

Tukaram Gatha

तुकाराम गाथा

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

Volume 8: Gatha 3501-4000 - 494 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 3501

Prayers

Prayer, take me out of the trade

मराठी मूळ

पाठीलागा काळ येतसे या लागें । मी माझें वाउगें मेंढीऐसें ॥1॥
 आतां अगी लागो ऐसिया वेव्हारा । तूं माझा सोडरा पांडुरंगा ॥ध्रु॥
 वागविला माथां नसतां चि भार । नव्हे तें साचार जाणील तों ॥2॥
 तुका ह्मणे केलें जवळील दुरी । मृगजळ वरी आड आलें ॥3॥

ENGLISH TRANSLATION

Death pursues me on this path, and I, with my meaningless 'I' and 'mine,' am helpless as a sheep. Now let fire consume such worldly trade; You are my only kinsman, O Panduranga.

I was carrying a needless burden on my head; by the time I recognized what was unreal, it was almost too late. Says Tuka, what was near was made distant by the mirage that came in between.

IN PLAIN WORDS

Death runs behind me on this road. With my useless I and mine, I am helpless as a sheep. Now let fire fall on such dealings. You are my kinsman, Panduranga. I carried a load on my head that was never mine. By the time I saw it was unreal, it was almost too late. Tuka says: what was near was made far. A mirage came and stood in the way.

WHAT IT MEANS

Tukaram prays from the felt nearness of death and the helplessness of a self built on I and mine. He compares himself to a sheep, defenseless, and asks that the whole worldly trade be burned up, taking refuge in Panduranga as his only true kin. He confesses he carried a burden that was never really his, and only recognized its unreality almost too late. The final image names the trouble: the Lord was always near, but a mirage of the world rose up between them and made what was close seem far. The prayer is to clear that mirage away.

GATHA 3502

Devotion to Vitthal

Devotion, service with folded hands

मराठी मूळ

आपुलिये टाकीं । करीन कांहीं तरी एकी ॥1॥
 करीन पायांशीं वोळखी । करिसी तें करीं सुखीं ॥ध्रु॥
 कायाक्लेशगंगाजळ । समर्पिन तुळसीदळ ॥2॥
 तुका ह्मणे देवा । कर जोडीन ते सेवा ॥3॥

ENGLISH TRANSLATION

By my own effort I will do at least something. I will make acquaintance with Your feet, and whatever You do, I will accept with joy.

I will offer the holy water of bodily toil and the tulasi leaf of my devotion. Says Tuka, O Lord, this service of folded hands is my worship.

IN PLAIN WORDS

By my own effort I will do at least some one thing. I will get to know Your feet. Whatever You do, I will take it gladly. I will offer the Ganga-water of bodily toil. I will offer the tulasi leaf of my heart. Tuka says: O God, with folded hands, that is the service I will give.

WHAT IT MEANS

Tukaram offers a humble, doable devotion rather than a grand one. He promises to do at least some single act with his own effort, to make acquaintance with the Lord's feet, and to accept gladly whatever the Lord sends. His offerings are simple and within reach: the sacred water of his own bodily labor and the tulasi leaf of his devotion, the poor man's worship. The point is that worship need not be costly; folded hands, honest toil, and a willing heart are themselves the whole of service.

GATHA 3503

Confession and Sin

Confession, the outer show without the inner

मराठी मूळ

माझे तों स्वभाव मज अनावर । तुज ही देतां भार कांहीं नव्हे ॥१॥
 ऐसें कळों आलें मज नारायणा । जागृती स्वपना ताळ नाहीं ॥२॥
 संपादितों तो अवघा बाहए रंग । तुझा नाहीं संग अभ्यंतरीं ॥३॥
 तुका ह्मणे सत्या नाहीं पाठी पोट । असतें निघोंट एकी जाती ॥३॥

ENGLISH TRANSLATION

My own nature is beyond my control, yet for You, O Lord, bearing this burden is nothing. This much I have understood, O Narayana: between waking and dreaming there is no consistency.

All that I manage is the outer appearance, but Your presence is not yet within. Says Tuka, truth has no front or back; if it were pure, it would go through as one.

IN PLAIN WORDS

My own nature is beyond my control. For You to bear this load is nothing at all. This much I have come to see, Narayana: between my waking and my dream there is no agreement. All I keep up is the outer color. Your company is not yet within me. Tuka says: truth has no front and no back. If it were pure, it would pass straight through as one.

WHAT IT MEANS

Tukaram makes an honest confession about the gap between his outside and his inside. He admits his nature is out of his own hands, while for the Lord such a burden is nothing to carry. What he has seen clearly is his own inconsistency: his waking life and his inner life do not match. He keeps up only the outer color of devotion, while the Lord's true company has not yet entered him. The closing standard is severe and clean: truth has no front or back, no two faces; were he genuine, he would be the same all the way through, passing straight as a single piece.

GATHA 3504

Longing and Separation

Longing, plead of the unworthy servant

मराठी मूळ

नव्हावा तो बरा मुळीं च संबंध । विश्वासिकां वध बोलिलासे ॥१॥
 आतां माझें हित काय तें विचारा । सत्यत्वे दातारा पांडुरंगा ॥२॥
 नाहीं भाव परी ह्मणवितों दास । नका देऊं यास उणेंयेऊं ॥३॥
 तुका ह्मणे कां हो उद्धरितां दीन । मानीतसां सीण मायबापा ॥४॥

ENGLISH TRANSLATION

It would have been better had this bond never formed at all; a betrayal of trust is a slaying of the faithful. Now consider my true welfare, O Panduranga, with honest intent.

I may lack devotion, yet I call myself Your servant; do not let any lack come to that claim. Says Tuka, why do You grow weary of uplifting the fallen, O Mother and Father?.

IN PLAIN WORDS

It would have been better if this bond had never formed at all. To betray those who trust is to kill the faithful. Now think of my true good, Panduranga, in honesty, O giver. I have no real devotion, yet I call myself Your servant. Do not let that claim fall short. Tuka says: why do You grow weary of lifting up the lowly, Mother and Father?

WHAT IT MEANS

Tukaram presses a claim on God out of the very relationship between them. He says the bond itself, once made, must not be broken, for to betray one who trusts is as good as killing the faithful; having drawn him in, the Lord owes him his true welfare. He admits frankly that he lacks devotion, yet he has taken the name of servant, and he begs that this claim not be left wanting. The closing question is pointed and tender at once: why should the Lord, who is mother and father, ever tire of the work of raising up the fallen, since that is exactly His nature?

GATHA 3505

Longing and Separation

Longing, why the delay, Panduranga

मराठी मूळ

काय तुमचिया सेवे न वेचते गांठोळी । मोहें टाळाटाळी करीतसां ॥१॥
 चतुराच्या राया आहो पांडुरंगा । ऐसें तरी सांगा निवडूनि ॥धु॥
 कोण तुह्मां सुख असे या कौतुके । भोगितां अनेकें दुःखें आह्मा ॥२॥
 तुका ह्मणे काय जालासी निर्गुण । आह्मां येथें कोण सोडवील ॥३॥

ENGLISH TRANSLATION

Does serving You diminish Your treasury? Why do You keep putting me off out of attachment? O King of the clever, O Panduranga, if that is the case, then tell me plainly. What pleasure do You find in this game while we endure countless sufferings? Says Tuka, have You become formless? Then who will rescue us here?

IN PLAIN WORDS

Does serving You empty Your treasury? Why do You keep putting me off out of fondness? O King of the clever, Panduranga, if that is how it is, then say it plainly. What joy do You take in this game while we go through sorrow after sorrow? Tuka says: have You turned formless? Then who here will set us free?

WHAT IT MEANS

Tukaram complains, with affectionate boldness, about God's delay in helping him. He argues that lifting his devotees costs the Lord nothing, that no treasury is drained by it, so the holding back must be deliberate, and he demands a plain answer from the clever King. He cannot see what pleasure the Lord finds in this game while his devotees suffer on and on. The sharpest line is the last: if the Lord has withdrawn into the formless beyond reach and response, then no one is left who can rescue them, so the abhanga is a plea for God to stay near and act, not retreat into formlessness.

GATHA 3506

Longing and Separation

Longing, surrender at the only door

मराठी मूळ

निष्ठ यासाठीं करितों भाषण । आहेसी तूं सर्वजाण दाता ॥१॥
 ऐसें कोण दुःख आहे निवारिता । तो मी जाऊं आतां शरण त्यासी ॥धु॥
 बैसलासी केणें करुनि एक घरीं । नाहीं येथें उरी दुसऱ्याची ॥२॥
 तुका ह्मणे आलें अवघें चि पायापें । आतां मायबापें नुपेक्षावें ॥३॥

ENGLISH TRANSLATION

I speak so stubbornly because You are the all-knowing giver. What sorrow exists that has another remover? I would go and surrender to that one instead.

But You have filled the entire house with Your presence; there is no room for any other. Says Tuka, everything has arrived at Your feet; now, O Mother and Father, do not turn away.

IN PLAIN WORDS

I speak so boldly only because You are the all-knowing giver. What sorrow is there that has any other remover? If there were, I would go and take refuge with him instead. But You have filled the whole house with Yourself. There is no room left here for any second one. Tuka says: everything has come to Your feet. Now, Mother and Father, do not turn away.

WHAT IT MEANS

Tukaram explains why he keeps clamoring at God and not elsewhere. He speaks so insistently because he knows the Lord is the all-knowing giver; if any other power could remove his sorrow, he would gladly go and surrender there instead. But there is no other: the Lord has filled the whole house of existence, leaving no room for a second refuge. So everything he has, and is, has come down to the Lord's feet by necessity. The closing plea, to the one he calls mother and father, is simply not to turn away from the one who has nowhere else to go.

GATHA 3507

Devotion to Vitthal

Devotion, the thread tied to the feet

मराठी मूळ

पायांपासीं चित्त । तेणें भेटी अखंडित ॥१॥
 असे खेळे भलते ठायीं । प्रेमसूत्रदोरी पायीं ॥२॥
 केलेसे जतन । मुळीं काय तें वचन ॥३॥
 तुका ह्याने सर्वजाणा । ठायीं विचारावें मना ॥३॥

ENGLISH TRANSLATION

When the mind remains at the feet, the meeting becomes unbroken. Let the soul play wherever it will; the thread of love is tied to the feet.

What was the promise guarded at the root? Says Tuka, O all-knowing one, let the mind settle this within itself.

IN PLAIN WORDS

Keep the mind at the feet. Then the meeting never breaks. Let the soul play wherever it likes; the thread of love is tied to the feet. What was the promise kept at the root? Tuka says: O all-knowing one, let the mind settle this within itself.

WHAT IT MEANS

Tukaram describes a love that holds even while life keeps moving. He asks that the mind stay fixed at God's feet, because that single fixity is what makes the meeting unbroken; nothing can interrupt it. The soul may go and play wherever it wishes, since the deeper attachment, the thread of love, is already knotted to the feet and will not come loose. He then turns the question inward: there was a promise made at the very root of things, and rather than argue it out, the mind should quietly settle the matter for itself.

GATHA 3508

Devotion to Vitthal

Devotion, mutual absorption

मराठी मूळ

तुझे मजपाशीं मन । माझी येथें भूक तान ॥१॥
 जिव्हा रतें एके ठायीं । दुजें बोलायाचें काई ॥२॥
 माझिया कवतुकें । उभा पहासी भातुकें ॥३॥

ENGLISH TRANSLATION

Your mind is with me, and my hunger and thirst are here before You. My tongue is absorbed in one place alone; what else is there to speak of? In playful delight, You stand watching my little gestures.

Says Tuka, where there is sincerity, what place is there for old accounts?.

IN PLAIN WORDS

Your mind is with me; my hunger and thirst are here before You. My tongue rests in one place alone. What else is there to say? In delight, You stand watching my small gestures. Tuka says: where there is sincerity, what room is left for old accounts?

WHAT IT MEANS

Tukaram names a love that has become mutual: God's attention is on him, and his whole appetite is turned toward God. His speech has gone quiet because it rests in one place alone, with nothing else worth saying. He pictures God standing and watching his little movements with affection, the way one watches a child at play. The closing claim is the bold one: where the heart is truly sincere, the old ledger of past faults simply has no place left to stand.

GATHA 3509

Devotion to Vitthal

Servant's love, no equality with God

मराठी मूळ

तुह्मां आह्मां सरी । येथें कईच्या या परी ॥१॥
 स्वामिसेवा अळंकार । नाहीं आवडिये थार ॥२॥
 तुका ह्मणे कोडें । आह्मी नाचों तुज पुढें ॥३॥

ENGLISH TRANSLATION

How can we ever be on equal footing, O Lord? The ornament of serving the Master has no place for personal preference in this bond. Says Tuka, we delight in dancing before You as a loving spectacle.

IN PLAIN WORDS

How could we ever be equals, You and I? Serving the Master is the ornament; in this love there is no room for my own preference. Tuka says: gladly we dance before You, for the joy of it.

WHAT IT MEANS

Tukaram refuses any thought of standing level with God. He treats the gap not as a wound but as the whole beauty of the bond: service to the Master is itself the ornament he wears, and personal preference has no place inside that love. To want things on his own terms would spoil it. So he keeps only the one thing a servant can offer freely, the delight of dancing before the Lord for the sheer joy of being seen.

GATHA 3510

Confession and Sin

Confession, faith masked by pretense

मराठी मूळ

कैचें भांडवल खरा हातीं भाव । कळवळ्यानें माव दावीतसें ॥१॥
 आतां माझा अंत नको सर्वजाणा । पाहों नारायणा निवडूनि ॥२॥
 संतांचें उच्छष्ट मागिले पंगती । करावें संगती लागे ऐसें ॥३॥
 तुका ह्याने आलों दावूनि विश्वास । संचित तें नास पावे ऐसें ॥३॥

ENGLISH TRANSLATION

What capital do I have? My genuine feeling is all I hold, and even that true intention gets masked by pretense. Now, O all-knowing Narayana, do not test me any further; see me clearly.

In the company of saints I am content with their sacred leftovers, at the last row of their feast. Says Tuka, I have come showing my faith; may my accumulated fate be utterly destroyed.

IN PLAIN WORDS

What capital do I hold? Only true feeling in my hand, and even that gets masked by show. Now, O all-knowing one, do not test me further; O Narayana, look and pick me out. I am content with the saints' leftovers, in the last row of their feast; let me only have their company. Tuka says: I have come showing my faith, so that what I have stored up may be destroyed.

WHAT IT MEANS

Tukaram owns up to how little he has and how easily even that little is faked. The only real wealth he holds is genuine feeling, and he admits that pretense keeps covering it over; this is honesty about his own divided heart, not a charge against anyone else. So he asks God to stop testing and simply pick him out and see him clearly. He wants no high place: the saints' leftovers and the last seat at their table are enough, as long as he stays in their company. He came openly showing his faith for one purpose, that the whole load of accumulated fate, the stored-up karma, would finally be undone.

GATHA 3511

Prayers

Prayer, the ocean of mercy

मराठी मूळ

थोडे तुझी मागें होती उद्धरिले । मज ऐसे गेले वांयां जीव ॥१॥
 आतां याचा काहीं न मनावा भार । कृपेचा सागर आहेसी तूं ॥२॥
 तुज आळवितां पापाची वसति । राहे अंगीं किती बळ त्याचें ॥३॥
 तुका ह्मणे उदकीं तारिले दगड । तैसा मी ही जड एक देवा ॥३॥

ENGLISH TRANSLATION

You have saved only a few in the past, and countless lives like mine have been wasted. Do not consider this a burden now, for You are an ocean of mercy.

When one calls upon You, how long can the grip of sin endure? Says Tuka, You made even stones float upon the water; I am but one more heavy lump, O Lord.

IN PLAIN WORDS

You have saved only a few before, and lives like mine have been wasted. Do not count this as a burden now; You are an ocean of mercy. When one calls on You, how long can sin keep its hold? How much strength is left in it? Tuka says: You floated stones upon the water; I too am only one more heavy lump, O Lord.

WHAT IT MEANS

Tukaram presses his case as a beggar who will not let go. He notes that few have been rescued so far and many lives wasted, then refuses to let his own rescue be treated as too much trouble, since God is by nature an ocean of mercy. His argument is simple: once a person truly calls on God, sin loses its grip and has no real power left to hold him. He ends with the image that makes the plea unanswerable, that the Lord once made stones float on water, so saving one more heavy, dull lump like himself should be nothing at all.

GATHA 3512

Longing and Separation

Longing, the bold complaint

मराठी मूळ

आह्मी ह्मणों कोणी नाहीं तुज आड । दिसतोसी भ्याड पांडुरंगा ॥१॥
 हागे माझ्या भोगें केलासी परता । विश्वंभरीं सत्ता नाहीं ऐसी ॥२॥
 आह्मी तुज असों देऊनि आधार । नाम वारंवार उच्चारितों ॥३॥
 तुका ह्मणे मज धरियेलें बळें । पंचभूतीं खळें करुनियां ॥३॥

ENGLISH TRANSLATION

I say that no one stands in Your way, yet You appear cowardly, O Panduranga. Perhaps it is my own fate that has made You withdraw; surely it cannot be that the Sustainer of the universe lacks authority.

It is I who gives You support by repeating Your name again and again. Says Tuka, You have trapped me by force within the five elements.

IN PLAIN WORDS

I say no one stands in Your way, yet You look like a coward, O Panduranga. Perhaps my own fate has made You hold back; surely the Sustainer of the universe is not so powerless. It is I who hold You up, naming You over and over. Tuka says: You have caught me by force and shut me inside the five elements.

WHAT IT MEANS

This is Tukaram quarreling with God out of unbearable longing. He insists nothing blocks God's help, so the delay makes God look timid, and he says so to His face; the harshness is the freedom of a lover, not contempt. He half-blames his own fate for God's withdrawal, then refuses that excuse, because the Sustainer of all cannot truly lack the power to come. He turns the relationship upside down, claiming that his constant repetition of the Name is what keeps God present, and complains that meanwhile he himself has been seized and locked inside the body of the five elements, waiting.

GATHA 3513

Surrender and Acceptance

Surrender, devotion alone reaches God

मराठी मूळ

आहेतें सकळ प्रारब्धा हातीं । यावें काकुलती यासी आतां ॥१॥
 ऐसा माझ्या मनें सांगितला भाव । तोंवरीच देव दुजा नाहीं ॥२॥
 अवघियांची जेव्हां सारावी करकर । भावबळें थार धरूं येसी ॥३॥
 तुका ह्मणे तुज ठेवावें पुजून । आणीक ते गुण नाहीं येथें ॥३॥

ENGLISH TRANSLATION

Everything rests in the hands of destiny; one must come humbly before that alone. My mind has understood this much: until then, there is no other God.

When all the commotion has been sorted out, You can be reached by the strength of devotion alone. Says Tuka, one must worship You and set You above; no other virtue avails here.

IN PLAIN WORDS

Everything lies in the hands of destiny; one can only come humbly before that. My mind has grasped this much: until then, there is no other God. When all the noise is finally settled, You are reached by the strength of devotion alone. Tuka says: one must worship You and set You above all; no other merit counts here.

WHAT IT MEANS

Tukaram lays out where real power lies and where it does not. Outward events are in the grip of destiny, and before that there is nothing to do but bow humbly. His settled conviction is that, short of the final reach, there is no other refuge worth calling God. When all the clamor of life is at last sorted out, the only thing that actually reaches God is the force of devotion, not effort or cleverness. So the whole path narrows to one act: worship Him, set Him above everything, because no other virtue carries any weight here.

GATHA 3514

Faith and Trust

Faith, the burden made sweet

मराठी मूळ

सेवट तो होती तुझियानें गोड । ह्मणऊनि चाड धरीतसों ॥1॥
 देऊं भोगाभोग कलिवरचा भार । साहों तुज थार त्याचमधीं ॥ध्रु॥
 तुझ्या बळें कांहीं खटपट काम । वाढवावा श्रम न लगे तो ॥2॥
 तुका ह्मणे आह्मी चंपलों या भारें । तुमचें तें खरें देवपण ॥3॥

ENGLISH TRANSLATION

In the end, everything turns sweet because of You, and that is why I hold on to this longing. I will offer up the burden of this body, enduring what comes while staying at Your feet.

Through Your strength, no further effort or toil is needed. Says Tuka, we are crushed under this weight; Your divinity alone is the true relief.

IN PLAIN WORDS

In the end it all turns sweet because of You; that is why I keep this longing. I will hand over the burden of this body and bear what comes, staying at Your feet. By Your strength no further struggle or toil is needed. Tuka says: we are crushed under this weight; Your godhood is the true relief.

WHAT IT MEANS

Tukaram holds on through hardship by keeping his eyes on the end, where everything turns sweet because God is the one bringing it. That trust is why he refuses to let go of his longing. He offers up the whole load of the body and its experiences and resolves to endure it all without leaving God's feet. Resting on God's strength, he says no extra striving is even required. The closing line names both the pain and the cure honestly: we are crushed flat under this weight, and the only real relief is that God is truly God and can lift it.

GATHA 3515

Devotion to Vitthal

Devotion, leave the bond as it is

मराठी मूळ

ऐसा चि तो गोवा । न पाहिजे केला देवा ॥1॥
 बहु आली दुरिवरी । ओढत हे भरोवरी ॥ध्रु॥
 आह्मांसी न कळे । तुझी झाकुं नये डोळे ॥2॥
 तुका ह्मणे संगें । असों एक एका अंगें ॥3॥

ENGLISH TRANSLATION

Let this bond with God remain as it is; do not try to reshape it. The tug and pull of this devotion has come from far away.

We may not understand it, but You must not close Your eyes to it. Says Tuka, let us remain together, body and soul.

IN PLAIN WORDS

Leave this bond as it is, O God; do not try to remake it. The pull and tug of it has come from far away. We may not understand it, but You must not shut Your eyes to it. Tuka says: let us stay together, each at the other's side.

WHAT IT MEANS

Tukaram asks God not to tamper with the love that already binds them. He treats the bond as something settled, with a tug that reaches back a long way, perhaps across lives, and wants it left untouched. He admits he cannot fully understand the pull, but insists God has no right to look away from it. The prayer ends plainly: let the two of them simply remain together, side by side, with no distance allowed between them.

GATHA 3516

Devotion to Vitthal

Devotion, God as mother

मराठी मूळ

मायलेंकरांत भिन्न । नाहीं उत्तराचा सीण ॥१॥
 धाडीं धाडीं वो भातुकें । रंजविल्याचें कौतुकें ॥२॥
 करुनि नवल । याचें बोलिलों ते बोल ॥३॥
 तुका ह्मणे माते । पांडुरंगे कृपावंते ॥३॥

ENGLISH TRANSLATION

Between mother and child there is no distance; harsh words cause no real offense. Send, O Mother, send the gifts of delight, for the joy of pleasing Your child is its own reward.

I have spoken these words out of wonder. Says Tuka, O Mother Panduranga, O gracious one.

IN PLAIN WORDS

Between mother and child there is no distance; sharp words leave no real hurt. Send, O Mother, send the gifts of delight, for the joy of pleasing Your child is its own reward. I have spoken these words out of wonder. Tuka says: O Mother Panduranga, O gracious one.

WHAT IT MEANS

Tukaram speaks to God as a child speaks to its mother, claiming the closeness that excuses everything. Because there is no real distance between mother and child, even harsh or demanding words between them cause no offense and break nothing. From inside that freedom he asks for the gifts of delight, reminding the Mother that pleasing her child is its own joy. He admits his bold words rose simply out of wonder, and signs off by naming God directly as Mother Panduranga, the gracious one, turning the Lord of Pandhari into the mother who indulges him.

GATHA 3517

Devotion to Vitthal

Devotion, eat with me, hold nothing back

मराठी मूळ

आवडी कां ठेवूं । बैसोनियां संगें जेवूं ॥१॥
 मागें नको ठेवूं उरी । माझी आण तुजवरी ॥२॥
 देखिले प्रकार । त्याचे पाहेन साचार ॥३॥
 तुका ह्मणे बाळीं । केली चाहाडी सकळीं ॥३॥

ENGLISH TRANSLATION

Why hold back Your affection? Come, let us sit and eat together. Do not keep anything in reserve; I hold You to Your word.

I have seen how things are, and I will verify them for myself. Says Tuka, the children have told me everything; all the secrets are out.

IN PLAIN WORDS

Why hold back Your love? Come, sit and eat with me. Keep nothing in reserve; I hold You to Your word. I have seen how things are, and I will check it for myself. Tuka says: the children have told me everything; all of it is out.

WHAT IT MEANS

Tukaram presses for full intimacy, not measured affection. He asks God to stop holding love back and instead sit and share a meal with him, and he insists that nothing be kept in reserve, binding God to a promise already made. With a playful confidence he says he has already seen how matters stand and means to verify it himself. The closing turn is lighthearted: the children have let out the whole secret, so the hidden truth of God's love is already exposed and there is no use pretending otherwise.

GATHA 3518

Devotion to Vitthal

Devotion, you are no failing mother

मराठी मूळ

नव्हेसी तूं लांसी । मायां आणिकां त्या ऐसी ॥१॥
 जे हे वायां जाती बोल । होती निर्फळ चि फोल ॥२॥
 नव्हेसी दुबळी । कांहीं नाहीं तें जवळी ॥३॥
 तुका ह्मणे खोटी । कांहीं नव्हेसी करंटी ॥३॥

ENGLISH TRANSLATION

You are not like those other mothers whose words come to nothing and bear no fruit. You are not poor, lacking for anything.

Says Tuka, You are not false, and You are not miserly.

IN PLAIN WORDS

You are not like those other mothers whose words come to nothing and bear no fruit. You are not poor, lacking for anything. Tuka says: You are not false, and You are not miserly.

WHAT IT MEANS

Tukaram reassures himself by listing everything God is not, again under the figure of the mother. Unlike the failing mothers whose promises stay empty and bear no fruit, this Mother's word is reliable. She is not poor and does not run short of what her child needs. The closing line drives it home: she is neither false in her promises nor stingy in giving, so there is every reason to keep asking and trusting.

GATHA 3519

Longing and Separation

Complaint, the Lord who turns away

मराठी मूळ

आह्मां बोल लावा । तुह्मां अनुचित हें देवा ॥१॥
 ऐसें सांगा कां व्यालेती । काय नाहीं तुह्मां हातीं ॥२॥
 आतां धरा दुरी । वायां दवडाया थोरी ॥३॥
 तुका ह्मणे ठायीं । ऐसें विचारावें पायीं ॥३॥

ENGLISH TRANSLATION

To make us speak and then ignore us is unbecoming of You, O Lord. Tell me then, why did You bring this into being? Is there nothing in Your power? Now set aside the habit of squandering Your glory at a distance.

Says Tuka, reflect upon this at Your feet.

IN PLAIN WORDS

You made us speak, and now You ignore us. That is not right of You, Lord. Tell me then: why did You give us birth? Is there nothing in Your power? Now You hold Yourself far away. You waste Your own greatness for nothing. Tuka says: think this over carefully, there at Your own feet.

WHAT IT MEANS

Tukaram presses a grievance straight at God, with the boldness of someone who knows he is owed an answer. He says God called these creatures into being, gave them a voice, and then walked away; that is unworthy of a Lord who can do anything. The sting is in the question, why bring us into existence at all if You mean to neglect us. By staying distant, God squanders the very greatness that being a savior would show. Tukaram asks Him to sit with this and weigh it, since the fault, if there is one, is His own.

GATHA 3520

Worldly Life

Worldly truth, only God stays

मराठी मूळ

मरोनियां गेली माया । मग तया कोण पुसे ॥१॥
 पोरटियांची दाद कोणा । ऐसा जाना प्रवाहो ॥२॥
 निढळास निढळ जोडा । होय कोडा कवतुका ॥३॥
 तुका ह्मणे देवाऐसी । आहों सरसीं आपण ॥३॥

ENGLISH TRANSLATION

When the mother dies and goes, who then asks about her? Who hears the cries of the orphaned children? Such is the way of the world. Forehead meets forehead; it becomes a mere spectacle of amusement.

Says Tuka, we ourselves are the equal of God.

IN PLAIN WORDS

When the mother dies and is gone, who asks about her then? Who hears the cries of the orphaned children? Know that this is the way of the world. Forehead meets forehead, and it becomes a passing amusement. Tuka says: we ourselves are the equal of God.

WHAT IT MEANS

Tukaram looks plainly at how quickly the world forgets its own. Once the mother who held a family together dies, no one inquires after her, and her orphaned children's cries go unheard; closeness that once meant everything becomes mere idle show. He is naming the flimsiness of every worldly bond, not mourning one family. The turn comes in the last line: when all earthly attachments prove this hollow, the soul that holds to God stands on the only ground that does not give way, and so becomes, in worth, God's own equal.

GATHA 3521

Longing and Separation

Reproach, the God who will not let go

मराठी मूळ

संसाराची कोण गोडी । दिली जोडी करुनि ॥१॥
 निष्ठ तूं बहु देवा । पुरे हेवा न ह्मणवी ॥२॥
 पाहोनियां कर्म डोळां । निराळा तो वर्जोना ॥३॥
 तुका ह्मणे तुज माझें । ह्मणतां ओझें फुकट ॥३॥

ENGLISH TRANSLATION

Who gave this sweetness to worldly life, making it a prize to be won? Truly, O Lord, You are very stubborn; You never say that enough is enough. Seeing with Your own eyes the workings of karma, You do not stand apart or refuse.

Says Tuka, my burden is a trifle to You, yet You call it a gratuitous load.

IN PLAIN WORDS

Who gave worldly life its sweetness, and made it a prize to be won? You are very stubborn, Lord; You never say enough is enough. You watch karma working with Your own eyes, yet You stand apart and do not refuse it. Tuka says: my burden is nothing to You, and still You let it weigh on me for no reason.

WHAT IT MEANS

Tukaram argues with God about why the world keeps its grip on us. He asks who made bondage taste sweet, so that people chase it as a prize; the answer he implies is God Himself. He calls God obstinate for never calling a halt, for watching the machinery of karma turn and yet refusing to intervene. The complaint lands in the last line: lifting Tukaram's burden would cost God nothing, and so leaving it on his shoulders is a needless cruelty he can name only because he trusts the One he is scolding.

GATHA 3522

The Necessity of Experience

Resolution, the parting that frees

मराठी मूळ

नव्हतें तें कळों आलें । तरी बोलें अबोला ॥१॥
 तुज मज घातली तुटी । एके भेटीपासूनि ॥२॥
 आतां याची न धरीं चाड । कांहीं कोड कवतुकें ॥३॥
 तुका ह्याने यावें जावें । एका भावें खंडलें ॥३॥

ENGLISH TRANSLATION

What was not known has now become clear, and so let there be either speech or silence. Between You and me, a separation was established from that one meeting onward.

Now I hold no longing for wonder or curiosity. Says Tuka, the coming and going has been resolved in a single devotion.

IN PLAIN WORDS

What was hidden has now become clear, so let there be speech or silence, it is the same. A break was set between You and me from that one meeting on. Now I hold no craving for marvels or curiosities. Tuka says: the coming and going has ended in a single devotion.

WHAT IT MEANS

Tukaram describes the moment a truth he could not see finally became plain. After that, talking or staying quiet no longer matters; the realization stands on its own. He says a clean separation was drawn from the first true meeting, the kind of cut that ends restless seeking rather than wounds. He no longer hungers for wonders or novelties, because one steady devotion has stilled the endless coming and going of birth, desire, and distraction. The poem is about arriving, not losing.

GATHA 3523

Longing and Separation

Reproach, let Godhood be set aside

मराठी मूळ

आतां दोघांमध्ये काय । उरलें होय वाणीजेसैं ॥१॥
 निष्ठ हें केलें मन । समाधान न करुनि ॥२॥
 झुरावें तें तेथींच्या परी । घरिच्याघरीं अवघिया ॥३॥
 तुका ह्मणे देवपण । गुंडाळून असों दे ॥३॥

ENGLISH TRANSLATION

What now remains between us two that can be bartered? This mind has been made obstinate without being granted peace. Let one pine within one's own home, as all do.

Says Tuka, let Godhood be rolled up and set aside.

IN PLAIN WORDS

What is left now between us two that can be bartered? You have made this mind stubborn, and given it no peace. Let me pine here in my own house, as everyone does in theirs. Tuka says: roll up Your Godhood and put it away.

WHAT IT MEANS

Tukaram speaks from the dry stretch where prayer feels unanswered. He asks what is even left to bargain over, since God has hardened his mind and withheld the peace he longs for. With bitter resignation he says he will just stay home and ache, the way everyone quietly suffers in their own walls. The sharp last line tells God to fold up His divine office and set it aside: if Godhood will not act as a Lord should, the title is empty. The harshness is the speech of a wounded lover, not contempt; it is meant to provoke the very response it claims to give up on.

GATHA 3524

Prayers

Pleading, the mother's milk overflows

मराठी मूळ

मागितल्यास आस करा । उरी धरा कांहींबाहीं ॥१॥
 ह्मणऊनि सारिली आस । होती यास मूळ तें ॥२॥
 माझ्या मोहें तुज पान्हा । लोटे स्तना वोरस ॥३॥
 तुका ह्मणे आळवणे । माझ्या देणें उत्तर ॥३॥

ENGLISH TRANSLATION

If You have been asked, then fulfill the wish; keep something of Yourself in reserve if You must. That is why all hope was channeled to You, for You are the root of it all.

Your love for me makes the milk of Your breast overflow. Says Tuka, my pleading is itself Your gift, and Your answer is my due.

IN PLAIN WORDS

If I have asked, then grant it; keep a little of Yourself in reserve if You must. That is why I sent all my hope to You, for You are its root. My love for You makes the milk of Your breast overflow. Tuka says: my pleading is itself Your gift, and Your answer is owed to me.

WHAT IT MEANS

Tukaram makes his case for being heard, and the tenderness is striking. He asks God to fulfill what he has begged for, allowing that God may hold something back, but God is the source of every hope, so to God his whole longing was rightly sent. He pictures God as a nursing mother whose milk flows down at the sight of her child's need: Tukaram's love draws God's grace out by its own nature. He even claims his crying out is something God gave him, which means an answer is no favor but a debt. This is the logic of a child certain of its mother.

GATHA 3525

Longing and Separation

Withdrawal, keep to your own house

मराठी मूळ

आतां बरें घरिच्याघरीं । आपली उरी आपणापें॥१॥
 वाइटबरें न पडे दृष्टी । मग कष्टी होइजेना ॥२॥
 बोलों जातां वाढे बोल । वांयां फोल खटखट ॥३॥
 काकुलती यावें देवा । तो तों सेवा इच्छतो ॥४॥
 हिशोबाचे खटखटे । चढे तुटे घडेना ॥५॥
 तुका ह्मणे कळों आलें । दुसरें भलें तों नव्हे ॥६॥

ENGLISH TRANSLATION

Now it is better that each one stays in one's own home, keeping one's own share to oneself. Then neither good nor bad falls before the eyes, and there is no cause for distress.

The more one speaks, the more words multiply, all hollow chatter to no end. One should come humbly before God, for He desires true service.

The tallying of accounts only leads to disputes that never settle. Says Tuka, I have understood that nothing else is truly good.

IN PLAIN WORDS

Now it is better that each one stays in their own house, keeping their own share to themselves. Then neither good nor bad falls before your eyes, and there is no cause for grief. The more you speak, the more words multiply, all hollow noise to no end. Come humbly before God, for it is true service He wants. Tallying accounts leads only to quarrels that never settle. Tuka says: I have understood that nothing else is truly good.

WHAT IT MEANS

Tukaram counsels a quiet drawing-in from the friction of dealings with others. When each person keeps to their own and minds their own share, the eye is spared the sights of others' good and ill, and the heart is spared the grief that follows. Talk only breeds more talk, empty and endless; and reckoning who owes whom only opens disputes that never close. Against all this he sets the one thing that pays: coming low before God, who asks for real service and not chatter or bookkeeping. The poem points the criticism at the restless, comparing, score-keeping habit in oneself, and names devotion as the only good worth keeping.

GATHA 3526

Appeals and Exhortations

Exhortation, clear the road first

मराठी मूळ

आधीं सोज्वळ करावा मारग । चालतां तें मग गोवी नाहीं ॥1॥
 ऐसा चालोनियां आला शिष्टाचार । गोवीचा वेव्हार पापपुण्य ॥ध्रु॥
 पळणें तों पळा सांडुनि कांबळें । उपाधीच्या मुळें लाग पावे ॥2॥
 तुका ह्मणे येथें शूर तो निवडे । पडिले बापुडे कालचक्रीं ॥3॥

ENGLISH TRANSLATION

First clear the path, and then walking will be free of entanglement. This is the way tradition has always walked, for the trade of sin and merit creates only confusion.

When fleeing, flee and drop the blanket; attachment is the root that lets trouble catch up. Says Tuka, the brave one is the one who prevails here; the rest fall prey to the wheel of time.

IN PLAIN WORDS

First make the road clean, and then walking it will hold no snares. This is how the right way has always gone, for the trade in sin and merit only tangles you. When you must flee, flee, and drop the blanket; attachment is the root that lets trouble catch you. Tuka says: here the brave one comes through; the rest fall under the wheel of time.

WHAT IT MEANS

Tukaram lays out the discipline of the path with a traveler's bluntness. Clear the way before you set out, by settling your conduct, and the walking itself stays free of entanglement; the old, tested way warns that fussing over sin and merit only ties you in knots. His vivid image is flight: when you run, let the blanket go, because the one thing you cling to is exactly what lets the pursuer grab you. The closing line names the stakes plainly. Only the brave, those willing to drop their attachments, get clear; everyone else is ground down by time.

GATHA 3527

The Moral Ideal

Warning, the petted snake

मराठी मूळ

उद्धत त्या जाती । द्रवें रंगल्या उद्धती ॥१॥
 ह्मणऊनि बहु फार । त्यांसी असावें अंतर ॥२॥
 कैचें पाठी पोट । गोडविषासी सेवट ॥३॥
 तुका ह्मणे सापा । न कळे कुरविळलें बापा ॥३॥

ENGLISH TRANSLATION

The arrogant grow worse with intoxication. Therefore one should keep a great distance from them.

There is no loyalty in them; sweet poison always ends badly. Says Tuka, one does not know whether a snake has been petted or provoked.

IN PLAIN WORDS

The arrogant only grow worse when their pride is fed. So you should keep a wide distance from them. There is no loyalty in them; sweet poison always ends badly. Tuka says: with a snake, you never know whether it has been stroked or struck.

WHAT IT MEANS

Tukaram warns about the danger of the arrogant and the trap of indulging them. Praise or kindness does not soften such people; it swells their pride, so the wise keep their distance. They give back no faithfulness, and whatever sweetness they offer is poison that ends in harm. The closing image is exact: a snake cannot tell tenderness from a blow and will bite either way, so no amount of care makes it safe. The point is aimed at the pattern of arrogance and the false hope that one can tame it, calling for prudence rather than scorn.

GATHA 3528

The Saints

The saints, sacred discourse our life

मराठी मूळ

आह्मां कथा आवश्यक । येर संपादूं लौकिक ॥१॥
 जैसी तैसी माय बरी । मानिल्या त्या माना येरी ॥२॥
 व्यालीचा कळवळा । जीव बहुत कोवळा ॥३॥
 कवतुकें वावरें । तुका ह्मणे या आधारें ॥३॥

ENGLISH TRANSLATION

For us, sacred discourse is essential; we manage all other worldly matters as they come. A mother is good just as she is; honor those who accept you.

A mother's tender concern springs from a very soft chitta. Says Tuka, it is by such play and movement, by this very support, that we live.

IN PLAIN WORDS

For us, holy discourse is the one thing needful; the rest of worldly business we just manage as it comes. A mother is good just as she is; honor those who take you as their own. A mother's tender care rises from a very soft heart. Tuka says: it is by this play, by this very support, that we live.

WHAT IT MEANS

Tukaram names what is essential for those given to God: the company and telling of sacred things, while ordinary affairs are handled only as they fall due. He likens the saints and God to a mother, loved as she is and honored because she receives you as her own. A mother's concern flows from a heart kept tender, and so does the saints' care for the seeker. The poem rests its whole weight on that support: it is by this gentle holding, this play of grace, that the devotee is able to live at all.

GATHA 3529

Devotion to Vitthal

Devotion, trembling before the holy

मराठी मूळ

पिळतों वचन । परि बहु भीतें मन ॥१॥
 करितें पायांशीं सलगी । नये बैसों अंगसंगीं ॥२॥
 जोडोनियां कर । उभें असावें समोर ॥३॥
 तुका ह्मणे संत । तुम्ही मी बहु पतित ॥३॥

ENGLISH TRANSLATION

I uphold the promise, yet my chitta trembles greatly. I may approach Your feet with familiarity, but I cannot presume to sit beside You.

With joined hands, I should stand before You at attention. Says Tuka, you saints are exalted, while I am deeply fallen.

IN PLAIN WORDS

I keep my promise, yet my heart trembles greatly. I may come close to Your feet with some familiarity, but I cannot dare to sit beside You. With hands folded, I should stand before You at attention. Tuka says: you saints are exalted, and I am deeply fallen.

WHAT IT MEANS

Tukaram holds together nearness and awe, which is the heart of true reverence. He is faithful to his vow, yet his heart shakes, because intimacy with the holy is not the same as presumption. He may approach the feet familiarly, like a child, but he will not take the liberty of sitting as an equal; the right posture is to stand with folded hands, attentive. The closing line states the gap honestly: the saints are exalted and he counts himself fallen. The humility is not self-loathing but the proper sense of distance that keeps love from curdling into casualness.

GATHA 3530

Devotion to Vitthal

Devotion, an unbreakable vow

मराठी मूळ

जैसा तैसा आतां । मज प्रमाण अनंता ॥१॥
 पायां पडणें न संडीं । पोटीं तें च वर तोंडीं ॥२॥
 एका भावें चाड । आहे तैसें अंतीं गोड ॥३॥
 तुका ह्मणे आह्मां । टळणें चि नाहीं नेमा ॥३॥

ENGLISH TRANSLATION

However You may be, O Ananta, You are my authority. I will not cease falling at Your feet; what is within me is the same as what is on my lips.

With single-minded devotion, whatever comes at the end is sweet. Says Tuka, for us there is no straying from our vow.

IN PLAIN WORDS

However You may be, You are my authority now, Ananta. I will never stop falling at Your feet; what is in my heart is the same as what is on my lips. With single devotion is my longing, and so the end is sweet. Tuka says: for us there is no straying from the vow.

WHAT IT MEANS

Tukaram declares a loyalty that does not depend on how God appears or behaves. Whatever face Ananta, the Endless One, shows him, that is the authority he bows to. He vows to keep falling at the feet, and insists his inner state and his spoken words are one, that his devotion holds no pretense. Because his longing is fixed on a single object, he trusts the outcome will be sweet. The poem closes on the firmness of the vow itself: come what may, he and his fellow devotees will not stray from it.

GATHA 3531

Worldly Life

Bondage of karma, the rope of mine and yours

मराठी मूळ

चुकलों या ऐशा वर्मा । तरी कर्मा सांपडलों ॥१॥
 पाठी लागे करी नास । गर्भवास भोगवी ॥२॥
 माझें तुझें भिन्नभावे । गळां दावे मोहाचें ॥३॥
 तुका ह्मणे पाठेळ केलों । नसत्या भ्यालों छंदासी ॥३॥

ENGLISH TRANSLATION

If I miss this vital secret, then I fall into the hands of karma. It pursues me and causes ruin, forcing me to endure the womb again and again.

The sense of 'mine' and 'Yours' as separate binds the rope of delusion around my neck. Says Tuka, I was driven to despair, frightened by pursuits that were never real.

IN PLAIN WORDS

If I miss this vital secret, then I fall into the hands of karma. It hunts me down and ruins me. It makes me suffer the womb again and again. The feeling that things are mine and Yours, kept apart, ties the rope of delusion around my neck. Tuka says: I have been driven to despair, frightened by pursuits that were never real.

WHAT IT MEANS

Tukaram names what happens when a person forgets the one essential thing and lives as if the world were really divided into mine and yours. That very sense of separateness, he says, is the noose: it binds you to karma, which then pursues you and forces birth after birth in the womb. The harshness is aimed at the pattern of grasping, not at any one soul; he places himself inside it, confessing that he too has been worn down by chasing things that turned out to be unreal.

GATHA 3532

Prayers

Prayer, wake my mind, Narayana

मराठी मूळ

देह प्रारब्धा शिरीं । असोन करी उद्वेग ॥१॥
 धांव घालीं नारायणा । माझ्या मना जागवीं ॥२॥
 ऐसी चुकोनियां वर्मे । पीडा भ्रमें पावलों ॥३॥
 तुका ह्मणे केंचा भोग । नव्हे रोग अंगींचा ॥४॥
 अनंताच्या ऐकों कीर्ती । ज्याच्या चित्तीं हरिनाम ।

ENGLISH TRANSLATION

The body rests upon destiny's head, yet still one creates needless agitation. Rush to me, O Narayana; awaken my mind.

Having missed the vital secret, I have suffered under the torment of delusion. Says Tuka, what suffering is this? It is no true disease of the body. Let us hear the glory of Ananta, in whose heart dwells the name of Hari.

IN PLAIN WORDS

My body rests on the head of destiny, yet still I stir up needless worry. Run to me, Narayana; wake up my mind. Having missed the vital secret, I have suffered under the torment of delusion. Tuka says: what suffering is this? It is no real disease of the body. Let us hear the glory of Ananta, in whose heart lives the name of Hari.

WHAT IT MEANS

Tukaram points out a strange thing about human anxiety: the body's portion is already settled by destiny, so the churning of the mind adds nothing but its own torment. He calls on Narayana to come quickly and wake the mind from this restlessness. Then he diagnoses the trouble precisely: it is not a sickness of the body at all, but the

suffering of delusion, of having missed the one secret. The cure he points to is to turn the ear toward the praise of the Endless One, whose name dwells in the devotee's heart.

GATHA 3533

Appeals and Exhortations

Exhortation, the boat is free, arise and go

मराठी मूळ

उलंघूनि गेले सिंधु । हा भवबंधु तोडोनियां ॥१॥
 आतां हळुहळु ते चि वाहीं । चालों कांही अधिकारें ॥२॥
 खुंटूनियां गेले नावा । नाहीं हेवा खोळंबला ।
 न लगे मोल द्यावा रुका । भावें एका कारणें ॥३॥
 तुका ह्मणे पाहतों वाट । उभा नीट पाउलीं ।
 भीमातिरीं थडवा केला । उठा चला लवलाहें ॥३॥

ENGLISH TRANSLATION

Those who crossed the ocean of existence did so by severing the bonds of worldly life. Now let me follow slowly in their wake, moving step by step as my ability allows.

Their boats have been moored and no envy remains to delay anyone. No coin need be paid; only sincere devotion is required.

Says Tuka, I stand watching the path, steady on my feet. The embankment is set upon the Bhima's shore; arise, let us go swiftly.

IN PLAIN WORDS

Those who crossed the ocean did so by cutting the bonds of worldly life. Now let me follow slowly in their wake, walking by what strength I have. Their boats lie moored, and no envy holds anyone back. No coin must be paid; only sincere love is needed. Tuka says: I stand watching the path, steady on my feet. The landing has been made on the Bhima's bank. Arise, come, let us go quickly.

WHAT IT MEANS

Tukaram speaks as one calling fellow travelers to the crossing. The saints who went before broke their ties to worldly life and reached the far shore, and he asks only to follow in their wake, step by step, at whatever pace his ability allows. The way is wide open: the boat is moored and waiting, no one is held back by rivalry, and the fare is not money but only honest devotion. Standing on the embankment at Pandharpur by the river Bhima, he urges everyone to stop hesitating and set out at once.

GATHA 3534

Surrender and Acceptance

Surrender, the mind held in hand

मराठी मूळ

तरीं च म्यां देवा । साटी करुनियां जीवा ॥१॥
 आवरिल्या वृत्त । मन घेउनियां हातीं ॥२॥
 तुका ह्मणे जरा । बाहेर येऊं नेदीं घरा ॥३॥

ENGLISH TRANSLATION

Only then, O Lord, did I wager my very life and rein in all the movements of the mind, taking it firmly in hand. Says Tuka, I will not let it venture even a step outside the house.

IN PLAIN WORDS

Only then, O God, did I stake my very life. I reined in all the movements of the mind and took it firmly in hand. Tuka says: I will not let it step outside the house.

WHAT IT MEANS

Tukaram describes the cost and the discipline of surrender. He gambled his whole life, holding nothing back, and only then could he gather in the scattered movements of the mind and grip it firmly. The closing image is plain and exact: the mind is like something that wants to wander out of doors, and he simply refuses to let it leave the house. Surrender here is not a feeling but a steady, daily holding of the mind in place.

GATHA 3535

The Saints

The saints, service is the highest gain

मराठी मूळ

हैं तों एक संतांठायीं । लाभ पायीं उत्तम ॥१॥
 ह्मणवितां त्याचे दास । पुढें आस उरेना ॥२॥
 कृपादान केलें संतीं । कल्पांतीं ही सरेना ॥३॥
 तुका ह्मणे संतसेवा । हा चि हेवा उत्तम ॥३॥

ENGLISH TRANSLATION

This is the one supreme gain found at the feet of the saints. By being called their servant, no further desire remains.

The gift of grace bestowed by the saints will never be exhausted even at the end of creation. Says Tuka, service to the saints is the highest aspiration.

IN PLAIN WORDS

This is the one supreme gain, found at the feet of the saints. When you are called their servant, no further longing remains. The grace the saints gave will not run out even at the end of the world. Tuka says: service to the saints, this alone is the best thing to want.

WHAT IT MEANS

Tukaram sets the company of the saints above every other prize. To win a place at their feet, to be counted simply as their servant, is enough to empty the heart of any other craving. The gift of grace they pour out is not a small or perishable thing; he says it will not be exhausted even when creation itself dissolves. So the one worthy ambition, the only desire worth keeping, is to serve them.

GATHA 3536

The Power of the Name

The Name, the cure that ends all affliction

मराठी मूळ

नारायणा ऐसा । सेवूं नेणतील रसा ॥1॥
 जेणें भवव्याध तुटे । दुःख मागुतें न भेटे ॥ध्रु॥
 न लगे कांहीं आटी । बाधा राहों न सके पोटीं ॥2॥
 कैवल्य तें जोडे । पालट लवकरी घडे ॥3॥
 जन्ममरणदुःख अटे । जाळें अवघेंचि तुटे ॥4॥
 तुका ह्मणे जाला । याचा गुण बहुतांला ॥5॥
 अनेक दोषांचे काट । जे जे गादले निघोंट ।

ENGLISH TRANSLATION

Those who do not know how to taste the essence of Narayana miss the cure that ends all worldly affliction, so that suffering never returns. No great struggle is needed, for no harm can remain inside.

Liberation itself is won, and the transformation happens swiftly. The sorrow of birth and death ceases, and every snare is torn apart.

Says Tuka, this remedy has blessed many. All the thorns of countless faults are swept clean away.

IN PLAIN WORDS

Those who do not know how to taste the essence of Narayana miss it. By it the disease of worldly life is cut, and suffering does not come back. No great struggle is needed; no harm can stay inside. Liberation itself is won, and the change comes quickly. The sorrow of birth and death wears away, and the whole net is torn apart. Tuka says: this has helped many. All the thorns of countless faults are swept clean away.

WHAT IT MEANS

Tukaram is praising the Name of Narayana as a remedy and naming exactly what it does. He calls worldly existence a disease, and the Name the medicine that cuts it so that suffering never returns. What he stresses is how little effort it asks: no harsh austerity, no long struggle, yet the change comes swiftly, liberation is won, and

the whole snare of birth and death falls apart. The radical claim is that no fault is too great for it; countless sins, like thorns, are swept away, and many have already proved this.

GATHA 3537

The Power of the Name

The Name, Hari saves the most fallen

मराठी मूळ

होती हरिनामें चोखट । क्षण एक न लगतां ॥१॥
 तुझी हरि ह्यणा हरि ह्यणा । महादोषांचे छेदना ॥२॥
 अतिप्रीतीचा बांधला । नष्ट चांडाळीं रतला ।
 क्षण न लगतां नेला । वैकुंठासी हरि ह्यणां ॥३॥
 अमित्य दोषाचें मूळ । जालें वाल्मीकास सबळ ।
 जाला हरिनामें निर्मळ । गंगाजळ पें जैसा ॥४॥
 हरि ह्यणां तरले । महादोषी गणिके नेलें ।
 कुंटणी भिली उद्धरिलें । वैकुंठासी हरि म्हणां ॥५॥
 हरिविण जन्म नको वांयां । जैसी दर्पणींची छाया ।
 ह्यणोनि तुका लागे पायां । शरण त्या हरीसी ॥६॥

ENGLISH TRANSLATION

By the name of Hari, they were purified in less than a moment. Say Hari, say Hari, for it severs the greatest sins.

One deeply steeped in sin, attached to a fallen woman, was carried to Vaikuntha in an instant by uttering Hari's name. The immense burden of Valmiki's sins was formidable, yet by the name of Hari he became pure as the waters of the Ganga.

By saying Hari, the courtesan was delivered, and the hunter woman Bhilli was saved and taken to Vaikuntha. Without Hari, birth is wasted, like a mere reflection in a mirror.

Says Tuka, therefore I fall at the feet of Hari and surrender to Him.

IN PLAIN WORDS

By the name of Hari they were made spotless in less than a moment. You, say Hari, say Hari; it cuts down the greatest sins. One bound by his cravings, sunk in a fallen woman, was taken to Vaikuntha in an instant by saying Hari's name. The root of Valmiki's sins was vast and strong, yet by the name of Hari he became clean as the water of the Ganga. By saying Hari the great sinners crossed over; the courtesan was carried away, the hunter woman Bhilli was lifted up and taken to Vaikuntha by saying Hari. Without Hari, birth is wasted, like a shadow in a mirror. Tuka says: so I fall at His feet and take refuge in that Hari.

WHAT IT MEANS

Tukaram presses the same point through example after example: there is no sin so great that Hari's name cannot cut it. He recalls the man drowned in his cravings, Valmiki the robber, the courtesan, the hunter woman Bhilli, and says each was lifted to Vaikuntha simply by the Name, in less than a moment. The thrust is not to excuse their

sins but to show that the Name reaches even those the world counts as lost. He ends by drawing the conclusion for himself: a life without Hari is as empty as a reflection in a mirror, so he falls at Hari's feet and surrenders.

GATHA 3538

Social Criticism

Social criticism, devotion ruined by hypocrisy

मराठी मूळ

भजन या नासिलें हेडि । दंभा लंडा आवडी ॥१॥
 जेवीत ना आइता पाक । नासी ताक घुसळूनि ॥२॥
 एकाएकीं इच्छी पाठ । नेणे चाट कां जेवूं ॥३॥
 तुका ह्मणे मुलाम्याचें । बंधन साचें सेवटीं ॥३॥

ENGLISH TRANSLATION

Devotion has been ruined by contempt and neglect, while love of hypocrisy flourishes. One refuses to eat the meal that is ready and spoils the buttermilk by churning it to nothing.

One craves rewards without effort and does not know why one should even partake. Says Tuka, the bond of pretense will tighten in the end.

IN PLAIN WORDS

Devotion has been ruined by scorn and neglect, while love of show flourishes. A man will not eat the meal already cooked, and spoils the buttermilk by churning it to nothing. He suddenly wants the reward, the dish set before him, but does not even know why he should eat. Tuka says: in the end the bond of pretense holds him fast.

WHAT IT MEANS

Tukaram attacks the way real devotion gets pushed aside while empty display is prized. His images are homely and sharp: a man who refuses the food that is already prepared, who churns good buttermilk until nothing is left, who wants the reward without knowing the first thing about why one eats at all. The aim is at the pattern of religious pretending, the craving for the fruit without the substance. He warns that pretense is not free; it becomes a binding, a knot that tightens around the one who chose it.

GATHA 3539

Ecstasy and Joy

Ecstasy, the meal of Brahman

मराठी मूळ

जैसा निर्मळ गंगाओघ । तैसा भाग वोगरीं ॥१॥
 प्रेम वाढे ग्रासोग्रासीं । ब्रह्मरसीं भोजन ॥२॥
 तृप्तीवरि आवडी उरे। ऐसे बरे प्रकार ॥३॥
 तुका ह्मणे पाख मन । नारायण तें भोगी ॥३॥

ENGLISH TRANSLATION

As pure as the clear current of the Ganga, so is the fare I serve. Love grows with every morsel, for this meal is seasoned with the essence of Brahman.

Even after fullness, the relish remains; such are these wondrous ways. Says Tuka, let the mind become a fit vessel, for it is Narayana who savors it all.

IN PLAIN WORDS

Pure as the clear stream of the Ganga, such is the fare I serve. Love grows with every mouthful, for this meal is steeped in the essence of Brahman. Even after I am full, the relish stays. Such are these good ways. Tuka says: let the mind become a fit vessel, for it is Narayana who eats it all.

WHAT IT MEANS

Tukaram turns inner joy into the picture of a feast. What is served is as clean as the Ganga's current, and unlike ordinary food it deepens the appetite instead of dulling it: love grows with every morsel, and even when one is full the taste does not fade, because the dish is the essence of Brahman itself. The closing turn dissolves the eater: he asks that the mind simply become the vessel, since the one who truly tastes and enjoys this meal is Narayana, not the small self.

GATHA 3540

Ecstasy and Joy

Ecstasy, the vessel overflows

मराठी मूळ

सुख सुखा विरजण जालें । तें मथलें नवनीत ॥१॥
 हाले डोले हरुषे काया । निवती बाहणा नयन ॥२॥
 प्रबल तो नारायण । गुणें गुण वाढला ॥३॥
 तुका ह्मणे भरली सीग । वरी मग वोसंडे ॥३॥

ENGLISH TRANSLATION

Joy has become the starter for more joy; that is the butter that has been churned. The body sways and trembles with delight; the arms and eyes are soothed.

The mighty Narayana has grown from virtue upon virtue. Says Tuka, the vessel has filled to the brim, and now it overflows.

IN PLAIN WORDS

Joy has become the starter for more joy; that is the butter churned out of it. The body sways and trembles with gladness; the arms and the eyes grow cool and still. Mighty is that Narayana; quality has grown upon quality. Tuka says: the vessel has filled to the very brim, and now it spills over.

WHAT IT MEANS

Tukaram describes bliss that feeds on itself. As curd needs a starter, here joy becomes the starter for still more joy, and out of the churning comes the butter, the pure essence. The body shows it openly, swaying and trembling, the eyes and limbs soothed and cooled. He traces the cause to Narayana, in whom good upon good keeps increasing,

until the cup of the heart is filled past the brim and simply overflows.

GATHA 3541

Appeals and Exhortations

Exhortation, the rod of Yama awaits

मराठी मूळ

कां रे न भजसी हरी । तुज कोण अंगीकारी ॥१॥
 होइल यमपुरी । यमदंड यातना ॥२॥
 कोण जाली लगबग । काय करिसि तेथें मग ॥३॥
 कां रे भरला ताठा । करिती वोज नेतां वाटा ॥४॥
 तोंडा पडिली खिळणी । जिह्वा पिटिती वोढूनि ॥५॥
 कां रे पडिली जनलाज । कोण सोडवील तुज ॥६॥
 लाज धरीं ह्मणे तुका । नको वांयां जाऊं फुका ॥७॥

ENGLISH TRANSLATION

Why do you not worship Hari? Who else will accept you? You will face the torments of Yama's city and the rod of his punishment. What is this urgent rushing about? What will you do when you arrive there? Why are you stiff with pride? They will drag you along the road.

Your mouth will be clamped with nails, and your tongue will be pulled out. Why do you care about what people think? Who will come to save you then? Says Tuka, have some shame, and do not let this life go to waste.

IN PLAIN WORDS

Why do you not worship Hari? Who else will take you in? You will reach the city of Yama, his rod and his torments. What is all this hurried bustling about? What will you do once you arrive there? Why are you stiff with pride? They will drag you down the road. Your mouth will be clamped with iron, your tongue pulled out. Why do you worry over what people think? Who will rescue you then? Tuka says: have some shame, and do not let this life go to waste.

WHAT IT MEANS

Tukaram shakes the listener awake with a hard warning. He asks who will stand by you if you will not worship Hari, and answers with the city of Yama, the lord of death, where pride is met with the rod, the dragging, the clamped mouth and the torn tongue. The point is not cruelty for its own sake but to break the false priorities: all the worldly rushing about and the worry over other people's opinion will be worth nothing at that gate. He ends by urging plain self-examination, have shame, and do not throw this human life away.

GATHA 3542

The Nature of God

Nature of God, the sea playing with itself

मराठी मूळ

क्षरला सागर गंगा ओघीं मिळे । आपण चि खेळे आपणाशीं ॥1॥
 मधील ते वाव अवघी उपाधि । तुह्मां आह्मांमधीं ते चि परी ॥ध्रु॥
 घट मठ जाले आकाशाचे पोटी । वचनें चि तुटी तेथें चि तें ॥2॥
 तुका ह्मणे बीजे बीज दाखविलें । फल पुष्प आलें गेलें वायां ॥3॥

ENGLISH TRANSLATION

The ocean churns within itself as the Ganga merges into it; it plays with itself alone. All the space between is mere illusion; between You and us it is the very same.

Pots and chambers arise within the belly of the sky, and by words alone the separation is created and dissolved. Says Tuka, the seed has revealed the seed; flower and fruit have come and gone in vain.

IN PLAIN WORDS

The ocean pours out, the Ganga merges into it; it plays with itself alone. All that lies between is only added name and limit. Between You and us it is just the same. Pots and chambers form within the belly of the sky, and by words alone the dividing is made, and there itself it is undone. Tuka says: the seed has shown only the seed. Flower and fruit came and went in vain.

WHAT IT MEANS

Tukaram points to the oneness beneath all apparent difference. The river flowing into the sea is only the sea returning to itself; the whole appearance of separateness in between is mere name and limit laid over a single reality. The same holds between God and the soul. His image of pots and rooms shaped within open sky shows that the walls dividing one space from another are made by words alone, and dissolve there too. The closing line says the seed only ever revealed itself as seed; the show of flower and fruit, of growth and difference, was passing and finally empty.

GATHA 3543

Prayers

Surrender, one last plea

मराठी मूळ

एक आतां तुझी करा । मज दातारा सत्तेनें ॥1॥
 विश्वास तो पायांवरी । ठेवुनि हरी राहिलों ॥ध्रु॥
 जाणत चि दुजें नाही । आणिक कांहीं प्रकार ॥2॥
 तुका ह्मणे शरण आलों । काय बोलों विनवितों ॥3॥

ENGLISH TRANSLATION

Now do this one thing for me, O generous Lord, by Your own authority. I have placed my trust upon Your feet and remain there, O Hari.

I know nothing else; there is no other way. Says Tuka, I have come in surrender; what more can I say in supplication?.

IN PLAIN WORDS

Now do this one thing for me, O giving Lord, by your own power. I have set my trust on your feet, and there I stay, O Hari. I know nothing else; there is no other way. Tuka says: I have come to surrender. What more can I say in my pleading?

WHAT IT MEANS

Tukaram has reached the point where asking itself has worn thin, and he hands the whole matter to the Lord. He names God the giver and asks for one thing, but leaves the doing to God's own authority rather than to his own effort. His trust is fixed on Hari's feet, and he claims to know no other refuge or method. The closing line is not the start of a longer speech but its end: surrender means there is nothing left to argue, only to wait at the feet where he already stands.

GATHA 3544

Ecstasy and Joy

Longing, awaiting the sign

मराठी मूळ

काय विनवावें कोणें तो निवाड । केलें माझ्या कोड वचनाचें ॥१॥
 आहो कृपनिधी गुणांच्या निधाना । माझ्या अनुमाना नये चि हें ॥२॥
 बहुत करुणा केलेंसे भासेन । एक ही वचन नाहीं आलें ॥३॥
 माझी कांहीं सेवा होईल पावली । निश्चिती मानिली होती ऐसी ॥४॥
 तुका ह्मणे माझी उरली ते आटी । अभय कर कटी न देखें चि ॥५॥

ENGLISH TRANSLATION

How shall I plead, and who will decide? You have fulfilled my chitta's desire through Your word. O treasury of mercy, O storehouse of virtues, this is beyond my power to comprehend.

Though I have pleaded at great length, not a single word of Yours has come in return. Perhaps some service of mine has reached You, and the certainty I held has been acknowledged.

Says Tuka, my only anguish remains: I have not yet seen the hand of assurance at Your waist.

IN PLAIN WORDS

How can I plead, and who will judge between us? You have already granted what my heart wished for, through your word. O treasury of mercy, O storehouse of every virtue, this is beyond my reckoning. I have pleaded long, yet not one word has come back to me. Perhaps some small service of mine has reached you, and the assurance I held has been honored. Tuka says: this one ache stays with me. I have not yet seen the hand of safety resting at your waist.

WHAT IT MEANS

Tukaram is caught between a faith already answered and a sign still withheld. He believes the Lord has granted his heart's desire by promise, yet no spoken reply has come, so he is left reading the silence for meaning. He guesses that some service of his has been accepted, and that the certainty he carried is being honored. But the longing is not satisfied until he sees the gesture itself: the deity of Pandhari stands with hand on hip, and that hand at the waist is the very posture of fearlessness he waits to behold. The poem names how surrender can hold both trust and an unhealed ache at once.

GATHA 3545

Longing and Separation

Longing, the weakling's service

मराठी मूळ

लाजोनियां काळें राहिलें लिखित । नेदितां ही चित्त समाधान ॥१॥
 कैसें सुख वाटे वचनाचे तुटी । प्रीतिविण भेटी रुचि नेदी ॥२॥
 एकाचिये भेटी एकाचा कोंपर । मावेचा पदर कळों येतो ॥३॥
 होत्या आपल्या त्या वेचूनियां शक्ती । पुढें जालों युक्तिकळाहीन ॥४॥

ENGLISH TRANSLATION

Out of shame, Fate has held back its writing; yet even without granting anything, the mind finds its peace. How can one feel joy when words are cut short? Without true love, a meeting gives no satisfaction.

