारा नेणवेचि ॥ध्रु॥
 संतांसी श्रीमुख कैसें दाखविसी । पुढें मात त्यांसी सांगईन ॥2॥
 घेईन डांगोरा तुझिया नामाचा । नव्हे अनाथांचा नाथ ऐसा ॥3॥
 तुका ह्मणे आधीं राहिलों मरोनि । तूं कां होसी धनी निमित्याचा ॥4॥

ENGLISH TRANSLATION

Then why did You spread Your fame throughout the world for nothing? Why did You trumpet Your own pledges among the people? When it comes to making good on Your word, You turn away, O benefactor; one cannot fathom Your true nature. How will You face the saints? I will speak of this matter to them.

I will proclaim abroad that You are no true protector of the helpless. Says Tuka, I would rather have died before all this; why do You take ownership of causes You will not fulfill?.

IN PLAIN WORDS

Then why did you spread your fame through the world for nothing? Why did you proclaim your own pledges among the people? When it is time to make them good, you turn back, O giver; your true nature cannot be known. How will you show your face to the saints? I will tell them of this. I will beat the drum and announce your Name abroad: this one is no true Lord of the helpless. Tuka says: I would sooner have died first; why do you take ownership of a cause you will not carry out?

WHAT IT MEANS

Tukaram is doing something daring: holding God to his own advertised promises. If God let his fame as rescuer of the helpless spread everywhere, then turning away now makes that fame a lie. The threat to expose this to the saints and to proclaim it abroad is the language of a devotee who feels his trust was solicited and then betrayed. Underneath the bold accusation is a plea: by warning that he will publish God's failure, he is really begging God to keep faith and not let the relationship end in shame.

GATHA 3109

Longing and Separation

Longing, where is such a rule

मराठी मूळ

आह्मी तुझ्या दासीं । जरि जावें पतनासी ॥1॥
 तरि हें दिसे विपरीत । कोठें बोलिली हे नीत ॥ध्रु॥
 तुझें नाम कंठीं । आह्मां संसार आटी ॥2॥
 तुका ह्मणे काळ । करी आह्मांसी विटाळ ॥3॥

ENGLISH TRANSLATION

If we, who are Your servants, are allowed to fall into ruin, then something is truly amiss. Where has such a rule ever been spoken? Your Name is on our lips, yet worldly life torments us.

Says Tuka, even Death will not come near us, yet troubles come all the same.

IN PLAIN WORDS

We are your servants. If we are still to fall to ruin, then something here is plainly wrong. Where has such a rule ever been spoken? Your Name is on our throats, yet worldly life grinds us down. Tuka says: even Death keeps its distance from us, yet defilement still touches us.

WHAT IT MEANS

Tukaram presses a simple, almost legal objection: a master does not let his own servants fall to ruin, so if that is happening, the order of things has been broken. He insists no scripture or settled rule supports such an outcome. The grievance is concrete, the Name is constantly on their lips, yet worldly life keeps grinding them down, and even though death itself holds back, trouble still soils them. The whole abhanga is a servant's appeal, reminding the Lord that the bond of belonging carries an obligation he expects to be honored.

GATHA 3110

Longing and Separation

Longing, the Name put to shame

मराठी मूळ

लाजती पुराणें । वेदां येऊं पाहे उणें ॥१॥
 आह्मी नामाचे धारक । किविलवाणीं दिसों रंक ॥२॥
 बोलिले ते संतीं । बोल वायांविण जाती ॥३॥
 तुका ह्मणे देवा । रोकडी हे मोडे सेवा ॥३॥

ENGLISH TRANSLATION

The Puranas are put to shame, the Vedas seem diminished. We who bear the Name appear pitiable and poor.

The words the saints have spoken seem to go in vain. Says Tuka, O God, this living devotion is being broken before our very eyes.

IN PLAIN WORDS

The Puranas are put to shame; the Vedas look diminished. We who bear the Name appear pitiful and poor. The words the saints once spoke seem to go to waste. Tuka says: O God, this living devotion is breaking before our eyes.

WHAT IT MEANS

Tukaram protests that the bhakta's hardship does not just hurt him; it discredits the whole tradition. If those who carry the Name end up looking pitiful and poor, then the Puranas and Vedas that promised refuge seem shamed, and the saints' assurances seem spoken in vain. The complaint is on behalf of the path itself: the credibility of devotion is at stake in how the devotee fares. By saying the living devotion is breaking before everyone's eyes, he is urging God to act so that faith is vindicated rather than mocked.

GATHA 3111

The Moral Ideal

Moderation, the inner sign of peace

मराठी मूळ

आहारनिद्रे न लगे आदर । आपण सादर ते चि होय ॥१॥
 परमितेविण बोलणें ते वांयां । फार थोडें काया पिंड पीडी ॥२॥
 समाधान त्याचें तो चि एक जाणे । आपुलिये खुणे पावोनियां ॥३॥
 तुका ह्मणे होय पीडा ते न करीं । मग राहें परी भलतिये ॥३॥

ENGLISH TRANSLATION

Food and sleep need no invitation; they come of their own accord. Speech without measure is wasted; too much or too little only afflicts the body.

Only one who attains true contentment knows it, having reached his own inner sign. Says Tuka, do not do what causes suffering; then remain in whatever way suits you.

IN PLAIN WORDS

Food and sleep ask for no invitation. They come on their own. Speech without measure is wasted. Too much or too little only hurts the body. Only the one who has true contentment knows it. He reaches his own inner sign and knows. Tuka says: do not do what brings suffering. Then live in whatever way suits you.

WHAT IT MEANS

Tukaram is drawing a simple rule for the body and the tongue. Appetite and sleep look after themselves, so they need no fussing over; speech is the one thing to keep measured, since too much or too little of it only wears you down. Real peace is not something another can certify for you: you know it from your own inner sign, the felt mark that you have arrived. From that he frees the seeker: avoid only what actually causes harm, and beyond that you are at liberty to live as suits you.

GATHA 3112

The Nature of God

Nondual vision, the impurity is desire

मराठी मूळ

भूमि अवघी शुद्ध जाणा । अमंगळ हे वासना ॥१॥
 तैसे वोसपले जीव । सांडी नसतां अंगीं घाव ॥२॥
 जीव अवघे देव । खोटा नागवी संदेह ॥३॥
 तुका ह्मणे शुद्ध । मग तुटलिया भेद ॥३॥

ENGLISH TRANSLATION

Know that all earth is pure; it is desire that is impure. Likewise, beings cry out in anguish, carrying wounds that are not truly there.

All jivas are God; it is false doubt that deceives and strips them bare. Says Tuka, once differences are dissolved, all becomes pure.

IN PLAIN WORDS

Know this: all the earth is pure. It is desire that is impure. So too the living cry out in pain, carrying wounds that are not really there. All jivas are God. It is false doubt that robs them and leaves them bare. Tuka says: it is pure. Once the difference breaks, it is pure.

WHAT IT MEANS

Tukaram locates impurity not in the world but in the wanting mind. The ground itself is clean; it is vasana, craving, that stains. In the same way beings groan over wounds that have no real existence, suffering a hurt their own seeing has invented. He states the radical claim plainly: every jiva is God, and only false doubt deceives a being into feeling stripped and lost. When the sense of difference dissolves, what is left is the purity that was always there.

GATHA 3113

The Nature of God

Letting go of mine and yours, true purity

मराठी मूळ

सरतें माझें तुझें । तरि हें उतरतें ओझें ॥१॥
 न लगे सांडावें मांडावें । आहे शुद्ध चि स्वभावें ॥२॥
 घातला तो आशा । मोहोजाळें गळां फासा ॥३॥
 सुखदुःखाचा तो मान । नाही दुःखाचा तो शीण ॥४॥
 करितां नारायण । एवढें वेचितां वचन ॥५॥
 लाभ हानि हे समान । तैसा मान अपमान ॥६॥
 तुका ह्मणे याचें । नांव सोंवळें साचें ॥६॥

ENGLISH TRANSLATION

When the distinction of mine and yours dissolves, the burden falls away. Nothing need be taken up or set down; by nature all is already pure.

It is longing and the snare of illusion that have placed this noose around our necks. Where there is no pride of pleasure or measure of pain, there is no suffering either.

By simply uttering the name Narayana, spending only the coin of speech, gain and loss become equal, as do honor and dishonor. Says Tuka, the name of this state is true purity.

IN PLAIN WORDS

When mine and yours end, the load comes down off you. Nothing must be taken up or set down. By its own nature it is already pure. It is longing that put the noose on us. The snare of attachment is around the neck. Where there is no pride in pleasure, no reckoning of pain, there is no weariness of pain either. Just say Narayana. Spend only that much, the coin of a word. Then gain and loss are the same. Honor and dishonor are the same. Tuka says: the name of this is true purity.

WHAT IT MEANS

Tukaram names the one knot and the one release. The weight we carry is the dividing of the world into mine and yours; let that fall and the burden falls with it, for nothing needs to be grasped or renounced when things are already pure by their own nature. What tightens the noose is longing and the snare of attachment, the very mohajala that hangs at our throats. Once you stop totting up pleasure as gain and pain as loss, the ache of suffering loses its grip, and gain and loss, honor and dishonor, come out even. The whole turn costs only one thing, the uttering of the name Narayana; that state, he says, is what truly deserves to be called pure.

GATHA 3114

The Nature of God

God's sport, the secret none can grasp

मराठी मूळ

तुज करितां होती ऐसे । मूढ चतुर पंडित पिसे ॥१॥
 परि वर्म नेणे तें कोणी । पीडाखाणी भोगितील ॥२॥
 उलंघितें पांगुळ गिरी । मुकें करी अनुवाद ॥३॥
 पापी होय पुण्यवंत । न करी घात दुर्जन ॥४॥
 अवघें हेळामात्रें हरि । मुक्त करी ब्रह्मांड ॥५॥
 तुका ह्मणे खेळे लीळा । पाहे वेगळा व्यापूनि ॥५॥

ENGLISH TRANSLATION

By Your doing, the foolish become wise, the learned go mad. Yet none knows the secret; all must endure their share of suffering.

At Your will the lame scale mountains, the mute become eloquent. The wrongdoer becomes virtuous, the wicked ceases to harm.

In a single effortless gesture, Hari can liberate the entire universe. Says Tuka, He plays His divine sport, pervading everything yet watching from beyond.

IN PLAIN WORDS

By your doing it happens: the fool turns clever, the learned man goes mad. Yet no one knows the secret of it. They go on suffering, mine after mine of pain. At your will the lame man crosses mountains. The mute man holds forth in speech. The sinner becomes full of merit. The wicked one stops doing harm. With a single careless touch, Hari can free the whole universe. Tuka says: he plays his sport. He pervades it all, yet watches apart.

WHAT IT MEANS

Tukaram is marveling that every reversal in the world traces back to one hand. By God's doing the dull turn wise and the clever lose their minds, and yet the secret of why stays hidden, so people keep digging their own mines of suffering. He piles up the impossibilities God grants at will: the lame crossing mountains, the mute speaking, the sinner made virtuous, the cruel laying down their cruelty. For Hari to liberate the entire cosmos costs no more than an offhand gesture. The poem ends in awe at a Lord who is both inside everything, pervading it as its play, and standing apart from it as the one who watches.

GATHA 3115

Appeals and Exhortations

The Name as wealth, three syllables

मराठी मूळ

पिकवावें धन । ज्याची आस करी जन ॥१॥
 पुरोनि उरे खातां देतां । नव्हे खंडन मवितां ॥२॥
 खोलीं पडे ओली बीज । तरीं च हाता लागे निज ॥३॥
 तुका ह्मणे धणी । विठ्ठल अक्षरें या तिन्ही ॥३॥

ENGLISH TRANSLATION

Cultivate the wealth that everyone longs for, wealth that remains abundant no matter how much is given or spent, that never diminishes or decays. When a seed falls into moist earth, only then does the true harvest come to hand.

Says Tuka, the master of all this is Vitthal, contained in those three sacred syllables.

IN PLAIN WORDS

Grow the wealth that everyone longs for. It stays full as you eat from it and give it away. It is never cut short, however much you measure out. When the moist seed falls deep into the ground, only then does your own harvest come to your hand. Tuka says: the master of it is Vitthal, those three syllables.

WHAT IT MEANS

Tukaram offers a crop worth raising: the one wealth everybody secretly wants. Unlike money, it grows fuller the more you spend and share, and no measuring ever diminishes it. He gives the farmer's image: the seed must fall deep into moist earth before any true harvest reaches your own hand, so the Name must be sown inwardly, not held on the surface. The whole treasure, he says, is owned by Vitthal, held in those three sacred syllables of the name itself.

GATHA 3116

The Nature of God

Complaint to the player God, drop the games

मराठी मूळ

करिसी लाघवें । तूं हें खेळसी आघवें ॥१॥
 अहंकार आड । आह्मां जगासी हा नाड ॥२॥
 येथें भुतें यावें । दावूं लपों ही जाणावें ॥३॥
 तुका ह्मणे हो श्रीपती । आतां चाळवाल किती ॥३॥

ENGLISH TRANSLATION

You play all these games with Your wondrous skill. Ego stands in the way, leading us and the whole world astray.

Spirits must come here, and You must know how to both reveal and conceal Yourself. Says Tuka, O Lord, how long will You keep toying with us?

IN PLAIN WORDS

You do it by sleight of hand. You play this whole thing as a game. Ego stands in the way. It trips up us and the whole world. Beings have to come here. You know how to show yourself and how to hide. Tuka says: O Shripati, how much longer will you keep toying with us?

WHAT IT MEANS

Tukaram half complains, half pleads with a God who runs the world like a conjuror. The whole show is divine play, but the trap inside it is ego, which trips up the poet and everyone else. Souls are made to come and take birth here, while the Lord keeps the trick of revealing and concealing himself at will. The poem ends with affectionate impatience: O Shripati, how long do you mean to go on playing with us before you let us see you plainly?

GATHA 3117

Prayers

Plea to be saved, do as good people do

मराठी मूळ

घालिती पद्धया । वाटे अनाथाच्या दया ॥1॥
 तैसें कां हें नये करूं । पांडुरंगा आह्मां तारूं ॥ध्रु॥
 रोगियासी काढा । देउनि वारितील पीडा ॥2॥
 बुडत्यासाठीं उडी । घालितील कां हे जोडी ॥3॥
 सारितील कांटे । पुढें मागिलांचे वाटे ॥4॥
 तुका ह्याने भार । घेती भागल्यांचा फार ॥5॥

ENGLISH TRANSLATION

People offer food to the hungry and show compassion for the destitute. Why then, O Panduranga, can You not do the same and ferry us across? They give medicine to the sick and relieve their pain.

They leap into the water to save the drowning. They clear thorns from the path for those who follow behind.

Says Tuka, they carry the heavy loads of the weary; why do You not do likewise?.

IN PLAIN WORDS

People set out drinking water for travelers. They feel pity for the helpless. Why can you not do the same, Panduranga, and ferry us across? They give the sick man his medicine and take away his pain. They jump in to save the drowning. Will you not earn that same merit? They clear the thorns from the path ahead for those who come behind. Tuka says: they take up the heavy loads of the worn-out and weary.

WHAT IT MEANS

Tukaram presses God by holding up ordinary human kindness as the standard. People set out water for travelers, pity the helpless, dose the sick, dive in after the drowning, clear thorns from the road for those who follow, and shoulder the burdens of the exhausted. Each example is a gentle accusation: if mere people do this much for one

another, why does Panduranga not do as much for the one crying to be ferried across the ocean of worldly life? The prayer turns God's own compassion into a debt he is being asked, lovingly, to honor.

GATHA 3118

The Necessity of Experience

Lived experience over hollow words

मराठी मूळ

नका दंतकथा येथें सांगों कोणी । कोरडे ते मानी बोल कोण ॥१॥
 अनुभव येथें व्हावा शिष्टाचार । न चलती चार आह्वांपुढें ॥२॥
 निवडी वेगळें क्षीर आणि पाणी । राजहंस दोन्ही वेगळालीं ॥३॥
 तुका ह्मणे येथें पाहिजे जातीचें । येरा गाबाळाचें काय काम ॥४॥

ENGLISH TRANSLATION

Let no one come here telling stale stories. Who values dry and hollow words? What is needed here is lived experience and right conduct; mere cleverness does not pass muster before us.

The royal swan separates milk from water, telling the two apart. Says Tuka, only those of true substance are welcome here; what use is mere chaff?.

IN PLAIN WORDS

Let no one come here telling old hand-me-down tales. Who values dry words? What is asked here is experience and right conduct. Clever talk does not pass before us. The royal swan picks them apart, the milk and the water. It keeps the two separate. Tuka says: here you must be of the true breed. What use is the rest, the worthless chaff?

WHAT IT MEANS

Tukaram sets a hard door at the entrance to the spiritual life. Borrowed stories and dry, hollow words count for nothing here; what is demanded is anubhava, what you have actually lived, joined to right conduct. Mere cleverness does not pass the test. He uses the old image of the royal swan that can separate milk from water, the genuine from the diluted. Only those of the true breed belong in this company; the rest is chaff. The sharpness is aimed at the pretense of secondhand wisdom, and so at one's own temptation to talk instead of live it.

GATHA 3119

Faith and Trust

Faith, Narayana stands ready

मराठी मूळ

न करि त्याचें गांढेपण । नारायण सिद्ध उभा ॥१॥
 भवसिंधूचा थडवा केला । बोलाविला पाहिजे ॥२॥
 याचे सोई पाउल वेचे । मग कैचे आडथळे ॥३॥
 तुका ह्मणे खरें खोटें । न ह्मणे मोटें लहान ॥४॥

ENGLISH TRANSLATION

No weakness can prevail when Narayana Himself stands ready. He has bridged the ocean of worldly life; one need only call upon Him.

Once you walk in His footsteps, all obstacles vanish. Says Tuka, He does not judge true or false, great or small.

IN PLAIN WORDS

Do not be weak about it. Narayana stands ready, right there. He has bridged the ocean of worldly life. You only have to call him. Once you walk in step with him, where can any obstacle stand? Tuka says: he does not weigh true against false, nor large against small.

WHAT IT MEANS

Tukaram tells the seeker to drop all faintheartedness, because the help is already in place: Narayana stands ready and has built the bridge across the ocean of birth and death. Nothing more is required than to call on him. Walk in his footsteps and obstacles simply lose their footing. The last line is the consolation that opens the door wide: God does not sort people into true or false, great or small, before he saves them, so no one is too flawed or too small to be received.

GATHA 3120

The Power of the Name

The Name, do not let the mind sit idle

मराठी मूळ

रिकामें तूं नको मना । राहों क्षणक्षणा ही ॥१॥
 वेळोवेळां पारायण । नारायण हें करीं ॥२॥
 भ्रमणांच्या मोडीं वाटा । न भरें फाटा आडरानें ॥३॥
 तुका ह्याने माझ्या जीवें । हें चि घ्यावें धणीवरी ॥३॥

ENGLISH TRANSLATION

O mind, do not remain idle even for a single moment. Again and again, recite the name of Narayana.

Break off the paths of wandering; do not stray into the wild thickets. Says Tuka, my jiva desires nothing else; take this Name until you are fully satisfied.

IN PLAIN WORDS

O mind, do not stay empty. Do not rest idle, even for a moment. Again and again make your reading; say Narayana, Narayana. Break off the roads of wandering. Do not turn down the side-paths into the wild brush. Tuka says: with my whole life this is all I would take, and take it till I am full.

WHAT IT MEANS

Tukaram is instructing his own restless mind. He forbids it the smallest idle moment, because emptiness is where wandering begins. The remedy is constant parayana, repeating the name Narayana over and over until it fills the time the mind would otherwise squander. He tells the mind to break off its habitual roads and not stray onto the side-paths that lead into the wild thickets of distraction. For himself he wants nothing else: only to take this Name, with his whole being, until he is wholly satisfied.

GATHA 3121

Confession and Sin

Confession, the self-made noose

मराठी मूळ

पंचभूतांचिये सांपडलों संदीं । घातलोंसे बंदीं अहंकारें ॥1॥
 आपल्या आपण बांधविला गळा । नेणें चि निराळा असतां हो ॥ध्रु॥
 कासया हा सत्य लेखिला संसार । कां हे केले चार माझें माझें ॥2॥
 कां नाहीं शरण गेलों नारायणा । कां नाहीं वासना आवरिली ॥3॥
 किंचित सुखाचा धरिला अभिळास । तेणें बहु नास केला पुढें ॥4॥
 तुका ह्मणे आतां देह देऊं बळी । करुनि सांडूं होळी संचिताची ॥5॥

ENGLISH TRANSLATION

I am caught in the trap of the five elements, imprisoned by my own ego. I have tied the noose around my own neck, not realizing that I was always free.

Why did I take this worldly life to be real? Why did I cling to mine and thine? Why did I not surrender to Narayana? Why did I not restrain my desires? For the sake of a little pleasure I brought great ruin upon myself. Says Tuka, now I shall offer this body as a sacrifice and burn away my accumulated karma.

IN PLAIN WORDS

I am caught in the cleft of the five elements. Ego has thrown me into prison. With my own hands I tied the noose on my neck, not knowing that I stood apart all along, untouched. Why did I count this worldly life as real? Why did I keep saying mine, mine? Why did I not go to Narayana for refuge? Why did I not hold my craving back? For a little pleasure I brought great ruin on what was coming. Tuka says: now I will give this body as the offering. I will make a bonfire of my stored-up karma.

WHAT IT MEANS

Tukaram makes a full confession of how the trap was self-built. The five elements hold him in their cleft, but it is his own ego that locked the prison and his own hands that tied the noose, while all along he was the separate, untouched witness and never knew it. He pours out the questions of remorse: why he treated the passing world as real, clung to mine and thine, never took refuge in Narayana, never reined in his cravings. The whole ruin came of chasing a scrap of pleasure. The poem turns at the end into resolve: he will offer the body itself as sacrifice and burn his whole hoard of accumulated karma to ash.

GATHA 3122

Ecstasy and Joy

Ecstasy, all beings have become God

मराठी मूळ

देव जाले अवघे जन । माझे गुण दोष हारपले ॥१॥
 बरवें जालें बरवें जालें । चित्त धालें महालाभें ॥२॥
 दर्पणीचें दुसरें भासे । परि तें असे एक तें ॥३॥
 तुका ह्मणे सिंधुभेटी । उदका तुटी वाहाळासी ॥३॥

ENGLISH TRANSLATION

*All people have become God to me; my own merits and faults have vanished. How wonderful, how wonderful!
 My chitta is full with this supreme gain.*

What appears as a second image in a mirror is in truth the same one. Says Tuka, when the stream meets the ocean, there is no more separation.

IN PLAIN WORDS

All people have become God to me. My merits and my faults have vanished. It is well, it is well. My mind is filled full with the great gain. In a mirror a second thing seems to be there. But that thing is only the one. Tuka says: when the river meets the ocean, the water of the stream is cut off no more.

WHAT IT MEANS

Tukaram is reporting a moment of breakthrough. The dividing line between self and others has dropped: everyone he looks at has become God, and with that his own ledger of virtues and faults simply disappears. He repeats his joy that the mind is now full, sated by a supreme gain. The mirror gives him his image for it: what looks like a second thing reflected back is in truth the one and only. And the river running into the sea gives the last image, where the stream loses its separateness and the parting of its water from the ocean is over.

GATHA 3123

Worldly Metaphors

The Name, taste ever new

मराठी मूळ

बहुत प्रकार परि ते गव्हाचे । जिह्वा नाचे आवडी ॥१॥
 सरलें परि आवडी नवी । सिंधु दावी तरंग ॥२॥
 घेतलें घ्यावें वेळोवेळां । माय बाळा न विसंबे ॥३॥
 तुका ह्मणे रस राहिला वचनीं । तो चि पडताळूनि सेवीतसें ॥३॥

ENGLISH TRANSLATION

Wheat appears in many forms, yet the tongue delights in each one. The taste is complete, yet the appetite is ever new, just as the ocean displays fresh waves.

What has already been received must be taken again and again; a mother never tires of her child. Says Tuka, the nectar remains in the words; I savor them by testing their truth over and over.

IN PLAIN WORDS

Wheat comes in many forms, and the tongue delights in every one. The taste is complete, yet the hunger for it is always new, the way the ocean keeps showing fresh waves. What I have taken, I must take again and again. A mother never tires of her child. Tuka says: the nectar stays in the words; I keep tasting it by testing its truth over and over.

WHAT IT MEANS

Tukaram is describing why the Name and the words of God never grow stale. Wheat can be cooked a hundred ways and the tongue loves each, and that is his picture for the divine word: fully satisfying, yet leaving the appetite renewed, like an ocean that never stops sending new waves. He compares the longing to a mother's love for her child, which does not wear out with repetition. The point he lands is that the nectar lives inside the words themselves, and he draws it out not by hearing them once but by returning to them and proving their truth again and again.

GATHA 3124

The Saints

Saints as true kin

मराठी मूळ

आह्मां सोडरे हरिजन । जनीं भाग्य निकंचन ॥१॥
 ज्याच्या धैर्या नाहीं भंग । भाव एकविध रंग ॥२॥
 भुके तान्हे चितीं । सदा देव आठविती ॥३॥
 तुका ह्मणे धन । ज्याचें वित्त नारायण ॥३॥

ENGLISH TRANSLATION

My true kin are the people of God, those whose fortune lies beyond worldly riches. Their steadiness never breaks; their devotion is single-minded and unwavering.

Even when hungry and thirsty, they remember God always in their chitta. Says Tuka, blessed are those whose only wealth is Narayana.

IN PLAIN WORDS

The people of God are my kin. In this world their fortune is to own nothing. Their courage never breaks; their devotion is of one kind, one color. Hungry and thirsty, they keep God in mind always. Tuka says: their wealth is this, that their only riches is Narayana.

WHAT IT MEANS

Tukaram is redrawing the lines of kinship and wealth. He claims the harijans, the people of God, as his real family, and he counts their worldly poverty as their good fortune rather than a lack. What marks them is unbroken steadiness and a devotion that has only one direction. Even pressed by hunger and thirst they do not forget God, and Tukaram names the reversal plainly: the man whose entire fortune is Narayana is the truly rich man, however empty his hands look to the world.

GATHA 3125

Confession and Sin

Confession, the false servant

मराठी मूळ

ह्मणवितों दास न करितां सेवा । लंडपणें देवा पोट भरीं ॥१॥
 खोटें कोठें सरे तुझे पायांपाशीं । अंतर जाणसी पांडुरंगा ॥२॥
 आचरण खोटें आपणासी ठावें । लटिकें बोलावें दुसरें तें ॥२॥
 तुका ह्मणे ऐसा आहे अपराधी । असो कृपानिधी तुह्मां ठावा ॥३॥

ENGLISH TRANSLATION

I call myself a servant but do no real service; I fill my belly through sheer idleness in Your name. Falsehood has no place at Your feet, O Panduranga; You know the innermost truth.

My conduct is corrupt and I know it myself; I speak fine words to others that are all pretense. Says Tuka, I am indeed a great offender; but You, O treasury of mercy, know me through and through.

IN PLAIN WORDS

I call myself Your servant but I do no service. Like a lazy good-for-nothing I fill my belly in Your name. Where can falsehood pass at Your feet, Panduranga? You know what is inside me. My conduct is false and I know it myself; the fine words I speak to others are all a lie. Tuka says: this is the kind of offender I am. Still, treasury of mercy, You know me through and through.

WHAT IT MEANS

Tukaram turns the inspection on himself and names the gap between the title he claims and the life he lives. He calls himself a servant of God but does no real service, and admits he uses God's name to feed himself in idleness. The force of the confession is that no pretense survives at Vitthal's feet, because God reads the inner self that other people cannot see. He owns that his outward fine talk is a performance and his actual conduct is corrupt, and rather than hide it he hands the whole exposed self over to the one he calls a treasury of mercy.

GATHA 3126

The Moral Ideal

Moral warning, the unsteady mind

मराठी मूळ

जळालें तें बाहए सोंग । अंतर व्यंग पडिलिया ॥१॥
 कारण तें अंतरलें । वाइट भलें ह्मणवितां ॥२॥
 तांतडीनें नासी । तांतडीनें च संतोषी ॥२॥
 तुका ह्मणे धीर । नाहीं बुद्ध एक िस्थर ॥३॥

ENGLISH TRANSLATION

Outward appearances are worthless when the inner being is flawed. The essential thing has been lost, even as one claims to be good.

Such a one flares up in a moment and calms down just as quickly. Says Tuka, there is no patience in him, no steady intellect.

IN PLAIN WORDS

Outward show is burnt to nothing when the inside is flawed. The thing that matters has been lost, even while one is called good. Such a person spoils in a moment and is pleased again in a moment. Tuka says: there is no patience in him, no single steady mind.

WHAT IT MEANS

Tukaram weighs a person by what is inside, not by appearance. An impressive outward display counts for nothing if the inner being is defective, and the essential thing can be missing even in someone the world calls good. His test is steadiness: the flawed person flares into anger and then is appeased just as fast, swinging with every moment. The pattern he points to is the restless, reactive mind that has no patience and never settles into one fixed resolve, and that instability, not any outer failing, is the real defect to examine in oneself.

GATHA 3127

Devotion to Vitthal

Devotion, the unbroken thread

मराठी मूळ

चित्ताचें बांधलें जवळी तें वसे । प्रकाशीं प्रकाशे सर्वकाळ ॥१॥
 अंतरीं वसावी उत्तम ते भेटी । होऊं कांहीं तुटी न सके चि ॥२॥
 ब्रह्मांड कवळे आठवणेसाठीं । धरावा तो पोटीं वाव बरा ॥३॥
 तुका ह्याने लाभ घरिचिया घरीं । प्रेमतंतु दोरी न सुटतां ॥३॥

ENGLISH TRANSLATION

What the chitta has bound close, that dwells near; what shines in the light, shines at all times. Let the meeting take place within, so that no separation can ever occur.

For the sake of remembrance one can embrace the whole universe; it is good to keep that space within the chitta. Says Tuka, the profit lies right at home, so long as the thread of love remains unbroken.

IN PLAIN WORDS

What the mind has bound close stays near; what shines in the light shines all the time. Let that best meeting live inside me, so that no break can ever come between us. For the sake of remembering, one can hold the whole universe; it is good to keep that space inside the heart. Tuka says: the gain is right here at home, as long as the thread of love is not let go.

WHAT IT MEANS

Tukaram is teaching where the meeting with God actually happens. Whatever the mind binds close to itself stays present, and he wants that highest meeting to live within him so that no separation can ever open up. He says one can hold the entire universe in the heart for the sake of remembrance, so it is worth keeping that inner room ready. The closing turn is that nothing has to be sought far away: the whole profit is found at home, in the heart, for as long as the thread of love is never released.

GATHA 3128

Longing and Separation

Longing for solitude with God

मराठी मूळ

दुखवलें चित्त आजिच्या प्रसंगें । बहु पीडा जगें केली देवा ॥१॥
 कधीं हा संबंध तोडिसी तें नेणें । आठवूनि मनें पाय असें ॥२॥
 आणिकांची येती अंतरा अंतरें । सुखदुःख बरेवाइट तीं ॥३॥
 तुका ह्याने घडे एकांताचा वास । तरिच या नास संबंधाचा ॥३॥

ENGLISH TRANSLATION

My chitta has been hurt by today's events; the world has caused me great pain, O God. I do not know when You will sever this bond, but I keep my mind fixed on Your feet.

The feelings of others come and go, mixed with joy and sorrow, good and bad. Says Tuka, only if I can dwell in solitude will this web of worldly ties be destroyed.

IN PLAIN WORDS

My mind is hurt by what happened today; the world has given me much pain, God. I do not know when You will cut this bond, but I remember it and keep Your feet before me. Other people's feelings keep coming and going inside me, mixed good and bad, joy and sorrow. Tuka says: only if I can live in solitude will this web of ties be destroyed.

WHAT IT MEANS

Tukaram is speaking out of a wounded day and turning the wound into a prayer. The world's dealings have hurt him, and he confesses he does not know when God will sever the bond that keeps tying him to it; meanwhile he holds Vitthal's feet in mind as his anchor. He names the source of the disturbance: other people's moods and affairs keep entering him, dragging in their mixture of pleasure and pain. The conclusion he reaches is that the only thing that will finally break this web of worldly attachment is dwelling in solitude with God.

GATHA 3129

The Nature of God

Destiny, the thread in Vitthal's hand

मराठी मूळ

धनवंत एक बहिर अंधळे । शुभ्र कुष्ठ काळे भोग अंगीं ॥१॥
 परारब्धगति न कळे विचित्र । आहे हातीं सूत्र विठोबाचे ॥२॥
 आणीक रोगांचीं नांवें घेऊं किती । अखंड असती जडोनियां ॥३॥
 तुका ह्मणे नष्ट संचिताचें दान । पावे खातां पण सुख नेदी ॥३॥

ENGLISH TRANSLATION

Some rich men are deaf and blind; some bear white leprosy or dark afflictions upon their bodies. The ways of destiny are inscrutable and strange; the thread of it all is in Vitthal's hands.

How many more diseases shall I name? They cling to people without end. Says Tuka, such is the gift of past karma; it gives one the means to enjoy, yet denies all happiness.

IN PLAIN WORDS

One rich man is deaf, another blind; some carry white leprosy, some dark disease in the body. The course of past karma is strange and cannot be read; the thread of it is in Vithoba's hands. How many more names of diseases can I count? They cling to people without end. Tuka says: this is the gift of ruined karma; it gives you the means to enjoy, yet gives you no happiness.

WHAT IT MEANS

Tukaram looks at how fortune and suffering are spread out among people and refuses to make it tidy. Wealth and affliction land together: a rich man may be deaf, blind, or diseased, and the workings of accumulated karma are too strange to decode. He places the whole control beyond human reach, in Vitthal's hands. The hard truth he lands is about prarabdha, the karma now ripening: it can hand a person every means to enjoy life and still withhold the actual happiness, so outward provision is no proof of inward peace, and the only steadying point is that the thread is held by God.

GATHA 3130

The Power of the Name

The Name, the only crossing

मराठी मूळ

भेदाभेदताळा न घडे घालितां । आठवा रे आतां नारायण ॥१॥
 येणें एक केलें अवघें होय सांग । अच्युताच्या योगें नामें छंदें ॥२॥
 भोंवरे खळाळ चोर वाटा घेती । पावल मारिती सिवेपाशीं ॥३॥
 तुका ह्मणे येथें भावेंविण पार । न पविजे सार हें चि आहे ॥३॥

ENGLISH TRANSLATION

The lock of discrimination and non-discrimination cannot be opened by force. Remember Narayana now.

By this one practice, everything falls into place, through devotion and the name of the Imperishable One. Whirlpools, raging currents, and thieves lurk along the path, ambushing travelers near the border.

Says Tuka, without sincere devotion there is no crossing over; this is the essential truth.

IN PLAIN WORDS

The lock of difference and no-difference will not open by forcing it. Remember Narayana now. By this one thing everything is set right, through the name and the love of Achyuta, the One who does not fall.

Whirlpools, rushing waters, and thieves wait along the path and strike travelers near the border. Tuka says: here there is no crossing without true devotion; this is the heart of it.

WHAT IT MEANS

Tukaram sets aside the philosophical quarrel over whether the soul is the same as or different from God; he says that lock cannot be forced open by argument and tells you instead to remember Narayana right now. He claims that this single practice, the name and love of the imperishable Achyuta, quietly puts everything in order. He pictures the spiritual path as a dangerous river crossing, full of whirlpools, currents, and bandits who ambush travelers just at the boundary. The settled conclusion is that no one crosses this river by cleverness; only sincere devotion gets you over, and that is the essential point.

GATHA 3131

Devotion to Vitthal

Adoration, dust of the devotees' feet

मराठी मूळ

जे गाती अखंड विठ्ठलाचे गीत । त्यांचे पायीं चित्त ठेवीन मी ॥1॥
जयांसी आवडे विठ्ठलाचें नाम । ते माझे परम प्राणसखे ॥२॥
जयांसी विठ्ठल आवडे लोचनीं । त्यांचें पायवणी स्वीकारीन ॥३॥
विठ्ठलासी जिहीं दिला सर्व भाव । त्यांच्या पायीं ठाव मागईन ॥४॥
तुका ह्मणे रज होईन चरणींचा । ह्मणविती त्यांचा हरिचे दास ॥५॥

ENGLISH TRANSLATION

Those who sing the songs of Vitthal without ceasing, I will place my chitta at their feet. Those who love the Name of Vitthal are my dearest friends and companions.

Those whose eyes delight in seeing Vitthal, I will accept the dust of their feet. Those who have surrendered everything to Vitthal, I will beg for a place at their feet.

Says Tuka, let me become the dust of their feet, those who are called the servants of Hari.

IN PLAIN WORDS

Those who sing Vitthal's song without stopping, at their feet I will set my mind. Those who love the Name of Vitthal are my dearest friends, dear as my life. Those whose eyes delight in seeing Vitthal, I will take the water that has washed their feet. Those who have given their whole heart to Vitthal, I will beg for a place at their feet. Tuka says: let me become the dust at the feet of those who are called the servants of Hari.

WHAT IT MEANS

Tukaram pours out his love not at God directly but at God's devotees, and ranks them as the people who matter most to him. Those who never stop singing of Vitthal, who love the Name, whose eyes feast on Vitthal, who have surrendered everything to him: these he calls his dearest companions, closer than life. He lowers himself before them with deliberate humility, asking to set his mind at their feet, to accept even the water that washed their feet, and to beg for a place there. The final wish is the smallest one possible, to become the dust at the feet of those known as the servants of Hari, treating nearness to the devotees as the highest thing he could want.

GATHA 3132

Appeals and Exhortations

Exhortation, devotion over debate

मराठी मूळ

काय तो विवाद असो भेदाभेद । साधा परमानंद एका भावें ॥१॥
निघोनि आयुष्य जातें हातोहात । विचारीं पां हित लवलाहीं ॥२॥
तुका ह्मणे भावभक्ति हे कारण । नागवी भूषण दंभ तो चि ॥३॥

ENGLISH TRANSLATION

Let all debate about difference and non-difference be set aside. Attain the supreme bliss through single-pointed devotion.

Life is slipping away moment by moment; reflect upon your true welfare without delay. Says Tuka, sincere devotion is the only means; pride and pretense bring nothing but ruin.

IN PLAIN WORDS

Let that quarrel about difference and no-difference be set aside. Reach the supreme bliss by single-hearted devotion. Life is leaving, slipping out hand over hand; think about your own good, and quickly. Tuka says: heartfelt devotion is what does it; pride and pretense only strip you bare.

WHAT IT MEANS

Tukaram waves off the endless debate over whether soul and God are one or two and points to the practical aim: the supreme bliss, reached by undivided devotion rather than argument. He presses the urgency by reminding you that life is running out moment by moment, so attending to your true welfare cannot wait. The contrast he draws is sharp: sincere devotion is the one effective means, while pride and outward show, far from adorning you, leave you exposed and ruined. The warning points at the temptation to mistake clever religious display for the real surrender.

GATHA 3133

Krishna Leela

Krishna, caught and never let go

मराठी मूळ

देवकीनंदने । केलें आपुल्या चिंतने ॥१॥
 मज आपुलिया ऐसें । मना लावूनियां पिसें ॥२॥
 गोवळे गोपाळां । केलें लावूनियां चाळा ॥३॥
 तुका ह्मणे संग । केला दुरि नव्हे मग ॥३॥

ENGLISH TRANSLATION

The Son of Devaki has done this through His own contemplation. He has driven me mad with longing, making me His very own.

He enchanted the cowherd boys and drew them into His play. Says Tuka, once He enters your company, He can never be made distant again.

IN PLAIN WORDS

The Son of Devaki did this by thinking of me. He made me His own, fastening a madness onto my mind. He fixed His play upon the cowherds and the cowherd boys and drew them in. Tuka says: once He keeps your company, He does not then go far away.

WHAT IT MEANS

Tukaram describes being claimed by Krishna as something Krishna himself begins. The Son of Devaki turned his attention toward Tukaram and made him his own, planting a kind of glad madness in his mind so that the longing is not even self-chosen. He recalls how the same Krishna once drew the cowherds and gopas into his play, as a sign of how he captures those he loves. The reassurance Tukaram lands on is that this is not a passing visit: once Krishna takes up company with you, he does not afterward withdraw to a distance.

GATHA 3134

Devotion to Vitthal

Devotion, content with the form

मराठी मूळ

माझिया जीवासी हे चि पैं विश्रांति । तुझे पाय चित्तीं पांडुरंगा ॥१॥
 भांडवल गांठी आलें सपुरतें । समाधान चित्तें मानियेलें ॥२॥
 उदंड उच्चारें घातला पसरु । रूपावरी भरु आवडीचा ॥३॥
 तुका ह्मणे मज भक्तीची आवडी । अभेदीं तांतडी नाहीं ह्युण ॥३॥

ENGLISH TRANSLATION

This alone is the rest my jiva seeks: Your feet held in my chitta, O Panduranga. The modest capital I possess is enough; my mind has accepted this contentment.

I have spread out my wares in abundant utterance, loading them with the love of Your form. Says Tuka, I have a taste for devotion; I have no impatience for formless union.

IN PLAIN WORDS

For my life this alone is rest: Your feet held in my mind, Panduranga. The little capital in my purse has turned out to be enough; my mind has settled into contentment. With abundant chanting I have spread out my wares, loading them with love for Your form. Tuka says: I have a taste for devotion; I am in no hurry for formless union.

WHAT IT MEANS

Tukaram names where his soul finds rest and declares himself satisfied with little. The one resting place for his life is Vitthal's feet held in the heart, and he says the modest spiritual capital he has is enough, so his mind has accepted contentment instead of craving more. He pictures his practice as a merchant spreading out goods, his abundant chanting offered up and loaded with love for God's visible form. The deliberate closing choice is that he prefers devotion to the beloved form over the formless absolute, and feels no impatience to dissolve into a union without distinction; loving the Lord with a face is what he wants.

GATHA 3135

Surrender and Acceptance

Single-minded surrender, the inner witness

मराठी मूळ

एकविध आह्मी न धरूं पालट । न संडूं ते वाट सांपडली ॥१॥
 ह्मणवूनि केला पाहिजे सांभाळ । माझें बुद्धीबळ पाय तुझे ॥२॥
 बहुत न कळे बोलतां प्रकार । अंतरा अंतर साक्ष असे ॥३॥
 तुका ह्मणे आगा जीवांच्या जीवना । तूं चि नारायणा साक्षी माझा ॥३॥

ENGLISH TRANSLATION

I am single-minded; I will not waver or leave the path I have found. Therefore, watch over me; my only strength of intellect rests at Your feet.

I cannot express all that I feel in words; the inner distance between us is itself the witness. Says Tuka, O life of all lives, You alone, O Narayana, are my witness.

IN PLAIN WORDS

I am of one mind. I will not change. I will not leave the path I have found. So watch over me. All the strength of my mind is in your feet. I cannot tell it all in words. The inner space between us is itself the proof. Tuka says: O life of all that lives, you alone, Narayana, are my witness.

WHAT IT MEANS

Tukaram pledges a fixed devotion and asks for nothing but protection in return. He has found the way and refuses to waver or to leave it, placing all his cleverness and capacity at Vitthal's feet rather than in his own judgment. He admits the feeling cannot be put into speech: the silent distance from heart to heart is the only testimony there is. So he calls on Narayana, the life within all life, as the one who sees the love no words can carry.

GATHA 3136

Devotion to Vitthal

Devotion, plunging into the Name

मराठी मूळ

राहो ये चि ठायीं । माझा भाव तुझे पायीं ॥१॥
 करीन नामाचें चिंतन । जाऊं नेदीं कोठें मन ॥२॥
 देईन ये रसीं । आतां बुडी सर्वविशीं ॥३॥
 तुका ह्मणे देवा । साटी करोनियां जीवा ॥३॥

ENGLISH TRANSLATION

Let my devotion remain here at Your feet. I will contemplate Your Name and not allow my mind to wander anywhere.

I will plunge deep into this nectar with all my being. Says Tuka, O God, I have staked my very life on this.

IN PLAIN WORDS

Let it stay right here: my love at your feet. I will hold the Name in my thoughts. I will not let my mind go anywhere. I come into this nectar; now I sink down, completely, in every part. Tuka says: O God, I have staked my very life on it.

WHAT IT MEANS

Tukaram asks that his devotion be planted at the feet of the Lord and never move. The discipline is simple and total: keep the Name in mind, and refuse the mind permission to wander off anywhere else. He describes this not as duty but as nectar he is diving into, letting himself go under entirely rather than tasting it from the edge. The closing line names the stake: he has wagered his whole life on this single resting place.

GATHA 3137

Devotion to Vitthal

Belonging to the Lord, no begging elsewhere

मराठी मूळ

तैसे नहों आह्मी विठ्ठलाचे दास । यावें आणिकांस काकुलती ॥१॥
 स्वामिचिया सत्ता ठेंगणें सकळ । आला किळकाळ हाताखालीं ॥२॥
 अंकिताचा असे अभिमान देवा । समपूर्नि हेवा असों पायीं ॥३॥
 तुका ह्मणे आह्मां इच्छेचें खेळणें । कोड नारायणें पुरवावें ॥३॥

ENGLISH TRANSLATION

We who are servants of Vitthal need not beg before anyone else. Under our Master's authority, everything stands humbled; even death itself is under His command.

We rest at His feet, surrendering all selfish longing, taking pride only in belonging to Him. Says Tuka, we are His playthings; let Narayana fulfill our every wish.

IN PLAIN WORDS

We are not like that. We are servants of Vitthal. We need not go begging to anyone else. Under our Master's rule everything is brought low; even death has come under his hand. The marked servant has his pride, O God: I give up all craving and stay at your feet. Tuka says: we are playthings of his will. Let Narayana grant us our heart's wish.

WHAT IT MEANS

Tukaram contrasts the servant of Vitthal with those who must plead before lesser powers. Because his Master rules over all, every threat is humbled and even death itself falls under that hand, so there is no one else worth begging from. The only pride he keeps is the pride of being branded as the Lord's own; the price of it is surrendering every selfish longing and simply staying at the feet. He ends by handing over even his wishes, content to be a toy of God's will and trusting Narayana to fulfill the rest.

GATHA 3138

The Nature of God

Warning, liberation is no commodity

मराठी मूळ

मोक्ष देवापाशीं नाही । लटिक्या घाई विळवतें ॥१॥
 काय खरें न घरी शुद्धी । गेली बुद्धी भ्रमलें ॥२॥
 अहंकारास उरलें काई । पांचांठायीं हें वांटे ॥३॥
 तुका ह्मणे कुंथे भारें । लटिकें खरें मानुनियां ॥३॥

ENGLISH TRANSLATION

Liberation does not reside with God as some commodity. Why do you pursue empty illusions? Why do you not hold fast to what is real? Your intellect has gone astray.

What remains of the ego? It is divided among the five elements. Says Tuka, one strains under a burden, having taken the false to be true.

IN PLAIN WORDS

Liberation does not sit beside God like a thing to be had. You wear yourself out chasing a lie. Why will you not hold to what is real? Your sense is gone; your mind has lost its way. What is left of this ego of yours? It is shared out among the five elements. Tuka says: he groans under the load, taking the false to be true.

WHAT IT MEANS

Tukaram attacks the idea that liberation is some prize stored with God, to be collected by effort. The person who hunts for it that way is exhausting himself over an illusion while ignoring what is actually real and present. He points to the body's makeup: the ego that grasps so hard is only borrowed from the five elements and will be returned to them. The whole strain comes from one mistake, treating the false as if it were true, and the way out is to stop chasing and hold to the real.

GATHA 3139

Appeals and Exhortations

Exhortation, choose the one imperishable God

मराठी मूळ

आपला तो एक देव करुनि घ्यावा । तेणेंविण जीवा सुख नव्हे ॥१॥
 तें तीं माझकें दुःखाचीं जनितीं । नाहीं आदिअंतीं अवसान ॥२॥
 अविनाश करी आपुलिया ऐसें । लावीं मना पिसें गोविंदाच्या ॥३॥
 तुका ह्मणे एका मरणें चि सरें । उत्तम चि उरे कीतिन मागें ॥३॥

ENGLISH TRANSLATION

Make one God your own, for without Him the jiva can find no happiness. All else is illusory, a breeding ground of sorrow with no end in sight.

Make the imperishable Lord your own, and set your mind ablaze with longing for Govinda. Says Tuka, a single death settles everything; only noble fame remains behind.

IN PLAIN WORDS

Make one God your own. Without him the soul finds no happiness. All other things are false, and they give birth to sorrow; from beginning to end they have no lasting hold. Make the one who never perishes your own. Set your mind mad with longing for Govinda. Tuka says: one death and it is all settled; only the good you did remains behind.

WHAT IT MEANS

Tukaram urges a single, decisive choice: take one God as your own and stop dividing your heart. Everything else is unreal and breeds grief, with no stability at the start or the finish, so it cannot hold a soul up. The remedy is to bind yourself to the imperishable Lord and to let longing for Govinda take over the mind like a happy madness. He reminds the listener that death comes once and clears the account; what survives is not possessions but the noble life lived, so spend it on the one thing that lasts.

GATHA 3140

The Saints

Gratitude to the saints, the child adorned

मराठी मूळ

आजिचें हें मज तुझीं कृपादान । दिलें संतजन मायबापीं ॥१॥
 आलीं मुखावाटा अमृतवचनें । उत्तीर्ण तीं येणें नव्हे जन्में ॥२॥
 तुका ह्मणे तुझीं उदार कृपाळ । शृंगारिलें बाळ कवतुकें ॥३॥

ENGLISH TRANSLATION

Today, O holy parents and saints, you have given me the gift of your grace. Nectar-words have flowed from your mouths, and I can never repay them in this lifetime.

Says Tuka, you generous and compassionate ones have adorned this child with love.

IN PLAIN WORDS

Today you have given me this gift of grace. You holy ones, you mothers and fathers, have given it. Words of nectar came from your mouths. I cannot repay them in this lifetime. Tuka says: you are generous, you are kind; you have dressed up this child with love.

WHAT IT MEANS

Tukaram thanks the saints as though they were his own parents, who have handed him grace this very day. What they gave was speech itself, words like nectar from their lips, and he knows a single lifetime cannot clear so large a debt. He sees their kindness as utterly free, asking nothing back. In the closing image he is a small child the elders have lovingly dressed and made beautiful, owing everything he wears to their care.

GATHA 3141

The Power of the Name

On speech, slander fills the tongue with hell

मराठी मूळ

स्तुती अथवा निंदा करावी देवाची । अधम तो वेची व्यर्थ वाणी ॥१॥
 आइकोनि होती बहिर हे बोल । वेचूनि ते मोल नरका जाती ॥२॥
 इह लोकीं थुंका उडे तोंडावरी । करणें अघोरी वास लागे ॥३॥
 तुका ह्मणे माप वाचेऐसें निकें । भरलें नरकें निंदेसाठीं ॥३॥

ENGLISH TRANSLATION

Whether one praises or blames God, at least the tongue is engaged with Him. But the wretch who wastes his speech on idle talk gains nothing.

Those who hear sacred words yet remain deaf, spending their hearing on worthless things, are bound for hell. In this world, spit flies in the face of the slanderer, and the stench of his wicked deeds clings to him.

Says Tuka, no vessel is as fine as the tongue; yet through slander, it fills itself with hellfire.

IN PLAIN WORDS

Praise God or blame God: at least the tongue is busy with him. But the low one wastes his speech for nothing. They hear holy words and stay deaf. They spend that gift on worthless things and go to hell. In this world spit flies in the slanderer's face; the stench of his foul deeds clings to him. Tuka says: no measure is as fine as the tongue, yet through slander it is filled up with hell.

WHAT IT MEANS

Tukaram weighs how speech is spent. Even blaming God keeps the tongue turned toward him, which is better than squandering it on empty chatter that earns nothing. Worse are those who hear sacred words and stay deaf to them, wasting the gift of hearing and bringing ruin on themselves. He drives the point home with disgust at slander, the spit and the stench that mark the slanderer, but the warning is about the habit, not contempt for any one person. The tongue is the finest vessel a person owns; turn it to slander and you pack it with hell.

GATHA 3142

The Necessity of Experience

Experience, water merging with water

मराठी मूळ

लोह कफ गारा सिद्ध हे सामुग्री । अग्नि टणत्कारी दिसों येतो ॥1॥
 सांगावें तें काई सांगावें तें काई । चित्ता होय ठायीं अनुभव तो ॥ध्रु॥
 अन्नं सांगों येतो तृप्तीचा अनुभव । करुनि उपाव घेऊं हेवा ॥2॥
 तुका ह्मणे मिळे जीवनीं जीवन । तेथें कोणा कोण नांव ठेवी ॥3॥

ENGLISH TRANSLATION

Iron, flux, and bellows are all prepared; the fire reveals itself in the ringing of the anvil. What can be told and what cannot? True experience arises in the chitta of its own accord.

One can speak of the satisfaction of food, but one must make the effort and partake of it oneself. Says Tuka, when water merges with water, who can give a name to either?.

IN PLAIN WORDS

Iron, flux, and the bellows are all ready; the fire shows itself in the ring of the anvil. What is there to tell? What is there to tell? The knowing arises in the heart on its own. You can speak of being filled by food, but you must make the effort and eat it yourself. Tuka says: when water joins water, who can put a name to either?

WHAT IT MEANS

Tukaram says realization cannot be handed over in words, only undergone. He uses the smith's forge: all the materials and fire are present, and the proof is heard in the strike, but the real knowing rises in the heart by itself, beyond telling. Like the fullness after a meal, it can be described, yet no description feeds you; you have to eat. His last image dissolves the question entirely: when water pours into water there are no longer two things to name, which is what union with God is like.

GATHA 3143

Prayers

Prayer, the trusting child at the feet

मराठी मूळ

बाळाचें जीवन । माता जाणें भूक तान ॥1॥
 काय करुं विनवणी । असो मस्तक चरणीं ॥ध्रु॥
 ठेविलिये ठायीं । चित्त ठेवुनि असें पायीं ॥2॥
 करितों हे सेवा । चिंतन सर्वा ठायीं देवा ॥3॥
 न्यून तें चि पुरें । घ्यावें करोनि दातारें ॥4॥
 तुका ह्मणे बुद्ध । अल्प असे अपराधी ॥5॥

ENGLISH TRANSLATION

A mother knows her child's hunger and thirst. What entreaty shall I make? Let my head simply rest at Your feet. I keep my mind fixed wherever You have placed it, at Your feet. I offer this service: contemplation of You in all things.

Whatever is lacking, may You, the generous Lord, supply it. Says Tuka, my intellect is small and I am full of faults.

IN PLAIN WORDS

A mother knows her child's life. She knows its hunger and its thirst. What plea can I make? Let my head simply rest at your feet. Wherever you have set me, there I keep my mind, here at your feet. This is the service I do: to think of you in all things, God. Whatever is short, make it enough. Take it up and complete it, generous Lord. Tuka says: my intellect is small, and I am a man of faults.

WHAT IT MEANS

Tukaram drops all argument and rests like an infant who needs no words, since the mother already knows its hunger and thirst. He makes no demand, only lays his head at the feet and keeps his mind exactly where God has placed it. The one service he claims is constant remembrance, thinking of God in everything. Knowing his own understanding is small and his faults many, he asks the generous Lord to make up whatever is lacking and finish what he cannot.

GATHA 3144

Prayers

Prayer, knowing the right yet unable

मराठी मूळ

जाणतोँ समये । परि मत कामा नये ॥१॥
 तुह्मी सांगावें तें बरें । देवा सकळ विचारें ॥२॥
 फुकाचिये पुसी । चिंता नाहीं होते ऐसी ॥३॥
 तुका ह्मणे आहे । धर पाय मज साहे ॥३॥

ENGLISH TRANSLATION

I know the right path when the moment comes, yet my mind refuses to follow it. You alone, O God, can advise me truly, considering everything.

Without being asked, worries would never arise of their own. Says Tuka, I know You are here; hold my feet steady so I may endure.

IN PLAIN WORDS

I know the right path when the time comes. But my own mind is no use to me. You must tell me what is good, God, weighing everything. Without being asked, such worry would never rise on its own. Tuka says: you are here. Hold my feet so I can stand.

WHAT IT MEANS

Tukaram confesses a common helplessness: he can see the right course when the moment arrives, yet his own mind will not carry him to it. So he hands the deciding over to God, who can weigh all sides and tell him what is good. He admits the anxiety itself is something stirred up, not natural, and would not arise if he were not divided. The prayer ends plainly: God is present, so steady his feet and let him stand where he cannot stand alone.

GATHA 3145

Prayers

Prayer, the doorkeeper's plea

मराठी मूळ

द्वारपाळ विनंती करी । उभे द्वारीं राउळा ॥१॥
 आपुलिया शरणागता । वाहों चिंता नेदावी ॥२॥
 वचना या चित्त द्यावें । असो ठावें पायांसी ॥३॥
 तुका ह्मणे कृपासिंधू । दीनबंधू केशवा ॥३॥

ENGLISH TRANSLATION

The doorkeeper makes a plea, standing at the temple gate. Do not let Your devotees carry any burden of worry. Listen to this prayer; let it be known to Your feet. Says Tuka, O ocean of compassion, O Keshava, friend of the lowly.

IN PLAIN WORDS

The doorkeeper makes his plea, standing at the temple gate. Let no burden of worry fall on those who have come to you for refuge. Give your mind to this prayer; let it be known to your feet. Tuka says: O ocean of compassion, O Keshava, friend of the lowly.

WHAT IT MEANS

Tukaram casts himself as a servant standing guard at the Lord's gate, speaking up for those who have taken shelter there. His single request is that none of these refuge-seekers be left to carry the weight of worry. He asks only that the prayer reach the Lord's feet and be heard. He closes by naming the Lord's own nature as the guarantee: an ocean of compassion and Keshava, the friend of the lowly, who will not turn such people away.

GATHA 3146

Surrender and Acceptance

Surrender, ready at the Lord's command

मराठी मूळ

दोहीं बाहीं आह्मां वास । असों कास घालूनि ॥१॥
 बोल बोलों उभयतां । स्वामीसत्ता सेवेची ॥२॥
 एकसरें आज्ञा केली । असों चाली ते नीती ॥३॥
 तुका ह्मणे जोहारितों । आहें होतों ते ठायीं ॥३॥

ENGLISH TRANSLATION

I dwell in both Your arms, girded and ready for service. I speak the words of both parties, under the authority of devoted service.

Once the command is given, I follow that path without deviation. Says Tuka, I salute You; I was, I am, and I remain in that very place.

IN PLAIN WORDS

I stand at both your sides. Let me be girded and ready. I will speak for both parties, under the Master's right to be served. Once the command is given, let me keep to that conduct, that right way. Tuka says: I salute you. I was, I am, and I remain in that same place.

WHAT IT MEANS

Tukaram pictures himself as a servant posted close at the Lord's side, belt tied and ready to act the moment he is needed. He speaks for both sides because his whole standing comes from the Master's claim to be served. Whatever order is given, he means to follow it without straying from the right way. The closing line is a vow of constancy: bowing, he declares he was, is, and will go on being fixed in that one place of service.

GATHA 3147

Prayers

Prayer, head at the feet

मराठी मूळ

ऐका जी देवा माझी विनवणी । मस्तक चरणीं ठेवीतसें ॥१॥
 सन्निध पातलीं सांडूनियां शंका । सन्मुख चि एकाएकीं पुढें ॥२॥
 जाणविलें कोठें पावे पायांपाशीं । केली या जिवासी साटी ह्युण ॥३॥
 तुका ह्मणे माझे हातीं द्या उद्धार । करीं करकर ह्मणवूनि ॥३॥

ENGLISH TRANSLATION

Hear me, O God, this is my humble prayer. I place my head at Your feet.

I have come near, casting aside all hesitation, standing squarely before You. Wherever I reach, let it be at Your feet, for I have staked my very life.

Says Tuka, grant me salvation with Your own hands; I say this because I feel my own helplessness.

IN PLAIN WORDS

Hear me, O God. This is my plea. I lay my head at your feet. I have dropped all hesitation and come close. I stand straight before you, face to face, all at once. Wherever I reach, let it be at your feet. I have staked my life on it. Tuka says: put my rescue in your own hands. I keep asking, because I am helpless.

WHAT IT MEANS

Tukaram comes to God not with an argument but with his head on the ground, and he names exactly what he wants. He says he has thrown off every hesitation and walked right up, standing face to face, because half-measures will not do. He stakes his whole life on one thing: that wherever he ends up, it will be at God's feet. The

closing turn is the sharp one. He will not save himself; he hands the work of his rescue into God's own hands and admits, without shame, that the reason he keeps pestering is that he cannot do it alone.

GATHA 3148

Ecstasy and Joy

Reunion, the lap at last

मराठी मूळ

बैसलों तों कडियेवरी । नव्हें दुरी वेगळा ॥1॥
 घडलें हें बहुवा दिसां । आतां इच्छा पुरवीन ॥ध्रु॥
 बहु होता जाला सीण । नाही क्षण विसांवा ॥2॥
 दुःखी केलें मीतूपणें । जवळी नेणें होतें तें ॥3॥
 पाहात जे होतों वास । ते चि आस पुरविली ॥4॥
 तुका ह्मणे मायबापा । झणी कोपा विठ्ठला ॥5॥

ENGLISH TRANSLATION

I have been seated right on Your lap; I am not far away or separate from You. This has come to pass after many, many days; now I shall fulfill my chitta's longing.

There was so much weariness and suffering, not a moment of rest. The separation of I and You caused such pain; I did not know You were so near.

The hope I had been nurturing has at last been fulfilled. Says Tuka, O mother and father, O Vitthal, please do not be angry.

IN PLAIN WORDS

I am seated right on your lap. I am not far off. I am not separate. This took many, many days to happen. Now I will fulfill my heart's longing. There was so much weariness, so much pain, not one moment of rest. The split of I and You hurt me. I did not know you were this close. The hope I had been holding has come true. Tuka says: O mother, O father, O Vitthal, please do not be angry with me.

WHAT IT MEANS

Tukaram describes the end of a long separation as a child climbing into a parent's lap, no distance left, no division left. He does not hide how hard the waiting was: years of weariness and pain with no rest, all of it caused by the sense of an I set apart from a You. The discovery that undoes the pain is simple and devastating: God was this near the whole time, and he did not know it. Reunited, his last word is not triumph but a child's anxious tenderness, asking the mother and father he calls Vitthal not to be angry, as though the closeness is too precious to risk.

GATHA 3149

Longing and Separation

Complaint, the Name and misfortune

मराठी मूळ

तुझें नाम मुखीं तयासी विपित्त । आश्चर्य हें चित्तीं वाटतसे ॥१॥
 काय जाणों काय होसील निजला । नेणों जी विठ्ठला मायबापा ॥२॥
 भवबंधनाचे तुटतील फांसे । तें कां येथें असे अद्देरिलें ॥३॥
 तुका ह्याने माझें दचकलें मन । वाटे वांयांविण श्रम केला ॥३॥

ENGLISH TRANSLATION

That one who has Your Name upon his lips should still face misfortune fills me with wonder. What could have happened? Have You fallen asleep? I cannot fathom this, O Vitthal, O mother and father.

The bonds of worldly existence should have been shattered, yet here they remain, neglected. Says Tuka, my mind is startled; it seems all my effort has gone to waste.

IN PLAIN WORDS

One who has your Name on his lips still meets misfortune. This astonishes my heart. What can have happened? Have you fallen asleep? I cannot understand it, O Vitthal, O mother and father. The bonds of this worldly life should have broken by now. Why are they still here, left untouched? Tuka says: my mind is startled. It seems all my effort has gone to waste.

WHAT IT MEANS

Tukaram lodges a genuine complaint with God, and he does not soften it. The promise he trusted was plain: the Name on the lips should break the bonds of worldly existence. So he stares at the misfortune still gripping a devotee and asks the blunt question, has God fallen asleep on the job. The frame the poem leaves open is the test of faith itself: when the promised rescue does not come, the devotee is left wondering whether the whole effort was wasted. He says it out loud rather than pretending to be serene, because honest alarm before God is itself a kind of trust.

GATHA 3150

Longing and Separation

Complaint, the master's duty

मराठी मूळ

सेवकें करावें सांगितलें काम । सिक्क्याचा तो धर्म स्वामी राखे ॥१॥
 काय देवा नेणों आलें गांढेपण । तुह्मी शक्तिहीन जाले दिसां ॥२॥
 विष्णुदास आह्मी निर्भर ज्याबळें । तें दिसे या काळें अद्देरिलें ॥३॥
 तुका ह्याने मूळ पाठवा लौकरी । किंवा करूं हरी काय सांगा ॥३॥

ENGLISH TRANSLATION

A servant should carry out the work assigned; it is the master's duty to look after the wages. What, O God, has this helplessness come to? You seem to have lost Your power these days.

We are servants of Vishnu, confident in His strength, yet that strength seems abandoned in these times. Says Tuka, send word quickly, or tell me, O Hari, what I should do.

IN PLAIN WORDS

The servant should do the work he is told. Looking after the wages is the master's job. What helplessness has come over you, God? You seem to have lost your power these days. We are servants of Vishnu, sure of his strength. Now that strength looks abandoned. Tuka says: send word quickly, Hari, or tell me what I should do.

WHAT IT MEANS

Tukaram presses his case with a sharp household image: a servant only owes the labor, while paying the wages is the master's responsibility. By that logic, if the devotee keeps up his devotion and rescue still does not come, the failure is God's, not his. He goes further and needles God directly, asking what weakness has come over him, saying his power looks lost. It is bold, even insolent, but it is the boldness of someone whose entire confidence rests on the master's strength. The demand at the close is honest: either act, or tell me plainly what else I am supposed to do.

GATHA 3151

Worldly Metaphors

Surrender, the strong father's child

मराठी मूळ

खेळतां न भ्यावें समर्थाच्या बाळें । तयाच्या सकळ सत्तेखालीं ॥१॥
 तरी लेवविला शोभे अळंकार । नाहीं तरी भार मानाविण ॥२॥
 अवघी च दिशा असावी मोकळी । मायबाप बळी ह्मणऊनि ॥३॥
 तुका ह्मणे माझें ऐसें आहे देवा । ह्मणऊनि सेवा समपिनली ॥३॥

ENGLISH TRANSLATION

The child of a powerful lord plays without fear, for everything is under his father's dominion. If adornments are given, they look beautiful upon him; without honor they are only a burden.

Every direction should be open and free, for his parents are mighty. Says Tuka, this is my condition, O God; therefore I have surrendered my service to You.

IN PLAIN WORDS

The child of a powerful lord plays without fear. Everything stands under his father's rule. Ornaments put on such a child look fine on him. Without that honor they are only a weight. Let every direction lie open and free, because his parents are mighty. Tuka says: this is how it is with me, God. So I have given my service over to you.

WHAT IT MEANS

Tukaram explains his fearlessness with a single picture: a great lord's child plays without a care because the whole estate is under the father's power. The ornaments matter here too; on the protected child they are beautiful, but stripped of that backing they would be dead weight, mere burden without honor. He claims the same open freedom for himself, in every direction, on one ground only: his parents are strong. The conclusion is not pride in himself but surrender. Because his safety is entirely God's strength and none of his own, he has simply handed his whole service over.

GATHA 3152

The Nature of God

Nondual play, God hides in His own world

मराठी मूळ

निरांजनीं एकटवाणें । संग नेणें दुसरा ॥१॥
 पाहा चाळविलें कैसें । लावुनि पिसें गोवळें ॥२॥
 लपलें अंगें अंग । दिला संग होता तो ॥३॥
 तुका ह्मणे नव्हतें ठावें । जालें भावें वाटोळें ॥४॥

ENGLISH TRANSLATION

In the formless solitude, He was utterly alone, knowing no second companion. See how He beguiled Himself, creating the illusion of the cowherd world.

He hid within forms, disguising Himself as His own company. Says Tuka, it was not known before; through devotion the whole circle came into being.

IN PLAIN WORDS

In the formless solitude he was alone. He knew no second companion. See how he tricked himself. He set the cowherd world spinning like a madness. He hid form inside form. The company he kept, he gave himself. Tuka says: none of this was there before. Through love the whole circle came to be.

WHAT IT MEANS

Tukaram looks straight at the deepest mystery and states it without flinching. Before anything, there was only the formless One, utterly alone, with no second beside it. Then, in his telling, God beguiles himself: he sets the whole cowherd world turning and hides as form inside form, so the one company there is, he is giving to himself. This is the nondual claim left unspoken in plainer bhakti, that the lover, the beloved, and the world between them are all the one God playing. The closing line names what set it in motion: nothing was there before, and the entire circle of creation came into being through love.

GATHA 3153

The Necessity of Experience

The sweet theft, plundered by God

मराठी मूळ

नव्हती भेटी तों चि बरें । होतां चोरें नाडिलें ॥१॥
 अवाधियांचा केला झाडा । रिता वाडा खोंकर ॥२॥
 चिंतनांचें मूळ चित्त । नेलें वित्त हरुनि ॥३॥
 तुका ह्मणे मूळा आलें । होतें केलें तैसें चि ॥३॥

ENGLISH TRANSLATION

Before we met, all was well. But once the thief appeared, I was utterly robbed.

Everything was swept clean; the house stands empty and hollow. The mind, which is the root of all contemplation, has been plundered of its wealth.

Says Tuka, it has come full circle; what was done has returned to its origin.

IN PLAIN WORDS

Before we met, things were fine. Once the thief came, I was robbed clean. He swept everything away. The house stands empty and bare. The mind is the root of all my thinking. He carried off its wealth. Tuka says: it has come full circle. What was done has gone back to where it began.

WHAT IT MEANS

Tukaram turns the meeting with God into a robbery, and he means it as the best thing that could happen. Before the meeting he was comfortable, holding his own; then the thief came and stripped the house bare. What was stolen is named precisely: the mind, the root of all his thinking, looted of the wealth it hoarded. The frame the poem leaves implied is that this emptying is the point, not the loss it looks like. Everything has returned to its source, the self handed back to the One it came from, and the empty house is what is left when there is nothing of one's own to cling to.

GATHA 3154

Longing and Separation

Longing, do not hide your form

मराठी मूळ

जये ठायीं आवडी ठेली । मज ते बोली न संडे ॥१॥
 पुरवावें जीवींचें कोड । भेटी गोड तुज मज ॥२॥
 आणिलें तें येथवरी । रूप दुरी न करावें ॥३॥
 तुका ह्मणे नारायणा । सेवाहीना धिग वृत्ति ॥३॥

ENGLISH TRANSLATION

Wherever my love has taken root, that speech will never leave me. Fulfill the desire of my chitta; let our meeting be sweet, Yours and mine.

You have brought me this far; do not push Your form away now. Says Tuka, O Narayana, without Your service, life itself is a disgrace.

IN PLAIN WORDS

Wherever my love has settled, that word will never leave me. Fulfill the longing in my heart. Let our meeting be sweet, yours and mine. You have brought me this far. Do not push your form away now. Tuka says: O Narayana, a life without your service is a disgrace.

WHAT IT MEANS

Tukaram speaks from the place where love has already taken root and cannot be talked out of it; the word it gives him will not leave his mouth. His prayer is direct and a little possessive: bring me the sweet face-to-face meeting my heart aches for. He reminds God of the obligation already begun, you carried me this far, so do not now pull your visible form away and leave me halfway. The closing line raises the stakes past mere wanting: for him, a life that gets no chance to serve Narayana is not a quiet loss but an open disgrace, a life not worth the name.

GATHA 3155

Longing and Separation

Longing, give me back what is mine

मराठी मूळ

सरलियाचा सोस मनीं । लाजोनियां राहिलों ॥१॥
 आवडीनें बोलावितों । येथें तें तों लपावें ॥२॥
 माझें तें चि मज द्यावें । होतें भावें जोडिलें ॥३॥
 तुका ह्याने विश्वंभरा । आळीकरा बुझावा ॥३॥

ENGLISH TRANSLATION

The longing for what has been lost remains in my mind, and I stay quiet out of shame. I call to You with love, yet You hide away.

Give me back what is mine, what I had gathered through devotion. Says Tuka, O sustainer of the universe, comfort and console me.

IN PLAIN WORDS

The longing for what I lost is still in my mind. I keep quiet out of shame. I call you with love, and you hide. Give me back what is mine. I gathered it through devotion. Tuka says: O sustainer of all, console me, for I am crying like a stubborn child.

WHAT IT MEANS

Tukaram catches himself in a tangle of feeling: the longing for what he lost will not leave, yet he is ashamed to keep asking. So he calls God with love, and God seems only to hide further away. His demand is grounded, not grasping; he wants back what is rightly his, the nearness he earned through his own devotion. Naming himself a

stubborn, fretful child, he asks the sustainer of the whole world to come and console him. The honesty is the point: he does not pretend to be a serene saint, he admits he is sulking and crying, and trusts that God will quiet him anyway.

GATHA 3156

Ecstasy and Joy

Ecstasy, the body moved by God

मराठी मूळ

नाचावेसें वाटे मना । छंद गुणा अधीन ॥१॥
 चेष्टविलीं माझीं गात्रें । सत्तासूत्रें हालती ॥२॥
 नामरूपें रंगा आलीं । ते चि चाली स्वभावे ॥३॥
 तुका ह्मणे पांडुरंगे । अंग संगें कविळले ॥३॥

ENGLISH TRANSLATION

My mind wants to dance, captivated by Your qualities. You have moved my limbs; they sway under Your power and command.

Name and form have come alive in color; this has become my natural way. Says Tuka, Panduranga has touched my very being, and I am steeped in His hue.

IN PLAIN WORDS

My mind wants to dance. The delight is held under your qualities. You have set my limbs moving. They sway by the strings of your power. Name and form have come alive in color. This is now my natural way. Tuka says: Panduranga has touched my whole body, and I am steeped in his hue.

WHAT IT MEANS

Tukaram describes ecstasy not as something he produces but as something done to him. The urge to dance rises in his mind, ruled by God's qualities, and his own limbs move as if pulled by strings he does not hold. The hidden frame is the surrender of agency: the dancer is not the doer. Name and form have caught fire with color, and this overflow has become his second nature rather than a passing fit. The close seals it bodily; Panduranga has touched him through and through, and he is dyed in God's own color, the worshipper now soaked in the One he worships.

GATHA 3157

Ecstasy and Joy

Ecstasy, grace, not invention

मराठी मूळ

खेळतो ते खेळ पायांच्या प्रसादें । नव्हती हीं छंदें नासिवंतें ॥१॥
 माझा मायबाप उभा विटेवरी । कवतुकें करी कृपादान॥ध्रु॥
 प्रसादाची वाणी वदें ती उत्तरें । नाहीं मतांतरें जोडियेलीं ॥२॥
 तुका ह्मणे रस वाढितिया अंगें । छाया पांडुरंगें केली वरी ॥३॥

ENGLISH TRANSLATION

The sport I play is by the grace of Your feet; these joys are not fleeting or perishable. My mother and father stands upon the brick, bestowing the gift of grace with delight.

The words I speak are offered as Your blessing; they are not composed from any partisan school. Says Tuka, the flavor of devotion grows ever richer, for Panduranga has spread His sheltering shade above me.

IN PLAIN WORDS

The sport I play is by the grace of your feet. These joys are not fleeting; they do not perish. My mother and father stands on the brick, giving grace with delight. The words I speak come as your gift. I have not pieced them from any school of opinion. Tuka says: the taste of devotion keeps growing in me, for Panduranga has spread his shade above me.

WHAT IT MEANS

Tukaram is careful to say where his joy and his words come from. The play he plays is not his own doing but the grace of God's feet, and so, unlike worldly pleasures, it does not perish. He keeps the image of Vitthal standing on the brick at Pandhari, the same mother and father who gives grace gladly. The point he insists on is that his verses are received gifts, not opinions stitched together from rival schools of thought; he is not arguing a position but reporting grace. The taste of devotion only deepens, he says, because Panduranga has stretched a sheltering shade over his head.

GATHA 3158

Ecstasy and Joy

Release, the bondage cut

मराठी मूळ

अखंड मुडतर । सासुरवास करकर ॥१॥
 याची जाली बोळवण । आतां न देखों तो शीण ॥ध्रु॥
 बहुतांची दासी । तये घरीं सासुरवासी ॥२॥
 तुका ह्मणे मुळें । खंड जाला एका वेळें ॥३॥

ENGLISH TRANSLATION

The endless drudgery and torment of worldly bondage has at last been bid farewell. Now I shall see that misery no more.

Like a servant in someone else's household, the soul endured suffering under many masters. Says Tuka, the root has been cut in a single stroke, and all bondage is severed.

IN PLAIN WORDS

The endless drudgery, the constant nagging of a hard household, is over. I have said goodbye to it. Now I will not see that weariness again. Like a servant girl in another's home, the soul lived under many masters. Tuka says: the root has been cut in one stroke, and the whole thing is finished at once.

WHAT IT MEANS

Tukaram tells of liberation through the image of a married woman freed from a cruel in-laws' house, the endless thankless drudgery and nagging at last bid farewell. The bondage he means is worldly existence itself, where the soul lived like a servant girl in someone else's home, bowing under many masters and never her own. The release is not gradual; he says the root was cut in a single stroke and the whole thing finished at once. The frame the poem leaves unspoken is grace's suddenness: what years of weary service could not end, the meeting with God severs in one cut, and the misery is simply not seen again.