In one meeting, one encounters affection, and in another, a cold shoulder; the edge of pretense becomes apparent. Having spent all my available powers, I stand now devoid of skill and strategy.

Says Tuka, You are almighty, O Lord; how can a weakling's service ever reach You?.

IN PLAIN WORDS

Out of shame, Fate has held back what it would write; yet even with nothing given, my mind finds its rest. How can there be joy when the words are cut off? Without love, a meeting brings no delight. In one meeting there is warmth, in another a cold shoulder; the edge of pretense shows itself. I have spent all the strength I had, and now I stand without skill or scheme. Tuka says: you are the mighty one, O God. How can a weakling's poor service ever reach you?

WHAT IT MEANS

Tukaram measures the distance between his small effort and God's greatness, and finds his own resources exhausted. He notices that a meeting without love is empty, and that warmth in one moment and coldness in the next expose the pretense in ordinary affection. Having poured out every power and strategy he had, he is left with nothing of his own to offer. The final question is not despair but its turning point: if the Lord is almighty and the seeker is only a weakling, then the meeting can never be earned by service. What is left is to depend on the strong one, since the weak one's work cannot reach that high.

GATHA 3546

Faith and Trust

Faith, the shameless patience of hope

मराठी मूळ

आशाबद्ध बहु असे निलाजिरें । होय ह्मणें धीरें फळ टोंकें ॥1॥
 कारणार्पें चित्त न पाहें अपमान । चित्त समाधान लाभासाठीं ॥2॥
 तुका ह्मणे हातें लोटिलें न कळे । झांकितसें डोळे पांडुरंगा ॥3॥

ENGLISH TRANSLATION

Bound by hope, utterly shameless, one endures, saying 'Patience, the fruit will come at last.' The mind, fixed on its goal, does not notice any insult, for contentment lies in the promise of gain. Says Tuka, I have been pushed away without realizing it; I keep closing my eyes, O Panduranga.

IN PLAIN WORDS

Bound by hope, I am utterly shameless; I keep saying, with patience the fruit will come at last. The mind, fixed on its aim, takes no notice of any insult; its contentment lies in the gain it waits for. Tuka says: I have been pushed away without my knowing it, and still I keep my eyes closed, O Panduranga.

WHAT IT MEANS

Tukaram describes the stubborn, unembarrassed patience of one who refuses to give up on God. Hope makes him shameless: he endures slights and delays because his mind is fixed only on the fruit it expects. He admits he may already have been pushed away without realizing it, yet he chooses to keep his eyes shut to that possibility. The poem honors a faith that will not read rejection into the silence, holding instead to the trust that Panduranga will not finally turn him away.

GATHA 3547

Longing and Separation

Longing, the unbroken silence

मराठी मूळ

सांता पांचां तरीं वचनां सेवटीं । निरोप कां भेटी एक तरी ॥1॥
 कां नेणें निष्ठ केलें नारायणा । न देखें हें मना येतां कांहीं ॥2॥
 तुका ह्मणे ऐसा न देखें निवाड । कडू किंवा गोड फळ पोटी ॥3॥

ENGLISH TRANSLATION

After all these five or ten exchanges of words, give at least a farewell or a meeting, one or the other. Why, O Narayana, do I not see anything coming to mind? You seem to have rendered a complete silence.

Says Tuka, I have never seen such a verdict; whether the fruit within is bitter or sweet, I cannot tell.

IN PLAIN WORDS

After all these five or ten exchanges of words, give me at least one thing: a farewell or a meeting, one or the other. Why, O Narayana, have you gone so completely silent? Nothing comes to my mind to explain it. Tuka says: I have never seen such a verdict. Whether the fruit inside is bitter or sweet, I cannot tell.

WHAT IT MEANS

Tukaram asks God for any answer at all, even a refusal, rather than this total silence. After several appeals he wants only clarity: meet me, or send me away, but say something. The silence baffles him, and he cannot find a reason for it in his own mind. The image of the fruit names his suspense: he does not know whether what is ripening inside this waiting is bitter or sweet, judgment or grace, and the not knowing is its own affliction.

GATHA 3548

Longing and Separation

Longing, a life going to waste

मराठी मूळ

वांयां ऐसा जन्म गेला । हें विठ्ठला दुःख वाटे ॥१॥
 नाहीं सरता जालों पायीं । तुह्मी जई न पुसा ॥२॥
 कां मी जीतों संवसारिं । अद्यापवरी भूमिभार ॥३॥
 तुका ह्मणे पंढरिनाथा । सबळ व्यथा भवरोग ॥३॥

ENGLISH TRANSLATION

It pains me, O Vitthal, that this life is going to waste. I have not become worthy at Your feet, and You do not even ask after me.

Why do I go on living in this world, an empty burden upon the earth? Says Tuka, O Lord of Pandhari, the disease of worldly existence is a mighty affliction.

IN PLAIN WORDS

It pains me, O Vitthal, that a life like this is going to waste. I have not become worthy at your feet, and you do not even ask after me. Why do I go on living in this world, a mere weight upon the earth? Tuka says: O Lord of Pandhari, the disease of worldly life is a heavy affliction.

WHAT IT MEANS

Tukaram grieves that his life is passing without his ever becoming fit for God's feet. He feels both unworthy and unattended, since the Lord does not so much as inquire after him. His own existence seems pointless, only a burden on the earth, as long as it falls short of the one thing he wants. The closing line names the real sickness: not poverty or pain, but worldly existence itself, the bhava-roga, which only the Lord of Pandhari can cure.

GATHA 3549

Longing and Separation

Longing, decide my case

मराठी मूळ

कासया हो माझा राखिला लौकिक । निवाड कां एक केला नाही ॥१॥
 मग तळमळ न करितें मन । जालें तें कारण कळों येतें ॥२॥
 तुका ह्मणे केला पाहिजे निवाड । वडदासी भीड मरणें रोग्या ॥३॥

ENGLISH TRANSLATION

Why have You preserved my worldly reputation? Why have You not given a clear verdict? Then the mind would not be in such turmoil, and the reason for all this would become plain. Says Tuka, a decision must be rendered; a patient dies when the doctor hesitates out of decorum.

IN PLAIN WORDS

Why have you preserved my standing in the world? Why have you not given one clear verdict? Then my mind would not be in such turmoil, and I would see the reason for all of this. Tuka says: a decision must be made. A patient dies when the doctor holds back out of politeness.

WHAT IT MEANS

Tukaram begs God to stop sparing his feelings and simply rule on his case. He would rather have a hard, clear judgment than this kindness that leaves him in suspense, because clarity would still the churning of his mind. He suspects that his worldly reputation has been protected when what he needs is the plain truth. The closing image is sharp: a doctor who withholds the cure out of decorum lets the patient die, so the Lord's gentle silence may be the very thing that is killing him.

GATHA 3550

Longing and Separation

Longing, naming the obstacle

मराठी मूळ

ऐसें कोण पाप बळी । जें जवळी येऊं नेदी ॥१॥
 तुह्मां तंव होइल ठावें । नेदावें कां कळों हें ॥२॥
 कोण जाला अंतराय । कां ते पाय अंतरले ॥३॥
 तुका ह्मणे निमित्याचा । आला सुच अनुभव ॥३॥

ENGLISH TRANSLATION

What sin is so powerful that it will not let me come near You? Surely You must know the reason; why will You not let me understand it? What obstacle has arisen? Why have Your feet grown distant? Says Tuka, the hint of the cause has come to me through experience.

IN PLAIN WORDS

What sin is so strong that it will not let me come near you? Surely you know the reason; why will you not let me understand it? What obstacle has come between us? Why have your feet grown so distant? Tuka says: through what I have lived, the hint of the cause has come to me.

WHAT IT MEANS

Tukaram searches for the hidden thing keeping him from God and assumes some powerful sin is the barrier. He presses the Lord, who must already know the cause, to disclose it so he can see what stands between them. The distance he feels is real to him: the feet he longs for seem to have withdrawn. Yet he ends not in pure confusion but with a clue, saying that his own experience has begun to show him where the obstacle lies, turning the complaint into the start of self-examination.

GATHA 3551

Social Criticism

Social criticism, the hollow preacher

मराठी मूळ

ब्रह्मज्ञानाची भरोवरी । पुढिला सांगे आपण न करी॥१॥
 थू थू त्याच्या तोंडावरी । व्यर्थ सिणवी वैखरी ॥२॥
 कथा करी वरिवरी । प्रेम नसे चि अंतरीं ॥३॥
 तुका ह्याणे कवित्व करी । मान वस्तु हे आदरी ॥३॥

ENGLISH TRANSLATION

One who forces the knowledge of Brahman upon others yet does not practice it himself deserves contempt. He tires his own tongue in vain.

He narrates sacred stories only on the surface, but no love resides within. Says Tuka, he composes clever verses, but what he truly covets is honor and material gain.

IN PLAIN WORDS

He pushes the knowledge of Brahman onto others but does not practice it himself. Shame on his face; he wears out his tongue for nothing. He tells the sacred stories on the surface, but there is no love inside him. Tuka says: he composes clever verses, yet what he really wants is honor and gain.

WHAT IT MEANS

Tukaram attacks the pattern of preaching one does not live. The man teaches the highest truth to others while doing none of it himself, so his eloquence is empty effort. He recites holy stories with his mouth but carries no love in his heart, and his fine verses are aimed at applause and profit, not at God. The point is not to despise the person but to expose the gap between the spoken teaching and the unlive life, a gap each listener can check in himself.

GATHA 3552

Longing and Separation

Longing, hungry for the face

मराठी मूळ

कधीं कृपा करिसी नेणें । मज दीनाचें धांवणें ॥१॥
 भेटी लागीं पंढरीनाथा । जीवीं लागली तळमळ व्यथा ॥२॥
 सिणलें माझें मन । वाट पाहतां लोचन ॥३॥
 तुका ह्मणे लागली भूक । तुझें पहावया श्रीमुख ॥३॥

ENGLISH TRANSLATION

I do not know when You will show mercy; this is the cry of a lowly jiva. For the sake of meeting You, O Lord of Pandhari, my chitta burns with aching and restless longing.

My weary mind and my watching eyes grow tired of waiting. Says Tuka, I am hungry to behold Your blessed face.

IN PLAIN WORDS

I do not know when you will show mercy; this is the cry of a lowly one running to you. For the sake of meeting you, O Lord of Pandhari, my heart burns with restless, aching longing. My mind is worn out, and my eyes are tired from watching the road. Tuka says: a hunger has seized me, to behold your blessed face.

WHAT IT MEANS

Tukaram pours out the plain ache of waiting for God. He does not know when mercy will come, and calls himself a lowly creature running toward the Lord. His longing is bodily: the heart burns, the mind tires, the eyes grow weary from watching the road for his arrival. The closing word names it as hunger, an appetite that nothing but the sight of Panduranga's face can satisfy.

GATHA 3553

Devotion to Vitthal

Devotion, the Name brings the Mother running

मराठी मूळ

उच्चारुं यासाठीं । आह्मी नाम तुझें कंठीं ॥१॥
 येसी धांवत धांवत । माउलिये कृपावंते ॥२॥
 पाय चितीं धरुं । क्रिडा भलते ठायीं करुं ॥३॥
 तुका ह्मणे माझे गंगे । प्रेमभरित पांडुरंगे ॥३॥

ENGLISH TRANSLATION

It is for this reason that I utter Your name on my lips: so that You come running, O gracious Mother. I hold Your feet in my chitta and play freely wherever I may be.

Says Tuka, O my Ganga, O Panduranga, You are full of love.

IN PLAIN WORDS

It is for this that I keep your name in my throat: so that you come running, O merciful Mother. I hold your feet in my heart, and I play freely wherever I am. Tuka says: O my Ganga, O Panduranga, you are full of love.

WHAT IT MEANS

Tukaram tells why he repeats the Name: it is the cry that makes God rush to him like a mother to a child. With the feet held in his heart, he feels free to play anywhere, since the Lord is always near. He addresses Panduranga as both Mother and Ganga, the holy river, names of tenderness and purifying love. The poem shows the Name not as a duty but as the small word that calls a love already overflowing toward him.

GATHA 3554

Social Criticism

Social criticism, the misplaced devotion

मराठी मूळ

दगडाच्या देवा बगाड नवस । बाईल कथेस जाऊं नेदी ॥१॥
 वेची धनरासी बांधलें स्मशान । दारीं वृंदावन द्वाड मानी ॥२॥
 चोरें नागविला न करी त्याची खंती । परी द्विजा हातीं नेदी रुका ॥३॥
 करी पाहुणे र विव्हाया जावयासी । आल्या अतीतासी पाठमोरा ॥४॥
 तुका ह्मणे जळो धिग त्याचें जिणें । भार वाही सीण वर्म नेणे ॥५॥

ENGLISH TRANSLATION

For a god of stone, one offers a yoke of oxen in vow, yet prevents a wife from attending sacred discourse. One spends a fortune on building a cemetery, yet considers a tulasi shrine at the door to be bad luck.

When robbed by a thief, one feels no remorse, but will not give a single coin to a Brahmin. One feasts the son-in-law with great hospitality but turns away from the wandering pilgrim who arrives at the door.

Says Tuka, let such a life be cursed and condemned. He carries the burden and bears the pain, yet knows nothing of the truth.

IN PLAIN WORDS

For a god of stone he offers a vow of oxen, yet he will not let his wife go to hear the sacred story. He spends a fortune building a tomb, but treats a tulasi shrine at his door as bad luck. When a thief robs him he feels no grief, yet he will not give a single coin into a Brahmin's hand. He lays out a feast for his son-in-law, but turns his back on the wandering pilgrim who comes to his door. Tuka says: let such a life be cursed. He carries the load and bears the strain, yet knows nothing of the heart of it.

WHAT IT MEANS

Tukaram lines up a man's choices to show devotion pointed in every wrong direction. He pours wealth and vows into stone idols and tombs while blocking his wife from the living teaching and shunning the tulasi at his own door. He shrugs off being robbed but grudges a coin to a holy man, and feasts his son-in-law while turning away the pilgrim God sends to him. The pattern is the target: a religion of show and self-interest that spends on the dead and the flattering and starves the living truth. Tukaram calls such a life wasted because the man bears all the effort of piety and never touches its point.

GATHA 3555

Prayers

Surrender, plea at the feet

मराठी मूळ

करुनि विनवणी । माथा ठेवितों चरणीं ॥१॥
 होतें तें चि असों द्यावें । रूप सौम्य चि बरवें ॥२॥
 भया भेणें तुमचा ठाव । तुमच्या कोपें कोठें जावें ॥३॥
 तुका पायां लागे । दान समुदाय मागे ॥३॥

ENGLISH TRANSLATION

Having made my plea, I place my head at Your feet. Let things remain as they are; may Your countenance ever be gentle.

Out of fear I came to Your refuge; if You should be angry, where else shall I go? Says Tuka, I fall at Your feet and beg this boon for the entire assembly.

IN PLAIN WORDS

I make my plea and lay my head at your feet. Let what is stay as it is; only keep your face gentle and kind. I came to your refuge out of fear. If you turn angry, where else can I go? Tuka says: I fall at your feet, and I beg this gift for all of us together.

WHAT IT MEANS

Tukaram comes empty, asking for almost nothing: not a change in his circumstances, only that the Lord's face stay gentle toward him. He admits the bare truth of why he came, out of fear, and names the trap that follows from it: a refuge is no refuge if the one you fled to can himself grow angry, for then there is nowhere left to run. So he does not bargain; he simply lays his head down and trusts. And he widens the prayer at the end, asking the boon not for himself alone but for the whole assembly of devotees.

GATHA 3556

*The Necessity of Experience**Inner experience, beyond telling*

मराठी मूळ

प्रेम नये सांगतां बोलतां दावितां । अनुभव चित्ता चित्त जाणे ॥१॥
 कासवीचें बाळ वाढे कृपादृष्टी । दुधा नाहीं भेटी अंगसंगें ॥२॥
 पोटामध्ये कोण सांगितलें सर्पा । उपजत लपा ह्मणऊनि ॥३॥
 बोलों नेणें परी जाणे गोड क्षार । अंतरीं विचार त्यासी ठावा ॥४॥
 तुका ह्मणे बरें विचारारें मनीं । आणिक भल्यांनी पुसों नये ॥५॥

ENGLISH TRANSLATION

Love cannot be conveyed by telling, speaking, or showing; only the chitta knows the chitta through direct experience. A turtle's offspring grows by the mother's gaze alone, without the touch of milk.

Who taught the serpent inside the egg? It hides by its very nature from birth. A child cannot speak yet knows sweet from sour; the power of discernment dwells within.

Says Tuka, reflect upon this carefully in your own mind and do not ask others for confirmation.

IN PLAIN WORDS

Love cannot be passed on by telling, by speaking, by showing. Only one heart knows another heart, through experience itself. The turtle's young grow by the mother's gaze alone; they never touch her milk. Who taught the serpent inside the egg to hide from the moment it is born? A child cannot yet speak, yet it knows sweet from sour; the power to tell them apart sits within. Tuka says: weigh this well in your own mind, and do not go asking good people to confirm it.

WHAT IT MEANS

Tukaram is saying that the love of God, and the knowing that comes with it, cannot be handed over from outside; it is recognized only from within. His images all point one way: the baby turtle nourished by the mother's look without ever feeding, the serpent that hides by instinct at birth, the infant who tastes sweet and sour before it can name them. None of these were taught; the knowing was already inside them. So with the heart turned toward God: the proof is direct experience, not instruction. His closing instruction is sharp. Settle it in your own awareness; do not outsource the verdict to others, however good, for borrowed certainty is not the same as the thing known firsthand.

GATHA 3557

Confession and Sin

Confession, settle it now

मराठी मूळ

आतां मी पतित ऐसा साच भावें । कळों अनुभवं आलें देवा ॥१॥
 काय करावें तें रोकडें चि करीं । राहिली हे उरी नाहीं दोघां ॥२॥
 येर येरा समदृष्टी द्यावें या उत्तरा । यासी काय करा गोही आतां ॥३॥
 तुका ह्मणे मेलों सांगतसांगतां । तें चि आलें आतां कळों तुझां ॥३॥

ENGLISH TRANSLATION

Now I have come to know through experience that I am truly fallen, O Lord. Whatever You would do, do it now and openly; let nothing remain unsettled between us.

To give each side an equal hearing requires no further witness. Says Tuka, I am dying in the telling; now at last let that much be clear to You.

IN PLAIN WORDS

Now I know it truly, by experience: I am fallen, O Lord. Whatever you mean to do, do it now, and do it openly; let nothing be left unsettled between the two of us. To give each side a fair hearing needs no other witness. Tuka says: I am dying in the very telling of this; now at last let that much become clear to you.

WHAT IT MEANS

Tukaram brings his case to God and asks for it to be closed, not softened. He no longer pleads innocence; he has come to know firsthand that he is fallen, and he wants the matter settled openly rather than left hanging between them. He says no third party need testify, because the two of them already see the whole of it. The urgency is real: he says he is dying even as he speaks, worn out by the long telling. The prayer is for resolution itself, for God to act at last and let the truth between them stand plain.

GATHA 3558

Longing and Separation

Complaint, where were you

मराठी मूळ

काय तुज मार्गे नाही जाणवलें । माझें नाही केलें हित कांहीं ॥१॥
 डोळे झांकुनियां होसी अबोलणा । तेव्हां नारायणा आतां कैसा ॥२॥
 न कळे उचित न संगतां स्पष्ट । ऐसा क्रियानष्ट काय जाणे ॥३॥
 तुका ह्मणे माझा घात तुझां ठावा । तरि कां आधीं देवा वारूं नये ॥३॥

ENGLISH TRANSLATION

Did You not know this about me before? You have done nothing for my welfare. You close Your eyes and remain silent; how then, O Narayana, shall I find You now? One who is not told plainly what is proper does not know how to act.

Says Tuka, my ruin was known to You; then why, O Lord, did You not prevent it beforehand?

IN PLAIN WORDS

Did you not know all this about me already? You have done nothing for my good. You shut your eyes and stay silent; then, O Narayana, how am I to reach you now? One who is never told plainly what is right cannot know how to act. Tuka says: my ruin was known to you. Then why, O Lord, did you not stop it beforehand?

WHAT IT MEANS

Tukaram is making a daring complaint, the kind only deep trust permits. He turns the failure back on God: if the Lord knew his weakness all along, then the silence and closed eyes feel like abandonment, and a soul never taught plainly cannot be blamed for stumbling. The pointed question at the end, why did you not prevent my downfall when you saw it coming, is not real accusation so much as the cry of one who wants to be held responsible for and rescued by the very God he leans on. The pattern worth catching in oneself is the way we blame our undoing on never having been shown, while the truth was in front of us the whole time.

GATHA 3559

Confession and Sin

Confession, the child's liberties

मराठी मूळ

नये ऐसें बोलों कठिण उत्तरें । सलगी लेंकुरें केली पुढें ॥१॥
 अपराध कीजे घडला तो क्षमा । सिकवा उत्तमा आमुचिया ॥२॥
 धरुं धावें आगी पोळलें तें नेणे । ओढिलिया होणें माते बाळा ॥३॥
 तुका ह्मणे फार ज्याचा जार त्यासी । प्रवीण येविशीं असा तुह्मी ॥४॥

ENGLISH TRANSLATION

I should not speak such harsh words, for the child has taken liberties before its parent. Forgive whatever offenses have been committed and teach me the right way.

A child grabs at fire without knowing it burns; when scolded, the child returns to its mother. Says Tuka, the greater the intimacy, the greater the allowance; in such matters, You are the most skilled.

IN PLAIN WORDS

I should not speak such harsh words. The child has taken liberties before its parent. Forgive whatever wrong I have done, and teach me, kindly, the right way. A child runs to grab the fire, not knowing it burns; and when it is scolded, the child only runs back to its mother. Tuka says: the deeper the closeness, the more is allowed. In this you are the most skilled of all.

WHAT IT MEANS

Having just spoken sharply to God, Tukaram catches himself and asks pardon, recasting his boldness as a child's overstepping before a loving parent. The fire image holds the whole confession: the child reaches for what will hurt it out of ignorance, and even after being corrected has nowhere to flee but back into the mother's arms. He turns this into an argument for mercy rather than distance: intimacy is exactly what makes the liberties forgivable. The point to take inward is that drawing near to God is not earned by perfect behavior; the nearness itself is what makes our blunders bearable, and the running-back is the whole relationship.

GATHA 3560

Devotion to Vitthal

Devotion, soothe me with sweet words

मराठी मूळ

लडिवाळ ह्मणोनी निष्ठ न बोला । परी सांभिळला लागे घात ॥१॥
 बहु वागवीत आणिलें दुरुनि । दासांची पोसनी बहु आहे ॥२॥
 नाहीं लागों दिला आघाताचा वारा । निष्ठ उत्तरा कोमेजतों ॥३॥
 तुका ह्मणे तुह्मी कृपावंत हरि । शांतवा उत्तरीं अमृताच्या ॥४॥

ENGLISH TRANSLATION

Calling me a beloved child, You do not speak harshly, yet the threat must be guarded against. You have carried me a long way with great tenderness, for You nurture many servants.

You have not let the wind of harm touch me, though I wilt at even a stern word. Says Tuka, O merciful Hari, soothe me with the nectar of Your words.

IN PLAIN WORDS

Because you call me your darling child, you never speak to me harshly. Still, the danger has to be guarded against. You have carried me a long way with great tenderness, for you raise and feed many servants. You have not let even the wind of harm touch me, and yet I wilt at a single stern word. Tuka says: you are merciful, O Hari; soothe me with words of nectar.

WHAT IT MEANS

Tukaram describes how gently God has handled him and admits his own fragility. He has been carried far, sheltered so completely that not even the breeze of harm has reached him, like one child among the many the Lord raises. Yet he confesses how tender he is: a single hard word would make him wilt. The prayer is small and honest, asking only for sweetness of speech, for nectar instead of sternness. It is the request of a soul that knows it is safe and still pleads to be spoken to softly, trusting the Lord's mercy to meet its weakness.

GATHA 3561

Devotion to Vitthal

Devotion, service over liberation

मराठी मूळ

आत्मिस्थिति मज नको हा विचार । देई निरंतर चरणसेवा ॥1॥
 जन्मोजन्मीं तुझा दास पुरुषोत्तमा । हे चि गोडी माझ्या देई जीवा ॥ध्रु॥
 काय सायुज्यता मुक्ति हे चि गोड । देव भक्त कोड तेथें नाहीं ॥2॥
 काय तें निर्गुण पाहों कैशा परी । वणूप तुझी हरी कीर्ती कैसी ॥3॥
 गोड चरणसेवा देवभक्तपण । मज देवा झणें दुराविसी ॥4॥
 जाणिवेपासून सोडवीं माझ्या जीवा । देई चरणसेवा निरंतर ॥5॥
 तुका ह्मणे गोडा गोड न लगे प्रीतिकर । प्रीति ते ही सार सेवा हे रे ॥6॥

ENGLISH TRANSLATION

I do not want the state of self-realization; give me instead perpetual service at Your feet. Birth after birth, let me be Your servant, O Purushottama; grant my jiva this very sweetness.

What joy is there in the liberation of merging, where neither God nor devotee remains? How shall I behold the formless, and how shall I describe Your glory, O Hari? Sweet is the service of Your feet and the bond between God and devotee; do not, O Lord, deprive me of this. Free my jiva from the burden of knowledge and grant me ceaseless service at Your feet.

Says Tuka, what is sweeter than sweetness itself? That sweetness is the essence of devoted service.

IN PLAIN WORDS

I do not want the state of knowing the Self; that is not for me. Give me instead unbroken service at your feet. Birth after birth let me be your servant, O Purushottama; grant my soul this one sweetness. What is the joy in merging, in liberation, where neither God nor devotee is left? How would I gaze on the formless, and how could I sing your glory then, O Hari? Sweet is the service of your feet, sweet the bond of God and devotee; do not, O Lord, take it from me. Free my soul from the weight of mere knowing, and give me ceaseless service at your feet. Tuka says: nothing is sweeter than sweetness itself, and that sweetness is the heart of devoted service.

WHAT IT MEANS

Tukaram refuses the highest prize that scripture offers, liberation as merging into the formless, and asks for something the philosophers rank lower: endless servanthood at God's feet, life after life. His reason is plain. In sayujya, where the soul dissolves into God, both God and devotee disappear, and with them go the very things he loves: the face to behold, the glory to sing, the relationship of lover and Beloved. He even calls knowledge a burden to be freed from, because it would cost him the two-ness that makes love possible. The claim he lands is bold: service is not the lower path but the sweetest essence, and he would rather keep loving God than become God.

GATHA 3562

Appeals and Exhortations

Exhortation, bow without doubting

मराठी मूळ

चालें दंडवत घालीं नारायणा । आपुल्या कल्याणा लागूनियां ॥१॥
 बैसविला पदीं पुत्र राज्य करी । पिता वाहे शिरीं आज्ञा त्याची ॥२॥
 तुका ह्मणे आहे ठायींचा चि मान । आतां अनुमान कायसा तो ॥३॥

ENGLISH TRANSLATION

Go forth and prostrate before Narayana for the sake of your own welfare. A son is seated upon the throne to rule, and the father carries his command upon his head.

Says Tuka, the honor was always inherent; what room is there now for doubt?

IN PLAIN WORDS

Go, then, and bow down full-length before Narayana, for your own good. The son is set on the throne to rule, and the father carries the son's command on his own head. Tuka says: the honor was yours from the start. So what room is left now for doubting?

WHAT IT MEANS

Tukaram urges the listener to stop hesitating and simply prostrate before God, framing it as plain self-interest. His image inverts ordinary rank: God is like a father who seats his own child on the throne and then bears that child's orders on his head, gladly serving the one he loves. The point is that surrender does not lower you. The honor was always already yours in the relationship, given freely. So the doubt that holds a person back from bowing is groundless; there is nothing to fear and nothing to lose, only a dignity to step into.

GATHA 3563

Prayers

Surrender, for your name's sake

मराठी मूळ

समर्थाचें बाळ पांघरे वाकळ । हसती सकळ लोक कोणा ॥1॥
 समर्थासी लाज आपुल्या नांवाची । शरण आल्याची लागे चिंता ॥2॥
 जरी तुज कांहीं होईल उचित । तरी हा पतित तारीं तुका ॥3॥

ENGLISH TRANSLATION

When the child of a mighty lord wears a coarse blanket, the whole world laughs. But the mighty lord feels shame for his own name's sake and takes upon himself the worry for the one who has surrendered.

If it is at all fitting for You, O Lord, then save this fallen Tuka.

IN PLAIN WORDS

When the child of a great lord goes about in a coarse, ragged blanket, everyone laughs. At whom? The mighty lord feels the shame, for his own name's sake; he takes on the worry for the one who has come to him for refuge. Tuka says: if it is at all fitting for you, O Lord, then save this fallen Tuka.

WHAT IT MEANS

Tukaram makes his rescue God's concern rather than his own deserving. The image is keen: a rich father's child seen in rags brings ridicule not on the child but on the father, whose name is at stake. So, he argues, the one who has surrendered becomes the Lord's own responsibility; my poverty reflects on you. He does not claim he has earned saving. He leaves it as a gentle condition, if it is fitting for you, and asks plainly to be saved as the fallen man he is. The whole appeal rests on God's honor and on the bond of refuge, not on Tuka's merit.

GATHA 3564

Devotion to Vitthal

Devotion, rest at Vithoba's feet

मराठी मूळ

न करीं रे मना कांहीं च कल्पना । चिंतीं या चरणां विठोबाच्या ॥1॥
 येथें सुखाचिया रासी । पुढें ठाव नाहीं कल्पनेसी ॥२॥
 सुखाचें ओतिलें साजिरें श्रीमुख । शोक मोह दुःख पाहाता नाहीं ॥2॥
 तुका ह्मणे येथें होईल विसांवा । तुटतील हांवा पुढिलिया ॥3॥

ENGLISH TRANSLATION

Do not, O mind, entertain any idle fancy; contemplate only the feet of Vithoba. Here lie heaps of joy, and beyond this, there is no room for imagination.

His blessed face is cast in the mold of pure bliss; sorrow, delusion, and suffering vanish at the sight of it. Says Tuka, here you shall find true rest, and all future cravings shall be cut away.

IN PLAIN WORDS

Do not, O my mind, spin any idle fancy. Think only of these feet, the feet of Vithoba. Here are heaps of joy; beyond this there is no place left for imagining. His lovely face is poured from pure bliss itself; look on it, and sorrow, delusion, and pain are not even there. Tuka says: here you will find your rest, and every craving still ahead of you will be cut away.

WHAT IT MEANS

Tukaram speaks to his own restless mind, telling it to stop wandering into imagined futures and settle on one thing: the feet of Vithoba. He describes that resting place as already heaped with joy, so full that imagination has nowhere further to go. The face of God is bliss made visible, and in its sight the three torments of the mind, grief, delusion, and suffering, simply do not appear. The promise is rest now and freedom from craving ahead: the longings that would otherwise pull the mind forward are cut off at the source once it stops here. It is an instruction to the wandering attention to come home.

GATHA 3565

Confession and Sin

Confession, stripped by sloth

मराठी मूळ

काय करुं मज नागविलें आळसें । बहुत या सोसें पीडा केली ॥१॥
 हिरोनियां नेला मुखींचा उच्चार । पडिलें अंतर जवळी च ॥२॥
 द्वैताचिया कैसा सांपडलों हातीं । बहुत करती ओढाओढी ॥२॥
 तुका ह्मणे आतां आपुलिया सवें । न्यावें मज देवें सोडवूनि ॥३॥
 । त्याचे तोंडी पडे माती । हीन शूकराची जाती ॥२॥
 घोकुनी अक्षर । वाद छळणा करीत फिरे ॥२॥
 ह्मणे देवासी पाषाण । तुका ह्मणे भावहीन ॥३॥

ENGLISH TRANSLATION

What can I do? Laziness has stripped me bare, and this indolence has caused me great torment. It has snatched the very utterance from my lips, creating distance even when God is near.

How have I fallen into the hands of duality, which drags me this way and that? Says Tuka, now, O Lord, take me along with You and set me free.

IN PLAIN WORDS

What can I do? Laziness has stripped me bare. This sloth has tormented me terribly. It has snatched the holy word right off my lips, and set a distance between us even though you stand near. How did I fall into the hands of duality, which drags me this way and that? Tuka says: now, O Lord, take me along with you, and set me free. Dust falls into his mouth; his is the low pig's nature. He memorizes the letters and roams about picking quarrels and mocking. He calls God a mere stone. Tuka says: he is empty of faith.

WHAT IT MEANS

Tukaram confesses the quiet thief that is spiritual laziness: it has left him destitute, even taking the Name from his lips, so that God stands close while he feels far. He sees himself caught in duality, the sense of two-ness that yanks the mind back and forth, and he asks not to fix himself but to be carried off and freed by the Lord. The second fragment turns to a different figure, the man who has learned the scriptures by rote yet uses them only to argue and ridicule, even calling the deity a lifeless stone. Tukaram's verdict, empty of faith, points at the pattern rather than the man: learning without devotion curdles into mockery, and a mouth that should chant the Name fills instead with dust.

GATHA 3566

The Power of the Name

The Name, the one needed path

मराठी मूळ

हें चि सर्वसुख जपावा विठ्ठल । न दवडावा पळ क्षण वांयां ॥1॥
 हें चि एक सर्वसाधनांचें मूळ । आतुडे गोपाळ येणें पंथें ॥ध्रु॥
 न लगती कांहीं तपांचिया रासी । करणें वाराणसी नाना तीर्थो ॥2॥
 कल्पना हे तिळ देहीं अभिमान । नये नारायण जवळी त्यांच्या ॥3॥
 तुका ह्मणे नामें देव नेदी भेटी । ह्मणे त्याचे होंटीं कुष्ट होय ॥4॥

ENGLISH TRANSLATION

This is the supreme joy: to chant the name of Vitthal and not let a single moment go to waste. This alone is the root of all spiritual practice; Gopala is reached by this very path.

No heaps of austerities are needed, no pilgrimages to Varanasi or other sacred sites. Where there is even a grain of selfish desire or bodily pride, Narayana does not come near.

Says Tuka, if one does not receive God through the Name, then know that leprosy will touch the lips that refuse to utter it.

IN PLAIN WORDS

This itself is the whole of joy: to repeat the name of Vitthal, and not let a single moment slip by wasted. This alone is the root of every spiritual practice; by this very path Gopala is reached. You do not need heaps of austerities, nor journeys to Varanasi and the other holy places. Where even a grain of selfish wanting or pride of the body remains, Narayana will not come near. Tuka says: leprosy will eat the lips that refuse to utter the Name.

WHAT IT MEANS

Tukaram makes one practice carry everything: the simple, constant repetition of God's name. He calls it both the supreme happiness and the root of all other disciplines, the single path by which Gopala is actually reached. Against this he sets aside the costly machinery of religion, piled-up austerities and pilgrimages to Varanasi, as not the point. The one obstacle he names is inward: any trace of selfish craving or bodily pride keeps Narayana away, so the Name must be uttered from an emptied heart. The closing line is deliberately harsh, almost a curse, on the mouth that will not say the Name. Read inwardly, it is the warning that refusing the one easy gift left to us lets us rot; the severity is aimed at the refusal, not at any person.

GATHA 3567

Longing and Separation

Longing, claiming the bond

मराठी मूळ

माझे विषयीं तुज पडतां विसर । नको धरुं दूर पांडुरंगा ॥१॥
 तुझा ह्मणवितों हे चि लाज तुला । आतां झणी मला विसरेसी ॥२॥
 तुका ह्मणे तुझी माझी नाही उरी । आतां केली खरी देवराया ॥३॥

ENGLISH TRANSLATION

If You should forget me, O Panduranga, do not keep me at a distance. I call myself Yours; let that be a matter of honor for You.

Do not ever forget me now. Says Tuka, between You and me, let there be no remaining separation; let this bond be made certain, O Lord.

IN PLAIN WORDS

If You should forget me, Panduranga, do not keep me far from You. I call myself Yours; let that be Your honor to keep. Do not ever forget me now. Tuka says: between You and me there is nothing left to separate us. Now it is settled for certain, O Lord.

WHAT IT MEANS

Tukaram has staked his whole identity on belonging to Vitthal, and here he holds God to that claim. He admits God might forget him, and still asks only that the distance never grow. His argument is bold: since he openly calls himself God's own, God's reputation is now bound up with how he is treated. He declares the bond closed and final, with no gap left between them, and dares the Lord to honor it.

GATHA 3568

The Saints

Social criticism, holiness out of place

मराठी मूळ

अभक्ताचे गांवीं साधु म्हणजे काय । व्याघ्रें वाडां गाय सांपडली ॥१॥
 कसाबाचे आळी मांडिलें प्रमाण । बस्वणाची आण तया काई ॥२॥
 केळी आणि बोरी वसती सेजारी । संवाद कोणे परी घडे येथें ॥३॥
 तुका ह्मणे खीर केली काः हेळ्याची । शुद्ध गोडी कैची वसे तेथें ॥३॥

ENGLISH TRANSLATION

What is a saint in a village of the faithless? It is like a cow trapped in a tiger's pen. In the lane of butchers, what weight does a vegetarian's oath carry? A banana tree and a thorny bush may live side by side, but what dialogue can take place between them? Says Tuka, if you make kheer from bitter gourd, what genuine sweetness can possibly be found there?

IN PLAIN WORDS

What is a saint in a town of faithless people? A cow caught in a tiger's pen. In a butchers' lane, what weight does a vegetarian's vow carry? A banana tree and a thornbush may grow side by side, but what talk can pass between them? Tuka says: if you cook kheer from bitter gourd, where will real sweetness come from?

WHAT IT MEANS

Tukaram is naming what happens when a holy life is dropped into surroundings that despise it. Each image is a mismatch with no possible meeting: prey among predators, a vow of restraint among the indifferent, a sweet tree beside a barbed one. The point is not contempt for the people, but a clear-eyed warning about company; a nature stays true to itself, and you cannot draw sweetness from a bitter source. He asks the listener to weigh honestly where they place themselves and what they expect to grow there.

GATHA 3569

Prayers

Prayer, refuge of the weary

मराठी मूळ

भागल्यांचा तूं विसांवा । करीं नांवा निंबलोण ॥१॥
 परमानंदा पुरुषोत्तमा । हरीं या श्रमापासूनि ॥२॥
 अनाथांचा अंगीकार । करितां भार न मनिसी ॥३॥
 तुका ह्याणे इच्छा पुरे । ऐसें धुरेगे विठ्ठल ॥३॥

ENGLISH TRANSLATION

You are the resting place of the weary. Ward off the evil eye from Your own name, O generous Lord.

O Purushottama, O supreme bliss, remove this weariness from me. You take up the cause of the helpless without considering it a burden.

Says Tuka, Vitthal fulfills every wish at the very source.

IN PLAIN WORDS

You are the rest of all who are worn out. Ward off the evil eye from Your own name, generous Lord. O supreme bliss, O Purushottama, take this weariness from me. You take up the cause of the helpless and never count it a burden. Tuka says: Vitthal fulfills every wish at its very source.

WHAT IT MEANS

Tukaram comes to God not with a list of wants but as one who is simply tired, and he names God as the place where the weary lie down. He even asks God to guard His own good name, since that name is what the exhausted lean on. The plea rests on a settled trust: God takes up the cause of the helpless and never treats it as a chore. He ends by affirming that Vitthal grants what is needed at the root, before the asking is even finished.

GATHA 3570

Prayers

Surrender, the bold beggar

मराठी मूळ

घालूनियां कास । बळें आलों मागायास ॥1॥
 प्रेमें देई पाठवूनि । पांडुरंगा सेवाऋणी ॥धु.॥
 होई रे शाहाणा । कळों नेदावें या जना ॥2॥
 तुका ह्मणे पायीं । जडलों मग उरलें काई॥3॥

ENGLISH TRANSLATION

Girding my loins, I have come with force to beg. O Panduranga, grant me Your service and discharge my debt. Be wise about it, and do not let the world know. Says Tuka, once I am rooted at Your feet, what else remains?.

IN PLAIN WORDS

Girding my loins, I have come by force to beg from You. Send me out filled with love, Panduranga; pay off the debt of my service. Be clever about it, and do not let the world find out. Tuka says: once I am fixed at Your feet, what is left to do?

WHAT IT MEANS

Tukaram comes to God like a determined beggar who will not be turned away, asking to be sent back full of love rather than empty. He even claims a debt: he has served, so God owes him. There is a wink in the prayer, asking God to settle it quietly, away from the crowd, as if the two of them share a private arrangement. The whole transaction collapses into one thing: once he is rooted at the Lord's feet, nothing further remains to be sought.

GATHA 3571

Longing and Separation

Longing, waiting for the face

मराठी मूळ

भेटीलागीं पंढरिनाथा । जीवीं लागली तळमळ व्यथा॥1॥
 कै कृपा करिसी नेणें । मज दीनाचें धांवणें ॥धु.॥
 सीणलें माझें मन । वाट पाहातां लोचन ॥2॥
 तुका ह्मणे भूक । तुझें पाहावया मुख ॥3॥

ENGLISH TRANSLATION

O Lord of Pandhari, my chitta burns with restless aching for Your meeting. I do not know when You will show mercy and come running to this poor jiva.

My weary mind and watching eyes are exhausted from waiting. Says Tuka, I am hungry to see Your face.

IN PLAIN WORDS

For the sight of You, Lord of Pandhari, my heart burns with restless aching. I do not know when You will show mercy and come running to this poor one. My mind is worn out, my eyes tired from watching the road. Tuka says: I am hungry to see Your face.

WHAT IT MEANS

This is the ache of separation, told as plain bodily wear. Tukaram's heart burns, his mind tires, his eyes are spent from watching the road for a God who has not yet come. He does not pretend to know when mercy will arrive; he only keeps watch. The longing is reduced to its barest form at the end: not for gifts or rescue, but simple hunger to see the Lord's face.

GATHA 3572

Surrender and Acceptance

Surrender, the body laid down

मराठी मूळ

सांडियेली काया । वरी ओंवाळूनी पायां ॥१॥
 शरण शरण नारायणा । मज अंगीकारा दीना ॥२॥
 आलों लोटांगणीं । रुळें तुमचे चरणीं ॥३॥
 तुका ह्मणे कई । डोई ठेवीन हे पायीं ॥३॥

ENGLISH TRANSLATION

I have cast aside this body and waved it as an offering over Your feet. I surrender, I surrender, O Narayana; accept this lowly one.

I have come rolling to Your feet in full prostration. Says Tuka, when shall I place my head upon those feet?.

IN PLAIN WORDS

I have cast off this body and waved it as an offering over Your feet. I surrender, I surrender, Narayana; take in this lowly one. I have come falling flat to the ground, rolling at Your feet. Tuka says: when will I lay my head upon those feet?

WHAT IT MEANS

Tukaram offers the one thing fully his to give, his own body, and lays it down like a lamp waved before God's feet. He repeats the word of surrender twice, with nothing held in reserve, and asks only to be accepted as he is, low and unworthy. The picture is of total prostration, rolling on the ground at the feet. Even after offering everything, he is still longing for the final touch: to rest his head on those feet.

GATHA 3573

Surrender and Acceptance

Surrender, the dog at the door

मराठी मूळ

तुझे दारीचा कुतरा । नको मोकलूं दातारा ॥१॥
 धरणें घेतलें घरांत । नको धरून उठवूं हात ॥२॥
 घेतली मुरकुंडी । थोर जालों मी लंडी ॥३॥
 तुका ह्याने जगजीवना । िब्रदें पाहें नारायणा ॥३॥

ENGLISH TRANSLATION

Let me be the dog at Your doorstep; do not drive me away, O generous Lord. I have taken shelter inside Your home; do not seize me by the hand and throw me out.

I have curled up in submission, for I have become utterly meek. Says Tuka, O life of the world, look to Your own honor, O Narayana.

IN PLAIN WORDS

Let me be the dog at Your door; do not drive me off, generous Lord. I have taken shelter inside Your house; do not seize my hand and throw me out. I have curled up small in submission, for I have become utterly lowly. Tuka says: O life of the world, look to Your own honor, Narayana.

WHAT IT MEANS

Tukaram takes the humblest place he can name, a dog at the threshold, and asks only not to be chased away. He has crept inside God's house and refuses to be evicted, having shrunk himself to nothing in surrender. There is no merit offered, only need and a claim on shelter. His last move is the same as elsewhere: he turns the burden onto God, reminding the Lord that His own reputation as protector is at stake in whether this wretch is kept.

GATHA 3574

Renunciation

Renunciation, the churning that cannot be undone

मराठी मूळ

पडिलों बाहेरि आपल्या कर्तव्यें । संसाराचा जीवें वीट आला ॥१॥
 एकामध्ये एक नाहीं मिळों येत । ताक नवनीत निडिळ्या ॥२॥
 दोनी जालीं नांवें एकाच्या मथनें । भुस सार गुणें वेगळालीं ॥३॥
 तुका ह्याने कोठें वसे मुक्ताफळ । सिंपल्याचें स्थळ खंडलिया ॥३॥

ENGLISH TRANSLATION

I have fallen outside my own doing, and worldly life has become utterly distasteful to my jiva. Buttermilk and butter, once one, cannot be mixed again after churning.

The churning has produced two names from one, separating chaff from essence by their inherent qualities. Says Tuka, where does the fruit of liberation dwell? In the very place where the shell has been broken.

IN PLAIN WORDS

I have fallen outside my own duties; my heart is sick of worldly life. Once butter and buttermilk are churned apart, they cannot be mixed back together. The churning made two names from one, separating chaff from essence by their own nature. Tuka says: where does the fruit of freedom live? In the place where the shell has been broken open.

WHAT IT MEANS

Tukaram describes a turning that cannot be reversed. Worldly life has become so distasteful that he has slipped out of his ordinary round of duties, and there is no going back, just as churned butter can never return to milk. The work of churning has sorted what he is: essence parted from chaff, each settling by its true nature. He closes with the law of the harvest: the fruit of liberation is found only where the outer shell is cracked, where the false covering is broken and the kernel laid bare.

GATHA 3575

The Necessity of Experience

Experience, all of it was for the best

मराठी मूळ

पाहातां हें बरवें जालें । कळों आलें यावरी ॥१॥
 मागिलांचा जाला झाडा । त्या निवाडास्तव ॥२॥
 विसांवलें अंग दिसे । सरिसे अनुभव ॥३॥
 तुका ह्याने बरें जालें । देवें नेलें गवसूनि ॥३॥

ENGLISH TRANSLATION

Looking back, all that happened was for the best. After this, understanding has dawned.

The accounts of the past have been cleared; that is the purpose of this reckoning. The body appears rested, and the experience is consistent throughout.

Says Tuka, it is good that God found me and caught me up in His embrace.

IN PLAIN WORDS

Looking back, all that happened turned out well; I see it clearly now. The old accounts have been settled, and that was the whole point of the reckoning. My body feels rested, and the experience holds steady throughout. Tuka says: it is good. God found me and gathered me into His hold.

WHAT IT MEANS

This is the calm that comes after the struggle is over. Tukaram looks back over his life and sees that every hard turn was working toward good. The debts of the past, his old karma, have been cleared like a settled account, which is what the whole ordeal was for. Body and experience are at rest now, and he traces it all to one cause: God reached out, found him, and took hold of him.

GATHA 3576

*The Necessity of Experience**Liberation, the pot shatters*

मराठी मूळ

चक्रफेरीं गळीं गळा । होता गोवियेला माळा ॥१॥
 फुटोनियां गेला कुंभ । जालों निष्काम स्वयंभ ॥२॥
 धरित चि नाहीं थारा । वेठी भ्रमण खोंकरा ॥३॥
 तुका ह्याने कौतुक कोडें । आगी काय जाणे मडें ॥३॥

ENGLISH TRANSLATION

On the spinning wheel of existence, neck was entangled with neck in a garland of chains. Then the pot shattered, and I became desireless, self-born and free.

I had never found a resting place, always wandering and exhausted. Says Tuka, what does a corpse know of wonder? What does fire mean to the dead?.

IN PLAIN WORDS

On the spinning wheel, neck was looped to neck in a chain of garlands. Then the pot broke, and I became free of desire, self-born and whole. I had never found a place to rest, dragged round and round and worn out. Tuka says: it is a strange wonder. What does a corpse know of fire?

WHAT IT MEANS

Tukaram pictures bound existence as a turning wheel where every neck is yoked to the next, all bodies chained together in endless circling. The breakthrough comes when the pot shatters: the false vessel of the separate self breaks, and what is left is desireless and self-existent. Before that he found no resting place anywhere, only ceaseless, exhausting motion. The closing image is sharp: once the self has died to its old craving, the old fires of the world cannot touch it, for fire means nothing to a corpse.

GATHA 3577

*Surrender and Acceptance**Surrender, the will laid down*

मराठी मूळ

श्रमपरिहारा । मूळ हें जालें दातारा ॥१॥
 देह निवेदूनि पायीं । जालों रिकामा उतराई ॥२॥
 आपली ते सत्ता । येथें असों नेदीं आतां ॥३॥
 राहिला निराळा । तुका कटकटे वेगळा ॥३॥

ENGLISH TRANSLATION

This has become the root of the removal of all weariness, O generous Lord. By offering this body at Your feet, I have become free and unburdened.

I no longer allow my own will to operate here. Says Tuka, he stands apart now, free from all entanglement.

IN PLAIN WORDS

This became the root of all my weariness ending, generous Lord. By offering this body at Your feet, I am emptied and my debt is paid. I no longer let my own will work here. Tuka says: he stands apart now, free of all the wrangling.

WHAT IT MEANS

Tukaram traces the end of his exhaustion to a single act: laying his body down at God's feet. In that offering he is emptied of self and his debt is cleared, leaving nothing to carry. The decisive surrender is of the will; he no longer permits his own self-will to operate. Having handed that over, he speaks of himself in the third person, set apart and free, released from the constant friction and quarreling that self-will breeds.

GATHA 3578

Devotion to Vitthal

Devotion, the herald of the Name

मराठी मूळ

पाठवाल तेथें गर्जेन पवाडे । कायाअ देहाकडे नावलकीं॥१॥
 ह्यणउनि मागे कंठीचा सौरस । पावतील नास विघ्नें पुढें ॥२॥
 कृपेच्या कटाक्षें निभें किळकाळा । येतां येत बळाशक्तीपुढें ॥२॥
 तुका ह्यणे गुढी आणीन पायांपें । जगा होइल सोपें नाम तुझें ॥३॥

ENGLISH TRANSLATION

Wherever You send me, I shall proclaim Your glorious deeds, without a backward glance at this body. That is why the melody in my throat rises ever higher, and all obstacles ahead shall be destroyed.

By one glance of Your mercy, even death is overcome; who can stand before such power? Says Tuka, I will bring my victory flag to Your feet, and Your name shall become easy for the whole world.

IN PLAIN WORDS

Wherever You send me, I will sing Your great deeds aloud, never glancing back at this body. So the sweetness in my throat keeps rising, and the obstacles ahead will be destroyed. With one merciful glance even death is held off; who can stand before such strength? Tuka says: I will plant Your victory flag at Your feet, and Your name will become easy for the whole world.

WHAT IT MEANS

Tukaram offers himself as God's herald, ready to go anywhere and proclaim God's deeds without a thought for his own safety. His confidence is not in himself but in God's mercy: one glance from the Lord overcomes death and clears every obstacle on the road. The image of the song rising in his throat shows the devotion that fuels the mission. His aim is not personal glory but a public one: to raise God's banner and make the divine name so accessible that anyone, anywhere, can take it up.

GATHA 3579

Longing and Separation

Longing, holding God to His word

मराठी मूळ

उपजल्या काळें शुभ कां शकुन । आतां आवरोन राहिलेती ॥१॥
 नाहीं मागितली वचनाची जोडी । निष्काम कोरडी वरिवरि ॥२॥
 सत्याविण काय उगी च लांबणी । कारियाची वाणी येर भूस ॥३॥
 तुका ह्याने ऐसी कोणा चाळवणी । न विचारा मनीं पांडुरंगा ॥३॥

ENGLISH TRANSLATION

At birth there were auspicious signs and omens; now You have drawn them back. I have not asked for the riches of sweet promises, only empty and superficial gestures.

Without truth, what use is mere prolongation? Words without substance are just chaff. Says Tuka, O Panduranga, do You not think in Your mind of how long this evasion will last?

IN PLAIN WORDS

When I was born there were good omens and signs. Now you have drawn them all back. I did not ask for a pile of sweet promises. Empty words, dry on the surface, are nothing to me. Without truth, what is this dragging out for? Words with no substance are only chaff. Tuka says: O Panduranga, what trick is this? Do you not think about it in your own mind?

WHAT IT MEANS

Tukaram speaks as one who was once given signs of God's favor and now feels them withdrawn. He refuses to be put off with kind-sounding promises that have no fulfillment behind them; he calls such words dry chaff. The thing he wants is truth, the real meeting, not a delay dressed up as comfort. So he presses Vitthal directly: this stalling is a kind of trick, and he asks God to look honestly at what He is doing. The poem names the ache of a devotee who will not let God substitute language for presence.

GATHA 3580

Prayers

Prayer, the burning that cannot wait

मराठी मूळ

नव्हे मी आहाच आशेचें बांधलें । जें हें टोंकविलें नारायणा ॥१॥
 अंतर तों तुम्हां बरें कळों येतें । वेव्हार उचितें चाळवीजे ॥२॥
 मनें कल्पीलें आवरितां पाप । संकल्पीं विकल्प याचि नांवें ॥३॥
 तुका ह्याने आह्मां न सोसे जळजळ । सिजल्यावरी जाळ कढ खोटा ॥३॥

ENGLISH TRANSLATION

I am not one who merely clings to hope; what You have hinted at, O Narayana, is something deeper. You know the inner truth well enough; carry out the dealings in a manner befitting the occasion.

The mind imagines it is restraining sin, but this very act of resolve and counter-resolve is itself the problem. Says Tuka, I cannot bear this burning; once the cooking is done, the flame and its heat are pointless.

IN PLAIN WORDS

I am not someone who just clings to hope. What you have hinted at, Narayana, is deeper than that. You can see my inner heart well enough. Carry out your dealings as the moment deserves. The mind thinks it is holding back sin. But this very resolve and counter-resolve is itself the trouble. Tuka says: I cannot bear this burning. Once the food is cooked, keeping the flame on is false heat.

WHAT IT MEANS

Tukaram tells God that his longing is not shallow hope but a response to what God Himself has hinted. He asks God, who already sees his heart, to act now and fittingly. Then he turns the lamp inward: the mind that congratulates itself for restraining sin is caught in its own endless resolving and second-guessing, and that churning is the very problem. He ends with a sharp image: he is already cooked through by this longing, so to keep the fire burning is pointless cruelty. The plea is for God to finish what is already done in him.

GATHA 3581

Prayers

Prayer, the stingy host

मराठी मूळ

ताकें कृपण तो जेवूं काय घाली । आहाच ते चालीवरुनि कळे ॥१॥
 काय तुझां वेचे घातलें सांकडें । माहें आलें कोडें आजिवरि ॥२॥
 सेवेंविण आह्मी न लिंपों काया । जाला देवराया निर्धार हा ॥३॥
 तुका ह्मणे तुझीं राखावया ब्रीदें । येणें अनुवादें कारियासी ॥३॥

ENGLISH TRANSLATION

A miser with buttermilk, how will he serve a proper meal? His very demeanor reveals his greediness. What cost does it impose on You to fulfill my wish? Until now, my simple request has remained unanswered.

Without Your service, I will not so much as anoint this body; this, O Lord, is my firm resolve. Says Tuka, it is to uphold Your own titles and honor that I make this appeal.

IN PLAIN WORDS

A miser who is tight even with buttermilk, how will he serve a full meal? His whole manner gives away his greed. What does it cost you to grant my small request? It has stayed unmet to this very day. Without your service I will not even anoint this body. This, my Lord, is my firm resolve. Tuka says: it is to guard your own good name that I keep making this appeal.

WHAT IT MEANS

Tukaram presses God with a homely image: a man too mean to share even buttermilk can never lay out a proper feast, and his stinginess shows in everything he does. He asks what it could possibly cost the Lord to grant one small thing that has gone unanswered so long. He stakes his own life on it: he will not so much as care for his body apart from God's service. And he reminds God that the honor at risk is God's, not Tukaram's; God is known as the generous one, and ignoring a devotee would shame that name.

GATHA 3582

Prayers

Prayer, why come down to worldly cares

मराठी मूळ

वृत्तीवरि आह्मां येणें काशासाठीं । एवढी हे आटी सोसावया ॥१॥
जाणतसां परी नेणते जी देवा । भ्रम चि बरवा राखावा तो ॥२॥
मोडूनि क्षरलों अभेदाची मूस । तुह्मां कां अळस वोडवला ॥३॥
तुका ह्माणे होई लवकरि उदार । लांबणीचें फार काम नाही ॥३॥

ENGLISH TRANSLATION

Why should I come down to the level of worldly concerns and endure such great strain? You know the truth, O Lord, yet You play the role of the unknowing; it is better to preserve that blessed ignorance. I have broken and poured out the mold of non-duality; why has this reluctance come upon You? Says Tuka, be generous quickly; prolonged delay serves no purpose.

IN PLAIN WORDS

Why should I come down to the level of worldly concerns and bear such great strain? You know the truth, Lord, yet you act as one who does not know; it is convenient to keep up that pretense. I have broken and poured out the very mold of non-duality. Why has this laziness come over you? Tuka says: be generous quickly. There is no use in dragging it out so long.

WHAT IT MEANS

Tukaram protests at being dragged back into the strain of ordinary worldly preoccupations when his heart is set elsewhere. He accuses God of playing dumb: God knows everything yet keeps up a convenient pretense of not knowing what His devotee needs. He says he has already melted down and poured out the very form of his separate self in seeking non-dual union, so the delay is on God's side, not his. The closing plea is blunt and affectionate: stop being slow, be generous now, this stalling helps no one.

GATHA 3583

Prayers

Prayer, hold God to His promise

मराठी मूळ

सुलभ कीर्तने दिलें ठसावूनि । करितां धरणी उरी कोण ॥१॥
 आतां न टळावें केलिया नेमासी । उदाराचा होसी हीन काय ॥२॥
 एका नेमें कोठें दुसरा पालट । पादिर तो धीट ह्मणती त्यासी ॥३॥
 तुका ह्मणे किती बोलसी उणें । एकाच वचनें खंड करीं ॥३॥

ENGLISH TRANSLATION

Through kirtan, You have imprinted Yourself deeply. Who can hold back when the earth itself is not enough? Now do not break the promise that was made; are You, the generous one, to become small? Whoever changes course midway is called a renegade.

Says Tuka, how much more will You say in shortfall? Settle it all with a single word.

IN PLAIN WORDS

Through easy kirtan you have stamped yourself deep in me. When that begins, who can hold back, even if the whole earth is not enough? Now do not slip out of the promise you made. Will you, the generous one, make yourself small? Whoever changes course halfway is called a turncoat to his face. Tuka says: how much more will you say in excuses? Settle the whole thing with a single word.

WHAT IT MEANS

Tukaram says God has pressed His own form into him through the simple practice of kirtan, and once that praise rises no one can hold it back. On that footing he holds God to a promise already given and warns that to back out now would make the generous Lord small, like a man who turns coat midway and is named a traitor. He has no patience for further excuses. The whole abhanga drives toward one demand: God need only say one word to make good on everything.

GATHA 3584

Longing and Separation

Longing, the cure rests with God alone

मराठी मूळ

जेथें माझी दृष्ट राहिली बैसोन । तेथें चि हें मन गुंडाळातें ॥१॥
 टाळावी ते पीडा आपुल्यापासून । दिठावेलें अन्न ओकवितें ॥२॥
 तुम्हांसी कां कोडें कोणे ही विशीचें । नवलाव याचें वाटतसे ॥३॥
 तुका ह्मणे वेगीं उभारा जी कर । कीर्त मुखें थोर गर्जईन ॥३॥

ENGLISH TRANSLATION

Where my gaze has settled and sat down, there my mind wraps itself around. The remedy for this ache lies with You alone; food that has been stared at makes one queasy.

Why should any spectacle surprise You or strike You as novel? Says Tuka, quickly raise Your hand on high, and I will proclaim Your glory with a thundering voice.

IN PLAIN WORDS

Wherever my gaze has settled and sat down, there my mind wraps itself tight. Take away this ache, it can only be removed by you. Food that has been stared at makes me sick. Why should any spectacle surprise you or seem new? Tuka says: quickly raise your hand on high, and I will proclaim your glory with a thundering voice.

WHAT IT MEANS

Tukaram describes a mind that fastens onto wherever the eye lands and clings there, an ache he says only God can lift. His image is vivid: food stared at by hungry eyes turns the stomach, so a longing left unanswered becomes sickening rather than nourishing. He reminds God that nothing about his condition can be a surprise to the Lord who sees all. Then he offers his side of the bargain: let God only lift His hand in blessing, and Tukaram will repay it by singing God's glory loud enough to ring out.

GATHA 3585

Prayers

Prayer, the bond of master and servant

मराठी मूळ

इच्छेपाशीं आलों फिरोनि मागुता । स्वामीसेवकता आवडीचे ॥१॥
 द्यावें लवकरी मागितलें दान । मुळींचें जतन करुनि असें ॥२॥
 उपाय हे करीं एका चि वचना । दावूनियां खुणा ठाया येतों ॥३॥
 तुका ह्मणे गांठी किती तुजपाशीं । जगाच्या तोडिसी चिंतनानें ॥३॥

ENGLISH TRANSLATION

I have returned once more to the threshold of my desire: the loving bond of master and servant. Grant me quickly the gift I ask for; I have kept careful guard over the original trust.

With a single word, I offer these remedies, showing You the signs as I arrive at the destination. Says Tuka, how much treasure do You hold? You sever the world's burdens through mere remembrance.

IN PLAIN WORDS

I have come back once more to the door of my desire: the loving bond of master and servant. Give me quickly the gift I ask for. I have kept careful guard over the trust that was there from the start. With one word I offer these means; I come to the place, showing you the signs. Tuka says: how much treasure do you hold, you who cut away the whole world's burdens by mere remembrance?

WHAT IT MEANS

Tukaram returns again to the one desire he keeps circling back to: the loving relation of master and servant between God and himself. He asks for the gift to be given quickly and says he has faithfully guarded the original bond entrusted to him. He presents himself as one who has done his part, arriving at the appointed place and showing the agreed signs. The close marvels at God's wealth: the One who can dissolve the burdens of the whole world by simple remembrance surely has more than enough to grant this one servant his prayer.

GATHA 3586

Longing and Separation

Longing, no one ties the knot with truth

मराठी मूळ

कोठें आतां आह्मी वेचावी हे वाणी । कोण मना आणी जाणोनियां ॥१॥
 न करावी सांडी आतां टाळाटाळी । देइन ये कळी होइल माजी ॥२॥
 घरोघरीं जाल्या ज्ञानाचिया गोष्टी । सत्यासर्वें गांठी न पडवी ॥३॥
 तुका ह्मणे आह्मां भाकितां करुणा। भलता चि शाहाणा शोध काढी ॥३॥

ENGLISH TRANSLATION

Where now shall I spend this voice? Who will bring it to mind with true understanding? Do not dismiss me or put me off any longer; if I must, I will raise a commotion. In every household they talk of spiritual knowledge, yet no one ties the knot with truth.

Says Tuka, when I cry for mercy, every kind of clever person jumps in to investigate.

IN PLAIN WORDS

Where now am I to spend this voice? Who will take it to heart and truly understand? Do not cast me off or put me off any longer. If it comes to it, I will raise a commotion. In house after house they talk of spiritual knowledge, yet no one ties the knot with truth. Tuka says: when I cry out for mercy, every kind of clever person jumps in to investigate.

WHAT IT MEANS

Tukaram asks where he can pour out his cry and who will actually understand it rather than just hear words. He warns God not to keep dismissing him; if pushed, he will make a loud disturbance. His complaint widens to the world around him: everyone talks of spiritual knowledge in every household, but no one truly binds himself to the truth they discuss. And when he cries for mercy, the clever ones rush not to help but to examine and analyze him, which is no comfort at all. The poem voices the loneliness of a real cry surrounded by mere talk.

GATHA 3587

Prayers

Prayer, steady the wavering mind

मराठी मूळ

डगमगी मन निराशेच्या गुणें । हें तों नारायणें सांतवीजे ॥१॥
 धीरें तूं गंभीर जीवनें जगाचें । जळो विभागाचें आत्रीतत्या ॥२॥
 भेईल जीव हें देखोनि कठिण । केला जातो सीण तो तो वांयां ॥३॥
 तुका ह्मणे आवश्यक हें वचन । पाळावें चि वान समयो आहे ॥३॥

ENGLISH TRANSLATION

*The mind wavers under the weight of despair. This must be soothed by Narayana alone.**You are patient, profound, the sustainer of all life; let the petty divisions burn away. The jiva is frightened, seeing only harshness; all effort made seems to go to waste.**Says Tuka, these words must be heeded, for the promise must be kept; the appointed time is here.*

IN PLAIN WORDS

The mind sways under the weight of despair. Only Narayana can soothe this. You are patient, deep, the one who sustains the world. Let these petty divisions burn away. The jiva is frightened, seeing only harshness, and all the strain it takes goes to waste. Tuka says: these words must be heeded, for the promise must be kept. The appointed time is here.

WHAT IT MEANS

Tukaram admits his mind is unsteady, tipping toward despair, and says only God can calm it. He appeals to God's nature as patient, deep, and the sustainer of all life, asking that the small divisions and quarrels in him be burned off. The frightened soul sees only sternness in God and wears itself out for nothing. So Tukaram urges that his plea be heard now: the promise God made still stands, and the moment to keep it has come.

GATHA 3588

Devotion to Vitthal

Devotion, guarding one single longing

मराठी मूळ

आह्मी पाहा कैसें एकतत्त्व जालों । राखणे लागलों वासनेसी ॥१॥
 तुझांविण कांहीं नावडावें जीवा । केला तो चि देवा केला पण ॥२॥
 वर्म नेणों परि वृत्ती भंगों नेदुं । वंदिलें चि वंदूं आवडीनें ॥३॥
 तुका ह्मणे कळे नामाचें जीवन । वारता ही भिन्न नेणों आतां ॥३॥

ENGLISH TRANSLATION

See how I have become one in essence, standing guard over my longing. My jiva will not love anything apart from You; this is the vow I have made, O Lord.

I may not know the secret, but I will not let my devotion break; what I have worshipped, I will continue to worship with love. Says Tuka, I know that the Name is the very water of life; I will entertain no thought separate from it now.

IN PLAIN WORDS

See how I have become one in essence. I have set myself to guard this one longing. My soul will love nothing apart from you. That is the vow I have made, Lord. I may not know the secret, but I will not let my devotion break. What I have worshipped, I will go on worshipping with love. Tuka says: I know the Name is the very water of life. I will hold no thought apart from it now.

WHAT IT MEANS

Tukaram describes a self that has gathered into a single point: he stands watch over one longing and lets nothing scatter it. He has vowed that his soul will love nothing but God. He does not claim to grasp the hidden secret of things, but he refuses to let his steady devotion crack, and he will keep worshipping what he has worshipped. The Name, he says, is the water that keeps life alive, and he will entertain no thought separate from it. The abhanga is a quiet declaration of one-pointed loyalty rather than a demand.

GATHA 3589

Prayers

Prayer, just say so be it

मराठी मूळ

आपण तों असा । समर्थ जी हृषीकेशा ॥१॥
करा करा बुझावणी । काय विलंब वचनीं ॥२॥
हेंगे ऐसें ह्यणा । उठूनि लागेन चरणा ॥३॥
घेऊनियां सुखें । नाचेल तुका कवतुके ॥३॥

ENGLISH TRANSLATION

You are almighty, O Hrishiksha. Console me, console me; why this delay in Your words? Just say 'So be it,' and I will rise and fall at Your feet.

Says Tuka, receiving that with joy, I will dance in delight.

IN PLAIN WORDS

You yourself are almighty, Hrishiksha. Console me, console me. Why this delay in your words? Just say, So be it. I will rise and fall at your feet. Tuka says: taking that in joy, I will dance in delight.

WHAT IT MEANS

Tukaram appeals to God as Hrishiksha, the all-powerful Lord, and begs simply to be reassured. He cannot understand why God holds back even a word of comfort. All he asks is for God to say So be it, and at that he will rise up and bow at the feet. The poem ends in pure anticipation: with that one word granted, Tukaram will dance for joy. It is a small, intimate plea that turns on the smallest possible gift, a single yes.

GATHA 3590

Faith and Trust

Faith, watching the Lord's face for a sign

मराठी मूळ

द्याल ऐसें दिसे । तुमचें साचपण इच्छे ॥१॥
 ह्मणऊनि न भंगे निर्धार । केलें लोचनें सादर ॥२॥
 मुखाची च वास । पुरला पाहे अवकाश ॥३॥
 तुका ह्मणे कळे । काय लाभ कोण वेळ ॥३॥

ENGLISH TRANSLATION

It appears You will give; Your sincerity gives me hope. Therefore my resolve does not break, and my eyes remain fixed before You.

I watch for a sign from Your face, waiting for the right moment to arrive. Says Tuka, I watch for what gain will come and at what hour.

IN PLAIN WORDS

It looks as though you will give. Your truthfulness gives my longing hope. So my resolve does not break. I keep my eyes fixed before you. I watch only your face, waiting for the chance to come. Tuka says: who knows what gain will come, and at what hour.

WHAT IT MEANS

Tukaram rests on a quiet confidence: it seems God will give, and God's own truthfulness is what feeds his hope. Because of that trust his resolve holds firm, and he keeps his eyes steadily on the Lord. He watches God's face alone, waiting for the right opening to arrive. The closing line keeps the patience honest: he does not know what the gift will be or when it will come, only that he keeps watching. The mood is steady, expectant faith rather than complaint.

GATHA 3591

Prayers

Prayer, freed by direct experience

मराठी मूळ

तुम्ही तों सदैव । आधरणें माझी हांव ॥१॥
 जळो आशेचें तें जिणें । टोंकतसावें दीनपणें ॥२॥
 येथून सोडवा । आतां अनुभवेसी देवा ॥३॥
 तुका ह्मणे जालें । एक मग हें निमालें ॥३॥

ENGLISH TRANSLATION

You are ever fortunate; it is I whose greed keeps me grasping. Let the life of hope be burned away, this existence of begging in lowliness.

Free me from this place now through direct experience, O Lord. Says Tuka, when oneness is achieved, all this shall pass away.

IN PLAIN WORDS

You are always fortunate. It is I, with my grasping, who keep clinging. Let this life of hope burn away, this begging in lowliness. Free me from this place now, by direct experience, O Lord. Tuka says: once oneness comes, all of this will pass away.

WHAT IT MEANS

Tukaram sets his own poverty against God's fullness: God lacks nothing, and only Tukaram's own greed keeps him holding on. He wants the life of mere hoping burned away, the cringing posture of a beggar gone. So he asks for one thing, to be released from this condition not by argument but by direct experience of God. He names the stakes plainly: when oneness is realized, this whole grasping existence simply ends.

GATHA 3592

Longing and Separation

Longing, no delay on God's side

मराठी मूळ

कैसें भलें देवा अनुभवा कां नये । उसीर तो काय तुझांपाशीं ॥१॥
आहे तें मागों तों दिसातें जवळी । केल्यामध्ये किळ कोण साध्य ॥२॥
नाहीं सांडीत मी सेवेची मर्यादा । लाविला तो धंदा नित्य करीं ॥३॥

ENGLISH TRANSLATION

Why, O Lord, does this fine truth not come into experience? What delay is there on Your side? What I ask for seems close at hand; what difficulty could possibly stand in the way? I have not abandoned the discipline of service; I perform the appointed task daily. Says Tuka, my hands are occupied with this labor, and truly my heart holds nothing else.

IN PLAIN WORDS

Why, O Lord, does this good truth not come into experience? What delay is there on your side? What I ask for seems close at hand. What difficulty could block it? I have not let go of the discipline of service. I do the appointed task every day. Tuka says: my hands are busy with this work, and truly my heart holds nothing else.

WHAT IT MEANS

Tukaram is pressing God with a complaint that is also a defense of himself. The truth he longs for feels near, so he cannot understand the delay, and he insists the holdup is not on his end. He has kept the discipline of devoted service, doing the daily task without abandoning it. His point is that he has met his side of the bargain: his hands stay occupied with God's work and his heart has no second object, so what remains is for God to grant the experience.

GATHA 3593

Social Criticism

Social criticism, the pious slanderer

मराठी मूळ

हुंदकी पिसवी हलवी दाढी । मणी वोढी निंदेचे ॥१॥
 त्याचें फळ पाकीं यमाचे दंड । घर केलें कुंड कुंभपाक ॥२॥
 क्रोध पोटी मांग आणिला अंतरा । भुंकोनि कुतरा जप करी ॥३॥
 तुका ह्याने स्नान केलें मळमूत्रें । जेवविलीं पितरें अमंगळें ॥३॥

ENGLISH TRANSLATION

He sobs and shakes, strokes his beard, and counts the beads of slander. The fruit of that ripens into the punishments of Yama, making his home a pit of torment.

With anger in his belly and impurity in his chitta, he barks like a dog while going through the motions of prayer. Says Tuka, he has bathed in filth and fed his ancestors with abominations.

IN PLAIN WORDS

He sobs and shakes, he strokes his beard, he tells his beads of slander. The fruit of that ripens into Yama's punishments; he has made his home a pit of torment. With anger in his belly and filth in his heart, he barks like a dog while going through his prayers. Tuka says: he has bathed in filth and fed his ancestors with foul things.

WHAT IT MEANS

Tukaram strips the mask off a show of piety that is really cruelty. The man weeps and fingers his rosary, but each bead he counts is an act of slander, so his devotions earn the punishments of death, not release. Inside he carries anger and impurity, and his prayer is only barking. The closing image is deliberately revolting: his ritual bath and his offering to the ancestors are defiled at the root, because no outward rite cleans a heart full of contempt. The warning is to examine whether our own devotion hides the same rot.

GATHA 3594

Social Criticism

Social criticism, rigid pride

मराठी मूळ

अंगा भरला ताठा । नये वळणी जैसा खुंटा ॥१॥
 कैसें न कळे त्या डेंगा । हित आदळलें अंगा ॥२॥
 जीव जाते वेळे । भरे लकडा ताठी डोळे ॥३॥
 मुसळाचें धनु । तुका ह्याने नव्हे अनु ॥३॥

ENGLISH TRANSLATION

His body is rigid with pride, unbending like a post. The fool cannot see even when goodness strikes him in the face.

Even at the moment of death, the stubborn one fills his eyes with arrogance. Says Tuka, a pestle cannot become a bow; it is simply not in its nature.

IN PLAIN WORDS

His body is stiff with pride, unbending like a fixed post. The fool cannot see, even when his own good strikes him in the face. Even at the hour of death, the stubborn one fills his eyes with arrogance. Tuka says: a pestle cannot be made into a bow; it is just not in its nature.

WHAT IT MEANS

Tukaram describes the man so hardened by pride that he cannot be bent toward his own welfare. Good comes and hits him head on, yet he does not recognize it; arrogance blinds him even as he is dying, when there is nothing left to be proud about. The closing image lands the verdict: a heavy straight pestle can never be curved into a bow, and such a man's rigidity has become his fixed nature. The mirror it holds up is the danger of letting pride set so hard that even the moment of death cannot soften it.

GATHA 3595

Worldly Metaphors

Metaphor, the tested soul endures

मराठी मूळ

करुनि कडविड । जमा घडिली लगड ॥१॥
 आतां होतें तें चि जालें । नाम ठायींचें चांगलें ॥२॥
 उतरलें डाई । उत्तम ते सुलाख ताई ॥३॥
 हिंडवितां देश । तुका ह्मणे नाहीं नाश ॥३॥

ENGLISH TRANSLATION

Through hard refining and patient effort, the raw lump has been shaped into an ingot. Now what was always meant to be has come to pass; the original good name stands revealed.

The assay has been completed, and the stamp of purity is set. Says Tuka, carry it through every land; it will never perish.

IN PLAIN WORDS

Through hard refining and patient work, the raw lump has been shaped into an ingot. Now what was always meant to be has come to pass; the original good name stands clear. The assay is done, and the stamp of purity is set. Tuka says: carry it through every land; it will never perish.

WHAT IT MEANS

Tukaram uses the goldsmith's craft to describe what suffering and discipline do to a soul. The crude lump is melted and refined until it becomes a finished ingot, and only then does its true worth, its good name, show itself. The metal is assayed and stamped pure, the way a tested life is proved genuine. The closing claim is the point:

once the gold is real, you can take it anywhere and it holds its value, just as a soul truly purified can pass through any place and never be lost or destroyed.

GATHA 3601

Prayers

Prayer, leave everything to Panduranga

मराठी मूळ

पढीयंतें मागा पांडुरंगापाशीं । मज दुर्बळासी काय पीडा ॥१॥
 या चि साटीं दुराविला संवसार । वाढे हे अपार माया तृष्णा ॥२॥
 कांहीं करितां कोठें नव्हे समाधान । विचारितां पुण्य तें चि पाप ॥३॥
 तुका ह्मणे आतां निश्चळ चि भलें । तुज आठविलें पांडुरंगा ॥३॥

ENGLISH TRANSLATION

Ask everything of Panduranga; why should a weakling like me suffer? For this very reason I turned away from worldly life, where greed and attachment only grow. No matter what one does, there is no peace anywhere; examine it closely, and merit itself turns into sin.

Says Tuka, now it is best to remain steadfast, O Panduranga; I have remembered You.

IN PLAIN WORDS

Ask everything of Panduranga. Why should a weakling like me suffer for it? It was for just this that I turned away from worldly life, where this endless illusion and craving only grow. Whatever one does, there is no peace anywhere. Look closely, and even merit turns into sin. Tuka says: now it is best simply to stay still. I have remembered you, Panduranga.

WHAT IT MEANS

Tukaram hands the whole burden over to Panduranga, refusing to carry the strain of seeking himself. He recalls why he left worldly life in the first place: it only feeds illusion and craving without end. He has concluded that no action brings peace, and that even good deeds, looked at closely, breed fresh attachment and so turn into sin. So his settled resolution is to stop striving and stay still, resting in one thing only, the remembrance of God.

GATHA 3602

The Power of the Name

The Name, just speak it

मराठी मूळ

नव्हे मी शाहाणा । तरी ह्मणा नारायणा ॥१॥
 तुह्मां बोलवाया कांहीं । ये च भरलोंसे वाहीं ॥२॥
 आणावेति रूपा । कोपलेती तरी कोपा ॥३॥
 कळोनि आवडी । तुका ह्मणे जाते घडी ॥३॥

ENGLISH TRANSLATION

I may not be wise, yet I will speak the name of Narayana. I have come rushing with this one purpose: to call upon You.

Bring Yourself into form, or if You are angered, then be angry. Says Tuka, knowing this love, do not let this fleeting moment pass.

IN PLAIN WORDS

I am not wise. Even so, say it: Narayana. I have come rushing here for one thing only, to call on you. Come into form for me; or if you are angry, then be angry. Tuka says: knowing this love, do not let the moment slip away.

WHAT IT MEANS

Tukaram admits he has no cleverness to offer, so he falls back on the one thing he can do, speak the name Narayana. That single purpose, to call on God, is what has brought him hurrying. He dares God either to appear in visible form or, if displeased, to show that anger openly, anything rather than silence. The urgency is the point: this present moment of love must not be wasted, because the time to call is now and it is passing.

GATHA 3603

Prayers

Prayer, the strain of waiting

मराठी मूळ

आह्मी भाविकें हे काय जाणों खोडी । आइकोनि प्रौढी विनविलें ॥१॥
 नाहीं ऐसें येथें जालेती असतां । वाढविली चिंता अधिक सोसें ॥२॥
 न कळे चि आधीं करितां विचार । न धरितां धीर आहाचता ॥३॥
 तुका ह्मणे आतां वचनें वचन । वाढले तिक्षीण बुद्ध जाली ॥३॥

ENGLISH TRANSLATION

We are simple devotees; what do we know of faults? Hearing of Your greatness, we offered our prayer. Nothing of what we hoped has come to pass, and the prolonged waiting has only deepened our anxiety.

Even careful reasoning did not reveal the way beforehand; impatience could not hold itself in check. Says Tuka, word upon word has piled up, and the mind has grown sharp with frustration.

IN PLAIN WORDS

We are simple devotees. What do we know of faults? Hearing of your greatness, we made our prayer. Nothing we hoped for has come, and the long waiting has only deepened our worry. Even careful thought did not show us the way beforehand. Impatience could not hold itself back. Tuka says: word has piled on word, and the mind has grown sharp with frustration.

WHAT IT MEANS

Tukaram speaks for the plain devotees who trusted God's reputation and prayed in good faith. Their hope has gone unanswered, and the drawn-out wait has bred anxiety instead of peace. He confesses that reasoning gave them no foresight and that they could not keep their impatience in check. By the end the complaint has

compounded itself, words heaping on words until the mind has turned sharp and irritable. He is honestly naming what unanswered waiting does to even a sincere heart, and laying that pressure before God.

GATHA 3604

Autobiography

Autobiography, the beggar undone

मराठी मूळ

कोठें देवा बोलों । तुह्मां भीड घालूं गेलों ॥१॥
 करावाया सत्त्वहाणी । भांडवलाची टांचणी ॥२॥
 दुर्बळा मागतां । त्याच्या प्रवर्तला घाता ॥२॥
 तुका ह्मणे नाहीं । मज कळलें ऐसें कांहीं ॥३॥

ENGLISH TRANSLATION

Where, O Lord, shall I even begin to speak? I went to press You for a favor, hoping to scrape together some capital for the trade. But when a poor man begs, the world moves to destroy him.

Says Tuka, I never realized things could turn out like this.

IN PLAIN WORDS

Where, O Lord, shall I even begin to speak? I went to press you for a favor, hoping to scrape together a little capital for the trade. But when a poor man asks, the world moves to destroy him. Tuka says: I never realized things could turn out like this.

WHAT IT MEANS

Tukaram describes coming to God almost like a small trader trying to raise a little capital, asking for help to get by. What he found is the cruel rule of the world: when a poor man begs, people turn against him rather than help. The blow leaves him at a loss for where to even begin his complaint. The closing line is plain bewilderment, that he never imagined his approach would meet with this, and he brings that wounded surprise to God instead of to the world that wronged him.

GATHA 3605

Longing and Separation

Longing, hold me to the promise

मराठी मूळ

काय त्या दिवस उचिताचा आला । मागील जो केला श्रम होता ॥१॥
 ठेवियेला पूर्ण करुनि संकेत । तयापाशीं चित्त लागलें से ॥२॥
 जाणसी गे माते लेंकराचें लाड । नये पडों आड निष्ठता ॥२॥
 तुका ह्मणे आह्मीं करावें वचन । तुह्मांसी जतन करणें तें ॥३॥

ENGLISH TRANSLATION

Has the day of fulfillment finally arrived, making worthwhile all the labor that was done before? You set the appointed time and made Your promise; my chitta is now fixed upon that. You know, O Mother, the tender ways of a child; do not let stubbornness come between us.

Says Tuka, it is our part to keep our word, and Yours to safeguard it.

IN PLAIN WORDS

Has the day of fulfillment finally come, making all the earlier labor worthwhile? You set the time and made your promise; my heart is now fixed on that. You know, O Mother, the tender ways of a child; do not let stubbornness come between us. Tuka says: it is our part to keep our word, and yours to safeguard it.

WHAT IT MEANS

Tukaram asks whether the long-awaited day has arrived, the one that would redeem all his earlier toil. He reminds God of an appointed time and a promise made, and says his whole attention is now pinned on it. Addressing God as Mother, he appeals to a parent's softness toward a child and pleads that no hardness be allowed to stand between them. He frames it as a mutual bond: the devotee's duty is to keep his word faithfully, and God's duty is to honor and protect the promise given.

GATHA 3606

Longing and Separation

Longing, wounded by God's gaze

मराठी मूळ

पडिला प्रसंग कां मी ऐसा नेणें । संकल्प ते मनें जिरवले ॥१॥
 चेष्टाविलें तरी सांगावें कारणे । भक्ती ते उजेवन करावया ॥२॥
 लावूनियां दृष्ट घेतली सामोरी । बैसलें जिह्वारीं डसोन तें ॥३॥
 तुका ह्मणे जीवा लाविला तो चाळा । करावें गोपाळा शीघ्र दान ॥३॥

ENGLISH TRANSLATION

I do not know how this occasion came to pass, for I had swallowed all my resolves in my mind. If it was done in jest, then tell me the reason, so that devotion may be made to shine.

Having fixed Your gaze upon me and drawn me close, You have bitten deep into my very core. Says Tuka, the longing has been awakened in this jiva; O Gopala, grant Your gift swiftly.

IN PLAIN WORDS

I do not know how this came upon me, for I had already swallowed all my resolves. If you did it in jest, then tell me why, so that devotion can be made to shine. You fixed your gaze on me and drew me close; it has bitten deep into my very core. Tuka says: this longing has been awakened in the soul; O Gopala, give your gift quickly.

WHAT IT MEANS

Tukaram is bewildered by a longing he did not choose; he had already quieted his own desires, and then this seized him. He asks God to explain it, even if it was only play, so that the devotion it stirred can be brought to full light. He says God's own look caught and drew him near, and that glance has lodged in his heart like a wound that will not let go. Since it was God who awakened this ache, he presses Gopala to complete it without delay and grant the gift the longing is reaching for.

GATHA 3607

Prayers

Prayer, settle me at your feet

मराठी मूळ

मागील विसर होईल सकळ । केली तळमळ दुःखाची ते ॥१॥
 दोहीचें अहिक्य घालीं गडसंदीं । स्थिरावेल बुद्ध पायांपाशीं ॥२॥
 अहाच या केलों देहपरिचारें । तुमचें तें खरें वाटों नये ॥३॥
 तुका ह्मणे व्हावें लवकरी उदार । मी आहे सादर प्रतिग्रहासी ॥३॥

ENGLISH TRANSLATION

Let all the past sorrows and turmoil be forgotten. Merge both sides together and let the mind settle at Your feet.

Until now I was engaged in serving the body as though that were the truth; do not accept that as genuine. Says Tuka, be generous quickly; I stand ready to receive.

IN PLAIN WORDS

Let all the past be forgotten, all the burning sorrow it caused. Join the two of us together and let the mind settle still at your feet. Until now I served the body as if that were the truth; do not count that as real. Tuka says: be generous quickly. I am standing ready to receive.

WHAT IT MEANS

Tukaram asks God to wipe away the past with all the anguish it stirred up, so that nothing old keeps coming back. What he wants instead is union, the two sides merged, with his restless mind finally fixed and steady at God's feet. He disowns his former life, in which he tended the body as though it were the real thing, and begs that this not be held against him as genuine. The poem ends as open-handed petition: God should be generous at once, because Tukaram is already standing there with his hands out, ready to receive.

GATHA 3608

Devotion to Vitthal

Devotion, service made ever-new

मराठी मूळ

वाढवावा पुढें आणीक प्रकार । एक चि तें फार रुचि नेदी ॥१॥
 निच नवें लेणें देह हा पवाडा । पालट रोकडा वरावरी ॥२॥
 दिसे शोभिवंत सेवेनें सेवक । स्वामीची ते लोकत्रयी कीतिन ॥३॥
 तुका ह्मणे आजी पाववा संतोष । करुनि कीतिनघोष नाचईन ॥३॥

ENGLISH TRANSLATION

Let the ways of service grow ever richer; a single mode becomes stale and loses its flavor. Let this body be adorned with ever-new ornaments, transforming it from the surface inward.

The servant shines with beauty through service, and the master's fame resounds through all three worlds. Says Tuka, grant me satisfaction today, and I will dance proclaiming Your glory.

IN PLAIN WORDS

Let the ways of service keep growing. One single way grows stale; it loses its taste. Let this body wear new ornaments each time, like a fresh tale told again. Change it on the surface, change it through and through. The servant looks beautiful through his service. And the master's fame rings out through all three worlds. Tuka says: give me joy today. I will dance and shout your glory aloud.

WHAT IT MEANS

Tukaram is asking that devotion never settle into routine. He wants the modes of service to multiply, because a single fixed form goes flat and loses its savor; the body itself should keep putting on new ornaments of praise. The point he lands is that the servant and the master rise together: a servant grows beautiful in serving, and the master's fame spreads through all three worlds. So this is not restlessness for its own sake; it is the prayer that loving God stay alive and grow, ending in the only fitting response, to dance and cry out his glory.

GATHA 3609

The Nature of God

Nature of God, the mother's discipline

मराठी मूळ

क्षोभ आणि कृपा मातेची समान । विभाग जतन करुनि ठेवी ॥१॥
 क्षणभंगुर ते उपजली चिंता । खरी अखंडता आवडीची ॥२॥
 सिकवूं जाणे तें गोमाटियासाठीं । लोभें नाहीं तुटी निश्चयेंसी ॥३॥
 अघवें चि मिथ्या समया आरतें । देता तो उचितें काळ जाणे ॥४॥
 न करी वेव्हार नेदी गांजूं कोणा । भेडसावी तान्हें हाऊ आला ॥५॥
 तुका ह्मणे करी जिवाची जतन । दचकूनि मन जवळी आणी ॥५॥

ENGLISH TRANSLATION

A mother's anger and her grace are equally part of her love; she apportions each with care and keeps a balance. The anxiety she feels is momentary, but her abiding love is unbroken.

She teaches and corrects for the sake of the child's good, and her resolve never falters out of affection. All superficial moods vanish in their season; the giver knows the right time for each gift.

She does not deal in transactions or let anyone bully her child; she frightens the infant only with a pretend threat. Says Tuka, she guards the life of her child, and a sudden start draws the wandering mind back close.

IN PLAIN WORDS

A mother's anger and her grace are the same thing. Both come from her love. She measures out each one with care and keeps them in balance. The worry she feels passes in a moment. Her love does not break; it stays whole. She teaches and corrects only for the child's good. Her resolve never weakens out of fondness. All the surface moods are false and pass in their time. The one who gives knows the right hour for each gift. She drives no bargains. She lets no one bully her child. She frightens the little one only with a pretend threat. Tuka says: she guards the child's very life. A sudden start, and she draws the wandering mind back close.

WHAT IT MEANS

Tukaram reads God's dealings with the soul through the figure of a mother. Her scolding and her kindness are not opposites but two motions of one love, parceled out with care; the anger flares and fades, but the love underneath never breaks. So when correction comes, it is for the child's good, never a withdrawal of affection, and the scary moments are pretend threats, not real abandonment. The frame this hands you is how to take God's hard treatment: the surface moods are momentary and false, the giver knows the right time for each gift, and the apparent fright is only the means by which the mother startles the straying mind back to her side.

GATHA 3610

Social Criticism

Social criticism, devotion to the world

मराठी मूळ

संसाराचें धांवें वेठी । आवडी पोटीं केवढी ॥१॥
 हागों जातां दगड सांची । अंतरीं ही संकल्प ॥२॥
 लाज तेवढी नारायणीं । वांकडी वाणी पोरांपें ॥३॥
 तुका हाणे बेशरमा । श्रमावरी पडिभरू ॥३॥

ENGLISH TRANSLATION

Look how eagerly one runs on worldly errands, with such great devotion to the mundane. Even while attending to nature's call, one hoards stones and harbors worldly schemes.

Shame is felt only before Narayana, while harsh words come easily before the children. Says Tuka, O shameless one, you pile toil upon toil.

IN PLAIN WORDS

Look how a man runs about on worldly errands. How much eagerness fills his belly for them. Even while squatting to relieve himself, he hoards stones and schemes in his heart. He keeps his shame only for Narayana. To his own children he speaks crooked, harsh words. Tuka says: O shameless one, you pile labor upon labor.

WHAT IT MEANS

Tukaram catches the everyday self pouring its whole heart into the wrong thing. The man chases worldly errands with a hunger that never quits; even at the latrine his mind is busy gathering and scheming. Then he names the reversal that should sting: the one being he feels shame before is God, while toward his own children he is harsh and twisted. The pattern to examine in oneself is this misplaced devotion, the energy and reverence spent on the world and on appearances while only piling toil on toil, the very thing we are blind to in ourselves.

GATHA 3611

The Necessity of Experience

Experience, devotion mirrors itself

मराठी मूळ

मी त्यांसी अनन्य तीं कोणा असती । ऐसें तंव चित्तीं विचारावें ॥१॥
 आहे तो विचार आपणयापाशीं । कळा बिंबाऐसी प्रतिबिंबीं ॥२॥
 शुभ शकून तो शुभ लाभें फळे । पुढील तें कळे अनुभवं ॥३॥
 तुका ह्मणे माझा असेल आठव । तैसा माझा भाव तुझ्या पायीं ॥३॥

ENGLISH TRANSLATION

I am wholly devoted to them, but to whom do they belong? One should reflect upon this in one's chitta. The answer lies within oneself; like an image reflected in a mirror, it shows exactly what is there.

An auspicious omen bears auspicious fruit; what lies ahead is known through experience. Says Tuka, as You remember me, so is my devotion placed at Your feet.

IN PLAIN WORDS

I belong wholly to them. But whose are they? This is what one should turn over in the mind. The answer rests within yourself. Like an image in a mirror, it shows just what is there. A good omen ripens into good gain. What lies ahead is known by experience. Tuka says: as you hold me in memory, so is my love laid at your feet.

WHAT IT MEANS

Tukaram is pointing to how devotion works as a kind of mirror. He gives himself wholly to the devotees, then asks who they in turn belong to, and says the answer is found by looking inward: a reflection returns exactly what stands before it. The stakes are quiet but real, that the relationship between God and the soul is reciprocal, the omen of love bearing fruit in love, and proof of it comes only through lived experience, not argument. He lands it in the last line: God's remembrance of him and his own devotion at God's feet are the two faces of one mirroring.

GATHA 3612

Autobiography

Autobiography, the soul's willful distance

मराठी मूळ

बहु कृपावंते माझीं मायबापें । मी माझ्या संकल्पें अंतरलों ॥१॥
 संचितानें नाहीं चुकों दिली वाट । लाविलें अदट मजसवें ॥२॥
 आतां मी रुसतों न कळतां वर्म । परी ठावे धर्म सर्व देवा ॥३॥
 तुका ह्मणे उभा राहिला न बैसे । आमची माय असे उद्वेग त्या ॥३॥

ENGLISH TRANSLATION

My parents are exceedingly gracious, but I have become distant through my own willfulness. Destiny did not let me miss the path; it pressed itself hard upon me.

Now I grow resentful, not knowing the vital secret, yet God knows all the ways of dharma. Says Tuka, He stands and does not sit; such is the restless concern of our Mother for us.

IN PLAIN WORDS

My mother and father are full of kindness. It is by my own willfulness that I have drifted away. My past deeds did not let me lose the path. They pressed themselves hard upon me. Now I sulk, not knowing the inner secret. Yet God knows every way of dharma. Tuka says: he stands and will not sit down. Such is our Mother's restless worry for us.

WHAT IT MEANS

Tukaram lays the blame for his distance from God squarely on himself. His divine parents are wholly gracious; the gap came from his own willful turning away, even as his past karma kept driving him back toward the path. He admits he sulks without grasping the hidden point, while granting that God alone understands the whole law of how things work. The image he ends on is tender and reversing: the God he has wandered from stands anxious and will not even sit, fretting over the straying child the way a mother cannot rest, which makes his sulking look small against that watching love.

GATHA 3613

Devotion to Vitthal

Devotion, no service for show

मराठी मूळ

कैसीं दिसों बरीं । आम्ही आळवितां हरि ॥१॥
 नाहीं सोंग अळंकार । दास जाला संवसार ॥२॥
 दुःख आह्मां नाहीं चिंता । हरिचे दास ह्मणवितां ॥३॥
 तुका ह्मणे देवा । ऐसीं जळो करितां सेवा ॥३॥

ENGLISH TRANSLATION

How beautiful we look when calling upon Hari. There is no pretense or ornament; the whole world has become a servant.

When one is called a servant of Hari, there is no sorrow, no worry. Says Tuka, O Lord, let the fire consume any notion of performing service for show.

IN PLAIN WORDS

How beautiful we look when we call out to Hari. We wear no costume, no ornament. The whole world has become a servant. We have no sorrow, no worry, when we are called the servants of Hari. Tuka says: O God, let such service burn to ash if it is done for show.

WHAT IT MEANS

Tukaram contrasts true devotion with performed devotion. The beauty of the devotee is in plainly calling on Hari, without costume or ornament, with the whole world turned into one body of servants; in that name there is no grief and no anxiety. Then he turns the knife on himself and on every devotee: any service done as display deserves to be burned away. The frame the plain words leave unspoken is that the worth of service lies entirely in its sincerity, and showy religion is worse than worthless, fit only for the fire.

GATHA 3614

Autobiography

Autobiography, nowhere left to turn

मराठी मूळ

आतां सांडूं तरी हातीं ना पदरीं । सखीं सहोदरीं मोकिळलों ॥1॥
 जनाचारामध्ये उडाला पातेरा । जालों निलाजिरा ह्यणऊनि ॥ध्रु॥
 कोणाचिया दारा जावेनासें जालें । म्यां च विटंबिलें आपणासी ॥2॥
 कां न जाला माझे बुद्धीसी संचार । नाहीं कोठें थार ऐसें जालें ॥3॥
 तुका ह्यणे तुज भक्त जाले फार । ह्यणोनियां थार नाहीं येथें ॥4॥

ENGLISH TRANSLATION

Now if I abandon this path, I have nothing in hand or in my lap. I have let go of friends and kinfolk and become shameless in the eyes of society.

I can no longer go to anyone's door; I have brought this dishonor upon myself. Why did right understanding not enter my mind? I have found no place anywhere.

Says Tuka, You have so many devotees, O Lord, and that is why there is no room for me here.

IN PLAIN WORDS

Now if I let go of this, I have nothing in hand or in my lap. I have given up friends and brothers. In the eyes of the world I have become shameless. I can no longer go to anyone's door. I have brought this disgrace on myself. Why did good sense never enter my mind? Now there is no shelter for me anywhere. Tuka says: you already have so many devotees. That is why there is no room for me here.

WHAT IT MEANS

Tukaram stands at a point of no return and counts the cost out loud. He has dropped his hold on family and worldly respect and looks shameless to society, yet to abandon the path now would leave him with nothing in either hand. He owns the disgrace as his own doing and confesses there is no worldly shelter left for him. The ache he lands on is the deeper fear that even God may have no room for him, crowded as he is by countless other devotees, a complaint that is really a plea to be claimed.

GATHA 3615

Autobiography

Autobiography, the cry of the unaccepted

मराठी मूळ

जेथें जातों तेथें पडतो मतोळा । न देखिजे डोळां लाभ कांहीं ॥१॥
 कपाळीची रेखा असती उत्तम । तरि कां हा श्रम पावतों मी ॥२॥
 नव्हे चि तुह्यांस माझा अंगीकार । थीता संवसार अंतरला ॥३॥
 भोग तंव जाला खरा भोगावया तो । भांडवल नेतो आयुष्य काळ ॥४॥
 कोठें तुझी कीर्ती आइकिली देवा । मुक्तों कां जीवा तुका ह्मणे ॥५॥

ENGLISH TRANSLATION

Wherever I go, I encounter only loss; no gain is visible to my eyes. If the lines on my forehead were favorable, why would I be suffering like this? You have clearly not accepted me as Your own, and the settled life I knew has slipped away.

The suffering I was destined to endure has proven real enough, while time carries away the very capital of my lifespan. Where had I heard of Your fame, O Lord? Says Tuka, why then am I losing my life?.

IN PLAIN WORDS

Wherever I go, I run into loss. My eyes see no gain anywhere. If the lines on my forehead were good, why would I be suffering like this? You have plainly not taken me as your own. The settled life I had has slipped away from me. The suffering I was fated to bear has turned out real enough. And time keeps carrying off the capital of my years. Where was it I heard of your fame, O God? Tuka says: why then am I losing my very life?

WHAT IT MEANS

Tukaram pours out the despair of one who feels unclaimed by God. Everywhere he turns brings loss, his fortune seems written against him, and the ordinary settled life he once had has slipped through his fingers. The stakes are stark: his destined suffering has proved real while time spends down the capital of his remaining years. The sting in the final lines is reproach turned into appeal, asking where he ever heard of God's saving fame if his life is simply draining away unanswered, a complaint addressed to the very Lord he refuses to stop calling on.

GATHA 3616

Prayers

Prayer, claim your servant's authority

मराठी मूळ

कां जी आह्मां होतें दोषाचें दर्शन । तुज समर्पून देहभाव ॥१॥
 पांडुरंगा कृपाळुवा दयावंता । धरसील सत्ता सकळ ही ॥ध्रु॥
 कां जी आह्मांवरि आणिकांची सत्ता । तुह्मांसी असता जविळकें ॥२॥
 तुका ह्मणे पायीं केलें निवेदन । उचित तें दान करीं सत्ता ॥३॥

ENGLISH TRANSLATION

Why, O Lord, was sin allowed to appear before my eyes, when I had offered You my body and soul? O compassionate and merciful Panduranga, will You not take charge of everything? Why should others have authority over me when You are so near? Says Tuka, I have placed everything at Your feet; now grant me the gift that is rightfully mine.

IN PLAIN WORDS

Why, O Lord, was sin allowed to appear before my eyes, when I had handed my body and self over to you? O Panduranga, kind one, full of mercy, you hold authority over all of this. Why should others have power over me, when you are so near? Tuka says: I have laid everything at your feet. Now give me the gift that is rightly mine, by your own authority.

WHAT IT MEANS

Tukaram presses a claim on God like a servant who has paid his side of the bargain. He has already surrendered body and self, so he asks why sin and other masters should still get any hold over his eyes and his life. The frame he insists on is divine sovereignty: Panduranga rules everything and stands near, so no rival authority has any business over a soul already given to him. The poem lands as a demand made in trust, that God exercise his power, honor the surrender already made, and grant the rightful gift of belonging wholly to him.

GATHA 3617

Autobiography

Autobiography, scorned by the world

मराठी मूळ

निंदावें हें जग । ऐसा भागा आला भाग ॥१॥
 होतें तैसें आलें फळ । गेलें निवडूनि सकळ ॥ध्रु॥
 दुसऱ्याच्या मता । मिळेनासें जालें चित्ता ॥२॥
 तुका जाला सांडा । विटंबिती पोरें रांडा ॥३॥

ENGLISH TRANSLATION

The world is bound to criticize; such is the share that fate has allotted. The fruit has come exactly as it was sown, and everything has been sifted out.

My mind can no longer agree with the opinions of others. Says Tuka, I have been discarded; even women and children mock me.

IN PLAIN WORDS

The world is bound to blame me. Such is the share that fell to my lot. The fruit came exactly as it was sown. Everything has been sifted and sorted out. My mind can no longer fall in line with other people's opinions. Tuka says: Tuka has been thrown away like refuse. Even children and lewd women mock him.

WHAT IT MEANS

Tukaram accepts the world's contempt as the natural yield of the path he has taken. To be reviled is simply his allotted portion, the fruit matching the seed, and the sifting has run its course. The hard turn is that his mind can no longer bend to public opinion, which is exactly what makes him an outcast. The plain stakes are named without self-pity: he has been discarded like rubbish and openly jeered at, even by children and the lowest, and the poem invites us to weigh whether such mockery is the price of refusing to live by the crowd's verdict.

GATHA 3618

Devotion to Vitthal

Devotion, the knot of grace and service

मराठी मूळ

माझे माथां तुझा हात । तुझे पायीं माझें चित्त ॥१॥
 ऐसी पडियेली गांठी । शरीरसंबंधाची मिठी ॥२॥
 येरयेरांपाशीं । सांपडोन गेलों ऐसीं ॥३॥
 तुका ह्मणे सेवा । माझी कृपा तुझी देवा ॥३॥

ENGLISH TRANSLATION

Your hand rests upon my head, and my chitta rests at Your feet. Such is the knot that has been tied, an embrace born of this bodily bond.

We have been caught up in each other in just this way. Says Tuka, mine is the service and Yours is the grace, O Lord.

IN PLAIN WORDS

Your hand rests on my head. My mind rests at your feet. Such is the knot that has been tied. It is an embrace of this bodily bond. We have been caught up in each other just so. Tuka says: mine is the service, yours is the grace, O God.

WHAT IT MEANS

Tukaram describes the bond with God as a knot tied from both ends. God's blessing hand rests on his head while his own attention rests at God's feet, so that the two are clasped together and caught up in one another. The frame is mutuality made physical, an embrace rather than a one-way reaching. He lands it cleanly in the closing line: the relationship divides into two gifts that meet, the devotee's part is to serve and God's part is to give grace, and the knot holds because each side keeps to its own.

GATHA 3619

The Moral Ideal

Moral ideal, truth equals renunciation

मराठी मूळ

सत्य त्यागा चि समान । नलगे वेचावें वचन ॥१॥
 नारायणा ऐसे दास । येरयेरांची च आस ॥२॥
 मळ नाही चित्ता । तेथें देवाची च सत्ता ॥३॥
 तुका ह्मणे जाण । तें च भल्याचें वचन॥३॥

ENGLISH TRANSLATION

Truth is the equal of renunciation itself; no further expenditure of words is needed. Such are the servants of Narayana: they seek only one another.

Where no impurity taints the mind, there God's authority alone prevails. Says Tuka, know this: such is the word of the good.

IN PLAIN WORDS

Truth is equal to renunciation itself. No more words need be spent on it. Such are the servants of Narayana: they long only for one another. Where no impurity stains the mind, there God's authority alone rules. Tuka says: know this. That is the word of the good.

WHAT IT MEANS

Tukaram sets truthfulness on the same level as full renunciation and says the matter needs no further argument. He then describes God's true servants by a single mark: their only desire is for each other's company, the fellowship of the devoted. The claim he lands is that where the mind carries no impurity, God alone holds sway there, with no rival power. He seals it as the settled teaching of the holy, that truth and a clean mind are themselves the place where God reigns, and that this, not elaborate words, is the word of the good.

GATHA 3620

Surrender and Acceptance

Surrender, the spent mind

मराठी मूळ

माझिये बुद्धीचा खुंटला उपाव । करिसील काय पाहेन तें ॥१॥
 सूत्रधारी तूं हें सकळचाळता । कासया अनंता भार वाहों ॥२॥
 वाहिले संकल्प न पवती सिद्धी । येऊं देहबुद्धीवरि नयों ॥३॥
 तुका ह्मणे दुःखी करिती तरंग । चिंतूं पांडुरंग आवरुन॥३॥

ENGLISH TRANSLATION

My mind's resources are exhausted. I will watch and see what You choose to do.

You are the stage director, the mover of all things; why should I carry this burden, O Ananta? The plans I have made never come to fruition; I cannot bring body-consciousness to bear any longer. Says Tuka, waves of sorrow batter me; I meditate on Panduranga, gathering Him close.

IN PLAIN WORDS

My mind has run out of ways. I will just watch and see what you choose to do. You are the one who works the strings; you move everything. So why should I carry this load, O Ananta? The plans I make never come to anything. I cannot lean on body-thinking any longer. Tuka says: waves of sorrow keep beating on me. So I gather Panduranga close and hold him in my thoughts.

WHAT IT MEANS

Tukaram has reached the end of his own cleverness and stops scheming. He hands the whole burden back to God, naming him the stage-director who moves all things, and asks why he should keep carrying what is not his to carry. He admits that his own plans fail and that he can no longer trust the mind that says 'I am the body.' When grief comes at him in waves, his one move is not to fight it himself but to draw Panduranga close and rest his attention there.

GATHA 3621

Surrender and Acceptance

Surrender, devotion as my only store

मराठी मूळ

देखिलें तें धरिं मनें । समाधानें राहेन ॥१॥
भाव माझी सांठवण । जगजीवन कळावया ॥२॥
बोळवीन एकसरें । उत्तरें या करुणेच्या ॥३॥
तुका ह्मणे नयों रूपा । काय बापा करीसी ॥४॥

ENGLISH TRANSLATION

Whatever I have been shown, I will hold in my chitta and remain content. My devotion is my storehouse, the means by which the life of the world may be understood.

I will send off all the cries of anguish in one single dispatch. Says Tuka, I do not take form beyond this; what more, O Father, will You do?.

IN PLAIN WORDS

Whatever you have shown me, I will hold in my mind. I will stay content with that. My devotion is my whole storehouse. By it the life of the world is made known. I will send off all my cries of pain in one single bundle. Tuka says: I will not take any form beyond this. What more, O Father, will you do to me?

WHAT IT MEANS

Tukaram settles for whatever God has already given him to see, and decides that this is enough to rest content. He owns nothing else; his devotion is his only wealth, and through it the life of all things becomes clear to him. Rather than send God a stream of separate complaints, he gathers every cry of anguish into one final dispatch and lets it go. Then, calling God 'Father,' he lays himself bare: I will not become anything more than this, so do with me whatever you will.

GATHA 3622

Surrender and Acceptance

Surrender, handing back the burden

मराठी मूळ

वांयां जाय ऐसा । आतां उगवावा फांसा ॥१॥
 माझें परिसावें गाः हाणें । सुखदुःखाचीं वचनें ॥२॥
 हा चि आह्मां ठाव । पायीं निरोपाया भाव ॥३॥
 तुका ह्मणे जार । तुझा तुज देवा भार ॥३॥

ENGLISH TRANSLATION

The noose that was tightening in vain must now be loosened. Hear my plea, these words of joy and sorrow.

This alone is my dwelling place: to lay my devotion at Your feet and depart. Says Tuka, Your burden, O Lord, is Your own affair.

IN PLAIN WORDS

The noose that was tightening for nothing must now be loosened. Hear my plea: these words of joy and of sorrow. This alone is the place I dwell: to lay my devotion at your feet and walk away. Tuka says: your burden, O God, is your own affair.

WHAT IT MEANS

Tukaram sees that he has been strangling himself with a self-made noose, and asks for it to be loosened. He lays his whole inner record before God, the joy and the sorrow alike, and finds his only true home in one act: setting his devotion at God's feet and then leaving the matter there. The closing line is the heart of it: whatever weight there is to carry is God's responsibility, not the devotee's. Surrender here is not collapse but the deliberate handing back of a load that was never ours to hold.

GATHA 3623

Longing and Separation

Longing, the hunger that grows

मराठी मूळ

खादलें च खावें वाटे । भेटलें भेटे आवडी ॥१॥
 वीट नाही पांडुरंगीं । वाढे अंगीं आर्त तें ॥२॥
 इंद्रियांची हांव पुरे । परि हें उरे चिंतन ॥३॥
 तुका ह्मणे पोट भरे । परि ते उरे भूक पुढें ॥३॥

ENGLISH TRANSLATION

What has been eaten, one wants to eat again; what has been met, one longs to meet once more. There is no weariness of Panduranga; the yearning only grows in the body.

The cravings of the senses eventually subside, but this contemplation endures. Says Tuka, the belly may be filled, yet the hunger remains ahead.

IN PLAIN WORDS

What I have eaten, I want to eat again. Whom I have met, I long to meet once more. There is no growing tired of Panduranga. The ache for him only swells in me. The cravings of the senses wear out in the end, but this remembering does not. Tuka says: the belly gets filled, yet the hunger still waits up ahead.

WHAT IT MEANS

Tukaram describes a hunger that runs opposite to every ordinary appetite. With food and with people, having more eventually brings weariness; the senses tire of what they crave. But the longing for Panduranga only deepens the more it is fed, and contemplation of him never goes stale. He sets the two side by side to make the point sharp: bodily hunger is satisfied and ends, while this love is satisfied and grows. The unfilled hunger 'up ahead' is not a lack but the sign of a desire worth keeping.

GATHA 3624

Faith and Trust

Faith, the Name that scatters fear

मराठी मूळ

सत्य आठवितां देव । जातो भेंव पळोनि ॥१॥
न लगे कांहीं करणे चिंता । धरी सत्ता सर्व तो ॥२॥
धु.॥ भावें भाव राहे पायीं । देव तें संनिध ॥३॥
तुका ह्याने कृष्णनाम । शीतळ प्रेम सर्वासी ॥३॥

ENGLISH TRANSLATION

When one remembers God in truth, all fear flees. There is no need for any worry, for He takes charge of everything.

When devotion abides at His feet, God is right there, close at hand. Says Tuka, by the name of Krishna, cooling love spreads to all.

IN PLAIN WORDS

When you truly remember God, fear turns and runs away. There is no need to carry any worry; he holds all power in his hands. When your love rests at his feet, God is right there, close by. Tuka says: by the name of Krishna, cool, calm love spreads to everyone.

WHAT IT MEANS

Tukaram makes a plain promise about remembrance done in earnest: fear simply flees, because the One remembered governs everything. Worry becomes pointless once you grant that all power is in God's hands and not your own. The condition he names is sincerity of love at God's feet; where that love stays, God is already near. He ends by widening the gift: the name of Krishna does not soothe one person alone but spreads a cooling love to all who take it up.

GATHA 3625

Devotion to Vitthal

Devotion, the giver who comes running

मराठी मूळ

ब्रीद याचें जगदानी । तो चि मनीं स्मरावा ॥१॥
 सम पाय कर कटी । उभा तटीं भीवरेच्या ॥२॥
 पाहिलिया वेध लावी । बैसे जीवीं जडोनि ॥२॥
 तुका ह्मणे भक्तिकाजा । धांवें लाजा लवलाहें ॥३॥

ENGLISH TRANSLATION

His title is the benefactor of the world; He alone should be remembered in the mind. He stands with hands upon His hips on the banks of the Bhima.

One look at Him plants a longing that lodges deep within the jiva. Says Tuka, for the sake of His devotees, He runs swiftly, guarding His own honor.

IN PLAIN WORDS

His title is the giver to all the world. He alone is the one to remember in the mind. His feet are level, his hands on his hips, and he stands on the bank of the Bhima. One look at him plants a longing that lodges deep in the soul. Tuka says: for the sake of his devotees he comes running, fast, to keep his good name.

WHAT IT MEANS

Tukaram fixes the mind on Vitthal at Pandhari, standing in the well-known pose on the bank of the Bhima river, and names his very title: the one who gives to the whole world. A single sight of that form is enough to set a longing that sinks deep into the soul and stays. The closing image is the heart of his faith: God is not distant or slow but comes running to his devotees, swift to help. He does so to guard his own honor, because his name as protector is at stake.

GATHA 3626

Devotion to Vitthal

Devotion, the self undone by the Name

मराठी मूळ

माझिया मनाची बैसली आवडी । अवसान घडी एकी नेघे ॥१॥
 पाय चितीं रूप डोळांच राहिलें । चिंतने गोविलें मुख सदा ॥२॥
 अवघियांचा जाला विसर हा मागें । वेध हा श्रीरंगें लावियेला ॥२॥
 तुका ह्मणे कानीं आडकली मात । तो चि जाला घात जीवपणा ॥३॥

ENGLISH TRANSLATION

My chitta's desire has settled so firmly that it will not yield even a single moment's pause. His feet remain in my mind, His form stays in my eyes, and my mouth is always occupied with thoughts of Him.

All memory of everything else has fallen away; this spell has been cast by Shrirang Himself. Says Tuka, the moment the ear heard the word, the sense of a separate self was slain.

IN PLAIN WORDS

My mind has settled into one desire. It will not take even a moment's pause. His feet are in my mind, his form stays in my eyes, my mouth is always busy with thoughts of him. Every memory of everything else has dropped away behind me. This spell was cast by Shrirang himself. Tuka says: the moment my ear heard the word, that was the end of my sense of a separate self.

WHAT IT MEANS

Tukaram describes a mind that has fixed on one love so completely that it will not rest for an instant. Feet, form, and speech are all taken up with God, until everything else simply falls away behind him. He credits this not to his own effort but to God, Shrirang, who cast the spell. The last line lands the radical claim: the instant the ear caught the holy word, the sense of being a separate, private self was slain. The Name does not merely comfort the ego; it ends it.

GATHA 3627

Autobiography

Autobiography, the God-mad man

मराठी मूळ

याची कोठें लागली चट । बहु तट जालेंसे ॥१॥
 देवपिहीं देवपिहीं । मजऐसीं जग ह्याने ॥२॥
 एकांताचें बाहेर आलें । लपविलें झांकेना ॥३॥
 तुका ह्याने याचे भेटी । जाली तुटी आपल्यांसी ॥३॥

ENGLISH TRANSLATION

Where has this madness gripped me? A great stubbornness has taken hold. The world calls me 'God-mad, God-mad.' What was kept secret in solitude has now come out into the open and cannot be concealed.

Says Tuka, through meeting with Him, I have broken ties with my own people.

IN PLAIN WORDS

Where did this madness take hold of me? A great stubbornness has gripped me. The world calls me God-mad, God-mad, that is how it speaks of one like me. What I kept secret in solitude has come out into the open, and now it cannot be hidden. Tuka says: through meeting him, I have broken ties with my own people.

WHAT IT MEANS

Tukaram speaks plainly about how his devotion looks from the outside: a madness, a stubborn obsession, and the village has a name for it, God-mad. What he once kept private has spilled into public view and can no longer be concealed. He does not defend himself or soften the cost. He simply states it: finding God has cut him off from his own people. The verse owns the social price of a love that cannot be kept respectable or quiet.

GATHA 3628

Devotion to Vitthal

Devotion, the boat for high and low

मराठी मूळ

दीन आणि दुर्बळांसी । सुखरासी हरिकथा ॥१॥
 तारुं भवसागरींचें । उंचनीच अधिकार ॥२॥
 चरित्र तें उच्चारारें । केलें देवें गोकुळीं ॥३॥
 तुका ह्मणे आवडी धरीं । कृपा करी ह्मणऊनी ॥३॥

ENGLISH TRANSLATION

For the lowly and the destitute, the story of Hari is a treasure of joy. It is a vessel to cross the ocean of existence, open to all, high and low alike.

One should recount the deeds the Lord performed in Gokul. Says Tuka, hold this love close, for it is by this that His grace is won.

IN PLAIN WORDS

For the lowly and the weak, the story of Hari is a heap of joy. It is a boat to cross the ocean of this world, open to all, high and low alike. Tell out the deeds the Lord did in Gokul. Tuka says: hold this love close, for by it his grace is won.

WHAT IT MEANS

Tukaram points to Hari's story as a treasure made especially for the poor and the powerless, a joy that costs nothing. He calls it a boat across the ocean of worldly existence, and insists the boat is open to everyone, no rank required, high and low welcomed together. The way aboard is simple: recount the deeds God did in Gokul, keep that telling alive. He closes by naming the means and the end in one breath: hold this love close, because it is love, not status, that wins God's grace.

GATHA 3629

The Nature of God

Nature of God, the patient mother

मराठी मूळ

संतोषे माउली आरुषा वचनी । वोरसोनि स्तनीं लावी बाळा ॥१॥
 तैसे परिमळाचें अवघें चि गोड । पुरवितो कोड पांडुरंग ॥२॥
 सेवा करी साहे निष्ठ उत्तरें । त्याचें वाहे मनीं तेंच बरें ॥३॥
 तुका ह्मणे इच्छावसे खेळ खेळें । चिंता ते सकळ कांहीं नेणें ॥३॥

ENGLISH TRANSLATION

A mother is pleased even by her child's angry words; she draws it to her breast and lets it nurse. Just so, Panduranga finds everything sweet in devotion and fulfills every whim.

He serves and endures even harsh words; whatever the devotee does, He considers good. Says Tuka, let the child play as it wishes; God knows no worry at all.

IN PLAIN WORDS

A mother is glad even at her child's angry words. Her love wells up and she draws it to her breast to nurse. Just so, Panduranga finds everything in devotion sweet, and grants every wish. He serves and bears even harsh words; whatever the devotee does, he counts it good. Tuka says: let the child play as it likes; God carries no worry at all.

WHAT IT MEANS

Tukaram explains God's tenderness through the image of a mother who is not offended even by her child's cross words but only loves the more and feeds it. In the same way Panduranga takes everything offered in devotion as sweet and meets every wish. The startling reversal is that God himself serves the devotee, enduring even harsh speech and reckoning whatever the devotee does as good. The closing line completes the picture: like a watchful, untroubled parent, God lets the child play freely and carries no worry, which frees the devotee to be unguarded before him.

GATHA 3630

Surrender and Acceptance

Surrender, nothing left to ask

मराठी मूळ

विनवीजे ऐसें कांहीं । उरलें नाहीं यावरि ॥१॥
 आतां असो पंढरीनाथा । पायीं माथा तुमचिये ॥२॥
 मार्गे सारियेली युक्ती । कांहीं होती जवळी ते ॥३॥
 निराशेची न करी आस । तुका दास माघारी ॥३॥

ENGLISH TRANSLATION

There is nothing more left to say in supplication. Now, O Lord of Pandhari, my head rests at Your feet.

Whatever resources I had, I have already spent. Says Tuka, even in despair, this servant does not nurture false hope and will not turn back.

IN PLAIN WORDS

There is nothing left to put into a prayer; I have nothing more. Now, O Lord of Pandhari, my head rests at your feet. Whatever schemes I had, I have already used them up. Tuka says: even in hopelessness this servant will not nurse a false hope, and he will not turn back.

WHAT IT MEANS

Tukaram has emptied his bag of requests and admits there is nothing more to petition for. With that, he simply lays his head at the feet of the Lord of Pandhari. He confesses that every plan and resource he once had is spent. The final stance is firm rather than despairing: he will not feed himself false hope to soften the emptiness, and he will not retreat from the feet he has chosen. Surrender here is staying put with nothing in hand, refusing both illusion and escape.

GATHA 3631

*The Necessity of Experience**Experience, the birth fulfilled*

मराठी मूळ

आतां येथें जाली जीवासवेंसाटी । होतें तैसें पोटीं फळ आलें ॥1॥
 आतां धरिले ते नो सोडीं चरण । सांपडलें धन निजठेवा ॥२॥
 आतां हा अळस असो परता दुरी । नेदावी तें उरी उरों कांहीं ॥3॥
 आतां याचा मज न व्हावा विसर । भरोनि अंतर राहों रूप ॥4॥
 आतां लोकलाज नयो येथें आड । बहु जालें गोड ब्रह्मरस ॥5॥
 तुका ह्मणे आतां जन्म हा सफळ । अंतरीं गोपाळ िस्थरावला ॥5॥

ENGLISH TRANSLATION

Now the bond with the jiva has been forged, and what was within has borne its fruit. I shall not release these feet that I have seized; the treasure of the true Self has been found.

Now let all laziness stay far away; let nothing remain held back. Now let me never forget Him; let His form fill every corner of my being.

Now let social shame not come in the way, for the nectar of Brahman has become exceedingly sweet. Says Tuka, this birth is now fulfilled, for Gopala has settled firmly within.

IN PLAIN WORDS

Now a bond has been forged with my whole life, and what was within me has borne its fruit. Now I will not let go of these feet I have seized; the treasure of my own true Self is found. Now let all laziness stay far off; let nothing be held back. Now let me never forget him; let his form fill every corner of me. Now let the shame of what people say not get in the way, for the nectar of Brahman has grown so sweet. Tuka says: now this birth is fulfilled, for Gopala has settled firm within.

WHAT IT MEANS

Tukaram speaks from arrival, not from longing: the bond is made and the inner work has borne fruit. He grips God's feet and will not release them, naming what he has found the treasure of his own true Self. Then he sets the terms of how he will live it out: no laziness, nothing held back, never a moment of forgetting, and his whole being filled with God's form. He brushes aside the fear of public shame, because the taste of Brahman has become too sweet to trade for respectability. The verse ends in completion: with Gopala settled firmly inside, this human birth has reached its whole purpose.

GATHA 3632

Prayers

Prayer, peace that cannot be undone

मराठी मूळ

अनंतां जीवांचीं तोडिलीं बंधनें । मज हि येणें काळें कृपा कीजे ॥1॥
 अनंत पवाडे तुझे विश्वंभरा । भक्तकरुणाकरा नारायणा ॥ध्रु॥
 अंतरीचें कळों देई गुह्य गुज । अंतरीं तें बीज राखईन ॥2॥
 समदृष्टी तुझे पाहेन पाउलें । धरीन संचले हृदयांत॥3॥
 तेणें या चित्ताची राहेल तळमळ । होतील शीतळ सकळ गात्रें ॥4॥
 तुका ह्मणे शांति करील प्रवेश । मग नव्हे नाश अखंड तो ॥5॥

ENGLISH TRANSLATION

You have broken the bonds of countless jivas; in this same age, show mercy to me as well. Endless are Your glorious deeds, O Sustainer of the world, O compassionate Narayana.

Reveal the secret that lies within; I will guard that seed in my chitta. With equal vision I shall behold Your footprints and hold them firmly in my breast.

Then this restless chitta shall grow calm, and every limb shall be cooled. Says Tuka, peace shall enter in, and that peace, once come, shall never be destroyed.

IN PLAIN WORDS

You have cut the bonds of countless living souls. In this same age, show your mercy to me too. Your glorious deeds are endless, Vishvambhara, holder of the world. Compassionate one, Narayana. Reveal to me the secret hidden within; I will guard that seed in my heart. With equal vision I will gaze at your footprints, and hold them, gathered, in my breast. Then this mind will stop its trembling, and every limb will grow cool. Tuka says: peace will enter in. And once it comes, it will never be destroyed.

WHAT IT MEANS

Tukaram asks Narayana to do for him what he has already done for endless others: break the bonds. He is not asking for a private favor but for a turn at the same mercy that has freed countless souls. The middle of the poem names what he wants kept inside him, a hidden seed of the secret, and what he will keep his gaze fixed on, the footprints held in the breast. The promised result is bodily as well as inward: the trembling mind quiets and every limb cools. The last line raises the stake to permanence; this is not a passing calm but a peace that, once it arrives, cannot be lost.

GATHA 3633

Longing and Separation

Complaint, the generous one withholds

मराठी मूळ

पराधीन माझें करूनियां जीणें । सांडीं काय गुणें केली देवा ॥१॥
 उदार हे कीतिन असे जगामाजी । कां तें ऐसें आजि पालटिलें ॥२॥
 आळवितों परी न पुरे चि रीग । उचित तो त्याग नाही तुझा ॥३॥
 तुका ह्मणे कां बा मुळीं च व्यालासी । ऐसें कां नेणसी पांडुरंगा ॥३॥

ENGLISH TRANSLATION

You have made my life dependent on others, O Lord; why have You cast me aside? Your fame as the generous one resounds throughout the world; why has it changed today? Though I plead, the door does not open; the fitting generosity is not found in You. Says Tuka, why did You bring me into being at all, O Panduranga, if this is what You intended?

IN PLAIN WORDS

You have made my life depend on others, Lord. What good did casting me aside do you? The world rings with your fame as the generous one. Why has that changed today? I keep calling, but I cannot get in; the door does not open. Giving what is fitting is not in you. Tuka says: why did you give birth to me at all, Panduranga, if you would not know me like this?

WHAT IT MEANS

This is a lover's accusation flung straight at God. Tukaram says his life has been made dependent on other people, and asks what Vitthal gained by abandoning him. He turns God's own reputation against him: the whole world calls Panduranga generous, so why is that generosity not reaching the one man crying at his door. The sharpest line is the last, where he asks why God bothered to bring him into being at all if this neglect was the plan. The harshness is the harshness of intimacy, not contempt: only someone who fully expects God's care complains this bitterly when it seems withheld.

GATHA 3634

Longing and Separation

Longing, watching the road for Hari

मराठी मूळ

नेणपणें नाहीं केला हा बोभाट । आतां आली वाट कळों खरी ॥१॥
 आतां बहुं शीघ्र यावें लवकरी । वाट पाहें हरी भेटी देई ॥२॥
 समर्थाच्या बाळा करुणेचें भाषण । तरी त्याची कोण नांदणूक ॥३॥
 तुका ह्मणे बहु बोलिले बडिवार । पडिलें अंतर लौकिकीं तें ॥३॥

ENGLISH TRANSLATION

It was not out of ignorance that I raised this outcry; now the true path has become visible. Come swiftly now, come without delay; I am watching for You, O Hari, grant me Your meeting.

When a mighty lord's child must speak in piteous tones, what kind of household is that? Says Tuka, many grand claims were made, but worldly propriety created the distance.

IN PLAIN WORDS

I did not raise this outcry out of ignorance. Now the true road has become clear to me. Now come, very quickly, come without delay. I am watching the road, Hari; give me your meeting. When a mighty lord's child has to speak in pitiful tones, what kind of house is that? Tuka says: many grand boasts were made, but in plain sight a gap was left.

WHAT IT MEANS

Tukaram defends his crying out: it was not the noise of a confused man, but the call of someone who now sees the path plainly. He begs Hari to come fast, and pictures himself standing at the road, waiting for the meeting. Then he shames God with a household image: if a powerful lord's own child is reduced to begging in a pitiful voice, that reflects badly on the lord's house, not the child. The closing line points at the gap between God's great reputation and the visible fact of a devotee left wanting. The poem leans on God's honor to move God to act.

GATHA 3635

Surrender and Acceptance

Surrender, the body cast as offering

मराठी मूळ

जें जें केलें तें तें साहे । कैसें पाहें भाविक ॥१॥
 ओंवाळूनि माझी काया । सांडिली यावरुनि ॥२॥
 काय होय नव्हे करुं । नेणें धरुं सत्ता ते ॥३॥
 तुका ह्मणे कटीं कर । उभें धीर धरुनि ॥३॥

ENGLISH TRANSLATION

Whatever has been done, He endures it all. How wonderfully faithful He is.

Having waved my body as an offering over His feet, I have cast it aside. Whether something can or cannot be done, I do not know how to hold that authority.

Says Tuka, with hands upon His hips, He stands there, having taken up His patient resolve.

IN PLAIN WORDS

Whatever has been done, he bears it all. See how full of faith he is. I waved my body over him like a lamp in offering, and then I threw it away. Whether a thing can be done or cannot, I do not know how to hold that power. Tuka says: with his hands on his hips, he stands there, holding firm.

WHAT IT MEANS

Tukaram describes a complete handing over. He has performed the gesture of waving his own body over the Lord, the way a lamp is waved in arati, and then discarded it; the self is no longer his to manage. He confesses he no longer holds any authority to decide what can or cannot happen, having given that up. The faith he praises is God's own steadiness: God bears whatever is done. The final image is striking and tender, of Vitthal standing on the brick with hands on hips, patient and unmoving, while the devotee surrenders everything into that stillness.

GATHA 3636

Autobiography

Self-examination, the poor servant of Vishnu

मराठी मूळ

नाहीं मज कृपा केली पांडुरंगें । संताचिया संगें पोट भरीं ॥१॥
 चतुराचे सभे पंडित कुशळ । मी काय दुर्बळ विष्णुदास ॥२॥
 तुका ह्मणे नेणें करूं समाधान । धरिले चरण विठोबाचे ॥३॥

ENGLISH TRANSLATION

Panduranga has not shown me His grace; I fill my belly in the company of saints. In the assembly of the clever, among scholars and learned ones, am I not also a servant of Vishnu, however poor? Says Tuka, I do not know how to find contentment; I have simply held fast to the feet of Vithoba.

IN PLAIN WORDS

Panduranga has not shown me his grace. I fill my belly in the company of the saints. In the assembly of the clever, among skilled scholars, what am I but a poor servant of Vishnu? Tuka says: I do not know how to make myself content. I have only held the feet of Vithoba.

WHAT IT MEANS

Tukaram measures himself honestly and finds himself small. He admits he has not received the grace he longs for, and that he lives on the company of the saints, fed in their fellowship. Set beside clever scholars in their learned assemblies, he claims no learning, only the plain title of a poor servant of Vishnu. The poem refuses to dress up his condition. The single thing he has done, and the thing the whole poem rests on, is to take hold of Vithoba's feet and not let go, even while contentment stays out of reach.