GATHA 3159

The Saints

The saints as touchstone, the lost path

मराठी मूळ

अवघा भार वाटे देवा । संतसेवा न घडतां ॥१॥
 कसोटी हे असे हातीं । सत्य भूतीं भगवंत ॥२॥
 चुकलोंसा दिसें पंथ । गेले संत तो ऐसा ॥३॥
 तुका ह्मणे सोंग वांयां । कारण या अनुभवे ॥३॥

ENGLISH TRANSLATION

Everything feels like a burden, O God, when service to the saints does not happen. This is the touchstone at hand: that God truly dwells in all beings.

I seem to have lost the path that the saints once walked. Says Tuka, pretense is useless; what matters is this direct experience.

IN PLAIN WORDS

Everything feels like a weight, O God, when I cannot serve the saints. The test is right here in my hand: God truly lives in all beings. I feel I have lost the path the saints once walked. Tuka says: pretense is useless; what counts is this direct experience.

WHAT IT MEANS

Tukaram names how he checks whether his devotion is real. Service to the saints is the touchstone, the assay that tells true gold from false, because the saints are where he meets the God who dwells in every being; when that service does not happen, life turns heavy. He confesses he feels off the road the saints walked, and he refuses to settle for keeping up appearances. The only thing that proves anything, he says, is anubhava, the firsthand experience itself.

GATHA 3160

Surrender and Acceptance

Surrender, the burden laid at the saints' feet

मराठी मूळ

आतां तुम्ही कृपावंत । साधु संत जिवलग ॥१॥
 गोमटें तें करा माझें । भार ओझें तुम्हांसी ॥२॥
 वंचिलें तें पायांपाशीं । नाहीं यासी वेगळें ॥२॥
 तुका ह्याने सोडिल्या गांठी । दिली मिठी पायांसी ॥३॥

ENGLISH TRANSLATION

Now you, O compassionate saints, are my dear ones. Do what is good for me; I lay my burden upon you.

Whatever was hidden has come to Your feet; there is nothing apart from this. Says Tuka, I have loosened all knots and embraced Your feet.

IN PLAIN WORDS

Now you, compassionate ones, the saints, are my own dear ones. Do what is good for me; I lay my whole load and weight on you. Whatever I had hidden is now at your feet; nothing is kept apart from this. Tuka says: I have loosened every knot, and I have embraced your feet.

WHAT IT MEANS

Tukaram hands his whole life over to the saints he loves. Instead of managing his own good, he asks them to decide what is good for him and accepts the cost: the burden becomes theirs to carry. He brings out even what he had concealed and sets it at their feet, keeping nothing back. The closing image is total release: he undoes every knot he had tied around himself and simply holds on to their feet.

GATHA 3161

Devotion to Vitthal

Devotion, song and dance as the only practice

मराठी मूळ

सुख वाटे परी वर्म । धर्माधर्म न कळे ॥१॥
 गायें नाचें एवढें जाणें । विठ्ठल ह्मणे निर्लज्ज ॥२॥
 अवघें माझें एवढें धन । साधन ही सकळ ॥३॥
 तुका ह्मणे, पायां पडें । तुमच्या कोडें संतांच्या ॥३॥

ENGLISH TRANSLATION

I feel joy, yet I cannot discern what is right from wrong. All I know is to sing and dance and shamelessly cry out Vitthal.

This is my entire wealth and all my spiritual practice. Says Tuka, I bow at your feet with delight, O saints.

IN PLAIN WORDS

I feel joy, but I cannot tell right from wrong. All I know is to sing and dance and cry out Vitthal, shameless. This is all my wealth; this is my whole practice. Tuka says: I fall at your feet with delight, O saints.

WHAT IT MEANS

Tukaram makes a confession that doubles as a boast. He admits he has no grasp of dharma and adharma, the fine sorting of right from wrong; what he has instead is joy, and one thing he can do: sing, dance, and call Vitthal's name without shame. That singing is not a part of his path but the whole of it, his entire wealth and his only spiritual practice. He ends bowing gladly at the saints' feet, content that this simple love is enough.

GATHA 3162

Ecstasy and Joy

Ecstasy, the longing fulfilled like a child's gift

मराठी मूळ

धरिलीं जीं होतीं चितीं । डोळां तीं च दिसती ॥१॥
 आलें आवडीस फळ । जालें कारण सकळ ॥२॥
 घेईन भातुके । मागोनियां कवतुके ॥३॥
 तुका ह्मणे लाड । विठोबा पुरवील कोड ॥३॥

ENGLISH TRANSLATION

What I had held in my chitta now appears before my eyes. The fruit of longing has come; everything has aligned.

I will playfully beg for my gifts, asking with childlike wonder. Says Tuka, Vitthal will fulfill every wish and delight.

IN PLAIN WORDS

What I held in my heart now appears before my eyes. The fruit of my longing has come; everything has fallen into place. I will beg playfully for my treats, asking with childlike wonder. Tuka says: Vithoba will fulfill every wish and delight.

WHAT IT MEANS

Tukaram describes the moment when inward longing becomes plain sight. What he had only carried in his heart now stands before his eyes, and every condition that had to be met is met. He approaches Vithoba not as a petitioner but as a child wheedling for sweets, asking with delight and play. The confidence is complete: Vithoba will grant whatever the child asks, fulfilling every fond wish.

GATHA 3163

Ecstasy and Joy

Ecstasy, the long-awaited meeting, rest at last

मराठी मूळ

बहुतां दिसांची आजि जाली भेटी । जाली होती तुटी काळगती ॥1॥
 येथें सावकासें घेईन ते धणी । गेली अडचणी उगवोनि ॥धु॥
 बहु दुःख दिलें होतें घरीं कामें । वाढला हा श्रमश्रमे होता ॥2॥
 बहु दिस होता पाहिला मारग । क्लेशाचा त्या त्याग आजि जाला ॥3॥
 बहु होती केली सोंगसंपादणी । लौकिकापासून निर्गमलें ॥4॥
 तुका ह्मणे येथें जालें अवसान । परमानंदीं मन विसावलें ॥5॥

ENGLISH TRANSLATION

After so many days, the meeting has taken place at last. The separation caused by the march of time has ended.

Here I shall take my fill at leisure, for all difficulties have been resolved. The household duties had given me great sorrow, and exhaustion had only grown with each labor.

For so long I had watched for this path, and today the burden of suffering is cast off. So much pretense and worldly management had to be endured; at last I have emerged from the grip of appearances.

Says Tuka, here the journey reaches its end, and the mind rests in supreme bliss.

IN PLAIN WORDS

After many days the meeting has come at last. The break caused by the march of time is over. Here I will take my fill slowly, for every difficulty has been cleared away. The household work had given me much sorrow, and the exhaustion only grew with each labor. For a long time I watched for this path, and today the load of suffering is set down. So much pretense and worldly managing I had to keep up; at last I have come out from the grip of appearances. Tuka says: here the journey ends, and the mind rests in supreme bliss.

WHAT IT MEANS

Tukaram tells of a reunion that ends a long separation, the rupture that mere time had forced upon him. Now that he is here, he means to take his fill without hurry, because the obstacles are gone. He counts what he is leaving behind: the sorrow of household duties, the mounting fatigue, the long watch for the way, the endless keeping up

of appearances and worldly affairs. All of that he calls the grip of the laukika, the outward and social world, and he has stepped out of it. The journey reaches its end and the mind finally settles into paramananda, supreme bliss.

GATHA 3164

Social Criticism

Social criticism, the thief-son the parents cheer

मराठी मूळ

पुत्र जाला चोर । मायबापा हर्ष थोर ॥1॥
 आतां काशासाठीं जोडी । हाट धाटे गुंडगे घडी ॥ध्रु॥
 ऐते अपाहार । आणूनियां भरी घर ॥2॥
 मानिली निश्चिती । नरका जावया उभयतीं॥3॥
 झोडाझोडगीचे पोटी । फळें बीजें तीं करंतीं ॥4॥
 तुका ह्मणे बेटा ॥ भांडवल न लगे खटा ॥5॥

ENGLISH TRANSLATION

The son has become a thief, and the parents are overjoyed. Now why should he toil? He robs and swindles at every turn.

He brings home stolen goods and fills the house with them. Both parents have settled into the certainty that they are all headed for hell together.

In the womb of wickedness, the seed and its fruit are both wretched. Says Tuka, the scoundrel needs no capital for his trade.

IN PLAIN WORDS

The son has become a thief, and the parents are overjoyed. Now why should he work for a living? He robs and swindles at every turn. He brings stolen goods home and fills the house with them. Both parents have settled into the certainty that the whole household is bound for hell together. In the womb of wickedness, the seed and the fruit are both wretched. Tuka says: the scoundrel needs no capital for his trade.

WHAT IT MEANS

Tukaram turns a hard light on a household that has made peace with corruption. The son steals and cheats, and rather than grieve, the parents are delighted at the easy haul; so he never needs honest work. They have grown comfortable in a settled certainty that is really the road to hell, and they walk it together. The line about womb, seed, and fruit names the pattern: a family that nurtures wickedness raises only more of it. The closing barb, that the scoundrel needs no capital, points at how cheap and self-feeding theft becomes once shame is gone; the warning is for any house tempted to cheer the easy gain.

GATHA 3165

Social Criticism

Social criticism, the shameless man past disgrace

मराठी मूळ

एवढी अपकीर्ती । ऐकोनियां फजीती ॥१॥
 जरि दाविल वदन । थुंका थुंका तो देखोन ॥२॥
 काळमेचें जिणें । जीऊनियां राहे सुनें ॥३॥
 तुका ह्मणे गुण । दुरुषणें अपशकुन ॥४॥

ENGLISH TRANSLATION

After such disgrace and notoriety, if he still shows his face, spit on him, spit at the very sight. His life is as dark as death itself; though alive, he exists as though already dead.

Says Tuka, his qualities are an evil omen; even seeing him brings misfortune.

IN PLAIN WORDS

After such disgrace, after hearing his own shaming, if he still shows his face, then spit on him, spit at the very sight of him. His life is dark as death; alive, he stays as if already dead. Tuka says: his only quality is an evil omen; even seeing him brings bad luck.

WHAT IT MEANS

Tukaram describes a man so far gone that public disgrace no longer touches him. Once a person has been openly shamed and still parades himself, his shamelessness has become the offense, and Tukaram answers it with contempt sharp enough to spit. He calls such a life as dark as death: the man breathes, but lives like a corpse. The point is not hatred of a person but a warning about the deadness that sets in when a man loses all capacity for shame, until his very presence feels like a bad omen to those around him.

GATHA 3166

Devotion to Vitthal

Devotion, Pandhari and Pundalik's deed

मराठी मूळ

पुंडलीक भक्तराज । तेणें साधियेलें काज । वैकुंठीचें निज । परब्रह्म आणिलें ॥१॥
 पांडुरंग बाळमूतिन । गाईगोपाळां संगती । येऊनियां प्रीति । उभें सम चि राहिलें ॥२॥
 एका आगळें अक्षर । वैकुंठ चि दुसरें । ह्मणविती येरें । परि ती ऐसीं नव्हेती ॥३॥
 पाप पंचक्रोशीमधीं । येऊ न सकेचिना आधीं । कैची तेथें विधि- । निषेधाची वसति ॥४॥
 पुराणें वदती ऐसें । चतुर्भुज तीं मानसें । सुदर्शनावरी वसे । रीग न घडे कल्पांतीं ॥५॥
 महाक्षेत्र हें पंढरी । अनुपम्य इयेची थोरी । धन्य धन्य वारकरी । तुका ह्मणे तेथींचे ॥६॥

ENGLISH TRANSLATION

The great devotee-king Pundalik accomplished the supreme task and brought the Absolute, the supreme Brahman, down from Vaikuntha itself. Panduranga, that youthful form, came in the company of cows and cowherd boys, and out of love stood still upon that very spot.

That place is a singular, matchless syllable, a second Vaikuntha; other holy places call themselves sacred but are not of this order. Within a radius of five kroshi, sin itself cannot enter; how then could any worldly law of do and do-not dwell there? The Puranas declare that the people there are four-armed beings, and upon the Sudarshana chakra no evil can approach even until the end of time.

This great pilgrimage site Pandhari is beyond all comparison. Says Tuka, blessed, truly blessed, are the pilgrims who belong to that place.

IN PLAIN WORDS

The great devotee-king Pundalik did the supreme thing: he brought the Absolute, the supreme Brahman, down from Vaikuntha itself. Panduranga, that childlike form, came with the cows and the cowherd boys, and out of love stood still upon that very spot. That place is a single, matchless syllable, a second Vaikuntha; other holy places call themselves sacred, but they are not of this kind. Within five kroshi all around, sin itself cannot enter; how then could the law of do and do-not live there? The Puranas say the people there are four-armed beings, and over the Sudarshana even evil cannot approach until the end of time. This great holy place, Pandhari, is beyond all comparing. Tuka says: blessed, truly blessed, are the pilgrims who belong to it.

WHAT IT MEANS

Tukaram praises Pandhari as a place set utterly apart, and credits the devotee Pundalik with making it so: his love drew the supreme Brahman down from Vaikuntha to stand on a brick at Pandharpur as Panduranga, the cowherd boy. He stacks claim upon claim to mark its uniqueness. It is a second Vaikuntha, a place no sin can enter for miles around, where even the categories of ritual right and wrong no longer apply because there is nothing to forbid. Drawing on the Puranas, he says its people are themselves divine, guarded so that no evil approaches. The praise lands on the pilgrims, the Varkaris: blessed beyond measure simply for belonging to that place.

GATHA 3167

Appeals and Exhortations

Exhortation, the body as death's plaything

मराठी मूळ

देह मृत्याचें भातुकें । कळों आलें कवतुकें ॥१॥
 काय मानियेलें सार । हें चि वाटतें आश्चर्य ॥२॥
 नानाभोगांची संचितें । करुनि ठेविलें आइतें ॥३॥
 तुका ह्मणे कोडीं । उगवून न सकती बापुडीं ॥३॥

ENGLISH TRANSLATION

The body is but a plaything for death; this has become clear to me with wonder. What have you taken to be of lasting value? This itself is the great mystery.

People amass fortunes of varied pleasures, storing them up as though they are permanent. Says Tuka, these wretched ones cannot even begin to solve the riddle of their own fate.

IN PLAIN WORDS

The body is only a toy for death; I have seen this clearly, with wonder. What have you taken to be the real, the lasting thing? That is the great riddle. People pile up fortunes of every pleasure and store them as if they were permanent. Tuka says: the poor wretches cannot even begin to untie the riddle of their own fate.

WHAT IT MEANS

Tukaram presses a single hard fact: the body is a plaything in the hands of death, and once you truly see this it astonishes you. He turns it into a question for the listener. What exactly have you decided is solid and lasting, when death holds the body so lightly? He watches people heap up pleasures and treat them as if they will never end, and calls this the real mystery, that anyone could be so deceived. The closing line pities rather than mocks: these people cannot unravel even the basic riddle of their own mortality, and the abhanga means to wake them to it.

GATHA 3168

Surrender and Acceptance

Surrender, hide me within Yourself

मराठी मूळ

त्यागें भोग माझ्या येतील अंतरा । मग मी दातारा काय करूं ॥१॥
 आतां असो तुझे पायीं हें मोटळें । इंद्रियें सकळें काया मन ॥२॥
 सांडीमांडी विधिनिषेधाचा ठाव । न कळतां भाव जाइल वांयां ॥३॥
 तुका ह्मणे आतां नको उजगरा । लपवीं दातारा अंगीं मज ॥३॥

ENGLISH TRANSLATION

If pleasures and enjoyments come to fill my being through renunciation, then what shall I do, O generous Lord? Let this bundle of body, senses, and mind now rest at Your feet. The business of dos and don'ts, the ground of ritual injunctions, if devotion slips away without being understood, all is lost.

Says Tuka, now let there be no more sleepless anxiety; hide me within Yourself, O Lord.

IN PLAIN WORDS

If pleasures and enjoyments come back to fill me through my renunciation, then what shall I do, O generous Lord? So let this bundle, my senses, my body, my mind, now rest at Your feet. The whole business of dos and don'ts, the ground of ritual rules: if devotion slips away without my noticing, all of it is lost. Tuka says: now let there be no more sleepless dread; hide me within Yourself, O Lord.

WHAT IT MEANS

Tukaram names a subtle trap of the spiritual life. Even renunciation can backfire, since giving things up can quietly bring back a new kind of enjoyment and self-regard, and he asks God what he is to do about that. His answer is to stop managing himself: he lays the whole bundle of body, senses, and mind at God's feet. He fears that while he is busy with the bookkeeping of ritual rights and wrongs, the living devotion at the heart of it could slip away unnoticed, and then everything would be wasted. So he asks for the deepest shelter: no more anxious wakefulness, only to be hidden inside God.

GATHA 3169

The Moral Ideal

Moral ideal, finish what you begin

मराठी मूळ

दावूनियां बंड । पुरे न करी तें भांड ॥१॥
 जळो जळो तैसें जिणें । फटमरे लाजिरवाणें ॥२॥
 घेतलें तें सोंग । बरवें संपादावें सांग ॥३॥
 तुका ह्याने धीरें । देवें नुपिक्षलें खरें ॥३॥

ENGLISH TRANSLATION

The one who raises rebellion and yet does not see it through is a mere pretender. Cursed be such a life, deceitful and shameful.

Once you have assumed a role, see it through properly and completely. Says Tuka, God does not neglect the one who perseveres with patience.

IN PLAIN WORDS

The one who starts a revolt and does not carry it through is just a pretender. Cursed, cursed be such a life, deceitful and shameful. Once you have taken up a role, see it through well and to the end. Tuka says: God never neglects the one who holds on with patience.

WHAT IT MEANS

Tukaram lays down a plain ideal of integrity. The man who raises a banner and then fails to follow through is exposed as a fraud, and Tukaram pours scorn on a life lived that way, half-hearted and false. The standard he sets is simple: whatever role you have taken on, carry it out fully and well rather than abandoning it midway. He frames this as spiritual counsel, not just worldly grit. God does not overlook the one who endures with patience, so steadiness in what you have begun is itself rewarded.

GATHA 3170

The Moral Ideal

Moral ideal, the diamond and the sandalwood

मराठी मूळ

न पालटे जाती जीवाचिये साटीं । बाहे तें चि पोटीं दावी वरी ॥१॥
 अंतरीं सबाहीं सारिखा चि रंग । वीट आणि भंग नाहीं रसा ॥२॥
 घणाचिया घायें पोटीं शिरे हिरा । सांडूं नेणे धीरा आपुलिया ॥३॥
 तुका ह्याने कडे करावी शीतळ । ऐसें जातिबळ चंदनाचें ॥३॥

ENGLISH TRANSLATION

True nature does not change to save its life; what is within is the same as what appears without. Inside and out, the hue remains the same; there is no weariness or ruin in its essence.

The diamond, struck by the hammer's blow, enters deeper into the earth, yet never abandons its own steadfastness. Says Tuka, sandalwood cools even the axe that cuts it; such is the power of one's inborn nature.

IN PLAIN WORDS

True nature does not change to save its life; what is inside is the same as what shows outside. Within and without, the color is one; there is no weariness, no breaking in its essence. The diamond, struck by the hammer, drives deeper into the ground, but never lets go of its own firmness. Tuka says: sandalwood cools even the axe that cuts it; such is the strength of one's inborn nature.

WHAT IT MEANS

Tukaram defines integrity through what does not change under pressure. A true nature will not bend itself even to save its own life, so its inside and its outside match exactly, one unbroken color with no fatigue or fracture at the core. The diamond shows the same thing under the hammer: it sinks deeper rather than shatter, never surrendering its hardness. The sandalwood completes the picture by adding sweetness to strength: it gives its cooling fragrance even to the axe that cuts it down. Such, he says, is the power of an inborn nature that stays itself no matter how it is struck.

GATHA 3171

The Moral Ideal

Moral counsel, honor and refuge

मराठी मूळ

दिली मान तरी नेघावी शत्रूची । शरण आलें त्यासी जतन जीवें ॥१॥
 समर्थासी असे विचाराची आण । भलीं पापपुण्य विचारावें ॥२॥
 काकुळतीसाठीं सत्याचा विसर । पडिलें अंतर न पाहिजे ॥३॥
 तुका ह्मणे यश कीर्तिन आणि मान । करितां जतन देव जोडे ॥३॥

ENGLISH TRANSLATION

Even if the enemy offers honors, do not accept them. One who comes seeking refuge must be protected with one's very life.

The powerful must abide by the law of discernment; the good must weigh merit and sin carefully. For the sake of someone's pleading, truth must never be forgotten; no gap should be allowed to appear.

Says Tuka, by guarding fame, honor, and glory, one wins God Himself.

IN PLAIN WORDS

Even if the enemy offers you honors, do not take them. The one who comes to you for refuge, protect him with your own life. The strong are bound by the rule of discernment. The good must weigh sin and merit with care. Do not forget the truth because someone pleads with you. Do not let any gap open up. Tuka says: guard your fame, your good name, and your honor, and in guarding them you find God Himself.

WHAT IT MEANS

Tukaram lays out a code for the powerful and the good. Honor handed to you by an enemy is poisoned; refuse it. A person who throws himself on your protection has the first claim on you, even before your own life. He warns against the soft trap of pity: when someone pleads hard enough, you are tempted to bend the truth, and that bent place is the gap through which everything fails. The reward is not abstract: holding to fame, good name, and honor without compromise is itself the road on which God is found.

GATHA 3172

Autobiography

Testimony, rescued from despair

मराठी मूळ

विचारिलें आधीं आपुल्या मानसीं । वांचों येथें कैसीं कोण्या द्वारें ॥१॥
 तंव जाला साहए हृदयनिवासी । बिद्ध दिली ऐसी नास नाही ॥२॥
 उद्वेगाचे होतों पडिलों समुद्रीं । कोण रीती तरी पाविजेल ॥३॥
 तुका ह्मणे दुःखें आला आयुर्भाव । जाला बहु जीव कासावीस ॥३॥

ENGLISH TRANSLATION

I first deliberated within my own mind: how shall I survive here and by what means? Then the One who dwells within came to my aid and gave me the wisdom that leads beyond destruction. I had fallen into an ocean of despair, wondering how I could ever cross.

Says Tuka, suffering had consumed my lifespan, and my jiva was in utter anguish.

IN PLAIN WORDS

First I asked inside my own mind: how am I to survive here, by what door? Then the One who lives in the heart came to help me. He gave me wisdom that does not perish. I had fallen into an ocean of despair. How would I ever cross it? Tuka says: suffering had eaten my years. My very life was in anguish.

WHAT IT MEANS

Tukaram speaks as one who has come out the far side of despair. He had reasoned to a dead end, asking how a person could survive at all and by what means, and found no door. The rescue did not come from his own thinking but from the One who dwells in the heart, who gave a wisdom that cannot be destroyed. He names the depth he was in plainly: an ocean of despair, years devoured by suffering, the soul in agony. The poem is a witness that the help came from within when his own deliberation had run out.

GATHA 3173

Worldly Life

Warning, the cost of indulgence

मराठी मूळ

आपुलें वेचूनि खोडा घाली पाव । ऐसे जया भाव हीनबुद्ध तो ॥१॥
 विषयांच्या संगें आयुष्याचा नास । पडियेलें ओस स्वहितांचे ॥२॥
 भुलल्यांचें अंग आपण्या पारिखें । छंदा च सारिखें वर्ततसे ॥३॥
 तुका ह्मणे दुःख उमटे परिणामीं । लंपटासी कामीं रतलिया ॥३॥

ENGLISH TRANSLATION

He who spends his own capital to shackle his own feet, such a person is of low intellect. In the company of sense pleasures the lifespan is wasted, and one's own welfare lies barren.

The body of one who is deluded becomes a stranger to himself; it moves only at the bidding of desire. Says Tuka, suffering blossoms at the end for one who remains lost in sensual indulgence.

IN PLAIN WORDS

A man who spends his own wealth to put his own feet in the stocks is of low mind. In the company of the senses, his lifespan is destroyed. His own good lies barren and empty. The body of a deluded man becomes a stranger to him. It moves only as his cravings command. Tuka says: in the end, suffering breaks out for the man who stays sunk in lust.

WHAT IT MEANS

Tukaram names the self-defeat in a life of indulgence. The image is sharp: a man paying out his own capital, his own life and energy, in order to lock his own feet in shackles. Keeping company with the senses burns up the years and leaves what truly serves him untended and barren. Worse, his own body no longer belongs to him; it has become a stranger that obeys desire instead of its owner. The warning points not at any one person but at the pattern itself: pleasure taken on these terms ripens into suffering at the end.

GATHA 3174

Faith and Trust

Resolve, no turning back

मराठी मूळ

केलें शकुनें प्रयाण । आतां मागें फिरे कोण ॥१॥
 होय तैसें होय आतां । देह बळी काय चिंता ॥२॥
 पडिलें पालवीं । त्याचा धाक वाहे जीवीं ॥३॥
 तुका ह्मणे जीणें । देवा काय हीनपणें ॥३॥

ENGLISH TRANSLATION

The journey has begun under auspicious signs; now who would turn back? Let whatever will happen, happen. The body is offered as a sacrifice; what is there to worry about? Whatever has fallen into my lap, I carry its weight in my heart.

Says Tuka, O God, why live a life of cowardice?.

IN PLAIN WORDS

The journey has begun under good omens. Who would turn back now? Let whatever is to happen, happen. The body is offered as a sacrifice; why should I worry? What has fallen to my lot, I carry its weight in my heart. Tuka says: O God, why live a life of cowardice?

WHAT IT MEANS

Tukaram speaks with a soldier's resolve once the road is taken. The signs were favorable when he set out, so there is no honest reason to retreat now. He has already given his body away as an offering, so the fear of what comes next has lost its grip. Whatever burden has landed on him, he simply carries it. The closing line is the whole point: he asks God why anyone should crouch through life in cowardice, when the path has already been committed to.

GATHA 3175

The Moral Ideal

Discernment, when silence is best

मराठी मूळ

आळणी ऐसें कळों आलें । त्यासी भलें मौन्य चि॥१॥
 नये कांहीं वेचूं वाणी । वेडे घाणीसांगातें ॥२॥
 वेगळें तें देहभावा । भ्रम जीवा माजिरा ॥३॥
 तुका ह्मणे कवतुक केलें । किंवा भलें दवडितां ॥३॥

ENGLISH TRANSLATION

When I see that someone is tasteless and indifferent, silence is the best response. There is no use wasting words; do not walk alongside fools to the oil press.

What is separate from bodily identity is something else entirely; the bewildered jiva is caught in an inner labyrinth. Says Tuka, was this all a sport, or have we been throwing away what was good?.

IN PLAIN WORDS

When you see that someone is dull and indifferent, silence is the better answer. Do not waste your words. Do not walk to the oil press alongside fools. What is apart from the body-sense is something altogether else. The bewildered soul is caught in an inner maze. Tuka says: was all this a game, or have we been throwing away what was good?

WHAT IT MEANS

Tukaram counsels restraint with those who cannot or will not hear. When a person is tasteless and unmoved, words are wasted breath, and to keep their company is to be ground down with them like grain at the oil press. He then turns to the real distinction: what lies beyond bodily identity is a wholly different order, and the confused

soul keeps wandering a maze inside itself. The poem ends in honest self-questioning rather than scorn, asking whether the whole effort was sport or whether something genuinely good has been squandered.

GATHA 3176

The Nature of God

Nature of God, the silent mover

मराठी मूळ

चित्ताचा चाळक । त्याचें उभय सूत्र एक ॥१॥
 नाचवितें नानाछंदें । सुखें आपुल्या विनोदें ॥२॥
 चंद्र कमळणी । नाही धाडीत सांगोनि ॥३॥
 तुका ह्मणे उठी । लोह चुंबकाचे दृष्टी ॥३॥

ENGLISH TRANSLATION

The mover of the mind holds both strings as one. He makes us dance in all manner of moods, delighting in His own playful joy.

The moon does not send a message to the lotus, yet the lotus blooms at its gaze. Says Tuka, iron rises of its own accord at the mere glance of the magnet.

IN PLAIN WORDS

He moves the mind. He holds both its strings as one. He makes us dance in every kind of mood, delighting in his own play. The moon sends no message to the lotus. Tuka says: yet iron rises by itself at the mere glance of the magnet.

WHAT IT MEANS

Tukaram describes how God works on the soul without a word being spoken. He is the one who moves the mind, holding both its strings, and he sets us dancing through every mood for the sheer joy of his own play. The two images make the point: the moon never sends instructions, yet the lotus opens to it, and iron is drawn upward by nothing more than the magnet's nearness. The lesson is that the pull of God needs no command or explanation; presence alone moves the soul, the way the magnet moves the iron.

GATHA 3177

Worldly Metaphors

Metaphor, the mutual longing

मराठी मूळ

करितां तडातोडी । वत्सा माते सोई ओढी ॥१॥
 करित्याचा आग्रह उरे । एक एकासाठीं झुरे ॥२॥
 भुके इच्छी अन्न । तें ही त्यासाठीं निर्माण ॥३॥
 तुका ह्मणे जाती । एक एकाचिये चितीं ॥३॥

ENGLISH TRANSLATION

Try as you may to part them, the calf is drawn toward its mother. The longing of the seeker endures; each one yearns for the other.

When hunger craves food, food itself is created for that very purpose. Says Tuka, each dwells in the chitta of the other.

IN PLAIN WORDS

However hard you try to pull them apart, the calf is drawn back to its mother. The longing of the one who seeks does not end; each pines for the other. When hunger craves food, food itself is made for that very purpose. Tuka says: each one lives in the other's heart.

WHAT IT MEANS

Tukaram pictures the bond between the soul and God as a longing that runs both ways. Try as you might to separate them, the calf turns back to its mother; the seeker's yearning never wears out, and the two ache for each other. He adds a striking claim: when hunger arises, the food it craves was itself created for that hunger, so the wanting and its fulfillment are made for one another. The closing line lands it: the devotee and the Lord each dwell in the heart of the other, so the pull is never one-sided.

GATHA 3178

The Necessity of Experience

Inner experience, the lamp within

मराठी मूळ

निघालें दिवाळें । जालें देवाचें वाटोळें ॥१॥
 आतां वेचूं नये वाणी । विचारावें मनच्या मनीं ॥२॥
 गुंडाळलीं पोतीं । भीतरी लाविलेली वाती ॥३॥
 तुका ह्मणे करा । ऐसा राहे माजी घरा ॥३॥

ENGLISH TRANSLATION

God's store has gone bankrupt; His cover is blown. Now there is no need to spend words; one should contemplate within the mind alone.

The bundles have been wrapped up, and the wick has been lit from within. Says Tuka, do this, and He will remain inside the house.

IN PLAIN WORDS

God's shop has gone bankrupt. His cover is blown. Now there is no need to spend words. Think it over within the mind alone. The bundles have been wrapped up. The wick has been lit inside. Tuka says: do this, and he will stay inside the house.

WHAT IT MEANS

Tukaram uses the language of a closing-down shop to describe a turn inward. God's outward trade is finished and his secret is out, so there is nothing left to argue about with words; the work now happens silently in the mind. The bundles are packed away and a wick is lit within, an image of attention drawn back from the outside and a

light kindled in the heart. The promise is simple and intimate: do this inward work, and God will not depart but will remain dwelling in the house of the self.

GATHA 3179

Appeals and Exhortations

Exhortation, sit at the root of the mind

मराठी मूळ

तीर्थाचिये आस । पंथ तो निट देव । पाविजेतो ठाव अंतराय ॥१॥
 ह्यणऊनि भलें निश्चळ चि स्थळीं । मनाचिये मुळीं बैसोनियां ॥२॥
 संकल्पाखूड तें प्रारब्धें चि जिणें । कार्य चि कारणें वाढतसे ॥३॥
 तुका ह्यणे कामा नाहीं एक मुख । जिरवितां सुख होतें पोटी ॥३॥

ENGLISH TRANSLATION

On the path toward a sacred place, God is the straight road; one reaches the destination despite obstacles. Therefore it is good to sit firm at the root of the mind, in one steady place.

Life built on mere intention is ruled by destiny; causes only multiply further causes. Says Tuka, desire has no single face; when joy is digested within, it fills the belly.

IN PLAIN WORDS

If you long for a holy place, God himself is the straight road. You reach the destination in spite of every obstacle. So it is good to sit still in one place, at the root of the mind. A life built on mere intention is ruled by destiny. Causes only breed more causes. Tuka says: desire has no single mouth. When you digest joy within, it fills the belly.

WHAT IT MEANS

Tukaram redirects the urge to go on pilgrimage back into the heart. If you crave a sacred destination, God is himself the straight road that gets you past every obstacle, so the better course is to sit still at the root of the mind. He warns that a life run on personal plans is at the mercy of destiny, where every cause only spawns further causes and nothing is finished. Desire, he says, has no single mouth to satisfy; it is endless. The contentment that lasts comes from joy taken inwardly and digested, which fills you the way food fills the belly.

GATHA 3180

Appeals and Exhortations

Exhortation, time devours the body

मराठी मूळ

क्षणक्षणा हा चि करावा विचार । तरावया पार भवसिंधु ॥१॥
 नाशिवंत देह जाणार सकळ । आयुष्य खातो काळ सावधान ॥२॥
 संतासमागमीं धरुनि आवडी । करावी तांतडी परमाथाअ ॥३॥
 तुका ह्यणे येह लोकीच्या वेढारें । नये डोळे धुरें भरुनि राहों ॥३॥

ENGLISH TRANSLATION

Moment by moment, one must reflect on how to cross the ocean of worldly existence. This perishable body will surely go; Time devours the lifespan, so stay alert.

With loving eagerness, seek the company of saints and pursue the spiritual path with urgency. Says Tuka, do not remain blinded by the smoke of this world's affairs.

IN PLAIN WORDS

Every moment, think on this one thing: how to cross to the far shore of the sea of worldly life. This body perishes; all of it will go. Time is eating your lifespan, so stay alert. With love and longing, keep the company of saints. Hurry toward the highest good. Tuka says: do not stand here with your eyes filled by the smoke of this world's affairs.

WHAT IT MEANS

Tukaram presses for urgency about the one thing that matters. At every moment the mind should return to a single question: how to cross the ocean of worldly existence. The body is perishable and will certainly go, and time is steadily eating away the lifespan, so there is no room for drowsiness. The practical counsel is to seek out the company of saints with eager love and to pursue the highest good without delay. The closing image is a warning against distraction: do not let the smoke of everyday affairs blind your eyes while the time runs out.

GATHA 3181

Faith and Trust

Resolve, the narrow pass

मराठी मूळ

कोणाशीं विचार करावा सेवटीं । एवढा लाभें तुटी जाल्या तरे ॥१॥
 सांभिळतो शूर आला घावडाव । पुढें दिला पाव न करी मार्गे ॥२॥
 घात तो या नांवें येथें अंतराय । अंतरल्या पाय गोविंदाचे ॥३॥
 तुका ह्मणे गडसंदीचा हा ठाव । केला तो उपाव कार्या येतो ॥३॥

ENGLISH TRANSLATION

With whom shall I deliberate at the end, when such a great gain is at stake? A true warrior holds his ground even under heavy blows, pressing forward and never retreating. The real calamity here is any obstacle that separates one from the feet of Govinda.

Says Tuka, this is a narrow mountain pass; the strategy that works here is the one that counts.

IN PLAIN WORDS

With whom shall I take counsel at the end, when so great a gain is at stake, if it should be lost? A true warrior holds his ground when the heavy blow comes. He presses his foot forward and does not step back. The real disaster here is any obstacle that separates one from the feet of Govinda. Tuka says: this is a narrow mountain pass. Only the strategy that works here counts.

WHAT IT MEANS

Tukaram treats the spiritual life as a battle at a decisive point. The stake is so great that there is no one left to consult once it is lost, so everything rides on not losing it. Like a true warrior, he holds his ground under the worst blow and keeps pressing forward rather than retreating. He names the one real calamity precisely: not pain or hardship, but anything that comes between the soul and the feet of Govinda. The closing image of a narrow mountain pass says the moment is tight and exposed, and only a strategy that actually works at the crossing is worth anything.

GATHA 3182

Devotion to Vitthal

Devotion, contentment in distance

मराठी मूळ

असा जी सोंवळें । आहां तैसे चि निराळे ॥१॥
 आह्मीं नयों तुमच्या वाटा । काय लटिका चि ताठा ॥धु.॥
 चिंतन चि पुरे । काय सलगीं सर्वे धुरे ॥२॥
 तुका ह्मणे देवा । नका नावडे ते सेवा ॥३॥

ENGLISH TRANSLATION

Remain pure, O Lord; stay apart as You are. I shall not tread upon Your path; why this empty stubbornness? Contemplation alone is enough; why demand the closeness of familiar company? Says Tuka, O God, do not render a service that is unwelcome to You.

IN PLAIN WORDS

Stay pure, O Lord; remain apart, just as you are. I will not walk on your path. Why this empty stubbornness? Contemplation alone is enough for me. Why should I demand the closeness of familiar company? Tuka says: O God, do not let me give you a service you do not want.

WHAT IT MEANS

Tukaram speaks with a striking humility that lets God keep his distance. He tells the Lord to remain pure and apart, and refuses to force his way onto God's own path, calling such insistence empty stubbornness. For him, simply holding God in contemplation is enough; he will not press for the intimacy of being a familiar companion. The closing line turns it into a prayer: he asks not to render any service that is unwelcome to God. The devotion here measures itself not by what the devotee wants to claim, but by what is acceptable to the Lord.

GATHA 3183

The Moral Ideal

Moral warning, ego the destroyer

मराठी मूळ

अहंकार तो नासा भेद । जगीं निंदे ओवळा ॥१॥
 नातळे तो धन्य यासी । जाला वंशी दीपक ॥२॥
 करवितो आत्महत्या । नेदी सत्या आतळी ॥३॥
 तुका ह्मणे गुरुगुरी । माथां थोरी धरोनि ॥३॥

ENGLISH TRANSLATION

Ego is the destroyer, breeding division; the world rightly despises its touch. He who refuses to touch it is truly blessed and becomes a light within his lineage.

Ego drives one to self-destruction and prevents one from touching the truth. Says Tuka, it perches upon the head, puffing itself up as guru above all gurus.

IN PLAIN WORDS

Ego destroys. It breeds division. The world is right to despise its touch. The one who will not touch it is blessed. He becomes a lamp in his own line. Ego drives a man to kill his own soul. It will not let him touch the truth. Tuka says: it sits on the head and growls, setting itself up as the great one, the guru above all gurus.

WHAT IT MEANS

Tukaram names ego as the one thing that ruins a life and splits people apart, and he says the world is not wrong to recoil from it. The blessing falls on whoever refuses to handle it: such a person becomes a light for everyone after him. He calls ego self-murder, because it cuts a man off from the truth that would have saved him. The sharpest stroke is the last: ego loves to perch on the head and call itself the highest guru, so the warning is to watch for that swelling pride in oneself, not to despise some other person.

GATHA 3184

Faith and Trust

Faith, fortune separates the pure

मराठी मूळ

इच्छलें ते शकुनवंती । होय देती तात्काळ ॥१॥
 क्षीरा नीरा निवाड करी । वरावरी विठ्ठल ॥२॥
 भाग्याविण कैचें फळ । अंतर मळमूत्राचें ॥३॥
 तुका ह्मणे संचित कुडें । तें बापुडें करीतसे ॥३॥

ENGLISH TRANSLATION

Whatever the faithful desire comes to pass for them at once, like a good omen. Vitthal, from above, separates the pure milk from the water.

Without true fortune, how can there be fruit? Within lies only filth and waste. Says Tuka, it is one's own crooked past karma that makes one act so pitifully.

IN PLAIN WORDS

What the faithful want comes to them at once, like a good omen. Vitthal sits above and judges. He parts the milk from the water. Without good fortune, where is the fruit? Inside there is only filth and waste. Tuka says: it is your own crooked past that makes you act so poorly.

WHAT IT MEANS

Tukaram contrasts two inner conditions before God. To those with real faith, what they long for arrives quickly, and Vitthal, like a discerning swan, separates the pure milk from the water mixed in. But where the fortune of past deeds is missing, no fruit comes, and the inside of a person is only filth and waste. The closing line turns it inward: when a man behaves pitifully, the cause is his own crooked accumulated karma, so the work is on oneself rather than on blaming the world.

GATHA 3185

Longing and Separation

Longing, the burnt life and God's silence

मराठी मूळ

काशासाठीं आह्मी जिळला संसार । न करा विचार ऐसा देवा ॥१॥
 कैसें नेणों तुह्मां करवतें उदास । माझा प्रेमरस भंगावया ॥ध्रु॥
 समर्पूनि ठेलों देह हा सकळ । धरितां विटाळ न लजा माझा ॥२॥
 तुका ह्मणे अवघी मोकलूनि आस । फिरतों उदास कोणासाठीं ॥३॥

ENGLISH TRANSLATION

For Your sake I have burnt my worldly life to ashes; do not think lightly of this, O God. How can You bring Yourself to be indifferent, to shatter my love for You? I have surrendered this entire body to You; do You not feel ashamed to treat it as impure? Says Tuka, I have abandoned every hope and wander desolate. For whose sake then do I suffer?

IN PLAIN WORDS

For whose sake did I burn my worldly life? Do not take this lightly, God. How can you turn cold and break my love for you? I have given you this whole body. Do you feel no shame to call it impure? Tuka says: I have let go of every hope. I wander empty. For whom?

WHAT IT MEANS

Tukaram speaks as one who has already burned away his ordinary life for God, and now feels God's indifference like a wound. He presses the complaint as a lover: how can you grow cold and shatter the love I carry for you? He reminds God that he has surrendered his whole body, and asks whether God is not ashamed to treat that offered

body as unclean. The last cry exposes the stakes: he has dropped every other hope and wanders desolate, and if not for God, there is no reason left for the suffering.

GATHA 3186

Longing and Separation

Longing, only a place at your feet

मराठी मूळ

नाहीं तुझां कांहीं लाविलें मागणें । कांटाळ्याच्या भेणें त्रासलेती ॥१॥
 एखादिये परी टाळावीं करकर । हा नका विचार देखों कांहीं ॥२॥
 पायांच्या वियोगें प्राणासवें साटी । ने घवेसी तुटी जाली आतां ॥३॥
 तुका ह्मणे तुझां मागेन तें आतां । हें चि कृपावंता चरणीं वास ॥३॥

ENGLISH TRANSLATION

I have asked nothing of You, yet You are troubled as though by the prick of thorns. In one way or another, put an end to this friction; let me not see such indifference from You.

Separation from Your feet is a contest with life itself; I cannot bear this rupture any longer. Says Tuka, all I shall ask of You now, O gracious one, is to dwell forever at Your feet.

IN PLAIN WORDS

I have asked you for nothing. Yet you are troubled, as if pricked by thorns. Somehow put an end to this friction. Do not let me see such coldness in you. To be parted from your feet is a fight with my own life. I cannot bear this break any longer. Tuka says: all I will ask you now, gracious one, is to live forever at your feet.

WHAT IT MEANS

Tukaram protests that he has made no demands, and still God acts pained, as though his presence were a thorn. He begs that the friction between them be ended somehow, and that he never have to face such indifference. Then he names the cost of separation: being cut off from God's feet is a struggle against life itself, a rupture he cannot endure. He resolves the whole appeal into one request, that he be allowed to dwell forever at those feet, which is the only thing he ever truly wants.

GATHA 3187

The Moral Ideal

Moral ideal, compassion is the true religion

मराठी मूळ

जग अमंगळ । लागे देखतां विटाळ ॥१॥
 धर्म भूतांची ते दया । सत्य कारण ऐसीया ॥२॥
 नव्हे माझें मत । साक्षी करुनि सांगें संत ॥३॥
 तुका ह्मणे जीवें । दावी उमटूनि अनुभवें ॥३॥

ENGLISH TRANSLATION

The world without God is impure; merely looking at it brings contamination. True religion is compassion for all beings; this alone is the real principle.

This is not just my opinion; I call the saints themselves as witnesses. Says Tuka, one must show this truth through one's own lived experience, stamped visibly upon one's life.

IN PLAIN WORDS

The world without God is unclean. Just looking at it brings defilement. True religion is mercy to all beings. This alone is the real ground of it. This is not only my opinion. I call the saints as my witnesses. Tuka says: show it with your life. Let it be stamped on you through your own experience.

WHAT IT MEANS

Tukaram cuts straight to what religion actually is: not ritual or appearance, but compassion for every living being, and he calls this the one true principle. He says a world turned away from God is so impure that even looking on it stains you, which sharpens why mercy must be the standard. To keep this from sounding like a private opinion, he stands the saints behind it as witnesses. The final demand is hard: this truth has to be lived and visibly proven in a person's own conduct, not merely held as a belief.

GATHA 3188

The Moral Ideal

Moral ideal, justice must not be corrupted

मराठी मूळ

दंड अन्यायाच्या माथां । देखोनि करावा सर्वथा ॥१॥
नये उगे बहुतां घाटूं । सिसें सोनियांत आटूं ॥२॥
पापुण्यासाठीं । नीत केली सत्ता खोटी ॥३॥
तुका ह्मणे देवा । दोष कोणाचा तो दावा ॥३॥

ENGLISH TRANSLATION

Punishment should be dealt upon the head of the unjust, seeing their wrong deeds, without fail. One must not allow many wrongs to pass unchecked, nor let lead be mixed into gold.

For the sake of distinguishing sin from merit, justice was established; when authority is corrupted, it is an outrage. Says Tuka, O God, whose fault is this? Let that be demonstrated.

IN PLAIN WORDS

Punishment must fall on the head of the one who does wrong. See the wrong, and deal it without fail. Do not let many wrongs pass unchecked. Do not melt lead into the gold. Justice was set up to tell sin from merit. When power is twisted, that is an outrage. Tuka says: God, whose fault is this? Let it be shown.

WHAT IT MEANS

Tukaram defends real justice: wrongdoing must be answered, the guilty named, and offenses not waved through. His image is exact, do not let lead be melted into the gold, meaning do not let corruption be passed off as sound. He says the whole point of authority was to separate sin from merit, so when that authority is bent, it becomes a

scandal against its own purpose. He ends by laying the question before God, asking whose fault the corruption is, which presses each holder of power to examine his own hands.

GATHA 3189

Confession and Sin

Confession, the sinner holds his ground

मराठी मूळ

आह्मी पापी तूं पावन । हें तों पूर्वापार जाण ॥१॥
 नवें करुं नये जुनें । सांभाळावें ज्याचें तेणें ॥२॥
 राखावा तो ठाव । मिरासी करोनि उपाव ॥३॥
 वादें मारी हाका । देवा आडकवी तुका ॥३॥

ENGLISH TRANSLATION

We are wrongdoers and You are the purifier; this has been so from the very beginning. Do not try to make something new of what is old; let each uphold his own role.

Guard your own rightful place and hold it with all your means. Says Tuka, he argues boldly and makes God listen to his case.

IN PLAIN WORDS

We are the sinners; you are the one who makes us pure. This has been so from the beginning. Do not make the old thing new. Let each keep his own part. Guard your place. Hold it as your rightful claim, by every means. Tuka says: he calls out loudly, pressing his case, and makes God listen.

WHAT IT MEANS

Tukaram turns an old truth into a claim he can hold God to: from the start, the roles have been fixed, we are sinners and God is the purifier. He warns against unsettling that ancient arrangement, urging that each side keep its own role rather than redefine it. The counsel to guard your rightful place applies to the devotee, who should hold his standing before God as an inherited right and not surrender it. The closing line shows Tukaram doing exactly that, arguing boldly and forcing God to hear his case.

GATHA 3190

Worldly Metaphors

Metaphor, aim high or not at all

मराठी मूळ

पाडावी ते बरी । गांठी धुसेसवें खरी ॥१॥
 नये मरों लंडीपणें । काय बापुडें तें जिणें ॥२॥
 लुटावें भांडार । तरी जया नाहीं पार ॥३॥
 तुका ह्मणे नांवें । कीर्ती आगळीनें ज्यावें ॥३॥

ENGLISH TRANSLATION

When engaging a battle, engage the one at the very front. One must not die in cowardice; what a pitiful life that would be.

If you are going to plunder a treasury, choose one that has no end. Says Tuka, one should live in such a way that one's fame is unmatched.

IN PLAIN WORDS

If you must strike, strike the one at the very front. Do not die a coward. What is such a wretched life worth?

If you mean to plunder a treasury, choose the one with no end. Tuka says: live by such a name that your fame stands above the rest.

WHAT IT MEANS

Tukaram uses the language of war and plunder to teach where to set your aim. If you fight, fight the strongest in front, not the weak at the edges, and never settle for a coward's death, which makes the whole life pitiful. The plunder he points to is a treasury without limit, and the unspoken meaning is God himself, the only wealth that never runs out. So the call to win unmatched fame is not worldly ambition but a charge to spend the one life on the highest possible object.

GATHA 3191

Faith and Trust

Faith, the warrior who fears nothing

मराठी मूळ

भजनें चि जालें । मग जीवाचें काय आलें ॥१॥
 येऊं नेदावी पुढती । आड भयाची ते जाती ॥२॥
 करितां सरोबरी । कांहीं न ठेवावी उरी ॥३॥
 तुका ह्मणे शूर । व्हावे धुरेसीं च धुरे ॥३॥

ENGLISH TRANSLATION

Once devotion has been accomplished, what harm can come to the jiva? Do not let fear stand in the way again. When the battle is joined, hold nothing back.

Says Tuka, be a warrior who charges at the front line.

IN PLAIN WORDS

Once devotion is done, what harm can reach the soul? Do not let fear stand in the way again. When the fight is joined, keep nothing back. Tuka says: be a warrior, charge straight at the front.

WHAT IT MEANS

Tukaram assures the devotee that once true devotion is accomplished, nothing can finally injure the soul, so there is no ground left for fear. He uses a soldier's image: in the battle of the spiritual life, hold nothing in reserve and do not flinch. The whole abhanga presses one posture, courage, telling the devotee to charge at the front rank rather than hang back. Fear is named as the single obstacle that must not be allowed to return.

GATHA 3192

Prayers

Prayer, make good your name as Purifier

मराठी मूळ

जन्मांतरीं शुद्ध नाहीं आचरण । यालागीं चरण अंतरले ॥1॥
 वोडवलें संचित येणें जन्में पाहतां । आतां पंढरिनाथा कृपा करीं ॥धु॥
 पतितपावन िब्रद साच करीं देवा । यालागी कुढावा करीं माझा ॥2॥
 अपराधी पातकी दृष्ट दुराचारी । अहाळलों भारी संवसारें ॥3॥
 कामक्रोध आदि कल्पनेच्या त्रासें । तुज न पवें ऐसें जालें देवा ॥4॥
 हा ना तोसा ठाव जाला पांडुरंगा । नये चि उपेगा काय करूं ॥5॥
 आपुलिया नांवा धांवणिया धांवें । लवकरी यावें तुका ह्मणे ॥6॥

ENGLISH TRANSLATION

Through many lifetimes my conduct was not pure, and that is why Your feet remained distant. Now, looking at what my accumulated karma has brought in this birth, I pray, O Lord of Pandhari, be merciful.

Make Your pledge of being the Purifier of the Fallen come true, O God; take pity on me. I am a wrongdoer, a wrongdoer, corrupt and vile, exhausted by this worldly existence.

Desire and anger and the torments of imagination have kept me from reaching You, O Lord. I have found no refuge anywhere, O Panduranga; nothing I try proves of any use.

Says Tuka, true to Your own Name, O swift deliverer, come to me quickly.

IN PLAIN WORDS

Through past lives my conduct was not pure. That is why your feet stayed far from me. I look at what my piled-up karma has brought in this birth. Now, Lord of Pandhari, be merciful. Make your pledge true, God: that you purify the fallen. So take pity on me. I am a sinner, corrupt and vile, worn out by this worldly life. Desire and anger and the torment of imagining have kept me from reaching you, God. I have found no refuge anywhere, Panduranga. Nothing I try is of any use. Tuka says: true to your own Name, swift deliverer, come to me quickly.

WHAT IT MEANS

Tukaram traces his distance from God back to impure conduct across many lives, and faces honestly what his accumulated karma has now made of him. Rather than claim worthiness, he reaches for God's own title, Purifier of the Fallen, and asks God to make that pledge true precisely on a case like his. He confesses the real obstacles by name: desire, anger, and the endless churn of imagination, which have blocked the path and left him without any refuge that works. The prayer rests everything on God's reputation, asking Panduranga to live up to the Name and come quickly, since the fallen are exactly whom that Name is for.

GATHA 3193

Ecstasy and Joy

Ecstasy, the Father who knows before you ask

मराठी मूळ

प्रेमभेटी आंळगण । मग चरण वंदावे ॥१॥
 ऐसामाझा भोळा बाप । हरी ताप कवळोनि ॥२॥
 न संगतां सीण भाग । पांडुरंग जाणतसे ॥३॥
 तुका ह्याने कृपावंतें । द्यावें, भातें न मागतां ॥३॥

ENGLISH TRANSLATION

First comes the embrace of love, then the bowing at His feet. Such is my simple and tender Father; Hari draws me close and removes all suffering.

Without my saying a word of weariness or fatigue, Panduranga already knows. Says Tuka, the gracious Lord gives what is needed even before it is asked.

IN PLAIN WORDS

First the embrace of love, then the bowing at his feet. Such is my simple, tender Father. Hari draws me close and takes away the heat of my pain. I need not speak of my weariness. Panduranga already knows it. Tuka says: the gracious Lord gives what is needed before it is even asked.

WHAT IT MEANS

Tukaram describes how God meets him not with formality but with affection: the embrace of love comes first, and only then the bowing at the feet. He calls Vitthal his simple, tender Father, one who pulls him close and lifts away the heat of his suffering. The heart of it is that he does not have to report his exhaustion, because Panduranga already knows what is inside him. The closing line lands the claim: this grace runs ahead of need, giving before the asking even begins.

GATHA 3194

The Necessity of Experience

Experience, God speaks through the saint

मराठी मूळ

वचनाचा अनुभव हातीं । बोलविती देव मज ॥१॥
 परि हें न कळे अभाविकां । जडलोकां जिवांसी ॥२॥
 अश्रुत हे प्रसादिक । कृपा भीक स्वामीची ॥३॥
 तुका ह्याने वरावरी । जातों तरी सांगत ॥३॥

ENGLISH TRANSLATION

The truth of these words is in my hands; it is God who makes me speak. But this cannot be understood by the faithless, by those souls sunk in dull matter.

These are unheard-of gifts of grace, alms of mercy from the Master. Says Tuka, I keep telling you as I go along, ascending ever higher.

IN PLAIN WORDS

The truth of these words is in my hands. It is God who makes me speak them. But the faithless cannot grasp this. Souls sunk in dull matter cannot grasp it. These are unheard-of gifts of grace, the alms of mercy from the Master. Tuka says: I keep telling you as I go, climbing higher all the while.

WHAT IT MEANS

Tukaram says the words he speaks are not mere opinion but a tested experience he holds in hand, and that God himself is the one speaking through him. He admits this cannot land on the faithless or on people sunk in dull, material living, since such grace is recognized only by those open to it. He calls what he has received unheard-of gifts, alms of mercy handed down by the Master. The closing line shows him still in motion, passing on the teaching as he goes and rising higher in experience as he speaks.

GATHA 3195

The Necessity of Experience

Joy received, the veil lifted

मराठी मूळ

कां रे तुझीं ठेवा बहुतां निमित्तें । माझिया संचितें वोडवलें ॥१॥
भक्तिप्रेमगोडी बैसली जिह्वारीं । आनंद अंतरीं अंतरीं येणें झाला ॥२॥
पुसिलें पडळ त्रिमिर विठ्ठलें । जग चि भरलें ब्रह्मानंदें ॥३॥
तुका ह्मणे केलों कामनेवेगळा । आवडी गोपाळावरी वसे ॥३॥

ENGLISH TRANSLATION

Why do you attribute this to many causes? It was my own past merit that brought it about. The sweetness of devotion and love has settled deep within my core, and bliss has filled my innermost being.

Vitthal has wiped away the veil of darkness; the whole world stands flooded with the joy of Brahman. Says Tuka, I have been freed from all desire; my love rests solely upon the cowherd Lord.

IN PLAIN WORDS

Why do you blame this on so many causes? It was my own past merit that brought it about. The sweetness of love and devotion has settled deep in my heart. Joy has come, and filled me within. Vitthal has wiped away the veil of darkness. The whole world is flooded with the bliss of Brahman. Tuka says: I have been made free of all desire. My love rests only on Govinda, the cowherd.

WHAT IT MEANS

Tukaram answers people who want to explain his joy by outside reasons, and he points back to his own ripened past instead. He describes the joy as something tasted, a sweetness lodged in the heart, not an idea he holds. Then he names what made it possible: Vitthal himself wiped away the film of darkness over his sight, and once that veil was gone the same world that looked ordinary now looks soaked in the bliss of Brahman. The release from desire is not a discipline he achieved but the natural result of his whole love settling on one place, the feet of Govinda.

GATHA 3196

Ecstasy and Joy

Absorption, one hue over the mind

मराठी मूळ

आसन शयन भोजन गोविंदें । भरलें आनंदें त्रिभुवन॥१॥
 अवघियां केली काळें तडातोडी । अवश्वरु घडी पुरों नये ॥२॥
 वांटणी घातले शरीराचे भाग । दुजियाचा लाग खंडियेला॥३॥
 आवडीच्या आलें आहारासी रूप । पृथक संकल्प मावळले ॥४॥
 काम तरी क्रोध बुद्ध मन नासे । भ्रमाचे वोळसे गिळले शांती ॥५॥
 तुका ह्मणे मना श्रीरंगाचा रंग । बैसला अभंग एकविध ॥५॥

ENGLISH TRANSLATION

Sitting, sleeping, eating, all is Govinda now. The three worlds are filled with His bliss.

Time has severed all other ties at once; not a single fleeting moment should be wasted. The shares of the body have been parceled out, and the pull of duality has been cut away.

Love itself has taken the shape of nourishment; all separate intentions have dissolved. When desire goes, anger and intellect and mind all cease; peace has swallowed the phantom coils of illusion.

Says Tuka, the hue of Lord Ranganatha has settled upon the mind, unbroken and single-pointed.

IN PLAIN WORDS

Sitting, sleeping, eating, all of it is Govinda now. The three worlds are filled with his bliss. Time has cut away every other tie at once. Not one moment is to be wasted. The shares of the body have been parceled out. The pull of the other thing, of duality, has been cut. Love itself has become my food. Every separate plan has melted away. When desire goes, anger and intellect and mind all cease. Peace has swallowed the coils of illusion. Tuka says: the color of Shriranga has settled on my mind, unbroken, one and the same throughout.

WHAT IT MEANS

This abhanga describes total absorption, where ordinary acts have stopped being ordinary: sitting, sleeping, eating are now done as and toward Govinda. Tukaram says time itself has severed his other attachments, so that no moment is left over for anything else. As desire dissolves, its whole train follows, anger, scheming intellect, the restless mind, and what remains is a peace that simply absorbs the tangled coils of illusion rather than fighting them. He ends with the image that holds the rest: the mind has taken on a single color, the hue of Shriranga, dyed through evenly with no break.

GATHA 3197

The Power of the Name

The Name, the cure laid open

मराठी मूळ

ज्वरल्यासी काढा औषध पाचन । मूढां नारायण स्मरवितो ॥१॥
 भवव्याधि येणें तुटेल रोकडी । करुनियां झाडी निश्चयेसी ॥२॥
 आणिकां उपायां अनुपान कठिण । भाग्यें बरें सीण शीघ्रवत ॥३॥
 तुका ह्मणे केला उघडा पसारा । भाग्य आलें घरा दारावरी ॥३॥

ENGLISH TRANSLATION

To the feverish patient one gives medicine and a healing diet; to the foolish I prescribe the remembrance of Narayana. By this, the disease of worldly existence will be cured at once, when one sweeps everything clean with conviction.

Other remedies require harsh regimens; with good fortune, the cure comes swiftly and the suffering ends. Says Tuka, I have laid out my wares in the open; fortune itself has arrived at my door.

IN PLAIN WORDS

For the feverish patient you give medicine and a healing diet. For the foolish I prescribe the remembrance of Narayana. By this, the disease of worldly existence will be cured right now, when you sweep it all clean with conviction. Other remedies need harsh regimens. With good fortune the cure comes quickly and the suffering ends. Tuka says: I have laid out my wares in the open. Fortune itself has come to my door.

WHAT IT MEANS

Tukaram uses the frame of a physician: just as fever calls for medicine and a careful diet, the sickness of worldly bondage has one remedy, the remembrance of Narayana's name. He insists the cure is immediate, not gradual, provided it is done with full conviction that sweeps the heart clean. Against this he sets the harsh, complicated disciplines other paths demand, and says the Name works swiftly where they labor. The closing image is a shopkeeper opening his stall: he has put the remedy out in plain view for anyone, and calls his own good fortune the customer that arrived.

GATHA 3198

Social Criticism

Social criticism, the show of piety

मराठी मूळ

जपाचें निमित्त झोपेचा पसरु । देहाचा विसरु पाडूनियां ॥१॥
 ऐसीं तीं भजनें अमंगळवाणी । सोंगसंपादणी बहुरुप्याची ॥२॥
 सेवेविशीं केलें लोभाचिये आसे । तया कोठें असे उरला देव ॥३॥
 तुका ह्मणे मानदंभ जया चित्तीं । तयाची फजीती करुं आह्मी ॥३॥

ENGLISH TRANSLATION

Under the pretense of chanting, he sprawls out in sleep, forgetting the body entirely. Such devotions are impure, mere costume changes of a traveling performer.

Service done out of greed has no God remaining in it. Says Tuka, those whose chittas are filled with vanity and pretense, I shall expose them.

IN PLAIN WORDS

Under the excuse of chanting, he sprawls out in sleep, forgetting the body entirely. Such devotions are foul. They are the costume-changes of a traveling impersonator. Service done out of greed has no God left in it. Tuka says: those whose minds are full of vanity and pretense, we will expose.

WHAT IT MEANS

Tukaram is naming a pattern, not a person: outward acts of piety that are really cover for self-indulgence. The man who dozes off and calls it chanting has made worship a disguise, like a quick-change performer who puts on holy roles for an audience. The sharp claim follows: when service is driven by greed, God has already left it, however devout it looks. The point of self-examination is the same vanity and pretense he says he will expose; the test is whether our own worship is for God or for the watching crowd.

GATHA 3199

The Moral Ideal

Moral ideal, conduct proven by experience

मराठी मूळ

परद्रव्य परकांता । नातळे जयाचिया चित्ता । आणि कर्मी तो तत्वता । बांधला न वजाय ॥१॥
 ऐसा अनुभव रोकडा । विश्वासीतो जीवा जोडा । एकांत त्या पुढां । अवघा करी उकल ॥२॥
 सकट आंबलें तें अन्न । शोधीं तें चि मद्यपान । विषमानें भिन्न । केलें शुद्धाशुद्ध ॥३॥
 तुका ह्मणे नित । बरवें अनुभवं उचित । तरी काय हित । मोलें घ्यावें लागतें ॥३॥

ENGLISH TRANSLATION

He whose mind does not touch another's wealth or another's wife is not bound by action, no matter what he does. This is direct, verifiable experience; one should trust it as the truest companion of the jiva.

Solitude alone can unravel everything before such a person. Fermented food is the same as wine when examined closely; impurity is distinguished from purity by intent alone.

Says Tuka, what is good is confirmed by experience as fitting and right; if so, does one need to purchase one's own welfare?.

IN PLAIN WORDS

The one whose mind does not touch another's wealth or another's wife is not bound by action, whatever he does. This is direct, plain experience. Trust it as the truest companion of the soul. Solitude alone will unravel everything before such a person. Look closely, and fermented food is the same as wine. Pure and impure are told apart by intent. Tuka says: what is good is confirmed by experience as fitting and right. If so, must you buy your own welfare for a price?

WHAT IT MEANS

Tukaram sets out a moral test that is inward, not ceremonial: the man whose mind never reaches for another's money or another's wife stays free even in the thick of action. He calls this verifiable experience, something the soul can lean on rather than a borrowed rule, and he says solitude will then open everything to such a person. His examples sharpen the point, that intent is what divides pure from impure, the way fermentation can turn food into something like wine. The closing question presses it home: if good conduct is already confirmed from within by experience, your own welfare costs nothing to acquire, so why act as though it must be purchased?

GATHA 3200

The Moral Ideal

Moral ideal, hunger against greed

मराठी मूळ

भूक पोटापुरती । तृष्णा भरवी वाखती । करवी फजीती । हांवें भार वाढला ॥१॥
 कुळकेसी लांस फांस । डोई दाढी बोडवी दोष । अविहितनाश । करवी वजन चुकतां ॥२॥
 विधिसेवनें विहितें । कार्यकारणापुरतें । न वाटे तो चित्तें । अधमांच्या तो त्यागी ॥३॥
 आज्ञापालणें ते सेवा । भय धरोनियां जीवा । तुका ह्मणे ठेवा । ठेविला तो जतन ॥३॥

ENGLISH TRANSLATION

Hunger asks only for enough to fill the belly, but greed makes one reach for more and brings disgrace. Greed makes one shave one's head and endure fasts, and when one slips from proper conduct, it brings ruin.

What is taken in proper measure for the right purpose does not feel like deprivation; one who rejects the ways of the base is a true renunciant. Says Tuka, obedience to command is true service; hold fear within the chitta and guard the treasure that has been entrusted to you.

IN PLAIN WORDS

Hunger asks only for enough to fill the belly. Greed makes you reach for more, and brings disgrace. Greed makes you shave your head and endure fasts, and when you slip from right conduct it brings ruin. What you take in proper measure, for the right purpose, never feels like deprivation. The one who rejects the ways of the base is a true renouncer. Tuka says: obedience to the command is true service. Hold fear within the mind, and guard the treasure that has been entrusted to you.

WHAT IT MEANS

Tukaram contrasts plain hunger, which asks only for enough, with greed, which keeps reaching and ends in shame. He notices that greed can even wear religious dress, shaving the head and keeping fasts, while inwardly it stays grasping, and one slip then turns it to ruin. The measure he offers is purpose: take what is right and needed, and nothing feels like deprivation; turning away from the cravings of the base is what real renunciation means. He closes by reframing devotion as obedience and trusteeship, keeping a wary fear in the mind and guarding what has been entrusted rather than treating it as one's own to spend.

GATHA 3201

The Power of the Name

The Name, the guide on the road

मराठी मूळ

कळे न कळे त्या धर्म । ऐका सांगतों रे वर्म । माझ्या विठोबाचें नाम । अटाहासें उच्चार ॥१॥
तो या दाखवील वाटा । तया पाहिजे त्या नीटा । कृपावंत मोटा । पाहिजे तो कळवळा ॥२॥
पुसतां चुका होतो वाटा । सर्वे बोळावा गोमटा । मोडों नेदी कांटा । घेऊं सांटा चोरासी ॥३॥
तुका ह्मणे मोल । न लगे द्यावे वेचावे बोल । विठ्ठल विठ्ठल । ऐसा छंद मनासी ॥३॥

ENGLISH TRANSLATION

Whether you understand dharma or not, listen, I will tell you the secret. Cry out the Name of my Vitthal with full-throated fervor.

He will show you the paths you need, whatever they may be; the compassionate One will answer your yearning. When you lose your way, He walks beside you as a gracious guide; He will not let thorns prick you or thieves assail you.

Says Tuka, no price need be paid, no words need be spent; just let the mind chant Vitthal, Vitthal.

IN PLAIN WORDS

Whether you understand dharma or not, listen, I will tell you the heart of it. Call out the name of my Vithoba with all your force. He will show you the paths you need, whatever they are. The greatly compassionate One will answer your longing. When you lose your way he walks beside you as a kind guide. He lets no thorn prick you. He takes the road away from thieves. Tuka says: no price need be paid, no words need be spent. Just keep the mind set on this: Vitthal, Vitthal.

WHAT IT MEANS

Tukaram speaks to people anxious about whether they grasp dharma, and sets that worry aside: the secret is simply to cry out Vithoba's name with full force. He casts God as a guide on a dangerous road who shows the right paths, walks alongside the one who has lost the way, keeps thorns from the feet, and steers clear of thieves. The compassion is what answers, not the seeker's learning or effort. The closing line strips the cost down to nothing: no payment, no elaborate words, only the mind held steady on the repeated name, Vitthal, Vitthal.

GATHA 3202

Social Criticism

Social criticism, the hollow renouncer

मराठी मूळ

तरी कां वोळगणे । राजद्वारीं होती सुने ॥१॥
अंगीं दावुनि निष्कामता । पोकळ पोकळी ते वृथा ॥२॥
कासया मोकळ । भोंवतें शिष्यांचे गाबाळ ॥३॥
तुका ह्मणे ढाळे । बाहेर गुदे तें निराळें ॥३॥

ENGLISH TRANSLATION

Then why do they haunt the royal courts, hovering at the doorstep like empty vessels? They display renunciation outwardly, but inside they are hollow and vain. Why do they trail crowds of disciples around them for no real purpose? Says Tuka, what spills out and what churns inside are two very different things.

IN PLAIN WORDS

Then why do they hang about the royal courts, waiting at the doorstep like empty vessels? They show renunciation on the outside, but inside they are hollow and false. Why do they drag crowds of disciples around them for no real purpose? Tuka says: what spills out and what churns inside are two very different things.

WHAT IT MEANS

Tukaram catches the contradiction in a renouncer who has supposedly given up desire yet loiters at the doors of kings hoping for favor. He calls the displayed detachment hollow, an outside that does not match the inside, and questions the entourage of disciples gathered for show rather than for any true teaching. The closing line is the test: the words and gestures a person spills out in public are one thing, what actually churns within them is another. The aim is to weigh our own inner state against our outer reputation, not to despise the man.

GATHA 3203

Devotion to Vitthal

Devotion, the easy secret

मराठी मूळ

हरिच्या दासां सोपें वर्म । सर्व धर्म पाडलें ॥१॥
 कडिये देव बाहेर खांदी । वैष्णव मांदी क्रीडेसी ॥२॥
 सरती येणें आटाआटी । नाहीं तुटी लाभाची ॥३॥
 तुका ह्मणे समाधान । सदा मन आमुचें ॥३॥

ENGLISH TRANSLATION

The servants of Hari possess an easy secret: all duties are fulfilled at His feet. God is at their hip, carried upon their shoulders; the company of the faithful is their playground.

Everything is accomplished through this simple exchange; the profit of devotion never runs out. Says Tuka, our minds are forever at peace.

IN PLAIN WORDS

For the servants of Hari the secret is easy: at his feet every duty is fulfilled. God is on their hip, carried on their shoulders. The company of the faithful is their playground. Everything gets done by this simple exchange. The profit of it never runs short. Tuka says: our minds are always at peace.

WHAT IT MEANS

Tukaram describes the path of Hari's servants as the easy one, where bowing at God's feet completes every religious duty at once. The intimacy is domestic and tender, God carried like a child on the hip or shoulder, the gathering of devotees treated as a playground rather than a labor. He frames it as an exchange that always yields

and never runs dry, so there is no anxiety about loss. The plain conclusion is the fruit of all this: the mind of such a servant rests permanently at peace.

GATHA 3204

The Nature of God

Nature of God, the one within all

मराठी मूळ

भूतांचिये नांदे जीवीं । गोसावी च सकळां ॥१॥
 क्षणक्षणां जागा ठायीं । दृढ पायीं विश्वास ॥२॥
 दावूनियां सोंग दुजें । अंतर बीजें वसतसे ॥३॥
 तुका ह्मणे जाणे धने । धरी तें वर्म चिंतन ॥३॥

ENGLISH TRANSLATION

He who dwells in all beings is the true lord of all. Moment by moment, stay alert in that place, with firm faith at His feet.

Though He assumes different outward guises, the inner seed remains the same. Says Tuka, the one who is wise and the master knows the secret of this contemplation.

IN PLAIN WORDS

He who dwells in the life of all beings is the lord of them all. Stay awake to that place, moment by moment, with firm faith at his feet. Though he shows different outward forms, the inner seed stays the same. Tuka says: the one who is wise, the true owner, holds to this secret of contemplation.

WHAT IT MEANS

This abhanga points to the one presence living inside every being as the real master of all. Tukaram counsels constant alertness to that indwelling presence, kept up moment by moment and anchored by firm faith at the feet. He distinguishes the changing outer forms from the unchanging inner seed: the disguises differ, but what dwells within is one and the same. The closing line names who actually possesses this, not the outwardly clever, but the one who keeps the inner seed in steady contemplation.

GATHA 3205

The Saints

Saints, the poor host's welcome

मराठी मूळ

संत आले घरा । तों मी अभागी दातारा ॥१॥
 कासयानें पूजा करूं । चरण हृदयीं च धरूं ॥२॥
 काया कुरवंडी । करुन ओंवाळून सांडी ॥३॥
 तुका ह्मणे भावें । हात जोडीं असो ठावें ॥३॥

ENGLISH TRANSLATION

When saints come to my home, I am so poor, O generous Lord. With what shall I worship them? I will simply hold their feet within my heart.

I will offer my body as a sacrifice, waving it around them as an offering. Says Tuka, with devotion I fold my hands; let this be known.

IN PLAIN WORDS

Saints have come to my house, and I am so poor, O generous Lord. With what shall I worship them? I will hold their feet within my heart. I will make my body an offering, waving it around them and casting it away. Tuka says: with all my heart I fold my hands. Let this be known.

WHAT IT MEANS

Tukaram greets the arrival of saints as the highest visit, and confesses he has nothing fit to honor them with. The poverty is not only material; it is the helplessness of love that cannot find an offering equal to the guests. So he gives what he has: their feet held inside his heart, and his own body waved around them like a lamp and surrendered. The folded hands at the end are the whole of his worship, offered in pure feeling and openly declared, since that sincerity is the one gift a poor host can truly give.

GATHA 3206

Surrender and Acceptance

Surrender, the spoiled child's claim

मराठी मूळ

भेद तुटलियावरी । आह्मी तुमचीं च हो हरी ॥१॥
 आतां पाळावे पाळावे । आह्मां लडिवाळांचे लळे ॥२॥
 आणिकांची देवा । नाहीं जाणत चि सेवा ॥३॥
 तुका ह्मणे हेवा । माझा हेत पायीं देवा ॥३॥

ENGLISH TRANSLATION

Once the boundary of separation has fallen away, we are entirely Yours, O Hari. Now please indulge us, indulge the whims of Your playful children.

I know no other service but Yours, O God. Says Tuka, my longing and my purpose rest at Your feet, O Lord.

IN PLAIN WORDS

Now that the wall of separation has fallen, we are entirely yours, O Hari. So indulge us now, indulge the whims of your pampered children. I know no service other than yours, O God. Tuka says: my longing and my whole aim rest at your feet, O Lord.

WHAT IT MEANS

Once the sense of being separate from God has broken, Tukaram speaks from inside belonging rather than from outside it. From that footing he makes a child's demand, asking God to indulge his whims, the boldness allowed only because the relationship is now beyond question. He admits he has learned no other service, no other

devotion to fall back on, which leaves him wholly dependent. The closing line gathers his desire and his purpose into a single place, the feet of the Lord, so that surrender and longing become the same thing.

GATHA 3207

Devotion to Vitthal

Adoration, bowing at the threshold

मराठी मूळ

आमुची विश्रांति । तुमचे चरण कमळापती ॥१॥
 पुढती पुढती नमन । घालूनियां लोटांगण ॥२॥
 नीच जनालोकां । तिळले पायेरीस तुका ॥३॥

ENGLISH TRANSLATION

*Your lotus feet, O Lord, are our true resting place. Again and again I bow and prostrate before You.
 Says Tuka, lowly among all people, I press my forehead to the dust of Your threshold.*

IN PLAIN WORDS

Your lotus feet, O Lord of Lakshmi, are our resting place. Again and again I bow; again and again I throw myself flat on the ground before You. Tuka says: I am the lowest of all people; I press my forehead to the dust at the step of Your door.

WHAT IT MEANS

Tukaram names where he finally comes to rest: not in any achievement of his own, but at the feet of God. The bowing is not done once and finished; it is repeated, over and over, until the body is flat on the ground. He places himself below everyone else, at the very threshold, in the dust where feet are wiped. The whole posture is the prayer: rest is found only by going low, and the lowest place is the safest place to be.

GATHA 3208

Prayers

Prayer, the Name on the lips

मराठी मूळ

विनवितों सेवटीं । आहे तैसें माझे पोटीं ॥१॥
 कंठीं राहावें राहावें । हें चि मागतसें भावें ॥२॥
 पुरली वासना । येणें होईल नारायणा ॥२॥
 तुका ह्मणे जो देहाडा । तो चि वर्णीन पवाडा ॥३॥

ENGLISH TRANSLATION

In this final plea I speak what is truly in my chitta. May Your Name remain upon my lips; this is all I ask with devotion.

If this desire is fulfilled, it will satisfy everything, O Narayana. Says Tuka, whatever day remains, I will spend it singing Your glory.