GATHA 3637

Longing and Separation

Self-examination, faults given a home

मराठी मूळ

तुझी माझा देवा करिजे अंगीकार । हा नाहीं विचार मजपाशीं ॥1॥
 आतां दोहीं पक्षीं लागलें लक्षणें । देवभक्तपण लाजविलें ॥ध्रु॥
 एकांतीं एकलें न राहे निश्चळ । न राहे च पळ मन ठायीं ॥2॥
 पायीं महत्वाची पडिली शंकळा । बांधविला गळा स्नेहा हातीं ॥3॥
 शरीर सोकलें देखिलिया सुखा । कदान्न हें मुखा मान्य नाहीं ॥4॥
 तुका ह्मणे जाला अवगुणांचा थारा । वाढली हे निद्रा अळस बहु ॥5॥

ENGLISH TRANSLATION

That You should accept me, O Lord, is not something I can reason out. Now both sides stand embarrassed; the honor of both God and devotee is at stake.

Alone in solitude, the mind will not stay still; it does not rest even for a moment. A chain of attachment binds my feet, and affection has tied a noose around my neck.

The body has withered from the sight of joy, and coarse food no longer satisfies the mouth. Says Tuka, a haven of faults has been established; sloth and drowsiness have grown beyond measure.

IN PLAIN WORDS

That you should take me up, my Lord, is not something I can work out by reasoning. Now signs have appeared on both sides; the honor of both God and devotee has been shamed. Alone in solitude my mind will not stay still; it does not rest in one place even for a moment. A chain of importance has fallen onto my feet, and affection has tied a noose around my neck. The body has grown soft, used to comfort; coarse food no longer pleases the mouth. Tuka says: my faults have been given a home; sleep and laziness have grown beyond measure.

WHAT IT MEANS

This is a frank inventory of the devotee's own failings, offered as confession. Tukaram says he cannot reason his way to deserving God's acceptance, and that the present state shames both of them, since a failed devotee reflects on God too. He then lists the patterns he is caught in: a restless mind that will not sit still, the craving for importance and the bonds of attachment, a body grown used to comfort that now rejects plain food, and sloth that keeps growing. The poem turns the gaze inward, naming the very ruts a seeker falls into, so that the failings can be seen plainly rather than excused.

GATHA 3638

Prayers

Prayer, devotion laid at the feet

मराठी मूळ

बोलिलिया गुणीं नाहीं पाविजेत । देवा नाहीं होत हित तेथें ॥1॥
 कवतुक तुझें नवल यावरि । घेसील तें शिरीं काय नव्हे ॥ध्रु॥
 नाहीं मिळों येत संचिताच्या मता । पुराणीं पाहतां अघटित ॥2॥
 तुका ह्मणे पायीं निरोपिला भाव । न्याल तैसा जाव सिद्धी देवा ॥3॥

ENGLISH TRANSLATION

By the virtues spoken of, nothing is truly attained; mere words do not bring welfare, O Lord. Yet what a marvel it is: will You not take upon Your head whatever is offered? Destiny's ways do not conform to any plan; the scriptures describe events that defy all expectation.

Says Tuka, I have placed my devotion at Your feet; carry it to fruition as You see fit, O Lord.

IN PLAIN WORDS

By the merits people speak of, nothing is truly reached; mere talk brings no good there, Lord. Here is the wonder of your play: whatever is offered, will you not take it onto your head? It does not fit the reckoning of past deeds; in the old books too, such things are unheard of. Tuka says: I have laid my devotion at your feet. Carry it through to its fulfillment however you will, Lord.

WHAT IT MEANS

Tukaram contrasts two ways of approaching God. The first, talked-up virtues and reckonings of merit, reaches nothing. The second is God's own surprising habit of accepting whatever a devotee simply offers, taking it onto his head as a gift to be honored. He marvels that this does not follow the logic of past karma and is not even found described in the scriptures; it is sheer grace. So Tukaram lets go of bargaining. He places his devotion at the feet and asks God himself to bring it to fruition, in whatever way God chooses.

GATHA 3639

Longing and Separation

Longing, the hunger that is never filled

मराठी मूळ

हा तों नव्हता दीन । टाळायाच्या ऐसा क्षण ॥1॥
 कां जी नेणों राखा हात । कैसें देखावें रडत ॥ध्रु॥
 दावूनियां आस । दूर पळविता कास ॥2॥
 तुका ह्मणे धांव । घेतां न पुरे चि हांव ॥3॥

ENGLISH TRANSLATION

This was no insignificant moment to be brushed aside. Why, O Lord, do You not stretch out Your hand? How can You bear to watch me weep? You showed me hope and then fled far away.

Says Tuka, no matter how far I run, the hunger is never satisfied.

IN PLAIN WORDS

This was no small moment, the kind you brush aside. Why, Lord, do you not hold out your hand? How can you stand to watch me weeping? You showed me hope, then ran far away and slipped from my grasp. Tuka says: however hard I run after you, the longing is never satisfied.

WHAT IT MEANS

Tukaram protests against a God who shows himself and then withdraws. He insists this hour of need was not trivial, not something to wave away, and asks why God will not simply reach out a hand. The wounding image is of being shown hope and then watching God flee beyond reach, leaving the devotee weeping. The closing line names the heart of the ache: no matter how fast he chases, the hunger for God is never filled. The complaint is itself a form of pursuit, the longing refusing to give up even as it goes unmet.

GATHA 3640

The Moral Ideal

Moral counsel, true giving and a pure heart

मराठी मूळ

आर्तभूतां द्यावें दान । खरें पुण्य त्या नावें ॥१॥
 होणार तें सुखें घडो । लाभ जोडो महाबुद्धि ॥२॥
 सत्य संकल्प च साटीं । उजळा पोटीं रविबिंब ॥३॥
 तुका ह्मणे मनीं वाव । शुद्ध भाव राखावा ॥३॥

ENGLISH TRANSLATION

Give to those who are in distress; that alone is true merit. Let whatever is destined come to pass gladly; may the gain of great wisdom be won.

A true resolve shines within like the orb of the sun. Says Tuka, keep the mind free of emptiness, and guard pure devotion within.

IN PLAIN WORDS

Give to those in distress; that, by its right name, is true merit. Let whatever is to come happen gladly; may great wisdom be the gain. A true resolve shines within like the disc of the sun. Tuka says: keep emptiness out of the mind, and guard a pure heart inside.

WHAT IT MEANS

Tukaram states plainly what real merit is: giving to people who are suffering, not piling up showy acts of piety. He counsels acceptance of whatever fate brings, treating the true profit as wisdom rather than gain. The center of the poem is the inner condition: a sincere resolve that glows in the heart like the sun's bright disc. The instruction at

the end is to keep the mind free of hollowness and to guard purity of intention within. The whole piece points the listener toward the heart behind the deed, not the deed's appearance.

GATHA 3641

Devotion to Vitthal

Devotion, the child at the mother's side

मराठी मूळ

कवतुकवाणी बोलतसें लाडें । आरुष वांकडें करुनि मुख ॥1॥
 दुजेपणीं भाव नाहीं हे आशंका । जननीबाळकामध्यें भेद ॥ध्रु॥
 सलगी दुरुनि जवळी पाचारुं । धांवोनियां करुं अंगसंग॥2॥
 धरुनि पालव मागतों भातुकें । आवडीचें निकें प्रेमसुख ॥3॥
 तुका ह्मणे तुज आमची च गोडी । ऐसी हे आवडी कळों आली ॥4॥

ENGLISH TRANSLATION

I speak lovingly in playful tones, twisting my face into a pout. In this game there is no real duality, no separation between mother and child.

From a distance I call out with familiar ease; running close, I press against Your body. Tugging at Your garment, I beg for a trinket, for the sweetness of loving delight.

Says Tuka, it is our love that You find sweet; this I have come to know.

IN PLAIN WORDS

I speak in coaxing, playful words, twisting my face into a little pout. In this game there is no real two-ness, no division between mother and child. From far off I call you with easy familiarity; then I run close and press my body against yours. Holding your hem, I beg for a treat, for the good sweetness of loving delight. Tuka says: it is our love that you find sweet. This is the liking I have come to understand.

WHAT IT MEANS

Tukaram pictures the bond with God as that of a small child with its mother, all play and no distance. He acts out the child's tricks: a coaxing voice, a pretend pout, calling from across the room and then running to cling. There is no real separation here, no two-ness; the playfulness is possible only because the love is sure. He tugs at the hem and begs, not for an object, but for the sweetness of loving closeness itself. The last line turns it around: what God delights in is the devotee's love, and recognizing that mutual sweetness is the whole discovery of the poem.

GATHA 3642

Prayers

Prayer, guard me from pride

मराठी मूळ

ऐकें पांडुरंगा वचन माझें एक । जालों मी सेवक दास तुझा ॥1॥
 कळे तैसा आतां करावा उद्धार । खुंटला विचार माझा पुढें ॥धु.॥
 दंभ मान माझा करूं पाहे घात । जालिया ही थीत कारणाचा ॥2॥
 हीन बुद्धि माझी अधम हे याती । अहंकार चित्तीं वसों पाहे ॥3॥
 तुका ह्मणे मज विघडतां क्षण । न लगे जतन करीं देवा ॥4॥

ENGLISH TRANSLATION

Hear me, O Panduranga, hear this one word of mine: I have become Your servant and slave. Deliver me now in whatever way You see fit, for my own thinking has come to its end.

Pride and vanity seek to ruin me, even though the ground has been won. My intellect is low and my lineage is humble, yet ego strives to take root in my chitta.

Says Tuka, I can be undone in an instant; therefore guard me, O Lord.

IN PLAIN WORDS

Hear, Panduranga, this one word of mine: I have become your servant, your slave. Now lift me up however you see fit, for my own thinking has come to its end. Pride and the wish for honor are trying to destroy me, even after the ground was won. My understanding is low, my birth is humble, yet ego keeps trying to take root in my heart. Tuka says: I can be undone in a single moment; so keep watch over me, Lord.

WHAT IT MEANS

Tukaram declares his surrender and then names the danger that survives it. He has become God's servant and has run out of his own resources, so he asks God to do the lifting. The threat he points to is inward: pride and the appetite for honor that try to wreck him even after he thought the battle was won. He calls his own intellect poor and his lineage humble, and admits that ego still keeps trying to plant itself in his heart. The plea is for vigilance: knowing he can fall in an instant, he asks God to stand guard. The poem turns the examination on the self, watching for pride rather than blaming anyone else.

GATHA 3643

Prayers

Prayer, love that asks for nothing else

मराठी मूळ

जेणें माझें चित्त राहे तुझ्या पायीं । अखंड तें देई प्रेमसुख ॥१॥
 देहभाव राख दीन करुनियां । जनाचारी वायां जाय तैसा ॥२॥
 द्रव्य दारा नको मानाची आवडी । कवणेविशीं गोडी प्रपंचाची ॥३॥
 तुझें नाम माझें धरुनियां चित्त । एकांत लोकांत सदा राहो ॥४॥
 तुका ह्मणे तुझे जडोनियां पायीं । जालों उतराई पांडुरंगा ॥५॥

ENGLISH TRANSLATION

Grant me that love which keeps my mind anchored at Your feet, an unbroken stream of devotion. Keep this body humble and lowly, so that worldly convention passes over me without effect.

Let me have no desire for wealth, for women, or for honor; let no aspect of worldly life taste sweet. Let my chitta, grasping Your name, remain absorbed whether in solitude or in the crowd.

Says Tuka, rooted at Your feet, I am freed of all debt, O Panduranga.

IN PLAIN WORDS

Grant me that by which my mind stays at your feet, and give me that loving joy unbroken. Keep this body humble and lowly, so that the ways of the world pass me by in vain. I want no wealth, no wife, no taste for honor; let nothing in worldly life taste sweet to me. Let my mind hold your name and stay always absorbed, alone or in the crowd. Tuka says: fixed at your feet, I have paid off my debt, Panduranga.

WHAT IT MEANS

This is a prayer that asks only for the means to keep loving God. Tukaram wants his mind anchored at Vitthal's feet and an unbroken stream of loving joy. He asks to be kept humble so that worldly custom slides past him without taking hold. Then he renounces the usual cravings by name: wealth, wife, honor, any sweetness in worldly life. What he wants instead is to carry God's name in his mind whether he is alone or in a crowd. The final line settles the account: rooted at the feet, he counts himself free of all debt, owing nothing more.

GATHA 3644

The Saints

Gratitude to the saints, the watching cow

मराठी मूळ

काय सांगों या संतांचे उपकार । मज निरंतर जागविती॥१॥
 काय द्यावें त्यांचें व्हावें उतराई । ठेवितां हा पायीं जीव थोडा ॥२॥
 सहज बोलणें हितउपदेश । करुनि सायास शिकविती॥३॥
 तुका ह्मणे वत्स धेनुवेचा चित्तीं । तैसे मज येती सांभाळीत ॥४॥

ENGLISH TRANSLATION

How can I describe the grace of these saints? They keep me awake without ceasing. What can I give to repay them? Even if I lay down my life at their feet, it would be too little.

Their ordinary conversation is itself the highest teaching; through patient effort they instruct me. Says Tuka, as a cow's chitta is ever with her calf, so do they come watching over me.

IN PLAIN WORDS

How can I tell the grace of these saints? They keep me awake without ceasing. What can I give to repay them? Even if I lay my life at their feet, it is too little. Their plain talk is itself the highest teaching; with patient effort they instruct me. Tuka says: as a cow keeps her calf in mind, so they come watching over me.

WHAT IT MEANS

Tukaram tries to weigh a debt he cannot pay. The saints keep him awake, never letting him slip back into forgetfulness, and even his own life laid at their feet would not square the account. The point is that their gift is not grand gestures but ordinary speech: their casual words carry the whole teaching, and they take pains to drill it into him. He ends with the cow and her calf, naming the kind of love at work: not a teacher correcting a student, but a mother who never takes her attention off her young.

GATHA 3645

The Nature of God

Nature of God, knower set apart

मराठी मूळ

देव जाणता देव जाणता । आपली च सत्ता एकाएकीं ॥१॥

देव चतुर देव चतुर । जाणोनि अंतर वर्ततसे ॥२॥

देव निराळा देव निराळा । अलिप्त विटाळा तुका ह्मणे ॥३॥

ENGLISH TRANSLATION

God is the knower, God is the knower; His authority operates all by itself, alone. God is the clever one, God is the clever one; knowing the inner truth, He acts accordingly.

God stands apart, God stands apart; Says Tuka, He remains untouched by all impurity.

IN PLAIN WORDS

God knows, God knows; his power works all by itself, alone. God is clever, God is clever; he knows the inner heart and acts by it. God stands apart, God stands apart; Tuka says: he is untouched by any defilement.

WHAT IT MEANS

This abhanga names God by three things, each repeated so the claim lands. First, he is the knower whose authority needs nothing outside itself to act. Second, his cleverness is that he reads the inner truth of a person and responds to that, not to the surface. Third, he stands wholly apart, untouched by any impurity. Tukaram is saying you cannot fool such a God or stain him; he sees the heart and remains clean of everything he watches.

GATHA 3646

The Nature of God

Argument with God, who carries the burden

मराठी मूळ

आपण चाळक बुद्धीच्या संचारा । आह्मांसी वेव्हारा पात्र केलें ॥1॥
 काय जालें तरी नेघा तुझीं भार । आणीक कोणां थोर ह्मणों सांगा ॥ध्रु॥
 पंच भूतें तंव कर्माच्या या मोटा । येथें खरा खोटा कोण भाव ॥2॥
 तुका ह्मणे नाहीं बोलावया जागा । कां देवा वाउगा श्रम करूं ॥3॥

ENGLISH TRANSLATION

You are the one who directs the movements of the mind; You have made us instruments for worldly dealings. Yet whatever happens, You refuse to bear the burden.

Tell me, whom else should I call great? The five elements are but bundles of karma; who here is genuine and who is false? Says Tuka, there is no ground left for speaking; why, O Lord, should I labor in vain?.

IN PLAIN WORDS

You are the one who moves the mind from inside; you have made us instruments for worldly dealings. Yet whatever happens, you will not bear the load. Then tell me, whom else should I call great? The five elements are only bundles of karma; here who is true and who is false? Tuka says: there is no ground left to speak from; why, Lord, should I labor in vain?

WHAT IT MEANS

Tukaram presses a complaint that doubles as surrender. If God himself directs the mind and makes us his instruments for living in the world, then God cannot also refuse responsibility for what follows. He grants there is no one else worth calling great, so the buck stops nowhere but with God. The body is only the five elements, bundles of past karma, and at that level the labels true and false dissolve. So he lays down the argument: there is no firm place left to stand and protest from, and striving against this on his own is wasted effort.

GATHA 3647

Prayers

Prayer for nearness, the honest reckoning

मराठी मूळ

एका एक वर्मै लावूनियां अंगीं । ठेवितों प्रसंगीं सांभाळीन ॥1॥
 नेघावा जीं तुझी वाव बहु फार । धरुनि अंतर ठायाठाव ॥ध्रु॥
 वेव्हारें आलें तें समानें चि होतें । बळ नाहीं येथें चालों येत ॥2॥
 तुका ह्मणे आतां निवाडा च साटीं । संवसारें तुटी करुनि ठेलों ॥3॥

ENGLISH TRANSLATION

Having applied one truth closely to my being, I hold it ready for the right occasion. Do not take too much distance, O Lord; maintain the proper measure of closeness.

What comes through honest dealing is met in equal measure; brute force has no place here. Says Tuka, it is for the sake of this final reckoning that I have cut all ties with worldly life.

IN PLAIN WORDS

I have fixed one truth firmly on my being; I hold it ready for the right moment. Do not keep too great a distance, Lord; keep the proper measure of closeness. What comes by honest dealing is met in equal measure; force has no place here. Tuka says: now, for the sake of this final reckoning, I have cut my ties with worldly life.

WHAT IT MEANS

Tukaram has settled on one truth and pressed it into himself, keeping it ready for when it is needed. His prayer is for the right distance: not abandonment, but God staying near in proper measure. He insists the relationship runs on honest exchange, repaid in kind, never on coercion; you cannot strong-arm God. And he reports the stake he has put down: he has broken with ordinary worldly life precisely so that this final accounting between him and God can be settled cleanly.

GATHA 3648

Faith and Trust

Faith, no turning back

मराठी मूळ

आतां येथें खरें । नये फिरतां माघारें ॥१॥
 होइल हो तैसी आबाळी । देहनिमित्त या बळी ॥२॥
 तुह्मांसवें गांठी । देवा जीवाचिये साटीं ॥३॥
 तुका नव्हे लंड । करुं चौघांमध्ये खंड ॥३॥

ENGLISH TRANSLATION

Now there is no turning back from this truth. Whatever hardship comes, let it come; it is the body's lot to endure.

My bond with You, O Lord, is for the sake of my very jiva. Says Tuka, I am no coward; I will make the break from the crowd.

IN PLAIN WORDS

Now there is no turning back from this truth. Whatever hardship comes, let it come; it is the body's lot to bear. My bond is with you, Lord, for the sake of my very life. Tuka says: I am no coward; I will make the break from the crowd.

WHAT IT MEANS

This is a vow with the exit sealed off. Tukaram has reached a truth he will not retreat from, and he accepts that suffering may follow; pain is simply what a body endures, so it cannot be a reason to quit. The tie that matters is the one with God, and he stakes his very soul on it. He ends by refusing the charge of cowardice: he is willing to break away from the crowd, the safe company of ordinary people, rather than soften his stand.

GATHA 3649

Prayers

Argument with God, the settlement at hand

मराठी मूळ

कां हो वाडवितां देवा । मज घरी समजावा । केवडा हो गोवा । फार केलें थोडएचें ॥१॥
 ठेविन पायांवरी डोई । यासी तुमचें वेचे काई । जालों उतराई । जाणा एकएकांचे ॥२॥
 निवाड आपणियांपाशीं । असोन कां व्हावें अपेसी । होती गांठी तैसी । सोडूनियां ठेविली ॥३॥
 तुका ह्मणे गोड । होतें जालिया निवाड । दर्शनें ही चाड । आवडी च वाढेल ॥३॥

ENGLISH TRANSLATION

Why do You exaggerate things, O Lord? Come home and settle the matter. How big a fuss You have made out of something small! Let me place my head upon Your feet; what does it cost You? We shall be quits, each paying the other's due.

The settlement lay in our own hands all along, yet we chose to suffer needlessly. The knot was there, and I have simply untied it.

Says Tuka, how sweet everything becomes once the verdict is clear. Even the longing for a glimpse will only deepen into love.

IN PLAIN WORDS

Why do you blow it up so, Lord? Come home and settle it. What a fuss you have made of something small. Let me lay my head on your feet; what does it cost you? We are quits, each paying the other's due. The settlement was in our own hands all along, yet we chose needless suffering. The knot was there, and I have simply untied it. Tuka says: how sweet it is once the verdict is clear; even the longing for a glimpse will only deepen into love.

WHAT IT MEANS

Tukaram scolds God gently for making a great affair out of a small matter and asks him to come and close the account. The whole transaction costs nothing: he lays his head on God's feet, and the debt is squared on both sides. The sharp turn is that the power to settle was always in their own hands, and the suffering came only from leaving the knot tied; he has now untied it himself. He closes on the sweetness of a cleared verdict, where even the ache for a single glimpse of God no longer torments but ripens into deeper love.

GATHA 3650

Longing and Separation

Longing, the surrendered last word

मराठी मूळ

नव्हों सभाधीट । समोर बोलाया नीट । एकलीं एकट । दुजें नाहीं देखिलें ॥१॥
 आतां अवघें तुम्हीं जाणां । तुमचें माझें नारायणा । येईल करुणा । ते चि पहा तुझांसी ॥२॥
 ताळ नाहीं माझे बुद्धी । धरली न धरवे शुद्धी । आतां बळें कधीं । कोण्या जन्में निवाड ॥३॥
 आतां शेवटीचें । उत्तर तें हें चि साचें । शरण आलें त्याचें । तुका ह्मणे सांभाळा ॥३॥

ENGLISH TRANSLATION

I am not bold enough to speak properly in the assembly. Alone and solitary, I have seen no companion.

Now You know everything, O Narayana; whatever passes between You and me, let that compassion come as it may. My mind has no steadiness; I try to hold onto clarity, but I cannot.

When, in what lifetime, will the final reckoning come by force of will? Now this is my last and truest word. Says Tuka, protect the one who has come in surrender.

IN PLAIN WORDS

I am not bold enough to speak well in the assembly. Alone and by myself, I have seen no other. Now you know everything, Narayana; whatever passes between you and me, let that compassion come as it will. My mind has no steadiness; I try to hold onto clarity and cannot. When, in which birth, will the reckoning come by force of will? Now this is my last and truest word. Tuka says: protect the one who has come to you in surrender.

WHAT IT MEANS

Tukaram admits he is no skilled speaker in a public gathering; he stands alone, with no one but God in view. So he hands the whole matter over to Narayana, who already knows it, and waits on whatever compassion comes. He confesses his own mind is unsteady, unable to keep hold of clarity, so he cannot earn the final reckoning by effort or willpower across lifetimes. Stripped of that hope, he speaks his last and truest word, the only ground left: he has surrendered, and asks God to protect the one who has come.

GATHA 3651

Faith and Trust

Faith, God does not put off the beggar

मराठी मूळ

ऐसा तंव मोळा । तुमचा नसेल गोपाळा ॥१॥
 मागत्याची टाळाटाळी । झिंज्या ओढोनि कपाळीं ॥२॥
 नसेल ना नवें । ऐसें धरियेलें देवें ॥३॥
 तुका ह्मणे जाला । उशीर नाहीं तो विठ्ठला ॥३॥

ENGLISH TRANSLATION

Surely, O Gopala, You do not have such a temperament as to keep putting off the petitioner, scratching his forehead in frustration. If this is nothing new, then it is God's way that has been established.

Says Tuka, there has been no delay, O Vitthal; it is just that the time was not yet ripe.

IN PLAIN WORDS

Surely, Gopala, you do not have such a nature as to keep putting off the one who asks, scratching his forehead in frustration. If this is nothing new, then it is God's settled way. Tuka says: there has been no delay, Vitthal; only the time was not yet ripe.

WHAT IT MEANS

Tukaram talks himself out of resentment. He refuses to believe Gopala has the kind of character that fobs off a petitioner and leaves him scratching his head; that would make stinginess God's standing habit, which he will not accept. So when the answer seems slow, he reinterprets the silence: with Vitthal there is no real delay. What looks like being made to wait is only the matter not yet being ripe, and the fault is never in God's willingness to give.

GATHA 3652

Longing and Separation

Longing, waiting at the door

मराठी मूळ

माझ्या कपाळाच्या गुणें । किंवा सरलेंसे नेणें ॥१॥
नये वचन बाहेरी । उभें तिष्ठतसें दारीं ॥२॥
काय सांगायास वेचे । रींद आरंभीं ठायींचे ॥२॥
तुका ह्मणे किती । भीड घरावी पुढती ॥३॥

ENGLISH TRANSLATION

Whether it is the fault of my own fate, or whether the reserves have simply run dry, I cannot tell. The answer does not come forth, and I stand waiting at the door.

What is there to say? The reluctance seems to have been there from the very start. Says Tuka, how long must I keep pressing with this entreaty?.

IN PLAIN WORDS

Whether it is the fault of my own fate, or whether the store has simply run dry, I cannot tell. No word comes out to me, and I stand waiting at the door. What is there to say? The reluctance seems to have been there from the very start. Tuka says: how long must I keep pressing my plea?

WHAT IT MEANS

This is the ache of a prayer that gets no answer. Tukaram cannot tell whether the silence is the working of his own bad fortune or whether God's store of grace has run out for him. No reply comes, so he simply stands and waits at the door, with nothing left to say. The hardest thought is that the reluctance may have been there from the very beginning, not something he caused. Yet even saying this, he keeps asking, naming the strain of having to press a petition that has gone on so long.

GATHA 3653

Longing and Separation

Longing, the servant and the absent Master

मराठी मूळ

कांहीं एक तरी असावा आधार । कासयानें धीर उपजावा ॥१॥
 ह्मणविल्यासाठीं कैसें पडे रुजु । धणी नाही उजू सन्मुख तो ॥२॥
 वेचल्या दिसांचा कोणावरी लेखा । घालावा हा सुखासुखा आह्मी ॥३॥

ENGLISH TRANSLATION

There should be at least some support to hold onto, some means by which courage may arise. When one calls oneself a servant, how can things proceed when the Master does not come forward and face him? Upon whom should I account for the days that have been spent? We bear this cheerfully upon ourselves.

Says Tuka, O Lord, until You accept the offering of service and grant Your chitta's consent, there is no fulfillment.

IN PLAIN WORDS

There should be at least some support to hold, some means by which courage can rise. When I call myself your servant, how can it hold true if the Master will not come and face me? On whom shall I charge the days that have been spent? We bear this cheerfully on ourselves. Tuka says: Lord, until you accept the service and give your heart's consent, there is no fulfillment.

WHAT IT MEANS

Tukaram points out that a servant needs something to lean on for his courage to hold. The relationship of servant and Master only stands if the Master shows his face; a one-sided bond cannot be made good. He raises the question of the wasted days and then waves it off, saying he carries that cost gladly rather than blame anyone. But the real condition is plain in the close: service offered is not enough by itself. Nothing is fulfilled until God actually accepts the service and gives his inner consent.

GATHA 3654

Surrender and Acceptance

Surrender, stripped bare before the world

मराठी मूळ

मनाचिये साक्षी जाली सांगों मात । सकळ वृत्तांत आपला तो ॥१॥
 तुह्मां परामृश घेणें सत्ताबळें । धरितां निराळें कैसें वांचों ॥२॥
 मी माझें सांडून यावया पसारा । आणीक दातारा काय काज ॥३॥
 तुका ह्मणे आह्मी तुजविण एका । निढळें लौकिका माजी असों ॥४॥

ENGLISH TRANSLATION

With the mind as my witness, let me tell the whole story, the complete account of my condition. You have the authority to examine it all; if You hold Yourself apart, how shall I survive? Having abandoned 'I' and 'mine' and all this expanse of illusion, what else remains, O generous Lord? Says Tuka, without You alone, I stand exposed and bare before the world.

IN PLAIN WORDS

With my mind as witness, let me tell the whole story, the full account of my state. You have the power to examine it all; if you hold yourself apart, how shall I survive? Having dropped I and mine and all this spread of illusion, what else is there to do, generous Lord? Tuka says: without you alone, I stand exposed and bare before the world.

WHAT IT MEANS

Tukaram makes a full confession with his own mind as the only witness, holding nothing back. He acknowledges God has every right to scrutinize him, and warns that if God stays aloof he cannot survive the examination. He has already let go of I and mine and the whole expanse of illusion, so there is nothing further he can renounce on his own. That is exactly why he is helpless: with everything dropped, he stands naked before the world, and only God's presence can clothe and shelter him now.

GATHA 3655

Longing and Separation

Longing, fallen in the courtyard

मराठी मूळ

घालूनि लोळणी पडिलों अंगणीं । सिंचा सिंचवणी तीर्थ वरि ॥१॥
 वोल्हावेल तनु होईल शीतळ । जाली हळहळ बहुतापें ॥२॥
 पावेन या ठाया कई जालें होतें । आलों अवचितें उष्टावरि ॥३॥
 तुका ह्मणे कोणी जाणवा राउळी । येइल जवळी पांडुरंग ॥३॥

ENGLISH TRANSLATION

I have rolled upon the ground and fallen in Your courtyard. Sprinkle the holy water upon me.

Let this body cool and become soothed, for it has been scalded by great heat. How long have I waited to reach this place? I have arrived unexpectedly upon Your sacred leavings.

Says Tuka, let someone inform the Lord in the temple; may Panduranga come near.

IN PLAIN WORDS

I have rolled on the ground and fallen in your courtyard. Sprinkle the holy water over me. Let this body cool and grow calm, for it has been scalded by great heat. How long have I waited to reach this place? I have come unexpectedly upon your sacred leavings. Tuka says: let someone tell the Lord in the temple; may Panduranga come near.

WHAT IT MEANS

Tukaram throws himself down in God's courtyard and begs for the sprinkled holy water, the prasad, to be poured over him. His body is scalded by a great heat, the burning of separation and worldly torment, and he asks for it to be cooled and soothed. He marks how long he has waited to reach this threshold, and how he has stumbled onto God's sacred leavings almost by accident. Lying there, he calls out for someone to carry word into the temple, hoping that Panduranga himself will come near to the one fallen at his door.

GATHA 3656

Surrender and Acceptance

Surrender, the burden is Yours

मराठी मूळ

तरीं भलें वांयां गेलों । जन्मा आलों मागुता । ह्यणऊनि ठेलों दास । सावकास निर्भयें ॥१॥
 उणें पुरें काय माझें । त्याचें ओझें तुझांसी ॥२॥
 सांभाळावें तें म्या काई । अवो आई विठ्ठले । मागें जया जाई नें स्थळा । तुज गोपाळा विसरेंना ॥२॥
 आपलें म्यां एकसरें । करुनि बरें घेतलें । तुका ह्यणे नारायणा । आतां जाणां आपुलें ॥३॥

ENGLISH TRANSLATION

Even if my life had gone to waste, I was born again, and so I have settled as a servant, at ease and without fear. What is my lack or excess? That burden rests upon You.

What is there for me to guard, O Mother Vitthala? Wherever I may go, O Gopala, I will never forget You. I have settled my own affairs once and for all.

Says Tuka, O Narayana, now attend to what is Yours.

IN PLAIN WORDS

Even if my life had gone to waste, I was born again. So I have settled down as a servant, at ease and unafraid. What is my lack, what is my excess? That weight rests on You. What is there for me to guard, O Mother Vitthal? Wherever I go, O Gopala, I will not forget You. I have settled my own affairs once and for all. Tuka says: O Narayana, now look after what is Yours.

WHAT IT MEANS

Tukaram hands over the whole account of himself. He treats a wasted past as already cancelled by a fresh birth, and from that footing he simply becomes a servant who can rest without fear. The pivot is the refrain: my shortfalls and surpluses are no longer my problem to balance, because the burden has passed to God. He keeps only one thing for himself, not forgetting the Lord wherever he goes; everything else he declares closed. The closing line is almost cheeky in its trust: I am now Yours, so the keeping of me is Your job, not mine.

GATHA 3657

Longing and Separation

Longing, the child's loving claim

मराठी मूळ

उरलें तें भक्तिसुख । डोळां मुख पाहावें । अंतरीचें कां हों नेणां । नारायणा माझिये ॥१॥
 पुरवां तैसी केली आळी । बळी जगदानियां ॥२॥
 हातीं घेउनि चोरां भातें । दावां रितें बाळका । साजतें हें थोरपण । नाहीं विण वत्सळा ॥३॥
 शाहणें तरीं लाड दावी । बाळ जेवीं मातेसी । तुका ह्मणे पांडुरंगा । ऐसें पै गा आहे हें ॥३॥

ENGLISH TRANSLATION

What remains is the joy of devotion: to behold Your face with these eyes. Do You not know what lies within my chitta, O Narayana? Fulfill the plea that has been made, O mighty benefactor of the world.

You take the food from the hands of thieves and show the child an empty dish; such lordliness suits You, O compassionate one. The clever child displays its affections to the mother in playful ways.

Says Tuka, O Panduranga, that is exactly how it is.

IN PLAIN WORDS

What remains is the joy of devotion: to see Your face with these eyes. Do You not know what is inside my heart, O Narayana? Fulfill the demand I have made, O mighty giver to the world. You take the food from a thief's hand and show the child an empty dish; such lordliness suits You, O compassionate one. The clever child shows off its love to its mother in playful ways. Tuka says: O Panduranga, that is just how it is.

WHAT IT MEANS

Tukaram presses his one surviving desire, to behold God's face, and dares to call it a claim God owes him. He insists the Lord already knows what is in his heart, so there is no excuse for delay. The middle image is wry: God plays games, snatching away and showing an empty plate, and Tukaram says this teasing is fitting for one who is also tender. Then he names his own posture exactly, a clever child performing its affection before its mother, half play and half real need. The point is the bond itself, where demand, play, and trust are all permitted because the relationship is that close.

GATHA 3658

Devotion to Vitthal

Devotion, one resolve only

मराठी मूळ

धरुनि हें आलों जीवीं । भेटी व्हावी विठोबासी ॥१॥
 संकल्प तो नाहीं दुजा । महाराजा विनवितों ॥२॥
 पायांवरि ठेविन भाळ । येणें सकळ पावलें ॥३॥
 तुका ह्मणे डोळेभरी । पाहिन हरी श्रीमुख ॥३॥

ENGLISH TRANSLATION

I have come holding this one resolve in my chitta: to meet Vithoba. I have no other wish, O great King; this is my humble prayer.

Let me place my forehead upon Your feet; by that, everything is attained. Says Tuka, let me gaze upon Hari's blessed face to my full satisfaction.

IN PLAIN WORDS

I have come holding this one resolve in my heart: to meet Vithoba. I have no other wish, O great King; this is my prayer. Let me lay my forehead on Your feet; by that, everything is gained. Tuka says: let me gaze at Hari's blessed face until my eyes are full.

WHAT IT MEANS

This is a short, single-pointed petition stripped of everything but the one thing wanted. Tukaram names his entire purpose in coming: to meet Vithoba, and he swears there is no second wish behind it. He measures fulfillment by the smallest act, his forehead touching the feet, and says that alone is total attainment. The closing wish is for sight to satiety, to look at the face until the eyes are full. The poem's force is its narrowness: one God, one gesture, one gaze, and nothing else asked for.

GATHA 3659

Prayers

Prayer, fairness at the table

मराठी मूळ

तुह्यां उद्धरणें फार । मज दुसरी नाही थार ॥१॥
 आतां जैसैं तैसैं सोसा । काय करणें हृषीकेशा ॥२॥
 बरें न दिसेल ओळी । एका अन्न एका गाळी ॥३॥
 लावितो आभार । तुका विखरलेती फार ॥३॥

ENGLISH TRANSLATION

You have delivered many; I have no other refuge. Now bear with me as I am, O Hrishiksha; what else can be done? It will not look well if You give bread to one and curses to another in the same row.

Says Tuka, I am making You work hard; You have scattered Yourself widely for our sake.

IN PLAIN WORDS

You have delivered many; I have no other refuge. Now bear with me as I am, O Hrishiksha; what else can be done? It will not look right to give one person food and another curses in the same row. Tuka says: I keep loading You with the obligation; You have scattered Yourself widely for our sake.

WHAT IT MEANS

Tukaram leans on God's record of rescuing others to claim a turn for himself, since he has nowhere else to go. He asks God to put up with him as he is, framing it almost as a problem God must solve. The sharp argument is one of fairness: if everyone is seated in the same row to be fed, it would be unseemly to serve one and scold the next. He

admits he is making God work, and ends by noting that God has spread himself thin across countless devotees. The plea is for inclusion, not special treatment: only do not single me out to go without.

GATHA 3660

Confession and Sin

Confession, the unskilled servant

मराठी मूळ

न कळे जी भक्ती काय करुं सेवा । संकोचोनि देवा राहिलोंसे ॥१॥
 जोडोनियां कर राहिलों निवांत । पायांपाशीं चित्त ठेवूनियां ॥२॥
 दिशाभुली करीं स्थळीं प्रदक्षणा । भ्रमें नारायणा कष्टविलें ॥३॥
 तुका ह्मणे जालों आज्ञोचा पाळक । जीवनासी एक ठाव केला ॥३॥

ENGLISH TRANSLATION

I do not know what devotion is or how to serve You, O Lord, and so I have withdrawn in hesitation. With folded hands I remain quiet, keeping my mind fixed at Your feet.

In my confusion I circumambulate the wrong places; in my error, O Narayana, I have wearied You. Says Tuka, I have become a keeper of Your command, making Your service the one abode of my life.

IN PLAIN WORDS

I do not know, my Lord, what devotion is or how to serve. So I have held back, shrinking from it. With folded hands I stay quiet, keeping my mind at Your feet. Lost about directions, I circle the wrong places; in my confusion, O Narayana, I have wearied You. Tuka says: I have become the keeper of Your command, and made Your service the one place where my life rests.

WHAT IT MEANS

Tukaram confesses incompetence at the very thing he is famous for. Not knowing the right method of worship, he withdraws and simply stands silent with folded hands, his mind fixed at the feet rather than at any technique. He admits his efforts have often gone astray, circling the wrong spots and tiring God out with his blundering. The resolution is to stop trusting his own skill and instead just obey, becoming a keeper of the command. The wisdom here is that helpless obedience, with the mind held at the feet, becomes the real service once cleverness is surrendered.

GATHA 3661

Confession and Sin

Confession, the scattered mind

मराठी मूळ

एकविध वृत्त न राहे अंतरीं । स्मरणीं च हरी विस्मृति ॥१॥
 कैसा हा नवलाव वाटतो अनुभवं । मज माझ्या जीवें साक्षत्वेसी ॥२॥
 न राहे निश्चळ जागवितां मन । किती क्षीणेंक्षीणें सावरावें ॥३॥
 तुका ह्मणे बहु केले वेवसाव । तेणें रंगें जीव रंगलासे ॥३॥

ENGLISH TRANSLATION

A single-pointed state does not remain within; even while remembering Hari, forgetfulness sets in. What a strange experience this seems, witnessed by my own self within myself.

The mind will not stay still even when roused; again and again it must be painstakingly gathered back. Says Tuka, I have spent my life in so many engagements that the soul has taken on their very color.

IN PLAIN WORDS

A one-pointed state will not stay inside me; even while remembering Hari, forgetting comes. How strange this is, I feel it in my own experience, witnessed by my own life within me. The mind will not hold still even when I rouse it; weak and weaker, how often must I gather it back. Tuka says: I have spent my life in so many pursuits that the soul has taken on their color.

WHAT IT MEANS

Tukaram names the ordinary defeat of the inner life with painful honesty. He wants a single, steady attention, but even in the act of remembering God, forgetfulness slips back in. He treats this not as theory but as something he watches in himself, his own life the witness of his own failure. The mind will not stay quiet however hard he wakes it, and he must keep dragging it back, growing weaker each time. He diagnoses the cause without flinching: a life poured into countless engagements has dyed the soul their color, so it cannot easily take the one color it now wants.

GATHA 3662

Prayers

Prayer, fear of death's grip

मराठी मूळ

आतां सोडवणें न या नारायणा । तरि मी न वंचे जाणा काळा हातीं ॥१॥
 ऐसें सांगोनिया जालों उतराई । आणीक तें काई माझे हातीं ॥२॥
 केलियाचें माप नये सेवटासी । करितील नासि अंतराय ॥३॥
 तुका ह्मणे भय वाटतसे जीवा । धांवणिया धांवा लवकरी ॥३॥

ENGLISH TRANSLATION

If Narayana does not come to rescue me now, know that I shall fall into the hands of death. Having said this much, I have discharged my part; there is nothing more that lies within my power.

The measure of what has been done does not reach its fullness, and obstacles work to destroy it. Says Tuka, fear grips my jiva; O Rescuer, come running quickly.

IN PLAIN WORDS

If You do not come to free me now, O Narayana, then know it: I will not escape the hand of death. Having told You this much, I have done my part; what more is in my power? The measure of what I have done is not full, and obstacles work to ruin it. Tuka says: fear grips my soul; O Rescuer, come running quickly.

WHAT IT MEANS

This is a plea spoken under real dread, with death named as the threat. Tukaram puts the responsibility squarely on God: rescue must come now, or he is lost to death's hand. He marks the limit of his own effort, saying he has done all he can and discharged his side, so the rest is not in his power. He confesses his account of practice is not complete and that obstacles keep eroding even that. The poem ends in open fear and an urgent cry to the Rescuer to come running, the plain admission of someone who cannot save himself.

GATHA 3663

The Moral Ideal

Moral ideal, truth stands the test

मराठी मूळ

सत्या माप वाढे । गबाळाची चाली खोडे ॥१॥
 उतरे तें कळें कसी । विखरोणें सर्वदेशीं ॥२॥
 घरामध्ये राजा । नव्हे हो वा पाटपूजा ॥३॥
 तुका ह्याने साचें । रूप तें दर्पणाचें ॥४॥

ENGLISH TRANSLATION

The measure of truth keeps growing, while the counterfeit walks crookedly. What survives the test is known on every shore and throughout every land.

A king within his own house needs no ceremony to prove his throne. Says Tuka, the mirror gives back the true face.

IN PLAIN WORDS

The measure of truth keeps growing; the counterfeit walks crooked. What comes through the test is known on every shore, in every land. A king inside his own house needs no ceremony to prove his throne. Tuka says: the mirror gives back the true face.

WHAT IT MEANS

Tukaram contrasts the trajectories of the true and the false. Truth, weighed out, only increases and stands straight, while the fake moves crookedly and trips on its own gait. What survives testing needs no local endorsement; it is recognized everywhere. His image of the king at home makes the point: real authority does not

stage ceremonies to prove itself, it simply is. The closing line seals it: a mirror returns whatever is actually there, so a person's true nature shows itself without disguise, and only the genuine endures examination.

GATHA 3664

Faith and Trust

Faith, the unbroken bond

मराठी मूळ

नाहीं खंड जाला । माझा तुमचा विठ्ठला ॥१॥
 कैसें कैसें हो दिशचत । आहे चौघांपाशीं नीत ॥२॥
 मुळींचे लिहिलें । मज आतां सांपडलें ॥३॥
 तुका ह्मणे मज । न लगे बोलणें सहज ॥३॥

ENGLISH TRANSLATION

No rift has occurred between You and me, O Vitthal. However anxious I may feel, the account stands fair before all.

What was written from the beginning has now come into my hands. Says Tuka, there is no need for me to speak; the matter settles itself.

IN PLAIN WORDS

No break has come between me and You, O Vitthal. However anxious I may feel, the account stands fair before all. What was written from the start has now come into my hands. Tuka says: I need not speak; the matter settles itself.

WHAT IT MEANS

Tukaram declares his tie to Vitthal intact, no rupture, whatever his moods suggest. He admits to spells of anxiety, but insists the reckoning between them is clean and open for any witness to see. He reads his present condition as the fulfillment of something fixed long ago, a destiny now placed in his hand. Because of that, he feels no need to plead or argue his case. The note is quiet confidence: the relationship is settled at the root, so it resolves on its own without his speaking.

GATHA 3665

Prayers

Prayer, the patient advocate

मराठी मूळ

हेचि वादकाची कळा । नाहीं येऊं येत बळा ॥१॥
 धीर करावा करावा । तरी तो आहे आह्मां देवा ॥२॥
 रिघावें पोटांत । पायां पडोन घ्यावा अंत ॥३॥
 तुका ह्मणे वरि । गोडा आणावा उत्तरीं ॥३॥

ENGLISH TRANSLATION

This is the art of the advocate: one cannot win by force alone. One must have patience, and yet that patience is already with us, O Lord.

One must enter into the very heart of the matter, fall at the feet, and discover the final outcome. Says Tuka, bring the sweet one forth in Your answer.

IN PLAIN WORDS

This is the advocate's art: you cannot win by force alone. One must hold patience; and that patience is already ours, O Lord. Get inside the very heart of it, fall at the feet, and see it through to the end. Tuka says: bring the sweet one out in Your answer.

WHAT IT MEANS

Tukaram likens prayer to a skilled advocate's craft, where pushing by sheer force fails. The winning quality is patience, and he claims devotees already possess it as their grounding. His method is intimate, not aggressive: get inside the matter and fall at the feet, then stay until the case is resolved. The closing turn is addressed to God, asking that the answer come wrapped in sweetness rather than severity. The teaching is that the right way to press God is steady, lowly persistence, trusting that this draws out tenderness rather than rebuff.

GATHA 3666

Appeals and Exhortations

Exhortation, deaf better than dead to spirit

मराठी मूळ

एक परि बहिर बरें । परि तीं ढोरें ग्यानगडें ॥१॥
कपाळास लागली अगी । अभागी कां जीतसे ॥२॥
एक परि बरें वेडें । ताकिनक कुडें जळो तें ॥३॥
तुका ह्मणे खातडवासी । अमृतासी नोळखे ॥३॥

ENGLISH TRANSLATION

Better to be deaf than to be a beast who knows nothing of the spirit. If fire has struck the forehead, why does the wretch still cling to life? Better to be mad than to live in dry, crooked logic; let that burn away.

Says Tuka, one who dwells in the skin of a beast does not recognize nectar even when it is before him.

IN PLAIN WORDS

Better to be deaf than a beast who knows nothing of the spirit. If fire has struck his forehead, why does the wretched one still cling to life? Better to be mad than to live in dry, crooked logic; let that burn away. Tuka says: one who lives inside a beast's hide does not recognize nectar even when it is set before him.

WHAT IT MEANS

Tukaram throws hard comparisons to shock the spiritually deadened awake. A deaf person is better off than a so-called knowledgeable beast who is empty of the spirit, because lacking a sense is less than lacking soul. He pictures the cursed forehead struck by fire and asks why such a life clings on, naming the waste of a life with no

inner fire. Even madness, he says, is preferable to brittle, crooked reasoning, which deserves to burn away. The closing image points the warning at a recognizable pattern in any of us: wrapped in the hide of mere animal living, a person can have nectar set before him and still not know it, and the call is to examine whether we are that numb.

GATHA 3667

Ecstasy and Joy

Ecstasy, the mind at rest in Govinda

मराठी मूळ

खेळों मनासवें जीवाच्या संवादें । कौतुक विनोदें निरांजनी ॥1॥
 पचीं पडिलें तें रुचे वेळोवेळां । होतसे डोहळा आवडीस ॥ध्रु॥
 एकांताचें सुख जडलें जिह्मारीं । वीट परिचारीं बरा आला ॥2॥
 जगाऐसी बुद्ध नव्हे आतां कदा । लंपट गोविंदा जालों पायीं ॥3॥
 आणीक ते चिंता न लगे करावी । नित्य नित्य नवी आवडी हे ॥4॥
 तुका ह्मणे घडा राहिला पडोन । पांडुरंगीं मन विसांवलें ॥5॥

ENGLISH TRANSLATION

I play with my own mind in joyful dialogue with the jiva, reveling in the formless One. What has seeped in deep delights me again and again; the cravings grow in sweet anticipation.

The bliss of solitude has lodged in my very core; the weariness of outward ritual has served its purpose well. The mind will never again be like the common worldly mind, for I have become absorbed at the feet of Govinda.

No other concern remains to trouble me; this love renews itself daily. Says Tuka, the struggle has fallen away, and my mind has found its rest in Panduranga.

IN PLAIN WORDS

I play with my own mind in conversation with the soul, delighting and joking in the flameless light. What has soaked in deep pleases me again and again; my longing grows like a craving. The joy of solitude has lodged in my very core; the weariness of outward ritual has done its good work. My mind will never again be like the common worldly mind, for I have become absorbed at the feet of Govinda. No other worry is left to carry; this love renews itself fresh, day after day. Tuka says: the struggle has fallen away, and my mind has come to rest in Panduranga.

WHAT IT MEANS

This is Tukaram describing arrival, the settled joy after long effort. He plays in inward dialogue, mind and soul conversing in a quiet, lampless light, and what has steeped into him keeps tasting sweet, so that his longing itself becomes a happy craving. He honors the outer rituals not by despising them but by noting they served their purpose and led here, to the bliss of solitude lodged at his core. He marks a clear break: his mind can no longer run like the ordinary worldly mind, because it is now stuck fast at Govinda's feet. The close names the gift, no remaining anxiety and a love that renews daily, as the old struggle dissolves and the restless mind finally rests in Panduranga.

GATHA 3668

Worldly Life

Discernment, seize the right moment

मराठी मूळ

उचिताचा काळ । साधावया युक्तिबळ । आपलें सकळ । ते प्रसंगीं पाहिजे ॥१॥
 नेम नाहीं लाभ हानि । अवचित घडती दोनी । विचारुनि मनीं । पाहिजे तें प्रयोजावें ॥२॥
 जाळ जाळा काळें । करपों नेदावें आगळें । जेवितां वेगळें । ज्याचें त्याचें तेथें तें शोभे ॥३॥
 पाळी नांगर पाभारीं । तन निवडूनि सोंकरी । तुका ह्याने धरी । सेज जमा सेवटीं ॥३॥

ENGLISH TRANSLATION

One must seize the right moment with all one's strength and bring everything to bear at that occasion. There is no certainty of gain or loss, for both arise unexpectedly.

One should reflect carefully in the mind and then act accordingly. Says Tuka, just as one weeds the field at the right time and separates the grain at harvest, so should one gather the final yield with care.

IN PLAIN WORDS

When the right moment comes, seize it. Put all your strength into the chance. Bring everything you have to bear, right then. There is no fixed rule for gain or loss; both come without warning. So weigh it in your mind, then act as the moment asks. Burn out the weeds at the right time; do not let the good crop scorch. At the meal, each thing looks fitting in its own place. Tend the plough and the seed-drill. Pull out the weeds and clear the ground. Tuka says: gather in the final yield at the end.

WHAT IT MEANS

Tukaram speaks in the language of the farmer to teach timing and care. Every gain and loss comes unscheduled, so there is no formula; you have to read the moment, throw your whole strength into it, and act with judgment, not habit. The field is the image: weed at the right time, do not let the crop scorch, keep the plough and the drill working, clear out what does not belong. The point is that the harvest you finally gather depends on attentive labor moment by moment, not on luck or on waiting for certainty.

GATHA 3669

The Necessity of Experience

Experience, the reckoning is settled

मराठी मूळ

पडिलिया ताळा । मग अवघा चि निर्वाळा । तेथें कोणी बळा । नाहीं येत कोणासी ॥१॥
 जोडिलें तें लागें हातीं । आपआपली निश्चिती । हर्ष आणि खंती । तेथें दोनी नासलीं ॥२॥
 सहज सरलिया कारणें । मग एकला आपण । दिसे तरी भिन्न । वचनाचा प्रसंग ॥३॥
 करुनि झाडा पाडा । तुका वेगळा लिगाडा । निश्चितीच्या गोडा । गोष्टी ह्युण लागती ॥३॥

ENGLISH TRANSLATION

When the balance is struck, everything becomes clear, and no one can overpower another there. Whatever was earned comes to hand, and each finds their own certainty.

Both joy and sorrow are destroyed in that place. When the task is naturally completed, one stands alone.

Says Tuka, having cleared all entanglements, he rests apart, and the sweet words of certainty begin to flow.

IN PLAIN WORDS

When the account is balanced, everything becomes clear. There no one can overpower anyone. What was earned comes to your hand. Each one finds his own certainty. There both joy and sorrow are undone. When the work is naturally finished, you stand alone. You may look separate, but that is only how speech happens to put it. Clear the ledger; settle the score. Tuka says: he stands apart from the tangle, and the sweet words of certainty begin to flow.

WHAT IT MEANS

Tukaram describes the moment the inner account is finally settled, using the picture of a balance struck and a ledger cleared. When the reckoning is done, everything is plain and no one can press a claim on anyone; each person comes into his own settled certainty. In that place both joy and sorrow dissolve, because there is nothing left to win or lose. He stands alone and apparently separate, though he notes that the separateness is only a turn of speech; freed from all entanglement, the calm words of certainty begin to flow on their own.

GATHA 3670

The Nature of God

Nature of God, water the root

मराठी मूळ

जीविता तो माझा पिता । उखता तो उखत्यांचा॥१॥
जनादननीं सरती कर्मे । वाते भ्रमे अनेत्र । अपसव्य सव्यामधीं । ऐसी शुद्धी न धरितां ॥२॥
तुका ह्मणे खांद्या पानें । सिंचितां भिन्न कोरडी॥३॥

ENGLISH TRANSLATION

He who gives life is my father, and he who uproots belongs to the uprooted. In Janardana, all actions find their resolution.

Without discerning the right from the wrong path, one wanders in delusion. Says Tuka, even when you water the leaves on the shoulder, the roots on the other side remain dry.

IN PLAIN WORDS

He who gives life is my father. He who uproots belongs to the uprooted. In Janardana all actions come to rest. Without telling the right path from the wrong, a person wanders in delusion, mixing the crooked with the straight, holding no clear understanding. Tuka says: if you water the leaves out on the branch, the far side stays dry.

WHAT IT MEANS

Tukaram contrasts the one source of life with scattered, mistaken effort. God, Janardana, is the father who gives life and the place where all action finally comes to rest; the one who destroys belongs only to destruction. The danger is wandering without discernment, mixing crooked with straight and never settling on the true path. His closing image makes it plain: pour water on the leaves and the rest of the plant stays parched. You must reach the root, that is, God, or all your watering is wasted.

GATHA 3671

Prayers

Prayer, a mother's pull toward the child

मराठी मूळ

माउलीची चाली लेंकराचे ओढी । तयालागीं काढी प्राणें प्रीती ॥१॥
 ऐसी बिळवंत आवडी जी देवा । संतमहानुभावा विनवितों ॥२॥
 मोहें मोहियेलें सर्वकाळ चित्त । विसरु तो घेत नाहीं क्षणें ॥३॥
 तुका ह्मणे दिला प्रेमाचा वोरस । सांभाळलें दास आपुलें तें ॥३॥

ENGLISH TRANSLATION

A mother's nature is to be drawn toward her child, and she would give her very life out of love for it. I pray to the saints and great souls for such powerful devotion toward God.

The mind is enchanted with love at all times and does not forget even for a moment. Says Tuka, the Lord has given the gift of love and has protected His own servant.

IN PLAIN WORDS

A mother is drawn after her child by its own pull. For its sake she would give up her life out of love. Such strong love I ask for, O God. I beg it of the saints and the great souls. Let my mind be caught in that love at every moment. Let it not forget you even for an instant. Tuka says: he has given the flood of love, and he has guarded his own servant.

WHAT IT MEANS

Tukaram prays for one thing: a love for God as helplessly strong as a mother's pull toward her child, a love that would give up its own life. He does not assume he has it; he begs it of God and asks the saints and great souls to intercede. What he wants is an enchanted mind, held fast at every moment, never forgetting God even for an instant. The closing line answers the prayer as already granted: God has poured out that flood of love and has kept his servant safe.

GATHA 3672

Confession and Sin

Confession, take away my pride

मराठी मूळ

केवढा तो अहंकार । माझा तुझां नव्हे दूर ॥१॥
 आतां कोण पडे पायां । तुमच्या अहो पंढरिराया ॥२॥
 कां जी कृपेनें कृपण । वेचत असे ऐसें धन ॥३॥
 तुका ह्मणे देवं । दुजियाचें पोतें न्यावें ॥३॥

ENGLISH TRANSLATION

How great is this ego of mine, which keeps me far from You. Now who will fall at Your feet, O Pandhariraya? Why are You so miserly with Your grace, when You possess such inexhaustible wealth? Says Tuka, God should take away another's bundle of pride.

IN PLAIN WORDS

How great my ego is. It is not far from you. Now who will fall at your feet, O Pandhariraya? Why are you so stingy with your grace, when you hold such wealth? Tuka says: God should carry off another's whole bundle of pride.

WHAT IT MEANS

Tukaram confesses that his ego is huge and admits it is no secret from God, who sees it close at hand. He worries that the very pride blocking him is keeping him from bowing at God's feet, and he half-accuses God of being miserly with grace despite owning endless wealth. The closing line turns the accusation into a request: let God simply take away the bundle of pride a person is carrying. The honesty is the prayer, naming the ego so that God may lift it.

GATHA 3673

Prayers

Prayer, the hired servant's surrender

मराठी मूळ

अपराधी ह्मणोनि येतों काकुलती । नाहीं तरी होती काय चाड ॥१॥
 येइल तारुं तरी तारा जी देवा । नाहीं तरी सेवा घ्या वो भार ॥२॥
 कासया मी आतां वंचूं हे शरीर । आहें बारगीर जाईं जनें ॥३॥
 तुका ह्मणे मन करुनि मोकळें । आहें सालेंढाळें उदार मी ॥३॥

ENGLISH TRANSLATION

I come pleading because I am a wrongdoer. Otherwise, what need would there be? If it pleases You, save me, O God.

If not, then at least accept the burden of my service. Why should I now deceive this body, when I am but a hired servant destined to depart? Says Tuka, I have made my mind free and am generous with wholehearted surrender.

IN PLAIN WORDS

I come pleading because I am a wrongdoer. Otherwise, what need would there be? If a boat comes, then ferry me across, O God. If not, then at least take on the burden of my service. Why should I cheat this body now? I am only a hired hand who will leave with the crowd. Tuka says: I have set my mind free; I am open-handed and generous.

WHAT IT MEANS

Tukaram comes to God precisely as a wrongdoer; he says that if he had no fault he would have no reason to plead, so his failing is what brings him. He asks either to be ferried across or, failing that, simply taken into God's service. He sees no point in sparing or protecting his body, since he is only a hired laborer who will depart when the work ends. So he gives himself away freely, with a mind made loose of its holdings, open-handed in surrender.

GATHA 3674

Devotion to Vitthal

Devotion, worship that costs nothing held back

मराठी मूळ

माझे तों फुकाचे कायेचे चि कष्ट । नव्हे क्रियानष्ट तुह्यांऐसा ॥१॥
 कांहीं च न वंचीं आजिचा प्रसंगीं । सकळा ही अंगीं करीन पूजा ॥२॥
 द्यावें काहीं तुह्मीं हें तों नाहीं आस । असों या उदास देहभावे ॥३॥
 तुका ह्याणे माझी मावळली खंती । समाधान चितीं सर्वकाळ ॥३॥

ENGLISH TRANSLATION

My efforts cost nothing, for they are merely the toils of this body. I am not a hypocrite like others who shirk their duty.

I will not withhold anything on this occasion and will worship You with my whole being. I have no expectation that You should give me anything.

Let me remain indifferent to this body. Says Tuka, my anxiety has subsided, and my mind is content at all times.

IN PLAIN WORDS

My efforts cost nothing; they are only the labors of this body. I am no fraud like those who shirk their duty. I will hold nothing back on this occasion; I will worship you with my whole being. I have no hope that you should give me anything in return. Let me stay indifferent to this body. Tuka says: my anxiety has melted away, and my mind is content at all times.

WHAT IT MEANS

Tukaram offers worship without holding anything back and without asking for anything in return. He insists his service is genuine, not the empty show of those who shirk; whatever the body can give, he gives it whole, here and now. Crucially, he expects no reward, and he stays indifferent to the body's claims. Because he wants nothing

back, his anxiety has dissolved and his mind rests in steady contentment. The freedom comes from the giving, not from any payment.

GATHA 3675

The Necessity of Experience

Experience, mind merged with God

मराठी मूळ

स्वामीचिया सत्ता । आधीं वर्म येतें हाता । पुढती विशेषता । लाभें लाभ आगळा ॥१॥
 करीं कवतुकाचे बोल । परि जिद्दाळ्याची ओल । आवडे रसाळ । मायबापा लाडाचें ॥२॥
 मनें मेळविलें मना । नाहीं अभावी शाहणा । अंतरींच्या खुणा । वरि दिल्या उमटोनि ॥३॥
 नाहीं पराश्रमें काळा । अवघ्या जागविल्या वेळा । देवासी निराळा । तुका क्षण न सोडी ॥३॥

ENGLISH TRANSLATION

By the master's authority, the secret first comes to hand, and then special gain grows ever greater. The Lord speaks words of endearment, but within them lies the moisture of deep affection, as a beloved child delights its parents.

Mind has merged with mind, and the wise one harbors no disbelief. The inner signs have surfaced outwardly.

Says Tuka, without depending on another's labor, all moments have been awakened, and he does not leave God's side for even an instant.

IN PLAIN WORDS

By the master's authority the secret first comes to hand, and then the gain grows greater and greater. He speaks playful words of fondness, but within them is the moisture of love, sweet, the dear words of a mother and father to a beloved child. Mind has merged with mind. The wise one holds no disbelief. The inner signs have risen and shown on the surface. Without leaning on anyone else's labor, every moment is awake. Tuka says: he never lets God leave his side for an instant.

WHAT IT MEANS

Tukaram describes intimacy with God ripening from a first secret given by grace into a gain that keeps growing. God's words come like a parent's loving teasing of a beloved child, light on the surface but soaked in tenderness underneath. The bond deepens until mind has merged with mind, doubt is gone, and the inner signs surface visibly. None of it leans on borrowed effort; he keeps every moment awake and refuses to let God out of his presence for even an instant. This is the experience of love made constant.

GATHA 3676

Devotion to Vitthal

Devotion, God remembered with every morsel

मराठी मूळ

एके ठायीं अन्नपाणी । ग्रासोग्रासीं चिंतनीं ॥१॥
 वेळोवेळं जागवितों । दुजें येइल ह्युण भीतों ॥२॥
 नाहीं हीं गुंतत उपचारीं । मानदंभाचे वेव्हारीं ॥३॥
 तुका जालासे शाहाणा । आड लपे नारायणा ॥३॥

ENGLISH TRANSLATION

In one place I take my food and water, contemplating God with every morsel. I keep myself awake at every moment, fearing that something else may enter.

I do not get entangled in rituals or the dealings of pride and pretense. Says Tuka, having grown wise, he hides behind Narayana.

IN PLAIN WORDS

In one place I take my food and water. With every mouthful I think of God. Again and again I keep myself awake, afraid that something else will slip in. I do not get tangled in rituals, in the dealings of pride and pretense. Tuka says: having grown wise, he hides himself behind Narayana.

WHAT IT MEANS

Tukaram describes a life narrowed to one constant: remembrance of God woven into the plainest act of eating, with every morsel a thought of God. He keeps vigilant on purpose, afraid that anything else could creep in and take that place. He deliberately stays clear of ritual show and the transactions of pride and pretense, which only feed the ego. The wisdom he claims is to disappear: instead of standing forward as a doer, he hides himself behind Narayana, letting God be the cover.

GATHA 3677

The Saints

Saints, take your fill from the mine of jewels

मराठी मूळ

वैरागरापाशीं रत्नाचिया खाणी । हे चि घ्यावी धणी फावेल तों ॥१॥
 येथें नाहीं तर्कवितकानची चाड । होतसे निवाड खऱ्या खोटयां ॥२॥
 उगा च सारावा वाढिला तो ठाव । वाढितिया भाव कळतसे ॥३॥
 तुका ह्यणे टांचणीचें पाणी । येथें झरवणी जैशातें ॥३॥

ENGLISH TRANSLATION

Near the ocean of jewels lie mines of gems. One should take one's fill while the opportunity lasts.

Here there is no need for arguments and speculations, for the true is sifted from the false. One should quietly accept whatever portion is served, for the one who serves reveals the worth.

Says Tuka, the water drawn from a well is poured here just as it is, without alteration.

IN PLAIN WORDS

Beside the diamond-mine lie veins of gems. Take your fill of them while the chance lasts. Here there is no need for arguments and guesses; the true is sifted from the false. Quietly accept whatever portion is served; the worth shows in the one who serves it. Tuka says: water drawn from the well is poured out here just as it is, with nothing altered.

WHAT IT MEANS

Tukaram points to the company of the saints as a mine of jewels and urges you to take your fill while the opportunity is open. In their presence there is no place for debate and clever speculation, because the true is plainly separated from the false. The right posture is to receive quietly whatever is given, since the giver's own worth shows in what is served. His closing image seals it: like well-water poured out unchanged, what the saints give is pure and unaltered, and yours simply to drink.

GATHA 3678

Prayers

Prayer, the ocean of mercy

मराठी मूळ

समर्थ या नावें दिनांचा कृपाळ । हें तंव सकळ स्वामीअंगीं ॥१॥
मज काय लागे करणें विनवणी । विदित चरणीं सकळ आहे ॥२॥
दयासिंधु तुह्मां भांडवल दया । सिंचावें आतां या कृपापीयूषें ॥३॥
तुका ह्मणे अवो पंढरनिवासे । बहु जीव आसे लागलासे ॥३॥

ENGLISH TRANSLATION

The powerful one is by nature compassionate to the lowly. This quality belongs entirely to the Lord.

Why should I need to make any plea? Everything is already known at His feet. You are an ocean of mercy, and compassion is Your very capital.