IN PLAIN WORDS

This is my last plea, and I will say what is really in me. Stay in my throat; stay there. This is all I ask, and I ask it with my whole heart. If that one desire is granted, O Narayana, everything in me is satisfied. Tuka says: whatever days are left to me, I will spend them singing Your glory.

WHAT IT MEANS

Tukaram strips his asking down to a single request and lays it bare. He does not want wealth, rescue, or heaven; he wants the Name of God to stay on his lips and never leave. He tells God plainly that if this one wish is met, nothing else is lacking. The vow that follows is the proof of the request: whatever life remains will be poured out in singing of Narayana, so the prayer and the rest of his life become the same thing.

GATHA 3209

True Worship

True worship, loving nearness over formality

मराठी मूळ

आवडीची सलगी पूजा । विषम दुजा भाव तो ॥१॥
 ऐसीं उफराटीं वर्मे । कळों भ्रमें न येती ॥२॥
 न लगे समाधान मोल । रुचती बोल प्रीतीचे ॥३॥
 तुका ह्मणे एका जीवें । सूत्र व्होवें गुंतलें ॥३॥

ENGLISH TRANSLATION

Loving familiarity is the truest worship; formality and distance are signs of a divided chitta. These are upside-down truths that cannot be seen through the fog of confusion.

Contentment cannot be bought; it is won by the words of love. Says Tuka, when a single jiva is wholly absorbed, the thread winds itself into one skein.

IN PLAIN WORDS

Loving closeness is the truest worship. To hold God at a formal distance is a divided heart. These truths run the opposite way from what people expect, and a confused mind cannot see them. Peace cannot be bought for a price; it is words of love that please God. Tuka says: when one life is wholly given, the thread is gathered into a single skein.

WHAT IT MEANS

Tukaram overturns the common idea that worship means keeping a respectful distance and following correct form. He says intimacy is the real offering, and stiff formality betrays a heart still split between God and other things. This looks upside down to a confused mind, but it is the truth: God is not won by purchase or ceremony, only by speech that comes from love. When a single life surrenders completely, all its scattered strands wind together into one, and that gathered-ness is the worship he means.

GATHA 3210

Worldly Metaphors

The mother's love, devotion that draws no offense

मराठी मूळ

बाळ माते लाते वरी । मारी तेणें संतोषे ॥१॥
 सुख वसे चित्ता अंगीं । तें हें रंगीं मिळालें ॥२॥
 भक्षी त्याचा जीवमाग । आले भाग तो बरा ॥३॥
 तुका ह्मणे ऋणानुबंधें । सांगें सुदें सकळां ॥३॥

ENGLISH TRANSLATION

A child kicks its mother, yet she is delighted by it. Joy dwells in the chitta and body; it has merged completely into the color of love.

The mother feeds the child the very substance of her own life; whatever portion comes, she welcomes. Says Tuka, by the bonds of love spanning lifetimes, this happiness comes to all.

IN PLAIN WORDS

The child kicks its mother, and that very kicking delights her. Joy lives in her heart and in her body; it has all merged into the one color of love. She feeds the child the very substance of her own life; whatever comes to her, she takes it as good. Tuka says: by the bonds of love that run across lifetimes, this happiness comes to everyone.

WHAT IT MEANS

Tukaram uses the mother and her infant to show how love receives even rough treatment. The baby strikes her, yet she is only pleased, because love has dissolved all sense of injury into one feeling. So it is with God: He feeds the devotee from His own being and welcomes whatever the devotee gives, harsh or clumsy. The closing line widens it to all souls: the tie of love is older than this life, a bond carried across births, and that is why such happiness is offered to everyone.

GATHA 3211

Worldly Metaphors

Discernment, knowing when enough is enough

मराठी मूळ

शिजल्यावरी जाळ । वांयां जायाचें तें मूळ ॥१॥
 ऐसा वारावा तो श्रम । अतिशयीं नाही काम ॥२॥
 सांभाळावें वर्म । उचिताच्या काळें धर्म ॥३॥
 तुका ह्मणे कळे । ऐसें कारणाचे वेळे ॥३॥

ENGLISH TRANSLATION

Once the cooking is done, adding more fire is pointless and wasteful. Therefore, restrain unnecessary effort; excess serves no purpose.

Guard the secret of timing; do the right thing at the right moment. Says Tuka, this becomes clear at the decisive hour.

IN PLAIN WORDS

Once the food is cooked, more fire only ruins it. So spare yourself that wasted effort; pushing past the point serves nothing. Guard the secret of the right measure; do the right thing at its proper time. Tuka says: this is understood only at the moment it is needed.

WHAT IT MEANS

Tukaram teaches discernment with a kitchen image: heaping fire on food already cooked does not improve it, it spoils it and wastes labor. He warns against straining beyond the point where effort is fruitful, in practice as in cooking. The real skill is timing, knowing when to act and when to stop, and doing each thing in its proper season. He admits this wisdom cannot be learned in advance as a rule; it becomes clear only in the living moment when the choice is upon you.

GATHA 3212

The Moral Ideal

Discernment, against rash haste and sloth

मराठी मूळ

उभा ऐल थडी । तेणें घालूं नये उडी ॥१॥
 पुढें गेल्याचे उपाय । करावे ते केले काय । धु.॥
 दिसतें आहारीं । नये जाऊं ऐशावरी ॥२॥
 अळसाची धाडी ॥ तुका ह्मणे बहु नाडी॥३॥

ENGLISH TRANSLATION

Just because one stands on this bank does not mean one should leap into the water. What good does it do to attempt remedies after the moment has passed? Do not be drawn in by everything that appears inviting.

Says Tuka, the assault of laziness has led many astray.

IN PLAIN WORDS

Standing on this near bank, do not leap into the water for that. What use are the remedies meant for later, if you do them now, out of place? Do not be pulled along by everything that looks good to you. Tuka says: the raid of laziness has ruined many.

WHAT IT MEANS

Tukaram warns against two opposite failures on the spiritual road. One is rash haste: jumping into the river simply because you are standing at the edge, acting before the time is right, applying later remedies too soon. The other is being lured by whatever merely looks inviting, letting appearances drag you wherever they please. Against

both he sets the final blow: laziness comes like a raiding party and has destroyed many who never even started. Right timing, not impulse and not drift, is the path.

GATHA 3213

True Worship

True worship, the heart over the offering

मराठी मूळ

शक्ती द्याव्या देवा । नाहीं पदार्थी सेवा ॥१॥
मुख्य आहे ऐसा धर्म । जाणते हो जाणा वर्म ॥२॥
मना पोटी देव । जाणे जैसा तैसा भाव ॥३॥
तुका ह्मणे सोसें । लागे लाविल्याचें पिसें ॥३॥

ENGLISH TRANSLATION

Offer your full strength to God; true service lies not in material offerings alone. This is the highest law of dharma; those who are wise should know this secret.

God sees into the chitta and knows your devotion as it truly is. Says Tuka, whatever longing you have planted, that very passion will take hold of you.

IN PLAIN WORDS

Give your full strength to God; service is not in objects alone. This is the chief law; you who are wise, know this secret. God is in your heart and knows your feeling exactly as it is. Tuka says: whatever longing you have planted, that very madness takes hold of you.

WHAT IT MEANS

Tukaram lifts true worship above the things laid on the altar. What God asks is your whole strength and your inward devotion, not the value of the items you offer. Since God lives within and reads the heart directly, no display can fool Him and no poverty can shortchange Him. The closing line states the law of the inner life: whatever desire you sow becomes the passion that grips you, so what you plant in the heart is exactly what you will be ruled by.

GATHA 3214

Longing and Separation

Longing, craving that exhausts itself

मराठी मूळ

कार्य चि कारण । तृष्णा पावविते सीण ॥१॥
काय करुनि ऐसा संग । सोसें चि तूं पांडुरंग ॥२॥
रूपीं नाहीं गोडी । हांवें हांवें ऊर फोडी ॥३॥
तुका ह्मणे पडे भारी । ऐशा वरदळाचे थोरी ॥३॥

ENGLISH TRANSLATION

Craving itself is the cause and the effect; thirst leads only to more exhaustion. Why, O Panduranga, do You keep company with such suffering? When there is no sweetness in the form, one only beats one's chest in vain.

Says Tuka, the weight grows heavier, and that is the glory of this excess.

IN PLAIN WORDS

The thing done becomes the cause again; craving only brings more weariness. What is the use of such company, when You alone are the longing, Panduranga? When there is no sweetness in the form, one beats one's chest in vain desire. Tuka says: the burden grows heavy, and that is the whole glory of this excess.

WHAT IT MEANS

Tukaram looks at how craving feeds itself: each thing you do plants the cause of the next want, and thirst leads only to fresh exhaustion. He turns to Panduranga and asks why keep such company with suffering, when God Himself is the only longing worth having. Without real sweetness, devotion turns into empty self-beating, all show and ache and no nourishment. He ends with a sharp irony: the only thing this overload of craving produces is a heavier and heavier weight, and he names that weight, mockingly, its glory.

GATHA 3215

The Power of the Name

The Name, the world washed clean

मराठी मूळ

संसाराच्या नांवें घालूनियां शून्य । वाढता हा पुण्य केला धर्म ॥१॥
हरिभजनें हें धविळलें जग । चुकविला लाग किळकाळाचा ॥२॥
कोणां ही नलगे साधनांचा पांग । करणें केला त्याग देहबुद्धी ॥३॥
तुका ह्मणे सुख समाधि हरिकथा । नेणें भववेथा गाईल तो ॥३॥

ENGLISH TRANSLATION

By placing a zero over the name of worldly life, the growing merit of dharma has been accomplished. Through the devotion of Hari, the world has been cleansed, and the grip of death and time has been escaped.

No one need labor over complicated spiritual practices; what is required is the renunciation of body-consciousness. Says Tuka, the joy and peace of Hari's story is supreme; one who sings it knows nothing of worldly suffering.

IN PLAIN WORDS

Put a zero over the name of worldly life, and the merit of true dharma keeps growing. Singing Hari has made the world white and clean; the grip of death and time is escaped. No one needs the burden of hard practices; what must be done is to give up body-consciousness. Tuka says: the joy and stillness of Hari's story is the highest; whoever sings it knows nothing of worldly sorrow.

WHAT IT MEANS

Tukaram sets worldly life and the singing of Hari side by side and crosses out the first. Cancel the value placed on samsara, and true merit grows on its own; sing the Name, and the world is washed white and slips free of the noose of death and time. He insists the path needs no elaborate apparatus of technique; the one renunciation that matters is letting go of the belief that you are the body. What remains is the joy and the deep stillness of telling Hari's story, and the one who lives in that singing simply no longer knows worldly grief.

GATHA 3216

Faith and Trust

Faith, the effortless coming of grace

मराठी मूळ

विश्वासिया नाहीं लागत सायास । रंग अनायासें अंगा येतो ॥१॥
 लेंकराच्या हातें घास मागे माता । वोरसोनि चित्ता सुख पावे ॥२॥
 गौरव त्या मानी आरुषा वचनीं । भूषण ते वाणी मिरवावी ॥३॥
 तुका ह्मणे आहेस सकळ ही साक्षी । माझा कई पक्षी पांडुरंग ॥३॥

ENGLISH TRANSLATION

The faithful one needs no exertion; divine color comes to his body effortlessly. A mother begs a morsel from the hand of her child, and by accepting it she is filled with joy.

She takes the child's harsh words as a mark of honor and wears that speech as an ornament. Says Tuka, You are the witness of all. Panduranga is always on my side.

IN PLAIN WORDS

For the one who trusts, no straining is needed; the color of God comes to the body on its own. A mother begs a morsel from her own child's hand, and taking it she is filled with joy. She counts the child's rough words as honor and wears that speech as an ornament. Tuka says: You are the witness of everything; Panduranga is always on my side.

WHAT IT MEANS

Tukaram describes the ease of faith. Where there is trust, grace does not have to be wrestled into being; it colors the devotee effortlessly. The mother shows the relationship: she will beg food from her own little child's hand and rejoice in it, and even the child's harsh words she treats as praise and wears like a jewel. So God receives the devotee's crude offerings and clumsy speech as ornament. Tukaram closes in confidence: God sees all and stands on his side, so anxious effort is unnecessary.

GATHA 3217

The Nature of God

Nature of God, refuge that takes you in

मराठी मूळ

वैभवाचे धणी सकळां शरणागत । सत्यभावे चित्त अपिनलें तें ॥1॥
 नेदी उरों देव आपणावेगळें । भावाचिया बळें ठायाठाव ॥ध्रु॥
 जाणोनि नेणोनि अंगा आली दशा । मग होय इच्छा आपणच ॥2॥
 तुका ह्मणे बरें धाकटएचें जिणें । माता स्तनपानें वाढवते ॥3॥

ENGLISH TRANSLATION

The master of all glory becomes a refuge to all. When the chitta is offered with sincerity, God does not let anything remain apart from Himself; by the force of devotion He fills every place.

Whether knowingly or unknowingly, once the state comes upon you, He Himself becomes your very desire. Says Tuka, how beautiful is the life of the little one, for the mother nourishes it with her own milk.

IN PLAIN WORDS

The master of all glory becomes refuge to everyone. When the heart is offered in truth, God lets nothing of you stay apart from Him; by the force of devotion He fills every place. Knowing it or not knowing it, once the state comes upon you, He Himself becomes your desire. Tuka says: how good is the life of the little one, for the mother raises it on her own milk.

WHAT IT MEANS

Tukaram describes the kind of God this is: the owner of all splendor, yet the one who makes Himself a shelter for all who come. Offer the heart sincerely and He leaves no part of you standing outside Himself; the strength of devotion fills every space until there is no separate you. Then, whether you understand it or not, once that state arrives, your own wanting is no longer yours, it is Him. The mother and her nursing infant carry it home: the little one need only depend, and the mother grows it from her own body.

GATHA 3218

Longing and Separation

Longing, yearning for the feet

मराठी मूळ

कई ऐसी दशा येइल माझ्या आंगा । चित्त पांडुरंगा झुरतसे ॥1॥
 नाठवुनि देह पायांचें चिंतन । अवसान तें क्षण नाही मधीं ॥ध्रु॥
 काय ऐसा पात्र होईन लाभासी । नेणों हृषीकेशी तुष्टईल ॥2॥
 तुका ह्मणे धन्य मानीन संचित । घेईन तें नित्य प्रेमसुख ॥3॥

ENGLISH TRANSLATION

When will such a state come over my being? My chitta yearns for You, O Panduranga. Forgetting the body, let me contemplate Your feet without a single moment's pause.

Will I ever become worthy of such a gain? I do not know if You, O Hrishikesha, will be pleased. Says Tuka, I shall count my past merit blessed if I can take that eternal bliss of love.

IN PLAIN WORDS

When will such a state come over me? My heart is wasting away for You, Panduranga. Let me forget the body and dwell on Your feet, with not one moment's break in between. Will I ever become fit for such a gain? I do not know whether You, O Hrishikesha, will be pleased. Tuka says: I will count my stored merit blessed if I can take that eternal joy of love.

WHAT IT MEANS

Tukaram speaks from inside an unfulfilled longing rather than from arrival. His heart is pining for Panduranga, and what he aches for is unbroken contemplation of God's feet, the body forgotten and not a single moment's gap in the attention. He does not presume he deserves it; he openly wonders whether he is worthy and whether Hrishikesha will even be pleased with him. The hope at the end is humble: if all the merit gathered across his life can buy him that one thing, the endless bliss of love, he will count every bit of it well spent.

GATHA 3219

Surrender and Acceptance

Surrender, the weight given to God

मराठी मूळ

नाहीं वागवीत जाणिवेचें ओझें । स्वामिसेवेकाजे निर्धार हा ॥१॥
 आज्ञा ते प्रमाण हा मनीं निर्धार । येणें फिटे भार निश्चयेसी ॥२॥
 आळीकरें आह्मी एकविध चित्तें । तैसें होऊं येतें मायबापें ॥३॥
 तुका ह्मणे माझी ये जातीची सेवा । घातलासे देवावरी भार ॥३॥

ENGLISH TRANSLATION

I do not carry the burden of self-importance; my resolve is for the Master's service alone. Whatever the Master commands is my law; this is the firm conviction in my chitta, and by it every burden is lifted.

With childlike insistence I pray with a single-pointed mind, and my divine parents respond in kind. Says Tuka, this is the nature of my service: I have placed the entire weight upon God.

IN PLAIN WORDS

I do not carry the load of self-importance. My one resolve is to serve the Master. Whatever the Master commands is my law; this is fixed in my mind, and by it every burden is lifted. With childlike insistence I pray with a single mind, and my mother and father answer in the same way. Tuka says: this is the kind of service I do. I have laid the whole weight on God.

WHAT IT MEANS

Tukaram describes a service that begins by putting down something most people never set down: the burden of one's own importance. He keeps only one rule, that the Master's command is law, and he reports that this single conviction is what actually lightens the load. The childlike insistence is not weakness but trust: he presses on God the way a child presses on its parents, and he says the divine parents respond in kind. The closing line names the whole transaction: he has not divided the weight with God, he has placed all of it on God.

GATHA 3220

The Nature of God

Nature of God, the puppet on His strings

मराठी मूळ

काय नाही माझे अंतरीं वसति । व्यापक हा भूतीं सकळां नांदे ॥१॥
 चित्तासी प्रसाद होईल चळण । तें चि तें वळण मनासही ॥२॥
 सर्व शक्ति जीवीं राहिल्या कुंटित । नाहीं केलें होत आपुलें तें ॥३॥
 तुका ह्याने दोरी खांब सूत्र्या हातीं । नाचवी नाचती जडें तैसीं ॥३॥

ENGLISH TRANSLATION

Does He not dwell within my own chitta? He is the all-pervading One who lives in every being. Whatever stirs in the mind is His own grace moving it; the mind simply follows that current.

All powers of the jiva remain dormant; nothing I do is accomplished by my own effort. Says Tuka, the strings and the puppeteer's rod are in His hands; the lifeless puppets dance only as He moves them.

IN PLAIN WORDS

Does He not dwell within me? He pervades all beings and lives in every one. Whatever stirs in the mind is His grace moving it; the mind only follows that current. All the powers of the living being lie dormant; nothing I do is done by my own effort. Tuka says: the strings and the puppeteer's rod are in His hands. The lifeless puppets dance only as He moves them.

WHAT IT MEANS

This poem pushes God's pervasiveness all the way into the question of who is actually acting. Tukaram first locates God within himself and within every being, then draws the hard conclusion: even the movement of his own mind is God's grace, not his initiative. The image of the puppet makes the claim sharp, that what we call our powers and our deeds are dormant on their own and dance only when the hidden hand pulls. Held wrongly this could excuse anything; held as Tukaram means it, it is the end of self-credit and the ground of surrender, since the doer was never the one we took ourselves to be.

GATHA 3221

Surrender and Acceptance

Surrender, the offered body left empty

मराठी मूळ

देवाचें निर्माल्य कोण शिवे हातीं । संकल्पासी होती विकल्प ते ॥१॥
 वाहिलें देह हें देवा एकसरें । होईल तें बरें तेणें द्वारें ॥२॥
 होता भार त्याची निवारली खंती । येथें आतां रिती साटवण ॥३॥
 तुका ह्मणे इच्छे पावविले कष्ट । ह्मणऊनि नष्ट दुरावली ॥३॥

ENGLISH TRANSLATION

Who touches the remains of what has been offered to God? Whatever intention arises, doubts spring up with it. This body has been offered to God once and for all; whatever happens through that offering will be good.

The burden that was here has been lifted, and its worry has been removed; now the vessel stands empty and clean. Says Tuka, it was desire that brought all the trouble; once desire departed, so did ruin.

IN PLAIN WORDS

Who would touch the leavings already offered to God? Whatever intention you form, doubts spring up beside it. This body has been offered to God once and for all; whatever comes through that offering will be good. The burden that was here is lifted, and its worry with it; now the vessel stands empty. Tuka says: it was desire that brought all the trouble. Once desire left, ruin left too.

WHAT IT MEANS

Tukaram treats his own body as something already given away, like food offered to God that no one would now take back for themselves. He notices that fresh intentions only breed fresh doubts, so he stops forming them and rests on the single offering already made, trusting that whatever follows from it will be good. The empty vessel is the point: with the burden handed over, the worry that rode with it is gone. He names the root plainly, that desire was the source of his suffering, and when desire departed, the ruin it was carrying departed with it.

GATHA 3222

The Nature of God

Moral ideal, the fault is in the seer

मराठी मूळ

देव तीर्थ येर दिसे जया ओस । तोचि तया दोष जाणतिया ॥१॥
 तया बरें फावे देवा चुकवितां । संचिताची सत्ता अंतराय ॥२॥
 शुद्धाशुद्धठाव पापुण्यबीज । पाववील दुजे फळभोग ॥३॥
 तुका ह्मणे विश्वंभराऐसें वर्म । चुकविल्या धर्म अवघे मिथ्या ॥३॥

ENGLISH TRANSLATION

He who sees God and holy places as empty and meaningless, that fault belongs to the one who sees. He who manages to avoid God is ruled by the power of his own past karma.

Pure and impure grounds, the seeds of sin and merit, will each bring their respective fruit of experience. Says Tuka, when one bypasses the essential truth of the all-sustaining Lord, all dharma becomes false.

IN PLAIN WORDS

If a man sees God and holy places as empty and meaningless, that fault is his own, the seer's. The man who manages to dodge God is ruled by the power of his own past deeds. Pure ground and impure ground, the seeds of sin and of merit, each will bring its own fruit to be tasted. Tuka says: when you bypass the heart of it, the all-sustaining Lord, every duty you keep is false.

WHAT IT MEANS

Tukaram turns a complaint into a mirror. When someone declares God and pilgrimage empty, he refuses to grant the verdict; the emptiness is in the one who sees, not in what is seen. He explains the dodge as the working of past karma, and he insists the moral ledger is exact, that pure and impure ground each yield their own harvest. The closing claim is the radical one, that ritual and duty are worthless if they skip the living center, the all-sustaining Lord, so the test is not how much dharma you perform but whether you have kept your eye on Him.

GATHA 3223

Worldly Life

Worldly life, you cannot argue truth in

मराठी मूळ

काय करुं सांगतां ही न कळे वर्म । उपिस्थत भ्रम उपजवितो ॥१॥
 मन आधीं ज्याचें आलें होईल हातां । तयावरी सत्ता केली चाले ॥२॥
 अभुकेचे अंगीं चवी ना सवाद । मिथ्या ऐसा वाद दुराग्रह ॥३॥
 तुका ह्मणे आप राखावें आपणा । संकोचों चि कोणा नये आतां ॥३॥

ENGLISH TRANSLATION

What am I to do when the secret cannot be understood even after being told? The delusion that is already present keeps generating more confusion. Only one who has first brought the mind under control can exercise authority over it.

In one who has not tasted the truth, there is neither flavor nor relish; forced argument is mere stubborn obstinacy. Says Tuka, guard yourself first; there is no need to impose yourself on anyone else.

IN PLAIN WORDS

What can I do when the secret cannot be grasped even after it is told? The delusion already sitting there keeps breeding more confusion. Only one who has first brought his own mind in hand can rule over it. In a man who has not tasted it, there is no flavor and no relish; forced argument is only stubborn obstinacy. Tuka says: guard yourself first. There is no need now to press yourself on anyone else.

WHAT IT MEANS

Tukaram admits the limit of teaching: the secret can be told and still not land, because the hearer's existing delusion keeps manufacturing new confusion. He locates real authority in self-mastery, since you can only govern a mind you have first brought under your own hand. The line about flavor is the diagnosis, that for one who has never tasted the truth there is nothing to relish, and pushing arguments at such a person is just stubbornness on both sides. So the counsel turns inward: tend to your own guarding rather than imposing yourself on others.

GATHA 3224

The Moral Ideal

Moral ideal, patience the pure seed

मराठी मूळ

अमृत अद्धेरें उचळलें जातां । विष आर्तभूतां आवश्यक ॥१॥
 आदरासी मोल नये लावूं केजें । धीर शुद्धबीजें गोमटा तो ॥२॥
 खऱ्याचिये अंगीं आपणे चाली । लावणी लाविली काय लागे ॥३॥
 तुका ह्मणे चाडे करा वेवसाव । आह्मांसी तो वाव धीर आहे ॥३॥

ENGLISH TRANSLATION

When nectar is tossed aside with contempt, poison becomes the necessity of suffering beings. One should not bargain over the price of eagerness; the one with patience and a pure seed is truly blessed.

A body afflicted with disease moves on its own distorted course; what good are cosmetics applied over it? Says Tuka, you may hurry and bustle as you please; we have the patience and the space for it.

IN PLAIN WORDS

When nectar is thrown away in contempt, poison becomes what suffering beings must take. Do not haggle over the price of eagerness; the one with patience, the pure seed, is the truly good one. A body riddled with disease moves on its own twisted course; what use is paint laid over it? Tuka says: hurry and bustle as you please. We have the patience, and the room, for it.

WHAT IT MEANS

Tukaram contrasts two responses to what is offered. Reject the nectar in scorn and you are left with poison, which is all the suffering then have to swallow. He refuses to price eagerness like a commodity and praises instead the patient one, whose patience is a pure seed that grows into something good. The diseased body that moves by its own distortion is his image for a corrupted nature: cosmetics laid over it change nothing, only the inner ground matters. The closing lines are quietly steady, letting the hurried do their bustling while he keeps the patience, and the space, to wait.

GATHA 3225

The Necessity of Experience

Experience, ground first then the harvest

मराठी मूळ

अनुभवाचे रस देऊं आर्तभूतां । सोडूं चोजवितां पुढें पोतीं ॥१॥
 आधीं भाव सार शुद्ध ते भूमिका । बीज आणि पिका चिंता नाहीं ॥२॥
 तुका ह्मणे ज्याचें नाम गुणवंत । तें नाहीं लागत पसरावें ॥३॥

ENGLISH TRANSLATION

I will give the nectar of experience to those in need, opening the storehouse before them. First the foundation of pure devotion must be laid; after that, there is no worry about seeds or harvest.

Says Tuka, one whose name is itself virtuous has no need to advertise it.

IN PLAIN WORDS

I will give the juice of experience to those in need, opening the storehouse before them. First the ground must be laid, pure devotion as the foundation; after that there is no worry about seed or harvest. Tuka says: a name that is virtuous in itself has no need to be advertised.

WHAT IT MEANS

Tukaram offers to share not doctrine but the actual juice of experience, and he describes himself opening a storehouse to the needy. He sets the order plainly: lay the ground first, which is pure devotion, and then the seed and the crop take care of themselves, so the work is in preparing the heart, not in chasing results. The final line carries his characteristic refusal of show: what is genuinely good announces itself and does not need to be cried in the market, whether that is the Lord's name or the worth of true experience.

GATHA 3226

Surrender and Acceptance

Surrender, let the master carry it

मराठी मूळ

काय मज एवढा भार । हे वेव्हार चाळवाया ॥१॥
 उकल तो जाणे धणी । मज भोजनीं कारण ॥२॥
 चिंता ज्याची तया शिरीं । लेकरीं तें खेळावें ॥३॥
 तुका ह्मणे सेवट झाल । देव या बोला भोगिता ॥३॥

ENGLISH TRANSLATION

Am I burdened with the weight of managing all this worldly business? The master knows how to sort it out; my only concern is to eat the meal He provides. Let the one whose worry it is carry it upon his head; the child should simply play.

Says Tuka, when the final reckoning comes, God Himself will take responsibility for these words.

IN PLAIN WORDS

Is so great a weight mine, to manage all this business? The master knows how to untangle it; my only concern is the meal. Let the one whose worry it is carry it on his head; the child should just play. Tuka says: when the final reckoning comes, God will answer for these words.

WHAT IT MEANS

Tukaram refuses to take on the management of the whole affair of living, handing it back to the master whose job it is. He keeps for himself only the smallest of cares, the meal set before him, and likens his proper posture to a child at play while the parent shoulders the worry. The image is deliberately small and trusting against a large anxiety. The closing line stakes everything on God: when the final accounting arrives, it is God, not Tukaram, who will stand behind these confident words.

GATHA 3227

Longing and Separation

Longing, the fish out of water

मराठी मूळ

न गमे न गमे न गमे हरिविण । न मगे न मगे न मगे मेळवा शाम कोणी गे ॥१॥
 तळमळ करी तैसा जीव जळाविण मासा । दिसती दिशा ओसा वो ॥२॥
 नाठवे भूक तान विकळ जालें मन । घडी जाय प्रमाण जुगा एकी वो ॥३॥
 जरी तुझी नोळखा सांगतें ऐका । तुकयाबंधूचा सखा जगजीवन ॥३॥

ENGLISH TRANSLATION

I cannot bear it, I cannot bear it, I cannot bear it without Hari. Bring me my dark Lord, someone, bring Him to me.

My jiva writhes like a fish out of water; all directions appear empty and desolate. I forget hunger and thirst; my mind has grown distracted; a single moment feels as long as an age.

If you do not recognize Him, listen: He is the friend of Tuka's brother, the life of the world.

IN PLAIN WORDS

I cannot bear it, I cannot bear it, I cannot bear it without Hari. Bring me, someone bring me, my dark Lord, my Shyam. My life writhes like a fish out of water; every direction looks empty and desolate. I forget hunger and thirst, my mind has come undone, and a single moment stretches as long as an age. If you do not know Him, then listen: He is the friend of Tuka's brother, the very life of the world.

WHAT IT MEANS

This is the cry of separation, and the threefold repetition is the sound of someone past composure. Tukaram, here speaking as Tuka's brother, reaches for the most exact image of unbearable lack: a fish thrown out of water, thrashing and unable to live. The world drains of meaning, hunger and thirst no longer register, and time itself swells so that one moment feels like an age. The last lines turn outward to the listener who may not recognize this Lord, naming Him not by power but by intimacy, the friend of the singer and the life of the whole world.

GATHA 3228

Devotion to Vitthal

Devotion, the litany of the Name Vitthal

मराठी मूळ

विठ्ठला रे तुझे वणितां गुणवाद । विठ्ठला रे दग्ध जालीं पापें ॥1॥
 विठ्ठला रे तुजें पाहातां श्रीमुख । विठ्ठला रे सुख जालें नयना ॥ध्रु॥
 विठ्ठला रे तुज देतां आलिंगन । विठ्ठला तनमन निवाल्या बाहणा ॥2॥
 विठ्ठला रे तुझी ऐकतां कीर्त । विठ्ठल हे विश्रांति पावले स्मरणें ॥3॥
 विठ्ठला रे तुकयाबंधु ह्मणे देहभाव । विठ्ठला जीवीं पाव धरितां गेला ॥4॥

ENGLISH TRANSLATION

O Vitthal, in describing Your virtues, O Vitthal, all my sins are burned away. O Vitthal, seeing Your divine face, O Vitthal, my eyes are filled with bliss.

O Vitthal, embracing You, O Vitthal, my arms and body and mind are cooled. O Vitthal, hearing Your glory, O Vitthal, my being finds rest through Your remembrance.

Says Tuka's brother, O Vitthal, when I held Your feet, all sense of bodily self dissolved.

IN PLAIN WORDS

O Vitthal, in telling Your virtues, O Vitthal, my sins are burned away. O Vitthal, looking on Your blessed face, O Vitthal, my eyes are filled with joy. O Vitthal, in embracing You, O Vitthal, my body and mind and arms are cooled. O Vitthal, in hearing Your glory, O Vitthal, my being finds rest through remembering You. Tuka's brother says: O Vitthal, when I held Your feet, all sense of being a body slipped away.

WHAT IT MEANS

The poem is built as a litany, each line opening and closing on the name Vitthal until the name itself becomes the act of worship. Tukaram, speaking here as Tuka's brother, moves through the senses one by one: speaking the Lord's virtues burns sins, seeing His face delights the eyes, the embrace cools the whole body, hearing His glory gives the soul rest. The progression climbs from outer acts to inner stillness. It ends at the feet, where the last and deepest thing happens: holding them, the very sense of being a separate body dissolves, which is the whole aim the senses were leading toward.

GATHA 3229

Ecstasy and Joy

Ecstasy, the storehouse left open

मराठी मूळ

एकांतीं लोकांतीं करुं गदारोळ । लेश तो ही मळ नाहीं येथें ॥१॥
 घ्यावें द्यावें आह्मीं आपुलिया सत्ता । न देखों पुसता दुजा कोणी ॥२॥
 भांडाराची किली माझे हातीं आहे । पाहिजे तो पाहें वान येथें ॥३॥

ENGLISH TRANSLATION

In solitude or in the crowd, I shall raise a joyful commotion. There is not the least trace of impurity here.

I give and take by my own authority; I do not see anyone else to consult. The key to the storehouse is in my hands; whoever wishes may come and see the wares.

Says Tuka, by the strength of faith, God has left everything open and free for us.

IN PLAIN WORDS

Alone or in the crowd, I will raise a glad uproar. There is not the least speck of impurity here. I take and I give by my own authority; I see no one else I must ask. The key to the storehouse is in my hand; whoever wishes, let him come and see the goods. Tuka says: by the strength of faith, God has left it all open and free for us here.

WHAT IT MEANS

Tukaram sounds a note of fearless abundance. Whether by himself or in a crowd, he will make his joyful noise, and he insists there is nothing impure in it to hide. The boldest stroke is the claim of authority: he gives and takes freely, answering to no one, because the key to God's storehouse has been put in his own hand and anyone may come inspect the wares. He names the source of this freedom in the last line, that it was not seized but granted: by the strength of faith, God has thrown the treasury open and left it free for His own.

GATHA 3230

Confession and Sin

Confession, only You can pull me out

मराठी मूळ

स्मरणाचे वेळे । व्हावें सावध न कळे ॥१॥
 पडिलों विषयांचे ओढीं । कोणी न दिसेसं काढी ॥२॥
 भांडवल माझें । वेच जालें भूमी ओझें ॥३॥
 तुका ह्मणे कळे । तूं चि धावें ऐसें वेळे ॥४॥

ENGLISH TRANSLATION

At the moment of remembrance, one should be alert, yet I do not know how. I have fallen into the pull of sense-pleasures, and I see no one who will pull me out.

My capital is spent; it has become a useless burden upon the earth. Says Tuka, I know that only You can rush to my aid at such a time.

IN PLAIN WORDS

At the moment of remembrance, I should be awake and alert; I do not know how. I have fallen into the pull of the senses, and I see no one who will drag me out. My capital is spent; what is left has become a useless weight on the earth. Tuka says: I know that at such a time it is You alone who can come running.

WHAT IT MEANS

Tukaram speaks here as one who has failed at the one thing he wanted, to stay awake and remember God, and he confesses he does not even know how to do it. He pictures himself dragged off by the pull of the senses with no rescuer in sight. The image of spent capital is bleak self-accounting: the resource he was given is wasted, and what remains of him is dead weight on the ground. Yet the confession turns at the end into its only hope, that the very God he could not remember is the one who can come running to him at exactly such a moment.

GATHA 3231

The Nature of God

Wonder, God's varied creation

मराठी मूळ

पाहा हो देवा कैसे जन । भिन्न भिन्न संचितें ॥१॥
 एक नाही एका ऐसें । दावी कैसे शुद्ध हीन ॥२॥
 पंचभूतें एकी रासी । सूत्रें कैसें खेळवी ॥३॥
 तुका ह्मणे जे जे जाती । तैसी िस्थिति येतसे ॥३॥

ENGLISH TRANSLATION

Behold, O God, how varied are these beings, each with a different destiny. No two are alike; You display the pure and the lowly in every shade.

The five elements form a single heap, yet You make them dance on different strings. Says Tuka, whatever class one belongs to, that is the condition one receives.

IN PLAIN WORDS

Look, O God, how varied these people are. Each carries a different store of past deeds. No two are alike. You show the pure and the lowly, every shade of them. The five elements lie in one heap, yet You make them dance on different strings. Tuka says: whatever class one is born into, that is the condition that comes.

WHAT IT MEANS

Tukaram is marveling at how one God produces such endless difference among beings. The raw material is the same for everyone, the same five elements piled together, yet each life turns out pure or lowly, in its own shade. He points to the hand behind it: God pulls the strings and makes the elements dance into all these forms and

fates. The closing line names the order Tukaram sees, that the condition each person receives matches the store of deeds and the station they come with.

GATHA 3232

Prayers

Refusal of opinion, call on Govinda

मराठी मूळ

कोणाचिया न पडों छंदा । गोविंदासी आळवूं ॥१॥
 बहुतांचीं बहु मतें । अवघे रिते पोकळ ॥२॥
 घटापटा ढवळी मन । होय सीण न करूं तें ॥२॥
 तुका ह्मणे पांडुरंग । भरूं भाग आला तो ॥३॥

ENGLISH TRANSLATION

Let me not fall under anyone's sway; I will call upon Govinda alone. The opinions of the many are manifold, yet all are hollow and empty within.

Let me not agitate my mind over this or that, nor endure needless suffering. Says Tuka, Panduranga has come to fill my portion.

IN PLAIN WORDS

Let me not fall under anyone's spell. I will call on Govinda alone. The many have many opinions, and all of them are hollow, empty inside. Let me not stir up my mind over this and that; I will not wear myself out with it. Tuka says: Panduranga has come to fill my share.

WHAT IT MEANS

Tukaram is refusing to be swayed by the crowd of competing teachings and instead fixing on one name. He calls the many opinions of clever people hollow and empty, not worth tangling his mind in. The discipline he sets himself is to stop agitating over rival views and to stop exhausting himself chasing them. The relief at the end is that he no longer has to fill the gap by his own effort, because Panduranga himself has come to fill what was missing in him.

GATHA 3233

Prayers

Plea for release, the vow of the feet

मराठी मूळ

एकवेळ करीं या दुःखावेगळें । दुरिताचें जाळें उगवूनि ॥१॥
 आठवीन पाय हा माझा नवस । रात्री ही दिवस पांडुरंगा ॥२॥
 बहु दूरवरी भोगविले भोग । आतां पांडुरंगा सोडवावें ॥२॥
 तुका ह्मणे काया करीन कुरवंडी । ओंवाळूनि सांडीं मस्तक हें ॥३॥

ENGLISH TRANSLATION

For once, free me from this sorrow, O God, by untangling the web of sin. I will remember Your feet; this is my vow, day and night, O Panduranga.

For too long I have been made to suffer these painful consequences. Says Tuka, I will offer my body as a sacrifice, bowing and casting even my head before You.

IN PLAIN WORDS

For once, set me free from this sorrow. Untangle the net of my sins. I will remember Your feet; this is my vow, by night and by day, O Panduranga. For too long I have been made to suffer these consequences. Now, Panduranga, release me. Tuka says: I will offer my body as a sacrifice; I will wave even this head of mine before You and cast it down.

WHAT IT MEANS

Tukaram is begging for release from a long stretch of suffering he traces to his own sins, picturing them as a net he cannot untangle alone. In return he makes a vow: he will hold God's feet in memory day and night, without break. He says the consequences have run on long enough and asks God to cut them off now. The last line is an offering of his whole self, body and head laid down before God, the gesture of one who keeps nothing back.

GATHA 3234

Prayers

The only refuge at the hour of death

मराठी मूळ

आणीक म्यां कोणा यावें काकुळती । कोण कामा येती अंतकाळीं ॥१॥

तू वो माझी सखी होसी पांडुरंगे । लवकरी ये गे वाट पाहें ॥२॥

तुका ह्मणे माझी पुरवीं हे आस । घालीं ब्रह्मरस भोजन हें ॥३॥

ENGLISH TRANSLATION

To whom else shall I appeal? Who else will be of help at the hour of death? You alone are my companion, O Panduranga; come quickly, I am watching the road for You. Says Tuka, fulfill this longing of mine; serve me the feast of divine nectar.

IN PLAIN WORDS

To whom else should I go and cry? Who else comes to my aid at the hour of death? You are my friend, O Panduranga. Come quickly; I am watching the road for You. Tuka says: fulfill this longing of mine. Set before me this feast, the food that is the taste of Brahman.

WHAT IT MEANS

Tukaram is naming God as the one refuge precisely because the test is the moment of dying. He asks who else could possibly help then, and answers that no one can, so there is no point appealing elsewhere. He pictures himself waiting at the roadside, a friend watching for the friend who must come quickly. The longing he asks God to fulfill is not for relief alone but for the feast of divine taste, the nourishment of Brahman itself, the highest thing he can name.

GATHA 3235

The Power of the Name

The Name, our only strength

मराठी मूळ

हें आह्मां सकळा । तुझ्या नामाचें चि बळ ॥१॥
 करुं अमृताचें पान । दुजें नेणों कांहीं आन ॥२॥
 जयाचा जो भोग । सुख दुःख पीडी रोग ॥३॥
 तुका ह्मणे देवा । तुझे पायीं माझा हेवा ॥३॥

ENGLISH TRANSLATION

All our strength comes from Your Name alone. We drink this nectar and know nothing else besides.

Whatever one's lot may be, joy or sorrow or the pain of disease, each receives accordingly. Says Tuka, O God, my sole longing rests at Your feet.

IN PLAIN WORDS

For all of us, the strength comes from Your Name alone. We drink this nectar; we know nothing else besides. Whatever a person's lot, joy or sorrow or the pain of disease, each receives his own. Tuka says: O God, my one longing rests at Your feet.

WHAT IT MEANS

Tukaram is saying that the only real power he and his fellow devotees have is the Name, which he calls a nectar they drink to the exclusion of everything else. He sets this against the ordinary lottery of life, where each person simply receives his own portion of pleasure, pain, and sickness. Against that uncertain lot, the Name is the one thing he chooses and holds to. His single desire, he says, is fixed at God's feet, and he wants nothing outside that.

GATHA 3236

Longing and Separation

Longing, the ache of separation

मराठी मूळ

आर्त माझ्या बहु पोटीं । व्हावीं भेटी पायांशी ॥१॥
 यासी तुह्मी कृपावंता । माझी चिंता असों घा ॥२॥
 तळमळ करी चित्त । अखंडित वियोगें ॥३॥
 तुका ह्मणे पंढरिनाथा । जाणें वेथा अंतरिची ॥३॥

ENGLISH TRANSLATION

My chitta aches deeply to meet Your feet. O gracious one, keep Your concern upon me.

My mind writhes ceaselessly in the pain of separation from You. Says Tuka, O Lord of Pandhari, You know the suffering of my inner being.

IN PLAIN WORDS

There is a deep ache in me to reach Your feet, to meet them. O gracious one, keep Your care upon me. My mind writhes without rest in the pain of being apart from You. Tuka says: O Lord of Pandhari, You know the suffering inside me.

WHAT IT MEANS

Tukaram is describing the pain of separation as a physical ache, a longing in the gut to touch God's feet. He asks only that the gracious God keep watching over him while the ache lasts. He admits his mind cannot settle, twisting ceaselessly because he is parted from the one he loves. The comfort he reaches for at the end is that nothing of this hidden suffering is unseen: the Lord of Pandhari already knows the wound within him.

GATHA 3237

Prayers

Plea for release from rebirth

मराठी मूळ

बहु जन्मांतरें फेरे । केले येरे सोडवीं ॥१॥
 आळवितों करुणाकरे । विश्वंभरे दयाळे ॥२॥
 वाहवतों मायापुरीं । येथें करीं कुढावा ॥३॥
 तुका ह्मणे दुजा कोण । ऐसा सीण निवारी ॥३॥

ENGLISH TRANSLATION

Through many births I have taken so many rounds of existence; deliver me from all this. I call out to You, O merciful one, O Lord of the universe, O compassionate Lord.

I am being tossed about in the city of illusion; take pity on me here. Says Tuka, who else but You can put an end to this suffering?.

IN PLAIN WORDS

Through many births I have gone round and round. Set me free from it. I call out to You, O merciful one, O sustainer of the world, O compassionate Lord. I am being swept along in the city of illusion. Take pity on me here. Tuka says: who else but You can end this exhaustion?

WHAT IT MEANS

Tukaram is asking to be released from the endless wheel of birth after birth, a circling he is worn out by. He calls on God by the names that name God's nature: merciful, the one who holds up the world, compassionate. He names his condition as being carried helplessly along in the city of illusion, unable to get free by himself. The closing question is also his argument: no one else has the power to end this weariness, so to God alone he turns.

GATHA 3238

Prayers

Surrender to providence, last resort

मराठी मूळ

कराल तें काय नव्हे जी विठ्ठला । चित्त घावें बोला बोबडिया ॥1॥
 सोडवूनि घ्यावें काळचक्रा हातीं । बहुत विपत्ती भोगविल्या ॥ध्रु॥
 ज्यालें जेऊं नेदी मारिलें चि मरो । प्रारब्धा उरो मागुतालीं ॥2॥
 तुका ह्मणे दुजा खुंटला उपाय । म्हणऊनि पाय आठविले ॥3॥

ENGLISH TRANSLATION

Is there anything You cannot do, O Vitthal? Listen to my stammering words. Rescue me from the clutches of the wheel of Time; I have endured too many afflictions.

Let it burn what it will and starve what it will and strike what it will; let past karma be exhausted once and for all. Says Tuka, every other remedy has failed; therefore I remember Your feet.

IN PLAIN WORDS

Is there anything You cannot do, O Vitthal? Give Your attention to my stammering words. Take me out of the hands of the wheel of Time. I have suffered many disasters. Let it starve what it will, let it kill what it will; let my past karma be spent once and for all. Tuka says: every other remedy has run out. That is why I have remembered Your feet.

WHAT IT MEANS

Tukaram is throwing himself on God's power after exhausting his own. He owns that his prayer is clumsy, stammered, and asks God to listen anyway. The bold middle is a kind of consent: let the wheel of Time and past karma do their worst, starve and strike, so long as the debt is finally cleared. His point is not despair but surrender, the choice to let the consequences burn out rather than dodge them. The honest reason he turns to God's feet is that he has tried everything else and nothing was left.

GATHA 3239

*Ecstasy and Joy**Ecstasy, devotion over liberation*

मराठी मूळ

डौरलों भक्तिसुखें । सेवूं अमृत हें मुखें ॥1॥
 संतसंगें सारुं काळ । प्रेमसुखाचा कल्लोळ ॥ध्रु॥
 ब्रह्मादिकांसी सुराणी । तो हा आनंद मेदिनी ॥2॥
 नाही वैकुंठीचा पांग । धांवे कथे पांडुरंग ॥3॥
 मुक्त व्हावें काशासाठीं । कैची येणें रसें भेटी ॥4॥
 तुका ह्मणे गोड । हें चि पुरे माझें कोड ॥5॥

ENGLISH TRANSLATION

I am drunk with the joy of devotion; let me drink this nectar with my own lips. I shall spend my days in the company of saints, in a flood of blissful love.

This joy that fills the earth is envied even by Brahma and the other gods. Vaikuntha makes no claims; Panduranga Himself runs to attend the kirtan.

Why seek liberation at all? What meeting could match the sweetness of this devotion? Says Tuka, this sweetness is enough; this alone fulfills all my desires.

IN PLAIN WORDS

I am drunk with the joy of devotion. Let me drink this nectar with my own mouth. I will spend my days in the company of the saints, in a flood of the joy of love. This joy that fills the earth, even Brahma and the gods envy it. Vaikuntha makes no claim on me; Panduranga himself runs to the kirtan. Why should I want liberation at all? What meeting could come from it that matches this taste? Tuka says: this is sweet; this alone is enough to satisfy my whole desire.

WHAT IT MEANS

Tukaram is praising loving devotion as higher than the goals other paths chase. He says the bliss of bhakti, drunk in the company of saints, is something even the gods and Brahma look on with envy. He sets it above heaven and above release: he does not need Vaikuntha, since God himself comes running to where the singing is. Then he asks the radical question plainly, why want liberation, when no reward it offers could equal the present sweetness. For him the devotion itself is the fulfillment, and he asks for nothing beyond it.

GATHA 3240

The Power of the Name

The Name, the open storehouse

मराठी मूळ

फोडिलें भांडार । माप घेऊनियां खरें ॥१॥
केली हरिनामाची वरो । मागितलें आतां सरो ॥२॥
देशांत सुकाळ । जाला हारपला काळ ॥३॥
घ्यावें धणीवरी । तुका ह्याने लाहान थोरें ॥३॥

ENGLISH TRANSLATION

The storehouse has been broken open, and the true measure has been taken. The marketplace of Hari's Name has been established; let all that has been asked for now be given.

Abundance has spread across the land; the shadow of death has disappeared. Says Tuka, take your fill, young and old alike.

IN PLAIN WORDS

The storehouse has been broken open, and the true measure has been taken out. The market of Hari's Name has been set up; let everything asked for now be handed over. Plenty has spread across the land; the time of want has vanished. Tuka says: take your fill, small and great alike.

WHAT IT MEANS

Tukaram pictures the Name of Hari as a treasury thrown open to everyone, with the grain measured out honestly and given to all who come. The market is now selling freely, so whatever anyone asks for is to be handed over without holding back. He says the famine is over and abundance has spread everywhere. The invitation is for everyone without distinction, young and old, low and high: come and take as much as you can hold, because the wealth of the Name is unlimited.

GATHA 3241

Ecstasy and Joy

Ecstasy, bliss beyond telling

मराठी मूळ

आनंदाचे डोहीं आनंदतरंग । आनंद चि अंग आनंदाचें ॥१॥
 काय सांगों जालें कांढळिचयाबाही । पुढें चाली नाही आवडीनें ॥२॥
 गर्भाचे आवडी मातेचा डोहळा । तेथींचा जिह्वाळा तेथें बिंबे ॥३॥
 तुका ह्मणे तैसा ओतलासे ठसा । अनुभव सरिसा मुखा आला ॥३॥

ENGLISH TRANSLATION

In the pool of bliss arise waves of bliss; the very body of bliss is made of bliss. What can I say has happened beyond all telling? My love will not let me move forward.

Just as a mother's craving during pregnancy reflects the child within, so the inner feeling imprints itself. Says Tuka, the impression has been poured in; the experience has risen to my very lips.

IN PLAIN WORDS

In the deep pool of bliss, waves of bliss rise. The very body of bliss is made of bliss. What can I say has happened? It is beyond all telling. My love will not let me go a step further. As a mother's craving in pregnancy reflects the child within her, so the inner feeling shows itself there. Tuka says: in that same way the impression has been poured in me; the experience has risen all the way to my lips.

WHAT IT MEANS

Tukaram is trying to describe an inward state of joy that overruns description, where everything, the water, the waves, even the body, is nothing but bliss. He admits language fails him: his love stops him, and he cannot move past it to explain. To say something of it he reaches for an image, the way a pregnant mother's longings mirror the child she carries, the inner reality pressing out into the outer. So with him, he says, the experience has been poured into him so completely that it has risen to his very lips and become his speech.

GATHA 3242

Prayers

Surrender to the Mother, plea for peace

मराठी मूळ

ह्मणऊनि धरिले पाय । अवो माय विठ्ठले ॥१॥
 आपुलें चि करुनि घ्यावें । आश्वासावें आह्मास ॥२॥
 वाढली ते तळमळ चिंता । शम आतां करावी ॥३॥
 तुका ह्मणे जीवीं वसे । मज नसे वेगळी ॥३॥

ENGLISH TRANSLATION

*That is why I have held Your feet, O Mother Vitthal. Make me Your own and give me Your assurance.**This growing restlessness and worry within me must now be calmed. Says Tuka, You dwell within my very being and are never apart from me.*

IN PLAIN WORDS

That is why I have held Your feet, O Mother Vitthal. Make me Your own, and give me Your assurance. This restlessness and worry have grown in me; calm them now. Tuka says: You live within my life, and You are never apart from me.

WHAT IT MEANS

Tukaram clings to God as a child to a mother, addressing Vitthal as Mother and gripping the feet. His two requests are simple: claim me as Your own, and give me the reassurance I need. The trouble he brings is a swelling restlessness and anxiety, and he asks plainly that it be quieted. The ground of his confidence is in the last line: this God is not far off but dwells within his own life, never separate, so the comfort he asks for is already close at hand.

GATHA 3243

Ecstasy and Joy

Ecstasy, the blessing that ends division

मराठी मूळ

कल्याण या आशीर्वादें । जाती द्वंद्वें नासोनि ॥१॥
 आश्वासिलें नारायणें । प्रेमदानें अंतरिंच्या ॥२॥
 गेली निवारोनि आतां । सकळ चिंता यावरि ॥३॥
 तुका ह्मणे गातां गीत । आलें हित सामोरें ॥३॥

ENGLISH TRANSLATION

*By this auspicious blessing, all dualities have been destroyed. Narayana has given me assurance through the gift of inner love.**All worry has been dispelled once and for all. Says Tuka, while singing His glory, well-being came rushing out to meet me.*

IN PLAIN WORDS

This blessing is my welfare. All the pairs that pull me apart fall away and die. Narayana has reassured me. He gave me the gift of love inside my heart. Now every worry is cleared away. Tuka says: as I sang the song, my own good came out to meet me.

WHAT IT MEANS

Tukaram names a blessing whose work is to end the inner split, the pairs of opposites that keep a person torn. The reassurance does not come as advice from outside; Narayana plants it as love within the heart. From that one gift everything else follows: dualities dissolve, worry is cleared off for good. The closing line is the surprise of bhakti, that singing is not a request that may go unanswered but a meeting, where the singer's own welfare walks toward him.

GATHA 3244

The Power of the Name

The Name, do not let the sweetness slip

मराठी मूळ

हरिनामवेली पावली विस्तार । फळीं पुष्पीं भार बोल्हावला ॥१॥
 तेथें माझ्या मना होई पिक्षराज । साधावया काज तृप्तीचें या ॥२॥
 मुळळिचया बीजें दाखविली गोडी । लवकर चि जोडी जालियाची ॥३॥
 तुका ह्मणे क्षणक्षणां जातो काळ । गोडी ते रसाळ अंतरेल ॥३॥

ENGLISH TRANSLATION

The vine of Hari's Name has grown and spread wide, laden with the weight of flowers and fruit. Let my mind become a royal bird there, to feast upon it and attain satisfaction.

From the very first seed the sweetness was revealed, and the harvest came quickly. Says Tuka, time passes moment by moment; do not let this luscious sweetness slip away.

IN PLAIN WORDS

The vine of Hari's Name has grown and spread wide. It is heavy with flowers and fruit. Let my mind become a royal bird there, to feed and be satisfied. From the very first seed the sweetness showed itself, and the harvest came quickly. Tuka says: time goes by moment after moment. Do not let this rich, juicy sweetness be lost.

WHAT IT MEANS

Tukaram pictures the Name as a vine grown enormous, bent under flower and fruit, and asks his mind to perch on it like a bird and eat its fill. The point of the image is its ease: from the very first seed the taste was there, and the harvest was quick, so the reward of the Name is not far off or hard-won. Against that he sets the warning of the last verse, that time runs out moment by moment. The sweetness is offered now, and the only loss is to let the passing minutes carry it away unenjoyed.

GATHA 3245

Ecstasy and Joy

Ecstasy, the merit of many births bearing fruit

मराठी मूळ

बरवें ऐसें आलें मना । नारायणा या काळें ॥१॥
 देव आह्मा प्राणसखा । जालें दुःखा खंडण ॥ध्रु. ॥
 जन्मांतरिंच्या पुण्यरासी । होत्या त्यांसी फळ आलें ॥२॥
 तुका ह्मणे निजठेवा । होईल हेवा लाधलों ॥३॥

ENGLISH TRANSLATION

How beautiful that this has entered my chitta, O Narayana, at this very time. God has become my soul's dearest friend; the sorrow of lifetimes has been shattered.

The store of merit accumulated over many births has at last borne its fruit. Says Tuka, I shall count myself blessed for having found this innermost treasure.

IN PLAIN WORDS

Something good has come into my mind, O Narayana, at this very time. God has become the dearest friend of my life. My sorrow is cut to pieces. The heap of merit gathered through many births has now borne its fruit. Tuka says: I have found the treasure that is my own. I will count myself blessed.

WHAT IT MEANS

Tukaram marks a moment when, all at once, God arrives as the closest friend of his life and the grief of lifetimes is broken. He reads this not as luck but as harvest: the store of good gathered across many births has finally ripened into fruit. The treasure he names is nijatheva, the wealth that was always his own, now recovered. The mood is gratitude shading into awe, a man astonished that the long accounting of his births has paid out in this single nearness to God.

GATHA 3246

Surrender and Acceptance

Surrender, shame cast aside

मराठी मूळ

जरि हे आड यती लाज । कैसैं काज साधतें ॥१॥
 कारण केलें उठाउठी । पायीं मिठी घातली ॥ध्रु.॥
 समपिनला जीव भाव । धरिला भाव अखंड ॥२॥
 तुका ह्मणे आड कांहीं । काळ नाहीं घातला ॥३॥

ENGLISH TRANSLATION

If shame had stood in my way, how would this work have been accomplished? The deed was done without delay; I clasped His feet at once. I surrendered my life and my love and held on to Him without a break.

Says Tuka, I allowed no obstacle and wasted no time.

IN PLAIN WORDS

If shame had stood in the way, how would the work ever get done? I did the one thing that mattered at once. I clasped His feet and held on. I offered my life and my love. I held to that love without a break. Tuka says: I let nothing block me. I wasted no time.

WHAT IT MEANS

Tukaram puts his finger on the obstacle that stops most people, self-consciousness, the shame of throwing oneself at God's feet in front of others. He refuses it outright: had he honored that shame, the one needful thing would never have been accomplished. So he acted without hesitation, gripped the feet, and surrendered life and love in an unbroken hold. The poem is a self-examination turned into instruction: the only thing that delayed nothing was a man willing to look foolish, because the work of surrender cannot wait on dignity.

GATHA 3247

The Moral Ideal

Moral ideal, truth staked with one's life

मराठी मूळ

पात्र शुद्ध चित्त गोही । न लगे कांहीं सांगणें ॥१॥
 शूर तरी सत्य चि व्हावें । साटी जीवें करुनि ॥२॥
 अमुप च सुखमान । स्वामी जन मानावें ॥३॥
 तुका ह्याणे जैसी वाणी । तैसे मनीं परिपाक ॥३॥

ENGLISH TRANSLATION

When the chitta is pure and true, no further instruction is needed. If you would be a real warrior, stake your very life on truth.

The immeasurable honor is this: consider the Master as your own people. Says Tuka, let the words on the tongue match the ripeness within the chitta.

IN PLAIN WORDS

When the heart is pure, it is its own witness. Then nothing more needs to be told. If you would be a true warrior, be truthful, and stake your very life on it. The measure of real honor is this: treat the Master, and all people, as your own. Tuka says: let the words on your tongue match what has ripened inside your heart.

WHAT IT MEANS

Tukaram redraws courage in moral terms: the real warrior is the one who will stake his life on truth, not on the battlefield but in plain honesty. He grounds it in a pure heart, which needs no instruction because it bears witness to itself. From there he asks for two things, that the Master and other people be held as one's own, and that speech match the inner ripeness rather than running ahead of it. The thread is integrity: no gap between tongue and heart, no honor higher than treating others as your own.

GATHA 3248

The Necessity of Experience

Experience, hearing is not knowing

मराठी मूळ

प्रगटलें ज्ञान । नारायण भूतीं तें ॥१॥
 अनुभव च घेऊं व्हावा । विनंती देवा करूनियां ॥२॥
 देखोवेखीं वदे वाणी । पडिल्या कानीं प्रमाणें ॥३॥
 तुका ह्मणे योगक्षेम । घडे तें वर्म साधावें ॥३॥

ENGLISH TRANSLATION

The knowledge of Narayana dwelling in all beings has come to light. One should take this experience within by making earnest prayer to God.

The tongue speaks merely by repeating what the ears have heard. Says Tuka, pursue the secret that brings you well-being and security.

IN PLAIN WORDS

It has come to light: Narayana lives in all beings. You must take this in as your own experience. Pray earnestly to God for it. The tongue only speaks what the ears have heard. Tuka says: pursue the secret that brings you real welfare and keeps you safe.

WHAT IT MEANS

Tukaram states the truth, that Narayana dwells in every being, and then refuses to let it stay a piece of borrowed knowledge. The decisive line is that the tongue merely repeats what the ears caught; secondhand truth is not yet yours. So he tells the seeker to ask God in earnest prayer for the thing itself, the lived experience behind the words. The yogakshema he names is the soul's true welfare and safety, and his counsel is to chase the inner secret rather than rest in talk about it.

GATHA 3249

The Moral Ideal

Moral ideal, detachment levels the road

मराठी मूळ

मुख्य आधीं विषयत्याग । विधिभाग पाळणें ॥१॥
 मन पावे समाधान । हें चि दान देवाचें ॥२॥
 उदासीन वृत्ति देहीं । चाड नाहीं पाळणें ॥३॥
 तुका ह्मणे नाहीं भय । सम सोय विषमाची ॥३॥

ENGLISH TRANSLATION

The foremost step is the renunciation of sense-pleasures and the observance of sacred law. When the mind attains contentment, that itself is God's gift.

An attitude of detachment toward the body, without care for its maintenance, is the way. Says Tuka, then there is no fear; the uneven path becomes level.

IN PLAIN WORDS

First, before all else, give up the chase after sense-pleasures, and keep the sacred rules. When the mind comes to rest, that contentment is itself God's gift. Hold the body with an indifferent heart, with no anxious care to keep it. Tuka says: then there is no fear. The rough and the smooth become the same to you.

WHAT IT MEANS

Tukaram lays out an order of practice: first let go of the appetite for sense-pleasures and keep the sacred discipline, and the fruit is a settled mind. He insists that this contentment is not the practitioner's achievement but God's gift. The next step is detachment toward the body, dropping the constant anxious tending of it. The payoff is freedom from fear, where the uneven and even, the hard and the easy, are received the same way, because a person no longer clinging to comfort has nothing left to dread.

GATHA 3250

Devotion to Vitthal

Devotion, love answers love

मराठी मूळ

आतां हें चि सार हें चि सार । मूळबीज रे आइका ॥१॥
 आवडीनें आवडी उरे । जें ज्या झुरे तें त्यासी ॥२॥
 प्रेमाचिया सूत्रदोरी । नाहीं उरी उरवी ॥३॥
 तुका ह्मणे चिंतन बरें । आहे खरें खऱ्यापें ॥३॥

ENGLISH TRANSLATION

This alone is essential, this alone is essential. Listen to this root-seed truth.

Love begets love; whatever one yearns for, that very thing yearns in return. Along the thread of love, nothing is held back.

Says Tuka, contemplation is good; it is a sure and true remedy.

IN PLAIN WORDS

Now this alone is the heart of it, this alone is the heart of it. Listen, this is the root-seed. Love makes love remain. Whatever one yearns for, that very thing yearns back for him. On the thread of love nothing is held back, nothing left over. Tuka says: contemplation is good. It is a true and real remedy.

WHAT IT MEANS

Tukaram drops every other teaching to hand over one root-seed truth. Its center is that love is answered in kind: whatever you yearn for yearns back toward you, so devotion is never a one-way reaching into silence. He pictures love as a single thread on which nothing is withheld, the heart and its object fully given to each other. The closing turns this into practice, naming contemplation as the sure remedy, the way the seed is actually planted and the mutual love kept alive.

GATHA 3251

Prayers

Prayer, carry the dull soul's burden

मराठी मूळ

केला तैसा अंगीकार । माझा भार चालवीं ॥1॥
 होऊं अंतराय बुद्धी । कृपानिधी नेदावी ॥ध्रु॥
 आह्मी तरी जड जीव । कैचा भाव पुरता ॥2॥
 अनन्यभावें घ्यावी सेवा । आह्मां देवा घडेसी ॥3॥
 तुह्मीं आह्मी शरणागतें । कृपावंतें रक्षीजे ॥4॥
 तुका ह्मणे भाकुं कींव । असों जीव जड आह्मी ॥5॥

ENGLISH TRANSLATION

*Accept me as I am and carry my burden. Do not allow my intellect to become an obstacle, O treasury of mercy.**I am indeed a dull jiva; how can my devotion ever be adequate? Accept my service as offered with undivided surrender, O God; that is all I can give. We are Your refugees, O gracious one; please protect us.**Says Tuka, I appeal to Your compassion, for we are heavy and dull.*

IN PLAIN WORDS

You have taken me as Your own, so now carry my load. Do not let my own intellect become the obstacle, O treasury of mercy. I am a heavy, dull creature. Where would I find devotion that is enough? Take the service I offer with undivided surrender, O God; let that be counted from me. We have come to You for refuge; gracious one, protect us. Tuka says: I beg for Your pity. We are heavy, dull souls.

WHAT IT MEANS

Tukaram prays from the position of someone who has already been accepted and now asks God to make good on it by carrying the burden himself. He confesses his own intellect as the likely obstacle and asks that it not be allowed to get in the way. The honesty is the heart of the poem: he claims no adequate devotion, only a dull, heavy soul whose single offering is undivided surrender. Everything is thrown on God's mercy, the one who took him in being asked to be the one who protects and pities, because the refugee has nothing else to bring.

GATHA 3252

Appeals and Exhortations

Exhortation, the body that feeds you betrays you

मराठी मूळ

सोसैं बहुगर्भवासीं । मेलों असों उपवासीं । नाहीं सखीं ऐसीं । तेथें कोणी भेटलीं ॥1॥
 करीं करीं रे स्वहित । देह तंव हे अनित्य । नाहीं दिलें चित्त । सोडवूं मोहापासोनि ॥ध्रु॥
 पाळी तोंडळिचया घांसैं । तें चि होय अनारिसैं । ज्या नव्हे ऐसैं । खेदी परि सोडवीना ॥2॥
 तुका ह्मणे धनमानें । माझ्या बाटलों मीपणें । नाहीं दिला जनें । देखों लाभें हा लाभ ॥3॥

ENGLISH TRANSLATION

I have suffered through many wombs, starving and dying. In those places no companion or friend ever appeared.

Therefore, attend to your own salvation; this body is impermanent. You have not given your mind over to freeing yourself from delusion.

That which feeds you mouthful by mouthful will one day become hostile; it torments you, yet it never sets you free. Says Tuka, blinded by my own wealth, honor, and ego, I have not recognized the true gain that lies before me.

IN PLAIN WORDS

I have suffered through many wombs, starving and dying. In those places no friend, no companion, ever met me. Do your own good, do it now: this body does not last. You have not given your mind to freeing yourself from delusion. The thing that feeds you mouthful by mouthful turns hostile in the end; it torments you and never sets you free. Tuka says: blinded by wealth, by honor, by my own I-ness, I did not see the real gain set right in front of me.

WHAT IT MEANS

Tukaram preaches first against complacency by recalling the long agony of repeated births, where no friend ever came to help. From that he presses the one urgent task: tend to your own salvation now, because the body is impermanent and the mind has not yet been turned toward freedom from delusion. The sharp image is the body itself, fed mouthful by mouthful, which still turns against you and never grants release. He ends by turning the charge on himself, confessing that wealth, honor, and ego blinded him to the true gain lying right before him, so the warning is self-examination, not contempt.

GATHA 3253

Devotion to Vitthal

Devotion, refusing the formless for the form

मराठी मूळ

इच्छती तयांसी व्हावें जी अरूप । आह्वांसी स्वरूपिस्थती चाड ॥1॥
 आतां नव्हे माझा भाव अनारिसा । पाउलांनी इच्छा गोवियेली ॥ध्रु॥
 लेंकरासी कोठें जाणत्याची परी। करुं येते दुरी धरावया ॥2॥
 लागली न सुटे नामाची आवडी। माझी भावजोडी भंगूं नका ॥3॥
 घेसील वेढे मुक्तीच्या अभिळासें। चाळवीं जा पिसे ब्रह्मज्ञानी ॥4॥
 तुका ह्मणे माझा कोठें भक्तिरस। पाडावया ओस चाळविसी ॥5॥

ENGLISH TRANSLATION

Let those who wish seek the formless; my longing is for the state of His living presence. My devotion is no different now; my desires are bound to His feet alone.

A child cannot behave like one who is all-knowing; how could I hold the distance? This love for the Name, once tasted, cannot be abandoned; do not break my bond of devotion. You may try to entice me with the allure of liberation; go and beguile the seekers of abstract Brahman-knowledge instead.

Says Tuka, why do You try to drain my devotional bliss by luring me toward emptiness?.

IN PLAIN WORDS

Let those who wish for it seek the formless. My longing is for the state of His living form. My heart is not different now. My desires are tied to His feet alone. A child cannot act like one who knows everything; how could I keep my distance from You? This love for the Name, once it has caught hold, will not let go. Do not break my bond of devotion. You may try to tempt me with the lure of liberation; go and beguile the seekers of bare Brahman-knowledge instead. Tuka says: where is the bliss of my devotion? Why do You try to lure me into emptiness and drain it away?

WHAT IT MEANS

Tukaram draws a clear line between two paths and plants himself on one: let others chase the formless absolute, but his longing is fixed on God with form and on His feet. He defends his choice with a child's logic, that a child cannot pretend to be an all-knowing sage and cannot hold itself at a distance from its mother. The poem reads almost as an argument with God, refusing the offer of liberation as a temptation meant for knowledge-seekers, not for him. His fear is precise: that the lure of formless emptiness would drain off the bliss of devotion, and he asks God plainly not to break the bond.

GATHA 3254

Devotion to Vitthal

Devotion, calmed at the mother's breast

मराठी मूळ

आह्वां भाविकांची जाती । एकविध जी श्रीपती । अळंकारयुक्ति । सरों शके चि ना ॥१॥
जाणें माउली त्या खुणा । क्षोभ उपजों नेदी मना । शांतवूनि स्तना ॥लावीं अवो कृपाळे॥ध्रु॥
तुज अवघे होऊं येते । मज वाटों नये चित्ते । उपासने परतें । नये कांहीं आवडों ॥२॥
करुं रुपाची कल्पना । मुखीं नाम उच्चारणा । तुका ह्मणे जना । जल स्थल देखतां ॥३॥

ENGLISH TRANSLATION

We devotees are of a single nature, O Lord; eloquent speech and fine argument cannot serve us. You know our signals, O Mother; do not let agitation disturb the mind.

Calm us and put us to Your breast, O compassionate one. You can become anything, but I should not be made to feel otherwise; nothing should appeal to me besides worship.

Let me imagine Your form and speak Your Name with my lips. Says Tuka, wherever I look, on land or water, I see only You.

IN PLAIN WORDS

We who have faith are of one single kind, O Lord. Fine speech and clever argument cannot serve us. You know our signs, O Mother. Do not let agitation rise up in our minds. Calm us, and hold us to Your breast, O merciful one. You can become anything at all, but do not let my heart feel otherwise; nothing should appeal to me except worship. Let me picture Your form and say Your Name with my lips. Tuka says: wherever the people look, on water or on land, I see only You.

WHAT IT MEANS

Tukaram speaks for all simple devotees, people of a single, straightforward nature whom eloquence and argument cannot help. He turns to God as Mother, the one who reads the wordless signs of her child and is asked to soothe its agitation and draw it to her breast. The one request he makes for himself is constancy: God may take any form, but the devotee's heart must not be made to want anything besides worship. The poem ends in that fulfilled state, where imagining the form and speaking the Name has opened into seeing God everywhere, on land and water alike.

GATHA 3255

Faith and Trust

Steadiness, courage over shame

मराठी मूळ

ज्यावें हीनपणें । कासयाच्या प्रयोजनें ॥१॥
 प्रारब्धीं संसार । बरी हिमतीची थार ॥२॥
 होणार ते कांहीं । येथें अवकळा नाही ॥३॥
 तुका ह्मणे देवें । कृपा केलिया बरवें ॥३॥

ENGLISH TRANSLATION

Why live in humiliation? To what purpose? When worldly life is ruled by destiny, at least maintain your courage. Whatever will be will be; there is no degradation in that.

Says Tuka, all is well when God is gracious.

IN PLAIN WORDS

Why live in a low, beaten way? What is the use of it? Worldly life is ruled by what was already written. So keep a firm footing of courage. Whatever is going to happen will happen. There is no disgrace in that. Tuka says: when God is gracious, all of it turns out well.

WHAT IT MEANS

Tukaram is steadying a person worn down by life. He says the shape of your worldly fortune is already set by destiny, so cringing and living in shame changes nothing and serves no purpose. The one thing still in your hands is your courage: keep that footing firm. Accept that whatever comes will come, and refuse to read it as humiliation. The poem rests the whole thing on grace, that when God is kind, the outcome is good even when you cannot control it.

GATHA 3256

Appeals and Exhortations

Exhortation, take refuge now

मराठी मूळ

किती रांडवडे । घालूनि व्हाल रे बापुडे । संसाराचे भिडे । कासावीस जालेती ॥१॥
 माझ्या स्वामी शरण रिघा । कृपाळुवा पांडुरंगा । ठेवी अंगसंगा । विश्वासियां जवळी ॥२॥
 कांहीं न मागतां भलें । होईल तें चि काम केलें । नसावें आथिलें । कांहीं एका संकल्पें ॥३॥
 तुका ह्मणे भाव । पाववील ठायाठाव । एकविध जीव । ठेविलिया सेवेसी ॥३॥

ENGLISH TRANSLATION

How many troubles will you endure before you become utterly helpless? You are tormented and worn down by the demands of worldly life. Take refuge in my Lord, the compassionate Panduranga.

He keeps His faithful ones close by His side. Without asking for anything, the right thing will happen of its own accord.

Hold no wish other than a single-pointed surrender. Says Tuka, sincere devotion will bring you to the right place, if you dedicate your life wholly to His service.

IN PLAIN WORDS

How many sorrows will you carry, you poor soul, before you give up? The pressures of worldly life have left you tormented and worn. Go and take refuge with my Lord, the merciful Panduranga. He keeps those who trust him close beside him, body against body. Without your asking for anything, the right thing gets done on its own. Hold no other wish than a single, undivided surrender. Tuka says: true feeling will bring you to your place, if you give your whole life to his service.

WHAT IT MEANS

Tukaram is pleading with someone exhausted by the demands of daily life. His point is that you keep absorbing blow after blow and waiting until you are completely helpless, when the way out is open now: take shelter in Panduranga. He promises that God draws the trusting one physically near and arranges what is needed without being asked. The condition is total, single-pointed surrender, wanting nothing else. The closing line names the stakes: it is sincere devotion, not bargaining, that carries a life to its true resting place, and only a life given wholly to that service arrives.

GATHA 3257

Worldly Metaphors

Tenderness, God as a father

मराठी मूळ

बाप करी जोडी लेंकराचे ओढी । आपुली करवंडी वाळवूनी ॥१॥
 एकाएकीं केलों मिरासीचा धनी । कडिये वागवूनी भार खांदीं ॥२॥
 लेवऊनी पाहे डोळा अळंकार । ठेवा दावी थोर करुनियां ॥३॥
 तुका ह्मणे नेदी गांजूं आणिकांसी । उदार जीवासी आपुलिया ॥३॥

ENGLISH TRANSLATION

A father labors to build an inheritance for his child, drying up his own hands in the effort. He makes the child the sole heir of his estate, carrying him on his hip and shouldering every burden.

He adorns the child with ornaments and watches with delight, showing him the great treasure he has stored up. Says Tuka, he will not let anyone else torment his child, for he is generous with his own very life.

IN PLAIN WORDS

A father builds up an inheritance, pulled along by love for his child, drying out his own hands with the work. All at once he made me the sole heir of his estate, carrying me on his hip and taking the load on his shoulder. He puts ornaments on me and looks with delight, and shows me, making much of it, the great treasure he has saved. Tuka says: he will not let anyone else trouble his child, for he is generous with his very own life.

WHAT IT MEANS

Tukaram pictures God as a father and himself as the child, to say what kind of love he is held in. The father wears himself out earning, and then hands the whole estate to the child for no reason the child earned: that is grace, an inheritance given, not deserved. He carries the child, shoulders every burden, decks him out, and proudly shows him the treasure that is now his. The last line lands the protection in it: this father guards his child from all harm, holding back nothing, spending his own life freely. The point is that the devotee is not a servant who earns wages but a cherished heir.

GATHA 3258

Ecstasy and Joy

Ecstasy, the kirtan defeats death

मराठी मूळ

या रे हरिदासानो जिंकों किळकाळा । आमुचिया बळा पुढें किती बापुडें ॥१॥
 रंग सुरंग घमंडी नाना छंदें । हास्यविनोदें मनाचिये आवडी ॥२॥
 येणें तेणें प्रकारें बहुतां सुख जोडे । पूजन तें घडे नारायणा अंतरीं ॥३॥
 वांकड्या माना बोल बोलावे आर्ष । येईल तो त्यांस छंद पढीये गोविंदा ॥४॥
 आपुलालें आवडी एकापुढें एक नटा । नाहीं थोर मोठा लहान या प्रसंगीं ॥५॥
 तुका ह्याणे येथें प्रेम भंगूं नये कोणीं । देव भक्त दोन्ही निवडितां पातक ॥५॥

ENGLISH TRANSLATION

Come, O devotees of Hari, let us conquer death itself! How small is its power before our strength! In full color and pageantry, in many moods and playful joys, let us sport as our hearts desire. Through this or that form of praise, all find happiness; the inner worship of Narayana takes place naturally.

Let the crooked-necked ones speak their harsh words; whoever catches the rhythm, let them chant the name of Govinda. Each one as they love, one outdoing the next, dancing and playing; here there is no great or small.

Says Tuka, let no one break the current of love here; to separate God and devotee is a sin.

IN PLAIN WORDS

Come, you servants of Hari, let us conquer death itself. How small is its power before our strength. In bright colors and pageantry, in many moods and playful joy, in laughter and delight as the heart loves, let us play. By one way or another, many people find happiness, and the inner worship of Narayana happens of itself. Let the crooked-necked ones speak their harsh words. Whoever catches the rhythm, let them chant Govinda. Each one as they love, one outdoing the next, dancing and acting; here there is no great one and no small one. Tuka says: let no one break the current of love here. To split apart God and devotee is a sin.

WHAT IT MEANS

Tukaram is rallying the singers of Hari's name into a kirtan that he says overpowers death itself, because the gathered love of devotees is stronger than time. He blesses the whole noisy, colorful, playful display: many roads of praise bring people joy, and through it the real worship, the inner adoration of Narayana, happens without effort. He brushes aside the sour critics, the crooked-necked ones who sneer; let them grumble, while anyone who finds the beat joins the chanting of Govinda. In this circle there is no rank, no high and low, only people losing themselves in love. The closing claim names the one offense: to break that current of love, or to drive a wedge between God and devotee, is sin.

GATHA 3259

Renunciation

Renunciation, letting it all burn

मराठी मूळ

अवघा च अन्यायी । तेथें एकल्याचें काई ॥१॥
 आतां अवघें एकवेळें । जळोनि सरो तें निराळें ॥१॥
 काय माझें खरें । एवढें च राखों बरें ॥२॥
 तुका ह्मणे आतां । परिहार न लगे चित्ता ॥३॥

ENGLISH TRANSLATION

When injustice is everywhere, what can a single person do? Let it all be burned away in one stroke, and let what is pure remain. What can I truly call my own? Let me guard at least this much.

Says Tuka, now let the mind find no more need for debate and remedy.

IN PLAIN WORDS

Everything here is in the wrong; what can one person alone do about it? Now let it all burn away at once, and let what is set apart, the pure, remain. What of it is truly mine? Let me keep safe only that much. Tuka says: now the mind has no need of any remedy or argument.

WHAT IT MEANS

Tukaram looks at a world full of injustice and admits a single person cannot set it right. So he stops trying to patch it and lets the whole tangle burn off in one stroke, asking only that what is genuinely apart and pure be left standing. He tests his attachments with one question, what is actually mine, and answers that the only thing worth guarding is that pure remainder. The poem ends in a settled mind: no more scheming for fixes, no more inner debate, because once you see what truly belongs to you, the struggle to remedy everything else falls away.

GATHA 3260

Social Criticism

Social criticism, a base nature stays base

मराठी मूळ

काय वृंदावन मोहियेलें गुळें । काय जिरें काळें उपचारिलें ॥१॥
 तैसी अधमाची जाती च अधम । उपदेश श्रम करावा तो ॥१॥
 न कळे विंचासी कुरविळलें अंग । आपले ते रंग दावीतसे ॥२॥
 तुका ह्मणे नये पाकासी दगड । शूकरासी गोड जैसी विष्टा ॥३॥

ENGLISH TRANSLATION

Has the sacred basil plant been won over with sweetness? Has the bitter cumin been tamed by tender care? Just so, a lowborn nature remains low; all instruction lavished upon it is wasted labor. The scorpion does not understand your caresses; it only shows its own colors.

Says Tuka, you cannot cook a stone; the pig delights only in filth.

IN PLAIN WORDS

Has the basil plant ever been won over with sweetness? Has the bitter cumin been cured by gentle treatment? In the same way, a base nature stays base; the effort of instructing it is only wasted labor. The scorpion does not know your stroking of its body; it just shows its own colors. Tuka says: a stone will not turn into cooked food, and to the pig, dung is sweet.

WHAT IT MEANS

Tukaram is being blunt about how little outward kindness changes a hardened, base disposition. His images all make one point: you cannot sweeten what is bitter by nature, you cannot pet a scorpion into gentleness, you cannot cook a stone soft, and a pig will relish filth no matter what you offer it. So teaching and care lavished on a person set in a low pattern can be wasted effort. The sting is aimed at the pattern itself, the fixed appetite that turns every kindness back into its own ugliness, and at the honest question of whether the instruction can land at all, rather than at writing anyone off as worthless.

GATHA 3261

Social Criticism

Social criticism, the flatterer of men

मराठी मूळ

स्तवूनियां नरा । केला आयुष्याचा मातेरा ॥१॥
नारायणचिया लोपें । घडलीं अवघीं चि पापें ॥२॥
जीव ज्याचें दान । त्याचा खंडूनियां मान ॥३॥
तुका ह्याने वाणी । आइके त्या दोष कार्नी ॥३॥

ENGLISH TRANSLATION

By flattering mortals, he has squandered his life. By neglecting Narayana, he has earned nothing but sin.

He dishonors the very one who gave him the gift of life. Says Tuka, the tongue that speaks such words pours sin into its own ears.

IN PLAIN WORDS

By praising mere men, he has wasted his whole life. By neglecting Narayana, he has piled up nothing but sins. He cuts down the honor of the very one who gave him the gift of life. Tuka says: the tongue that speaks like this pours its own sin into its ears.

WHAT IT MEANS

Tukaram attacks the habit of flattering powerful men while ignoring God. He says a life spent buttering up mortals is a life thrown away, and that turning your back on Narayana is itself how the sins accumulate. The sharpest line points out the ingratitude: God is the one who gave you the very life you live, and by withholding honor from God to spend it on men, you dishonor your own benefactor. The closing image makes the offense self-poisoning: the praising tongue does not just speak the sin outward, it funnels it straight back into the speaker's own ears. The warning is about where we aim our praise, and a call to examine whose approval we are really chasing.

GATHA 3262

Social Criticism

Social criticism, the belly-driven coward

मराठी मूळ

संतां नाहीं मान । देव मानी मुसलमान ॥1॥
 ऐसे पोटाचे मारिले । देवा आशा विटंबिले ॥ध्रु॥
 घाली लोटांगण । वंदी नीचाचे चरण ॥2॥
 तुका ह्मणे धर्म । न कळे माजल्याचा भ्रम॥3॥

ENGLISH TRANSLATION

He shows no reverence to the saints but bows before anyone of worldly power. Driven by his belly, he has degraded devotion to God.

He prostrates and honors the feet of the unworthy. Says Tuka, the arrogant fool does not understand true dharma.

IN PLAIN WORDS

He gives no honor to the saints, yet treats worldly power as a god. Such people, beaten down by their own bellies, have disgraced themselves through their craving. He throws himself flat on the ground and reveres the feet of the low. Tuka says: the swollen, arrogant man does not know what dharma is.

WHAT IT MEANS

Tukaram exposes the person who slights holy people while groveling before whoever holds power and can fill his stomach. The driving force he names is the belly: hunger and craving have made the man cheapen his own devotion and bow where there is nothing worth bowing to. He prostrates fully and honors the feet of the unworthy, mistaking position for holiness. The last line lands the diagnosis: such a man, puffed up and deluded, has lost the very sense of what dharma is. The hard look is meant to turn back on us, to ask whom we bend to and what appetite is bending us.

GATHA 3263

Prayers

Prayer, give me saving wisdom

मराठी मूळ

अवो कृपावंता । होई बुद्धीचा ये दाता ॥1॥
 जेणें पाविजे उद्धार । होय तुझे पायीं थार ॥ध्रु॥
 तुका ह्मणे देवा । माझे अंतर वसवा ॥3॥

ENGLISH TRANSLATION

O gracious Lord, grant me that wisdom by which I may attain liberation and find my place at Your feet. Says Tuka, O God, come and dwell within my chitta.

IN PLAIN WORDS

O gracious one, become the giver of right understanding to me. Give me the wisdom by which I am lifted up and find a footing at your feet. Tuka says: O God, come and live inside my heart.

WHAT IT MEANS

Tukaram prays for one gift only: the understanding that saves. He addresses God as the merciful giver and asks to be made wise, not for worldly cleverness but for the kind of knowing that lifts a soul up and sets it firmly at God's feet. The poem treats liberation as something granted by grace through right understanding, not won by the seeker alone. It ends with the deepest version of the request, that God not merely teach from outside but come and dwell within his heart, so the wisdom and the giver are one.

GATHA 3264

Autobiography

Witness, faith kept without a mantra

मराठी मूळ

नाहीं म्या वंचिला मंत्र कोणापाशीं । राहिलों जीवासीं धरुनि तो ॥१॥
 विटेवरी भाव ठेवियेलें मन । पाउलें समान चिंतीतसें ॥२॥
 पावविला पार धरिला विश्वास । घालूनियां कास बळकट ॥३॥
 तुका ह्मणे मागें पावले उद्धार । तिहीं हा आधार ठेविलासे ॥३॥

ENGLISH TRANSLATION

I have not sought mantras from anyone; I have kept it alive within my own jiva. My mind is fixed upon the brick where He stands; I contemplate those two equal feet.

By holding firm faith, I have been carried across, girded with an unshakable resolve. Says Tuka, those who were saved before me left this very foothold for us to stand on.

IN PLAIN WORDS

I did not go begging a mantra from anyone; I have kept it alive within my own soul. I have fixed my mind, with feeling, on the brick where he stands, contemplating those two equal feet. I was carried across because I held firm faith and girded myself with an unshakable resolve. Tuka says: those who were saved before me left this very foothold behind for us to stand on.

WHAT IT MEANS

Tukaram is testifying to how his own deliverance came. He did not collect a secret mantra from any teacher; he kept his living faith inside himself, fixing his mind with devotion on Vitthal's feet set level on the brick at Pandhari. What carried him across was not technique but firm faith and a resolve he refused to loosen. The closing line widens it past himself: this same simple foothold, devotion to those feet, is what every saint who was saved before him left behind for later seekers to stand on. The point is that the path is already proven and available, requiring trust rather than esoteric instruction.

GATHA 3265

The Nature of God

Nature of God, the rope and the snake

मराठी मूळ

चंचळीं चंचळ निश्चळीं निश्चळ । वाजवी खळाळ उदकासी ॥१॥
 सोपें वर्म परि मन नाही हातीं । हा हा भूत चितीं भ्रम गाढा ॥२॥
 रविबिंब नाही तुटत उदका । छायेची ते नका सरी धरूं ॥३॥
 तुका ह्याने भय धरी रज्जूसार्टी । नाही साच पोटीं कळलें तों ॥३॥

ENGLISH TRANSLATION

With the restless it is restless, with the still it is still; it makes the water ripple and churn. The secret is simple, yet the mind is not in our hands; the strong ghost of delusion haunts the chitta.

The sun's image in water never truly separates from the sun; do not compare a shadow with its source. Says Tuka, one trembles at a rope mistaking it for a snake; the fear persists until the truth is known.

IN PLAIN WORDS

With the restless it is restless, with the still it is still; it makes the water ripple and roar. The secret is simple, yet the mind is not in our hands; this strong ghost of delusion haunts the heart. The sun's reflection in water never really breaks off from the sun; do not treat the shadow as equal to its source. Tuka says: a man trembles at a rope, taking it for a snake, and the fear stays until the truth is known.

WHAT IT MEANS

Tukaram is explaining why God seems near or far, calm or stirred, depending on us: the one reality takes on restlessness in the restless and stillness in the still, like water that ripples or lies quiet. The secret of it is simple, he says, but the trouble is the mind, which we do not control and which is haunted by a stubborn ghost of delusion. He gives two images: the sun reflected in water is never actually cut off from the sun, so do not mistake the reflection for the real thing; and a man who sees a coiled rope in the dark trembles, sure it is a snake. The fear is wholly produced by the false seeing and lasts exactly as long as the ignorance. Once the truth is known, both the imagined snake and the fear simply dissolve.

GATHA 3266

Devotion to Vitthal

Devotion, love shows on the surface

मराठी मूळ

आवडी येते कळीं । गुणें चिन्हें उमटती ॥१॥
 पोटीचें ओठीं उभें राहे । चित्त साहे मनासी ॥२॥
 डाहोळे याची भूक गर्भा । ताटीं प्रभा प्रतिबिंबे ॥३॥
 तुका ह्याने मानोन घ्यावें । वाटे खावें वाटतें ॥३॥

ENGLISH TRANSLATION

When love stirs within, it makes itself known through signs and symptoms. What is in the chitta stands upon the lips; the chitta consents to the mind.

Just as a pregnant mother's cravings reveal what the womb holds, so one's inner radiance is reflected outwardly. Says Tuka, accept what arises; eat what you feel like eating.

IN PLAIN WORDS

When love comes, it can be known; its qualities and signs show themselves. What is in the heart stands upon the lips; the heart goes along with the mind. Just as a pregnant woman's cravings tell what the womb holds, the inner light is reflected outward. Tuka says: accept what arises; eat what you feel like eating.

WHAT IT MEANS

Tukaram observes that real love for God cannot stay hidden; it betrays itself through signs you can read. What fills the heart rises to the lips, and the inner state and the outward speech move together. His homely image is the pregnant woman whose cravings reveal what the womb is forming; in the same way, what is growing inside a devotee shines out and can be seen. The closing line trusts that inner pull as a guide, accept whatever rises within you and follow the genuine craving, because the longing that surfaces is itself the reliable sign of what is truly being carried within.

GATHA 3267

Autobiography

Grief, the discourse profaned

मराठी मूळ

3267. काय ऐसी वेळ । वोडवली अमंगळ ॥१॥
 आजि दुखवलें मन । कथाकाळीं जाला सीण ॥२॥
 पापाचिया गुणें । त्यांचिया वेळे दर्षणें ॥३॥
 तुका ह्मणे कानीं । घालूं आले दुष्टवाणी ॥३॥

ENGLISH TRANSLATION

What kind of inauspicious hour has dawned? Today my chitta was hurt during the time of sacred discourse. Because of accumulated sin, wicked people appeared at this very hour.

Says Tuka, they came to pour poisonous words into my ears.

IN PLAIN WORDS

What hour is this? Something foul has fallen across it. Today my mind is hurt. During the holy discourse I was worn down. By the working of sin, at that very hour, those people showed their faces. Tuka says: they came to pour wicked words into my ears.

WHAT IT MEANS

Tukaram is mourning a kirtan that was spoiled. He had set the hour aside for sacred discourse, and into that hour came people who poured ugly, hostile words into his ears, leaving his mind bruised and exhausted. He does not curse them; he reads the intrusion as the ripening of sin, an inauspicious turn that crossed a holy time. The

complaint is about how easily the noise of malice can soil the very space meant for God.

GATHA 3268

Surrender and Acceptance

Surrender, the dread of rebirth

मराठी मूळ

किती वेळां जन्मा यावें । नित्य व्हावें फजीत ॥१॥
 ह्मणऊनि जीव भ्याला । शरण गेला विठोबासी ॥२॥
 प्रारब्ध पाठी गाढें । न सरें पुढें चालत ॥३॥
 तुका ह्मणे रोकडीं हे । होती पाहें फजीती ॥३॥

ENGLISH TRANSLATION

How many times must one be born, only to be humiliated again and again? Therefore the jiva took fright and surrendered to Vitthal. Past karma pursues relentlessly; one cannot simply walk away from it.

Says Tuka, this disgrace is happening right before our eyes.

IN PLAIN WORDS

How many times must I be born, only to be shamed again and again? So my soul took fright and went for refuge to Vithoba. Past karma rides heavy on my back; I cannot just walk on past it. Tuka says: look, this disgrace is happening right now, before our eyes.

WHAT IT MEANS

Tukaram names the fear that drives him to surrender. Birth after birth ends in the same humiliation, and the weight of past deeds clings to him so closely that he cannot outrun it by his own effort. That dread, not any calm calculation, is what sends the frightened soul running to Vithoba for refuge. He points to the disgrace as something visible right now, so the listener cannot dismiss the danger as distant or merely theological.

GATHA 3269

Autobiography

Autobiography, rescued on the road

मराठी मूळ

होतों सांपडलों वेठी । जातां भेटी संसारा ॥१॥
 तों या वाटे कृपा केली । भेटी जाली विठोबासी ॥२॥
 होता भार माथां माझे । बहु ओझें अमुप ॥३॥
 तुका ह्मणे केली चिंता । कोण दाता भेटेल ॥३॥

ENGLISH TRANSLATION

I had been trapped in forced labor on the road to worldly existence. Then, along the way, grace was shown and a meeting with Vitthal took place.

There was an immeasurable burden upon my head. Says Tuka, I had been wondering anxiously: what generous soul will come to my rescue?.

IN PLAIN WORDS

I had been caught in forced labor, trapped while travelling the road of worldly life. Then on that very road grace was shown, and I met Vithoba. There was a load on my head, a burden beyond measure. Tuka says: I had been worrying, who, what generous one, will ever come to meet me?

WHAT IT MEANS

Tukaram tells his rescue as a story of the road. He pictures samsara as a journey of forced, unpaid labor, with an immeasurable burden pressed on his head and no relief in sight. While he was still anxiously wondering whether any generous soul would ever come to help, grace met him on that very road in the form of Vithoba. The point is that the deliverance was unearned and unexpected, arriving exactly where he was bound and breaking.

GATHA 3270

Worldly Metaphors

Metaphor, the wicked harm themselves

मराठी मूळ

भुंकुनियां सुनें लागे हस्तीपाठी । होऊनि हिंपुटी दुःख पावे ॥१॥
 काय त्या मशकें तयाचें करावें । आपुल्या स्वभावे पीडतसे ॥२॥
 मातलें बोकड विटवी पंचानना । घेतलें मरणा धरणें तें ॥३॥
 तुका ह्याने संतां पीडितील खळ । घेती तोंड काळें करुनियां ॥३॥

ENGLISH TRANSLATION

A dog barks and chases an elephant, only to become exhausted and suffer for it. What can a mosquito do to the elephant? It only torments itself by its own nature.

A wild goat provokes a lion, seizing its own death in the bargain. Says Tuka, the wicked who trouble the saints only blacken their own faces.

IN PLAIN WORDS

A dog barks and runs after an elephant, then collapses worn out and suffers for it. What can a mosquito do to such a beast? By its own nature it only torments itself. A swollen goat provokes the lion; it has taken hold of its own death. Tuka says: the wicked who trouble the saints only blacken their own faces.

WHAT IT MEANS

Tukaram answers the malice of the wicked with three images of self-defeat. The dog chasing the elephant, the mosquito against the great beast, the goat that picks a fight with the lion: each attacker harms no one but itself, exhausted, stung by its own nature, seizing its own death. The lesson is aimed at the impulse, not at scorn for the person. Those who torment the saints think they are striking a target, but the harm and the blackened face come back upon the one who attacks.

GATHA 3271

Appeals and Exhortations

Exhortation, run to Pandharpur

मराठी मूळ

जा रे तुझी पंढरपुरा । तो सोयरा दीनांचा ॥१॥
 गुण दोष नाणी मना । करी आपणासारिखें ॥२॥
 उभारोनि उभा कर । भवपार उतराया ॥३॥
 तुका ह्मणे तांतड मोठी । जाली भेटी उदंड ॥३॥

ENGLISH TRANSLATION

Go, all of you, to Pandharpur! He is the true companion of the lowly. He does not hold virtues or faults in His mind; He makes you like Himself.

He stands with upraised arms, ready to ferry you across the ocean of existence. Says Tuka, the urgency is great, and many meetings have taken place.

IN PLAIN WORDS

Go, all of you, to Pandharpur. He is the kinsman of the lowly. He weighs no virtue and no fault in his mind; he makes you like himself. He stands with his arms held up, ready to carry you across the ocean of existence. Tuka says: the urgency is great, and the meetings have been many.

WHAT IT MEANS

Tukaram calls everyone to set out for Pandharpur without delay. He frames Vithoba as the kinsman of the lowly, one who does not sit in judgment over your merits and faults but instead lifts you to his own level. The image of the upraised arms is the deity's posture at Pandhari, read here as readiness to ferry the soul across samsara. The closing urgency tells the listener this offer is open and already being taken up; do not be the one who hangs back.

GATHA 3272

Appeals and Exhortations

Exhortation, the Name brings God running

मराठी मूळ

गर्जत जावें नामावळी । प्रेमें टाळी वाहोनि ॥१॥
 येणें सुखें पुढती धांवें । भेटी सवें गोपाळा ॥२॥
 लोटंगण घाला तळीं । वंदा धुळी संतांची ॥३॥
 तुका ह्मणे विठ्ठल लाहो । ऐसा बाहो उभारा ॥३॥

ENGLISH TRANSLATION

March onward chanting the Name, clapping your hands with love. By this joy, God Himself comes rushing forward to meet you, the cowherd Lord.

Prostrate yourselves at the saints' feet and bow to the dust beneath them. Says Tuka, raise the cry, Victory to Vitthal!

IN PLAIN WORDS

Go on chanting the string of Names, clapping your hands with love. By this joy he comes running forward to meet you, the cowherd Gopal. Throw yourself flat on the ground; honor the dust of the saints. Tuka says: raise the cry, Victory to Vitthal, lift up your arms.

WHAT IT MEANS

Tukaram gives a simple practice and promises a swift answer. Chant the Names aloud, clap with love, and that very joy draws Gopal himself running forward to meet you. He sets the inward singing beside outward lowliness: prostrate full length and bow to the dust of the saints, since reverence for them is part of the path. The raised arms and the shout of Victory to Vitthal turn private devotion into a shared, audible cry that pulls God near.

GATHA 3273

Devotion to Vitthal

Devotion, the Lord becomes a servant

मराठी मूळ

अनुसरे तो अमर जाला । अंतरला संसारा ॥१॥
न देखती गर्भवास । कधीं दास विष्णूचे ॥२॥
विसंभेना माता बाळा । तैसा लळा पाळावा ॥३॥
त्रिभुवनीं ज्याची सत्ता । तुक्या रिक्षता तो जाला ॥३॥

ENGLISH TRANSLATION

He who follows God becomes immortal and is freed from worldly existence. The servants of Vishnu never again see the womb of rebirth.

Just as a mother never neglects her child, so must this tender bond be nurtured. He whose sovereignty spans all three worlds, that very Lord has made Himself a servant for Tuka's sake.

IN PLAIN WORDS

The one who follows God has become deathless; he has slipped free of worldly life. The servants of Vishnu never again see the womb of birth. As a mother never forgets her child, so this tender bond must be tended. He whose rule covers all three worlds has become Tuka's protector.

WHAT IT MEANS

Tukaram states the reward of giving oneself wholly to God. The one who follows is made deathless and is freed from samsara, and Vishnu's servants are spared from ever entering the womb of rebirth again. He likens the bond to a mother who never neglects her child, a closeness that must be kept warm on both sides. The wonder he lands on is the reversal: the Lord whose sovereignty spans all three worlds has stooped to become the guardian and servant of one small devotee.

GATHA 3274

Prayers

Prayer, the mind at His feet

मराठी मूळ

आतां केशीराजा हे चि विनवणी । मस्तक चरणीं ठेवीतसें ॥१॥
 देह असो माझा भलतिये ठायीं । चित्त तुझ्या पायीं असों द्यावें ॥२॥
 काळाचें खंडण घडावें चिंतन । धनमानजनविन्मुख तो ॥३॥
 कफवातपित्त देहअवसानां । ठेवावीं वारुनि दुरितें हीं ॥४॥
 सावध तों माझीं इंद्रियें सकळें । दिलीं एका वेळे हाक आधीं ॥५॥
 तुका ह्मणे तूं या सकळांचा जनिता । येथें ऐकता सकळांसी ॥५॥

ENGLISH TRANSLATION

Now, O Lord Keshi, this is my prayer. I place my head at Your feet.

Let this body go wherever it will, but let my mind remain at Your feet. May remembrance of You defeat the power of death.

Let me be free of attachment to wealth, honor, and worldly ties. When the bodily constitution fails at last, keep away the sins that would assail me then.

While my senses are still alert, let me call out to You with all of them at once. Says Tuka, You are the father of all beings; You hear everyone here.

IN PLAIN WORDS

Now, O Keshiraja, this alone is my plea; I lay my head at your feet. Let my body be wherever it must be, but let my mind stay at your feet. Let remembrance of you break the power of death; turn me away from wealth, honor, and people. When phlegm, wind, and bile rise as the body ends, drive these evils away. While all my senses are still alert, I have called out to you with them at once, all together first. Tuka says: you are the father of all these; here you hear everyone.

WHAT IT MEANS

Tukaram prays for the one thing he most fears losing: a mind fixed on God at the end. He lets the body go wherever it must, asking only that his attention stay at the Lord's feet, so that remembrance can break the grip of death. Knowing how the dying body is seized by its failing humors, he asks that the assault of those last evils be kept off, and that craving for wealth, honor, and human approval be turned away in the meantime. The urgency is that he wants to call out now, while his senses are still alert, to the Lord who is father of all and hears everyone present.

GATHA 3275

The Nature of God

Nondual, words divide the One

मराठी मूळ

चित्त तें चिंतन कल्पनेची धांव । जे जे वाढे हांव इंद्रियांची ॥१॥
 हात पाव दिसे शरीर चालतां । नावें भेद सत्ता जीवाची ते ॥२॥
 रवीचिये अंगीं प्रकाशक कळा । वचनें निराळा भेद दिला ॥२॥
 तुका ह्मणे माप वचनाच्या अंगीं । मौन्य काय रंगीं निवडावें ॥३॥

ENGLISH TRANSLATION

The mind is the rush of imagination and desire, ever increasing the cravings of the senses. The hands, feet, and body appear to move, but it is the jiva's own authority that names these divisions.

The sun possesses the quality of radiance, yet we speak of its rays as something separate. Says Tuka, words create the impression of measure; can silence then sort out the different hues?.

IN PLAIN WORDS

The mind is the rush of imagination, the running of thought, swelling each craving of the senses. Hands, feet, the body seem to move; yet it is the one life within that is named under these many names. The sun has the single power of shining, and speech alone gives its rays a separate name. Tuka says: words lay a measure on what has no parts; what could silence ever pick out by color?

WHAT IT MEANS

Tukaram examines how language splits a single reality into many. Mind, thought, craving, the moving hands and feet: these look like separate powers, but it is one life that gets carved up under different names. His example is the sun, which has only the single quality of shining, while speech alone makes its rays sound like something apart from it. The closing turn is sharp: words impose a measure and a division on what is really one, and in true silence there are no separate hues left to sort.

GATHA 3276

Surrender and Acceptance

Surrender, contemplation as service

मराठी मूळ

बोलोनियां काय दावूं । तुम्ही जीऊ जगाचे ॥१॥
 हे चि आतां माझी सेवा । चिंतन देवा करितों ॥२॥
 विरक्तासी देह तुच्छ । नाहीं आस देहाची ॥२॥
 तुका ह्मणे पायापाशीं । येइन ऐसी वासना ॥३॥

ENGLISH TRANSLATION

What can I show You by merely speaking? You are the very life of the world. This alone is my service now: I contemplate You, O God.

For the detached one, the body is trivial; there is no clinging to it. Says Tuka, may my desire be only this: to arrive at Your feet.

IN PLAIN WORDS

What can I show you just by speaking? You are the life of the whole world. This alone is my service now: I hold you in my thoughts, O God. To one set apart in longing, the body is a trifle; there is no clinging to it. Tuka says: let this be my one desire, that I come to rest at your feet.

WHAT IT MEANS

Tukaram admits that words can prove nothing to the One who is the life of all the world. So he reduces his whole offering to a single act: holding God constantly in mind, and he calls that contemplation his service. Caught in the ache of separation, he counts the body as a trifle and lets go of any clinging to it. The one desire he keeps is small and total at once: to arrive and stay at the Lord's feet.

GATHA 3277

Worldly Life

Worldly life, harried on every side

मराठी मूळ

निजों नव्हें सकाळवेळीं । रातीकाळी चिंन चिंनी ॥१॥
 वोंगळानें घेतली पाठी । केली आटी जीवासी ॥२॥
 मेळऊनि सवें जन । चिंता नेणे देवळीं च ॥३॥
 तुका ह्मणे आलों घरा । तोंडा घोरा बाइलेच्या ॥३॥

ENGLISH TRANSLATION

I cannot sleep in the morning, and at night worry gnaws without cease. The wretch has latched on to my back and made my life miserable.

He gathers the neighbors together and insists on sitting in the temple. Says Tuka, when I come home, I face the scolding of my wife.

IN PLAIN WORDS

I cannot sleep in the morning, and at night worry gnaws and gnaws. The wretch has fastened on my back and ground my life down. He gathers the neighbors and will sit nowhere but in the temple. Tuka says: and when I come home, I face the ugly scolding of my wife.

WHAT IT MEANS

Tukaram complains, half wryly, of a life pressed in from every side. A troublesome man has latched onto him, robbing his mornings of sleep and his nights of peace, and even drags the neighbors along to take over the temple, the one place that should be his refuge. Worn down outside, he comes home only to meet his wife's harsh scolding. The poem voices the squeeze of ordinary domestic and social pressure on someone trying to keep to God.

GATHA 3278

Appeals and Exhortations

Exhortation, only merit travels with you

मराठी मूळ

मायबाप सवें नये धनवित्त । करावें संचित भोगावें तें ॥१॥
 ह्मणऊनि लाभ काय तो विचारिं । नको चालीवरी चित्त ठेवूं ॥२॥
 आयुष्य सेवटीं सांडूनि जाणार । नव्हे हें साचार शरीर हें ॥३॥
 तुका ह्मणे काळें लावियेलें माप । जमे धरी पापपुण्याची ही ॥३॥
 मोटळें हाटीं सोडिल्या गांठी । विकण्या घातलें केण ।
 ज्याचे भाग त्यासी देऊनि वारिलें । सारुनि लिगाड दान ।
 खरें माप हातीं घेऊनि बैसलों । मानिती ते चौघे जन ।

ENGLISH TRANSLATION

Neither parents nor wealth can accompany you; one must earn and enjoy one's own store of merit. Therefore consider what is truly profitable; do not set your heart on passing customs.

At the end of life you will leave everything behind; this body is not real or lasting. Says Tuka, Time has taken its measure and keeps a ledger of both sin and merit.

IN PLAIN WORDS

Parents do not go with you, nor does wealth; what you gather and what you spend is your own to bear. So weigh what the true gain is; do not set your heart on the way things are usually done. At the end of life you go, leaving all behind; this body is not real, not lasting. Tuka says: Time has set down its measure and keeps the ledger of sin and merit. The bundle is opened, the knot loosed in the market, the goods laid out for sale. To each I gave his own share and cleared it, settling the whole tangle as a gift. I sat down holding the true measure in my hand, and the four who weigh acknowledged it.

WHAT IT MEANS

Tukaram presses the listener to reckon with what actually accompanies the soul. Parents and wealth stay behind; only the store of one's own deeds, what was gathered and what was spent, must be carried and answered for. So he warns against setting the heart on mere custom and the usual way of doing things, since the body itself is neither real nor lasting and is left behind at the end. He pictures Time keeping a ledger of sin and merit, and himself as a trader settling accounts in the open market, opening the bundle, giving each his due, and sitting with the true measure in hand that the appointed reckoners accept.

GATHA 3279

Worldly Metaphors

Marketplace metaphor, secure your shelter

मराठी मूळ

खरें वित्त तेथें आले चोजवीत । गिःहाइक संतजन ॥१॥
झाडिला पालव केला हाट वेच । जाली सकाळीं च अराणूक ।
याल तरि तुम्ही करा लगबग । आमचे ते कोणी लोक ॥२॥
एक ते उत्तम मध्यम कनिष्ठ । वित्ताचे प्रकार तीन ।
बहुतां जनाचे बहुत प्रकार । वेगळाले वाण ।
लाभ हाणि कोणा मुदल जालें । कोणासी पडिलें खाण ।
अर्धमर्ध कोणी गुंतोनि राहिले । थोडे तैसे बहु जन ॥३॥
एके सांते आले एक गांवीहून । येकामे चि नव्हे जाणें ।
येतां जातां रुजू नाहीं दिवाणा । काळतोडीं एकें तेणें ।
लाग भाग एकी एकानीं गोविलें । मागील पुढिलां ऋणें ।
तुका ह्याने आतां पाहूं नये वास । साधावें आपुलें पेणें ॥४॥

ENGLISH TRANSLATION

True wealth draws connoisseurs to it; the saints are its worthy customers. The cloth is spread, the market opens at dawn, and the best goods go first.

Come quickly if you wish to buy; these are our people. Some goods are superior, some middling, some inferior, for wealth comes in three kinds.

Many people bring many kinds of needs; some gain, some lose their principal, some fall into debt. Some are half-entangled, trapped in varying measure.

Says Tuka, all came to the same fair from different towns; the road out is never the same as the road in. Coming and going, there is no fixed accounting; Time swallows some in its dark mouth.

Past debts bind the future; what the elders owe, the younger ones must pay. Do not delay, but secure your own shelter now.

IN PLAIN WORDS

The true wealth is here, and it draws those who can recognize it. The saints are its worthy buyers. The cloth is spread out, the market opens at dawn, the best goods go first. Come quickly if you mean to buy; these are our own people. The goods are of three kinds: best, middling, and least, for wealth comes in three grades. Many people come, with many kinds of need; each carries a different wish. Some gain, some lose their principal, some fall into debt. Some are half caught, tangled in this measure and that, a few like this, many like that. All came to one fair, but from different towns; the road out is never the same as the road in. Coming and going, there is no fixed accounting at the office, and Time swallows some in its dark mouth. Old debts bind the ones who follow; what the elders owed, the younger ones must pay. Tuka says: now do not stand waiting and looking around. Secure your own resting place.

WHAT IT MEANS

Tukaram makes the soul's chance at God into a one-day market that opens at dawn and closes at dusk. The true wealth is the Name, and the saints are the buyers who know its worth; the grades of goods are the grades of seeker. He presses the urgency: the fair is open now, but Time has a dark mouth that swallows people, the road out of this life is never the road by which you came, and the debts of past lives bind those who follow. So the closing word is practical and stern: stop loitering and comparing, and buy your own shelter, your own refuge in God, while the market is still open.

GATHA 3280

Appeals and Exhortations

Exhortation, hurry before death

मराठी मूळ

करा करा लागपाट । धरा पंढरीची वाट । जंव नाहीं चपेट । घात पडिला काळाचा ॥१॥
 दुजा ऐसा नाहीं कोणी । जो या काढी भयांतूनि । करा ह्मणऊनि । हा विचार ठायींचा ॥२॥
 होती गात्रें बेंबळीं । दिवस अस्तमाना काळीं । हातपायटाळीं । जें मोकळी आहेती ॥३॥
 कां रे घेतलासी सोसें । तुज वाटताहे कैसें । तुका ह्मणे ऐसें । पुढें कैं लाहासी ॥३॥

ENGLISH TRANSLATION

Hurry, hurry, take the road to Pandhari while death has not yet struck its blow. There is no other who can pull you out of this fear; make this settled resolution now.

When the limbs grow feeble at the time of the setting sun, use your hands and feet while they are still free. Why do you endure such pain? How does this seem right to you? Says Tuka, when will you get another chance like this?.

IN PLAIN WORDS

Hurry, hurry, get moving. Take the road to Pandhari, before the blow falls, before Time strikes you down. There is no other who can pull you out of this fear; so make this your settled resolve right here. The limbs go slack; the day is sinking toward dusk. Use your hands and feet while they are still free. Why have you taken on all this suffering? How does this seem right to you? Tuka says: when will you ever get a chance like this again?

WHAT IT MEANS

This is a blunt summons to act now. Tukaram tells the listener to take the road to Pandhari, the path of devotion to Vitthal, before death lands its blow, and he insists no one else can rescue you from that fear. The image of slack limbs at sunset is old age and the closing of the day: the body is the only instrument you have, so use it while it still moves freely. The final question turns on the listener: this human life is the one opening you may never get again, so why squander it in needless pain?

GATHA 3281

Prayers

Surrender, I cannot plead further

मराठी मूळ

यत्न आतां तुम्ही करा । मज दातारा सत्तेनें ॥१॥
 विश्वास तो पायांवरि । ठेवुनि हरी राहिलों ॥२॥
 जाणत चि दुजें नाहीं । आणीक कांहीं प्रकार ॥३॥
 तुका ह्मणे शरण आलों । नेणें बोलों विनवितां ॥३॥

ENGLISH TRANSLATION

Now make the effort on my behalf, O generous Lord, by Your own authority. I have placed my faith upon Your feet, O Hari, and there I remain.

I know nothing else, no other way or practice. Says Tuka, I have come to You as a refugee; I do not know how to plead any further.

IN PLAIN WORDS

Now you make the effort for me, generous Lord, by your own power. I have laid my trust upon your feet, Hari, and there I stay. I know nothing else, no other way, no other practice. Tuka says: I have come to you for refuge. I do not even know how to plead.

WHAT IT MEANS

Tukaram hands the whole burden to God. He asks the Lord to act on his behalf by God's own authority, because he has nothing of his own to rely on. He confesses that he knows no technique, no other path, and cannot even string together a proper petition. The poem is pure surrender: the only thing he has done is place his trust on Hari's feet and refuse to move, and that, he implies, is enough, because the doing now belongs to God.

GATHA 3282

Ecstasy and Joy

Ecstasy, holding God like a mother

मराठी मूळ

अनाथां जीवन । आह्मां तुमचे चरण । करुनि सांठवण । धरीयेले हृदयीं ॥१॥
 पुष्ट जाली अंगकांति । आनंद न समाये चित्तीं । कवतुकें प्रीती । गाऊं नाचों उल्हासें ॥२॥
 करुणाउत्तरीं । करुन आळवण हरी । जाऊं नेदूं दुरी । प्रेमप्रीतिपडिभरें ॥३॥
 मोहो माते करी गोवा । ऐसें आहे जी केशवा । तुका ह्मणे सेवा । आणीक नाहीं जाणत ॥३॥

ENGLISH TRANSLATION

Your feet are the sustenance of the helpless; I have stored them within my chitta as my treasure. My body has grown radiant, and joy overflows from my mind.

In playful love I sing and dance with exultation. Through words of tender mercy I call upon Hari, and I will not let Him go far; love and devotion hold Him fast.

Just as a mother's affection binds her child, so it is, O Keshava. Says Tuka, I know no other service than this.

IN PLAIN WORDS

Your feet are the very life of the helpless; for us, your feet are everything. I have gathered them up and held them in my heart. My body has grown radiant, and joy will not fit inside my mind. In playful love I sing and dance with delight. With words of tender pleading I call on Hari, and I will not let him go far off; love and devotion hold him close. As a mother's love keeps her child bound to her, so it is, Keshava. Tuka says: I know no other service than this.

WHAT IT MEANS

This is the joy of one who has caught hold of God and refuses to let go. Tukaram has stored Vitthal's feet in his heart as the treasure of the helpless, and the effect shows in the body: it glows, and the mind cannot contain the gladness, so it spills out as song and dance. The striking move is the reversal of roles: he holds God close the way a mother holds her child, binding the Lord with love rather than being held by him. He ends by saying this clinging love is the only worship he knows, naming devotion itself as his whole practice.

GATHA 3283

Ecstasy and Joy

Ecstasy, Vitthal alone remains

मराठी मूळ

सुखाची वसति जाली माझे जीवीं । तुमच्या गोसावी कृपादानें ॥१॥
रूप वेळावेळं आठवीं अंतरीं । बैसोनि जिह्वारीं राहिलें तें ॥२॥
तुका ह्मणे कांहीं नाठवेसें केलें । दुसरें विठ्ठलें मज आतां ॥३॥

ENGLISH TRANSLATION

By your grace, O Lord, happiness has taken up residence within my very jiva. Again and again I recall Your form within; it has lodged itself in my innermost core.

Says Tuka, Vitthal has made me forget everything else.

IN PLAIN WORDS

Happiness has come to live in my very soul, by your grace, my Lord. Again and again I call your form to mind within me; it has sat down deep in my heart and stayed. Tuka says: Vitthal has now made me forget everything else.

WHAT IT MEANS

Tukaram reports a settled inner state, given not earned: by the Lord's grace, joy has taken up residence in his soul. He keeps recollecting God's form, and it no longer comes and goes but has lodged permanently in his innermost heart. The last line names the result plainly: Vitthal has erased everything else from his attention. What looks like forgetfulness is the fruit of single-pointed love, where one presence fills the mind so completely that nothing else can compete for it.

GATHA 3284

Worldly Metaphors

Marketplace metaphor, the bargain is settled

मराठी मूळ

आह्मां कांहीं आह्मां कांहीं । आतां नाही या बोलें ॥१॥
 मोल सांगा मोल सांगा । घेणें तिहीं गा पुसावें ॥२॥
 कैसें घडे कैसें घडे । बडबड तुज मज ॥३॥
 मुदलें साटी मुदलें साटी । लाभ पोटी त्या च मधीं ॥४॥
 तुका ह्मणे साटवूं घरीं । आडल्या काळें पुसती तरी ॥५॥

ENGLISH TRANSLATION

We have no claim, we have no claim, not any longer by these old terms. State the price, state the price; let the buyers inquire.

How can there be, how can there be, any quarrel between You and me? The principal is pledged, the principal is pledged, and the profit lies within it. Says Tuka, I shall store it at home; if anyone asks in troubled times, I shall share it then.

IN PLAIN WORDS

Something for us, something for us, but now there is no claim left in these old words. State the price, state the price; let the buyers ask. How can it happen, how can it happen, that there be quarreling between you and me? The principal is pledged, the principal is pledged, and the profit lies inside it. Tuka says: I will store it at home; if anyone asks in hard times, I will share it then.

WHAT IT MEANS

Tukaram returns to the language of trade to describe his settled account with God. The old terms of bargaining no longer apply: there is no place for haggling or quarrel between him and the Lord, because the deal is done. The principal has been pledged, and the gain is already contained within that pledge, the surrender itself carries its own reward. The closing image is generous: he will keep this treasure at home and hand it out to whoever comes asking in a time of need, so the wealth of devotion is meant to be shared, not hoarded.

GATHA 3285

Worldly Metaphors

Marketplace metaphor, buy before nightfall

मराठी मूळ

घ्या रे भाई प्या रे भाई । कोणी कांहीं थोडें बहु ॥1॥
 ये च हाटीं ये च हाटीं । बांधा गाठी पारखून ॥धु.॥
 वेच आहे वेच आहे । सरलें पाहे मग खोटें ॥2॥
 उघडें दुकान उघडें दुकान । रात्री जाली कोण सोडी मग ॥3॥
 तुका ह्मणे अंतकाळीं । जाती टाळीं बैसोनि ॥4॥

ENGLISH TRANSLATION

Take it, brothers, drink it, brothers, some a little, some a lot. At this very market, at this very market, test it and tie the knot.

The stock is open, the stock is open; once it runs out, everything turns false. The shop is open, the shop is open; once night falls, who will unlock it again? Says Tuka, at the hour of death, those who waited will sit there clapping in regret.

IN PLAIN WORDS

Take it, brothers, drink it, brothers, some of you a little, some a lot. At this very market, at this very market, test the goods and tie up your bundle. The stock is here, the stock is here; once it runs out, what is left turns false. The shop is open, the shop is open; once night falls, who will unlock it again? Tuka says: at the hour of death, those who waited will sit there clapping in regret.

WHAT IT MEANS

Again the Name is offered as goods at an open market, free for anyone to take as much as they can hold. Tukaram urges the listeners to test it and tie it up now, while the shop is open, because the supply does not last: when the stock is gone or the day ends, nothing genuine remains and no one will reopen the door. The closing image is the cost of delay: those who put it off will sit at the hour of death striking their hands together in helpless regret. The whole poem is one long warning against treating the chance as something that will always be there.

GATHA 3286

Autobiography

Autobiography, rescued and brought home

मराठी मूळ

मार्ग चुकले विदेशीं एकले । तयावरि जाले दिशामुली ॥१॥
 हातीं धरुनियां पावविलें घरा । त्याच्या उपकारा काय द्यावें ॥२॥
 तैसा मी कुडकुडा होतो केशीराजा । सेवा न घडे लाजा ह्मणऊनि ॥३॥
 सांडियेला गर्भ उबगोनि माउली । नाहीं सांभिळली भूमि शुद्ध ॥४॥
 उष्ण तान भूक एवढिये अकांतीं । वोसंगा लाविती काय ह्मणिजे ॥५॥
 खांद्यावरी शूळ मरणाचे वाटे । अन्याय हि मोटे साच केले ॥६॥
 हातींचें हिरोनि घातला पाठीसी । तुका ह्मणे ऐसी परी जाली ॥६॥

ENGLISH TRANSLATION

I had lost my way in a foreign land, all alone, with no sense of direction. Someone took me by the hand and brought me home.

What can I give in return for such kindness? Just so, O Lord Keshi, I was pitiable and shivering, unable to serve You, ashamed of myself. Like a mother who abandoned her newborn, with the ground itself left uncleansed.

In the scorching heat, suffering hunger and thirst in that desolation, to be taken upon the lap, what can one call it? A stake upon the shoulders and the dread of death along the road, even great injustices were borne as though they were just. What was in my hand was snatched away, and I was cast behind.

Says Tuka, such is the turn my fate has taken.

IN PLAIN WORDS

I had lost my way, alone in a foreign land, and on top of that I lost all sense of direction. Someone took me by the hand and led me home. What can I give in return for such kindness? Just so was I, Lord Keshiraja: trembling and wretched, unable to serve you, ashamed of myself. I was like a child a mother abandoned out of weariness, left on unclean ground, not cared for. In scorching heat, in hunger and thirst, in such desolation, to be lifted onto the lap, what can one call that? A stake on the shoulder and death along the road, and even great wrongs were borne as if they were just. What was in my hand was snatched away, and I was thrown behind. Tuka says: this is the turn my fate has taken.

WHAT IT MEANS

Tukaram tells his own rescue as the story of a lost traveler. He was alone in a strange country and had lost even his sense of direction, an image for a soul astray with no way back, when God took him by the hand and brought him home. He measures his own unworthiness honestly: shivering, wretched, unable to serve, like a child a tired mother had left on dirty ground. Against that he sets the wonder of being lifted onto the lap in the middle of heat and hunger, of having harsh things turned to good, of being relieved of his own grasping and set safely behind the Lord. The poem is a confession of helplessness answered by sheer grace, and the only response left is gratitude that cannot be repaid.

GATHA 3287

Worldly Metaphors

Mother and child, faltering speech is dear

मराठी मूळ

3287 जैसी तैसी तरि वाणी । मना आणी माउली ॥1॥
लेकरांच्या स्नेहें गोड । करी कोड त्या गुणें ॥ध्रु॥
मागें पुढें रिघे पोटीं । साहे खेटी करीतें ॥2॥
तुका विनवी पांडुरंगा । ऐसें पै गा आहे हें ॥3॥

ENGLISH TRANSLATION

However faltering the child's speech, the mother takes delight in it. Out of love for her little one, she finds sweetness in its every sound.

The child runs behind and clings to her belly, enduring every bump and push. Tuka prays to Panduranga: this is truly how it is.

IN PLAIN WORDS

However broken the child's words, the mother takes them to heart. Out of love for her little one she finds them sweet, just for that. The child runs behind her and clings to her belly; she puts up with all its bumping and pushing. Tuka prays to Panduranga: this is truly how it is.

WHAT IT MEANS

Tukaram uses the image of a mother and her small child to explain how God receives the devotee's clumsy prayer. The child cannot speak clearly, yet the mother delights in every garbled sound simply because she loves it, and she endures all its pushing and clinging without complaint. He then turns the image into a plea to Panduranga: this is exactly how the Lord treats his devotees. So the faltering, imperfect worship of a sincere heart is not rejected for its faults; it is loved for the love behind it.

GATHA 3288

Ecstasy and Joy

Ecstasy, the garland of the Name

मराठी मूळ

गुणांचे आवडी वाचेचा पसरु । पडिला विसरु इतरांचा ॥1॥
आदिमध्यअंतीं नाहीं अवसान । जीवनीं जीवन मिळोनि गेलें ॥ध्रु॥
रामकृष्णनाममाळा हे साजिरी । ओविली गोजिरी कंठाजोगी ॥2॥
तुका ह्मणे तनु जालीसे शीतळ । अवघी सकळ ब्रह्मानंदें ॥3॥

ENGLISH TRANSLATION

Lost in the love of His qualities, my tongue has spread itself wide, and all else has been forgotten. From beginning through middle to end there is no pause; life has merged into life.

The garland of the names Rama and Krishna is strung together, beautiful and fitting for the throat. Says Tuka, my entire body has become cool, bathed in the bliss of Brahman.

IN PLAIN WORDS

Out of love for his qualities my tongue has spread itself wide, and everything else is forgotten. From beginning to middle to end there is no pause; life has merged into life. The garland of the names Rama and Krishna is lovely, strung fine and fit for the throat. Tuka says: my whole body has grown cool, soaked through with the bliss of Brahman.

WHAT IT MEANS

This describes the state of unbroken Name-chanting. Tukaram's love for God's qualities keeps his tongue at work without rest, and that constant praise has crowded everything else out of his mind. The names of Rama and Krishna become a garland worn at the throat, a beautiful, fitting ornament that is also the act of repeating them. He ends with the felt result: the whole body turns cool, the heat of craving gone, drenched in the bliss of Brahman, where his small life has merged into the larger life of God.

GATHA 3289

Ecstasy and Joy

Ecstasy, God does everything

मराठी मूळ

देवाची भांडारी । आदा विनियोग करी ॥१॥
आतां न माखे हातपाय । नेणों होतें ऐसें काय ॥२॥
देवें नेली चिंता । जाला सकळ करिता ॥३॥
तुका ह्मणे धणी । त्यासी अवघी पुरवणी ॥३॥

ENGLISH TRANSLATION

I am the steward of God's storehouse, dispensing its income and its expenditure. Now my hands and feet move without stain; I did not know such a thing was possible.

God has taken away all worry and become the doer of everything. Says Tuka, He is the master, and He provides all that is needed.

IN PLAIN WORDS

I am the keeper of God's storehouse; I handle its income and its spending. Now my hands and feet do their work without stain; I did not know such a thing was possible. God has carried away my worry and become the doer of it all. Tuka says: he is the master, and he supplies everything that is needed.

WHAT IT MEANS

Tukaram describes the relief of having handed the whole charge over to God. He still acts, calling himself the steward who manages the storehouse, but the ownership and the doing belong to the Lord. Because of this his actions no longer leave a stain on him, a freedom he says he never knew was possible: work done as God's servant does not bind. God has taken away anxiety by becoming the true doer, and as master he provides whatever is required, so the steward need only carry out the tasks without fear of the outcome.

GATHA 3290

Confession and Sin

Confession, the beaten animal of the mind

मराठी मूळ

पेणावलें ढोर मार खाय पाठी । बैसलें तें नुठी तेथूनियां ॥१॥
 तैसी माझ्या मना परी जाली देवा । धावें अहंभावा सांडावलों ॥२॥
 कडां घालीं उडी मागिलांच्या भेणें । मरणामरण न कळे चि ॥३॥
 तुका ह्मणे जालों त्यापरी दुःखित । असें बोलावीत पांडुरंगा ॥३॥

ENGLISH TRANSLATION

Like a stubborn animal beaten upon its back that will not rise from where it sits, just so has my mind become, O God. I was running headlong in ego and have now collapsed.

Driven by what pursues me, I leap off cliffs, not knowing death from life. Says Tuka, I have become as pitiable as that beast, and I keep calling out to Panduranga.

IN PLAIN WORDS

A worn-out beast takes blows on its back, but once it sits down it will not rise from that spot. So has my mind become, O God. I ran headlong in pride, and now I have collapsed. Out of fear of what comes behind me I leap off cliffs, no longer telling death from not-death. Tuka says: I have become as wretched as that beast, and I keep calling out to Panduranga.

WHAT IT MEANS

Tukaram confesses the broken state of his own mind through the image of an exhausted pack animal that, once it sits, will not get up no matter how it is beaten. His pride drove him on until he collapsed, and now fear sends him leaping blindly off cliffs, unable even to tell living from dying. It is a portrait of a will that has run itself into the ground and lost all judgment. The one thing left in that wretchedness is the cry to Panduranga; the poem turns the honest sight of one's own helplessness into a call for rescue.

GATHA 3291

Longing and Separation

Longing, the touchstone of grace

मराठी मूळ

जालिया दर्शन करीन मी सेवा । आणीक ही देवा न लगे दुजें ॥1॥
 प्रारब्धा अंगीं अन्न आच्छादन । िस्थर करोनि मन ठेवीं पायीं ॥धु॥
 ये गा ये गा ये गा कृपाळुवा हरी । निववीं अभ्यंतरीं देउनि भेटी ॥2॥
 आसावलें मन जीवनाचे ओढी । नामरूपें गोडी लावियेली ॥3॥
 काय तुह्यांपाशीं नाहीं भांडवल । माझे मिथ्या बोल जाती ऐसे ॥4॥
 काय लोखंडाचे पाहे गुण दोष । सिवोनि परिस सोनें करी ॥5॥
 तुका ह्मणे माझें अवघें असों द्यावें । आपुलें करावें ब्रीद साच ॥6॥

ENGLISH TRANSLATION

Once I behold You, I shall serve You; I need nothing else, O God. Let destiny provide what the body needs for food and clothing; I will keep my mind steady at Your feet.

Come, O come, O come, compassionate Hari; soothe my inner being with the gift of Your presence. My mind thirsts for You as for life-giving water; You have made me love Your Name and form.

Have You no capital at Your disposal? Do my words then go to waste? Does the touchstone examine the virtues and faults of iron? It touches and turns it to gold. Says Tuka, let all of mine remain as it is; just make Your own promise come true.

IN PLAIN WORDS

Once I see You, I will serve You. I want nothing else, O God. Let my destiny bring the food and clothing this body needs; I will keep my mind still at Your feet. Come, come, come, merciful Hari. Cool me within by giving me Your meeting. My mind thirsts for You as for water. You have made Your Name and form sweet to me. Have You no wealth of Your own? Then are my words for nothing? Does the touchstone weigh the iron's faults and virtues? It touches the iron and turns it to gold. Tuka says: let all that is mine stay as it is. Make Your own promise come true.

WHAT IT MEANS

Tukaram asks for only one thing, a sight of God, and offers his whole service in return; everything else, the body's food and clothing, he leaves to destiny. He calls and calls, thirsting, and then he presses God with an argument. The touchstone does not examine the iron before transforming it; it simply touches and turns it to gold. So Tukaram refuses to let his own worthlessness be the test. He asks God to act on God's own nature and keep God's standing promise to lift the fallen, rather than wait for the devotee to qualify.

GATHA 3292

Ecstasy and Joy

Ecstasy, the inexhaustible feast

मराठी मूळ

येथें आड कांहीं न साहे आणीक । प्रमाण तें एक हें चि जालें ॥1॥
 गाऊं नाचों टाळी गाऊं गाऊं गीत छंदें । डोलवूं विनोदें अंग तेणें ॥ध्रु॥
 मथुनियां सार काढिलें बाहेरी । उपाधि ते येरी निवडिली ॥2॥
 तुका ह्मणे जगा लाविली शिराणी । सेवितां हे धणी होत नाहीं ॥3॥

ENGLISH TRANSLATION

Nothing else stands in the way here; this alone has become the final authority. Let us sing and dance, let us sing songs in joyful rhythm, swaying our bodies in delight.

The essence has been churned out; all the dross has been separated and set aside. Says Tuka, a feast has been laid out for the world; no matter how much is tasted, the appetite is never satisfied.

IN PLAIN WORDS

Here nothing else can stand in the way. This one thing alone has become the proof. Let us sing and dance and clap; let us sing songs in rhythm; let us sway our bodies in joy. The essence has been churned out and brought into the open; the rest, the dross, has been set aside. Tuka says: a feast has been laid for the whole world. However much you eat of it, you are never full.

WHAT IT MEANS

Tukaram describes the joy of the Name as a settled certainty: nothing else holds authority anymore, so singing and dancing simply pour out. The image of churning points to what devotion does, separating the essence from the dross, keeping the butter and discarding the rest. The feast laid out for the world is open to all, yet it works unlike ordinary food: the more it is tasted, the deeper the hunger for it grows. That endless appetite is itself the proof that this is the true food of the soul.

GATHA 3293

Surrender and Acceptance

Surrender, the end of scheming

मराठी मूळ

शरणागत जालों । तेणें मीपणा मुकलों ॥1॥
 आतां दिल्याची च वाट । पाहों नाहीं खटपट ॥ध्रु॥
 नलगे उचित । कांहीं पाहावें संचित ॥2॥
 तुका ह्मणे सेवा । माने तैसी करुं देवा ॥3॥

ENGLISH TRANSLATION

Having surrendered, I have lost all sense of I. Now I simply wait for what is given; there is no more striving or scheming.

I need not weigh what is fitting or consult the ledgers of karma. Says Tuka, I shall serve God in whatever way pleases Him.

IN PLAIN WORDS

I have taken refuge, and so I have lost my sense of I. Now I only wait for what is given. I do not strive or scheme. I need not weigh what is fitting. I need not look at my store of past deeds. Tuka says: I will serve God in whatever way pleases Him.

WHAT IT MEANS

Tukaram names what surrender actually costs and frees: when he takes refuge, the sense of a separate self managing its own fate falls away. With that gone, the whole machinery of striving, calculating, and weighing the karmic ledger stops too, because none of it is his to run anymore. He simply waits for whatever is given. The poem ends by handing even the form of his service over to God, so that nothing is left for the I to decide.

GATHA 3294

Ecstasy and Joy

Joy, Brahman drawn near by the Name

मराठी मूळ

वाचेचिया आळा कविळलें ब्रह्म । चुकविला श्रम पृथक तो ॥१॥
 सुलभ जालें सुलभ जालें । जवळी आलें पंढरिये ॥२॥
 नामरुपाचें बांधलें मोटळें । एक एका वेळे सारियेलें ॥३॥
 तुका ह्मणे वाटे चुकली वसती । उद्धार तो हातीं आणियेला ॥३॥

ENGLISH TRANSLATION

Through the longing of my speech, Brahman itself has been drawn near; the toil of separateness has been bypassed. How easy it has become, how easy! Pandhari has come close.

Name and form have been bundled together, and the whole lot has been settled at once. Says Tuka, the wandering has ceased, and salvation has come into my hands.

IN PLAIN WORDS

By the longing of my speech, Brahman has been drawn close. The toil of separateness has been escaped. It has become easy, it has become easy. Pandhari has come near. The bundle of Name and form was tied up, and the whole load was settled in a single moment. Tuka says: the wandering off the road has ended. Salvation has come into my hands.

WHAT IT MEANS

Tukaram contrasts two paths to the same goal. The hard way is to labor at overcoming separateness; the easy way is the longing cry of the Name, which draws the formless Brahman near as the near presence of Pandhari. He bundles Name and form together and says the whole account was cleared at once, in a moment, rather than

through long effort. The wandering that had taken him off the road is over. He holds his liberation in his own hands now, and he insists it came easily.

GATHA 3295

Devotion to Vitthal

Devotion, the nearness of the nectar

मराठी मूळ

सवंग जालें सवंग जालें । घरा आलें बंदरींचे ॥1॥
 आतां हेवा करावा सोस । भक्तिरस बहु गोड ॥ध्रु॥
 पाउल वेचे चिंता नाही । आड कांहीं मग नये ॥2॥
 तुका ह्मणे संचिताचें । नेणें काचें राहों तें ॥3॥

ENGLISH TRANSLATION

Everything has become affordable, as if the goods from the distant port have arrived at our very doorstep. Now pursue this longing with zeal, for the nectar of devotion is exceedingly sweet.

Every step you take removes worry; nothing can stand in the way after that. Says Tuka, I do not know how the store of past karma can hold out any longer.

IN PLAIN WORDS

It has become cheap, it has become cheap. The goods from the far port have come home. Now long for it with all your heart, for the nectar of devotion is very sweet. Each step you take, your worry falls away; after that nothing can block the road. Tuka says: I do not know how the store of past deeds can hold out now.

WHAT IT MEANS

Tukaram uses the image of distant, costly goods suddenly arriving at the door to say that what once seemed far and dear, God, is now cheap and near to whoever wants it. So he urges the listener to crave it openly; this nectar is too sweet to be modest about. Each step on this road dissolves anxiety and clears the way ahead. He ends by wondering aloud how the accumulated weight of past karma can possibly survive such a force; devotion is burning the ledger faster than it can be read.

GATHA 3296

The Saints

Praise of the saints, the sandalwood nature

मराठी मूळ

तुह्मी संत मायबाप कृपावंत । काय मी पतित कीर्ती वाणूं ॥1॥
 अवतार तुह्मां धराया कारणें । उद्धरावें जन जड जीव॥ध्रु॥
 वाढविलें सुख भक्ति भाव धर्म । कुळाचार नाम विठोबाचें ॥2॥
 तुका ह्मणे गुण चंदनाचे अंगी । तैसे तुह्मी जर्गी संतजन ॥3॥

ENGLISH TRANSLATION

You saints are my parents, my benefactors. How can I, a lowly wrongdoer, begin to praise your glory? You have taken birth for this very purpose: to uplift the dull and fallen jivas of this world.

You have nourished the joy of devotion, righteous conduct, and the Name of Vitthal as the family tradition. Says Tuka, just as sandalwood carries fragrance in its very nature, so do you saints pervade the world with goodness.

IN PLAIN WORDS

You saints are my mother and father, full of mercy. What glory can I, a fallen one, sing of you? You took birth for this very reason: to lift up the dull and heavy jivas of the world. You grew the joy of devotion, of faith, of dharma, and made the Name of Vithoba the custom of the family. Tuka says: as fragrance lives in the body of sandalwood, so do you saints live in the world.

WHAT IT MEANS

Tukaram addresses the saints as his true parents and confesses he is too low to praise them rightly. He names what they are for: they take birth in order to raise the dull and burdened souls who could not raise themselves. Their work is to make devotion, faith, and the Name of Vithoba into something handed down like a family custom, so that ordinary people inherit it. The sandalwood image lands the claim: goodness is not something the saints perform, it is their very nature, given off to everyone near them as scent is given off by the wood.

GATHA 3297

Worldly Metaphors

Devotion as watchdog, guarding the door

मराठी मूळ

पाठी लागे तया दवडीं दुरी । घालीं या बाहेरी संवसारा ॥१॥
 येउनि दडें तुमच्या पायीं । धांवें तई छो ह्मणा ॥२॥
 पारखियाचा वास पडे । खटबड उठी तें ॥३॥
 तुका ह्मणे लाविला धाक । नेदी ताक खाऊं कोणी ॥३॥

ENGLISH TRANSLATION

When worldly life pursues me, I drive it away and cast it out. I come running to Your feet; then say to me, Hush, be at ease.

When a stranger's presence is sensed, the watchdog leaps up in alarm. Says Tuka, he has set up such a guard that he will not let anyone even touch the buttermilk.

IN PLAIN WORDS

When worldly life chases me, I drive it far off; I throw it out. I come and crouch at Your feet; I run when You say, Sic him. When a stranger's scent falls near, the clamor rises up. Tuka says: he has set such a guard that he lets no one even eat the buttermilk.

WHAT IT MEANS

Tukaram casts himself as God's watchdog and worldly life as the intruder he drives off. He stays crouched at God's feet and springs into action at God's command, sensing a stranger and raising the alarm the moment anything foreign comes near. The point is the fierceness of a guarded devotion: the dog he has become will not let even the cheapest thing, the buttermilk, be carried off by an outsider. The vigilance is offered as love, the soul standing watch over its master's house against everything that is not God.

GATHA 3298

Worldly Metaphors

Devotion as watchdog, kept for the task

मराठी मूळ

सांखिल्लों प्रीती गळां । भुंके वेळा जाणोनियां ॥१॥
 तुमचें मी केशीराजा । सुनें या काजा पिळलों ॥२॥
 आलें गेलें कळे वाटा । कोण निटा वाकडिया ॥३॥
 तुका ह्याणे आलें वारी । दुरितें दुरी नातळतां ॥३॥

ENGLISH TRANSLATION

I am chained with love around my neck, and I bark at the proper hours. I am Your watchdog, O Lord Keshi, kept for this very purpose.

I can tell who comes and goes, who walks the straight path and who the crooked. Says Tuka, I have kept sins at a distance, not letting them come near.

IN PLAIN WORDS

I am chained at the neck by love, and I bark at the right hours, knowing the time. I am Yours, O Keshiraja; You keep me as a dog for this very work. I can tell who comes and who goes along the road, who is straight and who is crooked. Tuka says: I have come on guard, keeping sins far off, not letting them touch.

WHAT IT MEANS

Tukaram continues the watchdog image and shows what binds him: not an iron chain but love, fastened at the neck, which makes his service willing. He belongs wholly to God, here called Keshiraja, and is kept for exactly this task, to bark at the right moments. His worth is discernment: he can read the road, telling the honest passerby from the crooked one. The work he reports is steady guarding, keeping sins at such a distance that they cannot even brush against the house he watches.

GATHA 3299

Worldly Metaphors

Devotion as watchdog, trusting only God

मराठी मूळ

सुनियांचा हा चि भाव । आपला ठाव राखावा ॥१॥
 दुजियाचा येऊं वारा । नेदूं घरावरी देऊं ॥२॥
 केली याची फाडाफाडी । तडामोडी क्षेत्राची ॥३॥
 पातेजत नाहीं लोकां । तुका देवावांचूनि ॥३॥

ENGLISH TRANSLATION

The nature of a watchdog is to guard its master's ground. Do not let the wind of another's influence blow over this house.

It has been marked and bounded; the territory has been staked out with clear lines. Says Tuka, I trust no one in this world except God.

IN PLAIN WORDS

This alone is the watchdog's nature: to guard its own ground. We will not let another's wind blow over the house. The boundary has been torn out and marked; the field has been staked with clear lines. Tuka says: I trust no one in this world except God.

WHAT IT MEANS

Tukaram keeps the watchdog before us to define faithfulness as the guarding of one ground and no other. He will not let even the wind of another influence pass over the house; the territory of the heart has been measured and fenced so the line is unmistakable. The closing turn states the whole stance plainly: he places his trust in no one in the world, in God alone. The fierce guarding of the earlier verses resolves here into a single loyalty that refuses every rival claim on the soul.

GATHA 3300

Worldly Metaphors

Devotion as watchdog, won by affection

मराठी मूळ

सुनियांची आवडी देवा । घेत सेवा नाहीं कांहीं ॥१॥
 सिकविलें जवळी बैसों । जेथें असों तेथें चि ॥२॥
 नेदी दुजें बोलों करूं । गुरुगुरु न साहे ॥३॥
 तुका ह्मणे कृवाळतां । अंग सत्ता संगीची ॥३॥

ENGLISH TRANSLATION

The devotion of a faithful dog asks for nothing in return. It has been taught to sit close by, right where it is.

It will not allow another to speak or act out of turn; it will not tolerate even a murmur. Says Tuka, when stroked with affection, the power of companionship works upon it.

IN PLAIN WORDS

The dog's love is this, O God: it takes the service and asks for nothing. It is taught to sit close by, to stay right where it is kept. It lets no other speak or act out of turn; it will not bear even a growl. Tuka says: when it is stroked with kindness, the power of that nearness takes hold of its body.

WHAT IT MEANS

Tukaram lets the watchdog reveal what devotion wants in return for its service: nothing. The dog serves and asks for no wage; it stays exactly where it is set, refusing to let any rival voice intrude. The last line names what actually rules it. It is not commanded by force but governed by affection: a single stroke of kindness, the touch of nearness to the master, holds its whole body. So the bond between soul and God is not bought or compelled; it is held fast by love alone.

GATHA 3301

Worldly Metaphors

Devotion as watchdog, fed by the Lord's hand

मराठी मूळ

सिळें खातां आला वीट । सुनें धीट पावि धरी ॥१॥
कान्होबा ते जाणे खूण । उन उन घास घाली ॥२॥
आपुलिये ठायींचे घ्यावें । लाड भावें पाळावा ॥३॥
तुका ह्मणे मी जुनाट । मोहो आट परतला ॥३॥

ENGLISH TRANSLATION

Tired of eating stale food, the faithful dog stands with paw raised. Krishna knows the sign and feeds it warm, fresh morsels.

One should receive what comes from one's own master and be nourished by His grace. Says Tuka, I am an old, tested one; the pull of delusion has turned back from me.

IN PLAIN WORDS

Tired of eating stale scraps, the bold dog stands with its paw raised. Kanhoba knows the sign and lays warm, fresh morsels in its mouth. One should take what comes from one's own place and be reared by love. Tuka says: I am old and tested; the pull of delusion has turned back from me.

WHAT IT MEANS

Tukaram pictures the devotee as a dog worn out on stale leavings, raising its paw to beg better food. Krishna, here Kanhoba, reads the sign at once and feeds it warm, fresh morsels from his own hand. The lesson is to receive only what comes from one's true master and to be raised by that love rather than scavenging elsewhere. He closes by speaking as a seasoned old dog, long kept and proven, for whom the lure of delusion has finally lost its grip and turned away.

GATHA 3302

Ecstasy and Joy

Ecstasy, the boat on the rising tide

मराठी मूळ

लागलें भरतें । ब्रह्मानंदाचें वरतें ॥१॥
 जाला हरिनामाचा तारा । सीड लागलें फरारा ॥ध्रु॥
 बैसोनि सकळ । बाळ चालिले गोपाळ ॥२॥
 तुका ह्मणे वाट । बरवी सांपडली नीट ॥३॥

ENGLISH TRANSLATION

The rising tide of Brahman's bliss has swelled. The star of Hari's Name has appeared, and the sails are filled with wind.

All the children, the cowherd boys, have taken their seats aboard. Says Tuka, the right path has been found, straight and true.

IN PLAIN WORDS

The tide has come in, the rising tide of the bliss of Brahman. The star of Hari's Name has appeared; the sail has caught the wind and runs. All of them sit aboard; the cowherd boys, the children, have set off. Tuka says: the road has been found, good and straight.

WHAT IT MEANS

Tukaram turns the whole scene into a voyage. The bliss of Brahman is a flood tide that lifts the boat, the Name of Hari is the guiding star, and the wind that fills the sail and carries it forward is devotion itself. The cowherd boys, the simple children of Krishna, climb aboard together, so the crossing is shared and easy, not solitary toil. The poem ends with the assurance that the right course has been located, straight and sure; once the tide, the star, and the wind are given, the soul has only to sit aboard and be carried home.

GATHA 3303

The Power of the Name

The Name, true wealth

मराठी मूळ

धनें वित्तें कुळें । अवघियानें ते आगळे ॥१॥
 ज्याचे नारायण गांठीं । भरला हृदय संपुटीं ॥ध्रु॥
 अवघें चि गोड । त्याचें पुरलें सर्व कोड ॥२॥
 तुका ह्मणे अस्त । उदय त्याच्या तेजा नास्त ॥३॥

ENGLISH TRANSLATION

In wealth, property, and lineage, he excels beyond all others whose heart holds Narayana, treasured within the casket of his breast. Everything becomes sweet for him; every desire of his is fulfilled.

Says Tuka, his radiance knows neither sunset nor end.

IN PLAIN WORDS

In wealth, in money, in family, he stands above everyone else. Who is he? The one who has Narayana tied in his knot, packed into the casket of his heart. For him everything is sweet. Every longing of his is filled. Tuka says: his light has no sunset and no end.

WHAT IT MEANS

Tukaram redefines what it means to be rich. The truly wealthy person is not the one with money, property, and lineage, but the one who carries Narayana close, knotted into the cloth at his waist, sealed inside his own chest. To such a person everything tastes sweet and every desire is already met, because the wanting has been answered at its root. Tuka closes by naming the difference between this and worldly fortune: ordinary light rises and sets, but this radiance never goes down and never ends.

GATHA 3304

The Necessity of Experience

Teaching, rain that does not choose

मराठी मूळ

बोलावें तें आतां आह्मी अबोलणे । एका चि वचनें सकळांसी ॥१॥
मेघदिष्ट कांहीं न विचारी ठाव । जैसा ज्याचा भाव त्यासी फळो ॥२॥
तुका ह्मणे नाहीं समाधानें चाड । आपणा ही नाड पुढिलांसीं ॥३॥

ENGLISH TRANSLATION

The speech I shall now speak is silence itself, one single word addressed to all. Like the rain cloud that does not choose where it falls, let each receive the fruit of his own devotion.

Says Tuka, one who lacks inner peace misleads not only himself but others as well.

IN PLAIN WORDS

What I am about to speak is itself silence. One word, spoken to everyone alike. The rain cloud does not pick out a place to fall. Let each one's fruit match the faith he brings. Tuka says: a person with no peace inside misleads himself, and misleads the people who come after him.

WHAT IT MEANS

Tukaram describes how he teaches and warns about who teaches. His words are offered the way a cloud rains, without choosing where they land; one saying goes out to all, and what each listener receives is set by his own devotion, not by favoritism. The image guards both sides: the teacher gives freely, and the result depends on the heart that receives. Then the sharp turn at the end points at a danger to examine in oneself: anyone still without inner peace who sets up as a guide does not just stumble alone, he pulls his followers off the road with him.

GATHA 3305

Worldly Metaphors

Teaching, the burden one can bear

मराठी मूळ

अधिकार तैसा करुं उपदेश । साहे ओझें त्यास तें चि द्यावें ॥१॥
 मुंगीवर भार गजाचें पालाण । घालितां तें कोण कार्यसिद्धी ॥२॥
 तुका ह्मणे फांसे वाघुरा कुःहाडी । प्रसंगी तों काढी पारधी तो ॥३॥

ENGLISH TRANSLATION

Give instruction according to the capacity of the listener; give each one only the burden he can bear. Placing an elephant's saddle upon an ant accomplishes nothing.

Says Tuka, the hunter brings out traps, snares, or axes as the occasion demands.

IN PLAIN WORDS

Teach a person according to what he can hold. Give him only the load he can carry. Put an elephant's saddle on an ant: what is gained by that? Nothing. Tuka says: the hunter brings out trap, snare, or axe as the moment calls for it.

WHAT IT MEANS

Tukaram is laying down a rule for spiritual instruction: it must be fitted to the capacity of the one in front of you. Lay only the weight a person can actually bear, because pressing the whole teaching onto someone unready is as useless as strapping an elephant's saddle on an ant, it crushes rather than helps. The closing image of the hunter is not cruelty but readiness: a skilled guide, like a skilled hunter, reaches for the right instrument for each occasion. The point to take home is humility about where each learner stands, including oneself.

GATHA 3306

Worldly Metaphors

Teaching, the honest physician

मराठी मूळ

नव्हों वैद्य आह्मी अर्थाचे भुकेले । भलते द्यावे पाले भलत्यासी ॥१॥
 कुपथ्य करुनि विटंबावे रोगी । का हे सलगी भीड त्याची ॥२॥
 तुका ह्मणे लांसू फांसू देऊं डाव । सुखाचा उपाव पुढें आहे ॥३॥

ENGLISH TRANSLATION

We are not physicians hungry for fees, prescribing random leaves to just anyone. Why ruin the patient with wrong remedies out of some false courtesy? Says Tuka, we may lance and probe and set painful traps, but the path to true comfort lies ahead.

IN PLAIN WORDS

We are not doctors hungry for a fee, handing any leaf to anyone. Why wreck the patient with the wrong cure out of soft politeness? Tuka says: we will lance and probe and set a painful trap. The way to real comfort lies ahead.

WHAT IT MEANS

Tukaram defends hard, true teaching against flattery. A teacher chasing approval is like a quack who prescribes whatever pleases the patient and ruins him; Tukaram refuses that, because false courtesy that spares a person discomfort actually harms him. So he will do what a real physician does: cut, probe, and apply the painful remedy, even when it stings. The point to sit with is that ease bought by avoidance is not healing; the genuine comfort comes only after the hard treatment, on the far side of it, not in skipping it.

GATHA 3307

Confession and Sin

Confession, claiming the servant's name

मराठी मूळ

नव्हें परि ह्मणवीं दास । कांहीं निमित्तास मूळ केलें॥१॥
 तुमचा तो धर्म कोण । हा आपण विचारा ॥१॥
 नाहीं शुद्ध आचरण । परी चरण चिंतितों ॥२॥
 तुका ह्मणे पांडुरंगा । ऐसें कां गा नेणां हें ॥३॥

ENGLISH TRANSLATION

I am not worthy, yet I call myself Your servant; I have at least made a beginning with some pretext. What then is Your duty? Consider this for Yourself.

My conduct is not pure, yet I contemplate Your feet. Says Tuka, O Panduranga, how can You not know this about me?.

IN PLAIN WORDS

I am not worthy, yet I call myself Your servant. On some pretext, I have at least made a start. What is Your duty here? Think about that Yourself. My conduct is not pure, and still I keep thinking of Your feet. Tuka says: O Panduranga, how can You not know this about me?

WHAT IT MEANS

Tukaram comes before God admitting he has no right to the title he has taken. He knows he is unworthy, yet he has dared to call himself a servant and made some small beginning toward God. Then he turns the burden back: if I have claimed You, what does that lay upon You to do; consider it for Yourself. He owns that his behavior is impure even while his mind stays fixed on Vitthal's feet, and his final note is intimate, almost reproachful: You, Panduranga, who know everything, surely You already know me as I am, so You cannot pretend not to.