Sprinkle me now with the nectar of Your grace. Says Tuka, O dweller of Pandhari, my life yearns intensely for You.

IN PLAIN WORDS

Your very name, the Almighty, means kind to the lowly. That quality belongs wholly to you, my Lord. What plea do I even need to make? Everything is already known at your feet. You are an ocean of mercy; compassion is your one capital. Sprinkle me now with the nectar of your grace. Tuka says: O dweller of Pandhari, this life longs for you with all its heart.

WHAT IT MEANS

Tukaram rests his prayer on God's own nature rather than on his own words. To be Almighty, he says, is by definition to be kind to the lowly, so mercy is not a favor God grants but the very stock God trades in, an ocean of it. Because God already knows everything at his feet, no elaborate plea is needed; he only asks to be sprinkled with the nectar of grace. The poem ends in pure longing: his whole life yearns for the dweller of Pandhari, trusting that mercy must answer because mercy is who God is.

GATHA 3679

Longing and Separation

Longing, the silence of God

मराठी मूळ

लेखिलें कवित्व माझे सहज बोल । न लगे चि ओल जिद्दाव्याची ॥१॥
 नये चि उत्तर कांहीं परतोनि । जालों नारायणीं न सरतें ॥२॥
 तुका ह्मणे फळ नव्हे चि सायासा । पंढरीनिवासा काय जालें ॥३॥

ENGLISH TRANSLATION

My poetry has been dismissed as mere words, without the moisture of genuine experience. No answer comes back to me.

I have become insufficient before Narayana. Says Tuka, my efforts bear no fruit. O dweller of Pandhari, what has happened?.

IN PLAIN WORDS

My poetry has been written off as mere words, with no moisture of real experience on the tongue. No answer comes back to me at all. I have become worthless before Narayana. Tuka says: my striving bears no fruit. O dweller of Pandhari, what has happened?

WHAT IT MEANS

Tukaram cries out from the dryness of God's silence. He fears his own poems are only words, lacking the living moisture of genuine experience, and that he counts for nothing before Narayana. Worst of all, no answer comes back; his calling goes unmet and his effort seems to bear no fruit. The poem ends not in resolution but in a bewildered question to the dweller of Pandhari: what has happened? It is the honest lament of love that feels unanswered and refuses to pretend otherwise.

GATHA 3680

Ecstasy and Joy

Surrender, the account is cleared

मराठी मूळ

येणें जाला तुमचे पोतडीचा झाडा । केलासी उघडा पांडुरंगा ॥१॥
 भरुनियां घरीं राहिलों वाखती । आपुली निश्चिती आपल्यापें ॥२॥
 आतां काय उरी उरली ते सांगा । आणिलेति जगाचिये साक्षी ॥३॥
 तुका ह्मणे कोठें पाहोंजासी आतां । माझी जाली सत्ता तुझांवरि ॥३॥

ENGLISH TRANSLATION

By this You have cleared the account of Your own bundle, O Panduranga, and laid everything open. Having filled the house, I rest in contentment, with my own certainty restored to me.

Now tell me what remains, for You have brought the whole world as witness. Says Tuka, where will You look now? My authority has extended over You.

IN PLAIN WORDS

By this You have emptied out Your bundle, Panduranga. You have laid it all open. I have filled my house and I sit content. My own certainty is back in my hands. Now tell me, what is left? You have brought the whole world to witness it. Tuka says: where will You look now? My claim has come to hold over You.

WHAT IT MEANS

Tukaram turns the language of debt and accounting into a lover's playful triumph. He says God has been opened up like a bag turned inside out, holding nothing back, and so the devotee's house is full and his old peace of mind restored. The poem's bold claim is in the last line: having given himself wholly, Tuka now says his authority extends over God, with the whole world as witness. This is the logic of total surrender turning into total intimacy: the one who keeps nothing back gains a claim on the one he gave himself to.

GATHA 3681

Longing and Separation

Longing, the debt of love

मराठी मूळ

तुमच्या पाळणा ओढतसे मन । गेलों विसरोन आपणासी ॥१॥
 लागेल पालटें फेडावें उसणें । येणें चि प्रमाणें पांडुरंगा ॥२॥
 तुमचे आवडी संबंधाचा त्याग । घेतला ये लाग जगनिंदेचा ॥३॥
 तुका ह्मणे जैसा माझा जीव ओढे । तैसें च तिकडे पाहिजेल ॥३॥

ENGLISH TRANSLATION

My mind is drawn to Your cradle, and I have forgotten myself entirely. The debt must be repaid in return, O Panduranga, in this very manner.

Out of love for You, I have renounced all worldly ties and have embraced the censure of the world. Says Tuka, just as my jiva yearns for You, so must the same longing come from Your side.

IN PLAIN WORDS

My mind is drawn to Your cradle. I have forgotten myself completely. The debt must be paid back in kind, Panduranga, in this very way. For love of You I have let go of every worldly tie. I have taken on the blame of the whole world. Tuka says: just as my soul is pulled toward You, the same pull must come from Your side too.

WHAT IT MEANS

Tukaram describes love as a debt that must be matched. He has lost himself in his longing for God and has paid the full price: he has cut his worldly bonds and accepted the world's scorn for it. So he presses his claim. Love cannot run one way only; if his soul is dragged toward God, then God owes him the same pull in return. The poem names the stake of devotion bluntly: having given up everything for this love, he asks God to be drawn to him as helplessly as he is drawn to God.

GATHA 3682

Faith and Trust

Faith, under God's keeping

मराठी मूळ

नाहीं मज कोणी उरला दुर्जन । मायबापाविण ब्रह्मांडांत ॥१॥
कासया जी माझी करणें येविसीं । भयाची मानसीं चिंता संतीं ॥२॥
विश्वंभराचिये लागलों सांभाळीं । सत्तेनें तो चाळी आपुलिये ॥३॥
तुका ह्मणे माझे पाळणपोषण । करितां आपण पांडुरंगा ॥३॥

ENGLISH TRANSLATION

I have no enemy left in the entire universe except my own parents of ignorance. Why, O saints, should you harbor any fear or anxiety on my behalf? I have come under the care of Vishvambhara, and He moves me by His own authority.

Says Tuka, Panduranga Himself sees to my nurture and protection.

IN PLAIN WORDS

I have no enemy left in all the universe. There is no one but my mother and father. Why then, saints, should you carry fear or worry on my account? I have come under the care of Vishvambhara, and He moves me by His own power. Tuka says: Panduranga Himself sees to my keeping and my feeding.

WHAT IT MEANS

Tukaram tells the worried saints around him to stop fretting over his welfare. He has placed himself entirely under God, whom he calls Vishvambhara, the all-sustaining one, and so the whole world has stopped being a field of enemies. The point is the completeness of his trust: a man held by God needs no defenses and gives others nothing to fear for. God Himself moves him, feeds him, and keeps him, so anxiety on his behalf is misplaced.

GATHA 3683

The Nature of God

Trust, accept what comes

मराठी मूळ

मज कांहीं सीण न व्हावा यासाठी । कृपा तुझां पोटीं उपजलीं ॥१॥
 होतें तैसें केलें आपलें उचित । शिकविलें हित बहु बरें ॥२॥
 आह्मी न मनावी कोणाची आशंका । तुझां भय लोकां आहे मनीं ॥२॥
 तुका ह्मणे आतां संचिताचा ठेवा । वोडवला घ्यावा जैसा तैसा ॥३॥

ENGLISH TRANSLATION

So that I may not suffer any hardship, compassion has arisen in Your mind. You have done what was fitting and taught me well for my own good.

I need not heed anyone's doubts, for it is You who hold concern for the world in Your mind. Says Tuka, now the treasure of destiny has arrived; accept it as it comes.

IN PLAIN WORDS

So that I should suffer no strain, mercy has risen in Your heart. You have done what was fitting and taught me well, for my own good. I need not heed anyone's doubt; it is You who hold the world's concern in mind. Tuka says: now the store of what was destined has come to me. Take it as it comes, whatever it is.

WHAT IT MEANS

Tukaram reads his whole life as already arranged by God's mercy. Whatever has happened was fitting and was teaching for his good, so he need not weigh the doubts and opinions of others. The closing turn is an act of acceptance: the fruit of past actions, the store of destiny, has now arrived, and the right response is simply to receive it as it is, without complaint or bargaining. The poem teaches a settled trust that hands the sorting of good and bad back to God.

GATHA 3684

Longing and Separation

Longing, the soul in exile

मराठी मूळ

कोणाचें चिंतन करुं ऐशा काळें । पायांचिया बळें कंठीतसें ॥१॥
 पाहातसें वाट येई गा विठ्ठला । मज कां हा केला परदेश ॥२॥
 बहुतांचे सत्ते जालों कासावीस । जाय रात्री दिस वैरियांचा ॥२॥
 तुका ह्मणे बैसें मनाचिये मुळीं । तरीं च ही जाळीं उगवतीं ॥३॥

ENGLISH TRANSLATION

Whom shall I contemplate in such times? I endure only by the strength of Your feet. I watch the road, waiting for You, O Vitthal.

Why have You sent me into this exile? I am tormented at the hands of many. Days and nights pass under the sway of enemies.

Says Tuka, come and sit at the root of my mind, and only then will these tangles unravel.

IN PLAIN WORDS

Whose name shall I hold in mind in times like these? I get through only by the strength of Your feet. I watch the road. Come, Vitthal. Why have You sent me into this exile? Many have power over me and I am tormented. My nights and days pass under enemies. Tuka says: come and sit at the root of my mind; only then will these tangles come undone.

WHAT IT MEANS

Tukaram cries out from a sense of abandonment, calling his life a foreign land, an exile away from God. He has no other refuge to turn to and holds on by clinging to Vitthal's feet while he watches the road for him to come. The enemies who rule his days and nights are the cravings and fears of the mind, the forces that hold power over a soul cut off from God. The remedy he asks for is exact: let God take His seat at the very root of the mind, and the knots that bind him will loosen by themselves.

GATHA 3685

Prayers

Prayer, break the neck of ego

मराठी मूळ

कां जी तुह्मीं ऐसे नव्हा कृपावंत । निवे माझें चित्त ठायिंच्या ठायीं ॥१॥
 कांही शम नये विषम अंतरा । शांतीचा तो बरा ऐसा योग ॥२॥
 दुःखी होतो पंचभूतांच्या विकारें । जडत्वे दातारें राखावीं तीं ॥३॥
 तुका ह्मणे मोडा अहंकाराची मान । धरितों चरण ह्मणऊनि ॥४॥

ENGLISH TRANSLATION

Why are You not more gracious, so that my mind may find peace right where it stands? No calm comes to this troubled chitta. How blessed would be the union of true peace.

I suffer from the disturbances of the five elements, and You, O generous Lord, must keep them in check. Says Tuka, break the neck of ego. That is why I hold onto Your feet.

IN PLAIN WORDS

Why are You not more kind, so my mind could be cooled right where it stands? No calm comes to this restless heart. How good it would be to be joined to peace. I suffer from the workings of the five elements; You, generous Lord, must hold them in check. Tuka says: break the neck of pride. That is why I hold on to Your feet.

WHAT IT MEANS

Tukaram prays for an inner peace he cannot reach on his own. His mind stays troubled, stirred by the body and the five elements, the material nature he is made of, and only God can restrain these. The sharp request comes last: break the neck of ego. He sees pride as the thing standing between him and peace, so he asks God to kill it,

and he names that as the whole reason he clings to God's feet. The poem makes clear that the calm he wants is not soothing but the destruction of self-importance.

GATHA 3686

Faith and Trust

Faith, the beggar never refused

मराठी मूळ

मागत्याची कोठें घडते निरास । लेंकरा उदास नाहीं होतें ॥१॥
 कासया मी होऊं उतावीळ जीवीं । जाणता गोसावी सर्व आहे ॥२॥
 जाला तरी वेळ कवतुकासाठीं । निदनया तों पोटीं उपजेना ॥२॥
 तुका ह्मणे त्यासी ठाऊकें उचित । होईल संकेत नेमियेला ॥३॥

ENGLISH TRANSLATION

*Where has a beggar ever been refused? A child is never left disappointed. Why then should I be anxious within?
 The all-knowing Lord is aware of everything.*

Even if there is a delay, it is only for the sake of His playful sport. Cruelty never arises in His chitta.

Says Tuka, He knows what is proper, and the appointed moment will surely come.

IN PLAIN WORDS

Where has a beggar ever been turned away? A child is never left in despair. Why then should I grow restless inside? The all-knowing Lord knows everything. Even if it takes time, that is only for the sake of His play. Cruelty never rises in His heart. Tuka says: He knows what is right, and the appointed sign will surely come.

WHAT IT MEANS

Tukaram steadies his own impatience with two homely truths: a beggar at the door is always given something, and a parent never abandons a crying child. So his anxiety is groundless; the all-knowing Lord already knows his need. Any delay is not neglect but God's playful timing, since cruelty cannot arise in him. The poem teaches that waiting on God is not waiting on indifference. The right moment is appointed and will come, and the devotee's only task is to trust the one who knows what is fitting.

GATHA 3687

The Nature of God

Tenderness, the mother who hides

मराठी मूळ

आरुषा वचनीं मातेची आवडी । ह्मणऊनि तांतडी घेती नाहीं ॥१॥
 काय होइल माझें मांडिलें कवतुक । आदराची भूक रडारोवी ॥२॥
 लपोनियां करी चुकुर माऊली । नाहीं होती केली निष्ठासांडी ॥२॥
 तुका ह्मणे करी पारखीं वचनें । भेवउनि तान्हें आळवावे ॥३॥

ENGLISH TRANSLATION

A mother's love persists even when a child speaks harshly, and so she does not rush to punish. What will become of my playful petition? The hunger for affection expresses itself through crying and wailing.

The mother hides and plays peek-a-boo, but never truly abandons her child. Says Tuka, she speaks testing words and frightens the little one only to draw it closer.

IN PLAIN WORDS

A mother loves the child even when its words are rough; that is why she does not rush to punish. What will come of this game I have set up? The hunger for love shows itself in crying and wailing. The mother hides and slips out of sight, but she has not truly cast the child off. Tuka says: she speaks testing words and frightens the little one, only to call it close.

WHAT IT MEANS

Tukaram explains God's apparent absence through the image of a mother playing with her infant. When God seems to withdraw, it is like a mother hiding from her child or scolding it with sharp words. It looks like rejection, but it is not abandonment; it is a way of drawing the child nearer. The devotee's crying and complaining is itself the hunger for love finding its voice. The poem reframes the pain of God's silence as a tender game whose whole purpose is closeness, not punishment.

GATHA 3688

Devotion to Vitthal

Devotion, the quarrel of love

मराठी मूळ

प्रीतीच्या भांडणा नाहीं शिरपाव । वचनाचे चि भाव निष्टता ॥१॥
 जीणें तरी एका जीवें उभयता । पुत्राच्या पिता दुखवे दुःखें ॥२॥
 काय जाणे तुटों मायेचें लिगाड । विषम तें आड उरों नेणें ॥३॥
 तुका ह्याने मज करुणा उत्तरें । करितां विश्वंभरे पाविजेल ॥३॥

ENGLISH TRANSLATION

In a quarrel born of love, there is no real conquest or defeat. The words themselves are expressions of devotion.

Both parent and child live as one life, and a father feels pained by his son's sorrow. Who can understand when the bond of affection might seem to break? What appears as discord cannot truly stand between them.

Says Tuka, if Vishvambhara speaks to me with compassionate words, I shall be fulfilled.

IN PLAIN WORDS

In a quarrel born of love there is no prize for winning. The words themselves are just signs of devotion. The two live as one life; a father is pained by his son's pain. Who can say the bond of love would ever break? What looks like discord cannot really stand between them. Tuka says: if Vishvambhara speaks to me with words of pity, I will be made whole.

WHAT IT MEANS

Tukaram answers his own boldness toward God. The sharp things he has said are not a fight to be won or lost; in a quarrel between lovers the harsh words are themselves a form of devotion. Parent and child, devotee and God, share one life, so the seeming discord cannot truly divide them. The poem lands on what he actually wants: not victory in the argument but a single compassionate word from Vishvambhara, the all-sustaining Lord, which would be enough to fulfill him completely.

GATHA 3689

Renunciation

Renunciation, drop the schemes, be still

मराठी मूळ

नको घालूं झांसां । मना उपाधिवोळसा ॥१॥
 जे जे वाहावे संकल्प । पुण्य तरी ते चि पाप ॥२॥
 उपजतो भेव । होतो कासावीस जीव ॥३॥
 तुका ह्मणे पाहों । होइल तें निवांत राहों ॥३॥

ENGLISH TRANSLATION

Do not entangle the mind in the net of worldly pursuits. Whatever intentions you carry, be they merit or sin, are ultimately the same.

Fear arises and the jiva becomes distressed. Says Tuka, let us simply watch what happens and remain still.

IN PLAIN WORDS

Do not throw the mind into deceit. Do not tangle it in worldly burdens. Whatever plans you carry, merit as much as sin, they come to the same thing. Fear is born, and the soul is thrown into distress. Tuka says: let us watch. Whatever is to be, let us stay still in it.

WHAT IT MEANS

Tukaram warns against the restless scheming of the mind. He puts merit and sin in the same basket: both are intentions, plans of the ego, and either way they breed fear and torment the soul. The radical claim is that even good works, when they are the mind's projects, belong to the same trap as bad ones. The release he offers is stillness: stop plotting outcomes, simply watch what unfolds, and rest quiet in whatever comes. The poem points past doing toward a settled, unanxious witnessing.

GATHA 3690

Worldly Life

Worldly life, walking backward

मराठी मूळ

बीजीं फळाचा भरवसा । जतन सिंचनासरिसा । चाविलिया आसा । काकुलती ते नाड ॥१॥
 हा तों गडसंदीचा ठाव । पिके पिकविला भाव । संकोचोनि जीव । दशा केली जतन ॥२॥
 माती घाली घनावरी । रांडा रेटा वरीवरी । सुखाचे सेजारीं । दुःख भ्रमें भोगीतसे ॥३॥
 तुका ह्मणे दिशाभुली । जाल्या उफराटी चाली । निवाडाची बोली । अनुभवं साक्षीसी ॥३॥

ENGLISH TRANSLATION

The seed holds the promise of fruit, and one tends it carefully with watering. When hope is chewed away, one is left pleading in despair.

This is a treacherous, narrow place where devotion must be cultivated and the jiva must be guarded with restraint. People pile dirt over their wealth and engage in empty outward shows, experiencing sorrow in delusion even while lying on a bed of comfort.

Says Tuka, people have lost their way and walk in reverse. The verdict of truth comes only through direct experience.

IN PLAIN WORDS

The seed holds the promise of fruit if you tend it and water it; when hope is eaten away, you are left pleading in misery. This is a narrow, treacherous place where devotion has to be grown and the soul guarded with restraint. People pile dirt over their wealth and put on hollow shows; lying on a bed of comfort they still taste sorrow through their delusion. Tuka says: people have lost their direction and walk in reverse. The verdict of truth is known only through living experience.

WHAT IT MEANS

Tukaram looks at ordinary worldly life and sees people going the wrong way. A seed bears fruit only with patient tending, and the same care is needed to grow devotion in this dangerous, cramped human birth. Instead, people bury themselves in wealth and empty display, and even amid comfort they suffer, because they are deluded about what matters. He says plainly that they have lost their bearings and are walking backward, mistaking the path for its opposite. The closing line refuses mere argument: only direct experience, not talk, can deliver the true verdict on how to live.

GATHA 3691

Longing and Separation

Longing, the bow of the rejected

मराठी मूळ

काय उरली ते करुं विनवणी । वेचलों वचनीं पांडुरंगा ॥१॥
 अद्वेरलों आतां कैचें नामरूप । आदर निरोप तरि तो नाही ॥२॥
 माझा मायबाप ये गेलों सलगी । तों हें तुझां जगीं सोयइरिका ॥३॥
 तुका ह्मणे आतां जोडोनियां हात । करी दंडवत ठायिंचाठायीं ॥३॥

ENGLISH TRANSLATION

What more can I say in petition? I have spent myself in words, O Panduranga. Having been rejected, where now is name or form? There is no welcome or farewell.

You are my mother and father, and I came to You with familiarity, but You seem to treat me as a mere acquaintance. Says Tuka, now with folded hands I bow down right where I stand.

IN PLAIN WORDS

What plea is left for me to make? I have spent myself in words, Panduranga. Now that I am cast aside, what name or form is there? There is no welcome and no farewell. You are my mother and father, and I came to You as one of Your own; yet to the world You treat me as a mere acquaintance. Tuka says: now, with folded hands, I bow down right where I stand.

WHAT IT MEANS

Tukaram has run out of petitions; he has poured out all his words to God and feels rejected. The wound is that God, whom he calls his mother and father, seems to hold him at the distance of a stranger before the whole world, with neither a warm welcome nor a clean dismissal. The poem ends not in protest but in the lowest gesture available: he folds his hands and bows down where he stands. The point is the posture of one who has nothing left to say and surrenders even his disappointment, laying it at the feet he cannot leave.

GATHA 3692

Longing and Separation

Longing, the ache that will not fill

मराठी मूळ

आवडी धरुनि करुं गेलों लाड । भक्तिप्रेमकोड न पुरे चि ॥१॥
 ह्मणऊनि जीव ठेला असावोनि । खेद होतो मनीं बहु साल ॥२॥
 वेठीऐसें वाटे निर्फळ कारण । शीतळ होऊन खोडावलों ॥३॥
 तुका ह्मणे सरतें नव्हें चि पायांपें । बळ केलें पापें नव्हें चि भेटी ॥३॥

ENGLISH TRANSLATION

I went to express my love and devotion, but the longing of love is never satisfied. Therefore, the jiva has remained in a state of longing, and great sorrow stings the heart.

This fruitless effort feels like forced labor, and I have grown cold and weary. Says Tuka, I cannot find acceptance at Your feet. My sins have prevented our meeting.

IN PLAIN WORDS

I came with love to be petted and held. But the longing of love is never filled. So my life stays stretched out, waiting, and a great sorrow stings my heart. This effort feels like forced labor, fruitless; I have gone cold and weary. Tuka says: I am not accepted at your feet. My sins have made themselves strong, and so there is no meeting.

WHAT IT MEANS

Tukaram is praying out of love and finding that the love itself will not let him rest. He came close to Vitthal wanting to be held, and the wanting only grew; the more he loves, the wider the gap feels. He names the dryness honestly: the devotion starts to feel like drudgery, and he has gone numb. He does not blame God; he reads his own unworthiness, his sins, as the wall between them. The poem leaves the longing open, unrelieved, naming the pain of love that has no answer yet.

GATHA 3693

The Nature of God

The mother's heart, God who cannot stay aloof

मराठी मूळ

प्रीतीचा तो कळवळा । जिद्दाळाचि वेगळा ॥१॥
 बहु नेदी रडों माता । दिशचत होतां धीर नव्हे ॥२॥
 वरी वरी तोंडापुरतें । मोहोरी तें कळतसे ॥३॥
 जाणोनियां नेणता तुका । नव्हे लोकांसारखा ॥३॥

ENGLISH TRANSLATION

The stirring of love has its own distinct warmth. A mother does not let her child cry for long.

When the child is distressed, she cannot maintain her composure. On the surface things may seem one way, but the true feeling beneath is recognizable.

Says Tuka, though he knows, he acts as one who does not know, for he is not like ordinary people.

IN PLAIN WORDS

The tenderness of love has a warmth all its own; it is something apart. A mother will not let her child cry for long. When the child is in distress, she cannot keep her calm. On the surface things may look one way, but the feeling underneath is plain to see. Tuka says: knowing, he acts as if he does not know, for he is not like ordinary people.

WHAT IT MEANS

Tukaram is saying that God's love works the way a mother's does. The warmth of real love is its own kind of thing, not learned and not faked, and a mother simply cannot bear to hear her child cry; she breaks. So whatever face God shows on the surface, the heart beneath is moved and cannot stay distant. The last line turns to Tuka himself, or to God: he knows, yet plays at not knowing, because he does not run on the cold calculation of ordinary people. The point is to trust the hidden tenderness over the outward appearance.

GATHA 3694

Devotion to Vitthal

Devotion, only this is my gain

मराठी मूळ

हा गे हा चि आतां लाहो । माझा अहो विठ्ठला ॥१॥
 दंडवत दंडवत । वेगळी मात न बोलें ॥२॥
 वेगळाल्या कोठें भागें । लाग लागें लावावा ॥३॥
 तुका ह्मणे केल्या जमा । वित्ततमा भाजूनि ॥३॥

ENGLISH TRANSLATION

This, this alone is now my gain, O my Vitthal. I offer prostrations, prostrations.

I speak no other word. Where else shall I turn for my share? The connection must be forged.

Says Tuka, having burned away the restlessness of the mind, the accounts are settled.

IN PLAIN WORDS

This, this alone is now my gain, O my Vitthal. I bow down, I bow down. I speak no other word. Where else would I go for my share? The bond must be tied fast. Tuka says: the account is settled, the darkness of the restless mind burned away.

WHAT IT MEANS

Tukaram fixes on one thing and refuses to look elsewhere. He calls Vitthal his only gain, and reduces all his speech to prostration: he will say nothing else, ask for nothing else. There is no other door where he could collect what is his, so he insists the bond with God be made firm. The closing image is of a reckoning closed out: the restless, clouded mind has been burned off like dross, and the account stands settled. The poem stakes everything on this single attachment and lets the rest fall away.

GATHA 3695

Surrender and Acceptance

Surrender, leaving it all to God

मराठी मूळ

तुह्यांसी न कळे सांगा काय एक । असया संकल्प वागवूं मी ॥१॥
 आहे तेथें सत्ता ठेविलें स्थापूनि । प्रमाणें चि वाणी वदे आज्ञा ॥२॥
 कृपा जाली मग न लगे अंगसंग । निजध्यासें रंग चढता राहे ॥३॥
 तुका ह्मणे मागें बोलिलों तें वाव । आतां हा चि भाव दृढ झाला ॥३॥

ENGLISH TRANSLATION

What is it that You do not already know? Tell me, what intention should I carry? Authority is established where it already resides, and my speech utters only what is ordained. Once grace descends, no physical contact is needed, for the color of constant contemplation deepens on its own.

Says Tuka, what I spoke before was empty. Now this faith alone has become firm.

IN PLAIN WORDS

What is there that you do not already know? Tell me, what plan should I carry? Power rests where it already lives; my speech says only what is ordained. Once your grace comes, no bodily nearness is needed; the color of steady remembrance deepens on its own. Tuka says: what I said before was empty. Now this faith alone has grown firm.

WHAT IT MEANS

Tukaram lays down his own planning before a God who already knows everything. If God knows all, there is nothing for him to scheme or intend; the power lies with God, and even his words only repeat what is already decreed. He learns that grace does not depend on physical proximity: once it descends, the steady inward remembrance deepens by itself, like a dye taking color. He admits his earlier talk was hollow, and what remains is one settled faith. The poem is the moment self-effort gives way and trust becomes solid.

GATHA 3696

Devotion to Vitthal

Devotion, the secret confided

मराठी मूळ

आवडी न पुरे मायबापापासीं । घडों का येविसीं सकईल ॥१॥
 होईल नेमलें आपुलिया काळें । आलीयाचा बळें आघो उरे ॥२॥
 जाणविलें तेथे थोडें एकवेळा । सकळ ही कळा सवौत्तमीं ॥३॥
 तुका ह्मणे निवेदिलें गुहए गुज । आतां तुझी तुज सकळ चिंता ॥३॥

ENGLISH TRANSLATION

The love for my divine parents can never be fully expressed. Can it ever be truly conveyed? What is destined will come at its appointed time, and the longing of past encounters remains.

Once a little is revealed at that place, all arts find their perfection. Says Tuka, I have confided the innermost secret. Now all concern is Yours alone.

IN PLAIN WORDS

The love for my mother and father, God, can never be fully spoken. Can it ever truly be conveyed? What is fixed will come in its own time, and the longing of past meetings stays. Once a little is shown there, all the arts find their fullness in the highest. Tuka says: I have told the innermost secret. Now all the worry is yours alone.

WHAT IT MEANS

Tukaram addresses God as mother and father and admits that love this deep outruns any words. He resigns himself to time: whatever is destined will come when it is meant to, while the ache left by earlier nearness keeps burning. He says that once even a little is revealed in that place, every skill and faculty reaches its perfection in the highest. The turn is in the last line: having confided his deepest secret, he hands the whole burden over to God, making God responsible for him. The poem moves from inexpressible love to total handing-over.

GATHA 3697

Renunciation

Renunciation, done with the body

मराठी मूळ

वोखटा तरी मी विटलों देहासी । पुरे आतां जैसी जोडी पुन्हां ॥१॥
 किती मरमर सोसावी पुढती । राहिलों संगती विठोबाचे ॥२॥
 आतां कोण याचा करील आदर । जावो किळवर विटंबोनि ॥३॥
 तुका ह्मणे आतां सांडि तें चि सांडि । कोण फिरे लंडी यासी मागें ॥३॥

ENGLISH TRANSLATION

I have grown disgusted with this wretched body. Enough of forging such bonds again and again.

How many more deaths must I endure? I have remained in the company of Vithoba. Now who will honor this body? Let it go, discarded and disgraced.

Says Tuka, cast it off, just cast it off. Who would follow this worthless thing?.

IN PLAIN WORDS

Bad as it is, I am sick of this body. Enough now of forging this bond again. How much dying must I keep enduring? I have stayed in Vithoba's company. Now who will give this body any honor? Let it go, mocked and cast off. Tuka says: throw it away, just throw it away. Who would chase after this worthless thing?

WHAT IT MEANS

Tukaram turns on the body with disgust, weary of being bound to it birth after birth. He counts the deaths he has had to suffer and says enough; he has found his footing in Vithoba's company instead. With that, the body loses all its claim to honor in his eyes, and he is content to let it be discarded and disgraced. The repeated command to cast it off is not self-hatred so much as a refusal to keep serving the body as if it were the self. The poem points the disgust at the attachment to the perishable, not at life itself; what is worthless is the clinging.

GATHA 3698

Social Criticism

Social criticism, the quarrel of pride

मराठी मूळ

हैं ही ऐसैं तें ही ऐसैं । उभय पिसैं अविचार ॥१॥
 अभिमानाचे ठेलाठेलीं । मधीं जाली हिंपुष्टी ॥२॥
 धीरा शांती ठाव नुरे । हा चि उरे आबाळ्या ॥३॥
 कौतुक हें पाहे तुका । कढतां लोकां अधनि ॥३॥

ENGLISH TRANSLATION

This is like that and that is like this. Both sides are mad with senselessness.

In the pushing and shoving of pride, distress has arisen in the middle. Neither patience nor peace finds any place.

Only commotion remains. Says Tuka, he watches this spectacle as the people churn in their misery.

IN PLAIN WORDS

This one is like this, that one is like that; both are mad and senseless. In the pushing and shoving of pride, distress springs up in the middle. Patience finds no place, peace finds no place; only uproar is left. Tuka says: he watches this show, while the people churn in their own ruin.

WHAT IT MEANS

Tukaram describes a fight in which both sides are equally foolish. Each is sure it is right, and the collision of their prides produces only suffering for everyone caught between them. Where ego runs the contest, patience and peace have nowhere to stand, and all that remains is noise and turmoil. Tuka watches it as a sad spectacle: the people grind themselves down in their own misery. The poem is pointed at the pattern of prideful quarreling itself, the impulse in any of us to win, not at one party over the other; both are warned.

GATHA 3699

The Moral Ideal

The moral ideal, what is tested by fire

मराठी मूळ

हित जाणे चित्त । कळों येतसे उचित ॥१॥
 वरदळ तें नुतरे कसीं । आगीमध्ये तें रसीं ॥२॥
 तुका ह्मणे करुनी खरें । ठेवितां तें पुढें बरें ॥३॥

ENGLISH TRANSLATION

The chitta knows what is beneficial, and what is proper becomes apparent. Surface material does not survive the test.

In the fire, the true essence is revealed. Says Tuka, what is made genuine stands well when placed before the future.

IN PLAIN WORDS

The heart knows what is good for it, and what is right becomes clear. Surface stuff does not survive the test. In the fire, the true essence is what shows. Tuka says: what you make genuine stands you in good stead later on.

WHAT IT MEANS

Tukaram says the inner heart already knows what is truly good, and the right course becomes plain when you listen to it. Anything that is only surface, only show, will not last when it is tried. He uses the image of fire: heat burns off whatever is fake and leaves only the real essence behind. So make your life and devotion genuine now; what is real is what will hold up and serve you in time to come. The poem sets inner truth against outward appearance and tells you to invest in the first.

GATHA 3700

Social Criticism

Social criticism, the body wasted on pride

मराठी मूळ

देवें दिला देह भजना गोमटा । तों या जाला भांटा बाधिकेच्या ॥१॥
 ताठोनियां मान राहिली वरती । अहंकारा हातीं लवों नल्हे ॥२॥
 दास ह्मणावया न वळे रसना । सड्खवचना बासे गळा ॥३॥
 तुका ह्मणे कोठें ठेवावा विटाळ । स्नानें नीर्मळ व्हावयासी ॥३॥

ENGLISH TRANSLATION

God gave this body for beautiful worship, but it has become a vessel for vice. The neck has stiffened with pride and will not bow to the grip of ego.

The tongue will not call itself a servant but instead sings the praises of flattery. Says Tuka, where should this impurity be placed? One must bathe to become pure.

IN PLAIN WORDS

God gave this body, handsome, for worship; instead it has become a vessel for vice. The neck has stiffened upward with pride and will not bend in the grip of ego. The tongue will not call itself a servant; it sits in the throat singing flattery. Tuka says: where is this defilement to be put down? One must bathe to come clean.

WHAT IT MEANS

Tukaram laments that a body meant for worshipping God has been turned to bad use. The neck has gone rigid: pride holds the head up so high it cannot bow, and ego keeps its grip. The tongue, which should name itself God's servant, instead flatters and praises the wrong things. He asks where such defilement could even be set down, and answers that it takes a washing to be made clean. The poem points the rebuke at the patterns of pride and flattery, and at the need to cleanse them in oneself, not at scorn for any particular person.

GATHA 3701

Devotion to Vitthal

Devotion, the family's complaint against the lover of God

मराठी मूळ

काय करूं पोरा लागली चट । धरी वाट देउळाची ॥१॥
 सांगितलें नेघे कानीं । दुजें मनीं विठ्ठल ॥२॥
 काम घरीं न करी धंदा । येथें सदा दिशुचत ॥३॥
 आमचे कुळीं नव्हतें ऐसें । हें च पिसें निवडलें ॥४॥
 लौकिकाची नाहीं लाज । माझें मज पारिखें ॥५॥

ENGLISH TRANSLATION

What can I do? The child has caught the craze and heads straight for the temple. He will not listen to anything told to him.

In his mind there is nothing but Vitthal. He does no work at home and is always restless here.

There was never anything like this in our family. This particular madness has taken hold.

He has no shame before society and has become a stranger even to himself. Says Tuka, those are the words of the wicked, and they lead to hell.

IN PLAIN WORDS

What can I do? The boy has caught the craze and heads straight for the temple. Whatever you tell him he will not take into his ears; in his mind there is nothing but Vitthal. He does no work at home, no business; here he is always restless. There was never anyone like this in our family; this particular madness has singled him out. He has no shame before respectable people; he has become a stranger even to his own. Tuka says: such are the words of the wicked, and they lead to hell.

WHAT IT MEANS

Tukaram voices the family's complaint about one of their own who has fallen for God. The relatives are exasperated: the boy runs only to the temple, hears nothing they say, thinks only of Vitthal, neglects work and household, and shames the family before respectable society by becoming a stranger even to his own people. To them this is a disgraceful madness. The sting is in the last line: Tuka turns it around and says that these scolding, worldly words are the speech of the wicked, and it is that mocking voice, not the God-mad lover, that leads to hell. The poem flips the worldly verdict on its head.

GATHA 3702

Faith and Trust

Faith, the warrior with the goal in sight

मराठी मूळ

कारणापें असतां दृष्टी । शंका पोटीं उपजेना ॥१॥
 शूर मिरवे रणांगणीं । मरणीं च संतोष ॥२॥
 पाहिजे तो कळवळा। मग बळा काय उणे ॥२॥
 तुका ह्मणे उदारपणें । काय उणें मनाचें॥३॥

ENGLISH TRANSLATION

When the goal is before one's eyes, no doubt arises in the chitta. A warrior shines on the battlefield and finds contentment even in death.

What is needed is true earnestness of chitta, and then nothing is lacking in strength. Says Tuka, with a generous spirit, the mind lacks nothing.

IN PLAIN WORDS

When the goal is right before your eyes, no doubt is born in the heart. A warrior shines on the battlefield and finds joy even in dying. What is needed is true earnestness of heart; then how can strength fall short? Tuka says: with a generous spirit, the mind lacks nothing.

WHAT IT MEANS

Tukaram says that once you can see what you are after, doubt has no room to grow. He compares it to a soldier who, with his aim clear, is glad even to die for it. The one thing required is real earnestness, a heart truly aflame; where that is present, strength never runs out. And with a large, open spirit, the mind finds it lacks for nothing. The poem treats wholehearted longing for God as the source of fearlessness and sufficiency.

GATHA 3703

The Necessity of Experience

Experience, not borrowed words

मराठी मूळ

नव्हती हे उसणे बोल । आहाच फोल रंजवण ॥१॥

अनुभव तो वरावरी । नाहीं दुरी वेगळा ॥२॥

पाहिजे तें आलें रुची। काचाकुची काशाची ॥२॥

तुका ह्मणे लाजे आड । त्याची चाड कोणासी ॥३॥

ENGLISH TRANSLATION

These are not borrowed words, for empty entertainment has no substance. Experience is not far or separate; it is right here on the surface.

What is needed has come to taste. What use is pretense and struggle? Says Tuka, the one who hides behind shame, who cares for him?.

IN PLAIN WORDS

These are not borrowed words; mere hollow talk has no substance. The experience is right here, close at hand, not far off and not separate. What was needed has come, and the taste of it is here; what use is pretense and struggle? Tuka says: as for the one who hangs back behind his shame, who cares for him?

WHAT IT MEANS

Tukaram insists that what he speaks is not secondhand or repeated from others; empty words carry nothing. He is testifying from experience, and that experience is not somewhere far away but right here, near and not separate from him. Whatever he needed has arrived and he is tasting it, so there is no point in faking it or struggling to manufacture it. The closing jab is at the person who holds back out of false shame or self-consciousness: such hesitation, Tuka says, deserves no concern. The poem stakes its authority on lived experience over borrowed talk and hesitation.

GATHA 3704

The Moral Ideal

Self-effort exhausted, surrender

मराठी मूळ

जों जों घ्यावा सोस । माझे वारीं गर्भवास । लटिक्याचा दोष । अधिक जडे अंगेसीं ॥१॥

आतां आहे तैसें असो । अनुताप अंगीं वसो । येवढें चि नसो । माझें आणि परावें ॥२॥

जागाजालेपणें । काय नासावें स्वप्न । शब्दाचिया शिणें । कष्ट मिथ्या मानावे ॥२॥

छाये माकड विटे । धांवें कुपीं काय भेटे । तुका ह्मणे फुटे । डोई गुडघे कोंपर ॥३॥

ENGLISH TRANSLATION

The more one tries to take up this struggle, the more the faults of falsehood cling to the body and entangle one in the cycle of birth. Let things be as they are now.

Let repentance dwell within. Let there be no distinction of mine and another's.

Once one is awake, why destroy what was merely a dream? The toil of words should be recognized as futile suffering. Says Tuka, a monkey is vexed by its own shadow, and when it dives into a well to catch it, only its head, knees, and elbows are broken.

IN PLAIN WORDS

The harder I push at this struggle, the more the cycle of birth holds me. The faults of falsehood cling to my body and bind me tighter. Let things stay as they are now. Let only repentance live in me. Let there be no more of this: mine and another's. Once you are awake, why kill what was only a dream? The toil of words is futile suffering; know it as false. Tuka says: a monkey is vexed by its own shadow. It dives into a well to catch it, and only breaks its head, its knees, its elbows.

WHAT IT MEANS

Tukaram is confessing that effort itself can deepen the trap. The more he strives at the spiritual struggle by his own force, the more the lie of separateness clings to him and the more the round of birth tightens. So he asks to stop straining and to let only repentance and the end of mine-and-yours remain. The dream image carries the point: once you wake, you do not labor to destroy what was never real, so the toil of clever words is wasted suffering. The closing picture lands it: chasing the self you imagine is like a monkey diving into a well after its own reflection and breaking its bones on nothing.

GATHA 3705

The Saints

Fellowship of saints, true gain

मराठी मूळ

गुणांचा चि सांटा । करुं न वजों आणिका वाटा ॥१॥

करिती छंद नानापरी । भरोन सिणती आडभरी ॥२॥

नेमली पंगती । आह्मां संतांची संगती ॥३॥

तुका ह्मणे लीळा । येर कवतुक पाहों डोळां ॥३॥

ENGLISH TRANSLATION

Let us gather only virtues and not wander onto other paths. Others pursue various whims, filling themselves and then tiring from the strain.

Our appointed company is the fellowship of saints. Says Tuka, this is our divine play. All else we simply watch as a spectacle.

IN PLAIN WORDS

Let us gather only virtues. Let us not wander off onto other paths. Others chase one whim after another; they fill themselves up and then tire from the strain. Our appointed seat is fixed: the company of saints. Tuka says: this is our play. Everything else we just watch, a passing show before the eyes.

WHAT IT MEANS

Tukaram sets one pursuit against all the others. He wants to collect only good qualities and stay on the single road, rather than scatter onto the many paths people try. He sees others driven by changing fancies, gorging on them and then worn out by the effort, getting nowhere. Against that he names his own assigned place: a seat at the table of the saints' fellowship. That company is his delight and his real life; the rest of the world's striving he treats as a spectacle he merely watches go by.

GATHA 3706

Confession and Sin

Confession, borrowed knowledge

मराठी मूळ

शिकल्या शब्दाचें उत्पादितों ज्ञान । दरपणींचें धन उपर वाया ॥१॥
 अनुभउ कइं होईन भोगिता । सांकडें तें आतां हें चि आलें ॥२॥
 गायें नाचें करीं शरीराचे धर्म । बीजकळावर्म तुमचें दान ॥३॥
 तुका ह्याणे केला उशीर न साहे । द्याल तरी आहे सर्व सिद्ध ॥३॥
 सिकविला तैसा पढों जाणे पुसा । कैची साच दशा तैसी अंगीं ।

ENGLISH TRANSLATION

I produce knowledge from learned words, but it is like wealth seen in a mirror, useless in reality. When will experience come through actual practice? This is the difficulty that has now arrived.

I sing and dance and perform the rituals of the body, but the seed and essence of true knowledge is Your gift alone. Says Tuka, the delay is unbearable. If You grant it, everything is already prepared.

One who is taught can only recite what was memorized. How can such rote learning bring the true state into one's being?.

IN PLAIN WORDS

I make knowledge out of words I have learned. It is like wealth seen in a mirror, of no use at all. When will real experience come, the kind you live through? That is the hard thing that now stands before me. I sing, I dance, I do the body's rituals. But the seed and the heart of true knowing are your gift alone. Tuka says: the delay is more than I can bear. If you grant it, all is already ready. One who is only taught can recite what he memorized. How can rote learning bring the true state into a man's own being?

WHAT IT MEANS

Tukaram admits that what he has is secondhand: knowledge built from learned words, dazzling like coins glimpsed in a mirror but worthless because you cannot hold them. He marks the gap between this borrowed talk and lived experience, and the gap pains him. His singing, dancing and rites are real, but he insists the actual seed of realization is not something he can manufacture; it can only be given by God. So he turns it into a plea: the waiting is unbearable, yet everything is prepared the moment grace is granted. The last line drives the confession home: memorized recitation, however fluent, cannot put the true state into a person's own life.

GATHA 3707

Confession and Sin

Confession, words without realization

मराठी मूळ

स्वप्नींच्या सुखें नाहीं होत राजा । तैसा दिसे माझा अनुभव ॥१॥
 कासया हा केला जिहुवे अळंकार । पायांसी अंतर दिसतसे ॥२॥
 दर्पणींचें धन हातीं ना पदरीं । डोळां दिसें परी सत्याचिये ।
 आस केली तरी लाळ चि घोंटावी । ठकाठकी तेवीं दिसतसे ॥३॥
 कवित्वें रसाळ वदविली वाणी । साक्ष ही पुराणीं घडे ऐसी ।
 तुका ह्मणे गुरें राखोनि गोंवारी । माझीं ह्मणे परि लाभ नाहीं ॥४॥
 अनुभव तो नाहीं अमुचिया दरषणें । अइकिलें कानें वदे वाणी ।

ENGLISH TRANSLATION

The happiness of dreams does not make one a king, and so it is with my experience. Why adorn the tongue with ornaments when the distance from Your feet is still visible? Wealth in a mirror is neither in the hand nor in the pocket.

It appears before the eyes but lacks all truth. If one desires, one must swallow mere saliva, and the whole thing seems like a grand deception.

Says Tuka, poetry has made the tongue eloquent, and even the scriptures bear witness to such things, yet a cowherd who tends the cattle may call them his own without gaining any real profit. Experience is not found in our vision; we merely speak what our ears have heard.

IN PLAIN WORDS

Dream happiness does not make you a king. That is what my experience looks like. Why decorate the tongue, when the distance from your feet is still plain to see? Wealth in a mirror is not in my hand, not in my pocket. The eyes see it, but it has no truth in it. If you long for it, all you swallow is your own saliva. The whole thing looks like one deception piled on another. Poetry has made my speech sweet and flowing, and even the scriptures bear witness to such things. Tuka says: a cowherd tending the cattle may call them his own, yet he gains nothing by it. Real experience is not in our seeing. We only speak what our ears have heard.

WHAT IT MEANS

Tukaram measures fluent speech against the thing it claims and finds it empty. Eloquent words are like joy felt in a dream or treasure seen in a mirror: vivid to the eye, but not in your hand, leaving you swallowing your own spit when you reach for them. He will not let his own gift fool him; poetry has made his tongue sweet and the scriptures seem to back such talk, but talk is not attainment. The cowherd who calls the herd his own while owning none of it is the exact image of a reciter who handles holy words without possessing the reality. He ends in honest confession: true experience is not yet his, and he is only repeating what his ears took in.

GATHA 3708

Longing and Separation

Longing, the absent Lord

मराठी मूळ

जेविल्याचा कैसा अनुभव अंतरीं । ह्मणतां मांडे पुरी काय होतें ॥१॥
 नाहीनाहीं गेली तळमळ दातारा । कां जी हरिहरा चाळविलें ॥२॥
 पत्रीं कुशळता भेटी अनादर । काय तें उत्तर येइल मानूं ।
 अंतरीं सबाहरीं कां नाहीं सारिखें । धरुनि पारिखें वर्ततसां ॥३॥
 आलों आलों ऐसी दाऊनियां आस । वाहों बुडतयास काय द्यावें ।
 तुका ह्मणे अहो चतुरा शिरोमणि । किती माझी वाणी तुझी कोठें ॥३॥

ENGLISH TRANSLATION

What is the inner experience of one who has truly feasted? Does merely saying the names of sweets and breads satisfy hunger? No, no, the anguish has not departed, O generous Lord. Why, O Hari, have You led me astray? Letters may convey skill, but meeting brings only indifference.

What answer should I expect then? Why is there no consistency between the inner and the outer? You act as a stranger. You show hope by saying you are coming, but what should be offered to one who is drowning? Says Tuka, O crown jewel of the wise, how far can my words reach, and where do You stand?.

IN PLAIN WORDS

How can the feast live as an experience inside you? Does saying the names of breads and sweets ever fill the belly? No, no, the anguish has not left me, O giver. Why, O Hari, O Hara, have you led me on? A letter can carry kind words, but the meeting itself is cold. What answer am I supposed to take from that? Why is there no match between your inside and your outside? You hold yourself off like a stranger. You raise my hope, saying, I am coming, I am coming. What is that worth to a man who is drowning? Tuka says: O crown jewel of the wise, how far can my poor words reach, and where are you standing?

WHAT IT MEANS

Tukaram is crying out at a God who seems near in word but absent in fact. Naming the dishes does not feed you; reciting the divine names has not stilled his torment, and he feels he has been strung along. He presses the complaint as if reading a letter that sounds affectionate while the actual meeting stays cold, and asks why the Lord's inner promise and outer conduct do not agree. The drowning man is the stakes: a vague I am coming is useless to someone going under now. He ends not in despair but in appeal, calling God the crown of the wise and asking where He is hiding while a devotee's words fall short.

GATHA 3709

Prayers

Prayer, claim on God's fame

मराठी मूळ

केलें तरी आता साच चि करावें । विचारिलें घावें कृपादान ॥१॥
 संकल्पासी नाही बोलिला विकल्प । तुझां पुण्यपाप कळे देवा ॥२॥
 उदार शक्ति तंव तुमची भूमंडळीं । ऐसी िब्रदावळी गर्जतसे ॥३॥
 तुका ह्मणे अहो रकुमादेवीवरा । उपरोध कां धरा माझा आतां ॥३॥

ENGLISH TRANSLATION

*If You are to act, then act truly. Give the gift of grace that You have already considered.**You have never spoken against Your own resolve. You know what is merit and what is sin, O God.**Your generous fame resounds throughout the world. Such is the banner of Your glory.**Says Tuka, O husband of Rukmini, why do You now hold back from my plea?.*

IN PLAIN WORDS

If you mean to act, then act for real now. Give the gift of grace you have already decided to give. You have never broken your own resolve. You know what is merit and what is sin, O God. Your generous fame fills the whole earth. That is the banner of glory that thunders about you. Tuka says: O husband of Rukmini, why do you hold back from my plea now?

WHAT IT MEANS

Tukaram presses God to make good on what He has already resolved to do. He asks that the promised grace actually arrive, not stay a half-finished intention, and reminds the Lord that He has never gone back on His own purpose and alone knows true merit from sin. Then he leans on God's reputation as a kind of leverage: the whole world proclaims His generosity, so withholding now would betray that banner. Addressing Him as the husband of Rukmini, Tukaram simply asks why such a famously generous Lord is resisting one man's request.

GATHA 3710

*The Nature of God**Praise, grace alone purifies*

मराठी मूळ

अहो पुरुषोत्तमा । तुझां काशाची उपमा ॥१॥
 सतंत तो नाही बुद्धी । नाळवितां नाहीं शुद्ध ॥२॥
 जागविलें तरी । तुझां वेक्तियेणें हरी ॥३॥
 तुका ह्मणे देवा । तुम्हा नित्य दिस नवा ॥३॥

ENGLISH TRANSLATION

O Purushottama, to what can You be compared? No metaphor is truly adequate. When one tries to cleanse the intellect, it still does not become pure.

But if You awaken it, O Hari, it happens through Your power alone. Says Tuka, O God, every day is ever new for You.

IN PLAIN WORDS

O Purushottama, what could you be compared to? No likeness is enough for you. The mind by itself does not stay steady. Try to scrub it, and it still does not come clean. But if you wake it, O Hari, it happens by your power alone. Tuka says: O God, for you every day is new.

WHAT IT MEANS

Tukaram praises the supreme Person as beyond all comparison, then turns to his own helplessness. Left to itself the intellect cannot hold steady, and no amount of self-scouring makes it pure. Purity comes only one way: God awakening the mind by His own power, not by the seeker's effort. The closing line praises God's endless freshness, that for Him every day is new, hinting that His grace is never stale or exhausted and can renew even a mind that cannot cleanse itself.

GATHA 3711

The Saints

Effort and its fruit, saints' table

मराठी मूळ

मथनें भोगे सार । ताकें घडे उपकार ॥१॥
 बरवी सायासाची जोडी । अनुभविया ठावी गोडी ॥२॥
 पाक आणि रुचि । जेथें तेथें ते कडंची ॥३॥
 वाढितो पंगती । तुका आवडी संगती ॥३॥

ENGLISH TRANSLATION

By churning, one obtains the essence, and even the buttermilk serves its purpose. The fruit of earnest effort is a fine gain, and only one who has tasted it knows its sweetness.

The cooking and the flavor each have their proper place. Says Tuka, I serve at the feast of the saints' company with love and devotion.

IN PLAIN WORDS

Churn, and you get the essence; even the buttermilk left over does its good work. Earnest effort is a fine gain. Only the one who has tasted it knows the sweetness. The cooking and the flavor each have their own place. Tuka says: I serve at the feast of the saints' company, with love.

WHAT IT MEANS

Tukaram uses the everyday work of churning milk to speak about spiritual effort. Churn faithfully and you draw out the butter, the essence, while even the leftover buttermilk still nourishes; nothing earnest is wasted. The reward of such labor is real, but it cannot be described, only tasted, and only the one who has done the work

knows its sweetness. Just as cooking and flavor each have their proper place, effort and its fruit belong together. He ends by placing himself happily among the saints, serving at their table out of love.

GATHA 3712

Devotion to Vitthal

Devotion, the guarded mind

मराठी मूळ

चिंतनाची जोडी । हा चि लाभ घडोघडी ॥१॥
 तुह्मी वसूनि अंतरीं । मज जागवा निर्धारिं ॥२॥
 जाय जेथें मन । आड घाला सुदर्शन ॥३॥
 तुका ह्मणे भोजें । नाचें हो ऐसें न लजें ॥३॥

ENGLISH TRANSLATION

The wealth of contemplation is this: profit at every moment. Dwell within my chitta and keep me awake with certainty.

Wherever the mind wanders, place the Sudarshana disc as a barrier. Says Tuka, let me dance with abandon and feel no shame.

IN PLAIN WORDS

The wealth of remembering you is this: profit at every single moment. Live inside me, and keep me awake for certain. Wherever my mind runs off, set the Sudarshana there to block it. Tuka says: let me feast, let me dance like this, and feel no shame.

WHAT IT MEANS

Tukaram names the steady gain of contemplation: constant remembrance of God pays out in every moment. He asks God to dwell within him and keep him spiritually awake, and where the wandering mind tries to escape, to throw the Sudarshana disc across its path like a guard. The image makes devotion active, with God himself fencing the mind back toward Him. He ends in open joy, asking to feast and dance in love without any embarrassment before others.

GATHA 3713

Ecstasy and Joy

Ecstasy, love ever new

मराठी मूळ

आवडीची न पुरे धणी । प्रीत मनीं बैसली ॥१॥
 नित्य नवा कळवळा । मायबाळामध्यें तों ॥२॥
 सुख सुखा भेटों आलें । होय वाल्हे पोटीचे ॥३॥
 तुका ह्मणे ब्रह्मानंदें । संतवृंदें चरणार्पें ॥३॥

ENGLISH TRANSLATION

The fulfillment of love's longing is never complete, for affection has settled deep in the mind. Between mother and child there is ever-new tenderness.

Joy has come to meet joy, and the beloved of the mind grows dear. Says Tuka, in the bliss of Brahman, at the feet of the assembly of saints.

IN PLAIN WORDS

Love's longing is never filled to the brim; the love has settled deep in my mind. The tenderness is new every day, like the bond between mother and child. Joy has come to meet joy, and the one my heart loves grows dear. Tuka says: in the bliss of Brahman, at the feet of the gathered saints.

WHAT IT MEANS

Tukaram describes a love that grows rather than fades. The longing is never finally satisfied, because affection has taken root deep in his mind and renews itself daily, as fresh as a mother's tenderness for her child. He pictures joy meeting joy, the beloved growing ever dearer in the meeting. The poem closes by locating all this bliss where he wants to be: in the joy of Brahman, at the feet of the assembled saints, naming their company as the very place this ecstasy lives.

GATHA 3714

Ecstasy and Joy

Ecstasy, sheltered at the feet

मराठी मूळ

जडलों तों आतां पायीं । होऊं काई वेगळा ॥१॥
 तुम्हीं संतीं कृपा केली । गंगे चाली ओघाची ॥२॥
 सांभिळलों मायबापा । केलों तापावेगळा ॥३॥
 वोरसें या जीव धाला । तुका ठेला मौन्य चि ॥३॥

ENGLISH TRANSLATION

I have become fixed at Your feet now. How could I ever be separate? You saints have shown me grace, and it flows like the current of the Ganga.

I have been sheltered, O mother and father, and made free from all suffering. Says Tuka, my jiva is satisfied by this inheritance, and I remain in silence.

IN PLAIN WORDS

Now I am fixed at your feet. How could I ever be separate again? You saints have shown me grace, and it flows like the current of the Ganga. You sheltered me, O mother and father. You set me free of all my burning. My soul is filled by this inheritance. Tuka says: and I am left in silence.

WHAT IT MEANS

Tukaram speaks from the far side of his longing, now held fast at God's feet and unable to imagine separation. He credits the saints, whose grace has come to him with the unstoppable flow of the Ganga, and addresses God as his mother and father, the shelter that freed him from all his inner burning. The grace feels like an inheritance that

fully satisfies the soul. The poem ends in the truest sign of fulfillment: words run out, and Tuka is left in silence.

GATHA 3715

Confession and Sin

Confession, the inflated servant

मराठी मूळ

काळावरी सत्ता । ऐशा करितो वारता ॥१॥
तो मी हीणाहूनि सांडें । देवे दुःहें काळतोंडें ॥ध्रु॥
मानूनी भर्वसा । होतों दासा मी ऐसा ॥२॥
तुका ह्मणे मान । गेलों वाढवूं थोरपण ॥३॥

ENGLISH TRANSLATION

He speaks of having authority over even death itself. Yet I should be cast aside as lower than the lowest.

I was trusting, thinking myself to be a servant. Says Tuka, I went about inflating my own importance and honor.

IN PLAIN WORDS

He speaks as if he has power even over death. But I should be thrown aside as lower than the lowest. I took it on trust and thought, this is what I am, his servant. Tuka says: I went around puffing up my own importance, swelling my own greatness.

WHAT IT MEANS

Tukaram catches himself in self-deception. He hears talk of having authority even over death, then turns the verdict on himself: he deserves to be cast out as the lowest of all. The trouble was that he believed his own status, taking it on trust that he was already a true servant of God. In the end he names the real fault plainly, that he went about inflating his own honor and greatness, mistaking borrowed pride for devotion.

GATHA 3716

Prayers

Trust, asking God not to delay

मराठी मूळ

समर्थाचे सेवे कोठें नाहीं घात । पाहों नये अंत पांडुरंगा ॥१॥
आहे तैसी नीत विचारावी बरी । येऊनी भीतरी वास करा ॥ध्रु॥
निढळ राखिलें तरी भयाभीत । हर्षामर्ष चित्त पावतसे ॥२॥
तुका ह्मणे तरी कळेल निवाड । दर्शनाची चाड शुभकीर्ति ॥३॥

ENGLISH TRANSLATION

In the service of the powerful one, there is never any ruin. One should not test the patience of Panduranga.

Consider Your own nature carefully and come to dwell within. If You leave me exposed, my mind swings between fear, elation, and resentment.

Says Tuka, only then will the verdict become clear, when the longing for Your sight yields auspicious fame.

IN PLAIN WORDS

In the service of the mighty one there is never any ruin. Do not test my patience to the end, Panduranga. Look at my state as it truly is, and judge it well. Come inside me; make your home there. If you leave me out in the open, my mind shakes with fear. It swings between joy and resentment. Tuka says: only then will the verdict be clear, when the longing for your sight bears its good and shining name.

WHAT IT MEANS

Tukaram is pressing Panduranga not to keep him waiting any longer. He starts from confidence: whoever serves the strong one is never undone, so it is safe to ask boldly. He wants God to look honestly at his condition and come to dwell within him, because being left exposed and on his own throws his mind back and forth between fear, elation, and resentment. The point is that a settled inner life requires God's presence, not the devotee's effort alone. Tuka adds that the matter is only decided well when his hunger to see God comes to good name and fruit.

GATHA 3717

Longing and Separation

Longing, the devotee turns demanding

मराठी मूळ

बहु धीर केला । जाण न होसी विठ्ठला ॥१॥
आतां धरीन पदरीं । करीन तुज मज सरी ॥२॥
जालों जीवासी उदार । उभा राहिलों समोर ॥३॥
तुका विनवी संतां । ऐसें सांगा पंढरिनाथा ॥४॥

ENGLISH TRANSLATION

I have waited with great patience, but You do not respond, O Vitthal. Now I shall seize hold of Your garment and make You equal to me.

I have become generous with my very life and stand here before You. Says Tuka, appealing to the saints: please convey this to the Lord of Pandhari.

IN PLAIN WORDS

I have waited with great patience. You still do not heed me, Vitthal. Now I will catch hold of your garment. I will make you equal to me. I have grown reckless with my own life. I stand here right in front of you. Tuka pleads with the saints: say this for me to the Lord of Pandhari.

WHAT IT MEANS

Patience has run out, and Tukaram turns from waiting to demanding. He has held on long, but Vitthal still gives no answer, so he says he will seize the hem of God's garment and refuse to be put off. The line about making God equal to himself is the bold heart of it: love has made him careless of his own life, so he will stand face to face and

not back down. Unable to reach Vitthal directly, he asks the saints to carry his message in. The verse shows devotion that has become insistent, even confrontational, without losing its trust.

GATHA 3718

The Moral Ideal

Counsel, keep the wicked at a distance

मराठी मूळ

नेदावी सलगी न करावा संग । करी चित्ता भंग वेळोवेळा ॥1॥
 सर्प शांतिरूप न ह्मणावा भला । झोंबे खवळीला तात्काळ तो ॥2॥
 तुका ह्मणे दुरी राखावा दुर्जन । करावें वचन न घडे तें ॥3॥

ENGLISH TRANSLATION

Do not allow familiarity with the wicked, and do not keep their company, for it disrupts the mind at every turn. A serpent may appear calm, but when provoked it strikes at once.

Says Tuka, keep the wicked at a distance, for they are incapable of keeping their word.

IN PLAIN WORDS

Do not grow familiar with the wicked. Do not keep their company. Again and again it breaks the mind. A serpent may look calm; do not call it harmless. Provoke it and it strikes at once. Tuka says: keep the wicked one far off. Whatever they promise, they will not do.

WHAT IT MEANS

Tukaram warns against letting harmful people in close. Familiarity and company with the wicked unsettle the mind over and over, so the safe course is distance. His image is a snake that lies still and looks gentle: stillness is no proof of safety, because once roused it strikes instantly. The closing line names the practical stakes: such people do not keep their word, so no agreement with them holds. The warning is aimed at the pattern of harm and our own carelessness in courting it, not at writing off any person as beyond reach.

GATHA 3719

Prayers

Surrender, the Name as my whole practice

मराठी मूळ

मज अभयदान देई दातारा । कृपेच्या सागरा मायबापा॥1॥
 देहभाव तुझ्या ठेवियेला पायीं । आणीक मी कांहीं दुजें नेणें ॥ध्रु॥
 सेवाभक्तिहीन नेणता पतित । आतां माझे हित तुझ्या पायीं ॥2॥
 तुका ह्मणे माझें सर्व ही साधन । नाम संकीर्तन विठोबाचें ॥3॥

ENGLISH TRANSLATION

Grant me the gift of fearlessness, O generous Lord, O ocean of grace, O my mother and father. I have placed my entire sense of self at Your feet.

I know nothing else. I am devoid of service and devotion, ignorant and fallen.

Now my welfare lies only at Your feet. Says Tuka, my entire spiritual practice is the singing of Vithoba's name.

IN PLAIN WORDS

Grant me the gift of fearlessness, generous one. Ocean of grace, my mother and father. I have laid my whole sense of self at your feet. I know nothing else, nothing apart from you. I have no service, no devotion; I am ignorant and fallen. Now my good lies only at your feet. Tuka says: my whole practice is this: singing the name of Vithoba.

WHAT IT MEANS

Tukaram asks for one gift, fearlessness, from the God he calls ocean of grace and both mother and father. He has nothing of his own to bring, so he places his entire sense of self at God's feet and admits he knows no other refuge. Rather than hide his poverty, he names it plainly: no record of service or devotion, ignorant and fallen. That confession is the ground of his trust, because it leaves his welfare resting only on God. The whole of his spiritual practice, he says, is reduced to one thing, singing Vithoba's name.

GATHA 3720

Longing and Separation

Longing, thirst waiting for grace

मराठी मूळ

करावा वर्षाव । तृषाक्रांत जाला जीव ॥१॥
 पाहें आकाशाची वास । जाणता तूं जगनिवास ॥२॥
 संयोगें विस्तार । वाढी लागे तो अंकूर ॥३॥
 तुका ह्मणे फळें । चरणांबुजें तीं सकळें ॥३॥

ENGLISH TRANSLATION

Send down Your rain, for my jiva is parched with thirst. I gaze at the sky in longing, and You, the all-knowing one, are the abode of the world.

When the union takes place, the sprout grows and expands. Says Tuka, the fruits are all at the lotus of Your feet.

IN PLAIN WORDS

Send down your rain. My soul is cracked with thirst. I watch the sky, waiting. You know all; you are the dwelling of the world. When the joining comes, the sprout grows and spreads. Tuka says: all the fruit hangs at your lotus feet.

WHAT IT MEANS

Tukaram likens himself to parched ground waiting for rain, with his soul cracked by thirst and his eyes fixed on the sky. The rain he begs for is God's grace, and he reminds the Lord, who is the abode of the whole world, that nothing is hidden from him. The farming image carries the promise: once the rain meets the seed, the sprout

grows and spreads, so union is what makes any growth possible. The poem ends by placing every fruit of that growth at God's lotus feet, not in the devotee's own hands. It is the prayer of one who can do nothing but wait and look up.

GATHA 3721

Appeals and Exhortations

Exhortation, run to his feet

मराठी मूळ

करीं ऐसी धांवाधांवी । चित्त लावीं चरणापें ॥१॥
 मग तो माझा मायबाप । घेइल ताप हरुनी ॥२॥
 बहुतांच्या मतें गोवा । होऊं जीवा नेदावा ॥३॥
 तुका ह्मणे करुणाबोलें । धीर विठ्ठलें निघेना ॥३॥

ENGLISH TRANSLATION

Make this effort and rush to fix the mind upon His feet. Then He, my mother and father, will remove all suffering.

Do not allow the jiva to be confused by the many opinions of others. Says Tuka, when compassionate words are spoken, even Vitthal cannot hold back His patience.

IN PLAIN WORDS

Make this kind of hurry. Fix your mind on his feet. Then he, my mother and father, will take your suffering away. Do not let your soul be tangled in the many opinions of others. Tuka says: when you speak words full of sorrow, even Vitthal cannot hold his patience back.

WHAT IT MEANS

Tukaram urges the listener to run, not stroll, and to fasten the mind on God's feet. The promise is direct: God, who is mother and father, will then lift away the burning of suffering. He warns against a real danger to that single focus, the crowd of conflicting opinions that can entangle a soul and pull it off course. The closing turn is tender: heartfelt, sorrowful words move God himself, so that even Vitthal cannot keep his composure and stay aloof. The verse pushes the hearer toward urgent, plain-spoken prayer rather than clever debate.

GATHA 3722

Appeals and Exhortations

Nondual counsel, sweep all into solitude

मराठी मूळ

एकविध नारायण । तेथें विषमाचा सीण । पालटों चि भिन्न । नये अणुप्रमाण ॥१॥
 अवघें सारावें गाबाळ । चुकवूनियां कोल्हाळ । आनंदाचें स्थळ । एकाएकीं एकांत ॥२॥
 तुका ह्मणे आळस निद्रा । येथें देउनियां चिरा । देउनियां धीरा । मिठी जाणा जागृतीं ॥३॥

ENGLISH TRANSLATION

When Narayana is realized as one without a second, the pain of duality ceases. Not even the slightest trace of difference can remain.

Sweep away all the confusion and commotion. The place of bliss is in solitude, alone with the One.

Says Tuka, cast aside laziness and sleep. Giving yourself to patience, embrace wakefulness with a firm hold.

IN PLAIN WORDS

Narayana is one, without a second. There the strain of duality has no place. There is no changing it into something separate, not by a hair's breadth. Sweep away all the rubbish. Get clear of the din. The place of bliss is solitude, alone with the One. Tuka says: lay down laziness and sleep here like a stone slab. Give yourself to patience, and know the embrace in full wakefulness.

WHAT IT MEANS

Tukaram states the nondual ground plainly: Narayana is one without a second, and where that is seen the strain of duality simply cannot stand, not even a hair's worth of difference. The middle verse turns this into practice, telling the seeker to sweep away clutter and step out of the noise, because the place of bliss is solitude, alone with the One. The closing image is sharp: lay laziness and sleep down flat like a slab of stone and hold firm with patience. What is embraced is not found in dullness or in drowsy ease but in full wakefulness. The poem joins a clear metaphysical claim to a demand for alert, undistracted attention.

GATHA 3723

Ecstasy and Joy

Ecstasy, no night, no separation

मराठी मूळ

हारपोनि गेली निशी । निद्रा कैसी न देखों ॥१॥
 नारायणीं वसलें घर । निरंतर आनंद ॥२॥
 अवघा रुधविला ठाव । नेला वाव मी माझें ॥३॥
 तुका ह्मणे एके ठावीं । असूं नाहीं सीनाभिन् ॥३॥

ENGLISH TRANSLATION

The night has vanished and disappeared. Sleep is nowhere to be seen.

Narayana has made His home within, and there is unbroken joy. Every space has been filled by Him, and the sense of I and mine has been taken away.

Says Tuka, in that one place we remain, never apart or separate.

IN PLAIN WORDS

The night has dissolved and gone. Where is sleep? I do not see it. My house is settled in Narayana. There is unbroken joy. Every space is filled by him. The I and the mine have been carried off. Tuka says: in that one place we stay. There is no being apart, no separation.

WHAT IT MEANS

Tukaram describes a state where the ordinary marks of unawareness have fallen away: the night has dissolved and sleep cannot be found, signs that he is fully awake within. His whole dwelling now rests in Narayana, and the joy of it is unbroken. As God fills every space, the sense of I and mine is carried off, which is the quiet center of the poem. What remains is one shared place with no distance in it. The closing line states the nondual fruit directly: there is no being apart, no separation between the devotee and God.

GATHA 3724

The Nature of God

God's grace, the unlikely are saved

मराठी मूळ

पाहा कैसेकैसे । देवें उद्धरिले आनयासें ॥1॥
 ऐका नवल्याची ठेव । नेणतां भक्तिभाव ॥ध्रु॥
 कैलासासी नेला । भिल्ल पानेडी बैसला ॥2॥
 पांखांच्या फडत्कारीं । उद्धरुनी नेली घारी ॥3॥
 खेचरें पिंडी दिला पाव । त्या पूजनं घाये देव ॥4॥
 तुका ह्मणे भोळा । स्वामी माझा हो कोंवळा ॥5॥

ENGLISH TRANSLATION

See how God has effortlessly delivered so many. Hear this treasure of wonder: even without knowing devotion, they were saved.

A tribal hunter who simply sat offering leaves was taken to Kailasa. A hawk was delivered by the flapping of its wings.

A bird offered a morsel from its body, and God was pleased by that worship. Says Tuka, my Lord is tender and innocent.

IN PLAIN WORDS

Look how, how easily, God has lifted so many up. Hear this store of wonders: even those who did not know devotion were saved. A tribal hunter who only sat offering leaves was carried to Kailasa. A hawk was delivered by the beating of its wings. A small creature gave a morsel from its own body, and God was filled by that worship. Tuka says: my Lord is simple. He is tender.

WHAT IT MEANS

Tukaram marvels at how easily God rescues even those with no claim to it. His point is that grace does not wait for skilled or learned devotion: people who did not even know devotion were still saved. He names wonders to prove it, a forest hunter who did nothing but sit and offer leaves yet was taken to Kailasa, a hawk lifted by the mere flapping of its wings, a small creature whose tiny offering of itself satisfied God. The thread through all of them is that the offering was poor and the giver unqualified, yet God received it fully. He ends by naming what makes this possible: his Lord is simple-hearted and tender, easily won by the smallest sincere gift.

GATHA 3725

Autobiography

Lament, suffering that will not leave

मराठी मूळ

अनुभव ऐसा । मज लागला सरिसा ॥१॥
 पाठी बैसली सेजारीं । नव्हे शांत कोणे परी ॥२॥
 कोठें न लगे जावें । कांहीं घालावया ठावें ॥३॥
 तुका ह्मणे कोटि । दुःखाच्या च तये पोटी ॥३॥

ENGLISH TRANSLATION

Such is my experience, which has attached itself to me relentlessly. Suffering sits beside me like a companion and will not be quieted by any means.

There is no need to go anywhere or to find a place to put it down. Says Tuka, in the very womb of that suffering lie ten million more.

IN PLAIN WORDS

This is my experience. It has fastened itself to me without a gap. It has sat down at my back, right beside me. By no means will it grow quiet. There is nowhere I need to go to set it down. There is nowhere to lay it. Tuka says: in the very belly of this sorrow lie ten million more.

WHAT IT MEANS

Tukaram speaks from inside unrelieved suffering. He says it has attached itself to him without any gap and sits at his very side like a companion that will not be calmed by anything he tries. The bitterness deepens when he admits there is no place to carry it off to and set it down. The final line is the darkest: within the belly of this one sorrow wait ten million more. The verse does not resolve into comfort; it lets the weight of affliction stand, the honest cry of a devotee who finds no exit on his own.

GATHA 3726

The Saints

Surrender to the saints, like a beast of burden

मराठी मूळ

पाठीवरी भार । जातो वाहन्यां खर ॥१॥
 संत नेतील त्या ठाया । माझी आधीन त्यां काया ॥२॥
 मोटचौफळ । अंतीं उच्छष्टाचें बळ ॥३॥
 न संडीं मारग । येथें न चोरुनि अंग ॥४॥
 आपुलिया सत्ता । चालविती नाहीं चिंता ॥५॥
 कळविळला तुका । घराचार येथें नका ॥५॥

ENGLISH TRANSLATION

A donkey carries the burden on its back without question. The saints will lead me to whatever destination they choose, for my body is under their authority.

In the end, all strength comes from partaking of their leftovers. I will not leave this path or hide my presence here.

They guide me by their own power, and I have no worry. Says Tuka, do not bring the ways of the household into this place.

IN PLAIN WORDS

A donkey carries the load on its back and goes. The saints will lead me wherever they choose; my body is in their keeping. In the end all my strength comes from their leftovers. I will not leave this road. I will not hide myself here. By their own power they drive me on, and I have no worry. Tuka is overcome: do not bring the ways of the household in here.

WHAT IT MEANS

Tukaram offers himself to the saints with the humility of a pack animal that simply carries its load and walks where it is led. He says his body belongs to them and they may take him wherever they wish. His whole strength, he adds, comes from their leftovers, the prasad of their company, and on this road he will neither turn back nor hide himself. Because they guide him by their own power, he is free of worry. The closing plea, that the habits of household life not be dragged into this place, asks for an undivided surrender, with no part held back for ordinary self-concern.

GATHA 3727

Ecstasy and Joy

Ecstasy, carried off by the powerful one

मराठी मूळ

मार्गे पुढें जालों लाटा । अवघा मोटा सरळ ॥१॥
 नाहीं कोठें रितें अंग । नित्य रंग नवा चि ॥२॥
 पोसिंध्याचे पडिलों हातीं । वोझें माती चुकली ॥३॥
 जोगावलों पोटीं खर । पाठी भार वरि नाहीं ॥४॥
 अवघिया मोकळ्या दिशा । नाहीं वोळसा कामाचा ॥५॥
 संताचिये लोळें द्वारीं । पळती दुरी गोमाशा ॥६॥
 कांहीं न साहेसा जाला । तुका नेला समर्थ ॥७॥
 पातोर्गे महाद्वारीं । वरि झुली वाकळा ॥८॥

ENGLISH TRANSLATION

The waves that tossed me back and forth have all settled into a great, smooth stream. No part of me is left untouched, and the delight is ever new.

I have fallen into the hands of a true patron, and the burden of earthly toil is removed. I have been nourished within, and no weight remains on my back.

All directions are open and free, with no binding obligation of work. By rolling at the doorstep of the saints, the officers of worldly life flee far away.

Says Tuka, when it became unbearable, the powerful one carried me away and spread a coarse blanket before the great door.

IN PLAIN WORDS

The waves that threw me back and forth have all gone smooth, one great even stream. No part of me is left empty. The color is new every day. I have fallen into the hands of a true keeper, and the burden of earthly toil is gone. I have been fed within; no load is left on my back. Every direction is open and free; no task binds me. By rolling at the saints' doorway the gnats of worldly life flee far off. Tuka says: when it grew unbearable, the powerful one carried me away, set me down at the great door, and threw a coarse blanket over me.

WHAT IT MEANS

Tukaram describes deliverance from a tossing, restless life into rest. The waves that flung him about have settled into one smooth stream, no part of him is left empty, and the joy is new each day. He credits this to falling into the hands of a true keeper, who lifts off the burden of worldly toil and feeds him within so no weight remains on his back. Now every direction is open and no task binds him, and by humbly rolling at the saints' threshold the petty cares that swarmed like gnats are driven far away. The closing image is the warmest: when his life had become unbearable, the powerful one simply carried him off, laid him at the great door, and covered him with a rough blanket, sheltering him like one who could no longer help himself.

GATHA 3728

The Saints

The saints' road, sure meeting

मराठी मूळ

करणे न करणे वारलें जेथें । जातो तेणें पंथें संतसंगें ॥१॥
 संतीं हें पहिलें लाविलें निशाण । ते खुणा पाहोन गर्जे नाम ॥२॥
 तुका ह्मणे तुह्मीं चला या चि वाटे । भवशानें भेटे पांडुरंग ॥३॥

ENGLISH TRANSLATION

Where the distinction between doing and not doing has ceased, I walk that path in the company of saints. The saints first raised this banner, and seeing its mark, I cry out the Name with fervor.

Says Tuka, come along this very road, for with confidence you shall meet Panduranga.

IN PLAIN WORDS

Where doing and not doing have both fallen away, I walk that path in the company of the saints. The saints first raised this banner. I see its mark, and I cry out the Name. Tuka says: come along this very road. With confidence you will meet Panduranga.

WHAT IT MEANS

Tukaram points to a road that the saints have already marked and walked, and tells you to take it. The road begins where the anxious accounting of duties, doing this and avoiding that, has dropped away. The saints planted the banner of the Name; seeing their sign, he simply calls the Name aloud and follows. His promise is plain: walk this

road in their company and you are not gambling, you will surely meet Panduranga at Pandhari.

GATHA 3729

Renunciation

Renunciation, refusing hollow show

मराठी मूळ

कडंचें कारण । तृष्णा वाढविते सीण ॥१॥
 काय करुनि ऐसा संग । सोसें चि तूं पांडुरंग ॥२॥
 रूपीं नाहीं गोडी । हांवे हांवे उर फोडी ॥३॥
 तुका न पडे भरी । ऐशा वरदळाचे थोरी ॥३॥

ENGLISH TRANSLATION

What business has desire here? Craving only increases suffering. Why do You, O Panduranga, endure such company? There is no sweetness in outward form.

In greed, one only beats one's own chest. Says Tuka, I will not be deceived by the glory of such superficiality.

IN PLAIN WORDS

What use is desire here? Craving only grows and wears me out. Why endure such company, Panduranga? There is no sweetness in outward show. In greed a person only beats his own chest. Tuka says: I will not be taken in by the grandeur of such surface things.

WHAT IT MEANS

Tukaram turns on desire itself and asks what it accomplishes, since craving only swells and exhausts. He even asks Panduranga why God puts up with such company in the heart. The outward, showy forms of religion and ambition have no real sweetness; the greedy person, grasping, ends up only striking his own chest in grief. The closing claim is firm: he refuses to be impressed or fooled by impressive surfaces, however grand they look.

GATHA 3730

Devotion to Vitthal

Devotion, the blessed village

मराठी मूळ

धन्य तो ग्राम जेथें हरिदास । धन्य तो चि वास भाग्य तया ॥१॥
 ब्रह्मज्ञान तेथें असे घरोघरीं । धन्य त्या नरनारी चतुर्भुज ॥२॥
 नाहीं पापा रिघ काळाचें जीवन । हरिनामकीर्तन घरोघरीं ॥३॥
 तुका ह्मणे तिहीं तारिलें सकळां । आपल्या कोटिकुळासहित जीव ॥३॥

ENGLISH TRANSLATION

Blessed is the village where Hari's devotees dwell. Blessed is that place, and blessed is the fortune of those who live there.

The knowledge of Brahman is in every home. Blessed are those men and women, for they are all four-armed like Vishnu.

Sin finds no entry there, and death's power is broken, for the chanting of Hari's name fills every household. Says Tuka, they have saved everyone, including millions of souls along with their entire lineage.

IN PLAIN WORDS

Blessed is the village where Hari's devotees live. Blessed is that place, and blessed is the fortune of those who dwell there. The knowledge of Brahman is in every house there. Blessed are those men and women; they are four-armed, like Vishnu. Sin finds no way in, and death's hold is broken, for the singing of Hari's name fills every home. Tuka says: they have saved everyone, with their whole lineage, millions of souls.

WHAT IT MEANS

Tukaram praises a place by the company it keeps: where Hari's devotees live, the village and everyone in it is blessed. He says the knowledge of Brahman is not locked in a few but is in every house, and the ordinary men and women there are as good as four-armed Vishnu himself. Where the Name is sung in every home, sin cannot enter and death loses its grip. The poem lands on the reach of this: such people do not save themselves alone but carry their whole lineage and countless souls along with them.

GATHA 3731

The Saints

Saints, oneness feels all pain

मराठी मूळ

मारुं नये सर्प संतांचिये दृष्टी । होतील ते कष्टी व्यापकपणें ॥१॥
 एक सूत्र जीवशिर्वीं आइक्यता । रोम उपडितां अंग कांपे ॥२॥
 नाहीं साहों येत दुखाची ते जाती । परपीडा भूतीं साम्य जालें ॥३॥
 तुका ह्मणे दिला नीतीचा संकेत । पुजा नांवें चित्त सुखी तेणें ॥३॥

ENGLISH TRANSLATION

One should not kill a serpent in the sight of saints, for it would cause them great distress, seeing God in all beings. There is one thread of unity between the individual soul and the Supreme.

When a hair is pulled, the whole body trembles. They cannot bear the suffering of others, for they have become one with all creatures in their pain.

Says Tuka, the saints have given us this moral teaching: true worship is that which makes the chitta content.

IN PLAIN WORDS

Do not kill a serpent in a saint's sight. It would distress him, for he sees God spread through all. There is one single thread joining the soul and Shiva. When one hair is pulled, the whole body trembles. The saints cannot bear another's suffering; the pain of every creature has become their own. Tuka says: the saints have given this rule of right conduct. True worship is what leaves the heart content.

WHAT IT MEANS

Tukaram grounds non-violence in a felt oneness, not a mere rule. A saint cannot watch even a snake be killed, because he sees the one God spread through every being and feels the creature's pain as his own. He uses the body's own evidence: pull a single hair and the whole body flinches, so a being who is joined to all flinches at any creature's suffering. From this he draws the saints' teaching for conduct: do not inflict pain, and measure worship not by ritual but by whether it leaves the heart at peace.

GATHA 3732

The Power of the Name

The Name, fear cast off

मराठी मूळ

भय होतें आह्मीपणें । पाठी येणें घातलें ॥१॥
 अवघा आपुला चि देश । काळा लेश उरे चि ना ॥२॥
 समर्थाचें नाम घेतां । मग चिंता काशाची ॥३॥
 तुका ह्मणें नारायणें । जालें जिणें सुखाचें ॥३॥

ENGLISH TRANSLATION

The fear that came from the sense of I and mine has been cast behind. The whole land is now our own, and not a trace of death remains.

When one takes the name of the Capable One, what worry can there be? Says Tuka, through Narayana, life has become blissful.

IN PLAIN WORDS

The fear that came from I and mine has been thrown behind me. The whole land is now my own; not a trace of death remains. When I take the name of the Capable One, what is there left to worry about? Tuka says: through Narayana, living has become full of joy.

WHAT IT MEANS

Tukaram traces fear back to its root, the sense of I and mine, and says that root has been cast off. Once it is gone, there is no foreign ground left to fear; the whole land is his own, and even death leaves no trace. He gives the reason: when you take the name of the One who is able to do anything, worry has nothing to stand on. Resting in Narayana, life itself turns from dread into joy.

GATHA 3733

Faith and Trust

Faith, the path proves easy

मराठी मूळ

विषम वाटे दुरवरी । चालूनि परती घरी । मागील ते उरी । नाहीं उरली भयाची ॥१॥
 मुख्य न व्हावा तो नाड । सेवटाचे हातीं गोड । सरलिया चाड । मग कैचे उद्वेग ॥२॥
 होता पहिला अभ्यास । समयीं घालावया कास । तेव्हां लटिके दोष । योगें अनुतापाच्या ॥३॥
 तुका ह्मणे आहे । बुद्धी केलियानें साहे । जवळी च पाहें । देव वाट स्मरणाची ॥३॥

ENGLISH TRANSLATION

The path seems difficult and long from afar, but after walking it and returning home, no trace of the former fear remains. The essential thing is to avoid ruin.

When the end brings sweetness, and all longing is fulfilled, then where is the question of sorrow? The earlier practice was meant for girding oneself in the hour of need. At that time, faults appear illusory through the force of repentance.

Says Tuka, the intellect endures through whatever is done. Look, God is near, and the path is simply remembrance.

IN PLAIN WORDS

From far off the path looks hard and long. But once you have walked it and come home, none of the old fear is left. The main thing is not to be ruined. When the end turns out sweet, and all longing is satisfied, where is there room for sorrow? The early practice was meant to gird you for the hour of need. Then the faults look unreal, burned by repentance. Tuka says: the mind holds up under whatever it does. Look, God is near, and the path is simply remembrance.

WHAT IT MEANS

Tukaram speaks to the beginner's dread, naming it and then dissolving it. Seen from a distance the spiritual path looks long and treacherous, but those who have walked it home report that the fear was unfounded. The one thing that matters is not to throw your life away; when the journey ends in sweetness and longing is filled, sorrow has no place left. He reframes the discipline you practice now as armor stored up for the hard hour, and says past faults, met with real repentance, lose their power. The reassurance is plain: God is not far, and the whole road is nothing more than remembering Him.

GATHA 3734

Ecstasy and Joy

Ecstasy, the mind comes to rest

मराठी मूळ

आतां कोठें धांवे मन । तुझे चरण देखिलिया ॥१॥
 भाग गेला सीण गेला । अवघा जाला आनंदु ॥२॥
 प्रेमरसें बैसली मिठी । आवडी लाठी मुखासी ॥३॥
 तुका ह्मणे आह्मां जोगें । विठ्ठल घोगें खरें माप ॥४॥

ENGLISH TRANSLATION

Now where can the mind run, having seen Your feet? Weariness is gone, suffering is gone, and everything has become pure joy. A tight embrace of love has taken hold, and the mouth is fixed in longing devotion.

Says Tuka, what suits us is Vitthal, the generous and true measure.

IN PLAIN WORDS

Now where can the mind run, once it has seen Your feet? Weariness is gone, suffering is gone; all of it has turned to joy. A tight embrace of love has taken hold, and the mouth is fixed in longing. Tuka says: what suits us is Vitthal, the generous and the true measure.

WHAT IT MEANS

Tukaram describes the moment the restless mind finally stops. Having seen Vitthal's feet, the mind has nowhere left to run; the tiredness and pain it carried simply dissolve into joy. Love grips him like a close embrace, and his mouth stays fixed in longing for the Lord. He ends by naming what fits him: not the wide world's offers, but Vitthal himself, generous and a true measure that does not cheat.

GATHA 3735

The Nature of God

Nature of God, the all-pervader

मराठी मूळ

विश्वीं विश्वंभर । बोले वेदांतींचा सार ॥१॥
 जगीं जगदीश । शास्त्रें वदती सावकास ॥२॥
 व्यापिलें हें नारायणें । ऐसीं गर्जती पुराणें ॥३॥
 जनीं जनादनन । संत बोलती वचनें ॥४॥
 सूर्याचिया परी । तुका लोकीं क्रीडा करी ॥५॥

ENGLISH TRANSLATION

Vishvambhara pervades the universe. This is the essence spoken in Vedanta.

Jagadisha dwells in the world. The scriptures declare this patiently.

Narayana has pervaded all of this, so proclaim the Puranas. Janardana is in all people, so the saints speak in their utterances.

Says Tuka, like the sun, he plays among the worlds.

IN PLAIN WORDS

Vishvambhara fills the whole universe. This is the heart of what Vedanta says. Jagadisha dwells in the world; the scriptures say so plainly. Narayana has spread through all of this; so the Puranas declare. Janardana is in every person; so the saints speak. Tuka says: like the sun, he plays among the worlds.

WHAT IT MEANS

Tukaram stacks witness on witness to one claim: God is everywhere. Under each of His names, Vishvambhara, Jagadisha, Narayana, Janardana, he cites a different authority, the Vedanta, the scriptures, the Puranas, and the saints, all saying the same thing. The God who fills the universe is also the God in every single person. The closing image is light at play: like the sun, He pervades and shines through all the worlds without being bound by any of them.

GATHA 3736

Prayers

Prayer, the senses will not hold

मराठी मूळ

निरोधती परि न मोडे विकार । बहु हीं दुस्तर विषयद्वारें ॥१॥
 राहातेति तुह्मी भरोनि अंतरीं । होतों तदाकारी निविनषचि ॥२॥
 कृपेचिया साक्षी असती जवळी । वचनें मोकळीं सरत नाहीं ॥३॥
 तुका ह्मणे ताळा मेळवणीपाशीं । विनंती पायापाशीं हे चि करीं ॥३॥

ENGLISH TRANSLATION

I try to restrain them, but the passions will not break. The gates of sense pleasures are very formidable.

If You would dwell fully within my chitta, I would become absorbed in You and free of all desires. The witnesses of grace stand near, yet loose words do not avail.

Says Tuka, at the moment of reckoning, this alone is my prayer at Your feet.

IN PLAIN WORDS

I try to hold them back, but the passions will not break. The gates of the senses are very hard to cross. If only You would fill my heart and stay, I would become absorbed in You and free of every desire. The witnesses of Your grace stand near, yet loose words get me nowhere. Tuka says: at the hour of reckoning, this alone is my prayer at Your feet.

WHAT IT MEANS

Tukaram admits a failure he cannot fix by effort. He restrains the passions, yet they will not break, and the doorways of the senses prove too strong to pass through on his own. So he turns the problem over to God: if You will only fill and stay in my heart, I will be absorbed in You and the desires will fall away by themselves. He knows

grace is close at hand, and that mere talk will not earn it. So he reduces everything to one plea laid at God's feet for the moment of final reckoning.

GATHA 3737

The Nature of God

Nature of God, one without division

मराठी मूळ

अद्वय चि द्वय जालें चि कारण । धरिलें नारायणें भक्तिसुख ॥१॥
 अपरोक्ष आकार जाला चतुर्भुज । एकतत्त्व बीज भिन्न नाहीं ॥२॥
 शून्य निरशुन्यी राहिलें निर्मळ । तें दिसे केवळ इटेवरी ॥३॥
 सुखें घ्यावें नाम वदना ही चाड । सरिता वापी आड एक पाणी ॥४॥
 तुका ह्मणे मी च आहे तेणें सुखें । भेद नाहीं मुखें नाम गातों ॥५॥

ENGLISH TRANSLATION

The non-dual has become dual for the sake of creation. Narayana has embraced the joy of devotion.

The formless has taken the visible four-armed form. The one essence, the one seed, admits no division.

The pure and spotless void rests upon the brick at Pandhari. Joyfully take His name on your tongue.

Rivers, wells, and tanks all hold the same water. Says Tuka, I myself exist by that very bliss. There is no difference.

I sing the Name with my lips.

IN PLAIN WORDS

The non-dual became two for the sake of creation. Narayana took on the joy of being loved. The formless took the visible four-armed form, yet the one seed, the one essence, has no division in it. The pure, spotless void rests there upon the brick. Take His name gladly on your tongue. Rivers, wells, and tanks all hold one water. Tuka says: I myself exist by that very bliss. There is no difference; I sing the Name with my lips.

WHAT IT MEANS

Tukaram holds together two things that seem to clash: God is one without a second, yet here He stands as a visible form. The One appeared as two for the sake of creation, and the formless Narayana took a four-armed shape so that love could be exchanged, but the seed and essence stay undivided. That spotless absolute is what rests on the brick at Pandhari, so taking His name is touching the One. His image makes it plain: rivers, wells, and tanks look separate but hold a single water; he himself lives by that one bliss, and seeing no real division, he simply sings the Name.

GATHA 3738

Devotion to Vitthal

Adoration, the generous king on the brick

मराठी मूळ

उदार चक्रवर्ती । वैकुंठीचा भूपति । पुंडलिकाचिया प्रीती । विटेवरी राहिला ॥१॥
 सर्वसिद्धीचा दातार । सर्वे आणिला परिवार । भक्त अभयंकर । घ्याघ्या ऐसें ह्मणतसे ॥२॥
 जेणे हें विश्व निमिनलें । महर्षीदेवा संस्थापिलें । एकवीस स्वर्गातिं धरिलें । सत्तामात्रें आपुलिया ॥३॥
 तुका ह्मणे कृपावंत । इच्छले पुरवी अर्थ । रिद्धिसिद्धमुक्ती देतसे । शेखीं संग आपुला ॥३॥

ENGLISH TRANSLATION

The generous sovereign of Vaikuntha, out of love for Pundalik, stands upon the brick. He is the giver of all attainments and has brought His entire retinue with Him.

He who grants fearlessness to His devotees calls out, saying take, take. He who created this universe and established the great sages and gods, who upholds the twenty-one heavens by His mere will alone.

Says Tuka, the compassionate one fulfills every desire and grants prosperity, powers, liberation, and ultimately His own company.

IN PLAIN WORDS

The generous emperor, the king of Vaikuntha, out of love for Pundalik, stands upon the brick. He is the giver of every attainment, and He has brought His whole retinue with Him. He who grants His devotees freedom from fear keeps calling out, take, take. He who made this universe, who set up the great sages and gods, who holds up the twenty-one heavens by His will alone. Tuka says: the compassionate one fulfills every wish, and grants prosperity, powers, and liberation; and in the end, His own company.

WHAT IT MEANS

Tukaram marvels that the sovereign of Vaikuntha, who could stay enthroned in heaven, came and stands on a humble brick at Pandhari out of love for his devotee Pundalik. This is the same God who made the universe, established the sages and gods, and upholds all the heavens by his mere will. Yet here he stands open-handed, calling out take, take, and giving away every gift, riches, powers, even liberation. The poem saves the greatest gift for last: beyond all these prizes, the compassionate Lord finally gives his own company, which is the thing worth having.

GATHA 3739

The Nature of God

Nature of God, complete in all virtues

मराठी मूळ

सकलगुणें संपन्न । एक देवाचें लक्षण ॥१॥
 वरकड कोठें कांहीं । एक आहे एक नाही ॥२॥
 षड्गुण ऐश्वर्य संपन्न । एक भगवंतीं जाण ॥३॥
 तुका ह्मणे जेंजें बोला । तेंतें साजे या विठ्ठला ॥४॥

ENGLISH TRANSLATION

To be endowed with all virtues, that is the singular mark of God. In all others, something is present and something is lacking.

The six divine glories in their fullness belong to the Lord alone. Says Tuka, whatever you say, it all befits this Vitthal.

IN PLAIN WORDS

To be full of every virtue: that is the one mark of God. In all others, one thing is there and another is missing. The six divine glories in their fullness belong to the Lord alone. Tuka says: whatever you say of Him, it all fits this Vitthal.

WHAT IT MEANS

Tukaram offers a simple test for what God is: the one who is complete in every virtue. Everything else falls short, having some qualities and lacking others, so it cannot be God. The six lordly glories that scripture names belong in their fullness to the Lord alone, never partially. He ends by pinning this to a name and face: whatever lofty thing you can rightly say of God, all of it fits this Vitthal standing before him.

GATHA 3740

Devotion to Vitthal

Urgent invitation, come to Pandhari

मराठी मूळ

वैकुंठीचें सुख पंढरिये आलें । अवघें पुंडलिकें सांटविलें ॥१॥
 घ्या रे घ्या रे माझे बाप । जिद्धा घेउन खरें माप । करा एक खेप । मग करणें न लगे ॥२॥
 विषय गुंडोनी ठेवीं पसारा । मग धांव घ्या पंढरपुरा ॥३॥
 जंव आहे आयुष्याचा लेश । तंव करीं पंढरीचा वास ॥४॥
 अळस न करीं लाभाचा । तुका विनवी कुणबियाचा ॥५॥

ENGLISH TRANSLATION

The bliss of Vaikuntha has come to Pandhari. Pundalik has gathered it all and stored it there.

Take it, take it, O my fathers. Take the true measure with your tongues.

Make this one journey, and then nothing more needs to be done. Fold up the wares of sense pleasures and run to Pandharpur.

While there is still a breath of life left, dwell in Pandhari. Says Tuka, this farmer's son implores you: do not be lazy when profit is at hand.

IN PLAIN WORDS

The bliss of Vaikuntha has come down to Pandhari. Pundalik has gathered it all and stored it here. Take it, take it, O my fathers. Take the true measure with your tongues. Make this one journey, and then nothing more is left to do. Fold up the spread of sense pleasures and run to Pandharpur. While there is still a breath of life left, dwell in Pandhari. Tuka says: do not be lazy when the profit is right here. This farmer's son begs you.

WHAT IT MEANS

Tukaram is calling the people he loves to a place and a profit he says is sitting right in front of them. The bliss of Vaikuntha, he says, is no longer far off in heaven; Pundalik has drawn it down to Pandhari and stored it there for the taking. So measure it out with your own tongues, by chanting the Name. He sets the price plainly: pack up the whole spread of sense pleasures and run. Make this one journey while you still breathe, and after it nothing else needs doing. The farmer's son ends by scolding the only real danger, laziness in the face of certain gain.

GATHA 3741

Social Criticism

Social criticism, the kirtan-shy gossip

मराठी मूळ

देवाचें चरित्र नाठवे सर्वथा । विनोदार्थ कथा गोड वाटे ॥1॥
हातावरि हात हासोनि आफळी । वाजवितां टाळी लाज वाटे ॥2॥
तुका ह्मणे थुंका त्याच्या तोंडावरि । जातो यमपुरी भोगावया ॥3॥

ENGLISH TRANSLATION

One who never remembers the deeds of God yet finds pleasure in gossip and idle tales, one who claps hands with laughter but feels ashamed to clap in kirtan. Says Tuka, spit upon the face of such a one. He is headed for the city of Yama to suffer.

IN PLAIN WORDS

Here is one who never once remembers the deeds of God, yet finds gossip and idle tales sweet. He claps his hands and laughs along with them, but feels ashamed to clap his hands in kirtan. Tuka says: spit on the face of such a one. He is going to the city of Yama to suffer.

WHAT IT MEANS

Tukaram is naming a split that a person carries in his own two hands. The same hands clap freely for gossip and laughter but go shy and ashamed when it is time to clap in kirtan, and the mouth that loves idle tales never once recalls what God has done. The harsh line, spit on that face, is aimed at the pattern, not at scorn for a soul: it asks

you to feel the shame in the right place. Tukaram lands the stake by following the habit to its end. A life spent shameless about gossip and ashamed of the Name walks itself toward Yama's city and its suffering.

GATHA 3742

Devotion to Vitthal

Devotion over non-dual merger

मराठी मूळ

अद्वैतीं तों माझें नाहीं समाधान । गोड हे चरण सेवा तुझी ॥१॥
 करुनी उचित देई हें चि दान । आवडे कीर्तन नाम तुझें ॥२॥
 देवभक्तपण सुखाचा सोहळा । ठेवुनी निराळा दावी मज ॥३॥
 तुका ह्मणे आहे तुझें हें सकळ । कोणी एके काळें देई मज ॥३॥

ENGLISH TRANSLATION

I find no satisfaction in Advaita alone. Sweet to me is the service of Your feet.

Grant me this as my rightful gift: let me love Your kirtan and Your name. The celebration of the bond between God and devotee is the true joy.

Keep it distinct and show it to me. Says Tuka, all of this is Yours. Grant it to me at some time.

IN PLAIN WORDS

In Advaita alone I find no peace. Sweet to me are these feet, and the service of You. Do this fitting thing: give me only this gift, that I love Your kirtan and Your name. The joy of being God and devotee, the sweet festival of the two, set it apart and show it to me. Tuka says: all of this is already Yours. Give it to me at some time.

WHAT IT MEANS

Tukaram is refusing the highest prize of the non-dual path because it would dissolve the very thing he wants. Advaita, the merging where worshipper and worshipped become one, leaves him no satisfaction; what is sweet to him is to stay at the feet and keep serving. So he names the one gift he is asking for: love for the Name and the kirtan, and the festival that can only happen while God and devotee remain two. He even asks God to keep that distinctness deliberately, to set it apart and show it to him. The closing line is quietly bold: since all of it is God's to give anyway, let him be given the lasting two-ness rather than the merger.

GATHA 3743

*The Power of the Name**The Name as the whole of practice*

मराठी मूळ

हें चि माझें तप हें चि माझें दान । हें चि अनुष्ठान नाम तुझें ॥1॥
 हें चि माझें तीर्थ हें चि माझें व्रत । सत्य हें सुकृत नाम तुझें ॥ध्रु॥
 हा चि माझा धर्म हें चि माझें कर्म । हा चि नित्यनेम नाम तुझें ॥2॥
 हा चि माझा योग हा चि माझा यज्ञ । हें चि जपध्यान नाम तुझें ॥3॥
 हें चि माझें ज्ञान श्रवण मनन । हें चि निजध्यासन नाम तुझे ॥4॥
 हा चि कुळाचार हा चि कुळधर्म । हा चि नित्यनेम नाम तुझें ॥5॥
 हा माझा आचार हा माझा विचार । हा माझा निर्धार नाम तुझें ॥6॥
 तुका ह्याणे दुजें सांगायासि नाही । नामेंविण कांहीं धनवित्त ॥7॥

ENGLISH TRANSLATION

Your name is my austerity, Your name is my charity, Your name is my spiritual discipline. Your name is my pilgrimage, Your name is my vow, Your name is my true merit.

Your name is my dharma, Your name is my work, Your name is my daily practice. Your name is my yoga, Your name is my sacrifice, Your name is my prayer and meditation.

Your name is my knowledge, my listening, and my reflection. Your name is my constant contemplation.

Your name is my family tradition, my family dharma, and my daily observance. Your name is my conduct, my thought, and my firm resolve.

Says Tuka, there is nothing else to declare. Without the Name, I have no wealth at all.

IN PLAIN WORDS

This alone is my austerity, this alone is my charity, this alone is my discipline: Your name. This alone is my pilgrimage, this alone is my vow; my one true merit is Your name. This is my dharma, this is my work, this is my daily rule: Your name. This is my yoga, this is my sacrifice, this is my muttered prayer and meditation: Your name. This is my knowledge, my listening, my reflection, my constant dwelling within: Your name. This is my family custom, my family dharma, my daily observance: Your name. This is my conduct, my thinking, my firm resolve: Your name. Tuka says: there is nothing else to tell of. Without the Name I have no wealth at all.

WHAT IT MEANS

Tukaram is collapsing the whole range of religion into one practice and saying it has fully replaced the rest. Item by item he takes the recognized works, austerity, charity, pilgrimage, vows, ritual duty, yoga, sacrifice, scriptural study, family custom, and assigns every one of them the same single content: Your name. This is not adding the Name to the list; it is the Name standing in for the entire list. The repetition is the argument, each line shutting another door until only chanting is left. He ends by stripping himself bare on purpose: there is nothing else to report, and apart from the Name he owns no wealth at all.

GATHA 3744

The Nature of God

Confident plea, the record of mercy

मराठी मूळ

कोण साक्षीविण । केलें उद्धारा भजन ॥1॥
 ऐसें सांगा जी दातारा । माझी भक्ति परंपरा ॥ध्रु॥
 कोणें नाही केली आळी । ब्रह्मज्ञानाहुनि वेगळी ॥2॥
 कोणाचें तों कोड । नाही पुरविला लाड ॥3॥
 कोणाच्या उद्धारा । केला विलंब माघारा ॥4॥
 तुका ह्मणे भिन्न । कांहो बोले साक्षीविण ॥5॥

ENGLISH TRANSLATION

Tell me, O generous Lord, who has ever been delivered through devotion without a witness? What is the lineage of my devotion? Who has ever been refused a prayer that was distinct from the knowledge of Brahman? Whose desire have You left unfulfilled? Whose salvation have You ever delayed or turned back? Says Tuka, why would anyone speak of separation without evidence?

IN PLAIN WORDS

Who was ever lifted up by devotion without a witness to it? Tell me this, O giver: what is the lineage of my devotion? Who ever made a plea, set apart from the knowledge of Brahman, and was refused? Whose longing did You leave unsatisfied? Whose rescue did You ever delay or turn back? Tuka says: why would anyone, without proof, speak of being kept separate from You?

WHAT IT MEANS

Tukaram is pressing God with God's own track record, almost like a case argued before the giver. He asks for the witnesses and the lineage of devotion, the long line of those lifted up before him, and then runs through the evidence as questions that answer themselves. Has any devotee's plea, made simply in love and apart from the dry knowledge of Brahman, ever been refused? Has any longing gone unmet, any rescue been delayed? The final line turns the doubt back on the doubter: with this whole record standing, no one has grounds to claim God keeps them at a distance.

GATHA 3745

Devotion to Vitthal

Steady service, God walks alongside

मराठी मूळ

सुखरूप चाली । हळूहळू उसंतिली ॥1॥
 बाळगोपाळाची वाट । सेवे सेवकता नीट ॥ध्रु॥
 जरी झाला श्रम । तरी पडों नये भ्रम ॥2॥
 तुका ह्मणे दासां । देव सरिसासरिसा ॥3॥

ENGLISH TRANSLATION

The joyful path unfolds slowly and steadily. This is the way of the young and old together, walking in devoted service.

Even if weariness comes, one should not fall into delusion. Says Tuka, God walks step by step alongside His servants.

IN PLAIN WORDS

The happy path opens slowly, gently, with room to breathe. This is the way of young and old together, walking straight in willing service. Even if weariness comes, do not fall into confusion. Tuka says: with His servants, God walks step for step beside them.

WHAT IT MEANS

Tukaram is describing the pace of the devotional path and the company you keep on it. It is a happy road that opens slowly and gently, not a sprint, and it is walked in plain service where young and old move along together. He warns about the one real hazard along the way: tiredness, which can tip into confusion and make you doubt the road. Against that he sets the steadying fact he wants remembered. God does not watch the servant from ahead or behind but walks step for step at his side, so the weariness need never become despair.

GATHA 3746

Faith and Trust

Faith, the strayed path set right

मराठी मूळ

चुकली ते वाट । पुढें सांपडवी नीट ॥१॥
 ह्याणउनी गर्भवास । नेणती ते हरिचे दास ॥२॥
 संचिताचा संग । काय जाणों पावें भंग ॥३॥
 तुका ह्याणे दृष्टी उघडितों नव्हे कष्टी ॥३॥

ENGLISH TRANSLATION

If one has strayed from the path, God sets it right again further along. Therefore, the servants of Hari never know the womb of rebirth.

What of past karma? Who knows when it might lose its hold? Says Tuka, when one's eyes are opened, there is no more suffering.

IN PLAIN WORDS

If I have lost the path, He sets it straight again further on. So the servants of Hari do not know the womb of rebirth. As for the karma stored up from before, who knows when it loses its hold? Tuka says: once the eyes are opened, there is no more suffering.

WHAT IT MEANS

Tukaram is answering the fear that one stumble dooms a devotee. If you wander off the road, he says, God simply sets it straight again up ahead, so Hari's servants are spared the womb of rebirth that wandering would otherwise earn. He raises the obvious objection himself, the weight of karma stored up from the past, and leaves it as an

open question, suggesting it can lose its grip in a way no one can predict. The closing line names the real turning point. The end of suffering comes not from a clean record but from opened eyes, the seeing that changes everything.

GATHA 3747

Longing and Separation

Longing, the deathbed meeting

मराठी मूळ

कइं तो दिवस देखेन डोळां । कल्याण मंगळामंगळाचें ॥1॥
 आयुष्याच्या शेवटीं पायांसवे भेटी । किळवरें तुटी जाल्या त्वरे ॥ध्रु॥
 सरो हें संचित पदरींचा गोवा । उताविळें देवा मन जालें ॥2॥
 पाउलापाउलीं करितां विचार । अनंतविकार चित्ता अंगीं ॥3॥
 ह्मणउनि भयाभीत होतो जीव । भाकितसें कींव अटाहासें ॥4॥
 तुका ह्मणे होइल आइकिलें कानीं । तरि चक्रपाणी धांव घाला ॥5॥
 दुःखाच्या उत्तरीं आळविले पाय । पाहणें तों काय अजून अंत ॥6॥

ENGLISH TRANSLATION

When will I see that day of supreme blessing and auspiciousness? At the end of this life, may there be a meeting at Your feet, and may all attachment to this wretched body be swiftly severed. Let this accumulated karma and entanglement come to an end, for the mind has become eager, O God.

At every step, when I reflect, countless agitations arise in the mind. Therefore, the jiva is gripped by fear, and I cry out desperately for mercy.

Says Tuka, if what I have said reaches Your ears, then rush to me, O wielder of the disc. In the depths of sorrow I call upon Your feet.

How much longer will You test me?.

IN PLAIN WORDS

When will I see that day with my eyes, the day of every blessing and grace? At the end of my life, let there be a meeting at Your feet, and let this wretched body's ties be cut quickly. Let this stored-up karma and the knot in my lap be finished; my mind has grown impatient, O God. At every step, when I think it over, endless agitations rise in my mind and body. So the jiva is gripped with fear, and I cry out for pity with all my voice. Tuka says: if what I have said has reached Your ears, then come running, O wielder of the disc. In my sorrow I have called and called on Your feet. How much longer will You keep me waiting for the end?

WHAT IT MEANS

Tukaram is praying for one thing, a meeting at God's feet at the very end of life, with the body's ties cut quickly so nothing holds him back. He wants the stored-up karma and the tangle in his lap done with, and admits his mind has grown impatient for it. The reason for the urgency is honest fear: every time he examines himself, countless agitations rise, and the jiva trembles, so he cries out for mercy at full voice. The poem turns into a direct appeal, if his words have reached God's ears, then come running, O wielder of the disc. It ends not in calm but in the ache of waiting, asking how much longer the end will be withheld.

GATHA 3748

Longing and Separation

Longing, waiting on the path

मराठी मूळ

कळों येतें वर्म । तरी न पवतों श्रम ॥1॥
 तुह्यां शिरीं होता भार । आह्यां कैचा संचार ॥ध्रु॥
 होतें अभयदान । तरी िस्थर होतें मन ॥2॥
 तुका ह्याणे पाहें । ऐसी वाट उभा आहे ॥3॥

ENGLISH TRANSLATION

If I knew the secret, I would not suffer this toil. When the burden was on Your head, how could I have any interference? If You had given the assurance of fearlessness, then my mind would have been steady.

Says Tuka, look, I stand here waiting on the path.

IN PLAIN WORDS

If I understood the secret of it, I would not be worn out like this. The burden was on Your head; what stirring could there be from my side? Had the gift of fearlessness been given, my mind would have grown steady.

Tuka says: look, I am standing right here on the path.

WHAT IT MEANS

Tukaram is laying his exhaustion at God's feet and quietly handing back the responsibility. He admits he does not know the secret of the path, and says if he did he would not be wearing himself out trying. Then he presses the point that the burden was placed on God's head, not his, so his own effort could never be what carries it. What he is really asking for is the gift of fearlessness, the assurance that would let his restless mind settle at last. He ends by simply pointing to himself: look, I am standing right here on the path, waiting for You to act.

GATHA 3749

Prayers

Prayer, remembrance and life's moisture

मराठी मूळ

वारंवार हा चि न पडावा विसर । वसावें अंतर तुमच्या गुणीं ॥1॥
 इच्छेचा ये दाता तूं एक समर्था । अगा कृपावंता मायबापा ॥ध्रु॥
 लाभाचिये वोढी उताविळें मन । त्यापरि चिंतन चरणाचें ॥2॥
 तुका ह्याणे जीवी जीवन ओलावा । पांडुरंगे दावा शीघ्र आतां ॥3॥

ENGLISH TRANSLATION

Again and again, let me not forget You. Let my chitta dwell in Your qualities.

You alone are the giver of all desires, O mighty one, O compassionate mother and father. As eagerly as the mind rushes toward gain, so let it contemplate Your feet.

Says Tuka, may my jiva find the moisture of life within. O Panduranga, reveal Yourself swiftly now.

IN PLAIN WORDS

Again and again, let me never forget this. Let my heart live inside Your qualities. You alone are the giver of what is desired, O mighty one; O merciful mother and father. As eagerly as the mind rushes after gain, let it dwell that way on Your feet. Tuka says: let my soul find the moisture of life. O Panduranga, show Yourself quickly now.

WHAT IT MEANS

Tukaram is praying for the one thing he keeps losing, steady remembrance, asking that he never forget and that his heart take up residence inside God's qualities. He addresses Panduranga as the only giver of what is desired and as mother and father at once, leaning on both power and tenderness. Then he names the honest gap between how he is and how he wants to be: the mind chases worldly gain with real eagerness, and he begs that the same eagerness be turned toward God's feet. The closing image is dryness longing for water. Let the soul find the moisture of life, and let God reveal Himself quickly, now, not someday.

GATHA 3750

Devotion to Vitthal

Tender devotion, the babbling child

मराठी मूळ

आइका माझीं कवतुकउत्तरें । देउनी सादरें चित्त देवा॥१॥
 वोरसें आवडी आलों पायापासीं । होय तें मनेसीं सुख कीजे ॥२॥
 तुमचें न भंगे सवौत्तमपण । करितां समाधान लेकराचें॥३॥
 तुका ह्मणे जरी बोलतों बोबडें । तरी वाडे कोडें कवतुक ॥३॥

ENGLISH TRANSLATION

Hear my playful words, O God, and give them Your attentive chitta. I have come to Your feet out of love and affection.

Whatever brings You joy, let that bring joy to my mind as well. Your supreme excellence is not diminished by satisfying the wish of a child.

Says Tuka, even if I speak in a babbling way, the delight of this playful devotion only grows.

IN PLAIN WORDS

Hear my playful words, O God, and give them Your full attention. I have come close to Your feet, brimming with love. Whatever brings You joy, let that be the joy of my mind too. Your supreme greatness is not lessened by granting a child its wish. Tuka says: even if I speak in baby-talk, the delight of this play only grows.

WHAT IT MEANS

Tukaram is approaching God not as a petitioner but as a doted-on child, and asking only to be listened to with full attention. He has come to the feet brimming with love, and surrenders his own preference: whatever pleases God, let that please him too. Then he answers an unspoken worry, that asking favors might somehow diminish God. A

parent's greatness is not lessened by granting a child's wish, he says, so God loses nothing by indulging him. He even turns his own clumsiness into charm: if his words come out as baby-talk, that only makes the loving play between child and parent sweeter.

GATHA 3751

Prayers

Prayer, the mother in the final hour

मराठी मूळ

जन्मा आलियाचा लाभ । पद्मनाभदरुषणें ॥१॥
 पाठीलागा येतो काळ । तूं कृपाळु माउली ॥२॥
 कोण्या उपायें हें घडे । भव आंगडें सुटकेचें ॥३॥
 बहु उसंतीत आलों । तया भ्यालों स्थळासी ॥४॥
 तुका ह्मणे तूं जननी । ये निर्वाणी विठ्ठले ॥५॥

ENGLISH TRANSLATION

The gain of this human birth lies in the vision of the Lord. Death pursues us from behind, and You are the compassionate mother.

By what means can this deliverance from the body happen? I have grown so weary, and I fear that place of return. Says Tuka, You are the mother. Come now in this final hour, O Vitthal.

IN PLAIN WORDS

The gain of being born a human is the sight of the Lotus-navelled Lord. Death comes chasing at my back, and You are the merciful mother. By what means can this happen, this slipping free of the body's coat? I have grown so weary, and I am afraid of that place I must return to. Tuka says: You are my mother. Come now, in this last extremity, O Vitthal.

WHAT IT MEANS

Tukaram is naming the single point of a human life and then crying for help to reach it. The whole gain of this birth, he says, is the vision of the Lord; everything else is beside the point. But death is chasing him from behind, so the matter is urgent, and he turns to God as a frightened child turns to its mother. He asks plainly how the release can be managed, the slipping free of the body like shedding a coat, and confesses he is worn out and afraid of the rebirth that waits if he fails. The poem ends as a deathbed plea: You are my mother, so come now, in this final hour, O Vitthal.

GATHA 3752

Surrender and Acceptance

Surrender, the God who comes running

मराठी मूळ

नाहीं गुणदोष लिंपों देत अंगीं । झाडितां प्रसंगीं वरावरी ॥१॥
 निकटवासिया आळवितों धांवा । तेथूनियां देवा सोडवूनी ॥२॥
 उमटे अंतरीं तें करुं प्रगट । कळोनी बोभाट धांव घालीं ॥३॥
 तुका ह्मणे तरि वांचलों या काळें । समर्थाचे बळें सुखी असों ॥३॥

ENGLISH TRANSLATION

I do not let merit or fault cling to my being, brushing them off as they come on the surface. O God, who dwells close within, I call on You to rush in and deliver me from that place.

Whatever stirs within, I make it known openly, and recognizing the outcry, You come rushing. Says Tuka, I have survived this time by the strength of the Capable One, and in that strength I find my happiness.

IN PLAIN WORDS

I do not let merit or fault stick to me. As they come on the surface, I brush them off. You live close within me, so I call out and run to You; from that place, You set me free. Whatever rises inside me, I make it known out loud. You hear the cry and come running. Tuka says: I have survived this time by the strength of the Capable One; in His strength I stay happy.

WHAT IT MEANS

Tukaram refuses to be defined by his own record, good or bad, brushing both merit and fault off the surface rather than hoarding either. What he keeps instead is a habit of crying out to the God he says dwells close within. He does not hide what stirs inside him; he speaks it openly, and trusts that the outcry itself brings God rushing to deliver him. The whole poem rests its weight on one claim: he is alive and at peace not by his own power but by the strength of the Capable One.

GATHA 3753

Devotion to Vitthal

Devotion, cling and never let go

मराठी मूळ

आतां येणें पडिपाडें । रस सेवूं हा निवाडें । मुंगी नेली गोडें । ठेविलिये अडचणी ॥१॥
 तैसें होय माझ्या जीवा । चरण न सोडीं केशवा । विषयबुद्ध हेवा । वोस पडो सकळ ॥२॥
 भुकेलिया श्वाना । गांठ पडे सवें अन्ना । भुकों पाहे प्राणा । परि तोंडिंची न सोडी ॥३॥
 काय जिंकियेलें मन । जीवित्व कामातुरा तृण । मागे विभिचारिण । भक्ती तुका ये जाती ॥३॥

ENGLISH TRANSLATION

Now, with firm resolve, let me drink this nectar of devotion. Just as an ant carries away the sweetness stored in the narrowest crevice, so may my jiva cling to Your feet, O Keshava, and never let go.

Let all desire for sense objects become desolate and barren. A hungry dog, once it finds food, may risk its very life, but it will not release what is in its mouth.

Says Tuka, as a lover consumed by passion counts life as a blade of grass, and as an unfaithful woman pursues her desire, so I pursue devotion of that very intensity.

IN PLAIN WORDS

Now, with my mind made up, let me drink this nectar. An ant carries off the sweetness stored in the narrowest crack; let my jiva cling like that to Your feet, Keshava, and never let go. Let every hunger for sense objects fall barren and waste. A hungry dog will risk its life over its food, but it will not let go of what is in its mouth. What victory is there over the mind? To a man burning with desire, his own life is a blade of grass; an unfaithful woman chases what she wants. Tuka says: with that same hunger, I come for devotion.

WHAT IT MEANS

Tukaram is praying for a single-minded, gripping devotion and reaching for the bluntest images he can find to measure it. He wants to hold Krishna's feet the way an ant holds onto sweetness in a crevice, the way a hungry dog will not drop the food in its mouth even on pain of death. To make room for it he asks that every craving for sense objects go barren. Then he names the stakes without flinching: the lover who counts his life as worthless grass, the unfaithful woman who chases her desire past all shame. He turns even those reckless hungers into a yardstick, asking that his pursuit of God be at least that fierce.

GATHA 3754

Prayers

Prayer, the weak one pleading

मराठी मूळ

न पवीजे तया ठाया । आलों कायाक्लेशेसीं ॥१॥
 आतां माझें आणीं मना । नारायणा ओजेचें ॥२॥
 बहु रिणें पिडिलों फार । परिहार करावा ॥३॥
 तुका ह्याने निर्बळशक्ति । काकुलती म्हुण येतों ॥३॥

ENGLISH TRANSLATION

I have not reached that place, though I have come bearing the sufferings of this body. Now bring my mind back to its proper course, O Narayana.

I am burdened under many debts. Please grant me relief.

Says Tuka, I am weak in strength, and that is why I come to You pleading.

IN PLAIN WORDS

I have not reached that place, though I came here carrying the sufferings of this body. Now bring my mind back to its proper course, Narayana. I am crushed under many debts; grant me relief. Tuka says: I have no strength of my own, and that is why I come pleading.

WHAT IT MEANS

Tukaram admits he has fallen short. He set out toward the goal and bore the body's pain along the way, but he has not arrived, and he asks Narayana to bring his straying mind back into line. The many debts he names are the weight of all that binds him, and he begs to be released from them. He makes no claim of merit or power; the one ground he stands on is his own weakness, which is exactly why he comes pleading rather than demanding.

GATHA 3755

The Necessity of Experience

Experience, contentment found at last

मराठी मूळ

बहु फिरलों ठायाठाव । कोठें भाव पुरे चि ना ॥१॥
 समाधान तों पावलों । उरलों बोलों यावरि ॥२॥
 घे गा देवा आशीर्वाद । आमुच्या नांद भाग्यानें ॥३॥
 तुका ह्मणे जेवूं आधी । खवखव मधीं सारावी ॥३॥

ENGLISH TRANSLATION

I have wandered far and wide, but nowhere has my longing been fulfilled. Now I have found contentment and remain just to speak of it.

Accept this blessing, O God, and abide in our good fortune. Says Tuka, let us eat first and take care of the itching in between.

IN PLAIN WORDS

I have wandered far and wide, but nowhere was my longing filled. Now I have found peace, and I stay only to speak of it. Take this blessing, God, and abide in our good fortune. Tuka says: let us eat first, and settle the small itch in between.

WHAT IT MEANS

Tukaram looks back on a long search that left him empty everywhere he went, and reports the turn: he has finally come to rest. Now that he is content, he stays on with no other purpose than to tell of it. He even speaks to God as a close companion, offering a blessing and asking Him to dwell in this good fortune. The homely last line puts first things first: take the real nourishment now, and the lesser itches can be dealt with along the way.

GATHA 3756

Faith and Trust

Faith, no one leaves empty

मराठी मूळ

कोण येथें रिता गेला । जो जो आला या ठाया ॥१॥
 तातडी ते काय आतां । ज्याची चिंता तयासी ॥२॥
 नांवासाठीं नेघें भार । न लगे फार वित्पित्त ॥३॥
 तुका ह्मणे न लगे जावें । कोठें देवें सुचनें ॥३॥

ENGLISH TRANSLATION

Who has ever gone from here empty-handed? Everyone who has come to this place has received. Then what is the hurry now? His concern is for each one.

I will not take on any burden for the sake of mere reputation. No great learning is needed.

Says Tuka, God need not be sought elsewhere. His presence is already revealed.

IN PLAIN WORDS

Who has ever left this place empty-handed? Everyone who came here received. So why the hurry now? He cares for each one. I take on no burden just for the sake of a name; no great learning is needed. Tuka says: there is no need to go anywhere. God need not be sought elsewhere; His presence is already here.

WHAT IT MEANS

Tukaram steadies the anxious seeker with a plain assurance: nobody who has come to God's door has ever gone away with nothing. Since God carries the concern for each person, there is no cause to rush or to grasp. He refuses to take on burdens merely to build a reputation and insists that no scholarship is required to be received. The closing claim is the boldest one: stop searching elsewhere, because the presence you are looking for is already disclosed right here.

GATHA 3757

Social Criticism

Social criticism, the half-hearted pilgrim

मराठी मूळ

इंद्रियाचें पुरे कोड । तें चि गोड पुढती ही ॥१॥
 जावें म्हणती पंढरपुरा । हा चि बरा संसार ॥२॥
 बैसलें तें मनामुळीं । सुख डोळीं देखिलें ॥३॥
 तुका ह्मणे देती कान । वाणावाण निवडूनी ॥३॥

ENGLISH TRANSLATION

The cravings of the senses are satisfied, yet the same pleasures seem sweet again. People say they will go to Pandharpur, but they find this worldly life more agreeable.

What has settled at the root of the mind is what the eyes see as happiness. Says Tuka, they lend their ears selectively, sorting between what they want and what they do not.

IN PLAIN WORDS

The senses get their fill, and the same pleasures look sweet all over again. People say they will go to Pandharpur, yet they find this worldly life more to their liking. What has settled deep in the mind is what the eyes call happiness. Tuka says: they lend their ears only where they please, picking and choosing what they want to hear.

WHAT IT MEANS

Tukaram watches the trap of repeated craving: the senses are satisfied, and at once the same pleasures look sweet again, so satisfaction never sticks. People talk piously about going to Pandharpur, but what they really prefer is the worldly life they already have. The point he lands is about the heart, not the lips: whatever has lodged at the root of the mind is what a person will count as happiness and chase with the eyes. Even their listening is selective, taking in only what flatters the desire already sitting inside, which is worth turning back on oneself rather than at the neighbor.

GATHA 3758

Surrender and Acceptance

Surrender, the master's honor at stake

मराठी मूळ

आतां देवा मोकिळलें । तुह्मी भलें दिसेना ॥१॥
 आतां नाहीं जीवभाव । उरला ठाव वेगळा ॥२॥
 सांभाळुन घ्यावें देवा । आपणासवा यावरि ॥३॥
 तुका ह्मणे नग्न भाज । तरि ते लाज स्वामीसी ॥३॥

ENGLISH TRANSLATION

Now, O God, I have set myself free, and things no longer appear as they did. Now the sense of separate selfhood is gone, and no separate place remains.

Take charge and keep me with You from now on, O God. Says Tuka, if Your servant goes naked, the shame is on the master.

IN PLAIN WORDS

Now, God, I have let myself go, and nothing looks the way it did. Now there is no separate sense of I; no separate place is left. Take charge of me, God, and keep me with You from here on. Tuka says: if Your servant goes about naked, the shame falls on the master.

WHAT IT MEANS

Tukaram describes the surrender as already done: he has released his grip on himself, and the old way of seeing has dissolved. With the sense of a separate self gone, there is no longer any place standing apart from God. From inside that emptiness he hands himself over completely and asks God to take charge and keep him close. The sharp closing line makes the surrender total: a servant who is left exposed shames his own master, so Tukaram puts the responsibility for his care squarely on the Lord he belongs to.

GATHA 3759

Longing and Separation

Longing, crying at the great gate

मराठी मूळ

आशाबद्ध आह्मी भाकितसों कीव । तत्पर हा जीव कार्यापाशीं ॥१॥
 प्रतिउत्तराची पाहातसें वाट । करुनि बोभाट महाद्वारीं ॥ध्रु॥
 आपुल्या उचितें करुनियां ठेवीं । संबंध गोसावी तोडोनियां ॥२॥
 तुका ह्मणे एक जालिया निवाड । कोण बडबड करी मग ॥३॥

ENGLISH TRANSLATION

Bound by hope, I cry out for mercy, with my whole life devoted to this cause. I wait for a reply, crying out at the great gate.

Do what is fitting according to Your nature, O Lord, even if it means cutting all ties. Says Tuka, once the final verdict is given, who would carry on with empty chatter?.

IN PLAIN WORDS

Bound by hope, I cry out for mercy, my whole life bent on this one thing. I stand at the great gate, calling out, waiting for an answer. Do what fits Your own nature, Lord, even if it means cutting every tie. Tuka says: once the final verdict is given, who keeps up the empty chatter then?

WHAT IT MEANS

Tukaram is held fast by hope and pours his whole life into a single plea for mercy, crying out at the great gate and waiting for any reply. He leaves the outcome to God, asking only that the Lord act according to His own nature, even if that means severing every attachment that binds him. He is not bargaining for a particular result; he wants the matter settled. The last line says why: once a final verdict is delivered, the restless arguing simply stops, and that settled silence is what he longs for.

GATHA 3760

Social Criticism

Social criticism, the puffed-up pretender

मराठी मूळ

खद्योतें फुलविलें रविपुढें ढुंग । साक्षी तंव जग उभयतां ॥१॥
 आपल्या आपण नाहीं शोभों येत । चार करी स्फीत दाखवूनि ॥ध्रु॥
 खाणार ताकाचें आसातें माजीरें । आपणें चि अधीर कळों येतें ॥२॥
 तुका ह्मणे जळो मेंदाची मवाळी । दावूनियां नळी कापी सुखें ॥३॥

ENGLISH TRANSLATION

The firefly puffs itself up before the sun, but the whole world witnesses both. One who is not worthy of shining on his own tries to impress by showing off to four people.

A buttermilk drinker pretends to eat from a churning pot, but his own impatience gives him away. Says Tuka, cursed be the smooth ways of the deceiver, who shows his pipe and cuts at ease.

IN PLAIN WORDS

A firefly puffs itself up before the sun, but the whole world sees them both. One who cannot shine on his own tries to impress by showing off to a few onlookers. A man who only drinks buttermilk pretends he is eating from the churning pot, but his own impatience gives him away. Tuka says: cursed be the smooth manner of the cheat, who shows his pipe and slits the throat at ease.

WHAT IT MEANS

Tukaram skewers the hollow boaster with three sharp pictures. The firefly that swells with pride before the sun fools no one, because everyone can see both at once; the show-off who has no real light of his own performs for a small audience instead. The buttermilk drinker who acts as if he were feasting betrays himself by his own restless impatience. The harshest image names the danger in false sweetness: the con man whose gentle manner is only a cover while he cuts at ease. Read against oneself, the poem warns against putting on a display that has nothing real behind it.

GATHA 3761

The Necessity of Experience

Experience, tested by fire

मराठी मूळ

नाहीं सरों येत कोरडएा उत्तरीं । जिह्वाळ्याची बरी ओल ठायीं ॥१॥
 आपुलिया हिता मानिसी कारण । सत्या नारायण साहे असो ॥२॥
 निर्वाणीं निवाड होतो आगीमुखें । तप्त लोह सुखें धरितां हातीं ॥३॥
 तुका ह्मणे नेम न टळतां बरें । खऱ्यासी चि खरें ऐसें नांव ॥३॥

ENGLISH TRANSLATION

Dry words alone will not do. There must be the moisture of genuine genuine experience.

If you truly care about your own welfare, then let Narayana bear witness to the truth. In the final reckoning, the test comes through fire.

No one holds heated iron in their hands with pleasure. Says Tuka, it is well when a vow is kept unbroken. Only what is truly genuine earns the name of real.

IN PLAIN WORDS

Dry words alone will not carry you; the tongue must be moist with real experience. If you truly care about your own good, let Narayana stand as witness to the truth. At the end the verdict comes through fire. No one holds red-hot iron in the hand for pleasure. Tuka says: it is well when a vow stays unbroken; only what is truly genuine earns the name of real.

WHAT IT MEANS

Tukaram insists that talk is not enough; words go dry unless they are wet with lived experience. If a person genuinely wants their own welfare, they will let Narayana, the truth itself, be the witness of how they live. He names the cost with the image of an ordeal by fire: no one grips heated iron for fun, and the final reckoning tests a person that severely. What survives the test is a vow kept whole. Only that which is actually real, and not merely spoken, deserves to be called real.