GATHA 3308

Ecstasy and Joy

Ecstasy, the ending of longing

मराठी मूळ

मार्गे चिंता होती आस । केला नास या काळें ॥१॥
 तुह्मी आह्मां उदासीन । भिन्नाभिन्न वारिलें ॥२॥
 मोहजाळें दुःख वाढे । ओढे ओढे त्यास तें ॥३॥
 तुका ह्मणे कोण देवा । आतां हेवा वाढवी ॥३॥

ENGLISH TRANSLATION

Before, there was worry and longing; this present time has destroyed them. You have made me indifferent, dissolving all separation between us.

The net of delusion only increases sorrow; it pulls those caught in it deeper still. Says Tuka, O God, who now will increase my longing?.

IN PLAIN WORDS

Before, there was worry. There was wanting. This time has destroyed them. You have made me indifferent. You have wiped out the line between us, between same and separate. The net of delusion only grows the sorrow; it drags the one caught in it deeper and deeper. Tuka says: O God, who is left now to make my longing grow?

WHAT IT MEANS

Tukaram reports a state where the old ache is gone. The worry and craving that used to drive him have been destroyed in this present moment; God has emptied him of restless wanting and dissolved the very distinction between self and God, same and separate. Against this he sets the alternative he has escaped: the net of attachment, which never satisfies but only deepens grief and pulls a person further down. His closing question is the voice of someone who has nothing left to crave: now that the longing itself has been fulfilled, who could there be to revive it?

GATHA 3309

Ecstasy and Joy

Ecstasy, the cycle ended

मराठी मूळ

आहो उभा विटेवरी । भरोवरी चुकविली ॥१॥
 निवारलें जाणें येणें । कोणा कोणें रुसावे ॥२॥
 संकल्पासी वेचे बळ । भारे फळ निर्माण ॥३॥
 तुका ह्मणे उभयतां । भेटी सत्ता लोभाची ॥३॥

ENGLISH TRANSLATION

He stands upon the brick, and the cycle of coming and going has ceased. There is no more need for anyone to quarrel with anyone.

Mere intention now bears fruit; no effort is required. Says Tuka, the meeting of both, God and devotee, is held together by the power of mutual love.

IN PLAIN WORDS

Look, He stands on the brick. The back-and-forth is over. Coming and going has stopped. So who has anyone left to sulk at? When mere intention spends its strength, fruit is born of the weight of it. Tuka says: the meeting of the two, God and devotee, is held together by the power of love.

WHAT IT MEANS

Tukaram fixes the scene at Pandhari, where Vitthal stands on the brick, and from that standing figure draws the end of all wandering. The cycle of coming and going, birth and return, has ceased, so there is no longer anyone to quarrel or sulk against. In this state effort drops away: bare intention is enough, and fruit ripens by its own weight rather than by striving. The last line names what binds it: the meeting of God and devotee is not held by rule or transaction but by the force of mutual love between them.

GATHA 3310

Prayers

Prayer, lay the head at the feet

मराठी मूळ

असो खटपट । आतां वाउगे बोभाट ॥१॥
परिसा हे विनवणी । असो मस्तक चरणीं ॥२॥
अपराध करा । क्षमा घडले दातारा ॥३॥
तुका ह्याने वेथा । तुह्या कळे पंढरिनाथा ॥३॥

ENGLISH TRANSLATION

Let all strife and needless commotion be done with now. Hear this my humble plea; let my head rest at Your feet.

Forgive, O generous Lord, whatever offenses have occurred. Says Tuka, You know my pain, O Lord of Pandhari.

IN PLAIN WORDS

Let the struggle stop. Let the useless noise be over now. Hear this plea of mine: let my head rest at Your feet. Whatever wrongs I have done, forgive them, O generous Lord. Tuka says: You know my pain, O Lord of Pandhari.

WHAT IT MEANS

Tukaram asks for an end to striving and to his own clamor. He is done with effort and empty outcry and wants only to lay his head at God's feet, the posture of complete surrender. He asks for forgiveness for whatever offenses he has committed, leaning on God's generosity rather than on his own merit. His final word rests everything on

God's knowing: the Lord of Pandhari already sees his pain, so the prayer is less a report than a handing over of a hurt that is already understood.

GATHA 3311

Prayers

Prayer, a plea to the pilgrims

मराठी मूळ

वारकरी पायांपाशीं । आले त्यांसी विनविलें ॥१॥
 काय काय तें आइका । विसरों नका रंकासी ॥२॥
 चिंतावोनि चिंता केली । हे राहिली अवस्था ॥३॥
 तुका ह्मणे संसारा । रुसलों खरा यासाठीं ॥३॥

ENGLISH TRANSLATION

The pilgrims came to Your feet, and I made my plea to them. Listen to what I said: do not forget this poor wretch.

I have exhausted my chitta with worry, and this is the state I am left in. Says Tuka, I have truly turned away from worldly life for this very reason.

IN PLAIN WORDS

The pilgrims came to Your feet, and I made my plea to them. Hear what I said: do not forget this poor wretch. I wore my mind out with worry, and this is the state it has left me in. Tuka says: it is for this very reason that I have truly turned away from worldly life.

WHAT IT MEANS

Tukaram speaks through the Varkari pilgrims, sending his appeal to God by their hands. He begs them to carry one message to Vitthal: do not forget this destitute man. He confesses that endless worry has exhausted his mind and reduced him to the broken condition he is now in. The closing line names the cost and the choice together: it is precisely because of this exhaustion with anxiety and the world that he has genuinely turned his back on worldly life and thrown himself on God.

GATHA 3312

Longing and Separation

Longing, keep the conversation going

मराठी मूळ

जीवींचें कां नेणां । परि हे आवडी नारायणा ॥१॥
 वाढवावें हें उत्तर । कांहीं लाज करकर ॥२॥
 कोठें वायां गेले । शब्द उत्तम चांगले ॥३॥
 तुका ह्मणे बाळा । असतात िप्रय खेळा ॥३॥

ENGLISH TRANSLATION

Do You not know what is in my chitta? Yet this is my love for You, O Narayana. Please extend this conversation; I feel some hesitation and awkwardness.

Where have all those beautiful and excellent words gone? Says Tuka, children are always dear when they are at play.

IN PLAIN WORDS

Do You not know what is in my heart? Yet this is my love for You, Narayana. Stretch this talk out longer. I feel some shyness, some awkwardness. Where have they gone, all those good and beautiful words? Tuka says: children are dear when they are at play.

WHAT IT MEANS

Tukaram, sure that God already knows his inmost heart, still wants the exchange to continue, because the loving back-and-forth is itself the joy. He asks Narayana to draw the conversation out, confessing a tender shyness that makes the words come hard. He misses the fine words that used to flow and wonders where they have gone. The closing image explains the asking: just as a child is most dear to its parent when it is at play, the devotee delights in playing before God, and that playful nearness is what he is begging not to lose.

GATHA 3313

Surrender and Acceptance

Surrender, carried like a child

मराठी मूळ

वोडविलें अंग । आतां करुनि घ्यावें सांग ॥१॥
काय पूजा ते मी नेणें । जाणावें जी सर्वजाणें ॥२॥
पोटा आलें बाळ । त्याचें जाणावें सकळ ॥३॥
चुका हाणे हरी । वाहावें जी कडियेवरी ॥३॥

ENGLISH TRANSLATION

I have offered my body to You; now make of it what You will. I do not know what proper worship is; You, O all-knowing one, must understand.

When a child is born, the mother knows everything it needs. Says Tuka, O Hari, carry me upon Your hip.

IN PLAIN WORDS

I have offered my body to You. Now make of it whatever You will. I do not know what proper worship is. You, who know all, must know it for me. When a child is born, the mother knows everything it needs. Tuka says: Hari, carry me on Your hip.

WHAT IT MEANS

Tukaram hands his whole body over and tells God to do with it as He pleases, keeping nothing back. He admits he does not know the right way to worship and places that not-knowing on the all-knowing one: You understand what I cannot. The mother and child image carries the surrender: a newborn knows nothing of its own needs, and

the mother knows them all and provides without being asked. So Tuka asks to be treated exactly that way, lifted and carried on God's hip like an infant who simply trusts and is held.

GATHA 3314

Prayers

Prayer, the crowning plea

मराठी मूळ

सेवटींची हे विनंती । पाय चित्तीं रहावे ॥१॥
 ऐसे करा कृपादान । तुह्यां मन सन्निध ॥२॥
 भाग्याविण कैची भेटी । नव्हे तुटी चिंतनें ॥३॥
 तुका ह्मणे कळसा आलें । हें विठ्ठलें परिसावें ॥३॥

ENGLISH TRANSLATION

This is my final prayer: may Your feet remain in my chitta. Grant me this gift of grace, that my mind stays ever near You.

Without fortune there is no meeting, but through contemplation the bond is never severed. Says Tuka, this is the crowning plea; may Vitthal hear it.

IN PLAIN WORDS

This is my last request: let Your feet stay in my heart. Grant me this gift of grace, that my mind keeps close to You. Without good fortune there is no meeting; but through remembering You, the bond is never broken. Tuka says: this is the plea that crowns it all. May Vitthal hear it.

WHAT IT MEANS

Tukaram offers what he calls his final prayer, the one petition that gathers up all the rest: that God's feet remain settled in his heart and his mind stay forever near. He asks for this only as grace, a gift, not something earned. He acknowledges that meeting God depends on fortune one cannot command, yet insists that constant remembrance keeps the connection unbroken even so. He ends by marking this as the crowning request, the pinnacle of his asking, and begs that Vitthal will listen to it.

GATHA 3315

Appeals and Exhortations

The Name, the dissolving of self

मराठी मूळ

करुनियां शुद्ध मन । नारायण स्मरावा ॥१॥
 तरीच हा तरिजे सिंधु । भवबंधू तोडोनिया ॥२॥
 तेथे सरे शुद्ध साचें । अंतरींचे बीज तें ॥३॥
 तुका ह्मणे लवणकळी । पडतां जळीं तें होय ॥३॥

ENGLISH TRANSLATION

Purify the mind and remember Narayana. Only then can you cross this ocean of existence, cutting through the bonds of worldly life.

What works there is what is pure and true, the inner seed of sincerity. Says Tuka, when a lump of salt falls into water, it becomes the water itself.

IN PLAIN WORDS

Make the mind pure. Remember Narayana. Only then do you cross this ocean. Only then are the bonds of worldly life cut. What counts there is what is truly pure: the inner seed of sincerity. Tuka says: a lump of salt, falling into water, becomes the water itself.

WHAT IT MEANS

Tukaram names the single condition for crossing the ocean of birth and death: a mind made pure, holding the Name of Narayana. The remembering is what cuts the bonds, but only purity and an honest inner seed make the remembering real. His closing image is severe and exact. The salt that falls into water does not float there as itself; it dissolves and becomes water. So the one who truly remembers does not keep a separate self alongside God; the self is undone into what it sought.

GATHA 3316

Prayers

Prayer, to see God everywhere

मराठी मूळ

जिकडे पाहे तिकडे देव । ऐसा भाव दे कांहीं ॥१॥
 काय केलों एकदेशी । गुणदोषीं संपन्न ॥२॥
 पडें तेथें तुझ्या पायां । करीं वायां न वजतें ॥३॥
 तुका ह्मणे विषमें सारी । ठाणें धरी जीवासी ॥३॥

ENGLISH TRANSLATION

Grant me such a vision that wherever I look I see only God. Why have I been made so limited, loaded down with virtues and faults? Wherever I may fall, let it be at Your feet; let nothing I do be in vain.

Says Tuka, the uneven path takes a firm hold upon the jiva.

IN PLAIN WORDS

Wherever I look, let me see God. Give me at least this much vision. Why was I made so small, so full of merits and faults? Wherever I fall, let me fall at your feet; let nothing I do go to waste. Tuka says: the uneven road takes a firm grip on the jiva.

WHAT IT MEANS

Tukaram asks for one gift: eyes that find God in every direction. He looks at himself honestly, a narrow creature loaded with both virtues and faults, and does not pretend otherwise. His petition is not for success but for safety, that whatever befall him, he land at God's feet and nothing be wasted. The closing line warns why the prayer

matters: the broken, uneven road of worldly life seizes the soul and holds it fast, so the soul that does not fix its sight on God will be caught by the ground it walks on.

GATHA 3317

Devotion to Vitthal

Total surrender, God as sole wealth

मराठी मूळ

जिकडे जाय तिकडे सवें । आतां यावें यावरी ॥१॥
 माझ्या अवघ्या भांडवला । तूं एकला जालासी ॥२॥
 आतां दुजें घरा झणी । पायांहूनि वेगळें ॥३॥
 तुका ह्मणे आतां देवा । नका गोवा यावरी ॥३॥

ENGLISH TRANSLATION

Wherever I go, You are there with me. Come now, and stay with me from this moment on.

You have become my entire capital, You alone. Do not let me cling to anything apart from Your feet.

Says Tuka, O God, do not entangle me any further.

IN PLAIN WORDS

Wherever I go, you come with me. Now come, and stay from here on. You alone have become my whole capital. Do not let me hold anything apart from your feet. Tuka says: now, God, do not tangle me up any further.

WHAT IT MEANS

Tukaram has reached the point where there is nothing of his own left; God has become his entire wealth, his only stock. He asks God, who already walks beside him everywhere, to stay openly and finally. His one fear now is of being made to cling to something other than the feet, so he begs to be kept from any second attachment. The closing plea, do not entangle me further, asks God to stop adding the knots of worldly involvement and to leave him bound to one thing only.

GATHA 3318

The Power of the Name

The Name, no ruin for the devotee

मराठी मूळ

स्मरतां कां घडे नास । विष्णुदास यावरी ॥१॥
 ऐसी सीमा जाली जगीं । तरी मी वेगीं अनुसरलों ॥२॥
 धरिलें तें निवडे आतां । न घडे चित्तावेगळें ॥३॥
 तुका ह्मणे नाश नाही । पुराणें ही गर्जती ॥३॥

ENGLISH TRANSLATION

How can ruin befall a servant of Vishnu who remembers the Name? Such is the proven truth in this world, and that is why I have followed it eagerly. What I have grasped will not be taken from me now; it cannot be separated from my heart.

Says Tuka, there is no destruction in this; even the Puranas proclaim it.

IN PLAIN WORDS

How can ruin come to a servant of Vishnu who remembers the Name? This is the settled truth in the world, so I followed it at once. What I have grasped cannot be taken from me now; it will not leave my heart. Tuka says: there is no destruction in this. Even the Puranas proclaim it.

WHAT IT MEANS

Tukaram states a promise and then his own act of trust. The one who remembers the Name, as a servant of Vishnu, cannot be brought to ruin; this is established truth, so he wasted no time in following it. Now what he has taken hold of has taken hold of him in return: it cannot be pried from his heart. He stakes the claim not only on his own experience but on the Puranas, which themselves declare aloud that for the devotee of the Name there is no destruction.

GATHA 3319

Devotion to Vitthal

Regret, the remedy found too late

मराठी मूळ

आधी नाहीं कळों आला हा उपाय । नाहीं तरी काय चुकी होती ॥१॥
 घालितो पायांसी मिठी एकसरें । नेदीं तो दुसरें आड येऊं ॥२॥
 कासया पडतों लटिक्याचे भरी । नव्हता का शिरीं भार घेतों ॥३॥
 तुका ह्मणे कां हे घेतों गर्भवास । कां या होतों दास कुटुंबाचा ॥३॥

ENGLISH TRANSLATION

If only this remedy had been known to me earlier, what a difference it would have made! Now I clasp His feet in one single embrace and refuse to let anything else come between us. Why did I keep falling for false burdens? Why did I not refuse the weight upon my head long ago? Says Tuka, why did I endure the suffering of the womb? Why did I become a slave to family and household?

IN PLAIN WORDS

I did not know this remedy before. If I had, what mistake could have happened? Now I clasp his feet in one embrace, and I let nothing else come between. Why did I keep falling under false loads? Why did I carry that weight on my head? Tuka says: why did I suffer the womb again and again? Why did I become a slave to family and household?

WHAT IT MEANS

Tukaram looks back with grief at how long he lived without the one remedy he now holds. Had he known to clasp God's feet and let nothing intrude, the long chain of error would never have happened. He counts the cost of his ignorance: the false burdens he kept accepting, the weight he carried for nothing, the repeated births in the womb,

the years spent as a bondservant to family and household. The regret is not bitterness at others but a clear self-examination, showing how much was wasted before the simple thing was seen.

GATHA 3320

Surrender and Acceptance

Surrender at the hour of reckoning

मराठी मूळ

आतां बरें जालें । माझें मज कळो आलें ॥१॥
 खोटा ऐसा संवसार । मज पायीं द्यावी थार ॥२॥
 उघडले डोळे । भोग देताकाळीं कळे ॥
 तुका ह्मणे जीवा । होतां तडातोडी देवा ॥३॥

ENGLISH TRANSLATION

Now, at last, a good thing has happened: I have come to understand myself. This worldly life is false; grant me a place at Your feet.

My eyes have opened, and I see the truth just as the moment of reckoning arrives. Says Tuka, O God, the jiva is being wrenched apart from the body.

IN PLAIN WORDS

Now it is well. I have come to understand my own self. This worldly life is false; give me a place at your feet. My eyes have opened. I see the truth just as the time of reckoning comes. Tuka says: O God, the jiva is being torn away from the body.

WHAT IT MEANS

Tukaram marks the moment of clear seeing as a good thing, even though it arrives late. He has finally understood himself and judged worldly life to be false, and so he asks only for a place at God's feet. The eyes open, he says, exactly as the hour of reckoning arrives, when the soul is being wrenched from the body. The poem holds together two truths at once: the urgency of death, and the calm of a man who has at last surrendered, asking refuge at the only place that will hold.

GATHA 3321

The Necessity of Experience

Fulfillment, the sweet Name made a garland

मराठी मूळ

बोलिलों ते धर्म अनुभव अंगें । काय पांडुरंगें उणें केलें ॥१॥
 सर्व िसिद्ध पायीं वोळगती दासी । इच्छा नाहीं ऐसी व्हावें कांहीं ॥२॥
 संतसमागमें अळंकार वाणी । करुं हे पेरणी शुद्ध बीजा ॥३॥
 तुका ह्मणे रामकृष्णनामं गोड । आवडीचें कोड माळ ओऊं ॥३॥

ENGLISH TRANSLATION

What I have spoken is dharma, confirmed by my own experience. What has Panduranga left unfulfilled? All accomplishments attend His feet like maidservants; I have no wish to become anything.

In the company of saints, I adorn my speech and sow these seeds of purity. Says Tuka, the names of Rama and Krishna are sweet; let me string them into a garland of delight.

IN PLAIN WORDS

What I have spoken is dharma, proven on my own body. What has Panduranga left undone? Every power waits at his feet like a serving maid. I have no wish to become anything. In the company of saints I adorn my speech and sow this pure seed. Tuka says: the names of Rama and Krishna are sweet; let me thread them into a garland of delight.

WHAT IT MEANS

Tukaram speaks from completion, not theory: what he teaches is dharma tested in his own life. Panduranga has left nothing wanting, and all the powers and attainments wait at God's feet like servants, so he has no ambition left to be anyone or anything. What remains is to keep good company, to make his speech beautiful, and to plant the pure seed of the Name in others. The sweetness of the names of Rama and Krishna is enough, and he asks only to string those sweet names together like a garland.

GATHA 3322

Worldly Metaphors

Metaphor, the irreversible inner change

मराठी मूळ

परिसाचे अंगें सोनें जाला विळा । वाकणें या कळा हीन नेव्हे ॥१॥
 अंतरीं पालट घडला कारण । मग समाधान तें चि गोड ॥२॥
 पिकली सेंद पूर्वकर्मा नये । अद्वेरु तो काय घडे मग ॥३॥
 तुका ह्मणे आणा पंगती सुरण । पृथक ते गुण केले पाकें ॥३॥

ENGLISH TRANSLATION

When iron is touched by the philosopher's stone, it becomes gold; the bending and twisting it undergoes is not a defect. Once the inner transformation has taken place, that very contentment is sweet.

A ripe fruit cannot return to its former bitterness; there is no rejecting what is done. Says Tuka, add the yam to the cooking pot; the right preparation transforms even its harsh qualities.

IN PLAIN WORDS

Touched by the philosopher's stone, the iron blade becomes gold. Its bends and twists are no longer a flaw. Once the inner change has happened, that contentment alone is sweet. A ripened fruit cannot go back to its sourness; what is done cannot be refused. Tuka says: put the yam in the cooking pot. The right cooking changes even its harsh qualities.

WHAT IT MEANS

Tukaram describes the inner transformation of grace as a change that cannot be undone. The crooked iron blade, touched by the philosopher's stone, turns to gold, and its old bends stop being defects because the substance itself is now different. He stacks the images: a ripened fruit cannot return to being sour, and a yam, cooked rightly, loses its harsh raw bite. The point for self-examination is steadying: once God has truly changed you within, that new contentment is the only sweetness, and the old condition has no power to call you back.

GATHA 3323

Worldly Metaphors

Metaphor, each carries its own burden

मराठी मूळ

ज्याचे माथां जो जो भार । ते चि फार तयासी ॥१॥
 मागें पुढें अवघें रितें । कळों येतें अनुभवं ॥२॥
 परिसा अंगीं अमुपसोनें । पोटीं हीन धातु चि ॥३॥
 आपुला तो करि धर्म । जाणे वर्म तुका तें ॥३॥

ENGLISH TRANSLATION

Whatever burden rests on whose head feels heaviest to that person. Before and after, everything else is empty, as experience makes clear.

The philosopher's stone may contain limitless gold, yet its own inner substance is mere base metal. Says Tuka, each acts according to its own dharma; he who knows the secret knows this well.

IN PLAIN WORDS

Whatever load lies on a person's head feels the heaviest to that person. Look before and behind: all the rest is empty. Experience makes this plain. The philosopher's stone holds limitless gold, yet inside its own body it is only base metal. Tuka says: each thing acts by its own nature; the one who knows the secret knows this.

WHAT IT MEANS

Tukaram observes that every person feels their own burden as the heaviest, while everything around them looks empty and weightless by comparison. Experience, he says, teaches this clearly. His sharp image is the philosopher's stone: it turns endless iron into gold, yet in its own substance it stays base metal, never becoming gold itself. The lesson is about acting from one's true nature rather than appearances: a thing does what it is, and only the one who knows this hidden law sees past how things look to what they actually are.

GATHA 3324

Longing and Separation

Longing, the helpless one's only refuge

मराठी मूळ

पाहें तिकडे दिशा ओस । अवघी पास पायांपें ॥१॥
 मन चि साच होइल कई । प्रेम देई भेटोनि ॥२॥
 सर्वापरि पांगुळ असें । न कळे कैसे तें तुह्मा ॥३॥
 तुका ह्मणे कृपावंता । तूं तों दाता दीनाचा ॥३॥

ENGLISH TRANSLATION

Wherever I look, the horizon stands empty; everything lies clustered near Your feet. When will my mind become true? Grant me Your love through Your presence.

I am lame in every way; do You not see this? Says Tuka, O gracious one, You are the benefactor of the lowly.

IN PLAIN WORDS

Wherever I look, the horizon is empty. Everything is gathered close at your feet. When will my mind become true? Grant me love by coming to me. I am crippled in every way; do you not see it? Tuka says: O merciful one, you are the giver to the helpless.

WHAT IT MEANS

Tukaram looks out and finds the whole world barren; the only fullness is at God's feet, where everything he wants is gathered. His longing turns inward and impatient: when will his own mind become true, and when will God come and give him love by his very presence? He confesses he is lame in every way, unable to reach God by his own strength. So he rests the whole appeal on God's nature rather than his own merit: you are the one who gives to the helpless, and I am exactly that.

GATHA 3325

Longing and Separation

Longing, calling the Mother to run

मराठी मूळ

चालवणें काय । ऐसें अंगे माझे माय ॥१॥
 धांव धांव लवलाहें । कंठीं प्राण वाट पाहे ॥२॥
 पसरुनि कर । तुज चालिलों समोर ॥३॥
 देसील विसांवा । तुका ह्मणे ऐशा हांवा ॥३॥

ENGLISH TRANSLATION

How can I keep walking, O Mother, with a body such as mine? Run, run to me quickly! My life breath watches the road for You. I come toward You with arms outstretched.

Says Tuka, will You grant me rest? That is my only yearning.

IN PLAIN WORDS

How can I keep walking, O Mother, with a body like mine? Run, run quickly. My life breath is at my throat, watching the road for you. With arms spread wide I come toward you. Will you give me rest? Tuka says: this is my whole longing.

WHAT IT MEANS

Tukaram cries out to God as a mother, confessing that his worn body cannot carry him any further. He begs her to run to him quickly, because his very life breath has risen to his throat and waits on the road for her coming. He comes with arms spread wide, the posture of a child reaching to be lifted. The single thing he asks is rest, to be received and carried instead of struggling on, and he says plainly that this longing for the Mother's arms is the whole of his desire.

GATHA 3326

Ecstasy and Joy

Ecstasy, the Name fills the mouth

मराठी मूळ

आवडीच्या ऐसें जालें । मुखा आलें हरिनाम ॥१॥
 आतां घेऊं धणीवरि । मागें उरी नुरेतों ॥२॥
 सांटवण मनाऐसी । पुढें रासी अमुप ॥३॥
 तुका ह्याणे कारण जालें । विठ्ठल तीं अक्षरीं ॥३॥

ENGLISH TRANSLATION

It has happened just as my chitta desired: the Name of Hari has come to my lips. Now I shall take my fill; I will not leave anything behind.

The store within my mind now holds a treasure beyond measure. Says Tuka, the three syllables of Vitthal have accomplished everything.

IN PLAIN WORDS

It has happened just as I longed. The Name of Hari has come to my mouth. Now I will take my fill; I leave nothing behind. The store within my mind is as great as my heart could wish, and a measureless heap lies ahead. Tuka says: the three syllables of Vitthal have done everything.

WHAT IT MEANS

Tukaram speaks from fulfilled desire: the Name of Hari has come freely to his lips, exactly as he wanted. So he resolves to take his fill of it and hold nothing back, because the supply does not run out. The treasure stored in his mind already matches his heart's wish, and beyond it lies a heap without measure. He ends by crediting the whole abundance to the Name itself: the three syllables of Vitthal have accomplished everything, so that nothing more needs to be earned or added.

GATHA 3327

Devotion to Vitthal

Devotion to the saints, Hari's servants

मराठी मूळ

त्यांचिया चरणां माझे दंडवत । ज्यांचें धनवित्त पांडुरंग ॥१॥
 येथें माझा जीव पावला विसांवा । ह्मणऊनि हांवा भरलासें ॥२॥
 चरणींचें रज लावीन कपाळा । जीं पदें राउळा सोई जाती ॥२॥
 आणिक तीं भाग्यें येथें कुरवंडी । करुनियां सांडीं इंद्राऐसी ॥३॥
 वैष्णवांचे घरीं देवाची वसति । विश्वास हा चित्तीं सत्यभावे ॥३॥
 तुका ह्मणे सखे हरिचे ते दास । आतां पुढें आस नाहीं दुजे ॥५॥

ENGLISH TRANSLATION

I bow at the feet of those whose wealth and treasure is Panduranga. Here my jiva has found its rest, and I am filled to overflowing with zeal.

I will take the dust of their feet and press it to my forehead, those feet that walk the path to the temple. I would sacrifice even the fortune of Indra and offer it as a tribute to them.

In the homes of the Vaishnavas God Himself resides; I hold this conviction with true faith in my chitta. Says Tuka, the friends of Hari are His servants; beyond them I have no further longing.

IN PLAIN WORDS

I bow at the feet of those whose only wealth is Panduranga. Here my soul has found its rest, and so I am filled with longing. I will take the dust of their feet and press it to my forehead, those feet that walk the road to the temple. I would give up even the fortune of Indra and offer it to them as tribute. God himself lives in the homes of the Vaishnavas; I hold this with true faith in my heart. Tuka says: the friends of Hari are his servants. Beyond them I want nothing else.

WHAT IT MEANS

Tukaram turns his devotion not only toward God but toward God's people, the Vaishnavas, and explains why. Their one treasure is Panduranga, so to bow at their feet is to bow toward the only wealth that counts; his restless soul finds its rest there. He would press the dust of their feet to his forehead and trade away even Indra's heavenly fortune for it, because he believes God actually dwells in their homes. The claim he lands is that the company of Hari's servants is itself the goal: once he has them, no other longing is left.

GATHA 3328

Devotion to Vitthal

The Name, longing without limit

मराठी मूळ

उपजोनियां मरें । परि हें चि वाटे बरें ॥1॥
 नाहीं आवडीसी पार । न ह्मणावें जालें फार ॥ध्रु॥
 अमृताची खाणी । उघडली नव्हे धणी ॥2॥
 तुका ह्मणे पचे । विठ्ठल हें मुखा साचें ॥3॥

ENGLISH TRANSLATION

Though I be born and die again and again, this alone seems good to me. There is no limit to this love; let no one say it has been enough.

An inexhaustible mine of nectar has been opened. Says Tuka, the name Vitthal truly fills my mouth.

IN PLAIN WORDS

Let me be born and die again and again; even this seems good to me. There is no end to this love; let no one say it has been enough. A mine of nectar has been opened, and it never runs dry. Tuka says: the name Vitthal truly fills my mouth.

WHAT IT MEANS

Tukaram measures his love for the Name against the one thing devotees usually dread, the round of birth and death. He says even endless rebirth is fine if it comes with this love, so far does the love outweigh the fear. The love has no boundary, and he warns against ever calling it sufficient; the supply of sweetness is a mine that cannot be emptied. The whole point lands in the last line: the name Vitthal in his mouth is the inexhaustible nectar he is talking about.

GATHA 3329

The Nature of God

Complaint to God, why this world of fear

मराठी मूळ

सत्य तूं सत्य तूं सत्य तूं विठ्ठला । कां गा हा दाविला जगदाकार ॥1॥
 सांभाळीं आपुली हाक देतो माया । आह्वांसी कां भयाभीत केलें ॥ध्रु॥
 रूप नाहीं त्यासी ठेवियेलें नाम । लटका चि श्रम वाढविला ॥2॥
 तुका ह्मणे कां गा जालासी चतुर । होतासी निसुर निविनकार ॥3॥

ENGLISH TRANSLATION

You are truth, You are truth, You are truth, O Vitthal. Then why have You projected this appearance of the world? Protect Your own creation; I cry out to You, O Maya.

Why have You made us live in fear? That which has no form, You have given it a name. You have needlessly multiplied this toil.

Says Tuka, why have You become so clever? You were once formless, desireless, and beyond all qualities.

IN PLAIN WORDS

You are truth, you are truth, you are truth, O Vitthal. Then why have you shown us this whole spread of a world? Look after your own; this Maya keeps calling out. Why have you made us live in fear? You have no form, yet you took a name, and so you only piled up false trouble. Tuka says: why have you turned so clever? You used to be plain, without desire, beyond all qualities.

WHAT IT MEANS

Tukaram presses a direct grievance against Vitthal, beginning from the one thing he is sure of: God alone is real. If that is so, he asks, why project this entire appearance of a world that holds us in fear? He charges that the formless took on a name and form for nothing but sport, and thereby manufactured needless suffering for souls. The sharpness is aimed at God himself, not softened: Tukaram accuses the once plain, desireless, attributeless one of growing too clever, and asks him to own the creatures caught inside his game.

GATHA 3330

The Nature of God

Protest, sin and merit are illusion

मराठी मूळ

अमच्या कपाळें तुज ऐसी बुद्ध । धरावी ते शुद्धी योगा नये ॥१॥
 काय या राहिलें विनोदावांचून । आपुलिया भिन्न केलें आह्मां ॥२॥
 कोठें मूर्तमंत दावीं पुण्यपाप । काशासी संकल्प वाहाविसी ॥३॥
 तुका ह्मणे आतां आवरावा चेडा । लटिकी च पीडा पांडुरंगा ॥३॥

ENGLISH TRANSLATION

Alas, upon our foreheads such is Your design: the very purity we would hold cannot be attained through yogic effort. What was the point of all this except sport? You have made us separate from Yourself.

Show me where sin and merit stand as tangible forms. Why do You burden us with intentions and consequences? Says Tuka, now call off this mischief, O Panduranga; this torment is all an illusion.

IN PLAIN WORDS

Such is the lot you wrote on our foreheads: the very purity we reach for cannot be won by yogic effort. What was any of this for, except your play? You made us separate from yourself. Show me where sin and merit stand as solid things. Why do you load us with intentions and their results? Tuka says: now call off this trick, Panduranga; this torment is all a lie.

WHAT IT MEANS

Tukaram argues that the whole apparatus of striving, sin, and merit is a fiction God himself set up. He says the purity people chase through yoga is unreachable by such effort, so the effort was never the real path. He challenges God to point to where sin and merit actually exist as tangible things, since they do not, and asks why he

is then weighed down by intentions and their consequences. The demand he lands is blunt: the separation and the moral bookkeeping are a game and a false torment, and Panduranga should simply call it off.

GATHA 3331

Confession and Sin

Confession, the tongue that wounds

मराठी मूळ

नो बोलावें ऐसें जनासी उत्तर । करितों विचार बहु वेळा ॥१॥
 कोण पाप आड ठाकतें येऊन । पालटिति गुण अंतरींचा ॥२॥
 संसारा हातीं सोडवूनि गळा । हें कां अवकळा येती पुढें ॥३॥
 तुका ह्मणे सेवे घडेल अंतराय । यास करुं काय पांडुरंगा ॥३॥

ENGLISH TRANSLATION

I resolve many times over not to give such harsh answers to people. What sin stands in the way, appearing before me and changing the very nature of my inner temperament? I have freed my neck from the grip of worldly life, yet why do these failings keep coming forward? Says Tuka, O Panduranga, if an obstacle arises in my service, what am I to do?

IN PLAIN WORDS

I should not give people such harsh answers; I think this over again and again. What sin keeps stepping in front of me and turning my inner nature around? I have pulled my own neck free of worldly life, so why do these failings keep coming forward? Tuka says: O Panduranga, if this puts an obstacle in my service, what am I to do?

WHAT IT MEANS

Tukaram confesses a fault he keeps falling back into: speaking harshly to people even after resolving not to. He examines himself honestly, asking what it is inside him that overrides his good intention and changes his temper. The pain is sharper because he has already cut himself loose from worldly attachment, yet the failing returns anyway. His real fear, which he lays before Panduranga, is not the harm to his reputation but that this habit could come between him and his service of God.

GATHA 3332

Faith and Trust

Surrender, hold the feet through disgrace

मराठी मूळ

आतां हें उचित माझें जना हातीं । पाहिजे फजीती केली कांहीं ॥१॥
 मग हे तुमचे न सोडीं चरण । त्रासोनियां मन येइल ठाया ॥२॥
 वाउगे वाणीचा न धरीं कांटाळा । ऐसी कां चांडाळा बुद्ध मज ॥३॥
 तुका ह्मणे जरि माथां बैसे घाव । तरि मग वाव नेघे पुढें ॥३॥

ENGLISH TRANSLATION

Now let the people do what they will with me; let them humiliate me however they please. Even then I shall not release Your feet; the mind, once wearied of all else, will come to rest.

I shall not be repelled by empty speech. Why does such a pitiable tendency persist in me? Says Tuka, if a blow falls upon my head, only then will it stop seeking more room to wander.

IN PLAIN WORDS

Now it is right that the people do with me what they will; let them shame me somehow. Even then I will not let go of your feet; the mind, once sick of everything else, will come to rest. I will not flinch at empty, abusive talk. Why does such a low tendency stay in me? Tuka says: if a blow lands on my head, then it will stop looking for more room to roam.

WHAT IT MEANS

Tukaram accepts public humiliation as the very thing that can settle his restless mind on God. He invites people to shame him, because once the mind is worn out by the world's contempt it stops wandering and comes to rest at Vitthal's feet, which he vows never to release. He still catches a base streak in himself that recoils from abuse, and questions it honestly. The image he lands on is stark: only when a blow finally falls on his head will the roving mind give up its search for somewhere else to go.

GATHA 3333

Devotion to Vitthal

Plea to the saints, a child to its mother

मराठी मूळ

मायेवरी सत्ता आवडीची बाळा । संकोचोनि लळा प्रतिपाळी ॥१॥
 अपराध माझे न मनावे मनीं । तुह्मी संतजनीं मायबापीं ॥२॥
 आरुष वचन लेंकुराची आळी । साहोनि कवळी मागुताली ॥३॥
 तुका ह्मणे अंगीं काय नाहीं सत्ता । परि निष्ठता उपेजना ॥३॥

ENGLISH TRANSLATION

A child exercises its will over its mother through sheer love; she contains her feelings and nurtures the child all the same. Do not hold my offenses against me, O saints, O parents.

A mother endures the harsh words and tantrums of her child, then gathers it up again in her arms. Says Tuka, she has the power and authority, yet she never turns cruel.

IN PLAIN WORDS

A child rules its mother through sheer love; she holds back her own feelings and raises it anyway. Do not hold my offenses against me, O saints, my mother and father. A mother bears her child's rude words and tantrums, then gathers it up again into her arms. Tuka says: she has all the power, yet cruelty never rises in her.

WHAT IT MEANS

Tukaram pleads with the saints to forgive his faults, using the bond of a child and its mother as his whole argument. A small child orders its mother around and throws tantrums, yet her love only contains itself and keeps nurturing. He asks the saints, whom he calls his mother and father, to treat his offenses the same way. The point he lands is that real authority shows itself in patience: the mother has every power to strike back, but cruelty simply never arises in her, and he trusts the saints are like that.

GATHA 3334

The Nature of God

God's grace, no caste, no delay

मराठी मूळ

कैसा होतो कृपावंत । बहुसंत सांगती । पुसणें नाही यातीकुळ । लागों वेळ नेदावा ॥१॥
 ऐसी काय जाणों किती । उतरती उतरले ॥ध्रु॥
 दावी वैकुंठीच्या वाटा । पाहातां मोठा संपन्न । अभिमान तो नाही अंगी । भक्तालागी न बैसे ॥२॥
 तुका ह्मणे आळस निद्रा । नाही थारा त्या अंगी । आलें घावें भलत्या काळें । विठ्ठल बळें आगळा ॥३॥

ENGLISH TRANSLATION

How gracious He becomes, as many saints can testify. He does not ask about caste or birth; He does not allow a moment's delay.

How many have crossed over in this way, one cannot say. He reveals the paths to Vaikuntha, and one sees that He is magnanimous beyond all measure.

He carries no pride within; He will not sit idle while His devotees suffer. Says Tuka, there is no laziness or sloth in Him. Whatever comes, He gives it freely at any hour.

Vitthal is supreme in generosity.

IN PLAIN WORDS

How gracious he becomes, many saints will tell you. He does not ask your caste or birth; he lets no moment be lost. How many have crossed over this way, who can count? He shows the roads to Vaikuntha, and you see how full of riches he is. He carries no pride in him, and he will not sit while his devotees suffer. Tuka says: there is no laziness or sleep in him. Whatever comes, he gives at any hour. Vitthal is greatest in giving.

WHAT IT MEANS

Tukaram describes the character of God's grace as the saints have witnessed it. The first thing he names is that this grace is blind to caste and birth and never delays, so countless people have crossed over by it. He shows God as immensely rich yet utterly without pride, never idle while a devotee is in need. The claim he lands is that there is no sloth or sleep in him at all: he gives freely at any hour, and in sheer generosity Vitthal stands supreme.

GATHA 3335

Devotion to Vitthal

The pilgrimage, sins flee before Hari's people

मराठी मूळ

सदैव हे वारकरी । जे पंढरी देखती । पदोपदीं विठ्ठल वाचे । त्यांसी कैचा संसार ॥१॥
 दोष पळाले दोष पळाले। पैल आले हरिदास ॥२॥
 प्रेमभातें भरलें अंगीं । निर्लज्ज रंगीं नाचती । गोपीचंदनाची उटी । तुळसी कंठीं मिरवती ॥३॥
 तुका ह्मणे देव चितीं । मोक्ष हातीं रोकडा । दुर्बळा या शक्तिहीना । त्या ही जना पुरता ॥३॥

ENGLISH TRANSLATION

Blessed are those pilgrims who behold Pandhari. Those who carry the name Vitthal on their lips at every step have no worldly bondage.

Sins have fled, sins have fled, for the devotees of Hari have arrived. Their bodies are filled with the sustenance of love; shamelessly they dance in His color.

They wear the mark of Gopichandan and the tulsi garland around their necks. Says Tuka, with God in their chitta, liberation is right at hand. Even for the weak and the powerless, He is more than enough.

IN PLAIN WORDS

Blessed are these pilgrims who see Pandhari. Those who keep Vitthal on their tongue at every step, what bondage of the world is left for them? Sins have fled, sins have fled; here come the servants of Hari. Their bodies are full of love; with no shame they dance in his color. They wear the mark of Gopichandan and the tulsi garland at the throat. Tuka says: with God in the heart, liberation is right in hand. Even for the weak and the powerless, he is more than enough.

WHAT IT MEANS

Tukaram celebrates the Varkari pilgrims who reach Pandhari with Vitthal's name on their lips at every step. He says their worldly bondage is simply gone, and that sins flee at the mere arrival of Hari's devotees. He paints them as people soaked in love who dance without self-consciousness, marked with sandal paste and the tulsi garland of the tradition. The point he lands is that this path is open to everyone: with God held in the heart, liberation is already in hand, and even the weak and powerless find him fully sufficient.

GATHA 3336

Ecstasy and Joy

Ecstasy, the mind come to rest

मराठी मूळ

ऐसीं ठावीं वर्में । तरी सांडवलों भ्रमें ॥1॥
 सुखें नाचतों कीर्तनीं । नाहीं आशंकित मनीं ॥ध्रु॥
 ऐसें आलें हाता । बळ तरी गेली चिंता ॥2॥
 सुखे येथें जालें तरी । नाहीं आणिकांची उरी ॥3॥
 ऐसें केलें देवें । पुढें कांहीं चि न व्हावें ॥4॥
 तुका ह्मणे मन । आतां जालें समाधान ॥5॥

ENGLISH TRANSLATION

Now that I know these secrets, I have been freed from delusion. I dance happily in the kirtan, with no apprehension in my mind.

Now that such strength has come into my hands, all worry is gone. Where joy has arisen here, nothing else can compare.

God has arranged it so that nothing more remains to be desired. Says Tuka, my mind has now found complete peace.

IN PLAIN WORDS

Now that I know these secrets, my delusion is shaken off. I dance in the kirtan in joy, with no doubt left in my mind. Now that such strength has come to my hand, worry is gone. Where this joy has risen, nothing else can stand beside it. God has arranged it so that nothing more is left to want. Tuka says: my mind has now found its peace.

WHAT IT MEANS

Tukaram reports the settled state that comes after the secret of devotion finally opens to him. Knowing it, his delusion falls away and he dances in the kirtan freely, with no doubt or fear left. The new strength he feels dissolves his worry, and the joy that rises leaves nothing able to rival it. The line he lands is the quiet one: God has so arranged things that no desire remains, and his mind has come fully to rest.

GATHA 3337

Ecstasy and Joy

Ecstasy, duality dissolved in the Name

मराठी मूळ

चितीं बैसलें चिंतन । नारायण नारायण ॥१॥
 न लगे गोड कांहीं आतां । आणीक दुसरें सर्वथा ॥२॥
 हरपला द्वैतभाव । तेणें देह जाला वाव ॥३॥
 तुकयाबंधु ह्मणे आम्ही । जालों निष्काम ये कामीं ॥३॥

ENGLISH TRANSLATION

The contemplation of Narayana, Narayana has settled deep within my chitta. Nothing sweet appeals to me now, nothing else at all.

The sense of duality has vanished, and with it the body has become insubstantial. Says Tuka's brother, I have become desireless in this pursuit.

IN PLAIN WORDS

The remembrance has settled in my heart: Narayana, Narayana. Nothing tastes sweet to me now, nothing else at all. The sense of two has vanished, and with it the body has become empty. Tuka's brother says: I have become free of all desire in this.

WHAT IT MEANS

This abhanga, spoken in the voice of Tuka's brother, names the loss of the sense of separateness. The constant remembrance of Narayana has taken root in the heart until nothing else holds any sweetness. As that absorption deepens, the feeling of duality, of self set apart from God, disappears, and the body itself seems to lose its substance. What it lands on is that once the dividing line is gone, desire goes with it, leaving the speaker wholly free of wanting.

GATHA 3338

Ecstasy and Joy

Ecstasy, Govinda fills everything

मराठी मूळ

व्यापिलें सर्वत्र । बाहेरी भीतरीं अंत ॥१॥
 ऐसें गोविंदें गोविलें । बोलें न वजाये बोलिले ॥२॥
 संचिताची होळी । करुनि जीव घेतला बळी ॥३॥
 तुकयाबंधु ह्मणे नाही । आतां संसारा उरी कांहीं ॥३॥

ENGLISH TRANSLATION

Govinda has pervaded everything, inside and out, to the very end. He has ensnared me so completely that words fail; what can be spoken has been spoken.

He made a bonfire of my past karma and claimed my jiva as an offering. Says Tuka's brother, now nothing of worldly life remains.

IN PLAIN WORDS

He fills everything, outside and inside, to the very end. Govinda has bound me so completely that speech fails; what could be said has been said. He set fire to my stored-up karma and took my soul as his offering. Tuka's brother says: now nothing of worldly life is left.

WHAT IT MEANS

Again in the brother's voice, this poem describes being wholly taken over by God. Govinda is felt to pervade everything, inside and out, with no remainder, and the experience binds the speaker so fully that words give out. He pictures God burning up his accumulated karma in a single fire and claiming his very life as a sacrifice. The point he lands is the completeness of it: with the past consumed and the self surrendered, nothing of worldly existence remains to hold him.

GATHA 3339

The Saints

Parting blessing, the uncertain future

मराठी मूळ

तुह्यांआह्यांसी दरुषण । जालें दुर्लभ भाषण ॥१॥
 ह्यणऊनि करितों आतां । दंडवत घ्या समस्तां ॥२॥
 भविष्याचें माथां देह । कोण जाणें होइल काय ॥३॥
 ह्यणे तुकयाचा बंधव । आमचा तो जाला भाव ॥३॥

ENGLISH TRANSLATION

Our meeting, even this conversation, has become a rare and precious thing. Therefore I offer my salutations to all of you now.

The future rests upon the body's fate; who knows what will come to pass? Says Tuka's brother, this has become our settled conviction.

IN PLAIN WORDS

Our meeting, even this talk between us, has become rare and hard to come by. So now I do this: take my salutation, all of you. The future rests on this body, and who knows what will be? Tuka says: Tuka's brother, this has become our settled feeling.

WHAT IT MEANS

Tukaram speaks as one taking leave, naming how precious even an ordinary meeting has become. He bows to everyone present, because he does not assume there will be another time. The body's fate is unknown, and tomorrow is not promised, so the salutation is offered now while it can be. The closing line frames this as a fixed conviction, not a passing mood: live each meeting as if it may be the last, and give your reverence while you still can.

GATHA 3340

Appeals and Exhortations

The rarity of human birth, do not waste it

मराठी मूळ

अनंतजन्में जरी केल्या तपरासी । तरी हा न पवे ह्मणे देह ॥1॥
 ऐसें जें निधान लागलेसे हातीं । त्याची केली माती भाग्यहीना ॥ध्रु॥
 उत्तमाचें सार वेदाचें भांडार । ज्याच्यानें पवित्र तीर्थो होती ॥2॥
 तुका ह्मणे तुकयाबंधु आणीक उपमा । नाहीं या तों जन्मा द्यावयासी ॥3॥

ENGLISH TRANSLATION

Even if one performs austerities for countless lifetimes, this human birth is hard to attain. Such is the treasure that has come into one's hands, yet the unfortunate one turns it to dust.

It is the essence of the highest, the storehouse of the Vedas, that by whose presence even sacred waters are purified. Says Tuka, speaking for Tuka's brother, there is no other comparison worthy of this birth.

IN PLAIN WORDS

Even if you do austerities for countless lives, this human body is still hard to reach. Such a treasure has come into your hands, and the luckless one turns it to dust. It is the essence of the highest, the storehouse of the Vedas; by it even holy waters are made pure. Tuka says: Tuka's brother, there is no other thing to compare this birth to.

WHAT IT MEANS

Tukaram measures what a human birth is worth and warns against squandering it. Even endless lifetimes of penance do not earn it easily, so to hold it is to hold a treasure. The unfortunate person lets that treasure rot, treating the rare chance as if it were nothing. He then raises its value higher: this birth is the very essence of what is best, the Vedas' own storehouse, and so charged that even sacred rivers are purified by it. Nothing else can be set beside it, which is exactly why wasting it is the great loss.

GATHA 3341

Devotion to Vitthal

Pure devotion over cleverness

मराठी मूळ

आह्मांपाशीं सरे एक शुद्ध भाव । चतुराई जाणीव न लगे कळा ॥1॥
 सर्वजाण माझा स्वामी पांडुरंग । तया अंगसंगें गोपाळासी ॥2॥
 तुका ह्मणे कर्मधर्मे नये हातां । तयावरि सत्ता भाविकांची ॥3॥

ENGLISH TRANSLATION

What works for us is pure, simple devotion. Cleverness, worldly knowledge, and subtle arts are not required.

My all-knowing master is Panduranga; it is through intimacy with Him that the cowherd boys were blessed. Says Tuka, God cannot be won by rituals or duties alone; sincere devotees hold true sovereignty over Him.

IN PLAIN WORDS

What works for us is one thing: pure feeling. Cleverness, knowing, skill, none of it is needed. My master Panduranga knows all; it was by closeness to him that the cowherd boys were blessed. Tuka says: he does not come into your hands by rites and duties. Over him the sincere ones hold the power.

WHAT IT MEANS

Tukaram sets simple, pure devotion against worldly intelligence and technique. With God, sincerity is the only currency; learning and subtlety add nothing. He points to Panduranga, who knows everything, and to the cowherds of Vrindavan whose nearness to Krishna, not their cleverness, made them blessed. Then he lands the sharp claim: ritual and duty alone cannot lay hold of God. It is the sincere-hearted who hold a real sway over him, because love, not performance, is what moves him.

GATHA 3342

Worldly Metaphors

The child's claim on God, love as power

मराठी मूळ

प्रीति करी सत्ता । बाळा भीती मातापिता ॥१॥
 काय चाले त्याशीं बळ । आळी करितां कोल्हाळ ॥२॥
 पदरीं घाली मिठी । खेदी मागें पुढें लोटी ॥३॥
 बोले मना आलें । तुका साहिला विठ्ठलें ॥३॥

ENGLISH TRANSLATION

Love grants authority; even the mother and father yield to the child's affection. What force can prevail against a child who clamors and wails? The child seizes the mother's garment, tugs at her, pushes from behind and in front.

He speaks whatever comes to his mind. Says Tuka, Vitthal has endured it all.

IN PLAIN WORDS

Love makes its own authority. Mother and father give way before the child. What strength can stand against a child who frets and wails? He grabs the edge of her garment, frets, pushes her back and pulls her forward. He says whatever comes into his head. Tuka says: Vitthal has borne it all.

WHAT IT MEANS

Tukaram uses the picture of a willful child to show how love overturns ordinary power. A child has no strength, yet its crying and clinging bend even its parents to its will. It clutches the mother's clothes, tugs and shoves, and blurts out whatever it likes, and she endures it because she loves it. Tukaram places himself as that child and Vitthal as the parent who simply bears all of it. The point is that the devotee's claim on God is the helpless, demanding love of a child, and God's response is patient endurance.

GATHA 3343

Ecstasy and Joy

The taste of God, a delight that never palls

मराठी मूळ

आवडीचे भेटी निवे । चित्त पावे विश्रांती ॥१॥
 बरवियाचा छंद मना । नारायणा अवीट ॥२॥
 तळणे कांहीं साम्या पुरे । हें तों नुरे ये रुचि ॥३॥
 तुका ह्मणे बरवें जालें । फावलें हें कळे त्या ॥३॥

ENGLISH TRANSLATION

When the beloved is met, the chitta is soothed and the mind finds rest. The mind delights endlessly in the beauty of Narayana; it is a taste that never palls.

No other flavor can ever match or satisfy this craving; this one never fades. Says Tuka, how wonderful this has turned out; only those who have found it know its worth.

IN PLAIN WORDS

When the loved one is met, the heart cools and the mind comes to rest. The mind is set on the beauty; in Narayana there is no surfeit. No other flavor can ever fill or match this; this taste does not fade. Tuka says: how good this has turned out. Only the one who has found it knows.

WHAT IT MEANS

Tukaram describes the settled joy of meeting his beloved God. The encounter cools the restless heart and gives the mind its rest, because the mind has fixed on the beauty of Narayana, a delight that never cloys. He insists no other pleasure can equal or satisfy it, and unlike every other flavor this one does not wear off. The final line keeps the experience honest: he simply marvels at his good fortune, and says only the person who has actually tasted it can know what it is worth.

GATHA 3344

Faith and Trust

Steady mind, prayer for lasting sweetness

मराठी मूळ

केलियाचें दान । करा आपुलें जतन ॥१॥
 माझी बुद्धि स्थिर देवा । नाहीं विषयांचा हेवा ॥२॥
 भावा अंतराय । येती अंतरती पाय ॥३॥
 तुका ह्मणे जोडी । आदीं अंतीं राहो गोडी ॥३॥

ENGLISH TRANSLATION

Guard well what has been given to you and protect your own store. My intellect is steady, O God; I have no craving for sensory pleasures.

When obstacles arise in devotion, the feet of God grow distant. Says Tuka, may this sweetness endure from the beginning to the very end.

IN PLAIN WORDS

Guard what has been given; keep your own store safe. My mind is steady, O God; I have no craving for the senses. When obstacles come into devotion, the feet grow distant. Tuka says: this is the gain; from the beginning to the end, let the sweetness stay.

WHAT IT MEANS

Tukaram speaks of protecting devotion as one protects a treasure that has been entrusted. He reports his own state: the mind is steady and free of longing for sense pleasures, which is the condition that keeps God near. He names the danger plainly, that when obstacles enter the heart's devotion, God's feet seem to withdraw. So his prayer is for endurance: the real gain is the sweetness of devotion, and he asks that it hold firm from the first to the last.

GATHA 3345

Prayers

Prayer, the child running to the breast

मराठी मूळ

माझे हातीं आहे करावें चिंतन । तुम्ही कृपादान प्रेम द्यावें ॥१॥
 मागति यां भांडवल आळवण । नामाची जतन दातियासी ॥२॥
 बाळक धांवोनि आड निघे स्तनीं ॥ घालावा जननी कृपे पान्हां ॥३॥
 तुका ह्मणे करीं कासवाचे परी । आहे सूत्रदोरी तुझे हातीं ॥३॥

ENGLISH TRANSLATION

It is in my hands to practice contemplation; You must grant me the gift of loving grace. My capital for this entreaty is the invocation of Your Name, held safe for the giver.

Just as a child runs eagerly to the breast, the mother must let her milk flow with compassion. Says Tuka, I look to You as the tortoise watches over its young; the thread of control is in Your hands.

IN PLAIN WORDS

What is in my hands is to do remembrance; you must give the gift of grace, the gift of love. My only capital for this asking is the Name, kept safe for the one who gives. As a child runs and presses to the breast, the mother must let her milk flow in mercy. Tuka says: hold me as the tortoise holds its young; the thread of control is in your hands.

WHAT IT MEANS

Tukaram divides the work of devotion between himself and God. His part is small: to keep remembering and calling. The grace, the love, the actual gift must come from God. His whole stock for the asking is the Name, held in trust for the giver. He pictures himself as a hungry child pressing to its mother, and asks God, like the mother, to let mercy flow. The closing image is of total dependence: as the tortoise is said to nourish its young by a thread of attention from afar, the controlling thread of his life is wholly in God's hands.

GATHA 3346

Appeals and Exhortations

Exhortation, do not blame the one who warns

मराठी मूळ

वाट दावी त्याचें गेलें काय । नागवला जो वारितां जाय ॥१॥
 ऐसीं मागें ठकलीं किती । सांगतां खाती विषगोळा ॥२॥
 विचारोनि पाहे त्यास । न वजे जीवें नव्हे नास ॥३॥
 तुका ह्मणे जो रुसला जीवा । तयासी केशवा काय चाले ॥३॥

ENGLISH TRANSLATION

What harm befalls the one who shows the way? It is the one who ignores the warning who is truly ruined. How many in the past have been deceived like this, swallowing the poison even as they are warned.

Consider it carefully: the one who would not go did not lose his life. Says Tuka, he who has turned away from his own jiva, what can even Keshava do for him?.

IN PLAIN WORDS

What does the one who shows the way lose? It is the one who, when warned, walks on, who is ruined. How many before have been fooled like this, who swallow the poison even as they are told. Look at it carefully: the one who would not go did not die, was not destroyed. Tuka says: the one who has turned away from his own life, what can Keshava do for him?

WHAT IT MEANS

Tukaram defends the guide who warns and turns the blame back on the one who ignores the warning. The guide loses nothing by pointing out the road; it is the person who walks on despite the caution who is undone. Many before have been deceived this way, drinking the poison even after being told. He asks the hearer to reason it out: refusing the dangerous road never killed anyone. The hard close looks at self-examination, not contempt: if a person has turned away from his own true good, even Keshava cannot help someone who refuses to be helped.

GATHA 3347

Social Criticism

Social criticism, the empty show without inner truth

मराठी मूळ

अनुभवावांचून सोंग संपादणें । नव्हे हें करणें स्वहिताचें ॥१॥
 तैसा नको भुलों बाहिरल्या रंगें । हित तें चि वेगें करुनि घेई ॥२॥
 बहुरूपी रूपें नटला नारायण । सोंग संपादून जैसा तैसा ॥३॥
 पाषाणाचें नाव ठेविलें देव । आणिका तारी भाव परि तो तैसा ॥४॥
 कनक झाड ह्य वंदिलें माथां । परि तें अर्था न मिळे माजी ॥५॥
 तुका ह्मणे त्याचा भाव तारी त्यास । अहंभावीं नास तो चि पावे ॥५॥

ENGLISH TRANSLATION

Putting on a show without real inner experience is not the path to one's own good. Do not be deceived by outward appearances; pursue your true welfare quickly.

Narayana Himself plays many roles in many forms, yet after the performance He is exactly as He always was. A stone is called God, and through others' faith it can save them, yet the stone remains the same.

One may bow one's head to a tree made of gold, yet one cannot extract real wealth from it. Says Tuka, it is one's own devotion that saves; the one puffed up with ego meets only with ruin.

IN PLAIN WORDS

To keep up a show with no real experience is not doing yourself any good. So do not be fooled by outward color; take up your real good, and quickly. Narayana himself dresses in many forms and parts, yet after the act he is just as he was. A stone is named God, and by another's faith it can save him, yet the stone stays the same. A tree of gold is bowed to and honored, yet you cannot draw real wealth out of it. Tuka says: a person's own faith saves him; the one swollen with ego meets only ruin.

WHAT IT MEANS

Tukaram attacks the habit of religious performance without inner realization. Putting on the costume of piety with no living experience behind it does nothing for your true welfare, so do not be taken in by outward show, your own or anyone's. He grants that appearances can carry power: Narayana plays many forms yet stays unchanged; a mere stone called God can save through a worshipper's faith, though the stone is still only stone; a golden tree is honored yet yields no usable wealth. The point lands on self-examination: what saves a person is their own genuine faith, while the one inflated by ego, mistaking the show for the substance, is the one who is destroyed.

GATHA 3348

Confession and Sin

Confession, kept at God's feet despite himself

मराठी मूळ

मज नष्टा माया मोह नाहीं लोभ । अधिक हो क्षोभ आदराचा ॥१॥
 धिग हें शरीर अनउपकार । न मनी आभार उपकाराचा ॥२॥
 मजहून नष्ट आहे ऐसा कोण । नावडे मिष्टान्न बहुमोल ॥३॥
 न दिसती मज आपलेसे गुण । संचित तें कोण जाणे मार्गें ॥४॥
 तुका ह्मणे देखोनियां काई । पांडुरंगा पायीं राखियेलें ॥५॥

ENGLISH TRANSLATION

Pitiable that I am, I have no attachment, no greed, no covetousness, yet my eagerness is excessive. Cursed is this ungrateful body that does not honor the kindness done to it.

Is there anyone more wretched than I, who does not even relish costly, delicious food? I cannot see any virtues of my own; who knows what my past karma truly holds? Says Tuka, seeing whatever it is in me, Panduranga has still kept me at His feet.

IN PLAIN WORDS

Wretch that I am, I have no attachment, no clinging, no greed, yet my eagerness only grows worse. Cursed be this thankless body that does not feel the debt of a kindness. Who is more ruined than I, who does not even relish costly, delicious food? I see no virtues of my own; who knows what my past deeds hold? Tuka says: seeing whatever there is in me, Panduranga has still kept me at his feet.

WHAT IT MEANS

Tukaram makes a harsh self-accounting and finds nothing in himself to lean on. He admits he is restless and overeager even while claiming freedom from greed, and calls his own body ungrateful for not honoring the kindness shown it. He cannot name a single virtue of his own, and does not know what his past karma has stored up. The honesty turns the searchlight inward, not outward. The last line is the grace: with full knowledge of all this wretchedness, Panduranga has kept him at his feet anyway, so the rescue is mercy, not merit.

GATHA 3349

Devotion to Vitthal

Devotion, the mind too small to praise

मराठी मूळ

मतिविण काय वणूप तुझें ध्यान । जेथें पडिलें मौन्य वेदश्रुती ॥१॥
 करुनि गोजिरा आपुलिये मती । धरियेलें चितीं चरणकमळ ॥२॥
 सुखाचें ओतिलें पाहों ते श्रीमुख । तेणें हरे भूक तान माझी ॥३॥
 रसना गोडावली ओव्या गातां गीत । पावलेसे चित्त समाधान ॥४॥
 तुका ह्मणे माझी दृष्ट चरणांवरी । पाउलें गोजिरीं कुंकुमाचीं ॥५॥

ENGLISH TRANSLATION

Without sufficient intellect, how shall I describe Your meditation, on which even the Vedas fall silent? Yet making it as beautiful as my small mind allows, I have enshrined Your lotus feet in my chitta. I gaze upon Your blessed face from which all sweetness flows, and by that sight my hunger and thirst are quenched.

My tongue has been sweetened by singing Your verses and songs, and my mind has found its contentment. Says Tuka, my gaze rests upon Your feet, those beautiful feet tinged with saffron.

IN PLAIN WORDS

Without enough mind, how can I describe your meditation, before which the Vedas and the scriptures fall silent? So, making it as lovely as my small mind can, I have held your lotus feet in my heart. I look on your blessed face, poured out of joy, and by it my hunger and thirst are taken away. My tongue is sweetened singing your verses and songs, and my mind has found its rest. Tuka says: my gaze rests on your feet, those lovely feet touched with saffron.

WHAT IT MEANS

Tukaram begins by confessing his smallness: even the Vedas go silent before God, so how could his poor intellect describe him. He does not let that stop devotion. With the little mind he has, he makes the contemplation beautiful and enshrines God's lotus feet in his heart. Gazing on the blessed face that pours out joy stills his hunger

and thirst, and singing the songs sweetens his tongue and settles his mind. The poem closes simply and concretely, with his eyes resting on the saffron-touched feet, showing that love, not learning, is what completes the worship.

GATHA 3350

Longing and Separation

Longing, the dark path and the distant God

मराठी मूळ

ओस जाल्या मज भिंगुळवाणें । जीवलग नेणें मज कोणी ॥1॥
 भय वाटे देखें श्वापदांचे भार । नव्हे मज धीर पांडुरंगा॥ध्रु॥
 अंधकारापुढे न चलवे वाट । लागतील खुंटे कांटे अंगा ॥2॥
 एकला निःसंग फांकती मारग । होतों नव्हे लाग चालावया ॥3॥
 तुका ह्मणे वाट दावूनि सद्गुरु । राहि हा दुरु पांडुरंग ॥4॥
 उदार कृपाळ सांगसी जना । तरी कां त्या रावणा मारियेलें ।

ENGLISH TRANSLATION

Without You, everything appears ghostly and desolate; I know no one who is truly dear to me. I am frightened by the hordes of wild beasts; I cannot summon courage, O Panduranga.

In this darkness I cannot walk the path; thorns and stumps strike my body. I stand alone and companionless; the roads fork in many directions, and I cannot find my stride.

Says Tuka, the guru showed me the way, but Panduranga has remained far away.

IN PLAIN WORDS

Without you everything turns ghostly and bare; I know no one who is truly dear to me. Fear takes me when I see the herds of wild beasts; I cannot find courage, O Panduranga. In the darkness the path cannot be walked; stumps and thorns catch my body. I am alone and without a companion; the roads fork every way, and I cannot find my stride. Tuka says: the guru showed me the way, but Panduranga has stayed far off.

WHAT IT MEANS

Tukaram cries out from the middle of the journey, where God feels absent. Without God the world looks desolate and empty of anyone he can truly call his own. He names the terrors of the road: wild beasts, darkness he cannot walk through, thorns and stumps tearing at him, and forking paths with no one beside him. The complaint is sharp and not softened: the guru did point out the way, yet Panduranga himself has kept his distance. The poem holds the real anguish of a seeker who has been shown the path but still aches for the presence of God who has not yet come close.

GATHA 3351

Longing and Separation

Loving accusation, God's hard hand

मराठी मूळ

नित्य नित्य पूजा करी श्रीकमळीं । तेणें तुझें काय केलें ॥1॥
 काय बडिवार सांगसी वायां । ठावा पंढरिराया आहेसि आह्मां ।
 एकला चि जरी देऊं परिहार । आहे दुरिवरी सीमा ॥ध्रु॥
 कर्णाऐसा वीर उदार जुंझार । तो तुवां जर्जर केला वाणीं ।
 पडिला भूमी परी नयेची करुणा । दांत पाडियेले दोन्ही ॥2॥
 श्रियाळ बापुडे सात्वकवाणी । खादलें कापून त्याचें पोर ।
 ऐसा कठिण कोण होईल दुसरा । उखळीं कांडविलें शिर ॥3॥
 सिन्ध्री चक्रवर्ती करितां यज्ञयाग । त्याचें चिरिलें अंग ठायीं ठायीं ।
 जाचऊनि प्राण घेतला मागें । पुढें न पाहतां कांहीं ॥4॥
 बळीचा अन्याय सांग होता काय । बुडविला तो पाय देऊनि माथां ।
 कोंडिलें दार हा काय कहार । सांगतोसी चित्त कथा ॥5॥
 हरिश्चंद्राचें राज्य घेऊनियां सर्व । विकविला जीव डोंबाघरीं ।
 पाडिला विघड नळा दमयंतीमधीं । ऐसी तुझी बुद्ध हरि ॥6॥
 आणिकही गुण सांगावे किती । केलिया विपित्त माउसीच्या ।
 वधियेला मामा सखा पुरुषोत्तमा । ह्मणे बंधु तुकयाचा ॥7॥

ENGLISH TRANSLATION

Lakshmi worships You daily with lotuses; yet what has that won from You? Why do You boast of Your generosity in vain? We know who You are, O Lord of Pandhari. You say You alone can grant deliverance, but Your justice has its limits.

Karna, that generous and mighty warrior, You felled him with words alone. Even when he lay on the ground, You showed him no mercy and knocked out both his teeth.

Poor Shiryala, a man of gentle nature, You made him cut and serve his own child as food. Who could be more merciless? You had his head pounded in a mortar.

The emperor Shibi, performing sacred rites, You had his body carved piece by piece. You extracted his very life with relentless demands, caring nothing for what followed.

And what wrong had Bali committed? You pushed him under the earth with Your foot upon his head. You imprisoned him behind closed doors.

Is this how You tell devotional stories? You took Harishchandra's entire kingdom and had him sold to a low-caste household. You drove a wedge between Nala and Damayanti.

Such is Your cunning, O Hari. And how many more of Your deeds shall I recount? You brought calamity upon Your own mother's kin.

You killed Your own uncle. Says Tuka's brother, such is our beloved Lord.

IN PLAIN WORDS

Lakshmi worships You every day with lotuses. What has she ever won from You? Why do You boast of Your generosity for nothing? We know who You are, O Lord of Pandhari. You say You alone can grant deliverance, but Your justice has its limits. Karna was a generous, mighty warrior, and You felled him with words alone. He lay on the ground, yet You showed no pity; You knocked out both his teeth. Poor Shiryala was a gentle, devout man, and You made him cut up his own child and serve it as food. Who could be more merciless? You had his head pounded in a mortar. The emperor Shibi was performing sacred rites, and You had his body carved piece by piece. You wrung out his very life and never looked back at what came after. What wrong had Bali done? You pushed him under the earth with Your foot on his head. You shut him behind a closed door. Is this how You tell devotional stories? You took Harishchandra's whole kingdom and had him sold into a low-caste house. You drove a wedge between Nala and Damayanti. Such is Your cunning, O Hari. How many more of Your deeds shall I count? You brought ruin on Your own mother's kin. You killed Your own uncle. Tuka says: such is our beloved Lord.

WHAT IT MEANS

Tukaram speaks to Vitthal in the voice of a hurt lover, listing the famous devotees and kings whom God let suffer terribly. He stacks up Karna, Shiryala, Shibi, Bali, Harishchandra, Nala, even Krishna's own slain uncle, to throw God's boasted generosity back in His face. The point is not to deny God but to protest: if You alone save, why has saving looked so cruel to those who loved You? Behind the accusation is faith, not contempt; only one who is utterly sure of the bond dares to argue with it this hard. The poem leaves the wound open, refusing the easy comfort that devotion always pays off in this life. It asks the listener to face how dark and unaccountable the relationship with God can feel, and still call Him beloved.

GATHA 3352

Longing and Separation

Complaint then rebuke, hollow devotion

मराठी मूळ

जे केली आळी ते अवघी गेली वांयां । उरला पंढरिराया श्रम माझा ॥1॥
 काय समाधान केलें कोण वेळे । कोणें माझे लळे पाळयेलें ॥ध्रु॥
 आभास ही नाहीं स्वर्णीं दुश्चता । प्रत्यक्ष बोलतां कंइचा तो ॥2॥
 आतां पुढें लाज वाटे पांडुरंगा । भक्त ऐसे जगामाजी जाले ॥3॥
 तुका ह्मणे आतां नाहीं भरवसा । मोकलीसी ऐसा वाटतोसी ॥4॥
 कां रे वैष्णव नव्हेसी । कवण्या दंभें नागवलासी॥ध्रु॥
 हरि हरि ह्मणतां लाजसी । गर्वे फुगोनि चालसी ॥2॥
 तारुण्यें उताणा । पुंसेंविण बांडा सुना ॥3॥
 जालेंसि महिमेचे वेडें । नाचों लाजसी दिंडीपुढें ॥4॥
 अळंकारांच्यानि बळें । वंचलासी तुळसीमाळें॥5॥
 कैसा सकुमार जालासी । ह्मणसी न टकें एकादशी॥6॥
 स्नान न करिसी आंघोळी । विभुती न लाविसी कपाळीं ॥7॥
 वरिवरि न्याहाळसी त्वचा । उपेग नाहीं मांसाचा॥8॥
 पद्मनाभी विश्वनाथ । तुका अझून रडत ॥9॥

ENGLISH TRANSLATION

All the pleas I made were wasted; nothing remains but my own weariness, O Lord of Pandhari. When did You ever give me contentment? When did anyone honor my wishes? Not even a trace of a dream or a troubled vision, let alone a direct word.

Now I am ashamed, O Panduranga; devotees such as these have arisen in the world. Says Tuka, I no longer have any confidence; it seems You have abandoned me. Why are you not a true Vaishnava? What pretense has blinded you? You are ashamed to say Hari, Hari, and walk about puffed up with pride.

Your youth has made you lazy; you are barren and useless without real strength. You are mad for fame but ashamed to dance before the pilgrims' procession.

You have traded the tulsi garland for the power of mere ornaments. How delicate you have become, claiming you cannot endure even a single Ekadashi fast.

You will not bathe or apply sacred ash to your forehead. You pamper only the outer skin, while the flesh beneath is of no use.

Says Tuka, calling on Padmanabhi and Vishwanath, he is still weeping.

IN PLAIN WORDS

Every plea I made was wasted. All that is left, O Lord of Pandhari, is my own weariness. When did You ever give me peace? When did anyone honor my wishes? Not even a trace of a dream, not even a troubled vision, let alone a word to my face. Now I feel ashamed, O Panduranga; this is the kind of devotee the world has produced. Tuka says: I have no confidence left now; it feels as if You have let me go. Why are you not a true Vaishnava? What pretense has stripped you bare? You are ashamed to say Hari, Hari, and you walk around swollen with pride. Your youth has made you lazy; you are barren and useless, with no real strength. You are mad for fame but ashamed to dance before the pilgrims' procession. You have traded the tulsi garland for the power of ornaments. How delicate you have become, saying you cannot keep even one Ekadashi fast. You will not bathe or wash; you will not put sacred ash on your forehead. You tend only the outer skin; the flesh beneath is good for nothing. Tuka says: calling on Padmanabhi and Vishwanath, he is still weeping.

WHAT IT MEANS

The poem turns from grief to a sharp self-examination. First Tukaram cries that all his prayers went unanswered and that he is ashamed to be God's devotee at all, fearing he has been abandoned. Then the voice rounds on a slack, vain pretender who calls himself a Vaishnava but is too proud to chant the Name, too lazy and fashionable to fast or dance with the pilgrims, too fond of ornaments to wear the tulsi beads. The charge is aimed at the pattern of empty, image-conscious religion, the kind that tends the surface and lets the inner life rot. By ending with Tuka still weeping before God, the abhanga turns the accusation back on the singer too: the real question is whether one's own devotion is alive or only worn like jewelry.

GATHA 3353

Social Criticism

Social criticism, the painted tiger

मराठी मूळ

वाघाचा काळभूत दिसे वाघाऐसा । परी नाहीं दशा साच अंगीं ॥१॥
 बाहेरील रंग निवडी कसोटी । संघष्टणें भेटी आपेआप ॥२॥
 सिकविलें तैसें नाचावें माकडें । न चले त्यापुढें युक्ति कांहीं ॥३॥
 तुका ह्मणे करी लटिक्याचा सांटा । फजित तो खोटा शीघ्र होय ॥३॥

ENGLISH TRANSLATION

A painted imitation may look like a tiger, but it does not have the tiger's true nature within. Outward color is tested by the touchstone; true contact reveals itself of its own accord.

A monkey dances as it has been trained, and no cleverness can change that. Says Tuka, the one who stores up falsehood is quickly exposed and put to shame.

IN PLAIN WORDS

A painted likeness can look just like a tiger, but it has no real tiger inside it. The touchstone sorts out mere outward color; true substance shows itself when it is rubbed and tested. A monkey dances the way it was trained to dance, and no cleverness can make it more than that. Tuka says: whoever hoards up falsehood is exposed quickly and shamed.

WHAT IT MEANS

Tukaram tests appearance against substance using three plain images: a painted tiger, the goldsmith's touchstone, and a trained monkey. A holy look, a learned manner, a performance of piety can be perfectly convincing and still be hollow; what is real only proves itself under friction and trial. The trained monkey is the sharpest blow: rote, imitated religion can repeat the right moves yet stays a trick, not a transformation. The poem points at the gap between the role we perform and what we actually are inside. Its warning is that stored-up pretense does not last; sooner or later it is rubbed against reality and shown for what it is.

GATHA 3354

Social Criticism

Social criticism, misplaced mercy

मराठी मूळ

सिंदलीचे सोर चोराची दया । तो ही जाणा तया संवसर्गी ॥१॥
 फुकासाठीं भोगे दुःखाचा वाटा । उभारोनी कांटा वाटेवरी ॥२॥
 सर्प पोसूनियां दुधाचा नास । केलें थीता विष अमृताचें ॥३॥
 तुका ह्मणे यासी न करितां दंडण । पुढिल खंडण नव्हे दोषा ॥३॥

ENGLISH TRANSLATION

The sighs of an adulteress and the pity of a thief belong to the same company. For a trifle, such a one inherits a share of suffering and plants a thorn upon the road.

Feeding milk to a serpent only wastes the milk and turns the nectar into poison. Says Tuka, without punishing such people, the spread of wrongdoing cannot be stopped.

IN PLAIN WORDS

The sighs of an unfaithful woman and the pity of a thief belong to the same company. For a trifle such a one reaps a share of sorrow and sets a thorn upon the road. Feed milk to a snake and you only waste the milk; you turn nectar into poison. Tuka says: if such people are not punished, the spread of wrongdoing cannot be stopped.

WHAT IT MEANS

Tukaram warns against kindness given to those bent on harm. Sympathy for a corrupt heart or a thief, he says, keeps the same company as the harm itself; indulging it plants a thorn that wounds everyone who walks that way. The image of milk fed to a serpent makes the point exact: good poured into a poisonous nature is not transformed, it is wasted and even turns deadly. The poem urges firm correction rather than soft tolerance, naming the failure to restrain wrongdoing as a way of letting it spread. The target is the pattern of harm and our weakness in coddling it, not a license for cruelty; the firmness is for the sake of the road everyone must share.

GATHA 3355

Ecstasy and Joy

Ecstasy, the world seen as God

मराठी मूळ

तेणें सुखें माझें निवालें अंग । विठ्ठल हें जग देखिलें ॥१॥
 कवतुकें करुणा भाकीतसें लाडें । आवडी बोलों बोलोनियां ॥२॥
 मज नाही दशा अंतरीं दुःखाची । भावना भेदाची समूळ गेली ॥३॥
 तुका ह्मणे सुख जालें माझ्या जीवा । रंगलें केशवा तुझ्या रंगे ॥४॥

ENGLISH TRANSLATION

By that bliss my whole being has been cooled. I see the world as Vitthal.

With tender love I make my playful plea, speaking in the lisping language of a child. There is no trace of sorrow within me; the very notion of difference has been uprooted entirely.

Says Tuka, joy has filled my jiva; it has been dyed in Your color, O Keshava.

IN PLAIN WORDS

By that bliss my whole body has been cooled. I see this world as Vitthal. Playfully, with tenderness, I make my plea, speaking in the lisping way of a small child. There is no state of sorrow left inside me. The sense of difference has been pulled up by the root. Tuka says: joy has filled my jiva. It is dyed in Your color, O Keshava.

WHAT IT MEANS

This is the calm after longing, when the seeking has been answered. Tukaram says his whole being has been cooled, and now he looks out and sees nothing but Vitthal everywhere, the world itself become God. The lisping, childlike speech shows the relationship has gone soft and intimate; there is nothing left to demand, only to play. He names what has changed at the root: the feeling of separation, of me-and-not-me, is gone, and with it all inner sorrow. The closing image of being dyed in Keshava's color says the change is not a passing mood but a soaking-through of the very self.

GATHA 3356

Longing and Separation

Longing, going home to God

मराठी मूळ

विठ्ठल सोयरा सज्जन विसांवा । जाइन त्याच्या गांवा भेटावया ॥१॥
 सीण भाग त्यासी सांगेन आपुला । तो माझा बापुला सर्व जाणे ॥२॥
 माय माउलिया बंधुवर्गा जना । भाकीन करुणा सकळकांसी ॥३॥
 संत महंत सिद्ध महानुभाव मुनि । जीवभाव जाऊनि सांगेन त्या ॥४॥
 माझिये माहेरीं सुखा काय उणें । न लगे येणें जाणें तुका ह्मणे ॥५॥

ENGLISH TRANSLATION

Vitthal is my true companion, my rest, my dear one. I will go to His town to meet Him.

I will tell Him my weariness and pain, for He is my loving kinsman who knows everything. I will appeal with folded hands to mother, family, brothers, and all people.

To saints, siddhas, great souls, and sages I will go, laying bare my chitta and jiva before them. Says Tuka, in my true home there is no shortage of happiness; there is no need for coming and going.

IN PLAIN WORDS

Vitthal is my kinsman, my good friend, my resting place. I will go to His town to meet Him. I will tell Him all my weariness and pain, for He is my dear one and knows everything. To mother and grandmothers, to brothers and all the people, I will make my plea with folded hands. To saints, mahants, siddhas, great souls, and sages I will go and lay bare my whole inner life. In my true home there is no shortage of happiness. Tuka says: then there is no more coming and going.

WHAT IT MEANS

Tukaram frames God as family and Pandhari as the home he is finally walking back to. He pictures himself arriving worn out and pouring out every pain to Vitthal, the one kinsman who already knows it all. Before the meeting he greets the whole household of the holy, mothers, brothers, saints, and sages, opening his heart to them too. The phrase true home carries the weight: this is not just the pilgrim town but the soul's real origin, where lack and want have no place. The closing line, no more coming and going, hints at the end of restless rebirth and wandering: to reach this home is to stop being driven back and forth.

GATHA 3357

Devotion to Vitthal

Devotion, total single-pointing

मराठी मूळ

ध्याइन तुझें रूप गाइन तुझें नाम । आणीक न करीं काम जिह्मामुखें ॥1॥
 पाहिन तुझे पाय ठेविन तेथें डोय । पृथक तें काय न करीं मनीं ॥२॥
 तुझे चि गुणवाद आइकेन कारीं । आणिकांची वाणी पुरे आतां ॥3॥
 करिन सेवा करीं चालेन मी पायीं । आणीक न वजें ठायीं तुजविण ॥4॥
 तुका ह्मणे जीव ठेविला तुझ्या पायीं । आणीक तो काई देऊं कोणा ॥4॥

ENGLISH TRANSLATION

I will meditate upon Your form and sing Your Name; I will use my tongue and lips for nothing else. I will gaze upon Your feet and lay my eyes there; I will allow no separate thought to enter my mind.

I will listen only to the praise of Your virtues; I have had enough of all other speech. I will serve You with my hands and walk to You with my feet; I will go nowhere without You.

Says Tuka, I have placed my life at Your feet; what else do I have to give to anyone?.

IN PLAIN WORDS

I will meditate on Your form and sing Your Name. My tongue and mouth will do no other work. I will look at Your feet and lay my eyes there. I will let no separate thought into my mind. I will hear only the telling of Your virtues in my ears. I have had enough of all other speech. I will do service with my hands and walk to You on my feet. I will go to no other place but You. Tuka says: I have set my life at Your feet. What else do I have left to give to anyone?

WHAT IT MEANS

This abhanga is a vow that gathers every faculty onto one object. Tukaram pledges tongue, eyes, ears, hands, feet, and mind each to a single use: to praise, behold, hear, serve, and approach God, and nothing else. The repeated refusal of anything separate or other is the heart of it; devotion here means closing every door that does not open onto Vitthal. By ending with his life already laid at God's feet, he answers the implied question of cost: there is nothing held back to spend elsewhere. The poem holds up undivided attention as the whole of the path, the self spent entirely in one direction.

GATHA 3358

Appeals and Exhortations

Exhortation, a life wasted without devotion

मराठी मूळ

देवाचें भजन कां रे न करीसी । अखंड हव्यासीं पीडतोसी ॥१॥
 देवासी शरण कां रे न वजवे तैसा । बक मीना जैसा मनुष्यालागीं ॥२॥
 कां रे नाहीं तैसी देवाची हे गोडी । नागवूनी सोडी पत्नी तैसी ॥३॥
 कां रे नाहीं तैसे देवाचे उपकार । माया मिथ्या भार पितृपूजना ॥४॥
 कां रे भय वाहासी लोकांचा धाक । विसरोनि एक नारायण ॥५॥
 तुका ह्मणे कां रे घातलें वांयां । अवघें आयुष्य जाया भक्तिविण ॥६॥

ENGLISH TRANSLATION

Why do you not worship God? You are tormented endlessly by cravings. Why can you not surrender to God the way a crane pursues a fish with single-minded focus? Why is there no such sweetness for God in you as there is for the wife who strips you bare and leaves? Why do you not feel the debt to God as you feel obliged to honor parents through hollow rituals? Why do you carry the fear of people's opinions, forgetting the one Narayana? Says Tuka, why have you thrown away your entire life without devotion?

IN PLAIN WORDS

Why do you not worship God? You are tormented without rest by your cravings. Why will you not surrender to God the way a crane fixes on its fish, the way a man fixes on what he wants? Why is there no such sweetness in you for God as there is for the wife who strips you bare and then leaves? Why do you not feel your debt to God, when you feel bound to honor your forefathers with hollow rites? Why do you carry the fear of what people will say, and forget the one Narayana? Tuka says: why have you thrown it all away, your whole life gone to waste without devotion?

WHAT IT MEANS

Tukaram interrogates a person who pours intensity into everything except God. He turns the listener's own appetites into a mirror: the single-minded focus you give to desires, to a faithless spouse, to social ritual and reputation, why is none of it spared for God? The crane watching its fish is a stock image of total concentration, and he asks why that same concentration never lands on the divine. Each question exposes a misplaced devotion, energy already present but aimed at things that strip you and leave. The closing line names the stake plainly: a whole human life can be spent and wasted, and the loss is the failure to turn that ready intensity toward Narayana before it runs out.

GATHA 3359

Prayers

Prayer, hold my mind at Your feet

मराठी मूळ

माझें चित्त तुझे पायीं । राहें ऐसें करीं कांहीं । धरोनियां बाहीं । भव तारीं दातारा ॥१॥
 चतुरा तूं शिरोमणि । गुणलावण्याची खाणी । मुगुट सकळां मणि । तूं चि धन्य विठोबा ॥२॥
 करीं त्रिमिराचा नाश । दीप होउनि प्रकाश । तोडीं आशापाश । करीं वास हृदयीं ॥३॥
 पाहें गुंतलों नेणतां । तुज असो माझी चिंता । तुका ठेवी माथा । पायीं आतां राखावें ॥३॥

ENGLISH TRANSLATION

Let my mind remain at Your feet; do something, anything, to make it so. Take me by the arm and carry me across this worldly existence, O generous Lord.

You are the crown jewel among the wise, a mine of beauty and virtue, the crest gem above all. Become the lamp that destroys my darkness, shining with Your own light.

Cut through the bonds of desire and make Your dwelling in my chitta. Says Tuka, I have become entangled without knowing it; let my care rest with You. I place my head at Your feet; protect me now.

IN PLAIN WORDS

Let my mind stay at Your feet. Do something, anything, to make it so. Take me by the arm and carry me across this worldly sea, O generous Lord. You are the crown jewel among the wise, a mine of beauty and virtue, the crest gem above them all. You alone are blessed, Vithoba. Destroy my threefold darkness. Become the lamp and shine. Cut the noose of desire. Come and live in my heart. Look, I have been caught without knowing it. Let my worry now be Yours. Tuka lays his head at Your feet. Protect me now.

WHAT IT MEANS

This is a plain, urgent prayer to be held steady. Tukaram does not claim he can fix his own restless mind; he asks God to do it, by force if need be, to grab his arm and pull him across the ocean of worldly life. He praises Vitthal as the crest jewel of all the wise, then turns each praise into a request: be the lamp that kills my darkness, cut the rope of craving, take up residence in my heart. The line let my worry now be Yours is the hinge: he is handing over the whole anxious task of his salvation. Laying his head at the feet, he ends not with confidence in himself but with surrender, asking only to be guarded.

GATHA 3360

Prayers

Devotion, asking only to be born again in service

मराठी मूळ

आमुचें उचित हे चि उपकार । आपला चि भार घालूं तुज ॥1॥
 भूक लागलिया भोजनाची आळी । पांघुरणें काळीं शीताचिये ॥२॥
 जेणें काळें उठी मनाची आवडी । ते चि मागों घडी आवडे तें ॥3॥
 दुःख येऊं नेदी आमचिया घरा । चक्र करी फेरा भोंवताला ॥4॥
 तुका ह्मणे नाहीं मुक्तीसवें चाड । हें चि आह्मां गोड जन्म घेतां ॥4॥

ENGLISH TRANSLATION

*The only gift we know how to give is to place our own burden upon You. When hunger strikes, we cry for food.**When cold comes, we ask for a blanket. Whatever desire stirs in the chitta, that is what we beg for at that moment.**Keep sorrow from entering our house; let the Sudarshana discus whirl its protective circle around us. Says Tuka, I have no desire for liberation. This alone is sweet to me: to take birth again and again in Your service.*

IN PLAIN WORDS

The one fitting gift we can give is to lay our own burden on You. When hunger strikes, we cry out for food. When the cold comes, we ask for a blanket. Whatever the heart longs for at the moment, that is what we beg for then, whatever we like. Do not let sorrow come into our house. Let the discus whirl its circle around us. Tuka says: I have no craving for liberation. This is what is sweet to me: to take birth again and again in Your service.

WHAT IT MEANS

Tukaram describes a childlike dependence that he treats as the truest offering: we have nothing to give God but our needs, so we hand Him the whole load. The small wants, food when hungry, a blanket when cold, are not dismissed but brought straight to God as a child brings everything to a parent. He asks for protection, picturing Krishna's discus spinning a guarding circle around the home. Then comes the radical turn that the rest of the poem sets up: he refuses even liberation, the prize most seekers crave. What he wants instead is to keep being born, life after life, only so he can go on serving and loving God, which he calls the one sweet thing.

GATHA 3361

Devotion to Vitthal

Devotion, the Lord who runs to His own

मराठी मूळ

मी दास तयाचा जया चाड नाही । सुख दुःख दोहळिवरहित जो ॥1॥
 राहिलासे उभा भीमरेच्या तीरीं । कट दोहीं करीं धरोनियां ॥धु.॥
 नवल काई तरी पाचारितां पावे । न श्मरित धांवे भक्तिकाजें ॥2॥
 सर्व भार माझा त्यासी आहे चिंता । तों चि माझा दाता स्वहिताचा ॥3॥
 तुका ह्मणे त्यास गाईन मी गीतीं । आणीक तें चित्तीं न धरीं कांहीं ॥4॥

ENGLISH TRANSLATION

I am the servant of that One who has no wants, who stands beyond both joy and sorrow. He stands upon the banks of the Bhima, His hands resting upon His waist.

It is no wonder that He comes when called; He runs even unbidden for the sake of devotion. All my burden is His concern; He alone is my benefactor and the giver of my true welfare.

Says Tuka, I will sing His praises in my songs and hold nothing else within my chitta.

IN PLAIN WORDS

I am the servant of the One who wants nothing, who stands beyond both joy and sorrow. He stands on the bank of the Bhima, His hands resting on His waist. It is no wonder He comes when He is called. He runs even when no one remembers Him, for the sake of devotion. All my burden is His care. He alone is my giver, the one who works my true good. Tuka says: I will sing Him in my songs and hold nothing else in my mind.

WHAT IT MEANS

The poem fixes on Vitthal as he famously stands at Pandhari, beside the Bhima river, hands on his hips, needing nothing for himself. Tukaram makes that self-sufficiency the very reason for trust: a Lord who wants nothing has no motive but love. He marvels that this God comes not only when called but unbidden, running of his own accord for the sake of devotion. The middle line carries the comfort: the whole weight of the devotee's life is already God's own concern, and he is the only true benefactor. So Tukaram resolves to keep his mind on nothing else and to spend himself in song.

GATHA 3362

The Moral Ideal

Moral ideal, the bitter cure of correction

मराठी मूळ

यासी कोणी ह्मणे निंदेचीं उत्तरे । नागवला खरे तो चि एक ॥१॥
 आड वाटे जातां लावी नीट सोई । धर्मनीत ते ही ऐसी आहे ॥२॥
 नाइकता सुखें करावें ताडण । पाप नाहीं पुण्य असे फार ॥३॥
 जन्म व्याधि फार चुकतील दुःखें । खंडावा हा सुखें मान त्याचा ॥४॥
 तुका ह्मणे निंब दिलियावांचून । अंतरीचा सीण कैसा जाय ॥५॥

ENGLISH TRANSLATION

If anyone calls this censure or harsh speech, that person is the one truly deceived. When someone strays onto a wrong path, setting them right is the duty of dharma.

If gentle words go unheeded, stern correction must follow; there is no sin in this, only great merit. The suffering of birth and disease can be avoided if one's pride is cut down for their own good.

Says Tuka, unless the bitter neem is administered, how will the inner ailment be cured?.

IN PLAIN WORDS

If someone calls this censure, harsh words, that person is the one truly fooled. When a man wanders onto the wrong path, setting him straight is itself the way of dharma. If gentle words go unheard, then stern correction must come. There is no sin in it; there is great merit. The pains of birth and disease can be spared if pride is cut down for the person's own good. Tuka says: unless the bitter neem is given, how will the inner sickness ever leave?

WHAT IT MEANS

Tukaram defends hard, corrective speech as an act of love, not malice. He says the one who hears such words as mere insult has missed the point: guiding a wanderer back to the right road is dharma doing its work. When soft words fail, firmer treatment is not a fault but a service that can spare a person the long suffering of birth and disease. The neem image is the key: a true remedy is bitter, and the inner sickness, here named as pride, will not lift without it. The whole poem is aimed at the ailment and at the patient's good, not at contempt; the harshness is the medicine, given because the cure matters more than comfort.

GATHA 3363

The Moral Ideal

Moral warning, the final test

मराठी मूळ

निवडे जेवण सेवटींच्या घासैं । होय त्याच्या ऐसैं सकळ ही ॥1॥
 न पाहिजे जाला बुद्धीचा पालट । केली खटपट जाय वांयां ॥ध्रु॥
 संपादिलें होय धरिलें तें सोंग । विटंबणा वेंग पडियाली ॥2॥
 तुका ह्मणे वर्म नेणतां जें रांधी । पाववी ते बिद्ध अवकळा ॥3॥

ENGLISH TRANSLATION

A meal is judged by its final morsel, and so it is with all things. If the mind has turned astray, then all one's efforts go to waste.

What was carefully prepared becomes a mere pretense, and disgrace follows. Says Tuka, one who cooks without knowing the secret only brings ruin through misguided effort.

IN PLAIN WORDS

A meal is judged by its last mouthful. So it is with everything. If the mind has turned aside, then all the work was for nothing. What was carefully prepared turns into a mere show, and disgrace comes after it. Tuka says: one who cooks without knowing the secret only brings ruin through wasted effort.

WHAT IT MEANS

Tukaram measures a life by how it ends, not by how it began. A whole meal is judged by its final morsel; in the same way, what counts is where your mind comes to rest at the close. If the mind has wandered from its true aim, all the careful work along the way is wasted, and what looked like genuine practice is exposed as a pretense that ends in shame. The secret he points to is the inner aim, the right knowing that must guide the doing; without it, even diligent effort, like cooking without knowing the recipe, only spoils what it touches.

GATHA 3364

Ecstasy and Joy

Ecstasy, shelter beyond death

मराठी मूळ

न लगे मरावें । ऐसा ठाव दिला देवें ॥1॥
 माझ्या उपकारासाठीं । वागविला ह्मण कंठीं ॥ध्रु॥
 घरीं दिला ठाव । अवघा सकळ ही वाव ॥2॥
 तुका ह्मणे एके ठायीं । कोठें माझें तुझें नाहीं ॥3॥

ENGLISH TRANSLATION

God has given me a place where I need not die. For my sake, He has carried me at His throat.

He has given me shelter in His home, where all emptiness is dissolved. Says Tuka, in that one place, there is no 'mine' or 'yours' anymore.

IN PLAIN WORDS

There is no more dying for me. God has given me such a place. For my sake he has carried me at his throat. He has given me a place in his home, and all the emptiness is gone. Tuka says: in that one place there is no 'mine' or 'yours' anymore.

WHAT IT MEANS

Tukaram is naming the safety he has been given and what it cost the Lord to give it. God has set him in a place where death no longer reaches, carrying him close, at the throat, as one carries what is most precious. Taken into God's own home, every hollow and lack in him is filled. The deepest mark of that home is the end of separation: in that one place the line between 'mine' and 'yours' simply dissolves, and the soul and the Lord are no longer two.

GATHA 3365

Ecstasy and Joy

Ecstasy, fed and fearless

मराठी मूळ

3366. नाहीं लाग माग । न देखेंसें केलें जग ॥1॥
 आतां बैसोनियां खावें । दिलें आइतें या देवें ॥ध्रु॥
 निवारिलें भय । नाहीं दुसऱ्याची सोय ॥2॥
 तुका ह्मणे कांहीं । बोलायाचें काम नाहीं ॥3॥

ENGLISH TRANSLATION

There is no need to chase or beg, for God has hidden the world from my sight. Now I may simply sit and eat what the Lord has provided ready-made.

All fear has been removed, and there is no room for any other concern. Says Tuka, there is nothing left to speak about.

IN PLAIN WORDS

There is no chasing, no begging now. God has hidden the world from my sight. Now I just sit and eat. The Lord has set it ready before me. My fear is taken away. There is no room for any other concern. Tuka says: there is nothing left to say.

WHAT IT MEANS

Tukaram describes the rest that comes when God takes over. The running after things and the begging are finished, because the Lord has hidden the world from his eyes and now feeds him what is already prepared, asking no labor of him. With that providing comes the end of fear, and no second concern is left to crowd in beside God. The poem closes by letting speech itself fall away: when everything is given and nothing is lacking, there is nothing more to ask for and nothing more to say.

GATHA 3366

Worldly Life

The inner battle, surrender of the fight

मराठी मूळ

दिली हाक मनें नव्हे ती जतन । वेंटाळल्या गुणें धांव घेती ॥1॥
 काम क्रोध मद मत्सर अहंकार । निंदा द्वेष फार माया तृष्णा ॥ध्रु॥
 इंद्रियांचे भार फिरतील चोर । खान घ्यावया घर फोडूं पाहे ॥2॥
 माझा येथें कांहीं न चले पराक्रम । आहे त्याचें वर्म तुझे हातीं ॥3॥
 तुका ह्मणे आतां करितों उपाय । जेणें तुझे पाय आतुडती ॥4॥

ENGLISH TRANSLATION

When the mind calls out, it cannot guard itself, and the senses come rushing in a swarm. Lust, anger, pride, envy, ego, slander, hatred, greed, and attachment all pursue me.

The senses circle like thieves, seeking to break into the house and plunder it. My own valor is of no use here; the secret to mastering them lies in Your hands alone.

Says Tuka, I now undertake the one remedy by which Your feet may be reached.

IN PLAIN WORDS

When the mind cries out, it cannot guard itself; the senses come rushing in a swarm. Lust, anger, pride, envy, ego, slander, hatred, much delusion, craving. The crowd of senses circles like thieves; they want to break into the house and rob it. My own strength is no use here. The secret of mastering them is in your hands. Tuka says: now I take up the one remedy by which your feet may be reached.

WHAT IT MEANS

Tukaram admits he cannot win the inner war by his own force. The mind raises an alarm but cannot defend itself, and the passions, lust, anger, pride, envy, ego, slander, hatred, delusion, craving, rush in like a mob. He sees the senses as thieves circling the house, trying to break in and plunder all that is within. Confessing that his own courage and effort fail against them, he says the power to subdue them rests only in God's hands. So he gives up the lone fight and takes up the single remedy that works: turning to the Lord's feet, the one refuge by which the whole gang is finally mastered.

GATHA 3367

Faith and Trust

Faith, God's own reputation

मराठी मूळ

तुझा दास मज ह्मणती अंकित । अवघे सकिळक लहान थोर ॥1॥
 हें चि आतां लागे करावें जतन । तुझें थोरपण तुज देवा ॥ध्रु॥
 होउनी निर्भर राहिलों निश्चिंतें । पावनपतित नाम तुझें ॥2॥
 करितां तुज होय डोंगराची राई । न लगतां कांहीं पात्या पातें ॥3॥
 तुका ह्मणे तुज काय ते आशंका । तारितां मशका मज दीना ॥4॥

ENGLISH TRANSLATION

All beings, great and small, call me Your servant and claim me as Your own. Now, O Lord, I must guard Your greatness for Your sake alone.

Resting assured, I have become fearless, for Your name is the purifier of the fallen. For You, even a mountain becomes a grain of sand, and nothing is too difficult.

Says Tuka, what hesitation can You have in saving a wretched fly like me?.

IN PLAIN WORDS

Your servant: that is what they call me, your bondsman, everyone, small and great. So now this must be guarded: your greatness is yours to keep, O God. I have grown carefree and stay without worry, for your name is the savior of the fallen. For you a mountain becomes a grain of sand; it costs you no more than one leaf touching another. Tuka says: what doubt can you have, when saving a poor little gnat like me is nothing to you?

WHAT IT MEANS

Tukaram leans the whole weight of his rescue onto God's reputation rather than his own merit. Everyone, high and low, already calls him God's servant, so his fate is now bound up with God's name; if the servant is lost, it is the Lord's greatness that is stained, and that honor is God's own to protect. Resting on the name that is famous for saving the fallen, he lets all anxiety go. He reminds the Lord that nothing is hard for him, a mountain shrinks to a grain of sand at his will, so there can be no real hesitation in lifting up someone as small and helpless as a gnat.

GATHA 3368

Devotion to Vitthal

Devotion, asking only for Oneness

मराठी मूळ

काय मागावें कवणासी । ज्यासी मागें तो मजपाशीं॥1॥
 जरी मागें पद इंद्राचें । तरी शाश्वत नाही त्याचें॥ध्रु॥
 जरी मागें ध्रुवपद । तरी त्यासी येथील छंद ॥2॥
 स्वर्गभोग मागें पूर्ण । पुण्य सरल्या मागुती येणें ॥3॥
 आयुष्य मागें चिरंजीव । जीवा मरण नाही स्वभावें ॥4॥
 तुका ह्याणे एक मागें । एकपणे नाही भंग ॥5॥

ENGLISH TRANSLATION

Whom should I ask, and for what? The one I would beg from already dwells within me. If I ask for Indra's throne, even that is not everlasting.

If I ask for Dhruva's seat, even he longed for this earthly joy. If I ask for full heavenly pleasures, once the merit is spent, one must return again.

If I ask for immortal life, the jiva by its very nature never dies. Says Tuka, I ask for only one thing: that Oneness which can never be broken.

IN PLAIN WORDS

What should I ask for, and from whom? The one I would beg from already lives within me. If I ask for Indra's throne, it does not last. If I ask for Dhruva's seat, even he still longed for this world. If I ask for the full pleasures of heaven, when the merit runs out I must come back again. If I ask for a long deathless life, the jiva by its own nature never dies. Tuka says: I ask for one thing only, that Oneness which can never be broken.

WHAT IT MEANS

Tukaram works through every prize a soul might beg for and refuses each as not worth the asking. There is no one outside to petition, since the Lord he would ask from already dwells within him. One by one he sets aside the great rewards: Indra's throne passes away, Dhruva's high seat was won by one still bound to earthly desire, heaven's pleasures end the moment the stored merit is spent and send you back, and unending life is no gift since the self never truly dies anyway. Having cleared away all of these, he asks for the only thing none of them can give: undivided union with God, the Oneness that nothing can break.

GATHA 3369

Devotion to Vitthal

Adoration, the God beyond the Vedas

मराठी मूळ

आह्मी ज्याचे दास । त्याचा पंढरिये वास ॥१॥
 तो हा देवांचा ही देव । काय किळकाळाचा भेव ॥२॥
 वेद जया गाती । श्रुति ह्मणती नेति नेति ॥२॥
 तुका ह्मणे निज । रूपडें हें तत्त्वबीज ॥३॥

ENGLISH TRANSLATION

He whose servants we are dwells in Pandhari. He is the God of all gods; what fear can time hold over Him? The Vedas sing His praise, and the scriptures declare 'not this, not this.' Says Tuka, His true form is the seed of all reality.

IN PLAIN WORDS

We are his servants. His home is in Pandhari. He is the God even of the gods. What fear can death and time hold? The Vedas sing of him. The scriptures say of him, 'not this, not this.' Tuka says: this very form is the seed of all that is.

WHAT IT MEANS

Tukaram places his whole standing in belonging to the Lord of Pandhari. To be the servant of one who is God even to the gods is to be lifted past the reach of death and time, so no fear remains. He sets the Vitthal standing in Pandhari beside the vast namings of scripture: the Vedas sing of this same Lord, and the Upanishads, unable to fix him in words, can only say 'not this, not this.' The point is that the simple form on the brick and the boundless reality the scriptures grope toward are one, for this form is the very seed and source of all that exists.

GATHA 3370

The Nature of God

Nature of God, the Lord who comes down

मराठी मूळ

भक्तवत्सल दिनानाथ । तिहीं लोकीं ज्याची मात ॥१॥
 तो हा पुंडलिकासार्थी । आला उभा वाळवंटीं ॥२॥
 गर्भवास धरी । अंबऋषीचा कैवारी ॥२॥
 सकळां देवां अधिष्ठान । एका मंत्रासी कारण ॥३॥
 तुका ह्मणे ध्यानीं । ज्यासि ध्यातो शूळपाणी ॥४॥

ENGLISH TRANSLATION

He who loves His devotees, the Lord of the lowly, whose glory resounds through the three worlds. For the sake of Pundalik, He came and stood upon the sands of the riverbank.

He endures the womb for His devotees, the champion of Ambarish. He is the foundation of all gods and the source of the supreme mantra.

Says Tuka, He is the one whom even Shiva meditates upon.

IN PLAIN WORDS

He loves his devotees; he is the Lord of the lowly. His glory is told through the three worlds. For the sake of Pundalik he came and stood upon the sands. He takes on the womb; he is the champion of Ambarish. He is the ground of all the gods, the source of the one mantra. Tuka says: he is the one whom Shiva, holding the trident, meditates upon.

WHAT IT MEANS

Tukaram praises the strange greatness of a God whose majesty is shown in how low he will stoop. Famed through all three worlds and tender to his devotees and to the lowly, this Lord came and stood waiting on the riverbank simply because Pundalik bid him wait. For love of his devotees he even enters the womb and takes birth, as he did to defend Ambarish. The closing turn lifts him highest of all: he is the foundation of every god and the source of the supreme mantra, the one upon whom even Shiva, the trident-bearer, fixes his meditation.

GATHA 3371

Social Criticism

Social criticism, the counterfeit holy

मराठी मूळ

फटकाळ देव्हारा फटकाळ अंगारा । फटकाळ विचारा चालविलें ॥१॥
 फटकाळ तो देव फटकाळ तो भक्त । करवितो घात आणिका जीवा ॥२॥
 तुका ह्मणे अवघें फटकाळ हें जन । अनुभविये खूण जाणतील ॥३॥

ENGLISH TRANSLATION

A sham shrine and sham sacred ash, a sham philosophy carried forward. A sham god and a sham devotee bring ruin upon other lives.

Says Tuka, all this world is full of sham; only those with true experience will recognize the mark.

IN PLAIN WORDS

A sham shrine, sham sacred ash, a sham teaching carried along. A sham god, a sham devotee: he brings ruin on other lives. Tuka says: this whole crowd is sham. Only those who have the real experience will know the mark.

WHAT IT MEANS

Tukaram strips the costume off counterfeit religion. He runs down the props of false piety, the showy shrine, the smeared ash, the borrowed doctrine passed from mouth to mouth, and calls every one of them hollow. His sharpest words fall on the fake holy man: a sham god and a sham devotee do not merely deceive themselves, they drag other lives to ruin. The warning is not contempt for any one person but a test for the reader: when so much around us is performance, only firsthand experience of God, not the outward signs, can tell the true from the false, and that test begins with one's own practice.

GATHA 3372

Worldly Life

Worldly life, the seductions of Maya

मराठी मूळ

लावुनियां गोठी । चुकवूं आदरिली दिठी । देउनियां मिठी । पळे महिमा थुलिया ॥१॥
 पुढें तो चि करी आड । तिचा लोभ तिसी नाड । लावुनि चरफड । हात गोऊनि पळावें ॥२॥
 आधीं काकुलती । मोहो घालावा पुढती । तोंडीं पडे माती । फिरतां मार्गें कैचा तो ॥३॥
 तुका ह्मणे देवा । यासी रडवी याचा हेवा । भावें कां हे सेवा । सुखें तुह्मां नापिनती ॥३॥

ENGLISH TRANSLATION

Maya lures with sweet talk and steals away one's gaze. Offering an embrace, she flees with all one's glory.

She sets herself as an obstacle, binding those who desire her with longing, causing anguish, then slipping away. First she comes pleading, casting her spell of delusion; but when you turn back, she is nowhere to be found.

Says Tuka, O Lord, this is the envy that makes her torment souls. Why does this service not please You through sincere devotion?.

IN PLAIN WORDS

She starts up sweet talk and pulls your gaze away. She gives an embrace, then runs off with all your worth. Next she sets herself across your path; the one who craves her, she ruins by that very craving. She leaves you writhing, ties your hands, and slips away. First she comes pleading and casts her spell over you again. But dirt falls in your mouth: when you turn back, where is she? Tuka says: O God, it is her own envy that drives her to torment souls. Why does serving you in sincere love not bring her this same delight?

WHAT IT MEANS

Tukaram dramatizes Maya, the world's deluding power, as a faithless seducer to show how attachment betrays the one caught by it. She wins you with sweet talk and a quick embrace, then flees with everything precious, and the very longing she stirs up is what wrecks the one who longs. She pleads and casts her spell again, but the moment you turn to seize her she is gone, leaving only dirt in the mouth. The closing line turns the whole scene into a prayer and a question to God: this restless torment is Maya's nature, so why does the heart not find its delight instead in the steady, sincere service of the Lord, where there is no such betrayal?

GATHA 3373

Longing and Separation

Longing, the whole self turned to God

मराठी मूळ

नेत्राची वासना । तुज पाहावें नारायणा ॥१॥
 करीं याचें समाधान । काय पहातोसी अनुमान ॥२॥
 भेटावें पंढरिराया । हें चि इच्छिताती बाहणा ॥३॥
 ह्मणतो जावें पंढरीसीं । हेंचि ध्यान चरणासी ॥४॥
 चित्त ह्मणे पायीं तुझे राहीन निश्चयीं ॥५॥
 ह्मणे बंधु तुक्याचा । देवा भाव पुरवीं साचा ॥५॥

ENGLISH TRANSLATION

My eyes long to behold You, O Narayana. Grant them satisfaction; why do You hesitate? My arms yearn to embrace the Lord of Pandhari.

My mind says it will go to Pandhari, meditating ever on Your feet. My chitta declares it will remain firmly at Your feet.

Says Tuka's brother, O Lord, fulfill this sincere longing.

IN PLAIN WORDS

My eyes long for one thing: to see you, Narayana. Set them at rest. Why do you hold back and ponder? My arms ache to embrace the Lord of Pandhari. My mind says, go to Pandhari; this alone is its meditation, your feet. My heart says, I will stay at your feet, surely. Tuka's brother says: O God, fulfill this true longing.

WHAT IT MEANS

Spoken by Tukaram's brother, this abhanga lets each part of the self voice the same single craving for God. The eyes want only to see Narayana, the arms only to hold the Lord of Pandhari, and the poet asks why God still hesitates to satisfy them. The mind has settled on one journey and one object of meditation, Pandhari and the Lord's feet, and the heart vows to stay fixed there for good. With every faculty pointed at the same place, the prayer is simply that God would make real this longing that the whole being already shares.

GATHA 3374

Longing and Separation

Longing, the starving eyes

मराठी मूळ

मन उताविळ । जालें न राहे निश्चळ ॥१॥
 दे रे भेटी पंढरिराया । उभारोनि चारी बाहणा ॥२॥
 सर्वांग तळमळी । हात पाय रोमावळी ॥३॥
 तुक्याबंधु ह्मणे कान्हा । भूक लागली नयना ॥३॥

ENGLISH TRANSLATION

The mind has become restless and will not remain still. O Lord of Pandhari, grant me Your embrace with arms upraised.

Every limb trembles with longing, hands and feet quiver, and the hair stands on end. Says Tuka's brother, O Krishna, my eyes are starving for Your sight.

IN PLAIN WORDS

My mind is restless. It has grown unsteady and will not stay still. Grant me your sight, Lord of Pandhari, with your four arms raised. My whole body trembles; hands and feet shake, and the hair stands on end. Tuka's brother says: O Krishna, my eyes are starving for the sight of you.

WHAT IT MEANS

Spoken by Tukaram's brother, this is the cry of a longing the body can no longer contain. The mind has lost its footing and will not be stilled, and so he begs the Lord of Pandhari to appear and embrace him with his four upraised arms. The yearning has become physical: limbs tremble, hands and feet shake, the hair rises on the skin. He names the hunger plainly at the end, calling out to Krishna that his eyes are starving, that nothing but the actual sight of God will feed them.

GATHA 3375

Longing and Separation

Longing, do not be a mirage

मराठी मूळ

ह्मणसी दावीन अवस्था । तैसें नको रे अनंता ॥१॥
 होऊनियां सहाकार । रूप दाखवीं सुंदर ॥२॥
 मृगजळाचिया परी । तैसें न करावें हरी ॥३॥
 तुकयाबंधु ह्मणे हरी । कामा नये बाह्यात्कारी ॥३॥

ENGLISH TRANSLATION

You say You will reveal Your state, but do not do so that way, O Ananta. Be gracious and show me Your beautiful form.

Do not be like a mirage, O Hari, appearing only to vanish. Says Tuka's brother, O Hari, mere force is of no use here.

IN PLAIN WORDS

You say You will show me Your state. Do not do it that way, O Ananta. Be gracious to me. Show me Your beautiful form. Do not be like a mirage, O Hari, that appears and then is gone. Tuka's brother says: O Hari, force is of no use here.

WHAT IT MEANS

This is a prayer that refuses to settle for a hint of God. Tukaram's brother asks Vitthal to be gracious and reveal the full, beautiful form, not a flicker that vanishes the moment it is glimpsed. A mirage looks like water and leaves the thirsty man thirstier; he begs God not to be that to him. The closing line says force gets you nowhere here: you

cannot seize this vision, you can only be given it, so the whole abhanga stays in the posture of asking.

GATHA 3376

Longing and Separation

Longing, the form face to face

मराठी मूळ

आकारवंत मूतिन । जेव्हां देखेन मी दृष्टी ॥१॥
 मग मी राहेन निवांत । ठेवूनियां तेथें चित्त ॥२॥
 श्रुति वाखाणिती । तैसा येसील प्रचिती ॥३॥
 ह्मणे तुकयाचा सेवक । उभा देखेन सन्मुख ॥३॥

ENGLISH TRANSLATION

When I behold that form with my own eyes, then I shall rest quietly with my mind fixed there. When You come as the scriptures describe You, I shall know You in experience.

Says Tuka's servant, I long to see You standing before me face to face.

IN PLAIN WORDS

When I see Your form with shape, with my own eyes, then I will rest quiet, and keep my mind fixed there. Come as the scriptures describe You, and I will know You by experience. Tuka's servant says: I long to see You standing before me, face to face.

WHAT IT MEANS

The poet wants God not as a concept but as a presence he can look at. Only when the form stands before his eyes will his restless mind finally settle and stay fixed. He asks that the God the scriptures describe become real to him in direct experience, not just in words. The longing is plain and bodily: to see the Lord standing face to face, close enough to rest in.

GATHA 3377

Devotion to Vitthal

Devotion, the fallen give God His name

मराठी मूळ

जेणें तुज जालें रूप आणि नांव । पतित हें दैव तुझें आह्मी ॥१॥
 नाही तरी तुज कोण हें पुसतें । निराकारी तेथें एकाएकी ॥२॥
 अंधारे दीपा आणियेली शोभा । माणिकासी प्रभा कोंदणासी ॥३॥
 धन्वंतरी रोगें आणिला उजेडा । सुखा काय चाडा जाणावें तें ॥४॥
 अमृतासी मोल विषाचिया गुणें । पितळें तरी सोनें उंच निंच ॥५॥
 तुका ह्मणे आह्मी असोनिया जना । तुज देव पणा आणियेलें ॥५॥

ENGLISH TRANSLATION

It is because of us, the fallen, that You received Your form and name; we are Your blessed fortune. Otherwise, who would have asked about You in the formless void, all alone? As darkness gives splendor to a lamp, and a setting gives beauty to a gem, so do we reveal Your glory.

As disease brings the physician to light, and poison gives value to nectar, and base metal reveals the worth of gold. Says Tuka, though we are mere mortals, we have bestowed upon You Your godhood.

IN PLAIN WORDS

It is because of us, the fallen, that You got a form and a name. We are Your good fortune. Otherwise, who would have asked after You, alone there in the formless? Darkness gives the lamp its splendor. The setting gives the gem its shine. Disease brings the healer to light. Poison gives nectar its worth. Base metal shows what gold is worth, high against low. Tuka says: we are only mortals, yet we have brought You Your godhood.

WHAT IT MEANS

Tukaram makes a daring claim: God needs the devotee in order to be God at all. In the pure formless there is no one to call upon Him, so it is the fallen, the sinners, who give the Lord a form and a name by crying out to Him. He piles up pairings to prove it, darkness and lamp, disease and physician, poison and nectar, base metal and gold, each one showing how a thing's worth appears only against its opposite. The point is not pride but the strange logic of grace: the very wretchedness of the worshippers is what calls divinity into the open. So the boldest line, that mere mortals have bestowed His godhood, is really a hymn to how completely God binds Himself to those who need Him.

GATHA 3378

The Saints

The saints, rest at their feet

मराठी मूळ

सुखवाटे ये चि ठायी । बहु पायीं संतांचें ॥१॥
 ह्यणऊनि केला वास । नाहीं नास ते ठायीं ॥२॥
 न करवे हाली चाली । निवारिली चिंता हे ॥३॥
 तुका ह्यणे निवे तनु । रजकणु लागती ॥३॥

ENGLISH TRANSLATION

Happiness is found at the feet of the saints. Therefore I have made my dwelling there, where nothing perishes.

I need not stir or wander, for all anxiety has been removed. Says Tuka, this body cools as the sacred dust touches it.

IN PLAIN WORDS

Happiness is right here, at the feet of the saints. So I have made my home here, in the place where nothing perishes. I need not stir, I need not wander. All my worry is gone. Tuka says: the body grows cool as the sacred dust touches it.

WHAT IT MEANS

The poet has stopped his seeking and settled at the feet of the saints, because that is where happiness actually is. He calls it the place where nothing perishes, so there is no reason left to move on or look elsewhere. With the wandering ended, the anxiety that drove it falls away too. Even the body feels it: the dust from the saints' feet is cooling, like relief after long fever.

GATHA 3379

Prayers

Prayer, awaiting the command

मराठी मूळ

देऊं कपाट । कीं कोण काळ राखों वाट ॥१॥
 काय होईल तें शिरीं । आज्ञा धरोनियां करीं ॥२॥
 करुं कळे ऐसी मात । किंवा राखावा एकांत ॥३॥
 तुका ह्मणे जागों । किंवा कोणा नेंदुं वागों ॥३॥

ENGLISH TRANSLATION

Should I shut the door, or wait watching for the appointed time? Whatever comes upon my head, I hold Your command in my hands. Should I speak up plainly, or should I keep to solitude? Says Tuka, should I stay awake or let others carry on as they will?

IN PLAIN WORDS

Should I shut the door, or keep watch for the right hour? Whatever falls on my head, I hold Your command in my hands. Should I speak my mind plainly, or keep to my solitude? Tuka says: should I stay awake, or let others carry on as they please?

WHAT IT MEANS

This is the prayer of a servant who will not move without orders. Every line is a real question put to God: close up or keep watch, speak out or stay silent, stay vigilant or leave others to their ways. He refuses to decide on his own; whatever befalls him, he holds the Lord's command as the thing in his hands. The abhanga sits inside that uncertainty on purpose, naming the choices and handing each one back to God to settle.

GATHA 3380

Prayers

Prayer, the child's claim on a parent

मराठी मूळ

मायबापापुढें लेंकराची आळी । आणीक हे पाळी कोण लळे ॥१॥
 सांभाळा जी माझीं विषमें अनंता । जवळी असतां अद्देर कां ॥२॥
 आणिकांची चाले सत्ता आह्मांवरी । तुमची ते थोरी काय मग ॥३॥
 तुका ह्मणे आलों दुरोनि जवळी । आतां टाळाटाळी करुं नये ॥३॥

ENGLISH TRANSLATION

A child's complaints belong before its parents; who else will indulge such tender whims? Protect me, O Ananta; why neglect me when You are right here? If others can exercise power over me, then where is Your greatness? Says Tuka, I have come from afar to draw near; now there should be no more evasion.

IN PLAIN WORDS

A child's complaints belong before its mother and father. Who else will put up with such tender demands? Look after my troubles, O Ananta. You are right here, so why turn away? If others can hold power over me, then where is Your greatness? Tuka says: I have come from far off to stand near You. Now do not put me off again.

WHAT IT MEANS

Tukaram presses his claim on God the way only a child presses it on a parent. A child takes its complaints nowhere else, because no one else will indulge them, and he insists God owes him that same patience. He sharpens it into a challenge: if other forces can still push him around while God stands right beside him, then what has become of God's greatness. Having traveled the long way from far off to near, he asks plainly that there be no more evasion, no more putting him off.

GATHA 3381

The Nature of God

Nature of God, Hari speaks through me

मराठी मूळ

माझ्या मुखें मज बोलवितो हरि । सकळां अंतरीं नारायण ॥१॥
न करावा द्वेष भूतांचा मत्सर । हा तंव विचार जाणों आह्मी ॥२॥
तुका ह्मणे दोष नाही या विचारें । हिताचीं उत्तरें शिकवितां ॥३॥

ENGLISH TRANSLATION

Hari Himself speaks through my mouth. Narayana dwells in within all.

One should not harbor hatred or envy toward any creature; this truth I know well. Says Tuka, there is no fault in offering words of genuine counsel.

IN PLAIN WORDS

Hari speaks to me through my own mouth. Narayana lives inside everyone. So one should hold no hatred, no envy, toward any creature. This I know well. Tuka says: there is no fault in this, in teaching words that do good.

WHAT IT MEANS

Tukaram grounds his teaching in who is really speaking and where God really lives. The words come through his mouth, but it is Hari who speaks them, and Narayana dwells inside every being alike. From that one fact follows the whole ethic: if God is in all, then hatred or envy of any creature is hatred of God. He adds a quiet defense of his own preaching, that there is no fault in offering words meant for another's good, since they carry this truth and not his opinion.

GATHA 3382

The Moral Ideal

Moral ideal, the meat-eater's self-harm

मराठी मूळ

मांस खातां हाउस करी । जोडुनि वैरी ठेवियेला ॥१॥
 कोण त्याची करिल कींव । जीवें जीव नेणती ॥२॥
 पुढिलांसाठीं पाजवी सुरी । आपुली चोरी अंगुळी ॥३॥
 तुका ह्मणे कुटिती हाडें । आपुल्या नाडें रडती ॥३॥

ENGLISH TRANSLATION

One who eats flesh with relish has kept an enemy bound to himself. Who will show pity to him when he does not even recognize life in another life? He sharpens the blade for others while secretly cutting his own finger.

Says Tuka, they crush bones yet weep over their own undoing.

IN PLAIN WORDS

One who eats flesh with relish has tied an enemy to himself. Who will pity him? He cannot see the life in another life. He whets the knife for the one in front of him, while quietly cutting his own finger. Tuka says: they crush bones, and weep over their own ruin.

WHAT IT MEANS

This abhanga turns the act of eating flesh back on the one who does it. To kill for the taste, Tukaram says, is to bind an enemy to yourself, because you blind yourself to the life living in the creature you eat. The sharp image is of a man whetting a blade for the animal before him without seeing that the same edge is cutting his own finger. The harm is not out there; it is the hardening of a heart that no longer recognizes life, and the abhanga points at that pattern and asks the reader to examine it, not to despise the person caught in it.

GATHA 3383

Longing and Separation

Longing, holding God to His own promise

मराठी मूळ

तुज जाणें तानें नाहीं पांडुरंगा । कां जी मज सांगा उपिक्खलें ॥१॥
 तुज ठावें होतें मी पातकी थोर । आधीं च कां थार दिधली पायीं ॥२॥
 अंक तो पडिला हरिचा मी दास । भेद पंगतीस करूं नये ॥३॥
 तुका ह्मणे आह्मी जितिलें तें खरें । आतां उणें पुरें तुह्मां अंगीं ॥३॥

ENGLISH TRANSLATION

You know neither hunger nor thirst, O Panduranga; then why have You forsaken me? You knew all along that I was a great wrongdoer; why then did You first grant me a place at Your feet? The mark has been stamped that I am Hari's servant; there should be no distinction at the feast. Says Tuka, we have won our claim fairly; now

any shortcoming belongs to You.

IN PLAIN WORDS

You know neither hunger nor thirst, O Panduranga. So tell me: why have You forsaken me? You knew all along I was a great sinner. Why then did You first give me a place at Your feet? The mark is stamped: I am Hari's servant. At the feast there should be no separating one from another. Tuka says: we have won our claim fairly. Now any shortfall is on You.

WHAT IT MEANS

Tukaram argues with God like a man holding Him to a signed agreement. God lacks nothing, He feels neither hunger nor thirst, so neglect cannot be from need; why then the silence and the distance? The clinching point is that God Himself granted the place at His feet knowing full well the man was a great sinner, so He cannot withdraw it now on that account. The mark of servanthood is already stamped, and at God's own feast no one seated may be set apart from another. So the closing turn is bold but lawful: the devotee has made good his claim, and whatever is still lacking is now God's debt to settle, not his.

GATHA 3384

Autobiography

Autobiography, the Word itself is God

मराठी मूळ

आह्मां घरीं धन शब्दाचीं रत्नें । शब्दाचीं शस्त्रें यत्न करूं ॥१॥
शब्द चि आमुच्या जीवाचें जीवन । शब्दें वांटूं धन जनलोकां ॥२॥
तुका ह्मणे पाहा शब्द चि हा देव । शब्दें चि गौरव पूजा करूं ॥३॥

ENGLISH TRANSLATION

In our home, the wealth is jewels of words, and words are the weapons we wield. Words alone are the life of our jiva; through words we distribute our riches to the world.

Says Tuka, behold, the Word itself is God; with words we worship and offer our praise.

IN PLAIN WORDS

In our house the wealth is jewels of words. Words are the weapons we wield. The word itself is the life of our soul. With words we share out our riches to the people. Tuka says: look, the Word itself is God. With words we honor Him and offer our worship.

WHAT IT MEANS

Tukaram names what a poet-saint actually owns and uses. His only treasure is words, and they are jewels and weapons at once, his wealth and his defense. Words are the very life of his soul, and the way he hands that wealth out to ordinary people. He ends on the highest claim: the Word is not a tool pointing at God, the Word itself is God, so to speak it well is already to worship.

GATHA 3385

Devotion to Vitthal

Devotion, the love of God over the knowledge of Him

मराठी मूळ

ब्रह्मज्ञान दारीं येतें काकुलती । अद्वेरिलें संतीं विष्णुदासीं ॥१॥
 रिघों पाहे माजी बळें त्याचें घर । दवडिती दूर ह्मणोनियां ॥२॥
 । तुका ह्मणे येथें न चाले सायास । पडिले उदास त्याच्या गळां ॥३॥

ENGLISH TRANSLATION

The knowledge of Brahman comes pleading to the door, yet the saints and devotees of Vishnu have turned it away. It tries to force its way inside, and so they send it far off.

Says Tuka, no effort avails here; that knowledge has fallen fruitless around their necks.

IN PLAIN WORDS

The knowledge of Brahman comes to the door, pleading. The saints, the servants of Vishnu, have turned it away. It tries to force its way inside, and they drive it far off. Tuka says: no effort works here. That knowledge has fallen, useless, around their necks.

WHAT IT MEANS

Tukaram stands the usual ranking on its head: here the abstract knowledge of Brahman is the beggar at the door, not the prize. The devotees of Vishnu, who want the living God and not a doctrine about Him, refuse it and push it away even when it forces itself in. The point is that loving God directly is higher than knowing Him as a formless absolute, so all the striving of pure knowledge gets no purchase among the bhaktas. It hangs uselessly around the neck of whoever clings to it, a weight rather than a treasure.

GATHA 3386

Autobiography

Autobiography, the settled account with God

मराठी मूळ

कासया लागला यासी चौघाचार । मुळींचा वेव्हार निवडिला ॥१॥
 ग्वाही बहुतांची घालूनियां वरि । महजर करीं आहे माझ्या ॥२॥
 तुह्यां वेगळा लागें आपल्या च ठायीं । होतें करुनि तें ही माझें माझें ॥३॥
 भांडण सेवटीं जालें एकवट । आतां कटकट करूं नये ॥४॥
 ठेविला ठेवा तो आला माझ्या हाता । आतां नाहीं सत्ता तुज देवा ॥५॥
 तुका ह्मणे वांयांविण खटपटा । राहिलों मी वांटा घेऊनियां ॥५॥

ENGLISH TRANSLATION

Why should the conventions of the crowd apply to one whose original account is already settled? I hold in my hand a deed witnessed by many. Apart from all of you, I stand in my own rightful place, and what was mine remains mine.

The quarrel has ended in unity, and now there should be no more dispute. The treasure that was kept in trust has come into my hands; now, O Lord, You have no claim over it.

Says Tuka, without any vain struggle, I have taken my share and settled down.

IN PLAIN WORDS

Why should the crowd's conventions apply to me? My original account is already settled. I hold a deed in my hand, witnessed by many. Apart from all of you, I stand in my own place. What was mine is mine. The quarrel has ended in oneness. Now there should be no more wrangling. The treasure that was kept in trust has come into my hand. Now, O Lord, You have no claim over it. Tuka says: with no more pointless struggle, I have taken my share and settled down.

WHAT IT MEANS

Tukaram tells his story as a property dispute that has finally been won. The conventions of the crowd no longer bind him, because his original account with God is closed and he holds a deed witnessed by many. He claims his own rightful standing, apart from everyone, where what is his stays his, and the long quarrel has ended not in division but in oneness with God. The treasure that had been held in trust is now in his own hand, so even the Lord, he says playfully, has no further claim on it. The whole abhanga is the rest of a man who has stopped struggling and taken possession of what was always his portion.

GATHA 3387

Worldly Life

Social criticism, the honored fool robbed

मराठी मूळ

देहबुद्ध वसे जयाचियें अंगीं । पूज्यता त्या जगीं सुख मानी ॥१॥
 थोर असे दगा जाला त्यासी हाटीं । सोडोनिया गांठी चोरीं नेली ॥२॥
 गांठीचें जाउनि नव्हे तो मोकळा । बांधिलासे गळा दंभलोभें ॥३॥
 पुढिल्या उदिमा जालेंसे खंडण । दिसे नागवण पडे गांठी ॥४॥

ENGLISH TRANSLATION

One in whom body-consciousness resides takes pleasure in being honored by the world. A great deception has befallen him at the marketplace: thieves have stolen the bundle from his grasp.

Having lost his capital, he is not free, for pride and greed have bound him by the neck. The trade ahead is ruined, and the swindle clings to him.

Says Tuka, this is what the saints declare; who, knowing the danger, would still court destruction?.

IN PLAIN WORDS

The man who lives inside his body loves to be honored by the world. He calls that pleasure. A great cheat has happened to him in the marketplace: thieves have cut his purse and carried it off. He has lost his capital, yet he is not free; pride and greed have tied a rope around his neck. The trade he meant to do ahead is ruined. The loss shows; his purse is gone. Tuka says: this is what the saints declare. Who, knowing the danger, would walk into his own ruin?

WHAT IT MEANS

Tukaram watches a man who measures himself by the world's respect and names the loss hidden inside that pleasure. Living wholly as the body, he prizes honor, and while he is busy enjoying it the real wealth is being stolen out from under him. Worse, the theft does not loosen him; pride and greed bind his neck like a rope, so he is robbed and a prisoner at once. The saints say this plainly, and the abhanga turns it into a question for the listener: knowing the cheat lies in wanting honor, who would still chase it straight into his own ruin?

GATHA 3388

Worldly Metaphors

Metaphor, the nature that will not change

मराठी मूळ

निंबाचिया झाडा साकरेचें आळें । आपलीं ती फळें न संडी च ॥१॥
 तैसें अधमाचें अमंगळ चित्त । वमन तें हित करुनि सांडी ॥२॥
 परिसाचे अंगीं लाविलें खापर । पालट अंतर नेघे त्याचें ॥३॥
 तुका ह्मणे वेळू चंदना संगतीं । काय ते नसती जविळकें ॥३॥

ENGLISH TRANSLATION

Even if you water a neem tree with sugar syrup, it will not abandon its bitter fruit. So is the mind of a wicked person: even after vomiting out what is good, it casts it aside.

A potsherd placed against the philosopher's stone does not change its inner nature. Says Tuka, does a bamboo become fragrant simply by standing next to sandalwood?.

IN PLAIN WORDS

Water a neem tree with sugar syrup, and still it keeps its bitter fruit. It will not give that up. So is the mind of a low man. He spits out what is good for him and throws it away. Set a broken potsherd against the philosopher's stone; its inner nature does not turn to gold. Tuka says: does a bamboo grow fragrant just by standing near the sandalwood?

WHAT IT MEANS

Tukaram is saying that some natures do not change just because good is poured on them. He stacks four pictures: a neem tree fed sugar yet keeping its bitterness, a hardened mind throwing away the very good that could help it, a potsherd that the touchstone cannot turn to gold, a bamboo that gains no scent from the sandalwood beside it. The point is not contempt for any person but a sober warning: nearness to what is good is not the same as taking it in, and one can sit beside the holy and still cast away what is offered. The mirror turns on the listener, to ask whether mere proximity has been mistaken for change.

GATHA 3389

Social Criticism

Social criticism, the envious coward

मराठी मूळ

दुबळें सदैवा । ह्मणे नागवेल केव्हां ॥1॥
 आपणासारिखें त्या पाहे । स्वभावासी करिल काये ॥धु.॥
 मूढ सभे आंत । इच्छी पंडिताचा घात ॥2॥
 गाढें देखुनि शूरा । उगें करितें बुरबुरा ॥3॥
 आणिकांचा हेवा । न करीं शरण जाई देवा ॥4॥
 तुका ह्मणे किती । करुं दुष्टाची फजिती ॥5॥

ENGLISH TRANSLATION

A poor wretch wonders when he can strip the fortunate one bare, seeing everyone as being like himself; what can he do against another's nature? A fool in an assembly plots the downfall of the learned. A coward, seeing a warrior, merely grumbles under his breath.

Says Tuka, do not envy others; instead, surrender to God. How much more can I expose the wicked?.

IN PLAIN WORDS

The poor wretch wonders when he can strip the fortunate man bare. He sees everyone as being like himself; but what can he do against another's true nature? A fool in the assembly wants the learned man brought down. A coward, seeing a warrior, only grumbles under his breath. Do not envy others; go and take refuge in God. Tuka says: how much more of the wicked man's disgrace shall I lay bare?

WHAT IT MEANS

Tukaram exposes the pattern of envy that wants to pull others down rather than rise. The small-souled man assumes everyone is as grasping as he is and schemes to strip the fortunate, the fool plots against the learned, the coward only mutters at the brave; all of them are powerless against a nature better than their own. The cure he names is not more scorn but surrender: stop envying and take refuge in God. He stops short on purpose, saying the wicked man's own conduct already shames him, so there is little need to go on cataloguing it; the work for the listener is to check the envy in oneself.

GATHA 3390

Renunciation

Renunciation, indifferent to the world's scorn

मराठी मूळ

माझी आतां लोक सुखें निंदा करु । ह्मणती विचारु सांडियेला ॥1॥
 कारण होय तो करावा विचार । काय भीड भार करुं देवा ॥2॥
 तुका ह्मणे काय करुं लापनिक । जनाचार सुख नासिवंत ॥3॥

ENGLISH TRANSLATION

Let the world now freely mock me, saying I have abandoned all reason. When the true purpose is served, what need is there for social propriety, O Lord? Says Tuka, why should I hide? The happiness of worldly custom is perishable.

IN PLAIN WORDS

Let the world freely mock me now. Let them say I have thrown reason away. When the real purpose is served, what matters, O Lord? Why should I carry the weight of people's opinion? Tuka says: why should I act false to please anyone? The happiness of worldly custom does not last.

WHAT IT MEANS

Tukaram answers those who call him a man who has lost his sense. He accepts the mockery freely, because once the one true aim, God, is reached, the world's approval weighs nothing. He refuses to bend under social pressure or to wear a false face just to keep people happy. The closing line gives the reason: the contentment that worldly custom offers is perishable, so it is no real loss to set it down for the sake of what endures.

GATHA 3391

The Saints

Saints, the ruin of bad company

मराठी मूळ

ढेंकणाचे संगें हिरा जो भंगला । कुसंगें नाडला तैसा साधु ॥1॥
 ओढाळाच्या संगें सात्वक नासलीं । क्षण एक नाडलीं समागमें ॥2॥
 डांकाचे संगती सोनें हीन जालें । मोल तें तुटलें लक्ष कोडी ॥3॥
 विषानें पक्वान्नें गोड कडू जालीं । कुसंगानें केली तैसी परी ॥4॥
 भावें तुका ह्मणे सत्संग हा बरा । कुसंग हा फेरा चौःयाशीचा ॥4॥

ENGLISH TRANSLATION

As a diamond shatters in the company of a hammer, so a saint is ruined by bad company. Good creatures are corrupted by the company of the unruly, undone in a single moment of association.

Gold becomes base in the company of alloy, losing its worth of lakhs and crores. As poison makes sweet dishes taste bitter, so does evil company work its ways.

Says Tuka, with devotion I declare: good company is blessed, while evil company leads to the cycle of eighty-four hundred thousand births.

IN PLAIN WORDS

A diamond shatters when the hammer falls on it; in the same way bad company ruins a saint. Good and pure creatures are spoiled by keeping company with the unruly, undone in a single moment of nearness. Gold becomes base when alloy is mixed in; its worth of lakhs and crores is broken. As poison turns sweet dishes bitter, so bad company works on a person. Tuka says, with all my heart: good company is a blessing; bad company is the wheel of eighty-four lakh births.

WHAT IT MEANS

Tukaram weighs the company we keep and shows how heavily it tells. He piles up images of ruin by association: the diamond broken by the hammer, the good soul spoiled in a moment beside the unruly, pure gold debased by alloy, sweet food poisoned bitter. The stakes are not small manners but the soul's whole worth, which bad company can strip in an instant. He sets the two paths side by side and names them: satsang, the company of the good, is a blessing, while bad company keeps a person turning on the wheel of eighty-four lakh rebirths. The choice of companions, he says, decides which way the life goes.

GATHA 3392

Devotion to Vitthal

Devotion, the Name held through any birth

मराठी मूळ

भलते जन्मीं मज घालिसील तरी । न सोडीं मी हरी नाम तुझें ॥१॥
 सुख दुःख तुज देईन भोगितां । मग मज चिंता कासयाची ॥२॥
 तुझा दास ह्मणवीन मी अंकिला । भोगितां विठ्ठला गर्भवास ॥३॥
 कासया मी तुज भाकितों करुणा । तारीं नारायणा ह्मणवुनि ॥४॥
 तुका ह्मणे तुज येऊं पाहे उणें । तारिसील तेणें आह्मां तया ॥५॥

ENGLISH TRANSLATION

Whatever birth You place me in, I will never abandon Your name, O Hari. I offer You both joy and sorrow to endure; then what concern remains for me? I will call myself Your devoted servant, O Vitthal, even while enduring the womb.

Why should I plead for mercy, asking You to save me simply because I call You Narayana? Says Tuka, if any lack should come upon You for saving us, then by that very act You will redeem both us and Yourself.

IN PLAIN WORDS

Whatever birth You throw me into, I will not let go of Your name, O Hari. I hand You both my joy and my sorrow to bear; then what is left for me to worry about? I will call myself Your servant, Your bondsman, O Vitthal, even while I suffer the womb again. Why should I beg You for mercy, asking You to save me only because I call You Narayana? Tuka says: if any shortfall should come upon You by saving us, then by that very saving You redeem both us and Yourself.

WHAT IT MEANS

Tukaram makes an unconditional vow: no matter what birth he is given, he will never release the name of Hari. He surrenders joy and sorrow alike into God's keeping, which empties him of anxiety, and he is content to keep calling himself God's servant even if he must endure the womb again. Then he turns the usual prayer on its head: he will not bargain for rescue simply because he uses God's names. The closing claim is the bold one, that if saving the devotee should somehow diminish God's honor, the very act of saving makes both servant and Lord whole. He stakes everything on belonging to God rather than on getting safety in return.

GATHA 3393

Devotion to Vitthal

Devotion, abandoned worship beyond rule

मराठी मूळ

गातों नाचतों आनंदें । टाळघागरिया छंदें ॥1॥
 तुझी तुज पुढें देवा । नेणों भावे कैसी सेवा ॥ध्रु॥
 नेणों ताळ घात मात । भलते सवां पाय हात ॥2॥
 लाज नाही शंका । प्रेम घाला ह्मणे तुका ॥3॥

ENGLISH TRANSLATION

I sing and dance in bliss, carried by the rhythm of cymbals and drums. What is Yours I place before You, O Lord; I know no other form of worship.

I know neither rhythm nor beat nor measure; my hands and feet move as they will. Says Tuka, there is no shame, no doubt; let there be nothing but pure love.

IN PLAIN WORDS

I sing and I dance in joy, carried away by the rhythm of cymbals and drums. What is Yours I lay before You, O Lord; I do not know any other way to serve. I know nothing of beat or measure or proper time; my hands and feet move however they will. There is no shame in me, no doubt. Tuka says: let there be nothing but pure love.

WHAT IT MEANS

Tukaram describes worship that has dropped all expertise and self-consciousness. He sings and dances to the cymbals and drums, offering God what is already God's, because he knows no other service than this. He confesses he keeps no rhythm or correct timing and lets his limbs move freely, refusing to make worship into a performance to be judged. The point lands in the last line: he has put away shame and doubt, and asks only that love itself fill the act. The measure of devotion, he says, is not skill but the pure love poured into it.

GATHA 3394

Renunciation

Renunciation, weary of the world, leaning only on God

मराठी मूळ

रुसलों आह्मीं आपुलिया संवसारा । तेथें जनाचारा काय पाड ॥1॥
 आह्मां इष्ट मित्र सज्जन सोयरे । नाहीं या दुसरें देवाविण ॥ध्रु॥
 दुराविले बंधु सखे सहोदर । आणीक विचार काय तेथें ॥2॥
 उपाधिवचन नाइकती कान । त्रासलें हें मन बहु माझें ॥3॥
 तुका ह्मणे करा होईल ते दया । सुख दुःख वांयां न धरावें ॥4॥

ENGLISH TRANSLATION

I have turned away from my worldly life, so what use is social convention to me? I have no friend, no companion, no kinsman other than God. I have set aside brothers and close relatives; what further consideration is needed? My ears refuse to hear worldly chatter; my mind is thoroughly weary of it.

Says Tuka, show whatever mercy You will. Do not hold on to fleeting joys and sorrows.

IN PLAIN WORDS

I have turned away in anger from my own worldly life; so what hold can social custom have on me? My friend, my companion, my well-wisher, my kinsman: I have none but God. I have set aside my brothers and my own blood relations; what further thought is needed there? My ears will not listen to worldly chatter anymore; my mind is utterly weary of it. Tuka says: show me whatever mercy You will. Do not hold on to passing joys and sorrows.

WHAT IT MEANS

Tukaram declares a complete break with worldly life and the conventions that bind it. He has put away friends and kin and turned to God as his only relation, so the rules of society no longer reach him. His ears refuse worldly talk and his mind is exhausted by it; the renunciation is not a pose but a real fatigue with the world. He hands the outcome to God, asking for whatever mercy God chooses, and asks that he not be made to cling to joys and sorrows that pass away. What remains when every other tie is cut, he says, is God alone.

GATHA 3395

Devotion to Vitthal

Devotion, the Name preferred to liberation

मराठी मूळ

सांडुनि सुखाचा वांटा । मुक्ति मागे तो करंटा ॥१॥
 कां रे न घ्यावा जन्म । प्रेम लुटावें नाम ॥२॥
 येथें मिळतो दहीं भात । वैकुंठीं ते नाहीं मात ॥३॥
 तुका ह्मणे आतां । मज न लगे सायुज्यता ॥३॥

ENGLISH TRANSLATION

One who abandons the share of happiness and begs for liberation is a wretch. Why not take birth again and again, and revel in the Name with love? Here one gets curd and rice, while even Vaikuntha cannot match this feast.

Says Tuka, I have no desire now for the state of final union.

IN PLAIN WORDS

The man who throws away his share of happiness and begs instead for liberation is a wretch. Why not take birth again and again, and loot the Name with love? Here you get curd and rice; even Vaikuntha has no such feast to speak of. Tuka says: now I have no use for final union with God.

WHAT IT MEANS

Tukaram inverts the usual goal, prizing loving devotion over liberation itself. He calls the man who trades away present joy to beg for release a poor fool, because the real happiness is here, in the Name. He would rather be born over and over if each birth lets him plunder the Name with love, and he says the simple feast of devotion, curd and rice, outshines anything in Vaikuntha. The closing line states it flatly: he wants no sayujya, no merging into God, because the relationship of love is sweeter to him than the dissolving of it. The bhakta's bond, not its ending, is what he holds dear.

GATHA 3396

Prayers

Prayer, the vessel waiting at the door

मराठी मूळ

पदोपदीं पायां पडणें । करुणा जाण भाकावी ॥१॥

ये गा ये गा विसांवया । करुणा दयासागरा ॥२॥

जोडोनियां करकमळ । नेत्र जळ भरोनि ॥३॥

तुका उभें दारीं पात्र । पुरवीं आर्त विठोबा ॥३॥

ENGLISH TRANSLATION

I fall at Your feet again and again, pleading for mercy. Come, O ocean of compassion, come and rest here.

With folded lotus-hands and eyes brimming with tears, Tuka stands at Your door like a vessel waiting. O Vithoba, fulfill this yearning.

IN PLAIN WORDS

Step by step I fall at Your feet, knowing I must plead for mercy. Come, O come and be my rest, ocean of compassion, ocean of mercy. With my lotus-hands folded and my eyes full of tears, Tuka stands at Your door like a vessel waiting to be filled. O Vithoba, fulfill this longing.

WHAT IT MEANS

This is a plain cry of dependence and waiting. Tukaram bows again and again, knowing his only recourse is to plead for mercy, and he calls God the very ocean of compassion to come and be his resting place. He paints himself with folded hands and brimming eyes, standing at the door like an empty vessel held out to be filled. The single request is that Vithoba satisfy this yearning; the prayer rests entirely on God's grace and the devotee's patient, open emptiness.

GATHA 3397

Prayers

Prayer, the last wish at the feet

मराठी मूळ

आतां हें सेवटीं असों पायांवरी । वदती वैखरी वागपुष्प ॥१॥
 नुपेक्षावें आह्मां दीना पांडुरंगा । कृपादानीं जगामाजी तुह्मीं ॥२॥
 वोळवुनी देह सांडियेली शुद्ध । सारियेला भेद जीव शिव ॥३॥
 तुका ह्मणे मन तुमचे चरणीं । एवढी आयणी पुरवावी ॥४॥

ENGLISH TRANSLATION

Now at last let me remain at Your feet, offering flowers of speech through my voice. Do not forsake us, the lowly, O Panduranga; in all the world, You are the giver of grace.

I have surrendered this body and abandoned all distinctions; the difference between jiva and God is resolved. Says Tuka, let my mind rest at Your feet; grant me this one last wish.

IN PLAIN WORDS

Now, at the last, let me stay here upon Your feet, my voice speaking out flowers of words. Do not overlook us, the lowly, O Panduranga; in all the world it is You who give grace. I have melted this body down and given up its claim; the difference between the soul and God is settled. Tuka says: let my mind rest at Your feet. Grant me this one wish.

WHAT IT MEANS

Tukaram offers a closing prayer with everything already surrendered. His worship now is only words laid like flowers at God's feet, and he begs Panduranga, the one giver of grace in all the world, not to pass over the lowly. He says he has dissolved the body's hold and let the supposed gap between jiva and Shiva, soul and God, fall away. With that done, his single remaining wish is that his mind rest forever at God's feet. After the self has been given up, only this resting place is asked for.

GATHA 3398

Social Criticism

Social criticism, the true hero against the divided heart

मराठी मूळ

तरि च होय वेडी । नग्न होय धडफुडी ॥१॥
 काय बोलाचें गौरव । आंत वरी दोन भाव ॥२॥
 मृगजळा न्याहाळतां । तान न वजाये सेवितां ॥३॥
 न पाहे आणिकांची आस । शूर बोलिजे तयास ॥४॥
 तुका ह्मणे हें लक्षण । संत अळंकार लेणें ॥५॥

ENGLISH TRANSLATION

Only then is one truly mad, when one stands naked and unbowed. What glory is there in mere words when the inside and outside hold two different feelings? Gazing at a mirage does not quench one's thirst.

One who looks to no other for support is the true hero. Says Tuka, this is the mark of a saint, and these are the true ornaments.

IN PLAIN WORDS

Only then is one truly mad: when one stands naked and unashamed, the same all through. What worth is there in grand words, when inside and outside hold two different feelings? Staring at a mirage does not quench your thirst when you go to drink. The man who looks to no one else for support, call him the true hero. Tuka says: this is the mark of a saint, and these are his real ornaments.

WHAT IT MEANS

Tukaram draws the line between show and substance. Grand speech is worthless when the heart inside differs from the face outside; such a divided man is like a mirage that looks like water but leaves the thirst unquenched. Real madness, the holy kind, is to stand utterly transparent, the same within and without, with nothing hidden. The genuine hero is the one who depends on no one else, leaning only where true support lies. These qualities, integrity and self-reliance in God, are the saint's true ornaments; everything else is decoration over emptiness, and the test is whether inside and outside agree.

GATHA 3399

The Moral Ideal

Moral counsel, the burning of desire

मराठी मूळ

आग्रहा नांवें पाप । योगीं सारावे संकल्प ॥१॥
 सहजा ऐसें भांडवल । असोनि कां सारा बोल ॥२॥
 तैं न भेटे तें काय । मना अंगींचे उपाय ॥३॥
 तुका ह्मणे धरीं सोय । वासनेची फोडा डोय ॥३॥

ENGLISH TRANSLATION

Insistence is the name of sin; one should fulfill one's resolves with equanimity. When naturalness itself is the capital, why waste words on anything else? What cannot be obtained through such means? The mind already holds the remedies within itself.

Says Tuka, find the true path, and burst open the eyes of desire.

IN PLAIN WORDS

Insisting on your own way: that is what sin is. The yogi lets his resolves rest in calm. When ease itself is your wealth, why spend words on anything else? What is there that you cannot reach by this? The mind already holds the cure inside itself. Tuka says: find the true road, and break open the eye of craving.

WHAT IT MEANS

Tukaram names the root of sin not as a forbidden act but as the will that insists, the grip that demands its own outcome. The remedy he sets against it is equanimity: let your resolves rest without clutching, since natural ease is itself the only capital you need. He insists you already carry the cure within, so no outer machinery is required. The closing image is sharp: do not merely soothe desire but burst its eye, put out the seeing that keeps it alive, and the true path opens.

GATHA 3400

The Power of the Name

The Name, my only practice

मराठी मूळ

न करीं पठन घोष अक्षरांचा । बीजमंत्र आमुचा पांडुरंग ॥१॥
 सर्वकाळ नामचिंतन मानसीं । समाधान मनासी समाधि हे ॥२॥
 न करीं भ्रमण न रिघें कपाटीं । जाईन तेथें दाटी वैष्णवांची ॥३॥
 अनु नेणें कांहीं न वजें तपासी । नाचें दिंडीपाशीं जागरणीं ॥४॥
 उपवास व्रत न करीं पारणें । रामकृष्ण ह्मणें नारायण ॥५॥
 आणिकांची सेवा स्तुती नेणें वाणूं । तुका ह्मणे आणु दुजें नाहीं ॥५॥

ENGLISH TRANSLATION

I do not recite scriptures with loud chanting of syllables; my seed-mantra is Panduranga. At all times, the mind dwells in the contemplation of the Name; this is my meditation, this is my samadhi.

I do not wander on pilgrimages or sit in caves; I go where the Vaishnavas gather. I know no other practice and do not undertake austerities; I dance in the procession and stay awake through the night.

I observe no fasts or vows; I simply repeat Rama, Krishna, Narayana. Says Tuka, I know no other praise or service; there is nothing second to this.

IN PLAIN WORDS

I do not chant scripture aloud, syllable by syllable. My seed-mantra is Panduranga. All the time, in my mind, I dwell on the Name. That is my peace; that is my samadhi. I do not wander on pilgrimage. I do not hide in mountain caves. I go where the Vaishnavas crowd together. I know no other practice. I do not go in for austerities. I dance beside the dindi, awake all night. I keep no fasts, no vows, no breaking of fasts. I just say Rama, Krishna, Narayana. I do not know how to serve or praise anyone else. Tuka says: there is nothing second to this.

WHAT IT MEANS

Tukaram lays his whole religion on a single thing and refuses every alternative. Against loud recitation, pilgrimage, cave-dwelling, austerity, fasts, and vows, he sets one practice: ceaseless remembrance of the Name, Panduranga as his seed-mantra. He recasts the prized states of the contemplatives, peace and samadhi, as simply what this remembrance already gives. The one company he keeps is the gathering of devotees, where he dances and stays awake through the kirtan night. The point is exclusive devotion: not that other paths are condemned, but that for him nothing stands second to the Name.

GATHA 3401

Devotion to Vitthal

Devotion, God as the watchful parent

मराठी मूळ

पुंडलिकाचे निकटसेवे । कैसा धांवे बराडी ॥1॥
 आपुलें थोरपण । नारायण विसरला ॥धु.॥
 उभा कटीं ठेवुनि कर। न ह्मणे पर बैससें ॥2॥
 तुका ह्मणे जगदीशा । करणें आशा भक्तांची ॥3॥
 बाळ काय जाणे जीवनउपाय । मायबाप वाहे सर्व चिंता ॥2॥
 आइतें भोजन खेळणें अंतरीं । अंकिताचे शिरीं भार नाही ॥धु
 आपुलें शरीर रिक्षतां न कळें । सांभाळूनि लळे पाळी माय ॥2॥
 तुका ह्मणे माझा विठ्ठल जनिता । जेथें आमची सत्ता तयावरी ॥3॥

ENGLISH TRANSLATION

See how He runs at Pundalik's devoted service, crying out with abandon. Narayana has forgotten His own greatness, standing with hands on His hips, never saying He wishes to sit.