GATHA 3762

Longing and Separation

Longing, this is my only refuge

मराठी मूळ

आलों उल्लंघुनि दुःखाचे पर्वत । पायांपाशीं हित तुमच्या तरी ॥१॥
 न देखेल लासा दुःखी होतें मन । कठिणें कठिण वाटतसे ॥२॥
 नव्हे सांडी परि वाटतें निरास । न ये माझा दिस संकल्पाचा ॥३॥
 तुका ह्याणे तुहीं सदैव जी देवा । माझ्या हा चि जीवा एक ठाव ॥३॥

ENGLISH TRANSLATION

I have crossed over mountains of sorrow and come to Your feet, yet even here I find my welfare uncertain. When the jiva cannot see Your presence, it becomes sorrowful, and everything seems impossibly hard.

I will not abandon hope, yet it feels like despair. The day of my chitta's fulfillment does not seem to arrive.

Says Tuka, You are ever gracious, O God. This alone is the one place for my jiva.

IN PLAIN WORDS

I have climbed over mountains of sorrow to reach Your feet, yet even here my good is not certain. When the jiva cannot see You, the mind grows sad and everything feels impossibly hard. I will not give up, but it feels like despair; the day my heart's wish is fulfilled does not come. Tuka says: You are gracious forever, God. This alone is the one place for my soul.

WHAT IT MEANS

Tukaram describes arriving at God's feet after crossing whole mountains of grief, only to find that even there his welfare feels uncertain. The pain is the hidden face: when his soul cannot perceive God's presence, the mind sinks and everything turns unbearably hard. He refuses to abandon hope, yet the waiting feels like despair, because the day his longing is satisfied keeps not arriving. He holds on anyway, resting everything on God's enduring grace and on the conviction that this is the single refuge his soul has.

GATHA 3763

Appeals and Exhortations

Exhortation, the empty mouth and the blind eyes

मराठी मूळ

किती सोसिती करंटीं । नेणों संसाराची आटी । सर्वकाळ पोटीं । चिंतेची हळहळ ॥१॥
 रिकामिया तोंडें राम । काय उच्चारितां श्रम । उफराटा भ्रम । गोवी विषय माजिरा ॥२॥
 कळतां न कळे । उघडे झाकियेले डोळे । भरलें त्याचे चाळे । अंगीं वारें मायेचें ॥३॥
 तुका ह्मणे जन । ऐसें नांवबुद्धीन । बहुरंगें भिन्न । एकीं एक निमलें ॥३॥

ENGLISH TRANSLATION

How much do the wretched endure? They know not the torment of worldly life. Anxiety churns in the chitta at all times.

What effort is there in uttering the name of Rama with an empty mouth? Inverted delusion entangles them in the snare of sense pleasures. Even when they understand, they do not truly see.

Their eyes are open yet shut. The wind of illusion fills their being with its play.

Says Tuka, such people are devoid of name and wisdom. In countless guises, one after another, they perish.

IN PLAIN WORDS

How much do the wretched suffer, not knowing the torment of worldly life, the worry burning in the heart all the while? What labor is it to say Rama with an empty mouth? An upside-down delusion ties them into the snare of the senses. Even when they understand, they do not truly see; their eyes are open and yet shut. The wind of Maya fills them and plays through them. Tuka says: such people are without true name and wisdom; in countless guises, one after another, they perish.

WHAT IT MEANS

Tukaram grieves over how much people endure without recognizing the worldly life that grinds them, with anxiety smoldering in the heart day and night. He points out how little it would actually cost to say Rama, yet a backwards delusion keeps them tangled in the snare of the senses. The deepest charge is that even when they understand, they do not see: their eyes are open and blind at once, because the wind of Maya is blowing through them and moving them like a play. He ends on the stakes: lacking real name and real wisdom, such people slip through endless disguises and keep perishing, an exhortation meant to wake the listener rather than to despise anyone.

GATHA 3764

Ecstasy and Joy

Ecstasy, the storehouse of blessing

मराठी मूळ

मंगळाचा मंगळ सांटा । विट तोटा नेणे तें ॥१॥
 हें भरा सातें आलें । भलें भलें ह्मणवावें ॥२॥
 जनीं जनादनन वसे । येथें दिसे तें शुद्ध ॥३॥
 तुका ह्मणे बहुतां मुखें । खरें सुखें ठेवावें ॥४॥

ENGLISH TRANSLATION

A storehouse of blessings upon blessings, knowing neither weariness nor lack. This abundance has come in fullness, and one can only say it is good and good again.

Janardana dwells in all people. Whatever is seen here is pure.

Says Tuka, through many mouths, let the truth be preserved with joy.

IN PLAIN WORDS

Here is a storehouse of blessing upon blessing. It knows no weariness, no lack. This fullness has come, brimming over. One can only say it is good, and good again. Janardana lives in all people. Whatever is seen here is pure. Tuka says: through many mouths, keep the truth, keep it with joy.

WHAT IT MEANS

Tukaram is naming an abundance that does not run dry and does not tire, and his only response is praise repeated. The reason it overflows is the line in the middle: Janardana, God, dwells inside every person, so whatever the eye lands on here is already pure. Seen this way, the world is not a problem to be cleared away but a fullness to be received. His closing word turns it outward: let this truth be carried on many tongues and held with joy, not hoarded.

GATHA 3765

Longing and Separation

Longing, the Name that has not touched me

मराठी मूळ

नामाचा महिमा बोलिलों उत्कर्ष । अंगा कांहीं रस न ये चि तो ॥१॥
 कैसें समाधान राहे पांडुरंगा । न लगे चि अंगा आणी कांहीं ॥२॥
 लाभाचिये अंगीं सोस कवतुकें । फिक्क्याचें तें फिकें वेवसाव ॥३॥
 तुका ह्मणे करा आपुला महिमा । नका जाऊं धर्मावरि माझ्या ॥४॥

ENGLISH TRANSLATION

I have extolled the greatness of the Name, but no trace of that essence has entered my own being. How can there be contentment, O Panduranga, when nothing touches me within? Where there is true gain, the seeking is a delight.

But a diluted effort yields only a diluted result. Says Tuka, display Your own greatness. Do not rest Your reputation upon my weak devotion.

IN PLAIN WORDS

I have praised the greatness of the Name out loud. But not a drop of that sweetness has entered me. How can I be at peace, Panduranga, when nothing inside me is even touched? Where the gain is real, the seeking itself is a delight. A half-hearted effort gives only a watered-down result. Tuka says: show Your own greatness. Do not rest Your name on my weak devotion.

WHAT IT MEANS

Tukaram catches the gap between his words and his condition: he has sung the glory of the Name, yet feels none of its sweetness reach him, and so he cannot rest. He diagnoses himself honestly, his effort has been thin, and thin effort yields a thin result. Rather than pretend, he hands the burden back to Panduranga: let God prove His own greatness instead of staking His reputation on a devotion as weak as Tuka's. It is a prayer that refuses to fake the experience it does not yet have.

GATHA 3766

Prayers

Prayer, weighed words at the feet

मराठी मूळ

हैं चि वारंवार । पडताळुनी उत्तर ॥१॥
 करितों पायांसी विनंती । नुपेक्षावें कमळापती ॥२॥
 गंगोदकें गंगे । अर्घ्य द्यावें पांडुरंगे ॥३॥
 जोडोनियां हात । करी तुका प्रणिपात ॥३॥

ENGLISH TRANSLATION

Again and again I test and weigh my words. I make this prayer at Your feet: do not neglect me, O Lord of Kamala.

With the water of the Ganga, I offer an oblation to the Ganga itself. Says Tuka, with folded hands I bow in reverence.

IN PLAIN WORDS

Again and again I check it, weighing every word. I make this plea at Your feet: do not pass me by, Lord of Kamala. With Ganga water I offer Ganga her own oblation, Panduranga. Tuka, with folded hands, bows down.

WHAT IT MEANS

Tukaram says he keeps testing his own prayer, turning the words over to be sure of them, and the request is simple: do not overlook me. The striking image is the middle one. Offering Ganga water back to the Ganga, which means he has nothing of his own to give God except what God already is and gives. So the prayer is not a transaction but pure homage; all he can truly add is folded hands and a bowed head.

GATHA 3767

Devotion to Vitthal

Devotion, the unexpected arrival

मराठी मूळ

अवचित या तुमच्या पायां । देवराया पावलों ॥१॥
 बरवें जालें देशाउर । आल्या दुर सारिखें ॥२॥
 राहोनियां जातों ठाया । आलियाची निशानी ॥३॥
 तुका ह्यणे चरणसेवा । जोडी हेवा लाधली ॥३॥

ENGLISH TRANSLATION

Unexpectedly, O King of gods, I have arrived at Your feet. It is well, for the long journey from a distant land has ended.

Remaining here, I depart, leaving a mark of my visit. Says Tuka, the service of Your feet is the prize my longing has won.

IN PLAIN WORDS

All at once, King of gods, I have reached Your feet. It is good. The long road from a far country is over. I stay here, and I go, leaving the mark of my coming. Tuka says: the service of Your feet is the prize my longing has won.

WHAT IT MEANS

Tukaram describes arriving at God suddenly, as if the long pilgrimage from a distant land had ended without his planning it. He treats this not as his achievement but as grace landing unexpectedly. Even as he must move on, the visit leaves a trace on him, he is not the same for having come. The line he settles on is that to serve at these feet is itself the reward, the thing his longing was always reaching for, now received.

GATHA 3768

Devotion to Vitthal

Devotion, no other power holds sway

मराठी मूळ

आतां पाविजेल घरा । या दातारा संगती ॥१॥
 पायावरि ठेवूं माथा । सर्वथा हा नुपेक्षी ॥२॥
 येथून तेथवरि आतां । नाहीं सत्ता आणिकांची ॥३॥
 तुका ह्मणे चक्रपाणी । शिरोमणी बिळ्यांचा ॥४॥

ENGLISH TRANSLATION

Now I shall reach home in Your company, O generous Lord. I will place my head upon Your feet, and surely You will not forsake me.

From here to there, no other power holds sway. Says Tuka, the wielder of the disc is the crown jewel of the strong.

IN PLAIN WORDS

Now I will reach home in this giver's company. I lay my head on His feet. He will never forsake me. From here all the way to there, no other power has any say. Tuka says: the wielder of the disc is the crown jewel of the strong.

WHAT IT MEANS

Tukaram speaks with the confidence of someone who is no longer walking alone: with God beside him, arriving home is certain. The surrender is bodily, his head set on God's feet, and the trust is total, He will not abandon. The claim sharpens in the third line: over the whole stretch of the journey, no rival power has authority. The closing title, the disc-bearer as crown jewel of the strong, names where that security comes from, the strongest one of all is the one carrying him.

GATHA 3769

The Power of the Name

The Name, kirtan is everything

मराठी मूळ

बरवें माझ्या केलें मनं । पंथें येणें निघालें ॥१॥
 अभयें च जावें ठाया । देवराया प्रतापें ॥२॥
 साधनाचा न लगे पांग । अवघें सांग कीर्तन ॥३॥
 तुका ह्मणे सत्ता थोरी । कोण करी खोळंबा ॥४॥

ENGLISH TRANSLATION

My mind has done well in setting out on this path. By the might of the Lord, one may go fearlessly to that place.

No elaborate spiritual practice is required; kirtan is everything. Says Tuka, so great is His power. Who can cause any delay?

IN PLAIN WORDS

My mind did well to set out on this path. By the Lord's power one can go to that place without fear. No elaborate practice is needed. Kirtan is the whole of it. Tuka says: so great is His power, who could ever hold me back?

WHAT IT MEANS

Tukaram praises his own mind for choosing this road and says the journey can be made without fear because the strength is the Lord's, not his. His central claim is deliberately plain and radical: the heavy apparatus of spiritual technique is not required, singing God's praises is the entire path. He grounds this in God's power rather than the seeker's skill. And if that power is carrying you, he ends, no obstacle has the strength to cause delay.

GATHA 3770

Faith and Trust

Faith, nothing remains but God

मराठी मूळ

मार्गे पुढें नाही । दुजें यावेगळें कांहीं ॥१॥
 नाही उरलें आणीक । केला झाडा सकिळक ॥२॥
 विश्वासावांचून । नावें दुजियाचे शून्य ॥३॥
 देवाविण कांहीं । तुका ह्मणे उरी नाही ॥३॥

ENGLISH TRANSLATION

*There is nothing before or after, nothing besides this. All else has been swept clean and cleared away.
 Without faith, the names of everything else are empty. Says Tuka, without God, nothing at all remains.*

IN PLAIN WORDS

There is nothing behind, nothing ahead, nothing else besides this. Nothing is left over. The whole account has been settled and swept clean. Without faith, the names of all other things are empty. Tuka says: apart from God, nothing at all remains.

WHAT IT MEANS

Tukaram describes a stripping-away that is total: past and future, every other thing, all of it cleared like a settled account. What is left is the bare fact named in the last line, apart from God, nothing remains. The middle line gives the hinge: it is faith that empties the other names of their content; without it they sound full, but they hold nothing. This is the contemplative endpoint where everything that competed for the heart has simply ceased to count.

GATHA 3771

Renunciation

Renunciation, the painful pull of two loves

मराठी मूळ

वैराग्याचा अंगीं जालासे संचार । इच्छी वनांतर सेवावया ॥१॥
 कां जी याचें करुं नये समाधान । वियोगानें मन सिणतसे ॥२॥
 नये चि यावया पंढरीचें मूळ । न देवे चि माळ कंठीची ही ॥३॥
 तुका ह्मणे जालें अप्रीतीचें जिणें । लाजिर हें वाणें सेवा करी ॥३॥

ENGLISH TRANSLATION

A spirit of renunciation has entered his being, and he desires to retire to the forest. Why should his mind not be given peace? The soul suffers from separation.

He cannot shake the pull of Pandhari and will not give up the garland from around his neck. Says Tuka, life has become joyless and distasteful. A shameful existence it is to serve under such conditions.

IN PLAIN WORDS

A spirit of renunciation has entered him. He longs to go off and serve in the forest. Why should his mind not be given peace? Being apart wears the soul down. Yet he cannot escape the pull of Pandhari, and he will not give up the garland at his throat. Tuka says: life has turned joyless and bitter. It is a shameful thing to serve in such a state.

WHAT IT MEANS

Tukaram traces a man torn between two genuine pulls: a rising urge to renounce the world and withdraw to the forest, and an attachment to Pandhari and the garland of his devotion that he cannot bring himself to drop. Neither love will release him, and the separation, from peace, from the Lord, grinds the soul down. He names the result without softening it: life has gone joyless, and to keep serving while inwardly so divided feels shameful to him. The poem holds the ache of devotion that has not yet been resolved into rest.

GATHA 3772

Prayers

Prayer, the child who cannot bear harshness

मराठी मूळ

आळकरा कोठें साहातें कठिण । आपुला तें प्राण देऊं पाहे ॥१॥
 सांभाळावें मायबापें कृपादृष्टी । पीडितां तो दृष्टी देखों नये ॥२॥
 अंतरलों मार्गें संवसारा हातीं । पायांपें सरतीं जालों नाहीं ॥३॥
 तुका ह्मणे तुह्मी विचारा जी देवा । ठेवाल तें ठेवा कोणे परी ॥३॥

ENGLISH TRANSLATION

How can a beloved child bear harshness? It would sooner give up its very life. O mother and father, watch over me with eyes of grace.

I should not have to see suffering before my eyes. I fell behind, caught in the hands of worldly life, and could not reach Your feet.

Says Tuka, think it over, O God. However You choose to keep me, so shall it be.

IN PLAIN WORDS

How can a loved child bear harsh treatment? It would sooner give up its life. Mother, father, watch over me with eyes of grace. Do not make me look on suffering. I fell behind, caught in the hands of worldly life, and never reached Your feet. Tuka says: think it over, God. However You decide to keep me, so let it be.

WHAT IT MEANS

Tukaram pleads as a child before parents, saying a beloved child cannot endure harshness and would rather die than face it. He asks God, addressed as mother and father, to look on him with grace and spare him the sight of suffering. He confesses honestly why he is in trouble: he lagged behind, gripped by worldly life, and never made it to God's feet. Yet the prayer ends in surrender, not demand, he asks God to weigh the matter and then leaves the verdict entirely to Him, accepting whatever keeping God chooses.

GATHA 3773

Longing and Separation

Longing, draw aside the curtain

मराठी मूळ

स्वर्णाचें हें धन हातीं ना पदरीं । प्रत्यक्ष कां हरि होऊं नये ॥१॥
 बोलोनियां फेडा जीवींची काजळी । पाहेन कोमळीं चरणांबुजें ॥२॥
 तुका ह्मणे माझ्या जीवींचिया जीवा । सारूनियां ठेवा पडदा आतां ॥३॥

ENGLISH TRANSLATION

The wealth of a dream is neither in the hand nor in the pocket. Why can You not become directly present, O Hari? Speak and wipe away the darkness from my heart.

Let me behold Your tender lotus feet. Says Tuka, O life of my life, now draw aside the curtain and put away all that is stored.

IN PLAIN WORDS

The wealth of a dream is not in the hand or in the lap. Why will You not become real before me, Hari? Speak, and wipe the soot from my heart. Let me see Your soft lotus feet. Tuka says: life of my life, push aside the curtain now. Set aside all that is hidden away.

WHAT IT MEANS

Tukaram complains that an unseen God is like dream-wealth, real-seeming but impossible to hold, and he wants the real thing in plain sight. He asks Hari to become present and to speak, because a word from God would scour away the grime darkening his heart. The longing is to behold the tender lotus feet directly, not in imagination. The

final image makes the request intimate and urgent: God is the life of his life, and Tuka asks Him to draw back the curtain and stop withholding what is just on the other side.

GATHA 3774

Longing and Separation

Longing, brought to the edge

मराठी मूळ

येतील अंतरा शिष्टाचे अनुभव । तळमळी जीव तया सुखा ॥१॥
 आतां माझा जीव घेउनियां बळी । बैसवावें वोळी संतांचिये ॥२॥
 तुका ह्मणे आलों निर्वाणा च वरी । राहों नेदीं उरी नारायणा ॥३॥

ENGLISH TRANSLATION

The experiences spoken of by the virtuous will come to pass within, and my jiva yearns for that bliss. Now take my life as an offering and seat me in the company of saints.

Says Tuka, I have come to the very edge of desperation. Do not let anything remain unsettled, O Narayana.

IN PLAIN WORDS

The experiences the wise ones speak of will come to pass within me. My soul aches for that bliss. Now take my life as an offering, and seat me in the row of the saints. Tuka says: I have come to the very edge of desperation. Do not let anything stay unsettled, Narayana.

WHAT IT MEANS

Tukaram trusts that the inner experiences the realized speak of are meant for him too, and his whole being burns for that joy. He offers up his very life as the price and asks only one thing, to be seated among the saints, in their company. The urgency is stark: he says he has reached the brink of desperation, the point where waiting longer is unbearable. So he presses Narayana to settle the matter now and leave nothing hanging, a prayer with no patience left in it.

GATHA 3775

The Necessity of Experience

Experience, true coin against the plating

मराठी मूळ

ह्मणउनि काय जीऊं भक्तपण । जायाचीं भूषणें अळंकार ॥१॥
 आपुल्या कष्टाची करुनियां जोडी । मिरवीन उघडी इच्छावसें ॥२॥
 तुके तरि तुकीं खऱ्याचे उत्तम । मुलाम्याच्या भ्रम कोठवरि ॥३॥
 तुका ह्मणे पुढें आणि मार्गे फांस । पावें ऐसा नास न करीं देवा ॥३॥

ENGLISH TRANSLATION

Why should I live merely wearing the ornaments and decorations of devotion like borrowed finery? Let me earn my own spiritual wealth through genuine effort and display it openly as I wish. Genuine coin rings true when tested, but the illusion of plating lasts only so long.

Says Tuka, traps lie ahead and behind. Do not bring me to such ruin, O God.

IN PLAIN WORDS

Why should I live just wearing the ornaments and finery of devotion? Let me earn my own wealth by real labor, and wear it openly, as I wish. Tested on the scale, true metal proves best. How long can plated gold keep up its pretense? Tuka says: there are traps ahead and traps behind. Do not bring me to such ruin, God.

WHAT IT MEANS

Tukaram refuses borrowed religion: he does not want to parade devotion he has not actually earned, like a man decked in finery that is not his. He wants the real thing, won by genuine effort, and worn without disguise. His test is the goldsmith's, true metal rings true when weighed, while gilt-over-base metal can only keep its act so long before it is exposed. Knowing the traps of pretense lie on every side, he asks God to keep him from that ruin, the ruin of a faith that is only plating.

GATHA 3776

Prayers

Prayer, testing the rescuer

मराठी मूळ

आपण चि व्हाल साहे । कसियाला हे धांवणी ॥१॥
 भाकिली ते उरली कींव । आहे जीव जीवपणें ॥२॥
 आहाच कैचा बीजा मोड । प्रीति कोड वांचूनि ॥३॥
 तुका ह्मणे दंडिन काया । याल तया धांवणिया ॥३॥

ENGLISH TRANSLATION

Will You Yourself become the touchstone? Why this running about for a test? The mercy I have pleaded for still remains. Life persists in its nature of being alive.

From where can the seed sprout without the nurture of love and longing? Says Tuka, I shall punish this body. Come then to rescue it.

IN PLAIN WORDS

Will you yourself become the touchstone that tests me? Why all this running about for a test? The mercy I begged for is still owed to me. My life goes on, still alive in its own way. Without love and longing, how can any seed sprout? There is none. Tuka says: I will punish this body. Then come running to rescue it.

WHAT IT MEANS

Tukaram turns his pleading into a kind of dare. He asks why God keeps testing him when the mercy he has already prayed for has never arrived, and his bare life simply persists. He insists that nothing grows without love and longing, so a heart left untended will not flower on its own. Then he names his stake bluntly: he will torment

his own body until God is forced to come running to save it. It is the prayer of a devotee who will hold God to His promise by any means.

GATHA 3777

Prayers

Prayer, the mind stirred up

मराठी मूळ

निश्चितीनें होतों करुनियां सेवा । कां जी मन देवा उद्धेगिलें ॥१॥
 अनंत उठती चित्ताचे तरंग । करावा हा त्याग वाटतसे ॥२॥
 कोण तुझांविण मनाचा चाळक । दुर्जे सांगा एक नारायणा ॥३॥
 तुका ह्मणे माझा मांडिला विनोद । करुं नेणें छंद कराल काइ ॥३॥

ENGLISH TRANSLATION

I was performing my service in quiet contentment. Why then, O God, have You agitated my mind? Countless waves rise in the chitta, and it seems as though everything should be renounced.

Who but You is the governor of the mind, O Narayana? Tell me if there is another. Says Tuka, this is my plea made in playful earnestness. I do not know how to play games.

Will You play them on my behalf?.

IN PLAIN WORDS

I was doing my service, settled and content. Why then, O God, have you stirred up my mind? Countless waves keep rising in my heart, and it feels as if I should give everything up. Who but you governs the mind? Tell me, Narayana, is there any other? Tuka says: this is my plea, made half in play. I do not know how to play these games. Will you play them for me?

WHAT IT MEANS

Tukaram complains, half teasing, that God has disturbed a peace he had already found. He was serving quietly when suddenly the mind began to churn with endless waves, until renouncing everything seemed the only option. He then pins the responsibility where it belongs: God alone governs the mind, so this turmoil must be God's doing. Confessing that he does not know how to handle such inner games, he hands them straight back, asking God to play them on his behalf. The stake is simple: the disciple cannot quiet his own mind, so the one who stirred it must settle it.

GATHA 3778

Faith and Trust

Faith, the reassured servant

मराठी मूळ

आश्वासावें दास । तरी घडे तो विश्वास ॥१॥
 नाहीं चुकत चाकरी । पुट लाडे शोचे थोरी ॥२॥
 स्वामीच्या उत्तरें । सुख वाटे अभयें करें ॥३॥
 न मगें परि भातें । तुका ह्याने निढिळ रितें ॥३॥

ENGLISH TRANSLATION

When the master reassures his servant, then true faith takes root. The servant does not falter in his duty, for the master's appreciation nurtures great devotion.

By the master's words, comfort and fearlessness arise. Says Tuka, the servant does not ask for wages, yet his forehead should not be left bare.

IN PLAIN WORDS

When the master reassures his servant, then true faith takes root. The servant does not fail in his duty, for the master's praise feeds great love. The master's words bring comfort and a fearless heart. Tuka says: the servant asks for no wages, yet his forehead should not be left bare.

WHAT IT MEANS

Tukaram describes how faith between servant and master actually grows. It is the master's reassurance, not the servant's effort, that lets trust take root and keeps the servant steady in his work. A word of appreciation does more than payment: it nourishes devotion and gives the servant a fearless heart. The closing line names what the servant truly wants. He does not ask for wages, but he asks that his forehead not be left bare, meaning the mark of belonging, the master's blessing and acknowledgment. So too the devotee serves God for recognition and grace, not reward.

GATHA 3779

Prayers

Prayer, leave my path to you

मराठी मूळ

जेणें होय हित । तें तूं जाणसी उचित ॥१॥
 मज नको लावूं तैसैं । वांयां जायें ऐसें पिसैं ॥२॥
 धरितोसी सत्ता । होसी सकळ जाणता ॥३॥
 चतुराच्या राया । अंगीकारावें तुक्या ॥३॥

ENGLISH TRANSLATION

You know what serves my welfare, and You know what is fitting. Do not set me upon a path of madness that leads nowhere.

You hold all authority, and You are the knower of all things. O King of the wise, please accept Tuka.

IN PLAIN WORDS

You know what is good for me, and you know what is fitting. Do not set me on a path of madness that leads nowhere. You hold all power; you are the knower of everything. O King of the wise, accept Tuka.

WHAT IT MEANS

Tukaram lays his whole direction in God's hands. He admits that God, not he, knows what truly serves his welfare and what is fitting, so he begs not to be led down some futile, maddening road of his own choosing. He grounds the plea in what God is: the holder of all authority and the knower of all things. Calling God the King of the wise, he asks only to be accepted. The stake is surrender of judgment itself: the devotee stops trusting his own sense of the right path and asks the all-knowing one to choose it for him.

GATHA 3780

The Moral Ideal

Moral ideal, the strength of humility

मराठी मूळ

राहे उभा वादावादीं । तरी फंदीं सांपडे ॥१॥
 लढाळ्यासी कोठें बळ । करिल जळ आपुलें ॥२॥
 कठिणासी बळजोडा । नम्र पीडा देखेना ॥३॥
 तुका ह्मणे सर्वरसीं । मिळे त्यासी गोत तें ॥३॥

ENGLISH TRANSLATION

One who stands arguing will get caught in entanglements. A small stream cannot withstand a flood and will be washed away.

Hardness meets its match in equal force, but the humble one sees no harm at all. Says Tuka, the one who blends with all is kin to everyone.

IN PLAIN WORDS

Whoever stands and argues gets caught in tangles. A small stream has no force against a flood; it is washed away. Hardness meets its match in equal force, but the humble one comes to no harm. Tuka says: the one who blends with everything is kin to all.

WHAT IT MEANS

Tukaram sets the way of arguing against the way of yielding. The one who stands his ground in dispute only gets snared, like a thin stream swept off by a flood it cannot resist. Hardness invites a matching hardness, force against force, while the humble person stays untouched by the collision. The closing line turns this into a quiet ideal: the one who blends with all, who does not set himself against others, becomes everyone's kin. Examine where you brace and argue, and see how the stiffness itself is what gets broken.

GATHA 3781

*The Necessity of Experience**Experience, the secret of non-separation*

मराठी मूळ

म्हणउनि जाली तुटी । नाहीं भेटी अहंकारें ॥१॥
 दाखविलें देवें वर्म । अवघा भ्रम नासला ॥२॥
 हातें मुरगिळतां कान । नाहीं भिन्न वेदना ॥३॥
 तुका ह्मणे एकांतसुखें । अवघें गोतें गुंतलें ॥४॥

ENGLISH TRANSLATION

Because of ego, the connection was severed and the meeting could not take place. God revealed the secret, and all delusion was destroyed.

When you twist your own ear with your hand, the pain is not in something separate from you. Says Tuka, in the bliss of solitude, all kinfolk are entangled as one.

IN PLAIN WORDS

Because of ego the bond was cut, and the meeting could not happen. God showed me the secret, and all my delusion broke. When you twist your own ear with your hand, the pain is not in something separate from you. Tuka says: in the joy of solitude, all my kin are gathered into one.

WHAT IT MEANS

Tukaram tells what it was that kept him apart from God and what dissolved it. The ego had severed the connection, so the meeting never came; then God revealed the inner secret and the whole delusion collapsed. His image makes it plain: when your own hand twists your own ear, the hurt is not in some other being, because it is all you. In the same way there is no real separation between the self and God. So in the bliss of solitude he finds not loneliness but everyone, all his kin folded into the one.

GATHA 3782

*Prayers**Prayer, caught in the noose of desire*

मराठी मूळ

न पडो आतां हाडीं घाव । मध्यें कींव नासक ॥१॥
 करविली आत्महत्या । जीवा कां द्वंदाचा ॥२॥
 आशापाशीं गुंतला गळा । तेणें कळाहीन जालों ॥३॥
 तुका ह्मणे लावूं मुळी । जीवकुळी थोरेसी ॥४॥

ENGLISH TRANSLATION

Let no more blows fall upon these bones. The mercy shown in between only hastens the destruction.

Self-destruction has been brought about. Why impose the torment of duality upon the jiva? The noose of desire has caught the throat, and I have become senseless.

Says Tuka, let me trace this back to its root, to the very origin of the life-force.

IN PLAIN WORDS

Let no more blows fall on these bones. The mercy shown in between only hastens my ruin. Self-destruction has been brought about. Why lay the torment of duality on the jiva? The noose of desire has caught my throat, and I have lost all my power. Tuka says: let me trace this back to its root, to the very source of the life-force.

WHAT IT MEANS

Tukaram cries out from exhaustion and asks God to stop the blows, saying that even the mercy granted now and then only drags out his destruction. He sees that his ruin is self-made, and pleads against the torment of duality, the split that keeps the jiva suffering. He names the cause plainly: the noose of desire has tightened on his throat until he is left powerless. His resolve is to go to the root, to trace this bondage back to the very origin of the life-force, so that the cure reaches deeper than the symptom.

GATHA 3783

Social Criticism

Social criticism, the teaching not received

मराठी मूळ

सामावे कारण । नाहीं सोसत धरणें ॥१॥
लादी थींके लाजिरवाणी । हीनकमाईची घाणी ॥२॥
पुष्प जवळी नाका। दुगपधीच्या नांवें थुंका ॥३॥
तुका ह्मणे किती । उपदेशहीन जाती॥३॥

ENGLISH TRANSLATION

The ground cannot hold what is poured upon it endlessly. A poorly built floor oozes and shames itself with the stench of low earning.

A flower held to the nose brings pleasure, yet one spits at the mention of foul milk. Says Tuka, how many generations pass without receiving any teaching?.

IN PLAIN WORDS

The ground cannot hold what is poured on it without end. A badly built floor oozes and shames itself with the stench of cheap work. A flower held to the nose gives pleasure, but at the mention of spoiled milk one spits. Tuka says: how many generations pass with no teaching given to them?

WHAT IT MEANS

Tukaram looks at what becomes of people left without true teaching. Like overloaded ground that cannot absorb more, or a shoddy floor that seeps and stinks, an untaught life leaks out its own meanness and shames itself. He sets two responses side by side: a flower draws us close, foul milk makes us recoil, and so a life is met with either

welcome or disgust depending on what it has become. The closing line names the real loss: whole generations pass without ever receiving real instruction. The grief is for the neglect, not contempt for those it failed.

GATHA 3784

Devotion to Vitthal

Devotion, clinging through merit and fault

मराठी मूळ

असाल ते तुम्ही असा । आम्ही सहसा निवडों ना॥१॥
 अनुसरलों एका चित्ते । हातोंहातें गींवसित ॥२॥
 गुणदोष काशासाठी । तुमचे पोटी वागवूं ॥३॥
 तुका ह्मणे दुजें आतां । कोठें चित्ता आतळों ॥३॥

ENGLISH TRANSLATION

Be as You are, I shall not part from You. I have followed You with a single mind, grasping You hand over hand.

Why should I carry the weight of Your merits and faults in my chitta? Says Tuka, where else could my mind now touch or attach itself?.

IN PLAIN WORDS

Be whatever you are; I will not part from you. I have followed you with a single mind, holding you hand over hand. Why should I carry the weight of your merits and faults in my heart? Tuka says: where else could my mind now turn or attach itself?

WHAT IT MEANS

Tukaram declares a love that no longer judges its object. Whatever God may be, he refuses to let go, having followed with an undivided mind, climbing toward God hand over hand. He sets aside the whole question of weighing God's virtues against any faults; that accounting is not his to carry. The closing line shows why this is not naive but settled: there is nowhere else his mind can go, no other refuge left to attach itself to. Devotion here means staying fast precisely because all alternatives have fallen away.

GATHA 3785

Confession and Sin

Confession, impurity and the snake-rope

मराठी मूळ

सोंवळा होऊं तों वोंवळें जडलें । सांडीमांडी बोलतोडीं बीजीं ॥१॥
 एकसरीं केलीं किळवरें साटी । आतां नका तुटी पायांसवें ॥२॥
 संकल्पीं विकल्प पापाचा सुकाळ । रज्जुसर्प मूळ मरणाचें ॥३॥
 तुका ह्मणे हें तूं ब्रह्मांड चाळता । मी कां करूं चिंता पांडुरंगा ॥३॥

ENGLISH TRANSLATION

Before I could become pure, impurity clung to me. In every attempt to set things right, new seeds of confusion are sown.

I have traded everything away in one stroke for the wretched body. Now do not sever the bond with Your feet. In every intention, doubt creeps in, and sin flourishes. The rope mistaken for a snake becomes the root of death. Says Tuka, You who set this entire universe in motion, why should I worry, O Panduranga?.

IN PLAIN WORDS

Before I could become pure, impurity clung to me. Every time I try to set things right, new seeds of confusion get sown. In one stroke I traded everything away for this wretched body. Now do not break the bond with your feet. In every intention doubt creeps in, and sin runs wild. The rope mistaken for a snake becomes the root of death. Tuka says: you who keep this whole universe turning, why should I worry, O Panduranga?

WHAT IT MEANS

Tukaram confesses that he cannot purify himself: the moment he reaches for purity, old impurity clings, and each attempt to mend his life only sows fresh confusion. He admits the bad bargain he has made, selling everything off for the sake of this poor body, and begs that the bond with God's feet not be cut. He names the trap in two images: doubt sneaking into every good intention, and the rope mistaken for a snake, an unreal fear that nonetheless breeds the dread of death. Then he lays it down. If God keeps the entire universe turning, his own worry is needless, and the last word is trust rather than anxiety.

GATHA 3786

Surrender and Acceptance

Surrender, accepting one's place

मराठी मूळ

आहे तैसा आतां आहे ठायीं बरा । ठेविलों दातारा उचितें त्या ॥१॥
 वचनाचा भार पडिलिया शिरीं । जालें मग भारी उतरेना ॥२॥
 अबोल्याची सवे लावुनियां मना । फाकों नेदीं गुणा ऐसें करूं ॥३॥
 तुका ह्मणे आह्मां गोंवळ्याचा संग । राखतें तें अंग जाणतसों ॥३॥

ENGLISH TRANSLATION

As I am now, it is well to remain as I am, placed here by Your fitting design, O generous Lord. Once the burden of words has fallen upon the head, it grows heavy and cannot be lifted off.

Let the mind learn the habit of silence, and let me keep the qualities from scattering. Says Tuka, I know well how to guard the company of those who tether me.

IN PLAIN WORDS

As I am now, it is good to stay just as I am, set here by your fitting design, O generous Lord. Once the burden of words has fallen on the head, it grows heavy and will not lift off. Let the mind learn the habit of silence; let me not scatter the good qualities. Tuka says: I know well how to keep the company of those who tether me.

WHAT IT MEANS

Tukaram accepts the exact condition God has placed him in, content to remain as he is because the arrangement is God's own fitting design. He warns about the weight of words: once a burden of speech settles on the head, it becomes heavy and cannot be set down, so loose talk binds. His remedy is to teach the mind silence and to keep his good qualities from scattering. The closing line is wry and grateful: he has learned to stay willingly in the company of whatever, or whoever, tethers him to God, treating the very thing that binds him as a help rather than a chain.

GATHA 3787

Autobiography

Autobiography, mocked by the worldly

मराठी मूळ

तूं माझा कोंवसा । परी न कळे या धसां ॥१॥
 कूट खाती मार्गे पुढें । जाती नरयेगांवा पुढें ॥२॥
 माझी ह्मणती कवी । निषेधुनि पापी जीवीं ॥३॥
 तुका ह्मणे पांडुरंगा । आतां कोण लेखी जगा ॥३॥

ENGLISH TRANSLATION

You are my shelter, but these people do not understand. They take blows before and behind and march onward to the city of Yama.

They call my poetry their own while inwardly condemning and sinning against it. Says Tuka, O Panduranga, now who pays any heed to the world?.

IN PLAIN WORDS

You are my shelter, but these people do not understand it. They take blows behind and ahead, and march on toward the city of Yama. They call my poetry their own while inwardly condemning it, sinning in their hearts. Tuka says: O Panduranga, now who pays any heed to the world?

WHAT IT MEANS

Tukaram contrasts his own refuge with the blindness of those around him. God is his shelter, but the worldly cannot grasp this, and so they stumble through life taking blows on every side, marching toward Yama's city, the realm of death. He notes a sharper hypocrisy: they claim his poetry as their own while privately despising it, sinning against it in their hearts. The closing line is his release from caring about their judgment. Once Panduranga is his shelter, the verdict of such a world no longer holds any weight over him. The point is to stop seeking the approval of those who neither understand nor mean well.

GATHA 3788

Worldly Metaphors

Self-revelation, the inner flaw

मराठी मूळ

दर्पणासी बुजे । नखटें तोंड पळवी लाजे ॥१॥
गुण ज्याचे जो अंतरीं । तो चि त्यासी पीडा करी ॥२॥
चोरा रुचे निशी । देखोनियां विटे शशी ॥३॥
तुका ह्मणे जन । देवा असे भाग्यहीन ॥३॥

ENGLISH TRANSLATION

An ugly face is frightened by the mirror and turns away in shame. Whatever qualities one holds within, those very qualities torment oneself.

A thief loves the night and is repelled by the sight of the moon. Says Tuka, such people, O God, are devoid of good fortune.

IN PLAIN WORDS

An ugly face is afraid of the mirror; it turns away in shame. Whatever qualities a person holds inside, those very qualities are what torment him. A thief loves the night. When he sees the moon, he is repelled by it. Tuka says: such people, O God, are without good fortune.

WHAT IT MEANS

Tukaram is saying that the trouble we suffer comes from inside us, not from outside. The mirror does not make the face ugly; it only shows what is already there, and that is why the ugly face flinches from it. In the same way, the qualities a person carries within are the very things that come back to torment him. The thief hates the moon not because the moon is cruel but because light exposes what he is doing in the dark. So the call is to examine yourself: what in me cannot bear to be seen is what is already harming me.

GATHA 3789

Surrender and Acceptance

Surrender, the Infinite carries across

मराठी मूळ

ह्मणउनि शरण जावें । सर्वभावें देवासी ॥१॥
तो हा उतरील पार । भवदुस्तरनदीचा ॥२॥
बहु आहे करुणावंत । अनंत हें नाम ज्या ॥३॥
तुका ह्मणे साक्षी आलें । तरी केलें प्रगट ॥३॥

ENGLISH TRANSLATION

Therefore, one should surrender to God with one's entire being. He will carry you across the impassable river of worldly existence.

He is supremely compassionate, and His name is Ananta, the Infinite. Says Tuka, when the witness has arrived, the truth is made manifest.

IN PLAIN WORDS

So surrender to God with your whole being. He will carry you across the river of worldly life that no one can cross alone. He is full of compassion; His very name is Ananta, the Infinite. Tuka says: now that the witness has come, the truth stands out in the open.

WHAT IT MEANS

Tukaram urges total surrender, not a partial bargain but giving the whole self over. The reason is the size of the danger and the size of the helper: worldly existence is a river impossible to ford by your own strength, but God is endlessly compassionate, and His name itself, Ananta, means without limit. Such a one can carry you to the far shore. The closing line says that once you actually have this firsthand, the witness has arrived, you no longer have to argue it; the truth simply shows itself.

GATHA 3790

Devotion to Vitthal

Devotion, holding the feet, dropping the doctrines

मराठी मूळ

ऐसीं वर्मे आह्वां असोनियां हातीं । कां होऊं नेणतीं दिशाभुली ॥१॥
 पोटाळुनी पाय कवळीन उभा । कृपे पद्मनाभा हालों नेदीं ॥२॥
 आपुले इच्छेसी घालीन संपुष्टीं । श्रीमुख तें दृष्टी न्याहाळीन ॥३॥
 तुका ह्याने बहु सांडियेलीं मतें । आपुल्या पुरतें धरुनी ठेलों ॥३॥

ENGLISH TRANSLATION

When such secrets are already in our hands, why should we become confused and lose our way? I shall clasp Your feet in an embrace and not let You move, O Padmanabha, O gracious one. I shall set aside my own desires and gaze steadily at Your blessed face.

Says Tuka, I have abandoned many doctrines and hold firmly only to what suffices for me.

IN PLAIN WORDS

These secrets are already in our hands. Why then should we grow confused and lose our way? I will hug Your feet and hold You standing there; by Your grace, O Padmanabha, I will not let You move. I will fold my own wishes away into a box. I will gaze steadily at Your blessed face. Tuka says: I have thrown away many opinions and held on only to what is enough for me.

WHAT IT MEANS

Tukaram is describing a deliberate narrowing of the whole self onto God. He says the heart of the matter is already in his grasp, so there is no excuse for wandering off into confusion. His chosen path is bodily and intimate: clasp Vitthal's feet, refuse to let Him slip away, put his own desires aside as if shutting them in a box, and keep his eyes only on the Lord's face. The last line names the cost and the freedom together: he has dropped the crowd of competing doctrines and kept just the one thing that suffices.

GATHA 3791

Social Criticism

Social criticism, gems mistaken for glass

मराठी मूळ

रत्नाच्या वोवणी कांचे ऐशा घरी । आव्हेरुनी दुरी अधिकारें ॥१॥
जातिस्वभाव आला डोळ्यां आड । तया घडे नाड न कळतां ॥२॥
कामधेनु देखे जैशा गाईह्यैसी । आणिकांतें ऐसी करोनियां ॥३॥
तुका ह्मणे काय बोलोनियां फार । जयाचा वेव्हार तया साजे ॥३॥

ENGLISH TRANSLATION

One who, blinded by his own nature, dismisses gems as though they were glass has brought ruin upon himself unknowingly. He looks upon the wish-fulfilling cow as though she were an ordinary buffalo, and treats everything else the same way.

Says Tuka, what more can be said? Each one's dealings suit himself.

IN PLAIN WORDS

A man strings gems in a house and then, with his pride of rank, pushes them away as if they were glass. His inborn nature comes between his eyes and what he sees, so he is ruined without knowing it. He looks at the wish-fulfilling cow as though she were just a cow or a buffalo, and he treats everything else the same way. Tuka says: what is the use of saying more? Each person's dealings suit what he is.

WHAT IT MEANS

Tukaram is pointing at the man who cannot tell value from worthlessness because his own conceit blinds him. He has real gems in hand yet throws them aside as glass, and out of pride of caste or rank he fails to recognize what stands before him. The image of the wish-fulfilling cow seen as an ordinary beast names what is at stake: he is in the presence of something priceless, even God or the true teacher, and treats it as common. The warning is not contempt for the man but a mirror; the way you handle what you meet reveals exactly what you are.

GATHA 3792

The Nature of God

God's sovereignty, the puppeteer behind the show

मराठी मूळ

तरी च हीं केलीं । दानें वाईट चांगलीं ॥१॥
येक येक शोभवावें । केलें कवतुक देवें ॥२॥
काय त्याची सत्ता । सूत्र आणीक चाळता ॥३॥
तुका ह्मणे धुरें । डोळे भरिले परि खरें ॥३॥

ENGLISH TRANSLATION

All these different gifts, both bad and good, were made for a reason: so that one might adorn the other. God has created this spectacle.

What authority does any creature have? Another pulls the strings. Says Tuka, smoke may fill the eyes, but the truth remains.

IN PLAIN WORDS

All these gifts were given for a reason, both the bad ones and the good. One was made to set off the other. God arranged this whole spectacle. What power does any creature have? Another hand pulls the strings. Tuka says: smoke may fill the eyes, but the truth still holds.

WHAT IT MEANS

Tukaram is saying the whole spread of good and bad in the world is not random; it is a single arrangement, made so that one thing shows up against the other. Behind it all is God, who set the spectacle going. From this he draws the hard conclusion: no creature has any independent power of its own, because someone else is working the strings, the way a puppeteer moves the puppets. The smoke that fills the eyes is the confusion of appearances that makes us think we act on our own; under it, the truth of that one governing hand stays firm.

GATHA 3793

The Necessity of Experience

Direct experience over hearsay

मराठी मूळ

अंधळें तें सांगे सांगितल्या खुणा । अनुभव देखणा प्रगट त्या ॥१॥
नांदणुक सांगे वडिलाचें बळ । कैसा तो दुर्बळ सुख पावे ॥२॥
तुका ह्मणे नांदों आपल्या प्रतापें । तयासी लोकांपें स्तुती सांगों ॥३॥

ENGLISH TRANSLATION

A blind person can only repeat signs told to him, but one who sees speaks from direct experience. One who describes prosperity by invoking the power of ancestors shows how even a weak person finds comfort that way. Says Tuka, we shall live by our own merit and speak of it to the people with praise.

IN PLAIN WORDS

A blind man can only repeat the signs he was told. The one who sees speaks from what is plainly before him. A man who boasts of his standing by leaning on his ancestors' strength shows how even a weak person can find some comfort that way. Tuka says: we will live by our own strength, and we will speak its praise to the people.

WHAT IT MEANS

Tukaram draws a line between borrowed words and firsthand sight. The blind man can recite the descriptions handed to him, but he has not seen; only the one with eyes speaks from what is actually before him. The boaster who props himself up on his ancestors' power is like that blind man, taking comfort from a strength that is not his own. Tukaram refuses both: he will stand on what he has realized for himself and let that realization, not inherited credit, be what he commends to others.

GATHA 3794

Social Criticism

Social criticism, gifts that ruin both

मराठी मूळ

करी आणिकांचा अपमान । खळ छळादी ब्राह्मण । तया देतां दान । नरका जाती उभयतां ॥१॥
 तैसें जालें दोघांजणां । मागतिया यजमाना । जिळयेलें वनां । आपणासहित कांचणी ॥२॥
 घडितां दगडाची नाव । मोल क्लेश गेले वाव । तरता नाहीं ठाव । बुडवी तारुं तरतीया ॥३॥
 चोरा दिधला सांटा । तेणें मारियेल्या वाटा । तुका ह्मणे ताठा । हें तंव दोघे नाडती ॥३॥

ENGLISH TRANSLATION

A wicked and contentious Brahmin who insults others brings both giver and receiver to hell when gifts are offered to him. Both the beggar and the patron are ruined, like a goldsmith who burns down the forest along with himself.

Building a boat of stone costs great effort and expense, yet it has no place to float and sinks the vessel of those who would cross. Says Tuka, giving one's store to a thief who robs the roads brings ruin to both sides through their stubbornness.

IN PLAIN WORDS

A wicked, quarrelsome Brahmin who insults others: give a gift to him, and both the giver and the taker go to hell. So it goes for the two of them, the patron who asks and the man he begs from; it is like a goldsmith who burns down a whole forest, and himself along with it. Build a boat out of stone, and the cost and the toil go to waste; it has no place to float and drowns the very ones who would cross. Give your store to a thief who robs the roads, Tuka says, and through their stubbornness both sides come to ruin.

WHAT IT MEANS

Tukaram is warning that misplaced giving destroys giver and receiver alike. A gift handed to an arrogant, contentious priest who lives by insulting people does not earn merit; it drags both of them down, the way a goldsmith chasing a little gain can set fire to a forest and burn himself in it. He piles on images of effort spent on the worthless: a stone boat that cannot float and sinks its passengers, a gift handed to a highway robber. The point is discernment in religious giving; pouring devotion or charity into a corrupt vessel ruins everyone, and the stubbornness that keeps the practice going is itself the trap.

GATHA 3795

Devotion to Vitthal

Devotion, let it all burn for Vitthal

मराठी मूळ

जळो ते जाणीव जळो ते शाहाणीव । राहो माझा भाव विठ्ठलपायीं ॥1॥
 जळो तो आचार जळो तो विचार । राहो मन स्थीर विठ्ठलपायीं ॥धु.॥
 जळो हा लौकिक जळो दंभमान । लागो जीव ध्यान विठ्ठलाचें ॥2॥
 जळो हें शरीर जळो हा संबंध । राहो परमानंद माझा कंठीं ॥3॥
 तुका ह्मणे येथे अवघें चि होय । धरीं मना सोय विठोबाची ॥4॥

ENGLISH TRANSLATION

Let worldly knowledge burn. Let cleverness burn.

May my devotion remain fixed at Vitthal's feet. Let ritual burn.

Let deliberation burn. May my mind stay steady at Vitthal's feet.

Let social standing burn. Let pride and pretense burn.

May my life be absorbed in the meditation of Vitthal. Let this body burn.

Let all attachments burn. May supreme bliss remain in my chitta.

Says Tuka, everything is found here. O mind, take hold of the path to Vithoba.

IN PLAIN WORDS

Let that knowing burn. Let that cleverness burn. Let my devotion stay at Vitthal's feet. Let that ritual burn. Let that reasoning burn. Let my mind stand still at Vitthal's feet. Let reputation burn. Let pride and pretense burn. Let my life fix itself on the meditation of Vitthal. Let this body burn. Let this whole web of relations burn. Let supreme bliss stay in my throat. Tuka says: everything is found right here. O mind, take hold of the road to Vithoba.

WHAT IT MEANS

Tukaram throws every prized thing onto the fire to keep one thing alone. He calls for knowledge, cleverness, ritual, reasoning, reputation, pride, even the body and all its relationships to burn, refusing to let any of them rank above his goal. What survives the fire is devotion fixed at Vitthal's feet, the mind held steady, the life absorbed in remembering Him, and bliss kept close in the throat. The closing line is the whole teaching: do not look elsewhere, everything you seek is here, so the mind should simply take the road to Vithoba.

GATHA 3796

Surrender and Acceptance

Surrender, asking what to do

मराठी मूळ

विश्वास धरुनि राहिलों निवांत । ठेवूनियां चित्त तुझे पायीं ॥1॥
 तरावें बुडावें तुझिया वचनें । निर्धार हा मनें केला माझा ॥ध्रु॥
 न कळे हें मज साच चाळविलें । देसी तें उगलें घेइन देवा ॥2॥
 मागणें तें सरे ऐसें करीं देवा । नाही तरी सेवा सांगा पुढें ॥3॥
 करावें कांहीं कीं पाहावें उगलें । तुका ह्मणे बोलें पांडुरंगा ॥4॥

ENGLISH TRANSLATION

I rest in quiet faith, having placed my mind at Your feet. Whether I am saved or drowned, it is by Your word.

This is the firm resolve I have made in my chitta. I cannot tell whether You are guiding me truly or leading me astray.

Whatever You give, I shall accept it silently, O God. Grant me what I ask so that asking itself may end.

If not, then tell me what service lies ahead. Says Tuka, should I do something, or should I simply watch in silence? Speak, O Panduranga.

IN PLAIN WORDS

I rest quietly in trust, having laid my mind at Your feet. To be carried across or to drown is by Your word; this is the firm resolve I have made in my heart. I cannot tell whether You are truly guiding me or leading me astray. Whatever You give, I will take it without a word, O God. Bring my asking to an end. If not, then tell me what service comes next. Should I do something, or just watch in silence? Speak, O Panduranga. So says Tuka.

WHAT IT MEANS

Tukaram has handed over the outcome and is waiting on God for instruction. He sets his mind at the Lord's feet and accepts in advance that whether he is saved or sunk depends entirely on God's word, not his own effort. He admits he cannot even tell guidance from being led astray, and he agrees to take whatever comes without complaint. The honesty of the prayer is its end: he presses God to either finish his wanting altogether or else tell him plainly what to do next, to act or to stay still, because a surrendered person still needs to know which way to face.

GATHA 3797

Appeals and Exhortations

Exhortation, plunge the mind into the feet

मराठी मूळ

देवाचिये पायीं देई मना बुडी । नको धांवों वोढी इंद्रियांचे ॥1॥
 सर्व सुखें तेथें होती एकवेळे । न सरती काळें कल्पांतीं ही ॥ध्रु॥
 जाणें येणें खुंटे धांवे वेरजार । न लगे डोंगर उसंतावे ॥2॥
 सांगन तें तुज इतुलें चि आतां । मानी धन कांता विषतुल्य ॥3॥
 तुका ह्मणे तुझे होती उपकार । उतरों हा पार भवसिंधु ॥4॥

ENGLISH TRANSLATION

*Immerse the mind at the feet of God. Do not let it chase after the pull of the senses.**All joys are found there at once, and they never run out even at the end of an age. Coming and going ceases, and the weary wandering stops.**No mountain of effort need be climbed for rest. I tell you just this much now: regard wealth and family as poison.**Says Tuka, great will be the benefit, for you shall cross this ocean of worldly life.*

IN PLAIN WORDS

Plunge your mind into the feet of God. Do not let it run after the pull of the senses. Every joy is found there all at once, and it does not run out even at the end of an age. Going and coming stops; the weary back and forth ends. No mountain of effort has to be climbed for rest. I tell you only this much now: count wealth and family as poison. Tuka says: the gain will be yours, for you will cross over this ocean of worldly life.

WHAT IT MEANS

Tukaram is pressing the listener to drop the chase of the senses and sink the whole mind into God's feet. He promises that all joy is gathered there at once, a joy that does not wear out even when an age ends, and that the exhausting cycle of coming and going simply stops. He insists this is not a steep climb of effort but a resting place. The blunt instruction is to treat wealth and family as poison, not because they are evil in themselves but because clinging to them keeps the mind chasing; let them go and you cross the ocean of birth and death.

GATHA 3798

Ecstasy and Joy

Ecstasy, death conquered, the mind at rest

मराठी मूळ

आह्मी विठ्ठलाचे दास जालों आतां । न चले हे सत्ता आणिकांची ॥1॥
 नावरे तयासी ऐसें नाहीं दुजें । करितां पंढरिराजें काय नव्हे ॥ध्रु॥
 कोठें तुज ठाव घ्यावयासी धांवा । मना तूं विसावा घेई आतां ॥2॥
 इंद्रियांची वोढी मोडिला व्यापार । ज्या अंगें संचार चाळी तुज ॥3॥
 तुका ह्मणे आह्मी जिंकोनियां काळ । बैसलों निश्चळ होऊनियां ॥4॥

ENGLISH TRANSLATION

I have become a servant of Vitthal now, and no other power holds sway over me. There is nothing that can overpower the one whom the Lord of Pandhari protects.

Where will you run to take refuge, O mind? Rest now and take your ease. The pull of the senses has been broken and their activity has ceased.

The very force that once drove you now obeys a different master. Says Tuka, we have conquered death itself and sit immovable and still.

IN PLAIN WORDS

I have become Vitthal's servant now. No other power rules me anymore. Nothing can overpower the one whom the King of Pandhari protects; what cannot the King of Pandhari do? Where will you run to find refuge, O mind? Rest now and take your ease. The pull of the senses is broken, their trade shut down. The very force that once drove you now obeys another master. Tuka says: we have conquered death itself and sit down, unmoving and still.

WHAT IT MEANS

Tukaram announces a change of ownership: he belongs to Vitthal now, so no other power has any claim on him. Under the protection of the King of Pandhari nothing can overpower him, for there is nothing that Lord cannot do. He turns to his own restless mind and tells it to stop running and rest, because the grip of the senses has been broken and the energy that once dragged him outward now serves God instead. The triumph is complete in the last line: with the senses stilled and the mind at peace, he says death itself is conquered, and he sits down immovable.

GATHA 3799

Appeals and Exhortations

Exhortation, one pure intention suffices

मराठी मूळ

सांगतों तरि तुझी भजा रे विठ्ठला । नाहीं तरि गेला जन्म वांयां ॥१॥
 करितां भरोवरी दुरावसी दुरी । भवाचिये पुरीं वाहावसी ॥२॥
 कांहीं न लगे एक भाव चि कारण । तुका ह्मणे आण विठ्ठलाची ॥३॥

ENGLISH TRANSLATION

*I tell you, worship Vitthal. Otherwise, this birth has gone to waste.**If you go on arguing, you will drift farther away and be swept along in the flood of worldly existence. Nothing elaborate is needed; pure intention alone is the key.**Says Tuka, I swear by Vitthal Himself.*

IN PLAIN WORDS

I am telling you: worship Vitthal. Otherwise this birth has gone to waste. If you keep arguing, you only move farther away and get swept along in the flood of worldly life. Nothing elaborate is needed; one pure feeling alone is the whole cause. Tuka says: I swear by Vitthal Himself.

WHAT IT MEANS

Tukaram gives a plain, urgent instruction: worship Vitthal, or this human birth is thrown away. He warns that endless debating does not bring you nearer; it pushes you farther off and lets the current of worldly life carry you downstream. Against that, he says nothing complicated is required, no elaborate apparatus, because a single sincere feeling is the one thing that matters. He closes by staking his own word on it, swearing by Vitthal that this is true.

GATHA 3800

Social Criticism

Social criticism, the bookish quarreler

मराठी मूळ

शब्दज्ञानी येऊं नेदीं दृष्टीपुढें । छळावादी कुडे अभक्त ते ॥१॥
 जळो ते जाणीव जळो त्याचे दंभ । जळो त्याचें तोंड दुर्जनाचें ॥२॥
 तुका ह्मणे येती दाटूनि छळाया । त्यांच्या बोडूं डोया न धरूं भीड ॥३॥

ENGLISH TRANSLATION

*I will not allow those who deal in mere book-knowledge to come before me. Those contentious deceivers are no devotees.**Let their cleverness burn. Let their pretense burn.*

Let the face of such wicked ones be scorched. Says Tuka, when they come pressing to harass, I will shave their heads and show them no courtesy.

IN PLAIN WORDS

I will not let the men of mere book-words stand before my eyes. These quarrelsome cheats are no devotees. Let their cleverness burn. Let their show of piety burn. Let the wicked one's face be scorched. Tuka says: when they crowd in to harass me, I will shave their heads and show them no respect.

WHAT IT MEANS

Tukaram is drawing a hard line against people who turn scripture into a weapon for argument. He refuses to even look at those who deal in book-learning while picking fights, because contentiousness and devotion cannot live in the same person. The fire he calls down is not on the man but on the pattern: the cleverness, the pretense, the wicked use of knowledge to bully. When such people press in to harass him, he promises he will not soften with courtesy but will publicly disgrace the bullying itself. The warning turns back on the reader: am I using what I know to fight, or to love?

GATHA 3801

The Moral Ideal

Moral ideal, the duty to confront wrong

मराठी मूळ

अन्यायासी राजा जरि न करितां दंड । बहुचक ते लंड पीडिती जना ॥१॥
ने करी निगा कुणबी न काढितां तण । कैचे येती कण हातासी ते ॥२॥
तुका ह्मणे संतां करुं नये अनुचित । पाप नाहीं नीत विचारिता ॥३॥

ENGLISH TRANSLATION

If the king does not punish wrongdoers, the wicked grow bold and oppress the people. If the farmer does not weed his field, how will grain come into his hands? Says Tuka, one should never act unjustly toward the saints. Where there is sin, there is no righteousness in sight.

IN PLAIN WORDS

If the king does not punish the wrongdoer, the wicked grow bold and crush the people. If the farmer does not pull out the weeds, how will any grain reach his hands? Tuka says: one must never do wrong to the saints. Where there is sin, no rightness can be found.

WHAT IT MEANS

Tukaram is defending the duty to confront evil rather than let it pass. He gives two plain pictures: a king who will not punish lets cruelty spread, and a farmer who will not weed will harvest nothing. Tolerating wrong is not gentleness; it is how the wicked gain the upper hand and the innocent suffer. The sharp turn comes at the end, that one must never wrong the saints, because where sin is allowed, righteousness simply cannot stand. The call is to weed your own field too: name the wrong, do not feed it.

GATHA 3802

Worldly Life

Worldly life, accepting one's lot

मराठी मूळ

भले लोक नाहीं सांडीत ओळखी । हे तों झाली देखी दुसऱ्याची ॥१॥
 असो आतां यासी काय चाले बळ । आपुलें कपाळ वोडवलें ॥२॥
 समर्थासी काय कोणें हें ह्मणावें । आपुलिया जावें भोगावरि ॥३॥
 तुका ह्मणे तुझां बोल नाहीं देवा । नाहीं केली सेवा मनोभावें ॥३॥

ENGLISH TRANSLATION

*Good people never abandon a relationship. But this has become a spectacle for strangers.**Let it be. What force can prevail against this? One must accept what one's own forehead has written.**Who can tell the powerful one what to do? One must go and face one's own destiny. Says Tuka, there is no blame on You, O God. I have not served You with a wholehearted mind.*

IN PLAIN WORDS

Good people never drop a friendship. But now this has become a show for strangers to watch. Let it be. What strength can stand against this? My own forehead has brought this on me. Who can tell the powerful one what to do? One must go and live out one's own fate. Tuka says: there is no blame on you, O God. I did not serve you with my whole heart.

WHAT IT MEANS

Tukaram is wrestling with the pain of being abandoned and watched by outsiders, and he refuses to lay the blame outside himself. He notes that the good keep faith, yet his own situation has become a spectacle for strangers. Instead of protesting, he submits to what fate has written on his forehead and accepts that no one bargains with the all-powerful one. The final turn is the heart of it: he clears God of all blame and points the finger at himself, that he never served wholeheartedly. The lesson is to stop accusing and to examine the half-heartedness in one's own devotion.

GATHA 3803

Appeals and Exhortations

Exhortation, drop the ego and sit with God

मराठी मूळ

मुकें होतां तुझ्या पदरीचें जातें । मूर्ख तें भोगितें मीमीपण ॥१॥
 आपुलिये घरीं मेंद होऊनी बसे । कवण कवणासी बोलों नका ॥२॥
 तुका ह्मणे तुझां सांगतों मी खुण । देवासी तें ध्यान लावुनि बसा ॥३॥

ENGLISH TRANSLATION

One who was mute would have been carried in Your lap, but the foolish one suffers the consequences of his own ego. He sits in his own home like a fraud.

Do not blame anyone else. Says Tuka, I tell you the secret: fix your attention on God and sit in contemplation.

IN PLAIN WORDS

If you stay silent, what was given into your lap is lost; the fool eats the fruit of his I-and-me. He sits in his own house playing the cheat. Do not go blaming this one and that one. Tuka says: I will tell you the secret. Fix your mind on God and sit there.

WHAT IT MEANS

Tukaram is urging the listener to give up self-importance and turn the mind to God. The picture is of a person who lets the gift slip away and then suffers the consequences of his own ego, sitting at home behaving like a fraud. The remedy is not to keep accusing other people of this and that, since that is just more of the same self-deception. Tukaram then hands over the plain secret he keeps repeating: set your attention on God and sit in steady contemplation. The work is inward, not in finding fault outside.

GATHA 3804

Devotion to Vitthal

Devotion, the only marketplace worth attending

मराठी मूळ

आषाढी निकट । आणी कातिनकीचा हाट ॥१॥
 पुरे दोन्ही च बाजार । न लगे आणीक व्यापार ॥२॥
 तें चि घ्यावें तें चि घ्यावें । कैवल्याच्या रासी भावें ॥३॥
 कांहीं कोणा नेणे । विठो वांचूनि तुका ह्मणे ॥३॥

ENGLISH TRANSLATION

The Ashadhi pilgrimage is near, and then comes the fair of Kartiki. These two gatherings alone are enough.

No other trade is needed. Take, take again and again the heaps of liberation at a bargain.

Says Tuka, I know nothing and no one besides Vitthal.

IN PLAIN WORDS

The Ashadhi pilgrimage is near, and the fair of Kartiki comes after. These two markets are enough. No other trade is needed. Take it, take it, the heaps of liberation, with love and for almost nothing. Tuka says: I know nothing and no one except Vitthal.

WHAT IT MEANS

Tukaram turns the great Pandharpur pilgrimages of Ashadh and Kartik into a marketplace where the only goods are the company of God. He says these two fairs are the whole of his commerce; he needs no other dealing in the world. What is sold there is liberation itself, piled in heaps and had cheaply, the price being only love. The closing line is total surrender: outside of Vitthal he knows nothing and no one. The point is that devotion is the one trade that pays in the thing every other trade cannot give.

GATHA 3805

Devotion to Vitthal

Devotion, the lover's sweet complaint

मराठी मूळ

देऊनियां प्रेम मागितलें चित्त । जाली फिटफिट तुह्मां आह्मां ॥१॥
 काशानें उदार तुह्मांसी ह्मणावें । एक नेसी भावें एक देसी ॥२॥
 देऊनियां थोडें नेसील हें फार । कुंटिसी विचार अवघियांचा ॥३॥
 तुका ह्मणे आह्मां भांडवल चित्त । देउनी दिशत पाडियेलें ॥३॥

ENGLISH TRANSLATION

You gave me love and asked for my mind in return. This has been a fair exchange between us.

How can You be called generous when You take one thing in affection and give another? You give a little but take much in return, encompassing everyone in Your reckoning. Says Tuka, our capital was the mind, and by giving it away we have been left in distress.

IN PLAIN WORDS

You gave me love and asked for my mind in return. So you and I have settled the account. How can you be called generous? You wear one thing with affection and hand over another. You give a little and take a great deal; you fold everyone into your reckoning. Tuka says: our only capital was the mind, and by giving it away we have been left undone.