Says Tuka, the Lord of the universe fulfills the hopes of His devotees. A child knows nothing of how to sustain life; the mother and father carry all the worry.

With food served and play within, one who belongs to the Lord bears no burden. The body is cared for without one's knowing; the mother protects and indulges with love.

Says Tuka, my Vitthal is my parent, and my authority rests upon Him.

IN PLAIN WORDS

See how He runs to the close service of Pundalik. He comes like a beggar in his eagerness. Narayana has forgotten His own greatness. He stands with His hands on His hips. He does not even say that He would like to sit. Tuka says: the Lord of the world makes good the hopes of His devotees. What does a child know of how to keep itself alive? The mother and father carry every worry. Food is set ready; play fills its heart. The one who belongs has no weight to bear. The body is tended without the child knowing it. The mother guards it and indulges its wants. Tuka says: my Vitthal is my parent, the one over whom I hold my claim.

WHAT IT MEANS

Tukaram reads the famous image of Vitthal standing on the brick at Pandhari as God's self-forgetfulness in love. Eager to serve Pundalik, the Lord drops His majesty and stands waiting with hands on hips, asking for nothing. The poem then turns to the parallel he wants: God is the parent and the devotee the helpless child. A child cannot keep itself alive; it only plays, while mother and father carry all the worry and tend the body unawares. So Tukaram claims a child's right over Vitthal, the right to be carried, the burden being entirely God's and not his own.

GATHA 3402

The Power of the Name

The Name, sin burned in an instant

मराठी मूळ

काय करिती केलीं नित्य पापें । वसे नाम ज्यापें विठोबाचें ॥१॥
 तृणीं हुताशन लागला ते रासी । जळतील तैसीं क्षणमात्रें ॥२॥
 विष्णुमूर्तिनपाद पाहतां चरण । तेथें कर्म कोण राहूं शके ॥३॥
 तुका ह्मणे नाम जाळी महादोष । जेथें होय घोष कीर्तनाचा ॥३॥

ENGLISH TRANSLATION

What can accumulated sins do to one in whose chitta dwells the name of Vithoba? As fire set to a heap of straw burns it all in an instant, so does the Name consume all sins. When one beholds the feet of the Lord, what karma can remain standing? Says Tuka, the Name burns away the greatest transgressions wherever the sound of kirtan resounds.

IN PLAIN WORDS

What can a lifetime of daily sins do to one in whose heart the name of Vithoba lives? Fire set to a heap of straw: it all burns in a moment. So do the sins burn. When you look upon the feet of Vishnu's form, what karma can keep standing there? Tuka says: the Name burns away the greatest sins wherever the sound of kirtan rises.

WHAT IT MEANS

Tukaram answers a fear directly: heaped-up sin has no power over the one who carries Vithoba's name in the heart. His image is total and quick, a flame in dry straw that leaves nothing behind in an instant. He grounds this in seeing God's feet, before which no accumulated karma can stand its ground. The claim is deliberately large: not that the Name lessens sin but that it consumes even the gravest, and the place where this happens is the loud, communal kirtan, not private penance.

GATHA 3403

Sacred Stories

Mythology, the cry come quickly

मराठी मूळ

वेद नेलें शंखासुरें । केलें ब्रह्म्यानें गाढाणें ॥१॥
 धांव धांव झडकरी । ऐसें कृपाळुवा हरी ॥२॥
 गजेंद्र नाडियें गांजिला ॥ तेणें तुझा धांवा केला ॥
 २॥ तुका ह्मणे पद्मनाभा । जेथें पाहें तेथें उभा ॥३॥

ENGLISH TRANSLATION

The demon Shankhashura stole the Vedas, and Brahma pledged them as security. Run, O merciful Hari, run swiftly! The elephant Gajendra was afflicted and tormented, and he called out to You for help.

Says Tuka, O Padmanabha, wherever I look, there You stand.

IN PLAIN WORDS

The demon Shankhasura carried off the Vedas. Brahma was left to plead for them. Run, run, come quickly! O merciful Hari, be like that. Gajendra the elephant was caught and tormented; he cried out to You. Tuka says: O Padmanabha, wherever I look, there You are standing.

WHAT IT MEANS

Tukaram piles up the old rescue stories to press his own plea. Hari recovered the stolen Vedas for Brahma; He came running when the trapped elephant Gajendra called. The repeated cry, run, run, come quickly, makes the past deliverances into a demand on the present: be that same swift mercy now. The closing line answers the prayer before it is finished, for wherever the poet turns his eyes Padmanabha is already standing there, near and ready.

GATHA 3404

Worldly Metaphors

Metaphor, the essence and the fool

मराठी मूळ

माकडा दिसती कंवटी नारळा । भोक्ता निराळा वरील सारी ॥१॥
एका रस एका तोंडीं पडे माती । आपुलाले नेती विभाग ते ॥२॥
सुनियांसी क्षीर वाढिल्या ओकवी । भोगित्यां पोसवी धणीवरी ॥३॥
तुका ह्याने भार वागविते मूर्ख । नेतील तें सार परीक्षक ॥३॥

ENGLISH TRANSLATION

A monkey sees only the shell of a coconut, while the one who enjoys it savors the flesh within. One gets the essence while another gets only dust in his mouth; each takes his own portion.

If you feed milk to a dog, it vomits, but one who savors it is nourished to fullness. Says Tuka, fools carry the burden, while those with discernment extract the essence.

IN PLAIN WORDS

A monkey sees only the shell of the coconut. The one who enjoys it knows the meat is something else, set apart inside. One gets the juice; another gets only dirt in his mouth. Each carries off his own share. Feed milk to a dog and it vomits it up; the one who can taste it is nourished to the full. Tuka says: fools carry the load, while those who can judge carry off the essence.

WHAT IT MEANS

Tukaram contrasts two ways of meeting the same thing, and the difference is in the receiver, not the gift. The monkey and the dog stand for those who handle what is precious yet cannot take its worth, getting only the husk, or even vomiting back what would have fed them. The one who can taste reaches the kernel and is nourished. The closing line sharpens it to a warning about ourselves: the fool labors under the outer burden of religion while the discerning quietly take its essence, so the question is which we are.

GATHA 3405

Longing and Separation

Longing, hold to your old promise

मराठी मूळ

भेटीची आवडी उताविळ मन । लागलेंसे ध्यान जीवीं जीवा ॥१॥
 आतां आवडीचा पुरवावा सोहळा । येऊनी गोपाळा क्षेम देई ॥२॥
 नेत्र उन्मिळत राहिले ताटस्त । गंगा अश्रुपात वहावली ॥३॥
 तुका ह्मणे तुम्ही करा साचपणा । मुळींच्या वचना आपुलिया ॥३॥

ENGLISH TRANSLATION

The mind is restless with longing for union; my very life is fixed in meditation upon You. Now fulfill this celebration of love, O Gopala; come and embrace me.

My eyes have opened wide and remain unblinking, while streams of tears flow like the Ganga. Says Tuka, be true to Your own original promise; show us Your sincerity.

IN PLAIN WORDS

Longing for the meeting makes my mind restless. My very life clings in meditation upon You, life upon life. Now fill out this festival of love: come, Gopala, and embrace me. My eyes stay wide open, fixed and unblinking. A Ganga of tears pours down. Tuka says: now make it true. Keep the word You gave at the very beginning.

WHAT IT MEANS

This is the cry of a soul that cannot wait for the meeting it lives for. Tukaram's whole life hangs on God, his eyes held open and unblinking, tears falling in a flood. He asks Gopala not for a small favor but for the full festival of love, an embrace. The closing turn is pointed: he holds God to a promise. The original word, the bond God Himself first gave, must now be made true, so the longing is also a claim on God's own faithfulness.

GATHA 3406

Ecstasy and Joy

Ecstasy, the whole world lit

मराठी मूळ

धवळलें जगदाकार । आंधार तो निरसला ॥१॥
 लपों जातां नाहीं ठाव । प्रगट पा पसारा ॥२॥
 खरियाचा दिवस आला । वाढी बोला न पुरे ॥३॥
 तुका ह्मणे जिवें साटीं ॥ पडिली मिठी धुरेसी ॥३॥

ENGLISH TRANSLATION

The world has been illumined, and all darkness has vanished. There is no place left to hide; the whole expanse stands revealed.

The day of truth has arrived, and no amount of talk can suffice. Says Tuka, with life as the stake, I have seized hold of the very source.

IN PLAIN WORDS

Everything has turned bright, the whole shape of the world. The darkness is wiped away. There is no place left to hide. The whole spread of things stands open. The day of what is true has come. No amount of telling can hold it. Tuka says: with my life as the stake, I have flung my arms around the source.

WHAT IT MEANS

Tukaram describes a sudden flooding of light in which the entire world is made luminous and every shadow is gone. With darkness wiped out there is nowhere left to hide, for all things now stand plainly revealed. He calls it the day of truth, an arrival so full that speech cannot keep pace with it. The last line names the cost and the consummation together: staking his life itself, he has seized hold of the very source, an embrace of the origin of everything.

GATHA 3407

Worldly Metaphors

Metaphor, the iron asks the touchstone

मराठी मूळ

मातेची अवस्था काय जाणे बाळ । तिसी तों सकळ चिंता त्याची ॥१॥
 ऐसें परस्परें आहे चि विचारा । भोपळ्याचा तारा दगडासी ॥२॥
 भुजंग पोटाळी चंदनाचें अंग । निवे परि संग नव्हे तैसा ॥३॥
 तुका ह्मणे करा परिसाचे परी । मज ठेवा सरी लोखंडाचे ॥३॥

ENGLISH TRANSLATION

A child does not know the mother's condition, yet she carries all concern for it. Such is the mutual bond between them, like a spinning top to a stone.

A serpent coils around the body of sandalwood, and though the wood cools it, the serpent's nature does not change. Says Tuka, be like the philosopher's stone and make me, mere iron, equal to gold.

IN PLAIN WORDS

What does the child know of the mother's state? Yet she carries every worry for it. Think on it: so it is between the two. A spinning top is held to a stone. The snake coils round the body of the sandal tree. The sandal cools it, yet the snake's nature does not turn to its kind. Tuka says: be like the touchstone. Make me, mere iron, equal to gold.

WHAT IT MEANS

Tukaram strings together images of one-sided bonds to describe the gap between God and himself. The mother carries all the care a child cannot even know it needs; sandalwood cools the snake that coils around it without changing the snake's nature. He places himself on the lower side of each: the unknowing child, the cold metal. Then comes the prayer, sharp and humble at once: be the touchstone, the paras that turns iron to gold by mere contact, and lift me, base as I am, into Your own worth.

GATHA 3408

Autobiography

Autobiography, beset but pressing on

मराठी मूळ

लावूनि कोलित । माझा करितील घात ॥१॥
 ऐसे बहुतांचे संधी । सांपडला खोळेमधीं ॥२॥
 पाहातील उणें । तेथें देती अनुमोदनें ॥३॥
 तुका ह्मणे रिघे । पुढें नाहीं जालें धींगे ॥३॥

ENGLISH TRANSLATION

They light a fuse to bring about my destruction. Many such conspirators have caught me in their net.

They watch for any flaw and give their gleeful approval. Says Tuka, I press forward; there shall be no bullying ahead.

IN PLAIN WORDS

They light a fuse to bring about my ruin. Many such schemers have caught me in their trap. They watch for any fault in me, and there they nod their approval. Tuka says: I press on ahead. There has been no bullying that broke me.

WHAT IT MEANS

Tukaram speaks plainly of being hunted by enemies who want him destroyed and who lie in wait for any slip. He sees their malice clearly: they gather at his faults and cheer one another on. Yet the poem does not collapse into fear; it ends in steady defiance. He keeps moving forward, and the intimidation has not made him give way. The note to take is not contempt for the schemers but the resolve that refuses to be ruled by their hostility.

GATHA 3409

Appeals and Exhortations

Exhortation, spend yourself on what is true

मराठी मूळ

ऐसी एकां अटी । रीतीं सिणती करंटीं ॥१॥
 साच आपुल्या पुरतें । करून नेघेती कां हितें ॥२॥
 कां हीं वेचितील वाणी । निरर्थक चि कारणीं ॥३॥
 तुका ह्मणे देवा । कांहीं समर्पूनि सेवा ॥३॥

ENGLISH TRANSLATION

In such futile toil the wretched ones exhaust themselves. Why do they not take what is true and make it their own for their genuine benefit? Why do they spend their speech on utterly fruitless things? Says Tuka, O Lord, offer something in service and surrender.

IN PLAIN WORDS

On such an empty round the wretched wear themselves out. Why do they not take what is true, enough for themselves, and turn it to their own good? Why spend their speech on what has no use at all? Tuka says: O Lord, let them offer something in service, in surrender.

WHAT IT MEANS

Tukaram watches people exhaust themselves in routines that lead nowhere and asks the obvious question: why not take hold of what is real and bend it to your own benefit? He grieves that breath and speech are poured out on fruitless things when the true good lies within reach. The closing turn is a prayer rather than a scolding: he asks God that they might offer even a little in genuine service and surrender. The aim of the rebuke is the wasteful pattern, and the cure he names is self-giving, not cleverness.

GATHA 3410

Appeals and Exhortations

Memento mori, the body falls away

मराठी मूळ

चालिले सोबती । काय मानिली निश्चिती ॥१॥
 काय करिसी एकला । काळ सन्निध पातला ॥२॥
 कांहीं सावध तो बरवा । करीं आपुला काढावा ॥३॥
 चालिले अगळे । हळू च कान केश डोळे ॥४॥
 वीसरले दांत । दाढा गडबडल्या आंत ॥५॥
 एकली तळमळ । जिह्वा भलते ठायीं लोळे ॥६॥
 तुका ह्मणे यांणीं । तुझी मांडिली घालणी ॥७॥

ENGLISH TRANSLATION

Your companions have already departed. What assurance have you taken? What will you do all alone when death stands near? It is wise to be alert now and find your own way out.

One by one, your faculties are slipping away: ears, hair, and eyes grow feeble. Teeth have fallen, and the gums rattle inside.

The tongue alone writhes in lonely agitation, rolling about aimlessly. Says Tuka, these companions of yours have plotted your downfall.

IN PLAIN WORDS

Your companions have already set out. What certainty have you settled on? What will you do alone, when death has come near? It is good to be watchful now. Work your own way out. They are leaving one by one: ears, hair, eyes, going slack. The teeth have worn down; inside, the back teeth rattle loose. The tongue alone keeps writhing, rolling about anywhere it likes. Tuka says: these companions of yours have begun to lay you out.

WHAT IT MEANS

Tukaram makes the body itself preach on death. The companions who have already departed are friends and kin gone before, and the question he presses is what certainty you have stored up for when death stands beside you, with no one to help. Then he turns to the slow desertion of the senses: ears, eyes, hair, teeth, and tongue failing one by one, the very faculties you trusted abandoning you. He calls them companions too, and says they have begun to lay you out for the grave. The whole point is urgency: be alert now and find your own way out while there is still time.

GATHA 3411

Renunciation

Renunciation, ears closed to all but God

मराठी मूळ

नका मजपाशीं । वदो प्रपंचाचे विशीं ॥१॥
 आतां नाइकावी कानीं । मज देवाविण वाणी ॥२॥
 येऊनियां रुपा । कोण पाहे पुण्यपापा ॥३॥
 मागे आजिवरी । जालें माप नेलें चोरी ॥४॥
 सांडियेलीं पानें । पुढें पिका अवलोकन ॥५॥
 पडों नेदी तुका । आड गुंपूं कांहीं चुका ॥५॥

ENGLISH TRANSLATION

Do not speak to me of worldly matters. My ears will hear no voice now except that of God.

When one comes to know the true form, who looks at merit and sin? All that went before has been stolen away, its measure lost. The leaves have fallen; now look ahead to the ripening fruit.

Says Tuka, do not let any mistake come between us and block the way.

IN PLAIN WORDS

Do not speak to me. Do not talk to me of the world. From now on my ears will hear no voice but God's. Once you have seen the true form, who still looks at merit and sin? All that came before has been carried off; its measure is stolen and gone. The old leaves have dropped. Now look ahead to the ripening fruit. Tuka says: do not let any mistake fall across the way and block it.

WHAT IT MEANS

Tukaram is shutting one door so another can stay open. He refuses worldly talk outright and tells his hearers that his ears now admit only God's voice. He explains why: once you have truly seen God's form, the whole bookkeeping of merit and sin loses its grip, because the old accounts have been carried off and cannot be added up again. The fallen leaves and the coming fruit are his image for this turn: the past life is shed so that something is ripening ahead. His closing prayer is that no small slip be allowed to come between him and that ripening and block the road.

GATHA 3412

Ecstasy and Joy

Ecstasy, the bond sealed beyond return

मराठी मूळ

जाले आतां सांटे । कासयाचे लहान मोटे ॥१॥
 एक एका पडिलों हातीं । जाली तेव्हां चि निश्चिती ॥२॥
 नाहीं फिरों येत मार्गे । जालें साक्षीचिया अंगें ॥३॥
 तुका ह्मणे देवा । आतां येथें कोठें हेवा ॥३॥

ENGLISH TRANSLATION

Now all accounts are settled; what remains of small and great? We have fallen into each other's hands, and the certainty was established long ago. There is no going back, for the bond is sealed in the presence of the witness.

Says Tuka, O Lord, where is there room for envy now?.

IN PLAIN WORDS

The accounts are settled now. What is left of small and great? We have fallen into each other's hands, and from that moment it was certain. There is no going back. It is sealed in the presence of the witness. Tuka says: O God, where is there any room left for envy now?

WHAT IT MEANS

Tukaram describes union with God as a deal already closed, not a hope. With the accounts settled, the old measuring of high and low, mine and yours, has nothing left to weigh. He and God have fallen into each other's hands, and a witness has sealed the bond, so there is no turning back. The final line draws the conclusion: when the matter is this complete, envy and rivalry have no ground left to stand on.

GATHA 3413

Longing and Separation

Longing, claiming what is already mine

मराठी मूळ

माझें मज द्यावें । नाहीं करवीत नवें ॥१॥
 सहस्रनामाचें रूपडें । भक्त कैवारी चोखडें ॥२॥
 साक्षीविण बोलें । तरी मज पाहिजे दंडिलें ॥३॥
 तुका ह्मणे माल । माझा खरा तो विठ्ठल ॥३॥

ENGLISH TRANSLATION

Give me what is rightfully mine; I am not asking for anything new. You are the one of a thousand names, the pure champion of Your devotees.

If I speak without witness, then let me be punished. Says Tuka, my true treasure is that Vitthal.

IN PLAIN WORDS

Give me what is mine. I am not asking for anything new. You bear a thousand names; you are the pure champion of your devotees. If I am speaking without truth behind me, then punish me. Tuka says: my real treasure is that Vitthal.

WHAT IT MEANS

Tukaram presses a claim rather than begging a favor. He asks God only for what already belongs to him, insisting it is no new or extra demand, and he leans on God's own titles: the one of a thousand names, the sworn defender of his devotees. Then he stakes everything on his honesty, inviting punishment if his words have no truth behind them. The last line names what he is claiming: Vitthal himself is his true wealth, the only treasure he wants returned.

GATHA 3414

Devotion to Vitthal

Devotion, the child's babbling praise

मराठी मूळ

करुं स्तुती तरि ते निंदा । तुझी जाणां हे गोविंदा ॥१॥
 आह्मां लडिवाळांचे बोल । करा कवतुकें नवल ॥२॥
 बोबड्या उत्तरीं । तुझ्या रंजवितों हरी ॥३॥
 मागतों भातुकें । तुका ह्याने कवतुकें ॥३॥

ENGLISH TRANSLATION

If we attempt to praise You, even that becomes insufficient, O Govinda, as You already know. Take the babbling words of us, Your playful children, as a charming wonder.

With stammering speech I try to please You, O Hari. Says Tuka, like a child, I beg for trinkets with innocent delight.

IN PLAIN WORDS

If we try to praise you, even that praise falls short, O Govinda; you know this already. We are your playful children. Take our words as a charming wonder. With stammering, half-formed speech I try to please you, O Hari. Tuka says: like a child, I beg you for little treats, in pure delight.

WHAT IT MEANS

Tukaram measures his praise against God and admits it can only fall short, then turns that shortfall into tenderness. He casts himself and the devotees as small children whose words are babble, and asks God to receive that babble fondly, the way a parent delights in a child's first sounds. The point is not skill but love: stammering speech offered in delight pleases God more than polished eloquence. His closing image, a child begging for little treats, keeps the whole relationship playful and intimate rather than solemn.

GATHA 3415

Devotion to Vitthal

Devotion, song made easy in kirtan

मराठी मूळ

नव्हतील जपें नव्हतील तपें । आह्मांसी हें सोपें गीतीं गातां ॥1॥
 न करितां ध्यान न करितां धारणा । तो नाचे कीर्तनामाजी हरि ॥ध्रु॥
 जयासी नाहीं रूप आणि आकार । तो चि कटी कर उभा विटे ॥2॥
 अनंत ब्रह्मांडें जयाचिया पोटीं । तो आह्मां संपुष्टीं भक्तिभावे ॥3॥
 तुका ह्मणे वर्म जाणती लडिवाळें । जें होतीं निर्मळें अंतर्बाहीं ॥4॥

ENGLISH TRANSLATION

There were no austerities, no penances for us; this singing in devotion comes easily. Without meditation or concentration, Hari Himself dances in the kirtan.

The one who has neither form nor shape stands with hands on hips upon the brick. He in whose belly reside infinite universes comes near to us through the power of devotion.

Says Tuka, the beloved children know the secret, for they are pure within and without.

IN PLAIN WORDS

We had no austerities, no penances. For us this is easy: we just sing in the songs. Without meditation, without holding the mind in concentration, Hari himself dances in the kirtan. The one who has no form and no shape stands there, hands on his hips, upon the brick. The one in whose belly the endless universes lie comes close to us through plain devotion. Tuka says: the loving children know the secret. They are clean within and without.

WHAT IT MEANS

Tukaram contrasts the hard road of austerity with the easy road of song, and says God meets him on the easy one. No penance, no disciplined meditation: just singing, and Hari himself comes and dances in the kirtan. He marks the wonder of it, that the formless one stands embodied on the brick at Pandhari and that the one who holds all the universes draws near through simple devotion. The closing line names the price that is not a price: the secret belongs to those who become like trusting children, pure inside and out, which is what devotional singing works in them.

GATHA 3416

Surrender and Acceptance

Surrender, strength through giving up

मराठी मूळ

आह्मी जालों बिळवंत । होऊनियां शरणागत ॥१॥
 केला घरांत रिघावा । ठायीं पडियेला ठेवा ॥२॥
 हातां चढलें धन । नेणं रचिलें कारण ॥२॥
 तुका ह्मणे मिठी । पायीं देउन केली सुटी ॥३॥

ENGLISH TRANSLATION

We have become powerful by becoming surrendered souls. We entered the house and found the treasure lying there.

Wealth has come into our hands, a cause crafted by forces beyond our knowing. Says Tuka, by embracing the feet, we have won our freedom.

IN PLAIN WORDS

We have become strong by becoming people who surrender. We made our way into the house, and the treasure was lying right there. Wealth has come into our hands; we do not know what set it up for us. Tuka says: clinging to his feet, we have won our freedom.

WHAT IT MEANS

Tukaram states the paradox at the heart of bhakti: surrender is not weakness but the source of his strength. By giving himself up he gained entry to the house, and inside, the treasure was simply waiting to be found, not earned. He confesses he does not understand the hidden cause that arranged this gift, which keeps it grace and not achievement. The last line resolves the paradox: it was by holding on to God's feet, the very act of surrender, that he won his freedom.

GATHA 3417

Devotion to Vitthal

Devotion, the storehouse thrown open

मराठी मूळ

लागपाठ केला । आतां वांटा नित्य त्याला ॥१॥
 करा जोडीचा हव्यास । आलें दुरील घरास ॥२॥
 फोडिलीं भांडारें । मोहोरलीं एकसरें ॥२॥
 अवघियां पुरतें । तुका ह्मणे घ्यावें हातें ॥३॥

ENGLISH TRANSLATION

A steady pursuit has been made, and now the daily share must be given to Him. Be eager for this gain; what was far has come home.

The storehouses have been broken open and all has been sealed in one stroke. Says Tuka, there is enough for everyone; take it with your own hands.

IN PLAIN WORDS

A steady effort has been made. Now his daily share must be given to him. Set your heart on this gain. What was far away has come home. The storehouses have been broken open; all of it has come ripe at once. Tuka says: there is enough for everyone. Take it with your own hands.

WHAT IT MEANS

Tukaram speaks as one calling others to a harvest already ready. Steady practice has earned a daily portion that is now owed and given, so he urges his hearers to fix their longing on this gain, since what once seemed distant has arrived at the door. His images are abundance breaking loose: the storehouses smashed open, a whole crop ripening in a single stroke. The closing line is an open invitation: the supply is not scarce, there is enough for all, so reach out and take it yourself.

GATHA 3418

The Nature of God

Nature of God, differences held in his compassion

मराठी मूळ

एकीं असे हेवा । एक अनावड जीवां ॥१॥
 देवें केल्या भिन्न जाती । उत्तम कनिष्ठ मध्यस्ती ॥२॥
 प्रीतिसाटीं भेद । कोणी पूज्य कोणी निंद्य ॥३॥
 तुका ह्मणे कळा । त्याचा जाणे हा कळवळा ॥३॥

ENGLISH TRANSLATION

Some feel envy, while others feel aversion. God has made different natures: the high, the low, and the middle.

For the sake of love, distinctions exist; some are honored, and some are scorned. Says Tuka, only He who created this art knows its true compassion.

IN PLAIN WORDS

In some there is envy; in others there is no liking at all. God has made the natures different: the high, the low, and the middle. For the sake of love these differences exist; one is honored, another is scorned. Tuka says: only the one who made this art knows the tenderness inside it.

WHAT IT MEANS

Tukaram looks at the unequal world, its envy and dislike, its high and low and middling natures, and refuses to read it as cruelty or accident. He says God himself made these differences, and made them for the sake of love, so that honoring and scorning both have their place in a larger design. The point is not to defend the rankings but to humble our judgment of them. Only the maker of this art, he says, knows the compassion folded inside an order that looks unfair from where we stand.

GATHA 3419

The Necessity of Experience

Experience, the gift of his vision

मराठी मूळ

स्वामीचें हें देणें । येथें पावलों दर्शणें ॥१॥
 करुं आवडीनें वाद । तुमच्या सुखाचा संवाद ॥२॥
 कळावया वर्म । हा तों पायांचा चि धर्म ॥३॥
 तुका ह्मणे सिद्धी । हे चि पाववावी बुद्धी ॥३॥

ENGLISH TRANSLATION

This is the gift of the Master; here I have attained His vision. Let us engage in loving discourse about the joy that is Yours.

To know the secret is itself the dharma of the feet. Says Tuka, this is the wisdom that should be brought to perfection.

IN PLAIN WORDS

This is the Master's gift: here I have come to his sight, his darshan. Let us speak together, gladly, of the joy that is yours. To know the secret is itself the work the feet ask of us. Tuka says: let my understanding be carried all the way to this, to its fulfillment.

WHAT IT MEANS

Tukaram receives God's vision as a pure gift from the Master, not as something he produced. Out of that meeting he wants only loving conversation, sharing in the joy that belongs to God. He redefines duty along the way: the real dharma is simply to know the secret of the feet, the truth of refuge, rather than to perform anything outward. His closing prayer is that his mind be brought to completion in exactly this knowing, so the gift ripens into full realization.

GATHA 3420

Renunciation

Renunciation, sulking away from the world

मराठी मूळ

रुसलों संसारा । आह्मी आणीक व्यापारा ॥१॥
 ह्मणऊनि केली सांडी । देउनि पडिलों मुरकंडी ॥२॥
 परते चि ना मागें । मोहो निष्ठ जालों अंगें ॥३॥
 सांपडला देव । तुका ह्मणे गेला भेव ॥३॥

ENGLISH TRANSLATION

I have turned away from worldly life and all other pursuits. Therefore I have cast everything aside and curled up at His feet.

I will not turn back; all attachment has left my being. Says Tuka, God has been found, and all fear has departed.

IN PLAIN WORDS

I have sulked away from worldly life and from every other trade. So I let it all go and curled up at his feet. I will not turn back, not even a step. All clinging has left my body. God has been found. Tuka says: and the fear is gone.

WHAT IT MEANS

Tukaram tells his break with the world like a child's sulk, turning his back on worldly life and every other occupation. Having dropped it all, he curls up at God's feet and refuses to take even one step back. The attachment that once held him has drained out of his body, leaving no pull toward the old life. The reward and the reason come in the last lines: God has been found, and with that finding every fear has departed.

GATHA 3421

Longing and Separation

Longing, calling the slow God

मराठी मूळ

हैं तों वाटलें आश्चर्य । तुह्मां न धरवे धीर ॥१॥
 माझा फुटतसे प्राण । धांवा धांवा ह्मणऊन ॥२॥
 काय नेणों दिशा । जाल्या तुह्मांविण ओशा ॥३॥
 तुका ह्मणे कां गा । नाइकिजे पांडुरंगा ॥३॥

ENGLISH TRANSLATION

Is it not astonishing that You cannot hold Your patience? My very life is breaking apart, crying 'Come, come quickly!' I do not know why all directions feel desolate without You. Says Tuka, O Panduranga, why do You not listen?

IN PLAIN WORDS

This is the strange thing: that you cannot keep your patience for me. My life is breaking apart, crying, Come, come quickly. I do not know why every direction looks empty and desolate without you. Tuka says: why, O Panduranga, why will you not listen?

WHAT IT MEANS

Tukaram cries out in the ache of separation and even turns the complaint toward God. He marks it as strange that the God who is supposed to be impatient for his devotees now seems to hold back, while his own life feels like it is tearing apart as he calls for him to come. Without God, every direction looks empty and desolate, with nowhere to turn. The closing line is a raw, almost wounded question to Panduranga: why will you not listen to me?

GATHA 3422

Prayers

Prayer, come running, do not delay

मराठी मूळ

धांवा केला धांवा । श्रम होऊं नेदी जीवा ॥१॥
 वर्षे अमृताच्या धारा । घेई वोसंगा लेंकरा ॥२॥
 उशीर तो आतां । न करावा हे चिंता ॥३॥
 तुका ह्मणे त्वरें । वेग करीं विश्वंभरे ॥३॥

ENGLISH TRANSLATION

Come running, come quickly, and do not let weariness touch my jiva. Pour down showers of nectar and take this child into Your arms.

Do not delay any further; this is my only anxiety. Says Tuka, O Sustainer of the universe, make haste.

IN PLAIN WORDS

Come running, come quickly. Do not let my soul grow weary. Pour down streams of nectar; take this child into your lap. Do not be late now; this is my one worry. Tuka says: hurry, be swift, O Sustainer of the universe.

WHAT IT MEANS

Tukaram prays as a tired child calling for a parent who is taking too long. He begs God to come running before his soul wears out, and asks not for argument but for nectar poured down and for the simple shelter of being lifted into God's lap. His single anxiety is the delay itself: that help will arrive too late. Addressing God as Vishvambhar, the sustainer of the whole universe, he urges that same vast power to make haste for one small, waiting child.

GATHA 3423

Prayers

Petition, the servant at the door

मराठी मूळ

जोडिले अंजुळ । असें दानउताविळ ॥१॥
 पाहा वाहा कृपादृष्टी । आणा अनुभवा गोष्टी ॥२॥
 तूं धनी मी सेवक । आइक्य तें एका एक ॥३॥
 करितों विनंती । तुका सन्मुख पुढती ॥३॥

ENGLISH TRANSLATION

I have joined my palms, eager for Your gift. Cast Your merciful gaze upon me and bring these words to experience.

You are the master and I the servant; our union is one and the same. Says Tuka, I stand before You making this humble plea.

IN PLAIN WORDS

I have cupped my palms together, eager for your gift. Look at me; carry me; turn your merciful gaze my way. Bring these words into living experience. You are the master, I am the servant; yet our union is one and the same. I make my plea. Tuka says: I stand before you, asking once again.

WHAT IT MEANS

Tukaram comes empty-handed and says so. He folds his palms like a beggar waiting for alms, and the alms he wants is grace itself, the merciful gaze that turns mere words into something he actually tastes and lives. He names the relationship plainly: God is master, he is servant. But then he refuses to leave it there, insisting that master and servant are finally one and the same. The whole poem is the posture of standing face to face and pleading, unwilling to settle for distance.

GATHA 3424

Prayers

Bewilderment, the unmeasurable God

मराठी मूळ

काय तुज कैसें जाणवेल देवा । आणावें अनुभवा कैशा परी ॥१॥
 सगुण निर्गुण थोर कीं लहान । न कळे अनुमान मज तुझा ॥२॥
 कोण तो निर्धार करुं हा विचार । भवसिंधु पार तरावया ॥३॥
 तुका ह्मणे कैसे पाय आतुडती । न पडे श्रीपती वर्म ठावें ॥३॥

ENGLISH TRANSLATION

How shall I come to know You, O Lord? In what manner shall I bring You into experience? Are You with form or without, great or small? I cannot fathom any measure of You. What resolve, what deliberation should I make to cross this ocean of existence? Says Tuka, how shall I reach Your feet, O Lord? The secret remains unknown.

IN PLAIN WORDS

How can I ever know you, O Lord? In what way can I bring you into experience? Are you with form or without form, great or small? I cannot fathom any measure of you. What firm resolve, what plan should I make, to cross this ocean of worldly existence? Tuka says: how can I reach your feet, O Lord of Lakshmi? The secret stays hidden from me.

WHAT IT MEANS

Tukaram lays out his helplessness as a string of honest questions. He wants to know God and to actually experience God, but every category he reaches for breaks in his hands: form or formless, great or small, no measure fits. The stakes are not abstract, because he needs a method to cross the ocean of birth and death, and he has none. The poem ends without an answer on purpose: the secret of reaching God's feet is not something the seeker can figure out, and admitting that is itself the prayer.

GATHA 3425

Prayers

Longing, the beggar who will not leave

मराठी मूळ

मी तव बैसलों धरुनियां ध्यास । न करीं उदास पांडुरंगा ॥1॥
 नको आतां मज दवडूं श्रीहरी । मागाया भिकारी जालों दास ॥ध्रु॥
 भुकेलों कृपेच्या वचनाकारणें । आशा नारायणें पुरवावी ॥2॥
 तुका ह्मणे येऊनियां देई भेटी । कुरवाळुनी पोटीं धरीं मज ॥3॥

ENGLISH TRANSLATION

I have sat down holding fast to my resolve; do not turn me away, O Panduranga. Do not send me off now, O Hari; I have become a beggar at Your door.

I am hungry for a word of Your grace; O Narayana, fulfill this hope. Says Tuka, come and give me Your embrace; caress me and hold me close to Your bosom.

IN PLAIN WORDS

I have sat down here, holding fast to my one resolve; do not leave me desolate, Panduranga. Do not drive me away now, Shrihari. To beg from you, I have become your servant. I am hungry for a word of your grace. O Narayana, fulfill this hope. Tuka says: come and meet me; caress me and hold me close against your chest.

WHAT IT MEANS

Tukaram has parked himself at God's door and refuses to move until he is answered. He calls himself a beggar who became a servant only so he would have the right to ask, which turns devotion into a kind of holy stubbornness. What he is starving for is small and enormous at once: a single word of grace. The closing line drops all dignity and asks for something physical and tender, to be pulled into an embrace and held to the chest, the way a child is held by a parent who finally comes.

GATHA 3426

Autobiography

Gratitude, freed by the Name

मराठी मूळ

आतां तुझें नाम गात असें गीतीं । ह्मणोनी मानिती लोक मज ॥1॥
 अन्नवस्त्रचिंता नाही या पोटाची । वारिली देहाची थोर पीडा ॥ध्रु॥
 सज्जन संबंधी तुटली उपाधी । रोकडी या बंदीं सुटलोंसें ॥2॥
 घ्यावा द्यावा कोणें करावा सायास । गेली आशापाश वारोनियां ॥3॥
 तुका ह्मणे तुज कळेल तें आतां । करा जी अनंता मायबापा ॥4॥

ENGLISH TRANSLATION

Now that I sing Your name in song, the people honor me. The worry for food and clothing and the body's torments have ceased.

The entanglements with friends and relatives have been cut away; I have truly been freed from bondage. There is no need now for anyone's toil of giving and taking, for all the snares of desire have been swept away.

Says Tuka, do now whatever You see fit, O Ananta, my mother and father.

IN PLAIN WORDS

Now that I sing your name in my songs, people honor me. The worry over food and clothing for this belly is gone; the body's great torment has been turned away. The entanglements with friends and relatives have been cut; truly, I have been let out of this prison. There is no need now for anyone's hard bargaining of give and take, for the snares of desire have all been swept away. Tuka says: now do whatever seems right to you, O Ananta, my mother and father.

WHAT IT MEANS

Tukaram counts up what the Name has done for him, and the list is mostly about things falling away. The anxious arithmetic of food, clothing, and bodily survival has stopped; so have the binding obligations of kin, which he names a prison he has been released from. With desire's snares swept off, even the endless social ledger of giving and taking no longer holds him. Having been emptied of all his own wanting, he hands the whole of his life back to God, called mother and father, content to let God decide what happens next.

GATHA 3427

Prayers

Complaint, lust and anger on my trail

मराठी मूळ

कामक्रोध माझे लाविलेले पाठीं । बहुत हिंपुटीं जालों देवा ॥१॥
 आवरितां तुझे तुज नावरती । थोर वाटे चितीं आश्चर्य हें ॥२॥
 तुझिया विनोदें आह्मां प्राणसाटी । भयभीत पोटीं सदा दुःखी ॥३॥
 तुका ह्मणे माझ्या कपाळाचा गुण । तुला हांसे कोण समर्थासी ॥३॥

ENGLISH TRANSLATION

Lust and anger have been set upon my trail, O Lord, and I am sorely harassed. Even You cannot rein them in, which fills my chitta with wonder.

Your sport puts my very life at stake; I remain fearful within and always sorrowful. Says Tuka, it is the mark of my own fate; who can laugh at You, the Capable One?.

IN PLAIN WORDS

Lust and anger have been set loose on my trail, O Lord; I have been worn down again and again. When I try to hold them back, they will not be held; this fills my mind with great astonishment, for they are yours. By your sport my very life is the stake; I am afraid within and always in pain. Tuka says: it is the mark written on my forehead. Who can laugh at you, the all-capable one?

WHAT IT MEANS

Tukaram is hounded by lust and anger and admits he cannot rein them in himself. His astonishment turns into a kind of accusation: these forces belong to God, so the chase is finally God's own doing, a game in which the devotee's life is what is wagered. He does not pretend to be unafraid; he is frightened and in constant pain. Yet he stops short of blaming God outright, blaming his own fate instead, because to mock the all-capable Lord would be absurd. The honesty here is in naming how it feels to be the toy and still refuse to let go of the player.

GATHA 3428

Devotion to Vitthal

Devotion, the vow of service

मराठी मूळ

सन्मुख चि तुह्मीं सांगावी जी सेवा । ऐसे माझे देवा मनोरथ ॥१॥
 निघों आह्मी कांहीं चित्तवित्त घरें । आपुल्या उदारें जीवावरी ॥२॥
 बोल परस्परें वाढवावें सुख । पाहावें श्रीमुख डोळेभरी ॥३॥
 तुका ह्मणे सत्य बोलतों वचन । करुनी चरण साक्ष तुझे ॥३॥

ENGLISH TRANSLATION

May You command Your service to me face to face, O Lord; such is the desire of my chitta. I will give away my mind, my wealth, my home, and my very life for Your sake.

Let us exchange words that increase our mutual joy, and let me gaze at Your blessed face to my full satisfaction. Says Tuka, I speak this as a true vow, with Your feet as my witness.

IN PLAIN WORDS

May you command me to your service face to face, O Lord; this is the desire of my mind. I will set out giving up my mind, my wealth, my home, all of it freely, even my life. Let us trade words back and forth that make our joy grow, and let me gaze at your blessed face till my eyes are full. Tuka says: I speak this as a true word, with your feet as my witness.

WHAT IT MEANS

Tukaram wants God to assign him service directly, not at a distance, and he stakes everything on it. The offering is total and named item by item: mind, wealth, home, and life, all given freely. But this is not grim duty; he pictures it as a back-and-forth conversation between the two of them that keeps increasing their shared joy, and as the simple pleasure of looking at God's face until his eyes are satisfied. He seals it as a vow, swearing on God's feet, so that the longing becomes a binding promise rather than a passing wish.

GATHA 3429

Longing and Separation

Longing, come to the orphan

मराठी मूळ

मज अनाथाकारणें । करीं येणें केशवा ॥१॥
जीव झुरे तुजसाठीं । वाट पोटीं पहातसें ॥२॥
चित्त रंगलें चरणीं । तुजवांचूनि न राहे ॥३॥
तुका ह्मणे कृपावंत । माझी चिंता असावी ॥३॥

ENGLISH TRANSLATION

For the sake of this helpless one, O Keshava, please come. My jiva pines for You; I am watching and waiting. My chitta is absorbed at Your feet and cannot remain apart from You. Says Tuka, O compassionate one, keep me in Your thoughts.

IN PLAIN WORDS

For the sake of this orphan, please come, Keshava. My life pines for you; in my heart I keep watching the road. My mind is dyed in your feet and cannot stay apart from you. Tuka says: O merciful one, keep me in your thoughts.

WHAT IT MEANS

Tukaram speaks as an orphan, someone with no one else to turn to, and from that emptiness he calls God to come. The longing is physical: his very life withers, and he keeps his eyes on the road like a person waiting for one who is overdue. He says his mind has been dyed in God's feet, soaked through with that color so it can no longer hold a separate shape of its own. The small closing plea, keep me in your thoughts, is the whole of what an orphan dares to ask: simply not to be forgotten.

GATHA 3430

Longing and Separation

Longing, life worthless without God

मराठी मूळ

कासया वांचूनि जालों भूमी भार । तुझ्या पायीं थार नाहीं तरी ॥१॥
जातां भलें काय डोळ्यांचें काम । जंव पुरुषोत्तम न देखती ॥२॥
काय मुख पेंव श्वापदाचें धांव । नित्य तुझें नांव नुच्चारितां ॥३॥
तुका ह्मणे आतां पांडुरंगाविण । न वांचतां क्षण जीव भला ॥३॥

ENGLISH TRANSLATION

Why should I live and be a burden upon the earth, if I have no place at Your feet? What use are these eyes if they cannot behold the Supreme Being? What use is this mouth, wandering like a beast, if it does not constantly utter Your name? Says Tuka, without Panduranga, this life is better ended than lived even for a moment.

IN PLAIN WORDS

Why should I go on living and be a weight on the earth, if there is no shelter for me at your feet? What good is the work of these eyes if they never see Purushottama? What use is this mouth, running wild like a beast, if it does not always speak your name? Tuka says: now, without Panduranga, even one more moment of this life is better lost than lived.

WHAT IT MEANS

Tukaram measures his life only by its nearness to God and finds it worthless without that. If there is no refuge at God's feet, then his existence is just dead weight on the earth. He turns on his own faculties: eyes that never see the Supreme are useless, and a mouth that does not constantly speak the Name is no better than an animal's. The sharp closing claim is not a wish to die but a refusal to value any life that does not have Panduranga in it; a single Godless moment, he says, is not worth keeping.

GATHA 3431

Prayers

Surrender, deliver me from Maya

मराठी मूळ

नको मज ताठा नको अभिमान । तुजवांचूनि क्षीण होतो जीव ॥१॥
 दुर्धर हे माया न होय सुटका । वैकुंठनायका सोडवीं मज ॥२॥
 तुका ह्मणे तुझें जालिया दर्षण । मग निवारण होइल सर्व ॥३॥

ENGLISH TRANSLATION

I do not want pride; I do not want arrogance. Without You, my jiva wastes away.

This relentless Maya offers no escape; O Lord of Vaikuntha, set me free. Says Tuka, once Your vision is granted, everything will be resolved.

IN PLAIN WORDS

I do not want stiffness; I do not want pride. Without you, my life wastes away. This Maya is too hard to bear; there is no escape on my own. O Lord of Vaikuntha, set me free. Tuka says: once your sight is given to me, then everything will be resolved.

WHAT IT MEANS

Tukaram begins by throwing away the very things ego clings to, stiff self-importance and pride, because he sees they only drain his life when God is absent. He admits the plain truth about Maya: it is too strong, and he cannot get out of its grip by his own effort. So the only move left is to ask the Lord of Vaikuntha to do the freeing. His confidence is concentrated in one event: the moment God's vision is granted, every tangle dissolves at once, so the whole prayer rests on being seen rather than on striving.

GATHA 3432

Longing and Separation

Intimacy, welcoming God home

मराठी मूळ

चाल घरा उभा राहें नारायणा । ठेवूं दे चरणांवरि माथा ॥1॥
 वेळोवेळां देई क्षेमआलिंगन । वरी अवलोकन कृपादृष्टी॥ध्रु॥
 प्रक्षाळूं दे पाय बैसैं माजघरीं । चित्त िस्थर करीं पांडुरंगा ॥2॥
 आहे त्या संचितें करवीन भोजन । काय न जेवून करिसी आतां ॥3॥
 करुणाकरें नाहीं कळों दिलें वर्म । दुरी होतां भ्रम कोण वारी ॥4॥
 तुका ह्मणे आतां आवडीच्या सत्ता । बोलिलों अनंता करवीन तें ॥5॥

ENGLISH TRANSLATION

Come home, O Narayana; stand still and let me place my head upon Your feet. Again and again grant me Your loving embrace and look upon me with Your merciful gaze.

Let me wash Your feet and seat You in the inner chamber; steady my chitta, O Panduranga. I will feed You with whatever provisions I have; will You not dine now? O compassionate one, You have not revealed the secret; when You are far, who dispels my confusion? Says Tuka, empowered by love, whatever I have spoken, O Ananta, I will bring to pass.

IN PLAIN WORDS

Come into the house, Narayana; stand here and let me lay my head on your feet. Again and again give me your embrace of welcome, and look down on me with your merciful gaze. Let me wash your feet and seat you in the inner room; steady my mind, Panduranga. I will cook you a meal from whatever I have stored; why would you not eat now? O merciful one, you have not let me know the secret; when you stay far off, who clears away my confusion? Tuka says: now, by the authority of love, whatever I have said, O Ananta, I will make you do.

WHAT IT MEANS

Tukaram treats God not as a distant deity but as a guest he is welcoming into his own home, and he runs through the whole hospitality: head at the feet, repeated embraces, washing the feet, seating God in the innermost room, cooking and serving a meal. The point of all this nearness is one thing he asks for in the middle, that God steady his restless mind. He gently scolds God too, noting that as long as God keeps his distance and withholds the secret, the devotee's confusion has no one to dispel it. The closing line is bold and tender at once: love itself gives him the right to command, and he insists that God will do what he has asked.

GATHA 3433

The Nature of God

Discernment, the marks of God's coming

मराठी मूळ

देवाची ते खूण आला ज्याच्या घरा । त्याच्या पडे चिरा मनुष्यपणा ॥1॥
 देवाची ते खूण करावें वाटोंळें । आपणा वेगळें कोणी नाहीं ॥ध्रु॥
 देवाची ते खूण गुंतों नेदी आशा । ममतेच्या पाशा शिवों नेदी ॥2॥
 देवाची ते खूण तोडी मायाजाळ । आणि हें सकळ जग हरी ॥4॥
 पहा देवें तेंचि बळकाविलें स्थळ । तुक्यापें सकळ चिन्हें होतीं ॥5॥

ENGLISH TRANSLATION

The sign of God's arrival is that the one He visits is stripped of all human pride. The sign of God is that one serves all beings, knowing no one as separate from oneself.

The sign of God is that one is freed from the snare of desire and the bonds of attachment. The sign of God is that He tears apart the web of illusion and fills the whole world with Hari.

See, God has taken hold of that very ground; all these marks were present in Tuka.

IN PLAIN WORDS

This is the sign of God: when he enters someone's house, that person's human pride cracks apart. This is the sign of God: one is made completely undone, holding no one as separate from oneself. This is the sign of God: he lets no desire entangle you, and lets the noose of attachment touch you no more. This is the sign of God: he tears the net of Maya, and fills this whole world with Hari. See, God has seized that very ground; in Tuka all these signs were present.

WHAT IT MEANS

Tukaram gives a checklist for telling whether God has actually arrived in a person, and it is measured by what gets destroyed, not what gets added. The first casualty is human pride, which cracks the moment God enters; next the very sense of a separate self dissolves, so the person sees no one as other. He names the freedoms that follow: desire no longer entangles, attachment's noose can no longer grip, and the whole net of Maya is torn so that the world shows itself as full of Hari. At the end he turns the test on himself, claiming these signs were all visible in his own life, which is both witness and quiet warning to check ourselves by the same marks.

GATHA 3434

Devotion to Vitthal

Devotion, the sinner who still hopes

मराठी मूळ

अनंताचे मुखीं होसील गाइला । अमुप विठ्ठला दास तुझां ॥१॥
 माझें कोठें आलें होईल विचारा । तरीं च अद्देरा योग्य जालों ॥२॥
 सर्वकाळ तुझी असा जी संपन्न । चतुरा नारायण शिरोमणि ॥२॥
 तुका ह्मणे ऐसे कलियुगींचे जीव । तरी नये कीव बहुपापी ॥३॥

ENGLISH TRANSLATION

You will be praised from the lips of Ananta, for countless, O Vitthal, are Your devotees. If anything of mine falls short upon reflection, then I am rightly fit to be turned away.

You are forever abundant, O clever Narayana, the crown jewel among the wise. Says Tuka, such are the jivas of this age of Kali, yet even they, though full of sin, deserve compassion.

IN PLAIN WORDS

You will be sung from the mouth of Ananta; countless, O Vitthal, are your servants. If anything of mine is found wanting on reflection, then I am rightly fit to be cast aside. You are always full and complete, O clever Narayana, crown jewel among the wise. Tuka says: such are the creatures of this Kali age, yet even they, full of sin, should not be denied compassion.

WHAT IT MEANS

Tukaram sets his own smallness against God's fullness. God has servants beyond counting and will be praised endlessly, so God loses nothing by anyone; if Tukaram himself falls short, he admits he would deserve to be turned away. But he will not let the matter rest on desert. Pointing to the present age of Kali and its sin-soaked people, he pleads precisely for them, himself included, arguing that the ones least worthy are exactly the ones who most need compassion. The logic is the heart of his bhakti: grace is not a wage earned but a mercy given to those who cannot earn it.

GATHA 3435

Faith and Trust

Faith, no need to defend yourself

मराठी मूळ

न करावी चिंता । भय धरावें सर्वथा ॥१॥
 दासां साहे नारायण । होय रिक्षता आपण ॥२॥
 न लगे परिहार । कांहीं योजावें उत्तर ॥२॥
 न धरावी शंका । नये बोलों ह्मणे तुका ॥३॥

ENGLISH TRANSLATION

Do not worry, but maintain your reverence in all things. Narayana bears everything for His servants, even enduring sacrifice Himself.

There is no need for defense or for fashioning clever replies. Says Tuka, do not harbor any doubt; one must simply speak the truth.

IN PLAIN WORDS

Do not worry. Do not be afraid of anything at all. Narayana stands by his servants; he carries the burden himself. You do not have to answer back. You do not have to think up a clever reply. Do not hold any doubt. Tuka says: do not even argue. Just speak what is true.

WHAT IT MEANS

Tukaram is telling the devotee to put down two things: anxiety and self-defense. If Narayana himself carries the weight for those who are his, then there is no situation a servant must rescue himself from by worry, by argument, or by a manufactured answer. The poem treats the urge to defend oneself, to fashion the perfect reply, as a kind of distrust. Drop the doubt, speak plainly and truthfully, and let God be the one who bears it.

GATHA 3436

Confession and Sin

Confession, stained through many births

मराठी मूळ

भांडवल माझें लटिक्याचे गांठी । उदीम तो तुटी यावी हा चि ॥1॥
 कैसी तुझी वाट पाहों कोणा तोंडें । भोंवतीं किं रे भांडे गर्भवास ॥ध्रु॥
 चहूँ खाणीचिया रंगलोंसें संगें । सुष्ट दुष्ट अंगें धरुनियां ॥2॥
 बहुतांचे बहु पालटलों सळे । बहु आला काळें रंग अंगा ॥3॥
 उकलूनि नये दावितां अंतर । घडिचा पदर सारुनियां ॥4॥
 तुका ह्मणे करीं गोवळें यासाठीं । आपल्या पालटीं संगें देवा ॥5॥

ENGLISH TRANSLATION

My capital is tied up in falsehood; this trade is bound to end in loss. With what face shall I look for You, cycling through birth after birth? I have been colored by association with all four forms of life, taking on bodies both good and bad.

Through many disguises and many ages, much dye has stained this being. Even when trying to show what lies within, the folds of the garment keep covering it up.

Says Tuka, O Lord, take charge of this muddled one and transform me by Your own touch.

IN PLAIN WORDS

My whole capital is a bundle of lies. A trade like this can only end in ruin. With what face do I watch for you? I keep turning in the womb, birth after birth, hemmed in on every side. I have been dyed by the company of all four kinds of life, taking bodies good and bad. Through many disguises and many ages I have been changed again and again; dark colors have soaked into me. Even when I try to open myself and show what is inside, the folds of the cloth fall back and cover it. Tuka says: gather up this tangled one, O God. Change me by your own touch.

WHAT IT MEANS

Tukaram confesses that everything he has built his life on is false, so the whole transaction of his existence runs at a loss. The image is of a soul cycling helplessly through birth after birth in every order of creatures, stained like cloth by every association until the original color is lost. He admits he cannot even uncover his own true heart: every time he tries, the layers fall back over it. So he stops trying to clean himself and hands the work to God: gather up this muddled creature and re-dye him by your own touch. The transformation he needs is one only the Lord can make.

GATHA 3437

The Saints

Saints, keep distance from the false

मराठी मूळ

संतसंगतीं न करावा वास । एखादे गुणदोष अंगा येती ॥१॥
मग तया दोषा नाहीं परिहार । होय अपहार सुकृताचा ॥२॥
तुका ह्याणे नमस्कारावे दुरून । अंतरीं धरून राहें रूप ॥३॥

ENGLISH TRANSLATION

One should not dwell in the company of non-saints, for some fault or blemish may attach itself to you. Then there is no remedy for that fault, and your accumulated merit is stolen away.

Says Tuka, bow to them from a distance, and hold the Lord's form within your chitta.

IN PLAIN WORDS

Do not live in the company of those who are not saints. Some fault, some blemish, will rub off onto you. Then there is no cure for that fault, and the good you had stored up is robbed from you. Tuka says: bow to such people from a distance. Keep the Lord's form held inside your heart.

WHAT IT MEANS

Tukaram warns that company is contagious: stay close to those who lack the saint's spirit and their faults will attach to you, and the merit you had gathered will quietly drain away. He does not call for contempt. The remedy is to bow to them, to honor them, but from a distance. Meanwhile the safe dwelling place is inward: hold the Lord's form in your heart, and let that be the company you actually keep.

GATHA 3438

The Saints

Saints, run to their leavings

मराठी मूळ

जें ज्याचें जेवण । तें चि याचकासी दान ॥1॥
 आतां जाऊं चोजवीत । जेथें वसतील संत ॥ध्रु॥
 होतीं धालीं पोटे । मार्गे उरलीं उच्छष्टें ॥2॥
 तुका ह्मणे धांव । पुढें खुंटईल हांव ॥3॥

ENGLISH TRANSLATION

Whatever feast they had is the very alms given to the seeker. Now let me go with delight to where the saints abide.

They had eaten their fill, and what remained were their sacred leavings. Says Tuka, run ahead, for soon even this craving will be stilled.

IN PLAIN WORDS

Whatever feast they ate is itself the alms given to the beggar. Now let me go, asking the way, to wherever the saints are living. Their stomachs were full, and behind them they left their sacred leavings. Tuka says: run. Soon even this craving will be cut off.

WHAT IT MEANS

Tukaram makes himself a beggar at the saints' door, and treats their leftovers as the highest alms; what is mere remnant to them is a feast to him. He pictures himself asking the road, hurrying to wherever they dwell, because their leavings are sacred. The urgency in 'run' is real: he says soon even this longing itself will be stilled, so the time to seek their company is now, while the hunger for it is still alive.

GATHA 3439

The Saints

Saints, the dwelling that wakes you

मराठी मूळ

धरावा तो बरा । ठाव वसतीचा थारा ॥1॥
 निजविल्या जागविती । निज पुरवूनि देती ॥ध्रु॥
 एक वेवसाव । त्यांचा संग त्यांचा जीव ॥2॥
 हितें केलें हित । ग्वाही एक एकां चित्त ॥3॥
 विषमाचें कांहीं । आड तया एक नाहीं ॥4॥
 तुका ह्मणे बरीं । घरा येतील त्यापरी ॥5॥

ENGLISH TRANSLATION

One should find a good dwelling place and settle firmly there. Those who reside there wake you when you sleep and fulfill your rest.

They have one single occupation: their company and their very life are one. Goodness begets goodness; each chitta bears witness to the other.

No adversity can come between them; nothing stands in the way. Says Tuka, as one approaches them, blessings come home of their own accord.

IN PLAIN WORDS

Find a good place to live and settle firmly there. The ones who live there wake you when you fall asleep; they make sure your true rest is given to you. They have one single occupation. Their company and their very life are the same thing. Good brings out good; each heart bears witness to the other. No trouble can come between them; nothing stands in the way. Tuka says: it is good. As you draw near them, blessings come home of their own.

WHAT IT MEANS

The good dwelling place Tukaram urges is the company of saints, and he praises it for one thing in particular: it will not let you sleep. They wake the drowsing soul and see that it gets its real rest, the rest that is God. Their whole life and their fellowship are one undivided thing, and goodness passes between them, each heart confirming the other. No discord can wedge them apart. The promise is that you do not even have to chase the reward; come near such company and the blessing arrives home on its own.

GATHA 3440

The Saints

Saints, quarreling with the sky

मराठी मूळ

धोंडएसवें आदिळतां फुटे डोकें । तों तों त्याच्या सुखें घामेजेना ॥1॥

इंगळासी सन्निधान अतित्याई । क्षेम देतां काई सुख वाटे ॥2॥

तुका ह्मणे आह्मांसवें जो रुसला । तयाचा अबोला आकाशासीं ॥3॥

ENGLISH TRANSLATION

If you butt your head against a stone, your skull will crack, but the stone feels no discomfort. To embrace a live ember is to discover what kind of welcome that is.

Says Tuka, whoever quarrels with us has quarreled with the sky itself; his silence reaches no one.

IN PLAIN WORDS

Butt your head against a stone and your skull cracks; the stone does not even sweat for your trouble. Go and embrace a live coal, and see what kind of welcome that is. Tuka says: whoever sulks against us has sulked against the sky. His silence reaches no one.

WHAT IT MEANS

Tukaram answers those who pick a fight with the saints by showing them where the damage lands. Butt your head on a stone and only your head breaks; clutch a burning ember and you learn what that embrace costs. The one who quarrels is the one who is hurt; the saint, like the stone, is untouched. And to sulk at a saint, he says, is to sulk at the sky itself: your cold silence falls on something so vast and impersonal that it reaches no one and changes nothing. The warning is aimed at the quarreler's own bruised pride, not at the saint.

GATHA 3441

Faith and Trust

Faith, sincerity over eloquence

मराठी मूळ

सरे आह्मांपाशीं एक शुद्धभाव । नाही तरी वाव उपचार ॥१॥
 कोण मानी वरी रसाळ बोलणें । नाही जाली मनं ओळखी तों ॥२॥
 तुका ह्मणे आह्मां जाणीवेचें दुःख । न पाहों त्या मुख दुर्जनाचें ॥३॥

ENGLISH TRANSLATION

What we value is pure, sincere faith; without it, all ritual observance is hollow. Who will heed eloquent speech on the surface when genuine recognition has not arisen within? Says Tuka, knowledge brings us only sorrow; we will not look upon the face of a wicked person.

IN PLAIN WORDS

With us, one thing carries weight: a pure heart. Without that, all the show of ritual is empty. Who cares for sweet, juicy talk on the surface, when the mind has not truly recognized God? Tuka says: cleverness only brings us grief. We will not even look at the face of a wicked person.

WHAT IT MEANS

Tukaram weighs sincerity against display and finds display worthless. What counts with him is a pure, true heart; elaborate ritual and honeyed eloquence are hollow if the mind has not actually come to know God. He goes further and calls mere cleverness a source of sorrow, not a prize. The closing line is sharp: he will not even meet the face of the wicked. The point is not personal disgust but a refusal to be drawn into the company of those who trade in surface and never in genuine recognition.

GATHA 3442

Faith and Trust

Faith, he will not forsake his servant

मराठी मूळ

आतां तळमळ । केली पाहिजे सीतळ ॥१॥
 करील तें पाहें देव । पायीं ठेवुनियां भाव ॥२॥
 तो चि अन्नदाता । नाहीं आणिकांची सत्ता ॥३॥
 तुका ह्मणे दासा । नुपेक्षील हा भरवसा ॥३॥

ENGLISH TRANSLATION

Now let this inner agitation be cooled. Place your faith at God's feet and see what He will do.

He alone is the giver of sustenance; no one else holds authority. Says Tuka, I am confident that He will never forsake His servant.

IN PLAIN WORDS

Now let this burning restlessness be cooled. Place your trust at his feet, and watch what God will do. He alone is the one who gives food; no one else holds the power. Tuka says: he will not neglect his servant. Of this I am sure.

WHAT IT MEANS

Tukaram speaks to his own agitated heart and tells it to grow quiet. The cure for the inner fever is not more striving but surrender: lay your trust at God's feet and then simply watch what he does. Behind this is a single conviction, that God alone is the giver of sustenance and no other power rules over a life. From that he draws his confidence: the Lord does not abandon those who are his. The poem moves from restlessness to rest by handing the outcome entirely to God.

GATHA 3443

Social Criticism

Social criticism, the half-baked man

मराठी मूळ

लांब धांवे पाय चोरी । भरोवरी जनाच्या ॥१॥
 आतां कैसें होय याचें । सिजतां काचें राहिलें ॥२॥
 खाय ओकी वेळोवेळां । कैसी कळा राहेल ॥३॥
 तुका ह्मणे भावहीण । त्याचा सीण पाचावा ॥३॥

ENGLISH TRANSLATION

Feet run far to steal from others, creating turmoil among the people. Now what will become of this, when the uncooked remains raw? One eats and vomits again and again; how can any skill endure? Says Tuka, one devoid of devotion must face the grinding consequences.

IN PLAIN WORDS

His feet run far to steal, off to plunder among other people. Now what will become of him? The thing was set to cook, and it stayed raw. He eats and throws it up again, over and over. How can any real skill last that way? Tuka says: the one without true devotion has to swallow the grinding result of it.

WHAT IT MEANS

Tukaram aims this at a person whose energy runs the wrong way: quick on his feet to take what is not his, stirring up trouble among others. The image of food that is set to cook yet stays raw, eaten and vomited again and again, names a life that never ripens into anything; nothing he takes in stays down or becomes nourishment. Without real devotion at the center, no acquired skill or scheme can hold together. The closing is plain consequence, not gloating: a hollow, devotion-less life leaves a man to chew on his own bitter result. The mirror is for any of us whose effort goes everywhere except inward.

GATHA 3444

Longing and Separation

Longing, the senses quarrel for darshan

मराठी मूळ

माझ्या इंद्रियांसीं लागलें भांडण । ह्यणतील कान रसना धाली ॥१॥
 करिती तळमळ हस्त पाद भाळ । नेत्रांसी दुकाळ पडिला थोर ॥२॥
 गुण गाय मुख आइकती कान । आमचें कारण तैसें नव्हे ॥३॥
 दुरुषणें फिटे सकळांचा पांग । जेथें ज्याचा भाग घेइल तें ॥४॥
 तुका ह्यणे ऐसें करीं नारायणा । माझी ही वासना ऐसी आहे ॥५॥

ENGLISH TRANSLATION

A quarrel has broken out among my senses. The ears and tongue say they are satisfied, but hands, feet, and forehead are in torment, and a great famine has fallen upon the eyes.

The mouth sings God's glories and the ears listen, but the others cry, 'Our need is different!' When Your vision is granted, the debt of all will be settled, and each will receive its share. Says Tuka, O Narayana, grant this, for such indeed is my longing.

IN PLAIN WORDS

A quarrel has broken out among my senses. The ears and the tongue say they are satisfied. But the hands, the feet, the forehead are in torment, and a great famine has fallen on the eyes. The mouth sings your praises, the ears get to listen, but the others cry, our need is not the same as theirs. When you grant your darshan, every one of them is paid off; each will get its share. Tuka says: do this for me, Narayana. This is what I long for.

WHAT IT MEANS

Tukaram dramatizes longing by setting his own senses against one another. Singing and hearing the Name already feed the tongue and the ears, but the hands that would serve, the feet that would walk to the temple, the forehead that would bow, the eyes that would behold, are all starving for their own portion. Each sense wants its direct contact with God, not a borrowed one. The single thing that satisfies the whole assembly at once is darshan, the sight of the Lord; in that one gift every faculty receives its share. So the abhanga becomes a prayer to Narayana: grant your presence, because nothing less settles the whole of me.

GATHA 3445

Devotion to Vitthal

Devotion, I fear not time or death

मराठी मूळ

सिद्धीचा दास नव्हे श्रुतीचा अंकिला । होईन विठ्ठला सर्व तुझा ॥1॥
 सर्वकाळ सुख आमच्या मानसीं । राहिलें जयासी नास नाहीं ॥ध्रु॥
 नेणें पुण्य पाप न पाहें लोचनीं । आणिका वांचूनि पांडुरंगा ॥2॥
 न करीं आस मुक्तीचे सायास । भक्तिप्रेमरस सांडूनियां ॥3॥
 गर्भवासीं धाक नाहीं येतां जातां । हृदयीं राहतां नाम तुझें ॥4॥
 तुका ह्मणे जालों तुझा चि अंकिला । न भें मी विठ्ठला किळकाळासी ॥5॥

ENGLISH TRANSLATION

I am not a slave to supernatural powers, nor am I bound by scripture alone. I will become entirely Yours, O Vitthal.

In our minds dwells a joy that remains at all times, one that knows no destruction. I know neither merit nor sin, nor do I look upon anything other than You, O Panduranga.

I will not strive for liberation and forsake the nectar of loving devotion. Even in the womb I feel no dread, for Your name abides in my mind.

Says Tuka, I have become wholly Yours, O Vitthal; I fear not even time and death.

IN PLAIN WORDS

I am no slave of occult powers, nor bound to scripture alone. O Vitthal, I will be wholly yours. In our minds there is a joy that stays at all times, a joy that has no destruction. I know neither merit nor sin. My eyes look on nothing but you, Panduranga. I will not chase after the labor of liberation and throw away the nectar of loving devotion. Even in the womb I feel no dread, coming or going, because your name lives in my heart. Tuka says: I have become wholly yours; O Vitthal, I do not fear even time and death.

WHAT IT MEANS

Tukaram refuses every lesser prize and keeps only one. He will not be a servant of miraculous powers, nor live bound to scripture, nor even strive for liberation, because all of these would mean letting go of the nectar he actually wants, the joy of loving Vitthal. That joy is steady and indestructible, and it puts him past the bookkeeping of merit and sin; he simply looks at Panduranga and nothing else. The boldest claim comes last: with the Name living in his heart, the womb holds no terror and even time and death lose their grip. Total belonging to God has dissolved the fear that runs every other life.

GATHA 3446

The Power of the Name

The Name, the gain of a human birth

मराठी मूळ

जन्मा येऊनि तया लाभ जाला । बिडवई भेटला पांडुरंगा ॥1॥
 संसारदुःखें नासिलीं तेणें । उत्तम हें केणें नामघोष ॥धु॥
 धन्य ते संत सिद्ध महानुभाव । पंढरीचा ठाव टाकियेला ॥2॥
 प्रेमदाते ते च पतितपावन । धन्य दुरुषण होय त्याला ॥3॥
 पावटणिया पंथें जालिया सिद्धी । वोगळे समाधि सायुज्यता ॥4॥
 प्रेम अराणूक नाहीं भय धाक । मज तेणें सुखें कांहीं चिंता ॥5॥
 तें दुर्लभ संसारासी । जडजीवउद्धारलोकासी ॥6॥
 तुका ह्मणे त्यासी । धन्य भाग्य दुरुषणें ॥7॥

ENGLISH TRANSLATION

Blessed is the one who, having taken birth, met a true companion and encountered Panduranga. By that, all the sorrows of worldly life were destroyed; excellent indeed is the practice of chanting the Name.

Blessed are those saints, those perfected great beings, who cherished the abode of Pandhari. They are the true givers of love, the purifiers of the fallen; blessed is the one who beholds them.

By walking the steps of the proven path, the state of absorption and liberation is attained. Where there is love and ease, there is no fear or dread; what worry can touch me in that joy? That which is rare in worldly life lifts the dull souls of the world.

Says Tuka, blessed is the fortune of beholding them.

IN PLAIN WORDS

He took birth, and his birth bore fruit: he met a true companion, and he met Panduranga. By this the sorrows of worldly life were destroyed. The chanting of the Name is the finest of all goods to trade in. Blessed are the saints, the perfected ones, the great souls who held fast to Pandhari. They are the givers of love, the lifters of the fallen; blessed is the one who beholds them. Climbing the steps of this proven path, one reaches absorption and union. Where there is love and ease, there is no fear, no dread; in that joy what worry can touch me? What is rare in this world lifts up the dull, heavy souls of the earth. Tuka says: blessed is the fortune of the one who beholds them.

WHAT IT MEANS

Tukaram measures a human birth by one outcome: did it bring you to a true guide and to God. The one whose life met Panduranga has not wasted his birth, for the Name he then learns to chant burns away worldly sorrow and is the richest thing a person can deal in. He then turns to the saints who clung to Pandhari and calls them the givers of love and the rescuers of the fallen, so that even to see them is a blessing. Their path is a proven staircase that climbs to absorption and union with God, and at the top there is such ease that fear and worry no longer reach. The poem ends in gratitude: what is rarest in the world is precisely this company, which lifts the dullest soul, and blessed is the one given the sight of it.

GATHA 3447

Appeals and Exhortations

Exhortation, redeem the time

मराठी मूळ

काय दिवस गेले अवघे चि वऱ्हाडें । तें आलें सांकडें कथेमाजी ॥1॥
 क्षण एके ठायीं मन िस्थर नाहीं । अराणूक कडं होईल पुढें ॥धु.॥
 कथेचे विरसें दोषा मूळ होय । तरण उपाय कैचा माती ॥2॥
 काय तें सांचवुनि उरलें हें मागें । घटिका एक संगें काय गेलें ॥3॥
 ते चि वाणी येथें करा उजळणी । काढावी मथूनि शब्दरत्नें ॥4॥
 तुका ह्मणे हें चि बोलावया चाड । उभयतां नाड हित असे ॥5॥

ENGLISH TRANSLATION

Have all our days passed in mere merrymaking? Now that same crowd fills the space meant for sacred discourse. The mind does not remain still for even a moment; when will true contentment come? The distaste for sacred discourse becomes the root of downfall, and the means of deliverance turn to dust.

Whatever was hoarded in the past, not even a single moment of it goes with you. Let that same speech now be burnished here; churn forth the jewels of the Word.

Says Tuka, the purpose of speaking is this alone: the welfare of both speaker and listener.

IN PLAIN WORDS

Have all our days gone by in nothing but merrymaking? Now that same crowd crowds into the place meant for sacred discourse. The mind does not stay still for one moment. When will real contentment come? When we lose our taste for the discourse, that is the root of our downfall, and the way across turns to dust.

Whatever you hoarded in the past stays behind; not one moment of it goes with you. Let that same speech be made bright here. Churn it and bring up the jewels of the Word. Tuka says: the whole purpose of speaking is this; the good of both the speaker and the listener.

WHAT IT MEANS

Tukaram is rebuking a wasted use of time and pointing to its repair. He sees days spent in idle amusement, and now the same restless crowd intrudes even into the satsang, where the mind will not hold still long enough to be fed. Losing your taste for sacred speech is not a small thing; he names it the root of ruin, the place where the way across the world crumbles to dust. Nothing you have hoarded follows you out, so the only worthwhile use of breath is the one that benefits both who speaks and who hears: churning ordinary words until the jewels of the Name come up.

GATHA 3448

Social Criticism

Social criticism, no high or low before God

मराठी मूळ

शुद्धाशुद्ध निवडे कैसें । चर्म मास भिन्न नाही ॥1॥
 कांहीं अधिक नाहीं उणें । कवण्या गुणें देवासी ॥ध्रु॥
 उदक भिन्न असे काई । वाहाळ बावी सरिता नई ॥2॥
 सूर्य तेजें निवडी काय । रश्मी रसा सकळा खाय ॥3॥
 वर्णा भिन्न दुधा नाही । सकळा गाई सारखें ॥4॥
 करितां भिन्न नाहीं माती । मडक्या गति भिन्न नांवें ॥5॥
 वर्तें एकविध अग्नि । नाहीं मनीं शुद्धाशुद्ध ॥6॥
 तुका ह्मणे पात्र चाड । किंवा विसें अमृत गोड ॥7॥

ENGLISH TRANSLATION

How can pure and impure be distinguished when skin and flesh are one and the same? By what quality is anything more or less before God? Is water different in a stream, a well, a river, or a great waterway? Does the sun distinguish with its light, when its rays feed all alike? Milk is not different by the color of the cow; all cows give the same. Clay is one and the same; only the pots bear different names.

Fire burns in a single manner, knowing no pure or impure. Says Tuka, what matters is the vessel's worthiness, or else nectar itself tastes like poison.

IN PLAIN WORDS

How can pure and impure be told apart, when skin and flesh are one and the same? Nothing is more, nothing is less. By what quality could anything be higher before God? Is water different in a stream, a well, a river, a great waterway? Does the sun sort things out with its light, when its rays feed them all alike? Milk is not different by the color of the cow; every cow gives the same. The clay is one and the same; only the pots get different names. Fire burns in one way and knows no pure or impure. Tuka says: what matters is whether the vessel is fit. Otherwise even nectar will taste like poison.

WHAT IT MEANS

Tukaram is denying that caste and birth make any difference before God. He runs through plain things that do not sort or rank: water is water in stream or well, sunlight feeds all alike, milk is the same whatever the color of the cow, clay is one though the pots are named differently, fire burns without asking what is pure. By the same logic, skin and flesh are common to everyone, so the labels of high and low are hollow. The one real distinction he allows is inward fitness: a worthy vessel receives the nectar, while an unworthy heart turns even nectar to poison.

GATHA 3449

Appeals and Exhortations

Exhortation, death respects no one

मराठी मूळ

न धरी प्रतिष्ठा कोणाची यम । ह्मणतां कां रे राम लाजा झणी ॥१॥
 सांपडे हातींचें सोडवील काळा । तो कां वेळोवेळं नये वाचे ॥ध्रु॥
 कोण लोक जो हा सुटला तो एक । गेले कुंभपाक स्वरवांत ॥२॥
 तुका ह्मणे हित तों ह्मणा विठ्ठल । न ह्मणे तो भोगील कळेल तें ॥३॥

ENGLISH TRANSLATION

Death respects no one's reputation. Why then are you ashamed to say the name of Rama? That which can free you from the clutches of time, why does it not come to your lips again and again? Who in this world has been spared? Everyone goes to the torments of hell.

Says Tuka, as long as it serves you, say Vitthal. One who does not say it will suffer what is due.

IN PLAIN WORDS

Death holds no one's standing in regard. So why are you ashamed to say the name of Rama? The thing that can free you from the grip of time, why does it not come to your lips again and again? Who in this world has ever been spared? They have all gone into the boiling cauldron, into the torments of hell. Tuka says: if you want your own good, say Vitthal. The one who will not say it will suffer whatever comes.

WHAT IT MEANS

Tukaram is shaming the false shame that keeps people from chanting the Name. Death, he says, respects no rank or reputation, so the pride that makes you embarrassed to say Rama out loud is foolish; the one thing that can free you from time is the thing you withhold from your own lips. He points to a plain fact: no one has been spared by death, and the unredeemed go into the torments named after hell. The whole abhanga turns on a simple choice he lays bare: say Vitthal and be helped, or refuse it and bear the consequence.

GATHA 3450

Appeals and Exhortations

Exhortation, the robbery within

मराठी मूळ

ह्मणवितां हरी न ह्मणे तयाला । दरवडा पडिला देहामाजी ॥१॥
 आयुष्यधन त्याचें नेले यमदूतीं । भुलविला निश्चितीं कामरंगें ॥ध्रु॥
 नावडे ती कथा देऊळसी जातां । प्रियधनसुता लक्ष तेथें ॥२॥
 कोण नेतो तयां घटिका दिवसा एका । कां रे ह्मणे तुका नागवसी ॥३॥

ENGLISH TRANSLATION

One says one will worship Hari but never actually does so; meanwhile, a robbery is underway within the body. The messengers of death have stolen away his lifespan, beguiling him with the colors of desire.

He dislikes sacred stories and going to the temple; his attention is fixed only on spouse, wealth, and children. Who is carrying away his moments and days, one by one? Says Tuka, why are you cheating yourself?.

IN PLAIN WORDS

He says he will worship Hari, but he never does. A robbery is going on inside his own body. The messengers of death have carried off the wealth of his lifespan, while he sits charmed, careless, lost in the colors of desire. He has no taste for sacred stories or for going to the temple; his whole attention is fixed on wife, wealth, and children. Who is it that carries away his hours and his days, one by one? Tuka says: why, then, are you cheating yourself?

WHAT IT MEANS

Tukaram describes a man who keeps promising devotion and never begins. While he delays, his life is quietly being stolen from inside: the messengers of death carry off his days one by one while desire keeps him dazed and content. He cannot be drawn to sacred stories or the temple, because spouse, money, and children hold all his attention. Tukaram's last line turns the loss back on the man himself; no outside thief is to blame, the cheating is self-inflicted.

GATHA 3451

Appeals and Exhortations

Exhortation, the worth of holy company

मराठी मूळ

कथे बैसोनि सादरें । सुखचर्चा परस्परें । नवल काय तो उद्धरे । आणीक तरे सुगंधें ॥१॥
 पुण्य घेई रे फुकाचें । पाप दुष्टवासनेचें । पेरिल्या बीजाचें । फळ घेई शेवटीं ॥२॥
 कथा विरस पाडी आळसें । छळणा करुनि मोडी रस । बुडवी आपणासरिसें । विटाळसें नावेसी ॥३॥
 सज्जन चंदनाचिये परी । दुर्जन देशत्यागें दुरी । राहो ह्मणे हरि । विनंती करी तुका हे ॥३॥

ENGLISH TRANSLATION

Sitting attentively at a discourse, sharing the joy together, it is no surprise that one is uplifted; even others are carried across by its fragrance. Take this free merit and abandon the sin of evil desire, for you will reap at last the fruit of whatever seed you sow.

Laziness spoils the discourse, and malice kills its sweetness; like a polluting passenger in a boat, one drags others down with oneself. Says Tuka, let the good remain like sandalwood; let the wicked be sent far away. This is my humble prayer to Hari.

IN PLAIN WORDS

To sit attentively at the discourse, sharing the joy with one another, it is no wonder a person is lifted up; others too are carried across by its fragrance. Take this merit, it is free. Drop the sin of evil longing. Whatever seed you sow, in the end you reap its fruit. Laziness spoils the discourse, and malice kills its sweetness; like a defiling passenger in a boat, such a one drags others down along with himself. Tuka says: let the good stay near, like sandalwood; let the wicked be sent far away. This is my humble prayer to Hari.

WHAT IT MEANS

Tukaram is praising the holy assembly and naming what protects it. Sitting in attentive, shared joy lifts the listener and even spreads to others like a fragrance, and the merit of it costs nothing; the sowing-and-reaping line warns that the seed you choose, devotion or evil desire, decides the harvest. Then he names the two things that ruin a satsang: idleness, which drains its life, and malice, which kills its sweetness, comparing the spoiler to a polluting passenger who sinks the whole boat. His prayer is not contempt for any person but a request that good company be kept close like sandalwood and corrupting company kept at a distance.

GATHA 3452

The Nature of God

Nature of God, hidden yet near

मराठी मूळ

कळों आलें तुझें जिणें । देवा तूं माझें पोसनें ॥१॥
 वाट पाहासी आठवाची । सत्ता सतंत कईची ॥२॥
 बोलावितां यावें रूपा । सदा निर्गुणीं चि लपा ॥३॥
 तुका ह्याने तूं परदेशी । येथें आह्मां अंगेजिसी ॥३॥

ENGLISH TRANSLATION

I have come to understand Your ways, O Lord; You are my sustainer. You await the moment of remembrance, biding your time for the saints' call.

When called, You come into form, yet You always remain hidden in the formless. Says Tuka, You are the traveler from afar, and here You dwell within us.

IN PLAIN WORDS

I have come to see how You live, O God. You are the one who feeds and keeps me. You wait for the moment I remember You; Your power is forever, beyond time. When You are called, You come into form, yet always You hide in the formless. Tuka says: You are the traveler from a far country, and here You make Yourself my own.

WHAT IT MEANS

Tukaram is telling God, with affection, that he has finally understood God's ways. God is his sustainer, the one who keeps him, and what God waits for is simply to be remembered, biding the eternal divine power until the call comes. The paradox the poem names is that the same God takes on form when called yet always stays hidden in the formless. Tukaram ends by calling God a stranger from afar who nonetheless becomes intimately his own, near at hand.

GATHA 3453

Renunciation

Renunciation, dismissing false shame

मराठी मूळ

आतां येथें लाजे नाहीं तुझें काम । जाय मज राम आठवूं दे ॥1॥
 तुझे भिडे माझे बहु जाले घात । केलों या अंकित दुर्जनाचा ॥धु.॥
 माझें केलें मज पारिखें माहेर । नटोनी साचार चाळविलें ॥2॥
 सुखासाठीं एक वाहियेलें खांदीं । तेणें बहु मांदी मेळविली ॥3॥
 केला चौघाचार नेलों पांचांमधीं । नाहीं दिली शुद्धी धरूं आशा ॥4॥
 तुका ह्मणे आतां घेईन कांटीवरी । धनी म्यां कैवारी केला देव ॥5॥

ENGLISH TRANSLATION

Now, O Shame, you have no business here; go away and let me remember Rama. Out of deference to you, I suffered great harm and became a slave to the wicked.

You made my own home feel foreign and deceived me with clever disguises. For the sake of one comfort, I carried burdens on my shoulders and gathered a whole crowd of troubles.

Social convention dragged me among the five senses, never allowing clarity or hope. Says Tuka, now I will weigh everything carefully, for I have made God my master and protector.

IN PLAIN WORDS

Now you have no work here, O Shame. Go. Let me remember Rama. Out of deference to you I came to great harm; I was made the slave of the wicked. You made my own home feel like a stranger's, and dressed yourself up to fool me as if it were real. For the sake of one comfort I carried a burden on my shoulder, and it gathered a whole crowd of troubles. Social custom dragged me about among the five senses and never let me have clear sight, never let me hold any hope. Tuka says: now I will weigh it all on the scales, for I have made God my master and my defender.

WHAT IT MEANS

Tukaram is throwing out worldly shame, the fear of what people will think, which had kept him from openly remembering Rama. He charges that this deference cost him dearly: it enslaved him to bad company, made his true home feel foreign, and tricked him with convincing disguises. Chasing one comfort, he says, only multiplied his troubles, and social convention kept dragging him through the five senses and denying him clarity. Now that he has taken God as his master and protector, he declares he will weigh everything honestly and no longer let shame rule him.

GATHA 3454

Renunciation

Renunciation, expelling Maya

मराठी मूळ

आजिवरि होतों तुझे सत्ते खालीं । तोंवरी तों केली विटंबणा ॥१॥
 आतां तुज राहों नेदीं या देशांत । ऐसा म्यां समर्थ केला धणी ॥२॥
 सापें रिग केला कोठें बाळपणीं । होतीसी पापिणी काय जाणों ॥३॥
 तुका ह्मणे म्यां हा बुडविला वेव्हार । तुझे चि ढोपर सोलावया ॥३॥

ENGLISH TRANSLATION

Until now I was under your power, O Maya, and you tormented me all that while. Now I will not let you remain in this land, for I have found an almighty Master.

You crept in like a serpent somewhere in childhood; who knew then that you were so wicked? Says Tuka, I have drowned this worldly trade and will now flay your very knees.

IN PLAIN WORDS

Until today I lived under your rule, and all that while you mocked and tormented me. Now I will not let you stay in this country, for I have made an almighty one my master. You crept in like a snake somewhere back in my childhood. Who knew then how wicked you were? Tuka says: I have sunk this whole worldly trade, only to skin your very knees.

WHAT IT MEANS

Tukaram addresses Maya, the deluding power of the world, as a lifelong oppressor he is finally throwing out. He confesses he lived under her authority and was tormented all the while, and that she slipped into him unnoticed in childhood, like a serpent, before he could recognize how harmful she was. The turning point is that he has now taken an almighty Lord as his master, which gives him the strength to refuse her any further foothold. His closing image is fierce and deliberate: he has deliberately ruined the whole worldly transaction, accepting that loss in order to break Maya's grip entirely.

GATHA 3455

Renunciation

Renunciation, the drum against Maya

मराठी मूळ

देवाच्या निरोपें पिटितों डांगोरा । लाजे नका थारा देऊं कोणी ॥१॥
 मोडिलें या रांडे सुपंथ मारग । चालविलें जग यमपंथें ॥२॥
 परिचारीं केली आपुली च रुढी । पोटींची ते कुडी ठावी नाही ॥३॥
 तुका ह्मणे आणा राउळा धरून । फजित करून सोडूं मग ॥३॥

ENGLISH TRANSLATION

By God's command I beat this drum: let no one, out of false shame, give shelter to Maya. This seductress has ruined the righteous path and led the whole world down the road to death.

She has established her own rule through her attendants, and no one sees the deception in her chitta. Says Tuka, seize her and drag her to the temple; let her be exposed and then released.

IN PLAIN WORDS

By God's command I beat this drum: out of false shame, let no one give her shelter. This harlot has broken the good road and led the whole world down the path of death. Through her servants she set up her own custom, and no one sees the falseness she carries in her belly. Tuka says: seize her and drag her to the temple. Let her be shamed in public, and then let her go.

WHAT IT MEANS

Tukaram makes himself a public crier announcing God's order against Maya, the deluding power. The charge is grave: she has wrecked the good path and herded all the world toward death, and through her agents she has made her own way the accepted custom, so that few even notice the deception she hides. His command to give her no shelter is aimed at the human habit of indulging delusion out of social timidity, not at any person. The remedy he calls for is exposure, dragging the deceiver into the light of the temple where her fraud is seen for what it is.

GATHA 3456

Appeals and Exhortations

Exhortation, the Name redeems all

मराठी मूळ

कां रे तुझी निर्मळ हरिगुण गा ना । नाचत आनंदरूप वैकुंठासी जा ना ॥१॥
 काय गणिकेच्या याती अधिकार मोटा । दोषी अजामेळ ऐसीं नेलीं वैकुंठा ॥२॥
 ऐसे नेणों मागें किती अनंत अपार । पंच महादोषी पातकां नाहीं पार ॥३॥
 पुत्राच्या लोभे नष्ट म्हणे नारायण । कोण कर्तव्य तुका ह्मणे त्याचें पुण्य ॥४॥

ENGLISH TRANSLATION

Why do you not sing the pure glories of Hari and dance your way to Vaikuntha in bliss? Was it not a courtesan and a wrongful wretch like Ajamila who were carried to Vaikuntha? Countless such souls beyond counting, great sinners without measure, have been redeemed before. Out of love for his son, the wretch uttered the name Narayana.

Says Tuka, what merit could compare to that?.

IN PLAIN WORDS

Why will you not sing the pure praises of Hari and dance your way, full of bliss, to Vaikuntha? Did a courtesan and a sinful wretch like Ajamila not have the greater right? They too were carried to Vaikuntha. We do not know how many countless, measureless souls before them, sinners of the five great sins, beyond all counting, were saved. Out of love for his son, the wretch cried out the name Narayana. Tuka says: what deed of merit could match that?

WHAT IT MEANS

Tukaram urges the listener to sing Hari's praises and assures them that no one is too low to be saved. He points to the well-known cases of a courtesan and of Ajamila, who called the Name and were carried to Vaikuntha, as proof that birth and past sin do not bar the door. Countless great sinners before them, he says, have been redeemed the same way. The example of Ajamila, who uttered Narayana only out of love for his son, shows that even a Name spoken almost by accident carries a merit no calculated good deed can match.

GATHA 3457

Ecstasy and Joy

Ecstasy, the wealth at home

मराठी मूळ

बैसोनियां खाऊं जोडी । ओढाओढी चुकवूनि ॥१॥
 ऐसें केलें नारायणें । बरवें जिणें सुखाचें ॥२॥
 घरीच्या घरीं भांडवल । न लगे बोल वेचावे ॥३॥
 तुका ह्मणे आटाआटी । चुकली दाटी सकळ ॥३॥

ENGLISH TRANSLATION

Narayana has arranged it so that we may sit and eat our fill in peace, free from all scrambling and strife. Our capital is right here at home; there is no need to spend even a word.

Says Tuka, all the struggle and crowding has come to an end.

IN PLAIN WORDS

We sit down and eat the gain in peace, the scrambling and the tug-of-war all dodged. This is what Narayana has done. The life He gives is good and full of joy. The capital is right here in our own house; not even a word has to be spent. Tuka says: all the toil and all the crowding is over now.

WHAT IT MEANS

Tukaram is celebrating the ease of the devotional life as Narayana has arranged it. Where worldly gain demands struggle and elbowing for a share, here the seeker can simply sit and partake in peace. The treasure of the Name is already at home, costing nothing, not even the spending of a word. The whole strain and press of worldly striving, he says, has come to an end.

GATHA 3458

Devotion to Vitthal

Devotion, claiming the meal by right

मराठी मूळ

नाहीं भ्यालों तरी पावलों या ठाया । तुझां आळवाया जविळकें ॥१॥
 सत्ताबळें आतां मागेन भोजन । केलें तें चिंतन आजिवरी ॥२॥
 नवनीतासाठीं खादला हा जीव । थोड्यासाठीं कीव कोण करी ॥३॥
 तुका ह्मणे ताक न लगे हें घाटे । पांडुरंगा खोटें चाळवण ॥३॥

ENGLISH TRANSLATION

It is not out of fear that I have come to this place, but out of the closeness of calling upon You. Now by right I will demand my meal, for I have done my devotion until this day.

You swallowed blows for the sake of butter; who shows mercy for small matters? Says Tuka, I do not need even buttermilk at a loss, O Panduranga; do not put me off with evasions.

IN PLAIN WORDS

It is not out of fear that I have reached this place, but to be near enough to call on You. Now, by right, I will ask for my meal, for I have done my remembering up to this day. This life was eaten up for the sake of butter; who shows mercy over so small a thing? Tuka says: I do not want buttermilk handed to me short of measure. O Panduranga, that is a false dodge.

WHAT IT MEANS

Tukaram comes before God not as a frightened petitioner but as one who has earned the right to be close, having done his devotion faithfully until now. So he claims his reward plainly, as a meal owed to him rather than a favor begged. Drawing on Krishna's love of butter, he insists he will not be fobbed off with a lesser portion or a stingy substitute. The closing line refuses any divine evasion: he asks Panduranga for the full thing, not a watered-down buttermilk given short.

GATHA 3459

Prayers

Prayer, the last morsel

मराठी मूळ

सारीन तें आतां एकाचि भोजनें । वारीन मागणें वेळोवेळां ॥१॥
 सेवटींच्या घासें गोड करीं माते । अगे कृपावंते पांडुरंगे ॥२॥
 वंचूं नये आतां कांहीं च प्रकार । धाकल्याचें थोर जाल्यावरी ॥३॥
 तुका ह्मणे आतां बहु चाळवावें । कांहीं नेदीं ठावें उरों मागें ॥३॥

ENGLISH TRANSLATION

Now I will finish everything in one meal and put an end to begging again and again. Make the last morsel sweet, O gracious mother Panduranga.

You should not withhold anything now in any way, for the little one has grown up. Says Tuka, stop stalling now; do not let anything remain hidden.

IN PLAIN WORDS

Now let me finish it all in one meal. Let me stop begging again and again. Make the last morsel sweet, O mother. O gracious Panduranga. Do not hold anything back now, in any way. The little one has grown up. Tuka says: stop putting me off now; do not let anything stay hidden from me.

WHAT IT MEANS

Tukaram asks for an end to the long round of asking. He has begged again and again, and now he wants one full meal that finishes the hunger for good. He calls Panduranga his mother and asks that the very last morsel be made sweet, the gift held back till now. The child is no longer small, he says, so nothing should be withheld; God has stalled long enough. It is a prayer for the whole of grace given at once, with nothing kept back.

GATHA 3460

Devotion to Vitthal

Devotion, fed by God's hand

मराठी मूळ

पोट धालें मग न लगे परती । जालिया निश्चिती खेळ गोड ॥१॥
 आपुलिया हातें देई वो कवळ । विठ्ठल शीतळ जीवन वरी ॥२॥
 घराचा विसर होईल आनंद । नाचेन मी छंदें प्रेमाचिया ॥३॥
 तुका ह्मणे तों च वरी करकर । मग हें उत्तर खंडईल ॥३॥

ENGLISH TRANSLATION

Once the belly is full, there is no need to turn back; the game becomes sweet when certainty is reached. O Mother, feed me morsels with Your own hand, and pour the cooling waters of Vitthal upon me.

In the bliss of forgetting home, I will dance in the rapture of love. Says Tuka, until then there will be clamor, but after that, all argument shall cease.

IN PLAIN WORDS

Once the belly is full there is no turning back. When certainty comes, the game turns sweet. Feed me morsels with your own hand, O mother. Pour the cool waters of Vitthal over me. I will forget my home in the joy. I will dance in the rapture of love. Tuka says: until then there is clamor; after that, all argument ends.

WHAT IT MEANS

Tukaram asks to be fed by God directly, hand to mouth, and poured over with the cooling waters of Vitthal's presence. Once that fullness comes, he says, there is no going back to lack; the whole game of life turns sweet, and certainty replaces the old restlessness. In that bliss he will forget house and home and dance in love. The clamor and arguing, he says, last only until the soul is filled; after the fullness, the noise stops by itself.

GATHA 3461

Surrender and Acceptance

Surrender, God's mouthpiece

मराठी मूळ

बोलविसी तरी । तुझ्या येईन उत्तरीं ॥१॥
 कांहीं कोड कवतिकें । हातीं द्यावया भातुकें ॥२॥
 बोलविसी तैसें । करीन सेवन सरिसें ॥३॥
 तुका ह्याने देवा । माझें चळण तुज सवा ॥३॥

ENGLISH TRANSLATION

If You make me speak, I will come forth with Your answers. Grant me some little trinket as a playful gift.

Whatever You make me speak, I will faithfully carry out. Says Tuka, O Lord, my movements are at Your command.

IN PLAIN WORDS

If you make me speak, I will come out with your answers. Give some little trinket into my hand, like a treat for a child. Whatever you make me speak, I will carry out the same. Tuka says: O God, my every move is at your command.

WHAT IT MEANS

Tukaram hands over his own words and acts to God. If God speaks through him, what comes out will be God's answer, not his own; he asks only for some small playful gift, the way a child is given a treat. Whatever he is made to say, he will also do, keeping word and act together. The closing line lays it bare: even his movements are not his own but at God's command. It is the prayer of one who wants to be an instrument and nothing more.

GATHA 3462

Surrender and Acceptance

Surrender, the throne of the self emptied

मराठी मूळ

दिला जीवभाव । तेव्हां सांडिला म्यां ठाव ॥१॥
 आतां वर्ते तुझी सत्ता । येथें सकळ अनंता ॥२॥
 माझीया मरणें । तुम्ही बैसविलें ठाणें ॥३॥
 तुका ह्याने काई । मी हें माझें येथें नाहीं ॥३॥

ENGLISH TRANSLATION

When I offered my life and jiva, I gave up my own place. Now Your authority prevails here in everything, O Ananta.

Through my dying to self, You have established Your throne. Says Tuka, nothing of 'I' or 'mine' remains here any longer.

IN PLAIN WORDS

When I gave you my life and my self, I gave up my own place. Now your rule holds here, in everything, O Ananta. By my dying to myself, you have set up your seat. Tuka says: there is no 'I' and no 'mine' left here at all.

WHAT IT MEANS

Tukaram describes what surrender actually cost. When he offered up his life and his sense of self, he vacated the place where the ego used to sit. Now God's authority reigns over everything in him, and he calls God Ananta, the endless one. He frames it sharply: it took his own death to self for God to take the throne within. Nothing of 'I' or 'mine' is left standing; the self has been emptied so completely that only God's rule remains.

GATHA 3463

Surrender and Acceptance

Surrender, seized and carried off

मराठी मूळ

एकाचिये वेठी । सांपडलों फुकासाटीं ॥१॥
 घेतों काम सत्ताबळें । माझें करुनि भेंडोळें ॥२॥
 धांवे मागें मागें । जाय तिकडे चि लागे ॥३॥
 तुका ह्मणे नेलें । माझें सर्वस्वें विठ्ठलें ॥३॥

ENGLISH TRANSLATION

I was caught in one Being's grip, seized for free. He takes work from me by the force of His authority, wrapping me entirely around Himself.

I run after Him wherever He goes, following relentlessly. Says Tuka, Vitthal has taken away my everything.

IN PLAIN WORDS

I was caught in one Being's grip, taken for nothing. He puts me to work by the force of his power, wrapping me up around himself. I run after him, behind him, wherever he goes I am stuck to him. Tuka says: Vitthal has carried off all that was mine.

WHAT IT MEANS

Tukaram describes being seized by God rather than choosing him. He was caught in God's grip for free, and now God uses him by sheer authority, bundling him up and binding him close. He has no will of his own left; he simply runs after God wherever God goes, fastened to him. The signature line names the loss as a gain: Vitthal has taken away his everything, his whole separate self. To be wholly owned by God is, for Tukaram, exactly the point.

GATHA 3464

Ecstasy and Joy

Longing fulfilled, shade for the scorched

मराठी मूळ

बराडियाची आवडी पुरे । जया झुरे साटीं तें ॥१॥
 तैसें जालें माझ्या मना । नुठी चरणावरुनि ॥२॥
 मागलिया पेणें पावे । विसांवे तें ठाकणीं ॥३॥
 तुका ह्मणे छाया भेटे । बरें वाटे तापे त्या ॥३॥

ENGLISH TRANSLATION

The longing of one who cries out is fulfilled when what he pines for arrives. Just so has my mind become; it will not rise from Your feet.

The weary traveler, finding shelter, rests at the halting place. Says Tuka, shade meets the one who is scorched, and it feels so good.

IN PLAIN WORDS

The longing of one who cries out is met when what he aches for comes. So it is now with my mind. It will not rise from your feet. The tired traveler reaches shelter and rests at the halting place. Tuka says: shade meets the one who is scorched, and it feels so good.

WHAT IT MEANS

Tukaram speaks from the moment when long ache finally arrives at its object. The one who cried out has now received what he pined for, and so his mind, having reached Vitthal's feet, will not get up from them. He gives two homely pictures of the relief: the weary traveler who at last finds the inn and lies down, and the one burnt by sun who steps into shade. The verse is about arrival, the simple physical sweetness of rest after long want.

GATHA 3465

Prayers

Prayer, the hand on the head

मराठी मूळ

आतां द्यावें अभयदान । जीवन ये कृपेचें ॥१॥
 उभारोनी बाहो देवा । हात ठेवा मस्तकीं ॥२॥
 नाभी नाभी या उत्तरें । करुणाकरें सांतवीजे ॥३॥
 तुका ह्मणे केली आस । तो हा दिस फळाचा ॥३॥

ENGLISH TRANSLATION

Now grant me the gift of fearlessness, the life-giving waters of Your mercy. Raise Your arm, O Lord, and place Your hand upon my head.

Comfort me with the words 'Fear not, fear not,' O compassionate one. Says Tuka, the day of fruition has come for the hope I have nurtured.

IN PLAIN WORDS

Now give me the gift of fearlessness. Give me the life-giving water of your mercy. Raise your arm, O God, and lay your hand on my head. Comfort me with the words: fear not, fear not, O merciful one. Tuka says: the hope I held has come to the day of its fruit.

WHAT IT MEANS

Tukaram asks for the blessing of fearlessness, naming it as a kind of water that gives life. He pictures the gesture exactly: God's arm lifted, the hand resting on his head, the spoken words 'fear not, fear not.' This is the classic sign of a granted refuge, protection made into touch and speech. The closing line says the long hope has finally reached its ripening day. The prayer rests on the certainty that the answer is now at hand.

GATHA 3466

Ecstasy and Joy

Ecstasy, the fruit of many births

मराठी मूळ

बहुजन्में सोस केला । त्याचा जाला परिणाम ॥१॥
 विठ्ठलसें नाम कंठीं । आवडी पोटीं संचितें ॥२॥
 येथुन तेथवरी आतां । न लगे चिंता करावी ॥३॥
 तुका ह्याने धालें मन । हें चि दान शकुनाचें ॥३॥

ENGLISH TRANSLATION

After many births of longing, the fruit has come at last. The name of Vitthal rests on my lips, and love has been stored in my chitta as destiny.

From here to the end, there is no more need for worry. Says Tuka, the mind is satisfied; this is the auspicious gift of grace.

IN PLAIN WORDS

Through many births I longed for it. Now its result has come. The name Vitthal is on my throat. Love is stored up in me as my earnings. From here to the end, there is no more need to worry. Tuka says: the mind is full; this is the gift of good fortune.

WHAT IT MEANS

Tukaram counts the cost in lifetimes. The longing of many births has at last borne its result: the name Vitthal now rests on his tongue, and love is laid up in him like savings carried forward. Because that is secured, he says, there is nothing left to worry about from here to the very end. The mind is finally satisfied. He calls this the auspicious gift, the good fortune that crowns all the births of waiting.

GATHA 3467

Prayers

Prayer, come quickly and take my hand

मराठी मूळ

उसंतिल्या कर्मवाटा । बहु मोटा आघात ॥१॥
 शीघ्र यावें शीघ्र यावें । हातीं न्यावें धरुनि ॥२॥
 भागलों या खटपटे । घटपटें करितां ॥३॥
 तुका ह्मणे कृपावंता । माझी चिंता खंडावी ॥३॥

ENGLISH TRANSLATION

The pathways of karma have become exhausted, and the blows have been heavy. Come quickly, come quickly, and take me by the hand.

I am weary of all this struggle and turmoil. Says Tuka, O compassionate one, relieve my anxiety.

IN PLAIN WORDS

The roads of karma have worn me out. The blows have been heavy. Come quickly, come quickly; take me by the hand and lead me. I am tired of all this struggle, this scraping and toiling. Tuka says: O merciful one, cut off my worry.

WHAT IT MEANS

Tukaram cries out from exhaustion. The long roads of action have used him up, and the blows along the way have been hard. He begs God to come fast, to take him by the hand and lead him out, because he is worn down by endless struggle and busywork. The closing line asks the compassionate one to cut his anxiety clean off. It is the plain prayer of someone at the end of his own strength, asking to be carried the rest of the way.

GATHA 3468

Longing and Separation

Longing, is God asleep

मराठी मूळ

तुझांसी हें अवघें ठावें । किती द्यावें स्मरण ॥१॥
 कां बा तुम्ही ऐसें नेणें । निष्ठपणें टाळत असां ॥२॥
 आळवितां मायबापा । नये कृपा अझूनि ॥३॥
 तुका ह्मणे जगदीशा । काय असां निजेले ॥३॥

ENGLISH TRANSLATION

You know all of this already; how many times must I remind You? Why, O Lord, do You pretend not to know and keep putting me off so stubbornly? Though I call upon You as a child calls its parents, still Your mercy does not come. Says Tuka, O Lord of the universe, are You asleep?

IN PLAIN WORDS

You already know all of this. How many times must I remind you? Why do you act as if you do not know, and keep putting me off so stubbornly? I call on you as a child calls its mother and father, and still your mercy does not come. Tuka says: Lord of the world, are you asleep?

WHAT IT MEANS

Tukaram presses God with the boldness of one who is sure of the bond. God knows his whole need already, so why must he keep reminding him, and why does God pretend not to know and stall? He has cried out the way a child cries to its parents, and still no mercy comes. The verse ends with the famous challenge: are you asleep? The complaint is not contempt but the licensed protest of love that trusts enough to demand an answer.

GATHA 3469

Worldly Life

Worldly life, robbed by one's own house

मराठी मूळ

नेलें सळेंबळें । चित्तावित्ताचें गांठोळें ॥१॥
 साहए जालीं घरिच्या घरीं । होतां ठायीं च कुठोरी ॥२॥
 मी पातलों या भावा । कपट तें नेणें देवा ॥३॥
 तुका ह्मणे उघडें केलें । माझें माझ्या हातें नेलें ॥३॥

ENGLISH TRANSLATION

By force and cunning, the bundle of my mind and possessions has been taken. My own household conspired against me; the treachery was hatched right at home.

I came with innocent faith, knowing nothing of deceit, O Lord. Says Tuka, I was robbed openly, and what was mine was taken by my own hands.

IN PLAIN WORDS

By force and cunning the bundle of my mind and my wealth was carried off. My own household joined in; the plot was hatched right here at home. I came with honest faith, knowing nothing of deceit, O God. Tuka says: I was robbed in the open, and what was mine was carried off by my own hands.

WHAT IT MEANS

Tukaram tells how a man is stripped bare by his own attachments. The bundle of his heart and his goods is taken by force and trickery, and the betrayers are not strangers but his own household, the very ties of family and possession. He came to it all in simple trust, never suspecting the deceit. The sting is in the last line: the robbery happened in broad daylight, and he handed over what was his with his own hands. The pattern to examine is how we surrender ourselves to the very things we cling to.

GATHA 3470

Autobiography

Autobiography, stripped bare and calling it good

मराठी मूळ

जाला हा डांगोरा । मुखीं लहानाचे थोरा ॥१॥
 नागविलों जनाचारीं । कोणी बैसों नेदी दारी ॥२॥
 संचिताचा ठेवा । आतां आला तैसा घ्यावा ॥३॥
 तुका ह्मणे देवें । ह्मणों केलें हें बरवें ॥३॥

ENGLISH TRANSLATION

A proclamation has been made from every small and great mouth: I have been stripped bare by worldly convention, and no one lets me sit at their door. The treasure of destiny must now be accepted as it comes.

Says Tuka, God has done this, and let us call it good.

IN PLAIN WORDS

The cry has gone out, in every mouth, small and great. I have been stripped bare by the ways of the world; no one lets me sit at their door. The store of my destiny must now be taken just as it comes. Tuka says: God has done this, and let us call it good.

WHAT IT MEANS

Tukaram speaks of public disgrace. Word has spread from every mouth, high and low, that worldly custom has left him with nothing, and no one will even let him sit at their doorstep. He accepts what destiny has stored up for him exactly as it arrives, without bargaining. The turn comes in the last line: since God is the one who has done this, he chooses to call it good. The verse takes ruin and reads it as God's own work, and so as blessing.

GATHA 3471

Worldly Life

Social bondage, the trapped neck

मराठी मूळ

किती चौघाचारें । येथें गोविलीं वेव्हारें ॥१॥
 असे बांधविले गळे । होऊं न सकती निराळे ॥२॥
 आपलें आपण । केलें कां नाहीं जतन ॥३॥
 तुका ह्मणे खंडदंडें । येरझारीं लपती लंडें ॥३॥

ENGLISH TRANSLATION

How many have been ensnared by social convention and worldly dealings? Their necks are bound, and they cannot free themselves. Why did you not guard what was your own? Says Tuka, in the tug-of-war of penalties, the cowardly hide in the back and forth.

IN PLAIN WORDS

How many are caught here, tangled in the world's dealings. Their necks are bound; they cannot break free. What was your own to guard, why did you not guard it? Tuka says: in the back and forth of penalty, the cowards hide.

WHAT IT MEANS

Tukaram looks at people roped into convention and worldly transactions until their own necks are tied and they cannot get loose. The thing that was theirs to protect, their own life and freedom, they failed to keep watch over, so it was taken. He frames worldly life as a debt that keeps collecting, a tug of penalties paid back and forth. The cowardly do not face it; they hide at the back of the line rather than break the rope. The poem asks the listener to notice the binding and to ask why he let it happen.

GATHA 3472

Appeals and Exhortations

Exhortation, cling to Panduranga

मराठी मूळ

पांडुरंगा ऐसा सांडुनि वेव्हारा । आणिकांची करा आस वांयां ॥१॥
 बहुतांसी दिला उद्धार उदारे । निवडीना खरें खोटें कांहीं ॥२॥
 याचिया अंकिते वैकुंठ बंदर । आणीक वेव्हार चालितना ॥३॥
 तुका ह्मणे माझे हातींचें वजन । यासी बोल कोण ठेवूं सके ॥३॥

ENGLISH TRANSLATION

Abandon all other dealings and cling to Panduranga; all other hopes are vain. He has generously given deliverance to many, without distinguishing between the true and the false.

Under His seal, Vaikuntha's port is open, and no other commerce runs. Says Tuka, the weight in my hand is His endorsement; who can question it?.

IN PLAIN WORDS

Drop every other dealing; hold to Panduranga. Every other hope is wasted. He has freely lifted many, not sorting the true from the false. Under his seal the port of Vaikuntha is open, and no other trade runs there. Tuka says: the weight in my hand is his own mark. Who can find fault with it?

WHAT IT MEANS

Tukaram urges the listener to abandon all other ventures and attach himself to Panduranga alone, since every other hope comes to nothing. He points to God's generosity: many have been delivered without God first weighing whether they were genuine or counterfeit. He uses the image of a port and a merchant's seal: only under God's stamp does the harbor of Vaikuntha open, and no rival commerce is allowed there. His closing claim is bold: what he holds carries God's own endorsement, so no one has the standing to question it.

GATHA 3473

Surrender and Acceptance

Surrender, the trusted storekeeper

मराठी मूळ

ठेवूनि इमान राहिलों चरणीं । ह्मणउनि धणी कृपा करी ॥1॥
 आह्मांसी भांडार करणें जतन । आलें गेलें कोण उंच निंच ॥धु.॥
 करुनि सांभाळीं राहिला निराळा । एक एक वेळा आज्ञा केली ॥2॥
 तुका ह्मणे योग्यायोग्य विनीत । देवा नाहीं चित्त येथें देणें ॥3॥

ENGLISH TRANSLATION

I have placed my trust at Your feet, and so the Master shows me grace. My duty is to keep guard over the storehouse, without judging who comes and goes as high or low.

Having entrusted all to my care, He remains apart, having given His command once for all. Says Tuka, God does not trouble Himself with the details of what is fit or unfit; that devotion is left to the humble servant.

IN PLAIN WORDS

I have laid my trust at his feet, and so the Master shows me grace. My work is to guard the storehouse; who comes and who goes, high or low, is not mine to judge. He handed it all to my keeping and stayed apart, giving his order once and for all. Tuka says: God does not bother with what is fit or unfit; that care he leaves to his humble servant.

WHAT IT MEANS

Tukaram describes surrender as a job given to him by God. Because he has placed his trust at God's feet, the Master shows him grace and makes him the keeper of the storehouse. His only duty is to guard it and to receive all who come without ranking them high or low. God, having entrusted everything to him, withdraws and gives his command just once, leaving the servant to carry it out. The point is that the work of sorting the worthy from the unworthy is not God's concern; God simply hands over the keeping, and the devotee receives all without judgment.

GATHA 3474

Ecstasy and Joy

Ecstasy, the body filled with Brahman

मराठी मूळ

आतां नव्हे गोड कांहीं करितां संसार । आणीक संचार जाला माजी ॥1॥
 ब्रह्मरसें गेलें भरुनियां अंग । आधील तो रंग पालटला ॥धु.॥
 रसनेचिये रुची कंठीं नारायण । बैसोनियां मन निवविलें ॥2॥
 तुका ह्मणे आतां बैसलों ठाकणीं । इच्छेची ते धणी पुरईल ॥3॥

ENGLISH TRANSLATION

Worldly life no longer tastes sweet, for a new presence has entered within. The whole body has been flooded with the essence of Brahman, and the old colors have changed.

On the tongue rests the taste of Narayana, and by sitting down in the Name, the mind has been soothed. Says Tuka, I have now settled in my resting place; the fulfillment of all desire will follow.

IN PLAIN WORDS

Now worldly life tastes sweet no more, doing what I do. Something else has come to live inside me. The essence of Brahman has filled my body; the old color has changed. On my tongue is the taste of Narayana; my mind has sat down and grown still. Tuka says: now I have settled in my place. The fullness of every desire will come.

WHAT IT MEANS

Tukaram reports a change that has already happened inside him. Worldly life has lost its sweetness because a new presence has moved in and taken its place. He describes it physically: the essence of Brahman has flooded his body and changed its former color, and the taste of Narayana sits on his tongue. With this, his restless mind has finally sat down and cooled. He ends in quiet confidence: settled now in his true resting place, he trusts that the fulfillment of all longing will follow on its own.

GATHA 3475

Longing and Separation

Longing, come quickly

मराठी मूळ

आतां काशासाठीं दुरी । अंतर उरी राखिली ॥१॥
 करीं लवकरी मुळ । लहानें तीळ मुळीचिया ॥२॥
 दोहीं ठायीं उदेगवाणें । दुरुषणें निश्चिती ॥३॥
 तुका ह्याने वेग व्हावा । ऐसी जीवा उत्कंठा ॥३॥

ENGLISH TRANSLATION

Why now keep distance and hold back the chitta? Come quickly and settle this at the root, making the small into the least of concerns. On both sides there is restless longing; only Your vision will bring certainty.

Says Tuka, let there be haste, for such is the eagerness of my jiva.

IN PLAIN WORDS

Why now keep your distance? Why hold a gap between us? Come quickly to the root; let the small things be the least of it. On both sides there is restless longing. Only your sight will settle it. Tuka says: let there be haste. Such is the eagerness in my soul.

WHAT IT MEANS

Tukaram is impatient for God and cannot understand why any distance is still kept between them. He begs God to come straight to the root of the matter and let the small concerns shrink to nothing. He claims the longing runs both ways, that both sides ache, and that only the actual sight of God will bring certainty and rest. The poem

closes on urgency: he names the eagerness in his own soul and asks God to hurry. It is the prayer of a lover who wants the waiting to end now.

GATHA 3476

Appeals and Exhortations

Exhortation, remember death

मराठी मूळ

पडिली हे रुढि जगा परिचार । चालविती वेव्हार सत्य ह्यून ॥१॥
 मरणाची कां रे नाहीं आठवण । संचिताचा धन लोभ हेवा ॥२॥
 देहाचें भय तें काळाचें भातुकें । ग्रासूनि तें एकें ठेविलेंसे ॥३॥
 तुका ह्मणे कांहीं उघडा रे डोळे । जाणोनि अंधळे होऊं नका ॥३॥

ENGLISH TRANSLATION

The world runs on custom and carries out its dealings as though they were truth. Why do you have no remembrance of death, hoarding wealth in greed and envy? The fear of the body is but a plaything of time, which has devoured and set it aside.

Says Tuka, open your eyes at least; do not knowingly make yourselves blind.

IN PLAIN WORDS

The world has fallen into custom and habit, and runs its dealings as if they were true. Why is there no thought of death in you, while you hoard wealth in greed and envy? The body's fear is only a plaything of time, which has already swallowed it and set it aside. Tuka says: at least open your eyes. Do not knowingly make yourselves blind.

WHAT IT MEANS

Tukaram attacks the way people live on habit, treating worldly transactions as if they were ultimate truth. His sharp question is why they keep no memory of death while they pile up wealth out of greed and envy. He reminds them that the body, and the fear of losing it, is only a toy of time, which has already consumed it and put it aside. The closing plea is for honesty about all this: open your eyes at least, and stop choosing blindness on purpose. The verse points at willful self-deception, not at any one person.

GATHA 3477

Social Criticism

Social criticism, chasing empty juice

मराठी मूळ

जेथें पाहें तेथें कांडिती भूस । चिपाडें चोखूनि पाहाती रस ॥१॥
 काय सांगों देवा भुलले जीव । बहु यांची येतसे कींव ॥२॥
 वेठीचें मोटळें लटिकें चि फुगे । पेणिया जाऊनि भिक्षा मागे ॥३॥
 तुका ह्मणे कां उगे चि खोल । जवळी दाखवी आपणां बोल ॥३॥

ENGLISH TRANSLATION

Wherever I look, people are winnowing chaff, chewing on sugarcane rinds, and searching for juice that is not there. What can I say, O Lord? These deluded jivas fill me with pity.

The burden they carry by force is nothing but hollow puffery; having gone to a wealthy house, they still beg for scraps. Says Tuka, why dig an empty well? Show yourself the truth that is right beside you.

IN PLAIN WORDS

Wherever I look, people are pounding chaff and chewing dry rinds, hunting for juice that is not there. What can I say, God? These souls are deluded; great pity comes for them. The forced bundle is only hollow, all puff. They reach a rich house and still beg for scraps. Tuka says: why keep digging an empty well? Show yourself the truth that is right beside you.

WHAT IT MEANS

Tukaram surveys the people around him and sees them working at things that yield nothing: threshing husks, chewing spent sugarcane, squeezing for juice that has already been pressed out. He turns to God with pity rather than scorn, calling these souls deluded. His images sharpen the waste: the load they carry is hollow puff, and even standing at a wealthy house they go on begging for scraps instead of receiving the wealth. The closing line points the rebuke inward, asking why anyone keeps digging a dry well when the real thing is right beside him, waiting to be seen. The target is the pattern of misplaced effort, not contempt for the person.

GATHA 3478

Social Criticism

Social criticism, the self-important talker

मराठी मूळ

जाणिवेच्या भारें चेंपला उर । सदा बुरबुर सरे चि ना ॥१॥
 किती याचें ऐकों कानीं । मारिलें घाणीं नाळकरी ॥२॥
 मिठेंविण आळणी बोल । कोरडी फोल घसघस ॥३॥
 तुका ह्मणे डेंगा न कळे हित । किती फजित करुं तरी ॥३॥

ENGLISH TRANSLATION

Weighed down by the burden of self-importance, his chest is crushed, and the endless grumbling never ceases. How long shall I endure hearing this in my ears? He is like an ox yoked to a grinding mill.

His words without salt are flat and tasteless, dry and hollow, grating to hear. Says Tuka, the fool does not recognize what is good for him, no matter how much he is shown.

IN PLAIN WORDS

His chest is crushed under the weight of his own cleverness, and the grumbling in him never stops. How long must I hear this in my ears? He is like an ox yoked to the grinding mill. His words have no salt, flat and tasteless, dry and hollow, grating to hear. Tuka says: the fool cannot see his own good. How many times can I expose him?

WHAT IT MEANS

Tukaram describes a man so loaded with self-importance that it presses on his own chest, and from him comes an endless low grumbling. He compares him to an ox bound to a grinding mill, going round and round without rest or gain. The man's speech is unsalted, flat and dry, painful to listen to, all noise and no substance. The frustration in the closing line is that such a fool cannot recognize what would actually help him, no matter how often the truth is laid bare. The poem aims at the pattern of vain, deaf self-regard, which is also a warning to look for it in oneself.

GATHA 3479

The Saints

Saints, the feet of the holy

मराठी मूळ

अनुतापयुक्त गेलिया अभिमान । विसरुं वचन मागिलांचा ॥१॥
 त्याचे पाय माझे लागोत कपाळीं । भोग उष्टावळी धन्यकाळ ॥२॥
 षड उर्मी जिहीं हाणितल्या लाता । शरण या संता आल्या वेगीं ॥३॥
 तुका ह्मणे जाती वोळे लवकरी । ठायीं चि अंतरीं शुद्ध होती ॥३॥

ENGLISH TRANSLATION

When pride has departed through sincere repentance, one should not forget the words of the ancients. May their feet touch my forehead; blessed is the time when one partakes of their sacred leavings.

Those who have kicked away the six afflictions should quickly come and surrender to the saints. Says Tuka, such souls are swiftly transformed; they become pure within that very instant.

IN PLAIN WORDS

When pride has gone through true repentance, do not forget the words of the ancients. Let their feet touch my forehead; blessed is the hour when I eat their sacred leavings. Those who have kicked away the six urges, let them quickly come and surrender to these saints. Tuka says: such souls turn back fast; in that very place, within, they are made pure.

WHAT IT MEANS

Tukaram describes the turning that begins when pride dies through honest repentance, and urges the seeker not to forget the words handed down by the ancients. He longs to set the saints' feet on his forehead and counts it a blessing to receive even their leftovers, the sacred remains of what they have touched. To those who have struck down the six inner urges he gives a direct instruction: come quickly and surrender to the saints. His promise is that such people are transformed swiftly, made pure inwardly on the spot, in the very moment of surrender.

GATHA 3480

Worldly Metaphors

Metaphor, the seed tested by fire

मराठी मूळ

खोल ओले पडे तें पीक उत्तम । उथळाचा श्रम वांयां जाय ॥१॥
 लटिक्याचे आह्मी नव्हों सांटेकरी । थीतें घाली भरी पदरीचें ॥२॥
 कोणा इहलोकीं पाहिजे पसारा । दंभ पोट भरायाचे चाडे ॥३॥
 तुका ह्मणे कसीं अगी जें उतरे । तें चि येथें सरे जातिशुद्ध ॥३॥

ENGLISH TRANSLATION

Seed sown deep in moist soil yields the finest crop, while the shallow sower's labor is wasted. We are not hoarders of falsehood; the genuine one fills his lap with what is truly earned.

Some want a grand display in this world, driven by hypocrisy and the desire to fill the belly. Says Tuka, only that which survives the test of fire is accepted here as pure gold.

IN PLAIN WORDS

Seed sown deep in wet soil gives the finest crop; the shallow sower's labor is wasted. We are not dealers in falsehood; the true man fills his own lap with what he has really earned. Some want a grand spread in this world, driven by show and the need to fill the belly. Tuka says: only what comes through the fire passes here, pure by its very nature.

WHAT IT MEANS

Tukaram uses farming and metal-testing to mark the difference between real and false devotion. Seed planted deep in moist ground yields a fine crop, while shallow sowing wastes the effort, just as superficial practice bears nothing. He sets himself apart from those who trade in falsehood: the genuine person gathers into his own lap only what he has actually earned. Against this he places the people who crave a grand display, moved by hypocrisy and the simple need to fill their stomachs. The closing test is hard and clear: only what survives the fire counts here, accepted as pure by its own true nature.

GATHA 3481

The Moral Ideal

Moral ideal, the love of truth

मराठी मूळ

गोमट्टा बीजाचीं फळें ही गोमटीं । बाहे तें चि पोटीं समतुक ॥१॥
 जातीच्या संतोषें चित्तासी विश्रांति । परतोनि मागुती फिरें नेणें ॥२॥
 खऱ्याचे पारखीं येत नाहीं तोटा । निवडे तो खोटा ढाळें दुरी ॥३॥
 तुका ह्मणे मज सत्याचि आवडी । करितां तांतडी येत नाहीं ॥३॥

ENGLISH TRANSLATION

From a fine seed come fine fruits; what is within is the same as what shows without. With the contentment of one's true nature, the mind finds rest and never again turns back.

The genuine never suffers loss when tested; the counterfeit is easily cast aside. Says Tuka, I love only what is true; no amount of urgency changes that.

IN PLAIN WORDS

A good seed gives good fruit; what is inside is the same as what shows outside. In the contentment of its own nature the mind finds rest and does not turn back again. The true thing suffers no loss when it is tested; the false is easily set aside. Tuka says: I love only what is true. No hurry of mine can make it come faster.

WHAT IT MEANS

Tukaram states a moral law in the plainest terms: a good seed yields good fruit, and in the genuine person the inside matches the outside exactly. When a being rests in the contentment of its own true nature, the mind finds peace and never turns back to the old ways. He repeats the test of authenticity: the true thing loses nothing under examination, while the counterfeit falls away on its own. The closing confession is patient: he loves only what is true, and no amount of his own hurrying can force truth to arrive before its time. The verse holds integrity above haste.

GATHA 3482

Devotion to Vitthal

Devotion, the mind turned bard

मराठी मूळ

मन जालें भाट । कीतिन मुखें घडघडाट । पडियेली वाट । ये चि चाली स्वभावे ॥१॥
 बोलें देवाचे पवाडे । नित्य नवे चि रोकडे । ज्या परी आवडे । तैसा तैसा करुनि ॥२॥
 रोखीं रहावें समोर । पुढें मागें चाले भार । करावें उत्तर । सेवा रुजू करुनि ॥३॥
 पूर वर्षला देकारें । संतोषाच्या अभयें करें । अंगींच्या उत्तरें । तुकया स्वामी शृंगारी ॥३॥

ENGLISH TRANSLATION

The mind has become a bard, proclaiming glory with great thundering voice. This path was found and trodden by its own natural movement.

It sings the deeds of God, ever new and ever present, shaping Him as the chitta desires. One stands directly before the Lord, carrying on the work front and behind, offering service as living proof.

A great flood has come pouring forth with the hand of joyful blessing; with its own voice, the Master adorns Tuka.

IN PLAIN WORDS

My mind has become a bard, the glory thundering from its mouth. The path was laid open, and it walks there by its own nature. It sings the deeds of God, ever new, ever present, shaping him just as it loves. Stand right before him; the work goes on, front and back, answering, proving the service true. A flood has rained down with the hand of joyful blessing. With words from his own being, the Master adorns Tuka.

WHAT IT MEANS

Tukaram pictures his own mind turned into a bard, a praise-singer whose mouth thunders with God's glory. The road of praise has opened in front of it and it walks there naturally, singing God's deeds as ever new and ever present, free to shape him in whatever form it loves. He describes the posture of service: standing directly before the Lord, carrying the work front and back, answering and proving the devotion to be real. The close turns to abundance and reversal: a flood of grace pours down from the hand of joyful blessing, and in the end it is the Master who adorns Tuka with words drawn from his own being. The singer is finally the one sung over and decorated by God.

GATHA 3483

Devotion to Vitthal

Devotion, no more hide-and-peek

मराठी मूळ

दूरि तों चि होतों आपुले आशंकें । नव्हतें ठाउकें मूळभेद ॥1॥
 आतां जेथें तेथें येइन सांगातें । लपाया पुरतें उरों नेदीं ॥ध्रु॥
 मिथ्या मोहें मज लाविला उशीर । तरी हे अंतर जालें होतें ॥2॥
 तुका ह्मणे कां रे दाखविसी भिन्न । लटिका चि सीण लपंडाई ॥3
 3487. कळों नये तों चि चुकावितां बरें । मग पाठमोरें काय काज ॥
 1॥ धरिलेती आतां घा जी माझा डाव । सांपडतां भाव ऐसा आहे ॥
 ध्रु॥ होतासी अंतरें झाकिलिया डोळीं । तो मी हा न्याहाळीं धरुनी दृष्टी ॥
 2॥ तुका ह्मणे तुज रडीची च खोडी । अहाच बराडी तो मी नव्हे ।.3॥

ENGLISH TRANSLATION

I was distant before out of my own doubt; I did not know the fundamental truth. Now, wherever You go, I will follow; I will not let You hide so completely.

False attachment caused me needless delay, and that is how this distance arose. Says Tuka, why do You show Yourself as separate? This hiding game brings only pointless fatigue.

IN PLAIN WORDS

I stayed far away before, out of my own doubt. I did not know the root truth. Now, wherever you go, I will follow. I will not leave you room enough to hide. False attachment made me late, and that is how this distance came. Tuka says: why do you show yourself as separate from me? This hiding game is only pointless tiredness.

WHAT IT MEANS

Tukaram speaks to God as one player calls out the other in a game of hide-and-peek that is over. He admits the distance was his own: doubt held him back, and false attachment delayed him, so he did not know that he and God share one root. Now he refuses to let God keep his distance, vowing to follow everywhere and leave no hiding place. The harsh line turns the complaint back on the seeming separation itself: if there is no real difference, the hiding is only wasted effort, fatigue for nothing.

GATHA 3484

The Nature of God

Nature of God, the divine sleight of hand

मराठी मूळ

करिसी लाघवें । तूं हें खेळसी आघवें ॥1॥
 केला अहंकार आड । आह्मां जगासी हा नाड ॥ध्रु॥
 यथंभुतें यावें । दावूं लपों ही जाणावें ॥2॥
 तुका ह्मणे हो श्रीपती । आतां चाळवाल किती ॥3॥

ENGLISH TRANSLATION

You perform all this sleight of hand, playing this game in full. You have placed ego as a barrier, deluding both us and the world.

Come as You truly are; know also that we see through the hiding. Says Tuka, O Lord, how long will You keep up this charade?.

IN PLAIN WORDS

You do all this sleight of hand. You play this whole game. You set up ego as a wall, and it trips up us and the whole world. Come as you really are. Know that we see through your hiding too. Tuka says: O Lord, O Shripati, how long will you keep fooling us?

WHAT IT MEANS

Tukaram accuses God of running the whole illusion: the world is a game of trickery, and ego is the barrier God himself sets up to keep the soul and the world deluded. Having named the trick, Tukaram says he is no longer fooled by it; he can see through the hiding and asks God to drop the disguise and come as he truly is. The closing question to Shripati is half complaint, half intimacy: how long will this charade go on? It treats the veil of Maya as something God is responsible for and can lift the moment the devotee stops being deceived.

GATHA 3485

Faith and Trust

Faith, the words are not mine

मराठी मूळ

विश्वास तो देव । ह्मणुनि धरियेला भाव ॥1॥
 माझी वदवितो वाणी । ज्याणें धरिली धरणी ॥ध्रु॥
 जोडिलीं अक्षरें । नव्हेती बुद्धीचीं उत्तरें ॥2॥
 नाहीं केली आटी । कांहीं मानदंभासाठीं ॥3॥
 कोणी भाग्यवंत । तया कळेल उचित ॥4॥
 तुका ह्मणे झरा । आहे मुळींचा चि खरा ॥5॥

ENGLISH TRANSLATION

Faith itself is God, and so I have held fast to devotion. He who upholds the earth makes my tongue speak.

The words I compose are not the products of mere intellect. I have not labored for the sake of pride or pretense.

Some blessed soul will recognize what is worthy. Says Tuka, the original spring is pure and true from its very source.

IN PLAIN WORDS

Faith itself is God. So I have held to that trust. The one who holds up the earth makes my tongue speak. These words I put together are not answers from my own mind. I have not strained for honor or for show. Some blessed soul will know what is worth keeping. Tuka says: the spring is pure and true right from its source.

WHAT IT MEANS

Tukaram makes two claims about his own poetry: that faith is not a step toward God but is God, and that his verses do not come from his intellect. The same power that upholds the earth is what moves his tongue, so the words are given, not composed for pride or display. He does not expect everyone to receive them; only a blessed soul will recognize what is worthy in them. The closing image of the spring says the source is what matters: water that is pure at the wellhead is pure all the way down, and so is speech that rises from God rather than from ego.

GATHA 3486

Devotion to Vitthal

Devotion, the cherished child of the house

मराठी मूळ

सुराणीचीं जालों लाडिकीं एकलीं । वडील धाकुलीं आह्मी देवा ॥1॥

ह्मणऊनि कांहीं न घडे अद्वे । गोमटें उत्तर भातुकें ही ॥ध्रु॥

कांहीं एक नाही वंचिलें वेगळें । मुळळिचया मुळें िस्थराविलें ॥2॥

लेवविलीं अंगीं आपुलीं भूषणें । अळंकार लेणें सकळ ही ॥3॥

सारितां न सरे आमप भांडार । धना अंतपार नाहीं लेखा ॥4॥

तुका ह्मणे आह्मी आळवूं आवडी । ह्मणऊनी जोडी दाखविली ॥5॥

ENGLISH TRANSLATION

I have become the sole beloved child of a noble lineage, both eldest and youngest before You, O Lord. Therefore nothing of neglect can come my way; sweet words and gifts are all I receive.

Nothing has been withheld or separated; I have been steadied by the original root. I have been adorned with Your own ornaments and every form of decoration.

This immeasurable treasury cannot be exhausted; there is no end or limit to its wealth. Says Tuka, I sing of my love, and so I display the abundance that has been given.

IN PLAIN WORDS

I have become the one cherished child of a noble line, both the eldest and the youngest before you, O God. So nothing is ever denied me; sweet words and treats are all I get. Nothing has been held back or kept apart from me. I am settled now in the root of all roots. You have dressed me in your own ornaments, every jewel and adornment. This great treasury never runs out however much you draw from it; there is no end or limit to its wealth. Tuka says: I sing of my love, and so I show off the abundance I have been given.

WHAT IT MEANS

Tukaram describes the soul as the favorite child in God's household, doted on as both eldest and youngest, so that nothing is ever refused and only kindness comes its way. He says nothing has been withheld and he is settled in the original root, the source from which everything comes. The image of being dressed in God's own ornaments says the devotee is adorned not with his own merits but with what God lends him. The treasury that never empties is divine grace itself, inexhaustible no matter how much is drawn; his singing of love is simply showing off this unearned abundance.

GATHA 3487

Surrender and Acceptance

Surrender, dying to self in one stroke

मराठी मूळ

एका वेळे केलें रितें कलिवर । आंत दिली थार पांडुरंगा ॥१॥
 पाळण पोषण लागलें ते सोई । देहाचें तें काई सर्वभावें ॥२॥
 माझिया मरणें जाली हे वसति । लागली ते ज्योती अविनाशा ॥३॥
 जाला ऐसा एका घायें येथें नाही । तुका ह्मणे कांहीं बोलों नये ॥३॥

ENGLISH TRANSLATION

In one stroke I emptied this body and gave its dwelling to Panduranga. All care and nourishment now follow His way; the body is no longer mine.

By my dying to self, this abode was prepared and the imperishable flame was lit. Says Tuka, such a single decisive blow has never been struck before; nothing more need be said.

IN PLAIN WORDS

In one stroke I emptied this body and gave the space inside to Panduranga. All its care and feeding now follow his way; the body is no longer mine in any sense. By my own dying, this dwelling was made ready, and an undying flame was lit there. Such a thing, done with a single blow, has not happened here before. Tuka says: nothing more need be said.

WHAT IT MEANS

Tukaram describes total surrender as a single decisive act: he emptied himself out and handed the inner space of the body over to Panduranga as a dwelling. From then on the body is no longer his concern; its care belongs to God. The death he means is the death of self-will, and only that dying prepares the place where an imperishable flame, the divine presence, can be lit. He claims this is rare, a thing done in one clean blow rather than by slow effort, and then refuses to explain further: before such a fact, words run out.

GATHA 3488

Autobiography

Autobiography, devotion deepens under blows

मराठी मूळ

पावतों ताडन । तरी हें मोकलितों जन ॥१॥
 मग मी आठवितों दुःखें । देवा सावकाश मुखें ॥ध्रु॥
 होती अप्रतिष्ठा । हो तों वरपडा कष्टा ॥२॥
 तुका ह्मणे मान । होतां उत्तम खंडन ॥३॥

ENGLISH TRANSLATION

When I suffer blows and abuse, I let go of the world. Then, in my sorrow, I remember God and address Him with calm and measured words.

When I am dishonored and beset by hardship, that is when devotion deepens. Says Tuka, when honor and pride are broken, the highest good emerges.

IN PLAIN WORDS

When the blows fall, I let go of people. Then, in my pain, I remember God and speak to him with calm, slow words. When I am dishonored and worn down by hardship, that is when devotion grows. Tuka says: when honor and pride are broken, the highest good comes.

WHAT IT MEANS

Tukaram reports from his own life that suffering is what turns him toward God. When he is beaten down and the world abuses him, he stops clinging to people and instead remembers God, speaking to him calmly out of his sorrow. He names the surprising pattern: dishonor and hardship are not obstacles to devotion but the very conditions in which it deepens. The closing line states the principle plainly, pointed at the seeker's own pride rather than at any tormentor: when honor and self-importance are broken, the highest good is what emerges.

GATHA 3489

Faith and Trust

Faith, hold fear lest his feet slip away

मराठी मूळ

धरावें तों भय । अंतरोनि जाती पाय ॥१॥
 जाल्या तुटी देवासवें । काय वांचोनि करावें ॥ध्रु॥
 कोणासी पारिखें । लेखूं आपणासारिखें ॥२॥
 तुका ह्मणे असो । अथवा हें आतां नासो ॥३॥

ENGLISH TRANSLATION

Fear must be held close, lest the feet of God slip away. If the bond with God is severed, what use is living on? Whom should I regard as a stranger when everyone is like myself? Says Tuka, let this life endure, or let it perish now; it matters not.

IN PLAIN WORDS

Fear is the thing to hold on to, or his feet will slip away from me. If the bond with God is cut, what is the use of living on? Whom shall I count as a stranger, when everyone is like myself? Tuka says: let this life last, or let it be destroyed now; it is all the same.

WHAT IT MEANS

Tukaram says the one fear worth keeping is the fear of losing God: a healthy dread that he might let the divine feet slip from his grasp. If that bond were ever severed, living on would be pointless. From that single attachment flows a wide one: he can no longer treat anyone as a stranger, because he sees all beings as himself. The closing line shows how light life itself has become; with God held fast, whether the body endures or perishes now is a matter of indifference.

GATHA 3490

The Saints

Saints, the company that speaks as one

मराठी मूळ

आह्मांसी सांगाती । होती अराले ते होती ॥१॥
 येती आइकतां हाक । दोन मिळोन ह्मणती एक ॥२॥
 आणिकां उत्तरीं । नसे गोवी वैखरी ॥३॥
 तुका ह्मणे बोल । खूण पहाती विठ्ठल ॥३॥

ENGLISH TRANSLATION

Those who were once distant have become our companions. They come at the sound of our call; two unite and speak as one.

Their speech is not entangled in other matters or worldly replies. Says Tuka, they look to Vitthal for the true sign in every word.

IN PLAIN WORDS

Those who were once far off have become our companions. They come the moment they hear the call; two of them meet and speak as one. Their speech is not tangled up in other things or in worldly replies. Tuka says: they look to Vitthal for the true sign in every word.

WHAT IT MEANS

Tukaram describes the fellowship of the saints, the company of devotees who were once distant strangers and have become close. They answer the call at once, and when two of them meet they are so of one heart that they speak with a single voice. Their talk is not caught up in worldly matters or idle replies; it stays clear. The closing line gives the reason for their unity: they measure every word against Vitthal, looking for his sign, so it is God himself, not agreement among themselves, that makes them one.

GATHA 3491

Ecstasy and Joy

Ecstasy, the spring of bliss in flood

मराठी मूळ

आनंदाचा थारा । सुखें मोहरला झरा ॥१॥
 ऐसी प्रभुची ज्या कळा । त्याच्या कोण पाहे बळा ॥२॥
 अंकिता ऐसया। होइल पावविलें ठाया ॥३॥
 तुका ह्मणे ऐसें । दिलें आभंड प्रकासे ॥३॥

ENGLISH TRANSLATION

The fountainhead of bliss has blossomed, and the spring of joy flows abundantly. Such is the art of the Lord; who can match His power? Those who are marked as His own will surely be brought to their destination.

Says Tuka, He has given this radiant, unblemished gift.

IN PLAIN WORDS

Bliss has found its resting place; the spring of joy has burst into flower. Such is the Lord's art; who can match his power? Those marked as his own will surely be brought to their home. Tuka says: he has given this radiant, unbroken light.

WHAT IT MEANS

Tukaram is in a state of overflowing joy and traces it back to its source. The spring of bliss has blossomed and is flooding out, and he says this is the Lord's own art, a power no one can rival or even measure. The flood is not random: those who bear God's mark, who belong to him, will certainly be carried all the way to their true home. The closing line names the gift directly: a radiant, unblemished light that God has given, complete and unbroken.

GATHA 3492

True Worship

True worship, without Rama all work is false

मराठी मूळ

काहे लकडा घांस कटावे । खोद हि जुमीन मठ बनावे ॥१॥
 देवलवासी तरवरछाया । घरघर माई खपरिबसमाया॥२॥
 कां छांडियें भार फेरे सीर भागें । मायाको दुःख मिटलिये अंगें॥३॥
 कहे तुका तुम सुनो हो सिद्धा । रामबिना और झुटा कछु धंदा ॥३॥

ENGLISH TRANSLATION

Why do you chop wood and cut grass? Why do you dig the earth and build monasteries? Temples offer only the shade of a tree, while in every home there is Maya, death, and ashes. Why not cast off this burden of wandering and toil? The sorrow of Maya will dissolve from your body.

Says Tuka, listen, O seekers: without Rama, everything else is a false occupation.

IN PLAIN WORDS

Why chop wood and cut grass? Why dig the earth and build monasteries? Temples give you only the shade of a tree, while in every house there is Maya, death, and ashes. Why not throw off this load of wandering and toil? Then the sorrow of Maya will leave your body. Tuka says: listen, O accomplished ones, without Rama every other business is false.

WHAT IT MEANS

Tukaram challenges religious busyness, the labor of cutting wood and grass, digging, and raising monasteries, as missing the point. A temple gives no more than a tree's shade, and Maya, death, and ashes are waiting in every home, so outward works do not touch the real trouble. He urges the seeker to drop the whole burden of wandering and toil, promising that the grief Maya causes will then dissolve. The closing line aims squarely at the self-satisfied adept: address those who think themselves accomplished and tell them that any occupation without Rama, the Name, is a false business, however holy it looks.

GATHA 3493

The Power of the Name

The Name, pleading with Narayana

मराठी मूळ

आणीक पाखांडें असती उदंडें । तळमिळती पिंडें आपुलिया ॥१॥
 त्याचिया बोलाचा नाहीं विश्वास । घातलीसे कास तुझ्या नामीं ॥२॥
 दृढ एक चित्तें जालों या जीवासी । लाज सर्वविशीं तुह्मांसी हे ॥३॥
 पीडों नेदी पशु आपुले अंकित । आहे जें उचित तैसें करा ॥४॥

ENGLISH TRANSLATION

There are many other sects and doctrines in abundance, each tormented in its own body. I have no faith in their words; I have bound myself to Your Name alone.

With a firm and single mind, I have committed this life to You; the responsibility for everything now rests with You. Do not let the lowly beasts that belong to You suffer; do what is fitting.

Says Tuka, how much more must I plead for mercy? Will You not grow angry with Yourself, O Narayana?.

IN PLAIN WORDS

There are countless other sects and false paths; each one writhes in its own body. I put no trust in their words. I have bound my waistcloth tight to your Name alone. With one firm mind I have given this life to you; now the shame of everything is yours, not mine. Do not let the helpless beasts who belong to you suffer; do whatever is fitting. Tuka says: how long must I keep begging for mercy? Will you not feel ashamed, O Narayana, that you stay angry with your own?

WHAT IT MEANS

Tukaram sets his single refuge against a crowd of rival sects and doctrines, which he sees as tormented and untrustworthy, and declares he has tied himself wholly to God's Name. Having handed his whole life over with one undivided mind, he argues that the responsibility, the very honor of the matter, has passed to God; if the

devotee fails, the disgrace is now God's. He calls the devotees lowly beasts who belong to God and asks their owner not to let them suffer. The closing lines push the plea to its sharpest point, almost daring Narayana: how long must mercy be begged for, and is it not God himself who should be ashamed to keep his own creatures waiting?

GATHA 3494

Renunciation

Renunciation, begging to be free of people

मराठी मूळ

व्हावया भिकारी हें आह्मां कारण । अंतरोनि जन जावें दुरी ॥1॥
 संबंध तुटावा शब्दाचा ही स्पर्श । ह्मणऊनि आस मोकलिली ॥2॥
 तुका ह्मणे दुःखें उबगला जीव । ह्मणऊनी कीव भाकीं देवा ॥3॥

ENGLISH TRANSLATION

The reason I would become a beggar is this: to move far from the world of people. Even the touch of their words should be severed, and so I have released all expectations.

Says Tuka, my jiva is weary of suffering, and therefore I plead for mercy, O God.

IN PLAIN WORDS

The reason I would become a beggar is this: so that people will keep their distance from me. Even the touch of their words should be cut off, and so I have let go of every hope. Tuka says: my jiva is weary of suffering, and so I beg you for pity, O God.

WHAT IT MEANS

Tukaram explains why he would choose the beggar's life: not for alms but for distance, so that people will keep away and he can be left alone with God. He wants the contact severed down to the very touch of their speech, and to that end he has released every worldly expectation. The plainness here is the point: this is not a pose of holiness but exhaustion. The closing line lays it bare, that his soul is worn out with suffering, and so renunciation arrives less as triumph than as a tired cry to God for mercy.

GATHA 3495

Appeals and Exhortations

Exhortation, seek your good first

मराठी मूळ

कोरडिया ऐशा सारून गोष्टी । करा उठाउठीं हित आधीं ॥1॥
 खोळंबला राहे आपुला मारग । पहावी ते मग तुटी कोठें ॥२॥
 लौकिकाचा आड येईल पसारा । मग येरझारा दुःख देती ॥2॥
 तुका ह्मणे डांख लागे अळंकारें । मग नव्हे खरें पुटाविण ॥3॥

ENGLISH TRANSLATION

Put aside these dry, empty conversations and attend to your true welfare first. When the right path is blocked, the traveler stalls; then see where the real loss lies.

The grand display of worldly appearances will come in the way, and then the restless coming and going will bring only sorrow. Says Tuka, ornament only causes scratching; without being tested in fire, nothing proves genuine.

IN PLAIN WORDS

Put these dry, empty talks aside. Get up at once and tend to your true good first. When the road is blocked, the traveler stalls. Then look, and see where the real loss lies. The wide show of worldly things will get in your way. After that, the restless coming and going gives you only sorrow. Tuka says: ornaments only cause scratching; until it is tested in the fire, nothing proves true.

WHAT IT MEANS

Tukaram is calling for urgency about the one thing that matters. He tells you to drop idle, empty conversation and attend first to your real welfare, because the longer you delay, the more the road of your life stays blocked and you stall. He warns that the spread of worldly appearances will get in the way and leave you with the weariness of endless coming and going. The closing image makes the stakes plain: ornament merely scratches, and gold is known to be genuine only when it has passed through fire. So too a life: it is proved true only when it has been tested, not by its outer show.

GATHA 3496

Appeals and Exhortations

Rebuke, the fool unready for death

मराठी मूळ

ऐसें ठावे नाहीं मूढा । सोस काकुलती पुढां ॥१॥
 माझीं नका जाळूं भांडीं । पोटीं भय सोस तोंडीं ॥२॥
 पातलिया काळ । तेव्हां काय चाले बळ ॥३॥
 संचित ते करी । नरका जाया मेल्यावरी ॥४॥
 परउपकार । न घडावा हा विचार ॥५॥

ENGLISH TRANSLATION

The fool does not understand; he is all sighs and pleading on the surface. Do not burn my vessels; the fear within and the sighs on the lips tell the truth.

When death arrives, what use then is brute strength? He accumulates deeds that lead him to hell after death. The thought of serving others does not occur to him at all.

Says Tuka, let me not encounter such a one ever again.

IN PLAIN WORDS

The fool does not know this. On the surface he is all sighs and pleading. Do not burn my vessels, he says; the fear inside and the sighs on his lips tell the truth. When death arrives, what use is brute strength then? He piles up the deeds that send him to hell after he dies. The thought of helping others never comes to him. Tuka says: let me never meet such a one again.

WHAT IT MEANS

Tukaram draws a portrait of the person who lives without preparing for death, and names what is wrong with that pattern. Such a one is loud with surface sighs and pleading, while inside there is real fear; he clings to his possessions and is unwilling to part with anything. When death actually comes, no amount of force will help, yet all he has stored up is the kind of action that leads downward, never a thought of serving others. The point is self-examination: it asks each of us not to be the one who hoards and pleads but never turns toward true good or toward kindness.

GATHA 3497

Surrender and Acceptance

Surrender, mind resting at the feet

मराठी मूळ

करूनी चिंतन खेळों भोवतालें । चित्त येथें आलें पायांपाशीं ॥१॥
 येथें नाही खोटा चालत परिहार । जाणसी अंतर पांडुरंगा ॥२॥
 सुखदुःखें तुज देऊनी सकळ । नाहीं ऐसा काळ केला आह्मी ॥३॥
 तुका ह्मणे जाला देहाचा विसर । नाहीं आतां पर आप दोन्ही ॥३॥

ENGLISH TRANSLATION

While performing devotion, I play all around, yet my mind has come to rest at Your feet. No false excuse works here, for You see the chitta, O Panduranga.

Having surrendered all joys and sorrows to You, I have not kept any moment separate. Says Tuka, the body has been forgotten; there is no longer self or other.

IN PLAIN WORDS

I do my devotion, and I play all around. Yet my mind has come and settled at Your feet. No false excuse works here. You see the inside, Panduranga. I have given You all my joys and sorrows. I have kept no moment back for myself. Tuka says: the body has been forgotten. Now there is no other and no self, neither of the two.

WHAT IT MEANS

Tukaram describes a surrender that has gone all the way through. He may move and play about in the world, but his attention has come to rest at Panduranga's feet and stays there. He knows no pretense can pass, because the Lord sees the heart, so he hands over every joy and sorrow and keeps nothing private for himself. The result he names is the loss of body-consciousness and the dissolving of the line between self and other: when all is given, the very division between me and You falls away.

GATHA 3498

The Nature of God

Nature of God, each thing keeps its kind

मराठी मूळ

काळा च सारिखीं वाहाती क्षेत्रें । करितां दुसरें फळ नाहीं ॥१॥
 ऐसें करत्यानें ठेविलें करून । भरिलें भरून माप नेमें ॥२॥
 शीतउष्णकाळीं मेघ वरुषावे । वरुषतां वाव होय शीण ॥३॥
 तुका ह्याने विष अमृताचे किडे । पालट न घडे जीणें तया ॥३॥

ENGLISH TRANSLATION

Fields produce according to their season, and forcing a second crop yields no result. The Creator has arranged it so, filling each measure with its due allotment.

Clouds rain in their own season; rain at the wrong time brings only weariness. Says Tuka, the worms of poison and nectar alike cannot change their nature.

IN PLAIN WORDS

Fields bear according to their season. Force a second crop and there is no fruit. The Maker has set it up this way. Each measure is filled full, by His rule. Clouds rain in their own time. Rain at the wrong time only brings weariness. Tuka says: the worm of poison and the worm of nectar cannot change what they are.

WHAT IT MEANS

Tukaram is pointing to an order that the Creator has fixed into things, and to the futility of fighting it. A field yields in its own season and not on demand; rain comes in its time, and rain out of season is wasted toil. Each thing has been given its own measure and its own nature, full and exact. The closing image is the sharpest: a creature born of poison and one born of nectar each lives by its own kind and cannot trade natures. So the abhanga asks for acceptance of God's appointed order rather than the strain of forcing what is not yours to force.

GATHA 3499

The Necessity of Experience

Experience, build once on God

मराठी मूळ

बोलणें तें आह्मी बोलों उपयोगीं । पडिलें प्रसंगी काळाऐसें ॥१॥
 जयामध्ये देव आदि मध्ये अंतीं । खोल पाया भिंती न खचेसी ॥२॥
 करणें तें आह्मी करूं एका वेळे । पुढिलिया बळें वाढी खुंटे ॥३॥
 तुका ह्याने असों आज्ञोचीं धारकें । ह्याणऊनि एकें घायें सारूं ॥३॥

ENGLISH TRANSLATION

We speak only words that serve a purpose, fitting the occasion as it demands. When God is present at the beginning, middle, and end, the foundation and walls of one's work stand firm.

What we build, we build once and for all; subsequent additions only weaken it. Says Tuka, we are bearers of the Lord's command, and so we finish the job in a single stroke.

IN PLAIN WORDS

We speak only words that serve. They fit the moment as it comes. When God is there at the start, the middle, and the end, the deep foundation and the walls do not give way. What we do, we do at one stroke. Adding to it later only weakens it. Tuka says: we are bearers of the Lord's command. So we finish it with a single blow.

WHAT IT MEANS

Tukaram speaks from settled experience about how work that lasts is done. His words are not idle; he says only what serves the occasion. The test of any work is whether God is present at its beginning, middle, and end, for only then do the foundation and walls hold firm. He insists on doing the thing decisively, all at once, because what is patched on afterward only weakens the whole. The ground of that decisiveness is given in the close: he acts as a bearer of the Lord's command, and so he can finish in a single stroke.

GATHA 3500

Longing and Separation

Longing, holding the Name at the throat

मराठी मूळ

तुझिया विनोदें आह्मांसी मरण । सोसियेला सीण बहु फेरे ॥१॥
 आतां आपणें चि येसी तें करीन । नाम हें धरीन तुझें कंठीं ॥२॥
 वियोगें चि आलों उसंतीत वनें । संकल्प हे मनें वाहोनियां ॥३॥
 तुका ह्मणे वर्म सांपडलें सोपें । गोवियेलों पापें पुण्यें होतों ॥३॥

ENGLISH TRANSLATION

By Your playfulness I have endured death, suffering through many rounds of birth. Now I will do what it takes on my own; I will hold Your name at my throat.

Wandering through forests of separation, I carried these longings in my mind. Says Tuka, the secret turned out to be simple: I was entangled by both sin and merit.

IN PLAIN WORDS

By Your play I have met death. I have borne the strain through many rounds of birth. Now I will do for myself what must be done. I will hold Your name at my throat. Through separation I came wandering into empty forests. I carried these longings in my mind. Tuka says: the secret turned out to be simple. I was tangled up by sin and merit both.

WHAT IT MEANS

Tukaram looks back over a long ordeal of birth and death and resolves to take hold of the one remedy. He charges that the Lord's play has cost him death many times over, and he decides he will now do his own part: keep the divine Name always at his throat. The separation drove him to wander as if through empty forests, carrying his longing. The simple secret he finally found is that both sin and merit had bound him; even good karma is a tie, and only the Name, not the ledger of deeds, sets him free.