WHAT IT MEANS

Tukaram plays at accusing God of striking a one-sided bargain, the way a lover scolds the beloved. God gave love but took the whole mind in exchange, so the books are squared, yet Tukaram pretends to question whether this counts as generosity at all. The complaint is that God gives a little and takes much, drawing every devotee into the same shrewd account. The mock-grievance hides the real gladness: he has handed over his one piece of capital, the mind, and is left helpless, which is exactly what surrender means. The sweetness is that being undone by God is the gain disguised as loss.

GATHA 3806

The Moral Ideal

Moral ideal, steadiness over hasty zeal

मराठी मूळ

तातडीची धांव अंगा आणि भाव । खोळंबा तो मग निश्चयाचा ॥१॥
 ह्मणउनि बरी विचारावी चाली । उरीचि ते बोली कामा येते ॥२॥
 कोरडें वैराग्य माजिरा बडिवार । उतरे तो शूर अंगीचें तें ॥३॥
 तुका ह्मणे बरी झऱ्याची ते चाली । सांचवण्या खोली कैसीयांची ॥३॥

ENGLISH TRANSLATION

Hasty passion brings intensity to the body but then stalls in the grip of indecision. Therefore, it is better to walk thoughtfully, for words spoken with care are the ones that prove useful.

Dry renunciation and empty boasting fade away. Only the warrior who draws on his inner strength endures.

Says Tuka, the steady gait is the good one, for it preserves one's reserves in all conditions.

IN PLAIN WORDS

A sudden burst of feeling rushes through the body, then stalls in indecision. So it is better to walk with thought, for words held back and weighed are the ones that do the work. Dry renunciation and empty boasting wear off. Only the warrior who draws on real inner strength holds out. Tuka says: the steady pace is the good one. How else are reserves kept for the deep stretch?

WHAT IT MEANS

Tukaram is warning against passion that flares up and then dies in confusion. The body can be carried away by a sudden surge of zeal, but it soon stalls, so a thoughtful, measured pace is wiser, and words spoken with care are the ones that actually accomplish something. He contrasts two kinds of seeker: the one whose renunciation is dry and whose vows are mere boasting, who fades, and the true warrior who endures by drawing on genuine inner strength. The steady gait is praised because it conserves one's reserves for the long, deep road. The lesson is to distrust your own flashes of fervor and to build a strength that lasts.

GATHA 3807

Ecstasy and Joy

Ecstasy, content without heaven

मराठी मूळ

मी तों बहु सुखी आनंदभरिता । आहें साधुसंतां मेळीं सदा ॥1॥
 देवा कांहीं व्हावें ऐसें नाहीं माझ्या जीवा । आणीक केशवा तुजविण ॥धु॥
 न लगे वैकुंठ मोक्ष सायुज्यता । सुख वाटे घेतां जन्म ऐसें ॥2॥
 मृत्युलोकीं कोण धरिलें वासना । पावावया जनासवें दुःख ॥3॥
 तुका ह्मणे तुझा दास ऐसें लोकां । कांहीं सकिळकां कळों यावें ॥4॥

ENGLISH TRANSLATION

I am truly content, filled with bliss, always in the company of saints and holy ones. O Keshava, I have no desire for anything in my jiva other than You.

I need neither Vaikuntha, nor liberation, nor union. It feels blissful to be born like this.

Who has chosen to dwell in this mortal world? Only one who wishes to share in the suffering of all people. Says Tuka, let the world know that I am Your servant.

IN PLAIN WORDS

I am full of joy, brimming with bliss, always in the company of saints and holy ones. O Keshava, my life wants nothing to happen to it, nothing at all except you. I do not need Vaikuntha, nor release, nor merging into you. It feels sweet to take birth like this. Who in this mortal world would still hold a desire? Only one who wishes to share the people's sorrow. Tuka says: let everyone come to know I am your servant.

WHAT IT MEANS

Tukaram declares a happiness so complete that he refuses even the highest rewards of religion. Living among saints and turned wholly toward Keshava, he wants nothing more to befall him except God himself. He waves away Vaikuntha, liberation, and even merging into God, finding it sweet instead to keep being born. The one desire he allows is striking: to remain in the mortal world in order to share in the suffering of ordinary people. His only ambition is that everyone should know him simply as God's servant, which he treasures above every heaven.

GATHA 3808

Ecstasy and Joy

Ecstasy, plunder the free treasure

मराठी मूळ

घ्या रे लुटी प्रेम सुख । फेडा आजि धणी । चुकला तो मुकला । जाली वेरझार हाणी ॥1॥
 घाला घातला वैकुंठी । करुनियां जीवें साटी । पुरविली पाठी । वैष्णवीं काळाची ॥२॥
 अवघें आणिलें अंबर । विठोसहित तेथें धुर । भेटूनि जिह्वार । नामबाणीं धरियेला ॥३॥
 संचित प्रारब्ध क्रियमाण । अवघीं जालीं गहन । केलीं पापपुण्यें । देशधडी बापुडीं ॥४॥
 आनंदें गर्जती निर्भर । घोष करिती निरंतर । कांपती असुर । वीर कवणा नांगवती ॥५॥
 जें दुर्लभ ब्रह्मादिकां । आजि सांपडलें फुका । घ्या रे ह्मणे तुका । सावचित्त होउनी ॥५॥

ENGLISH TRANSLATION

Come, plunder the treasure of love and bliss. Satisfy your longing today.

Whoever misses this chance has lost it, and the opportunity will not return. A leap has been taken straight into Vaikuntha, staking one's very life.

The Vaishnavas have chased away death. The entire sky has been brought down, with Vitthal at its center.

He has been captured by the arrows of the Name piercing His very core. Past karma, destiny, and present actions have all been dissolved.

Merit and sin have been scattered like refugees. The devoted ones roar with boundless joy, their clamor unceasing.

The demons tremble, for these warriors are unconquerable. What is unattainable even for Brahma and the gods has today been found for free.

Says Tuka, take it now with full awareness.

IN PLAIN WORDS

Come, plunder the joy of love. Fill your longing today. Whoever misses it has lost it; the round of coming and going is sheer loss. A raid has been made on Vaikuntha, staking life itself. The Vaishnavas have chased death from behind. The whole sky has been brought down, with Vitthal at its heart, pierced to the core and held fast by the arrows of the Name. Stored karma, ripened fate, and present deeds have all grown faint. Sin and merit have been scattered like driven refugees. The devotees roar, brimming over, their shout never stopping. The demons tremble; who can subdue these warriors? What is hard for even Brahma and the gods is found today for free. Tuka says: take it, take it, with all your wits about you.

WHAT IT MEANS

Tukaram cries out like a herald at a sacking, telling everyone to seize the treasure of divine love before the moment passes. The whole poem is a war-image: the Vaishnavas have staked their lives and stormed Vaikuntha, driven off death, and pulled heaven and Vitthal himself down to earth, capturing God with the arrows of his own Name. In that storm the threefold weight of karma, the stored, the ripened, and the present, dissolves, and sin and merit are scattered like refugees. The point is that what even Brahma and the gods can barely reach is here being given away for nothing to anyone who sings the Name. So he urges the listener not to drift through the cycle of birth and death missing it, but to grab this free grace wide awake.

GATHA 3809

Longing and Separation

Longing, the servant of servants

मराठी मूळ

तुझिया दासांचा हीन जालों दास । न धरीं उदास मायबापा ॥१॥
 तुजविण प्राण कैसा राहों पाहे । वियोग न साहे क्षणभरि ॥२॥
 आणिक माझ्या जीवें मोकलिली आस । पाहे तुझी वास पांडुरंगा ॥३॥
 सर्वभावे तुज आणिला उचित । राहिलों निश्चिंत तुझे पायीं ॥४॥
 तुका ह्मणे तुज असो माझा भार । बोलतों मी फार काय जाणें ॥५॥

ENGLISH TRANSLATION

I have become the lowliest servant of Your servants. Do not hold me in contempt, O mother and father.

How can life go on without You? I cannot bear separation even for a moment. My jiva has given up all other hopes and waits only for You, O Panduranga.

With my whole being I have brought what is fitting and now rest assured at Your feet. Says Tuka, let my burden remain on You. I may speak too much, but what do I know?.

IN PLAIN WORDS

I have become the lowest servant of your servants. Do not turn away from me in coldness, mother and father. Without you, how can my life go on? I cannot bear the parting even for a moment. My life has let go of every other hope and watches only for you, Panduranga. With my whole heart I have brought you what is fitting, and now I rest unworried at your feet. Tuka says: let my burden be yours. I talk too much; what do I really know?

WHAT IT MEANS

Tukaram takes the humblest place he can find, calling himself the servant of God's servants, and begs God, his mother and father, not to look on him coldly. He cannot bear even a moment's separation, and his life has dropped every other hope to keep watch for Panduranga alone. Having offered his whole heart, he sets down his anxiety and rests at God's feet. The closing line lays the entire weight of his life on God and admits his own ignorance, that he chatters and truly knows nothing. This is surrender as relief: handing the burden over and trusting the One who holds it.

GATHA 3810

Social Criticism

Social criticism, the fault-finder's blind eye

मराठी मूळ

ते चि करीं मात । जेणें होइल तुझें हित ॥१॥
 काय बडबड अमित । सुख जिद्दारीं सिणविसी ॥२॥
 जो मुळव्याधी पीडिला । त्यासी देखोन हांसे खरजुला ॥३॥
 आराथकरी सोसी । त्यासि हांसे तो आळसी ॥४॥
 क्षयरोगी ह्मणे परता । सर रोगिया तूं आतां ॥५॥
 वडस दोहीं डोळां वाढले । आणिकां कानें कोंचें ह्मणे ॥६॥
 तुका ह्मणे लागों पायां । शुद्ध करा आपणियां ॥७॥

ENGLISH TRANSLATION

Speak only of that which will serve your true welfare. Why do you exhaust yourself with endless chatter, tormenting your own chitta? A man afflicted with piles is laughed at by one who merely has an itch.

The diligent worker is mocked by the lazy one. The one with consumption tells another patient to step aside.

A man with growths on both eyes tells another that his ears stick out. Says Tuka, fall at the feet of the truth and purify yourselves.

IN PLAIN WORDS

Speak only of what will do you real good. Why wear yourself out with endless chatter, galling your own heart? The man sick with piles is laughed at by one who only has an itch. The hard worker is mocked by the lazy one. The man dying of consumption tells the other patient, step aside, you sick one. A man with growths over both eyes tells another his ears stick out. Tuka says: fall at the feet of truth and make yourselves clean.

WHAT IT MEANS

Tukaram skewers the habit of pointing at everyone else's faults while ignoring one's own far worse condition. He first asks why a person tires himself out with idle talk that only torments his own heart. Then he stacks up sharp little portraits: the diseased mocking the slightly afflicted, the lazy mocking the diligent, the dying ordering another patient out of the way, the man blind with growths sneering at another's ears. Each shows a blindness to the larger flaw in oneself. The closing turn aims the whole thing inward: stop the mockery, bow at the feet of truth, and clean up your own life first.

GATHA 3811

Confession and Sin

Confession, lost on both sides

मराठी मूळ

कळों आला भाव माझा मज देवा । वांयांविण जीवा आठविलें ॥1॥
 जोडूनि अक्षरें केलीं तोंडपिटी । न लगे सेवटीं हातीं कांहीं ॥2॥
 तुका ह्मणे माझे गेले दोन्ही ठाय । सवसार ना पाय तुझे मज ॥3॥

ENGLISH TRANSLATION

My true state has become clear to me, O God. I have been calling upon You in vain.

Stringing words together, I have beaten my own mouth, yet in the end nothing has come to hand. Says Tuka, I have lost both worlds. Neither worldly life nor Your feet are mine.

IN PLAIN WORDS

My true state has become clear to me, O God. I have remembered you to no purpose. I strung words together and beat my own mouth, but in the end nothing came into my hands. Tuka says: I have lost both my places. Neither worldly life nor your feet are mine.

WHAT IT MEANS

Tukaram makes a bare confession of failure, saying he finally sees what he really is. He admits that his remembrance of God has been empty, his many crafted verses just so much mouth-beating that left his hands empty at the end. The painful conclusion is that he has fallen between two stools: he gave up worldly life, yet has not reached God's feet either, so he holds neither. This is the honest low point of the devotional path, where self-satisfaction collapses. Naming the emptiness without excuse is itself the turn, the place from which real surrender can begin.

GATHA 3812

Prayers

Plea for grace, worn out by karma

मराठी मूळ

आतां तरी मज सांगा साच भाव । काय म्यां करावें ऐसें देवा ॥1॥
 चुकावया कर्म नव्हतें कारण । केला होय सीण अवघा चि ॥2॥
 तुका ह्मणे नको पाहूं निरवाण । देई कृपादान याचकासी ॥3॥

ENGLISH TRANSLATION

Now at least tell me the truth, O God. What should I do? There was never any way to escape karma.

All effort has turned to mere exhaustion. Says Tuka, do not wait for my last extremity. Grant the gift of grace to this beggar.

IN PLAIN WORDS

Now at least tell me the truth, O God. What should I do? There was never any way to escape karma. All my effort has turned to nothing but exhaustion. Tuka says: do not wait for my last extremity. Grant the gift of grace to this beggar.

WHAT IT MEANS

Tukaram comes to God empty, asking only to be told the truth of his situation. He admits there was never any path by which he could outrun his own karma; striving against it has only left him spent. So he stops bargaining and asks for the one thing he cannot earn: grace. He calls himself a beggar and begs God not to hold back the gift until he is at the very end, but to give it now.

GATHA 3813

Confession and Sin

Confession, the pretender's helplessness

मराठी मूळ

बोल नाहीं तुझ्या दातृत्वपणासी । आह्मी अविश्वासी सर्वभावे ॥१॥
 दंभें करी भक्ती सोंग दावी जना । अंतरीं भावना वेगिळ्या ॥२॥
 तुका ह्याणे देवा तूं काय करिसी । कर्मा दुस्तरासी आमुचिया ॥३॥

ENGLISH TRANSLATION

There is no fault in Your generosity. It is I who lack faith in every way.

My devotion is a pretense performed for show before people, while my inner intentions are altogether different. Says Tuka, O God, what can You do against the insurmountable force of our own karma?.

IN PLAIN WORDS

There is no fault in Your generosity. It is I who lack faith, in every way. My devotion is a pretense, a show put on before people, while inside my heart wants something else entirely. Tuka says: O God, what can even You do against the hard, uncrossable force of our karma?

WHAT IT MEANS

Tukaram clears God of all blame and lays it squarely on himself. God's generosity is whole; the failure is the poet's own faithlessness. He names the precise shape of that failure: outward devotion performed for an audience while the inner heart is turned elsewhere, which is hypocrisy seen from inside. The closing line is honest despair, not theology: when a person's own karma is this stubborn, the question is what even God can do, and Tukaram leaves it as a question pointed at his own divided heart, not at God.

GATHA 3814

*The Power of the Name**The Name dissolves caste*

मराठी मूळ

नामधारकासी नाही वर्णावर्ण । लोखंड प्रमाण नाना जात ॥1॥
 शस्त्र अथवा गोळे भलता प्रकार । परिसीं संस्कार सकळ ही हेम ॥ध्रु॥
 प्रजन्य वर्षतां जीवना वाहावट । तें समसकट गंगे मिळे ॥2॥
 सर्व तें हें जाय गंगा चि होऊन । तैसा वर्णावर्ण नाही नामीं ॥3॥
 महांपुरीं जैसें जातसे उदक । मध्यें तें तारक नाव जैसी ॥4॥
 तये नावेसंगें ब्राह्मण तरती । केवीं ते बुडती अनामिक ॥5॥
 नाना काष्ठजात पडतां हुताशनीं । ते जात होउनी एकरूप ॥6॥
 तेथें निवडेना घुरे कीं चंदन । तैसा वर्णावर्ण नामीं नाही ॥7॥
 पूर्वानुवोळख तें चि पै मरण । जरि पावे जीवन नामामृत ॥8॥
 नामामृते जालें मुळीचें स्मरण । सहज साधन तुका ह्मणे ॥9॥

ENGLISH TRANSLATION

For the one who bears the Name, there is no high or low station. Iron comes in many forms, but when touched by the philosopher's stone, all of it becomes gold.

When the rains fall and water flows into streams, it all mixes and merges into the Ganga. Everything becomes the Ganga itself.

Likewise, in the Name there is no distinction of caste. As a boat in a great flood carries all who board it, so Brahmins cross over.

How then can the unnamed ones drown? When various kinds of wood are cast into the fire, they all become one form. There one cannot distinguish firewood from sandalwood.

So too, in the Name there is no caste. The old identity is itself a kind of death.

When the nectar of the Name is received, the original remembrance is restored. Says Tuka, the Name is the natural and effortless means.

IN PLAIN WORDS

For the one who bears the Name, there is no high or low birth. Iron comes in many kinds, but touched by the philosopher's stone, all of it becomes gold. When the rains fall and the waters run down, they all mix together and meet the Ganga; all of it goes and becomes the Ganga itself. So too, in the Name there is no distinction of caste. In a great flood the boat carries all who climb aboard; Brahmins cross over on it, so how could the nameless ones drown? When many kinds of wood are thrown into the fire, they all become one form; there you cannot tell common wood from sandalwood. So too, in the Name there is no caste. The old identity is itself a kind of death, when the soul receives the nectar of the Name. By the nectar of the Name the first remembrance returns. Tuka says: the Name is the natural, effortless means.

WHAT IT MEANS

Tukaram makes a radical claim and proves it with four images: the Name erases the high and low of birth. Iron of every kind turns to gold at the touch of the stone; all the scattered waters become the one Ganga; a flood-boat carries everyone across without asking their rank; fire makes common wood and sandalwood into one indistinguishable form. In each case the lower thing is not ranked, it is transformed into the higher and the difference simply vanishes. He then names the stake plainly: the old caste-identity is a death the soul gladly dies, and what rises in its place is the original remembrance of God, restored by the Name. The Name, he says, is the natural and effortless means open to all, which is why no one who takes it can be left to drown.

GATHA 3815

Longing and Separation

Longing, life is worthless without Him

मराठी मूळ

काय वांचोनियां जालों भूमिभार । तुझ्या पायीं थार नाहीं तरि ॥१॥
जातां भलें काय डोळ्यांचें काम । जरि पुरुषोत्तम न देखती ॥२॥
काय मुख बिळ श्वापदाचे धांव । नित्य तुझें नांव नुच्चारितां ॥३॥
तुका ह्मणे पैं या पांडुरंगाविण । न वचे चि क्षण जीव भला ॥३॥

ENGLISH TRANSLATION

What good is living if I have merely become a burden on the earth, without any place at Your feet? What use are eyes that do not behold Purushottama? What is this mouth but a cave for beasts if it does not daily utter Your name? Says Tuka, without Panduranga, the soul cannot endure even a single moment.

IN PLAIN WORDS

What is the good of living, if I have only become a weight on the earth, with no place at Your feet? What is the use of eyes, if they do not behold Purushottama? What is this mouth but a den for beasts, if it does not daily speak Your name? Tuka says: without Panduranga, the soul cannot last even a single moment.

WHAT IT MEANS

Tukaram measures the worth of his own existence by one thing alone: whether it is turned toward God. A life with no place at the feet of Vitthal is mere dead weight on the earth, eyes that never see Purushottama are useless, and a mouth that does not speak the Name is no better than an animal's hole. The escalating images strip away every reason a person might give for valuing their own life apart from God. The closing line lands the stakes: separated from Panduranga, the soul cannot survive even one moment, so to live is to keep Him before the eyes and the Name on the tongue.

GATHA 3816

Social Criticism

Social criticism, the inverted heart

मराठी मूळ

सोइयासी करी पाहुणे बरा । कांडितो ठोंबरा संता साटीं ॥1॥
 गाईसी देखोनी बदबदा मारी । घोडएची चाकरी गोड वाटे ॥२॥
 पान फुल नेतो वेश्येसी उदंड । ब्राह्मणासी खांड देऊं नेदी ॥३॥
 पर्वकाळीं धर्म न करी नासरी । वेची राजद्वारीं उदंड चि ॥४॥
 कीर्तना जावया होतसे हीं पुष्टी । खेळतो सोंकटीं रात्रंदिवस ॥५॥
 बाइलेच्या गोता आवडीनें पोसी । मातापितियासी दवडितो ॥६॥
 तुका ह्मणे त्याच्या थुंका तोंडावरी । जातो यमपुरी भोगावया ॥७॥

ENGLISH TRANSLATION

He feasts his friends lavishly but pounds bitter herbs for the saints. He scolds and beats the cow on sight but delights in grooming horses.

He brings garlands and flowers in abundance to the courtesan but will not give a bit of sugar to a Brahmin. He makes no charitable gifts on holy days but spends freely at the royal court.

He is too lazy to attend kirtan but gambles day and night. He lovingly supports his wife's relatives but drives away his own mother and father.

Says Tuka, spit upon his face. He is headed for the realm of Yama.

IN PLAIN WORDS

He feasts his friends well but pounds bitter herbs for the saints. He beats the cow the moment he sees it, yet grooming horses feels sweet to him. He carries garlands and flowers in plenty to the courtesan, but will not give a sliver of sugar to a Brahmin. On holy days he does no charity, but at the king's door he spends freely. He is too lazy to go to kirtan, yet he gambles night and day. He gladly feeds his wife's relatives but drives his own mother and father away. Tuka says: spit on his face. He is going to the city of Yama to suffer.

WHAT IT MEANS

Tukaram lays out a man whose every choice is exactly backward, and the pattern is the point. In each pair he lavishes care where it flatters his appetites, friends, fine horses, the courtesan, the royal court, gambling, his wife's people, and withholds it where it would cost him without reward, the saints, the cow, the Brahmin, holy-day charity, kirtan, his own parents. The harsh closing line, spit on his face, is aimed at this inverted ordering of love, not at contempt for a soul: each of us can ask where our own generosity actually flows. The warning that he is bound for Yama's city names the stake, that a heart spent entirely on self-interest reaps its own suffering.

GATHA 3817

Prayers

Urgent plea, come running

मराठी मूळ

कां हो पांडुरंगा न करा धांवणें । तरि मज कोणें सोडवावें ॥1॥
 तुझा ह्मणऊनि आणिकापें उभा । राहों हें तों शोभा नेदी आतां ॥ध्रु॥
 काळें पुरविली पाठी दुरवरी । पुढें पायां धीरी राहों नेदी ॥2॥
 नको आणूं माझें संचित मनासी । पावन आहेसी पतितां तूं ॥3॥
 तुका ह्मणे चाले आणिकांची सत्ता । तुज आळवितां नवल हें ॥4॥

ENGLISH TRANSLATION

Why, O Panduranga, do You not come running? If not You, then who will deliver me? Having called myself Yours, I cannot stand before anyone else for help. That would bring no honor now.

Time has pursued me from afar, and ahead, fear will not let me stand firm at Your feet. Do not bring my past karma to mind.

You are the purifier of the fallen. Says Tuka, when the power of others prevails, is it any wonder that my calling out to You goes unanswered?.

IN PLAIN WORDS

Why, O Panduranga, do You not come running? If not You, then who will set me free? Having called myself Yours, I cannot now go and stand before anyone else for help; that would bring You no honor now. Time has chased me from far off, and ahead, fear will not let me stand firm at Your feet. Do not bring my past karma to mind. You are the purifier of the fallen. Tuka says: when the power of others holds sway over me, is it strange that my calling out to You goes unheard?

WHAT IT MEANS

Tukaram cries out at God for delaying, and presses Him with the logic of belonging: having publicly called himself God's own, he cannot go begging anyone else, and to be left stranded would shame God's name, not just his own. He describes being squeezed from both sides, the past pursuing him like time itself and fear ahead keeping him from a firm footing at the feet. So he asks God to forget his accumulated karma and act as what He is called, the purifier of the fallen. The final line is half complaint, half plea: while other powers, his karma and his fear, still rule him, no wonder his prayer seems to go unanswered, which is exactly why he needs God to break in.

GATHA 3818

Worldly Metaphors

Metaphor, no use teaching the closed heart

मराठी मूळ

कावळ्याच्या गळां मुक्ताफळमाळा । तरी काय त्याला भूषण शोभे ॥१॥
 गजालागीं केला कस्तुरीचा लेप । तिचें तो स्वरूप काय जाणे ॥२॥
 बकापुढें सांगे भावार्थ वचन । वाउगा चि सीण होय त्यासी ॥३॥
 तुका ह्मणे तैसे अभाविक जन । त्यांसी वांयां सीण करुं नये ॥३॥

ENGLISH TRANSLATION

A garland of pearls around a crow's neck does not make it beautiful. Smearing musk on an elephant does not make it understand the fragrance.

Preaching scripture before a heron is wasted effort. Says Tuka, likewise, one should not waste one's energy on faithless people.

IN PLAIN WORDS

A garland of pearls around a crow's neck does not make the crow beautiful. Smear musk on an elephant, and it still does not know the fragrance. Speak words full of meaning before a heron, and it is only wasted effort for you. Tuka says: faithless people are like this; one should not wear oneself out on them in vain.

WHAT IT MEANS

Tukaram uses three mismatched images to make a single practical point about teaching. Pearls cannot beautify a crow, musk cannot teach an elephant what fragrance is, and earnest scripture spoken to a heron is breath thrown away. In each case the precious thing is real, but the receiver has no capacity to receive it. The lesson is not contempt but discernment: with a heart closed to faith, even true teaching only exhausts the teacher, so it is wiser to spend that effort where it can take root than to wear yourself out where it cannot.

GATHA 3819

Prayers

Bold love, seizing His garment

मराठी मूळ

आतां धरितों पदरीं । तुज मज करीन सरी ॥१॥
 जालों जीवासी उदार । उभा ठाकलों समोर ॥२॥
 तुका विनवीतसे संतां । ऐसें सांगा पंढरिनाथा ॥३॥

ENGLISH TRANSLATION

Now I seize hold of Your garment and shall make You equal to me. I have become generous with my very life and stand right before You.

Says Tuka, appealing to the saints: please tell the Lord of Pandhari.

IN PLAIN WORDS

Now I take hold of the hem of Your garment, and I will make You equal with me. I have grown generous with my own life; I stand right here, facing You. Tuka says, appealing to the saints: please tell this to the Lord of Pandhari.

WHAT IT MEANS

Tukaram makes a daring, almost playful claim of intimacy. He grips God's garment like a child who will not be shaken off and announces he will make God his equal, the closeness of love rather than the distance of worship. He says he has become reckless, generous even with his own life, and so he plants himself directly before God with nothing held back. Then, in the signature line, he turns to the saints as go-betweens and asks them to carry his bold case to the Lord of Pandhari, trusting their word to reach where his own boldness aims.

GATHA 3820

The Nature of God

The unknowable God

मराठी मूळ

न कळसी ज्ञाना न कळसी ध्याना । न कळेसी दर्शना धुंडाळतां ॥१॥
 न कळेसी आगमा न कळेसी निगमा । न बोलवे सीमा वेदां पार ॥२॥
 तुका ह्मणे तुझा नाही अंतपार । ह्मणोनि विचार पडिला मज ॥३॥

ENGLISH TRANSLATION

You cannot be known through knowledge, nor through meditation, nor by seeking Your vision through searching. You cannot be known through scripture or sacred texts.

The Vedas themselves cannot express Your boundary. Says Tuka, there is no end or limit to You, and therefore I am lost in thought.

IN PLAIN WORDS

You cannot be known by knowledge, nor by meditation, nor found by searching for Your sight. You cannot be known through the Agamas, nor through the Nigamas. The Vedas cannot speak Your limit, cannot reach Your far shore. Tuka says: there is no end or bound to You, and so I am left lost in thought.

WHAT IT MEANS

Tukaram piles up every recognized means of reaching God, knowledge, meditation, the longing for vision, the Agama and Nigama scriptures, even the Vedas, and reports that each one falls short. The point is not that these paths are worthless but that God exceeds them all; the Vedas themselves cannot state His limit or reach His farther shore. He names the stake in the last line: because there is simply no end or boundary to God to grasp, the seeker is left standing in wonder. That bafflement is not failure but the honest condition of a mind before the infinite.

GATHA 3821

Worldly Metaphors

Metaphor, the warning of bondage

मराठी मूळ

पायां लावुनियां दोरी । भुंग बांधिला लेंकुरीं ॥१॥
 तैसा पावसी बंधन । मग सोडवील कोण ॥२॥
 गळां बांधोनियां दोरी । वांनर हिंडवी घरोघरीं ॥२॥
 तुका ह्मणे पाहें । रीस धांपा देत आहे ॥३॥

ENGLISH TRANSLATION

A child ties a string to a beetle's leg and keeps it captive. In the same way, you too will fall into bondage, and then who will set you free? With a rope around its neck, a monkey is led from house to house.

Says Tuka, look, the bear dances for morsels thrown its way.

IN PLAIN WORDS

A child ties a string to a beetle's leg and keeps it captive. In just this way you too will fall into bondage; and then who will set you free? With a rope tied around its neck, a monkey is led from house to house. Tuka says: look, the bear dances for the morsels thrown to it.

WHAT IT MEANS

Tukaram warns through three pictures of creatures held on a string: a beetle tethered by a child at play, a monkey led door to door by its rope, a bear made to dance for scraps. Each animal moves and performs, yet none is free; the leash is held by another. The point turned on the listener is the question in the middle, once you are bound like this, who will release you? He is warning that a life run by appetite and small rewards is exactly such a leash, and the time to see it is now, while the question of freedom is still open.

GATHA 3822

The Nature of God

Nature of God, love beyond a parent's

मराठी मूळ

मायबापें सांभाळती । लोभाकारणें पिळती ॥१॥
 तैसा नव्हे देवराव । याचा कृपाळु स्वभाव ॥२॥
 मनासारिखें न होतां । बाळकासी मारी माता ॥२॥
 तुका ह्मणे सांगूं किती । बाप लेंकासी मारिती ॥३॥

ENGLISH TRANSLATION

Worldly parents care for and protect their children out of self-interest and attachment. But God the King is not like that.

His nature is pure compassion. When a child does not obey, the mother strikes it.

Says Tuka, how much can I explain? Fathers too beat their sons. But God is different from all of this.

IN PLAIN WORDS

Worldly parents look after their children and raise them out of self-interest and attachment. God the King is not like that; His nature is pure compassion. When the child does not do as she wishes, the mother strikes it. Tuka says, how much can I tell you, fathers too beat their sons. But God is not like this.

WHAT IT MEANS

Tukaram contrasts human love with God's by being honest about the human side. Even parents, the usual image of selfless care, love their children partly out of attachment and self-interest, and when crossed they strike, mothers and fathers alike. He does not romanticize them; he names the limit in their love. Against this he sets God the King, whose very nature is compassion that is not mixed with self-interest and does not turn to anger when disobeyed. The point is that the love we most trust on earth is still conditional, and only God's love is wholly and freely kind.

GATHA 3823

Appeals and Exhortations

Exhortation, nothing goes with you

मराठी मूळ

धन मेळवूनि कोटी । सवें नये रे लंगोटी ॥१॥
 पानें खाशील उदंड । अंतीं जासी सुकल्या तोंडें ॥२॥
 पलंग न्याहाल्या सुपती । शेवटीं गोवऱ्या सांगाती ॥३॥
 तुका ह्मणे राम । एक विसरतां श्रम ॥३॥

ENGLISH TRANSLATION

You may amass millions in wealth, but not even a loincloth will accompany you in the end. You may chew betel lavishly, but you will depart with a dry mouth.

You may sleep on luxurious beds, but in the end, a coarse shroud will be your companion. Says Tuka, forgetting Rama alone brings all suffering.

IN PLAIN WORDS

You may gather wealth by the crore, but not even a loincloth goes with you. You may chew betel without limit, but in the end you leave with a dry mouth. You may sleep on luxurious beds, but at the last a coarse shroud is your companion. Tuka says: forgetting Rama alone is the whole of suffering.

WHAT IT MEANS

Tukaram strips away the things people spend a life chasing by following each to its end. Crores of wealth cannot send even a scrap of cloth along at death; the endless betel leaves only a parched mouth; the soft bed is traded for the rough cloth of the corpse. The pattern shows that comfort and possession reach exactly to the edge of death and no further. Against that emptiness he sets the one thing that matters: the real loss, the source of all suffering, is forgetting Rama. Remember the Name, and the things that abandon you at the grave lose their power to deceive you now.

GATHA 3824

Prayers

Plea of the fallen, shelter taken

मराठी मूळ

विनवितों चतुरा तुज विश्वंभरा । परियेसी दातारा पांडुरंगा ॥१॥
 तुझे दास ऐसें जगीं वाखाणिलें । आतां नव्हे भलें मोकलितां ॥१॥
 माझे गुणदोष कोण जाणे मात । पावनपतित नाम तुझें ॥२॥
 लोभ मोह माया आह्मां बांधवितां । तरि हा अनंता बोल कोणा ॥३॥
 तुका ह्मणे मी तों पतित चि खरा । परि आलों दातारा शरण तुज ॥४॥

ENGLISH TRANSLATION

I pray to You, O wise Vishvambhara. Hear me, O generous Panduranga.

The world has proclaimed me as Your servant. It would not look good for You to abandon me now.

Who knows the account of my merits and faults? Your name is the Purifier of the Fallen. If greed, desire, and illusion continue to bind me, then the blame, O Ananta, falls on You.

Says Tuka, I am truly a fallen one, but I have come to Your shelter, O generous Lord.

IN PLAIN WORDS

I pray to you, wise Vishvambhara. Hear me, generous Panduranga. The world has called me your servant. It would not look good now to let me go. Who can reckon up my merits and faults? Your name is the Purifier of the Fallen. If greed and desire and Maya keep binding me, then, Ananta, whose fault is that? Tuka says: I am a fallen one, truly. But I have come to your shelter, generous Lord.

WHAT IT MEANS

Tukaram comes empty-handed and turns his own emptiness into a claim on God. He leans on God's reputation: the world already names him a servant, so abandoning him now would shame the master, not the servant. He refuses to itemize his sins, because Vitthal's own name, Purifier of the Fallen, makes the sins beside the point. Then comes the bold turn: if greed and illusion still bind him, the blame rests on the Lord who has not yet cut them. He ends not by defending himself but by simply standing at the shelter, fallen and unashamed of it.

GATHA 3825

Prayers

Petition for one gift, the taste of God

मराठी मूळ

त्राहे त्राहे सोडवीं अनंता । लागों दे ममता तुझे पायीं ॥१॥
 एक चि मागणें देई तुझी गोडी । न लगे आवडी आणिकाची ॥२॥
 तुझें नाम गुण वर्णीन पवाडे । आवडीच्या कोडें नाचों रंगीं ॥३॥
 बापा विठ्ठलराया हें चि देई दान । जोडती चरण जेणें तुझे ॥४॥
 आवडीसारखें मागितलें जरी । तुका ह्मणे करीं समाधान ॥५॥

ENGLISH TRANSLATION

Save me, save me, deliver me, O Ananta. Let my attachment cling only to Your feet.

I ask but one thing: give me the sweetness of You alone. I need no love for anything else.

I shall sing the praises of Your name and Your virtues in great ballads, and I shall dance with joy in the arena of devotion. O Father Vitthal, grant me this one gift by which I may reach Your feet.

Says Tuka, if I have asked according to my chitta's true desire, then grant me satisfaction.

IN PLAIN WORDS

Save me, save me, deliver me, Ananta. Let my love cling only to your feet. I ask one thing only: give me the taste of you. I want no love for anything else. I will sing your name and your deeds in long songs. I will dance with joy in the place of devotion. Father Vitthalraya, give me this one gift, by which I reach your feet. Tuka says: if I have asked from my heart's true longing, then grant it, and let me rest.

WHAT IT MEANS

Tukaram cries for rescue, but names exactly what rescue means to him: not safety, but a single fixed love. He asks for only one gift, the sweetness or taste of God, and refuses any appetite for anything besides. That one taste is not idle; it overflows into singing the Name and dancing in the company of devotion, and it is the very means by which he reaches Vitthal's feet. He closes by staking the prayer on its sincerity: if this is truly his heart's longing and not a passing whim, then let God satisfy it and still his restlessness.

GATHA 3826

Worldly Metaphors

Satire, the wrong thing in the wrong place

मराठी मूळ

सुगरणीबाई थिता नास केला । गुळ तो घातला भाजीमध्ये ॥1॥
 क्षीरीमध्ये हिंग दुधामध्ये बोल । थितें चि वोंगळ कैसें केलें ॥२॥
 दळण दळोनी भरुं गेली पाळी । भरडोनि वोंगळी नास केला ॥2॥
 कापुराचे सांते आणिला लसण । वागवितां सीण दुःख होय ॥3॥
 रत्नाचा जोहारी रत्न चि पारखी । येर देखोदेखीं हातीं घेती ॥4॥
 तुका ह्मणे जरी योग घडे निका । न घडतां थुंका तोंडावरी ॥5॥

ENGLISH TRANSLATION

A good cook has ruined everything by putting jaggery into the vegetable dish, adding asafoetida to the rice pudding, and dropping resin into the milk. What was perfectly fine has been made revolting.

After grinding the flour, she went to fill the mortar and instead made coarse mash, ruining the whole thing. She brought garlic to a market that trades in camphor.

Carrying such a thing around brings only distress. Only a true jeweler can appraise a gem; others merely handle stones by imitation.

Says Tuka, if the match is right, it is well. If not, spit upon the whole affair.

IN PLAIN WORDS

A good cook ruined what was fine. She put jaggery in the vegetables. She put asafoetida in the rice pudding, and resin in the milk. What was perfectly good she made disgusting. She ground the flour, went to fill the mortar, and made coarse mash instead, spoiling the lot. She brought garlic to a market that trades in camphor. To carry such a thing about brings only trouble and pain. Only a true jeweler can judge a gem. Others just handle stones because they see others do it. Tuka says: if the match is right, it is well. If it is not, spit on the whole affair.

WHAT IT MEANS

Tukaram piles up images of competent people putting the right thing in exactly the wrong place: sweetness fouling a savory dish, garlic hawked where only camphor is prized. The point is fitness, not effort; skill aimed wrongly produces something revolting, and grinding well still yields mash if you mishandle the next step. Behind the kitchen joke is discernment in spiritual life: only the true jeweler can tell a gem, while others merely imitate, handling stones they cannot value. He ends bluntly, that a thing is worth keeping only if it truly fits, and worth nothing if it does not. The mirror he holds up asks whether our own devotion is well-matched or just imitation handled out of place.

GATHA 3827

Devotion to Vitthal

Adoration, God waiting on the riverbank

मराठी मूळ

बाप माझा दिनानाथ । वाट भक्तांची पाहात ॥१॥
 कर ठेवुनियां करीं । उभा चंद्रभागे तिरीं ॥२॥
 गळां वैजयंतीमाळा । रूपें डोळस सांवळा ॥३॥
 तुका ह्याने भेटावया । सदा उभारिल्या बाह्या ॥३॥

ENGLISH TRANSLATION

My father, the Lord of the humble, stands watching for His devotees to come. He stands with hands on His hips on the bank of the Chandrabhaga.

Around His neck hangs the Vijayanti garland, and His form is radiant and dark-complexioned. Says Tuka, His arms are always raised, ready to embrace.

IN PLAIN WORDS

My father, Lord of the lowly, stands watching for his devotees to come. He stands with his hands on his hips, there on the bank of the Chandrabhaga. A Vijayanti garland hangs at his neck. His form is dark and beautiful, with seeing eyes. Tuka says: to embrace us, his arms are always open.

WHAT IT MEANS

Tukaram paints Vitthal not as a remote deity but as a father who waits and watches for his children. The whole posture of the temple image is read as longing: hands on hips on the Chandrabhaga's bank, eyes that truly see, arms held ready. The dark, garlanded form is gazing back at the devotee even as the devotee gazes at him. The point lands in the last line: the seeking is mutual, and God's arms are not crossed but perpetually open to embrace whoever comes.

GATHA 3828

Prayers

Surrender, the child to its mother

मराठी मूळ

माझें जीवन तुझे पाय । कृपाळुं तूं माझी माय ॥१॥
 नेदीं दिसों किविलवाणें । पांडुरंगा तुझें तान्हें ॥२॥
 जन्ममरण तुजसाठीं । आणीक नेणें दुजी गोष्टी ॥३॥
 तुका ह्याने तुजविण । कोण हरिल माझा सीण ॥३॥

ENGLISH TRANSLATION

Your feet are my very life. You are the compassionate one, my mother.

Do not let me appear pitiable, O Panduranga, for I am Your little child. Birth and death I endure for Your sake alone.

I know no other concern. Says Tuka, without You, who will remove my suffering?.

IN PLAIN WORDS

Your feet are my life. You are kind; you are my mother. Do not let me look wretched, Panduranga. I am your little child. I bear birth and death for your sake. I know no other matter. Tuka says: without you, who will take away my weariness?

WHAT IT MEANS

Tukaram speaks as a small child to its mother, making his whole life depend on God's feet. He turns even birth and death, the great burden, into something endured only for God's sake, leaving room for no other concern in his mind. The plea is tender and a little protective of God's honor: do not let your own child be seen looking pitiable. The closing question states the stakes plainly, that there is no one else who can lift his exhaustion, so the helplessness itself is offered as the bond.

GATHA 3829

Devotion to Vitthal

Wonder, the devotee who made God wait

मराठी मूळ

कां रे पुंडण मातलासी । उभें केलें विठ्ठलासी ॥१॥
 ऐसा कैसा रे तूं धीट । मागें भिरकाविली वीट ॥२॥
 युगें जालीं अठ्ठावीस । अजुनी न ह्मणसी बैस ॥३॥
 भाव देखोनि निकट । देवें सोडिलें वैकुंठ ॥४॥

ENGLISH TRANSLATION

O Pundalik, what boldness! You have kept Vitthal standing upright. How daring you are, having tossed the brick behind you.

Twenty-eight ages have passed, and still you have not told Him to sit. Seeing your devotion up close, God left Vaikuntha behind.

Says Tuka, O Pundalik, you alone are the one truly powerful devotee.

IN PLAIN WORDS

Pundalik, what nerve! You have made Vitthal stand there upright. How bold you are, having thrown the brick behind you. Twenty-eight ages have passed, and still you do not say, sit. Seeing your love so close, God left Vaikuntha behind. Tuka says: Pundalik, you alone are the one truly mighty devotee.

WHAT IT MEANS

Tukaram retells the founding story of Pandharpur with delighted mock-scolding: Pundalik, tending his parents, tossed a brick for the Lord to stand on and never told him to sit, so Vitthal has stood waiting for twenty-eight ages. The teasing is praise in disguise. Such audacity is only possible because Pundalik's love drew God out of Vaikuntha to the riverbank in the first place. The poem celebrates a devotion so intimate it can keep God standing, and names Pundalik the truly powerful one, since love, not force, is what binds the Lord.

GATHA 3830

Devotion to Vitthal

Absorption, the mind dissolved like salt

मराठी मूळ

तुज पाहातां समोरी । दृष्ट न फिरे माघारी ॥१॥
 माझें चित्त तुझ्या पायां । मिठी पडिली पंढरिराया ॥२॥
 नव्हे सारितां निराळें । लवण मेळवितां जळें ॥३॥
 तुका ह्याने बळी । जीव दिला पायांतळीं ॥३॥

ENGLISH TRANSLATION

When I look at You standing before me, my gaze will not turn away. My mind has clung to Your feet in a tight embrace, O Lord of Pandhari.

It cannot be separated, just as salt, once dissolved in water, cannot be drawn apart. Says Tuka, with all his strength, he has offered his life beneath Your feet.

IN PLAIN WORDS

When I look at you before me, my gaze will not turn back. My mind has caught hold of your feet, Pandhariraya, and clings tight. It cannot be pulled away, as salt cannot be drawn back once it dissolves in water. Tuka says: with all his strength, he has given his life beneath your feet.

WHAT IT MEANS

Tukaram describes a seeing that has become irreversible: once his eyes meet Vitthal, they refuse to turn away, and his mind grips the feet and will not let go. The image of salt in water names the kind of union he means, not a clinging that could be loosened but a dissolving that cannot be undone. Subject and object no longer come apart. The final line completes it as total self-offering, his whole life laid beneath those feet with everything he has.

GATHA 3831

Social Criticism

Social criticism, counsel wasted on the closed

मराठी मूळ

उपदेश किती करावा खळासी । नावडे तयासी बरें कांहीं ॥1॥
 शुद्ध कां वासना नव्हे चांडाळाची । होळी संचिताची केली तेणें ॥ध्रु॥
 नाहीं भाव मनीं नाइके वचन । आपला आपण उणें घेतों ॥2॥
 तुका ह्मणे त्यासी काय व्याली रांड । करी बडबड रिती दिसे ॥3॥

ENGLISH TRANSLATION

How much should one try to counsel the wicked? Nothing good appeals to them. The impure mind of such a person will not become clean, for he has made a bonfire of his own destiny.

There is no devotion in his mind, and he will not heed good counsel. He only brings ruin upon himself.

Says Tuka, what kind of mother bore such a one? He babbles endlessly yet remains empty.

IN PLAIN WORDS

How long should one counsel the wicked? Nothing good appeals to them. Why would such an impure mind ever turn clean? He has made a bonfire of his own store of good. There is no faith in his mind; he will not hear good words. He only takes the loss upon himself. Tuka says: what mother bore such a one? He babbles on, and is seen to be empty.

WHAT IT MEANS

Tukaram asks a hard question about the limits of counsel: when a heart is shut, advice slides off, and good words find no purchase. The harsh figures are aimed at the pattern, not at a soul to be despised, that a closed mind burns up its own accumulated good and ends the loser by its own refusal. The empty babbling names a real trap: speaking endlessly while taking nothing in. Read inward, it is a warning to examine our own deafness to good counsel before we waste it on others, and to notice when our talk has gone hollow.

GATHA 3832

The Nature of God

Nature of God, the Lord bound by his own name

मराठी मूळ

समर्थासी लाज आपुल्या नामाची । शरण आल्याची लागे चिंता ॥1॥
 न पाहे तयाचे गुण दोष अन्याय । सुख देउनि साहे दुःख त्याचें ॥ध्रु॥
 मान भलेपण नाहीं फुकासाठीं । जयावरि गांठी झीज साहे ॥2॥
 तुका ह्मणे हें तूं सर्व जाणसी । मज अधिरासी धीर नाहीं ॥3॥

ENGLISH TRANSLATION

A powerful lord is bound by the honor of his own name. He is ever concerned about those who have taken his shelter.

He does not look at their merits, faults, or offenses. He bears their sorrow and grants them happiness.

Reputation and honor are not had for free. He who ties the knot bears the cost.

Says Tuka, You know all of this. I am restless, and I have no patience.

IN PLAIN WORDS

A great lord is bound by the honor of his own name. He has to care about those who come for shelter. He does not look at their merits, faults, or wrongs. He gives them happiness and bears their sorrow himself. Honor and goodness do not come free. The one who ties the knot bears the cost. Tuka says: you know all this. I am anxious; I have no patience.

WHAT IT MEANS

Tukaram reasons from how a powerful, honorable lord behaves to how God must behave. A great one is bound by his own reputation, so once you take his shelter he cannot weigh your sins against you; he simply gives joy and absorbs your sorrow. The cost is real, and it falls on the protector, not the protected, for the one who ties the knot of refuge is the one who pays. Having argued the case, Tukaram drops the argument and confesses the truth underneath: he is restless and out of patience, and is really just pressing God to act on what God already knows.

GATHA 3833

Ecstasy and Joy

Ecstasy, the joy of kirtan and holy company

मराठी मूळ

आनंदें कीर्तन कथा करीं घोष । आवडीचा रस प्रेमसुख ॥१॥
 मज या आवडे वैष्णवांचा संग । तेथें नाहीं लाग किळकाळा ॥२॥
 स्वल्प मात्र वाचे बैसलासे निका । राम कृष्ण सखा नारायण ॥३॥
 विचारितां मज दुजें वाटे लाज । उपदेशें काज आणीक नाहीं ॥४॥
 तुका ह्मणे चित्त रंगलेंसे ठायीं । माझें तुझ्या पायीं पांडुरंगा ॥५॥

ENGLISH TRANSLATION

In bliss I perform kirtan, telling the divine story with fervor. The essence of devotion is the sweetness of love.

I adore the company of Vaishnavas, for there the grip of time and death has no hold. With even a few words settled rightly on the tongue, Rama, Krishna, the friend Narayana, are present.

When I reflect, everything else seems shameful. No other teaching serves any purpose.

Says Tuka, my mind has become absorbed right there, at Your feet, O Panduranga.

IN PLAIN WORDS

In bliss I sing kirtan and tell the story aloud. The juice of love is the sweetness I taste. I love the company of the Vaishnavas. There, time and death cannot reach. Just a few words sit rightly on the tongue: Rama, Krishna, the friend Narayana. When I think it over, everything else seems shameful. No other teaching is of any use to me. Tuka says: my mind has soaked into one place, into your feet, Panduranga.

WHAT IT MEANS

Tukaram describes where his joy actually lives: in singing and telling God's story, where love itself is the sweetness on the tongue. The company of devotees is precious because in it the grip of time and death loses hold. Almost nothing is needed, only a few holy names settled rightly, Rama, Krishna, Narayana the friend, and that is enough. Set beside this, every other pursuit and teaching looks shameful and useless to him. The poem ends with the reason: his mind is dyed through and absorbed at Vitthal's feet, so it has no appetite left for anything else.

GATHA 3834

The Power of the Name

The Name, a world where chanting reigns

मराठी मूळ

ब्रह्मज्ञान जेथें आहे घरोघरीं । सर्व निरंतरी चतुर्भुज॥१॥
पापा नाहीं रीग काळाचें खंडण । हरिनामकीर्तन परोपरी ॥२॥
तुका ह्मणे हा चि भाव माझ्या चित्तीं । नाहीं आणिकां गती चाड मज॥३॥

ENGLISH TRANSLATION

Where the knowledge of Brahman is in every home, all are like four-armed Vishnu at all times. Sin has no entry, and the power of death is broken, for the chanting of Hari's name resounds everywhere.

Says Tuka, this alone is the conviction of my chitta. I have no desire for any other path.

IN PLAIN WORDS

Where the knowledge of Brahman is in every house, all of them, always, are like four-armed Vishnu. Sin has no way in, and the power of death is broken, for the kirtan of Hari's name sounds everywhere, in every way. Tuka says: this alone is the faith in my heart. I have no longing for any other way out.

WHAT IT MEANS

Tukaram imagines a whole world soaked in the knowledge of Brahman, where every household holds it and every person stands as good as four-armed Vishnu. In such a place sin finds no doorway and even death's power is broken, simply because the Name of Hari is being sung everywhere without pause. The Name is treated not as one practice among many but as the force that remakes the world. He closes by claiming this conviction as the single faith of his heart, and refusing any desire for another path to liberation.

GATHA 3835

Faith and Trust

Faith, no enemy left but my own ignorance

मराठी मूळ

मज नाही कोठें उरला दुर्जन । मायबापाविण ब्रह्मांडीं हें ॥१॥
 कासया जिकीर करणें येविसीं । भयाची मानसीं चिंता खंती ॥२॥
 विश्वंभराचिये लागलों सांभाळीं । संत नेती चाली आपुलिया ॥३॥
 तुका ह्मणे माझें पाळणें पोषणें । करी नारायण सर्वस्वेसी ॥३॥

ENGLISH TRANSLATION

I have no enemy left in this universe except for my own ignorance, which stands in place of a parent. Why should there be any worry or fear or anxiety in the heart? I have come under the care of Vishvambhara.

The saints guide me along their own path. Says Tuka, Narayana Himself sees to my nurture and sustenance with all that He has.

IN PLAIN WORDS

I have no enemy left anywhere. In this whole universe there is no one against me but my own ignorance, which stands where a parent should. Why should I fret about any of this? Why carry fear or worry or grief in my mind? I have come under Vishvambhara's care. The saints lead me along their own way. Tuka says: Narayana himself feeds me and raises me, with all that he has.

WHAT IT MEANS

Tukaram declares that his last enemy is gone, except the one inside, his own ignorance, which he names as the false parent still lodged in him. Once he has placed himself under Vishvambhara's care, fear and worry and grief lose their reason to exist. He is not navigating alone: the saints walk him along their tested path. The final line rests the whole thing on God's parenthood, that Narayana himself nurtures and sustains him with everything he has, so anxiety becomes pointless once that care is trusted.

GATHA 3836

Social Criticism

Social criticism, the blind passing on the blind

मराठी मूळ

नाहीं हित ठावें जननीजनका । दाविले लौकिकाचार तींहीं ॥१॥
 अंधळ्याचे काठी अंधळें लागलें । घात एकवेळे मागेंपुढें ॥२॥
 न ठेवावी चाली करावा विचार । वरील आहार गळी लावी ॥३॥
 तुका ह्मणे केला निवाडा रोकडा । राऊत हा घोडा हातोहातीं ॥३॥

ENGLISH TRANSLATION

Parents do not truly know what is good for their children. They merely teach the customs and conventions of society.

It is like the blind leading the blind with a stick; sooner or later, both will stumble. One should not follow old ways blindly but should reason carefully, for the bait on the hook above leads only to the throat.

Says Tuka, the verdict has been given on the spot. The horseman and the horse have been exchanged hand to hand.

IN PLAIN WORDS

Parents do not know what is truly good for their children. All they teach them is the customs of the world. It is the blind led with the blind man's stick; sooner or later, the one in front and the one behind, both fall. Do not just keep walking the old path. Stop and think. The bait set high on the hook drags you down by the throat. Tuka says: the verdict is settled here and now. The rider and the horse have changed hands.

WHAT IT MEANS

Tukaram turns a hard eye on inherited religion. He says parents pass on only the conventions of society, not what actually saves a person, so child follows parent the way a blind man follows another blind man's stick, and both end in the ditch. The point is not contempt for parents; it is a warning against following any path without examining it for yourself. The worldly comforts dangled in front of you are bait on a hook: swallow them and they catch you by the throat. The closing image, rider and horse exchanged hand to hand, names how the trap is handed down from one generation to the next, with the verdict already passed.

GATHA 3837

Prayers

Prayer, the refugee at the feet

मराठी मूळ

आतां पहाशील काय माझा अंत । आलों शरणागत तुज देवा ॥१॥
 करीं अंगीकार राखें पायांपाशीं । झणीं दिसों देसी कळिवलवाणें ॥२॥
 नाहीं आइकिली मागें ऐसी मात । जे त्वां शरणागत उपिक्खले ॥३॥
 तुका ह्याणे आतां धरीं अभिमान । आहेसी तूं दानशूर दाता ॥३॥

ENGLISH TRANSLATION

How much longer will You test me? I have come to You as a refugee, O God. Accept me and keep me near Your feet.

Do not let me appear lowly and pitiable. Never has it been heard that You abandoned one who sought Your shelter.

Says Tuka, now uphold Your pride, for You are known as the most generous of givers.

IN PLAIN WORDS

How long will you keep testing me? I have come to you for refuge, O God. Take me in; keep me near your feet. Do not let me be seen looking wretched and pitiable. It has never been heard, in all the past, that you cast off one who came to you for shelter. Tuka says: now guard your own honor, for you are known as the most open-handed of givers.

WHAT IT MEANS

Tukaram prays as one who has already thrown himself on God's mercy and is now waiting, asking how much longer the delay will last. His whole argument rests on God's reputation: no one has ever heard of the Lord abandoning a person who took refuge in him, so to abandon Tukaram now would stain that record. He even tells God to guard his own pride, since God is famed as the most generous of givers. The prayer makes the stakes God's, not just his own: the refugee's rescue is now a matter of the protector's honor.

GATHA 3838

Faith and Trust

Faith, only the Name is asked

मराठी मूळ

होईल तो भोग भोगीन आपुला । न घलीं विठ्ठला भार तुज ॥१॥
 तुझापासाव हें इच्छीतसें दान । अंतरीचें ध्यान मुखीं नाम ॥२॥
 नये काकुलती गर्भवासांसाठीं । न धरीं हें पोटीं भय कांहीं ॥३॥
 तुका ह्मणे मज उदंड एवढें । न वांचावें पुढें मायबापा ॥३॥

ENGLISH TRANSLATION

Whatever suffering is destined, I will endure it myself. I will not place that burden upon You, O Vitthal.

What I desire from You is this gift alone: constant remembrance within and Your name upon my lips. I will not beg and plead out of fear of rebirth, nor will I hold any terror in my chitta.

Says Tuka, this much is more than enough for me. Do not let me live on beyond this, O mother and father.

IN PLAIN WORDS

Whatever suffering is destined for me, I will bear it myself. I will not lay that burden on you, Vitthal. This is the only gift I want from you: your remembrance held within, your name on my lips. I will not whimper in fear of being born again. I will hold no such dread in my heart. Tuka says: this much is more than enough for me. Let me not live on past this, O mother and father.

WHAT IT MEANS

Tukaram refuses to use God as an escape from his own karma. He accepts whatever pain is fated and will not hand that weight to Vitthal; the single thing he asks for is the Name, remembered inside and spoken aloud. He explicitly drops the common motive of bhakti as a way to dodge rebirth, saying he will not plead out of fear of another birth. Calling God mother and father, he asks not to outlive this one gift, because once you have the Name, nothing further is needed.

GATHA 3839

Longing and Separation

Longing, the complaint of the delayed soul

मराठी मूळ

काय तुझी ऐसी वेचते गांठोळी । मांहे टाळाटाळी करीतसां ॥१॥
चतुराच्या राया आहो पांडुरंगा । ऐसें तरि सांगा निवडूनि ॥२॥
कोण तुह्मां सुख असे या कवतुकें । भोगितां अनेकें दुःखें आह्मी ॥३॥
तुका ह्मणे काय जालासी निर्गुण । आह्मां येथें कोण सोडवील ॥३॥

ENGLISH TRANSLATION

Is Your treasury truly being depleted? Is that why You keep delaying? O King of the wise, O Panduranga, if that is so, then say it plainly. What pleasure do You find in this game while I endure so many sorrows? Says Tuka, have You become formless and beyond reach? Who then will deliver us here?

IN PLAIN WORDS

Will your treasury run dry if you help me? Is that why you keep putting me off? O King of the wise, O Panduranga, if that is the reason, then say it plainly. What joy do you find in this game, while I go on suffering one sorrow after another? Tuka says: have you turned formless and gone beyond reach? Then who is left to set me free?

WHAT IT MEANS

This is the bold, almost teasing complaint of a devotee kept waiting. Tukaram needles God: surely your store of grace is not so small that giving it would empty you, so why the delay? He demands a straight answer from the all-knowing Panduranga and asks what pleasure God can take in a game that is only pain for him. The last line carries the real fear: if God has dissolved into the formless and become unreachable, then there is no one left who can rescue him, which is exactly why he keeps clamoring for the personal Lord to answer.

GATHA 3840

True Worship

True worship, the life of all creatures

मराठी मूळ

देवाची पूजा हे भूताचें पाळण । मत्सर तो सीण बहुतांचा ॥१॥
रुसावें फुगावें आपुलियावरि । उरला तो हरि सकळ ही ॥२॥
तुका ह्मणे संतपण यां चि नावें । जरि होय जीव सकळांचा ॥३॥

ENGLISH TRANSLATION

True worship of God is the nurturing of all living beings. Envy is the source of suffering for many. One should be angry only with oneself. What remains after that is all Hari. Says Tuka, saintliness is defined by this alone: becoming the very life of all creatures.

IN PLAIN WORDS

True worship of God is the care of every living being. Envy is what wears so many people down. Be angry only with yourself. Whatever is left after that is all Hari. Tuka says: this alone is what sainthood means: to become the very life of all creatures.

WHAT IT MEANS

Tukaram relocates worship from the shrine to the living world: to tend and protect all creatures is the real puja. He names envy as the disease that exhausts people, and gives a sharp instruction, sulk and rage at yourself alone, not at others. Once your resentment turns inward and burns out, what remains in front of you, every being, is simply Hari. The closing line defines holiness not by ritual or austerity but by one test: have you become the very life of all creatures.

GATHA 3841

Autobiography

Autobiography, contemplation alone as service

मराठी मूळ

नाहीं जप तप जीवाची आटणी । मनासी दाटणी नाहीं केली ॥१॥
 निजलिया ठायीं पोकारिला धांवा । सांकडें तें देवा तुझें मज ॥२॥
 नाहीं आणूनियां समपिनलें जळ । सेवा ते केवळ चिंतनाची ॥३॥
 तुका ह्मणे आह्मीं वेचिलीं उत्तरें । घेतलीं उदारें साच भावें ॥३॥

ENGLISH TRANSLATION

I have not performed austerities or penances. I have not forced or disciplined the mind.

From the very place where I lay, I cried out to You. This difficulty, O God, is between You and me.

I have not fetched and offered water. My only service has been that of contemplation.

Says Tuka, I have spent my words, and the generous Lord has accepted them as genuine.

IN PLAIN WORDS

I have done no chanting, no austerity, no grinding down of the body. I have not crushed or disciplined the mind. From the very spot where I lay, I called out and ran to you. This trouble of mine, O God, is between you and me. I brought no water and poured it in offering. My only service has been remembrance. Tuka says: I spent only my words, and the open-handed Lord took them as true.

WHAT IT MEANS

Tukaram lays out plainly what his path was not: no formal penance, no forced control of the mind, none of the standard rituals like offering water. He simply cried out from wherever he happened to be and made his need a private matter between himself and God. His entire worship was contemplation, the inner holding of God in mind. The point lands in the last line: he offered nothing but his words, and the generous Lord accepted them as genuine, which means heartfelt remembrance outweighs every elaborate rite.

GATHA 3842

Surrender and Acceptance

Surrender, the body left to its fate

मराठी मूळ

देह तंव आहे प्रारब्धा अधीन । याचा मी कां सीण वाहूं भार ॥1॥
 लाभ तो न दिसे याहूनि दुसरा । आणीक दातारा येणें जन्में ॥2॥
 तुका ह्मणे आलों सोसीत संकटें । मी माझें वोखटें आहे देवा ॥3॥

ENGLISH TRANSLATION

This body is subject to its destined fate. Why should I bear the burden of worrying about it? I see no greater gain than this in any other birth, O generous Lord.

Says Tuka, I have come enduring many hardships. I and my pitiable ways are before You, O God.

IN PLAIN WORDS

The body is under the rule of its destined fate. Why should I carry the burden of worrying over it? I see no gain greater than this in any other birth, O generous Lord. Tuka says: I have come through, enduring many troubles. I and my poor faulty self are here before you, O God.

WHAT IT MEANS

Tukaram lets the body go. Since it is governed by prarabdha, the fate already set in motion, fretting over it is wasted effort he refuses to carry. He counts surrender itself as the highest gain any lifetime could offer, better than anything another birth could bring. Having come through much hardship, he simply sets himself down before God exactly as he is, faults and all. The whole abhanga is the act of handing over both the body's fate and one's own flawed self, and resting there.

GATHA 3843

Devotion to Vitthal

Devotion, the settled conviction

मराठी मूळ

सकळ तुझे पायीं मानिला विश्वास । न करीं उदास आतां मज ॥1॥
 जीवीं गातां गोड आइकतां कार्णी । पाहातां लोचनीं मूर्तीं तुझी ॥ध्रु॥
 मन िस्थर माझें जालेंसे निश्चळ । वारिलीं सकळ आशापाश ॥2॥
 जन्मजराव्याधि निवारिलें दुःख । वोसंडलें सुख प्रेम धरी ॥3॥
 तुका ह्मणे मज जाला हा निर्धार । आतां वांयां फार काय बोलों ॥4॥

ENGLISH TRANSLATION

I have placed all my faith at Your feet. Do not disappoint me now.

Your name is sweet to sing and sweet to hear, and Your form is beautiful to behold. My mind has become steady and still.

All the snares of desire have been removed. The suffering of birth, old age, and disease has been dispelled, and the joy of love overflows.

Says Tuka, this conviction has become firm. Why should I waste more words?.

IN PLAIN WORDS

I have placed all my trust at your feet. Do not turn cold to me now. Your name is sweet to sing in my heart, sweet to hear in my ears, and your image is beautiful to see with my eyes. My mind has grown steady and still. Every snare of desire has been cut away. The pain of birth, old age, and disease is gone, and the joy of love overflows. Tuka says: this much is settled for me now. Why should I waste more words?

WHAT IT MEANS

This is the report of a devotee who has arrived. Tukaram has staked everything on God's feet and asks only that God not now grow indifferent. He describes the senses turned fully to God, singing the Name, hearing it, gazing on the form, until the mind itself comes to rest. The fruit follows: the snares of craving are cut, the threefold suffering of birth, aging, and disease is dispelled, and love spills over. He ends by sealing it as firm conviction, with nothing left worth saying.

GATHA 3844

The Moral Ideal

Moral humility, asking for the leftovers

मराठी मूळ

होऊं शब्दस्पर्श नये माझा तुझां । विप्रवृंदा तुझां ब्राह्मणांसी ॥१॥
 ह्यणोनियां तुझां करितों विनंती । द्यावें शेष हातीं उरलें तें ॥२॥
 वेदीं कर्म जैसें बोलिलें विहित । करावी ते नीत विचारुनि ॥३॥
 तुमचा स्वधर्म माझा अधिकार । भोजन उत्तर तुका ह्यणे ॥३॥

ENGLISH TRANSLATION

I am not worthy of touching You, O Brahmins, O assembly of the learned. Therefore, I make this humble request: give me whatever remains, the sacred leftovers.

Whatever duty the Vedas prescribe, carry it out after due reflection. Your domain is your own dharma, and my portion is what is left over.

Says Tuka, my share is the remnant of the feast.

IN PLAIN WORDS

I am not fit even to touch you with my words, O Brahmins, O gathering of the learned. So I make this one request to you: give me into my hands whatever is left over, the sacred remnant. The duty the Vedas lay down as proper, carry it out, but only after weighing it with thought. Your own dharma is yours; my portion is what remains. Tuka says: my share is the leftover of the feast.

WHAT IT MEANS

Tukaram speaks from low social standing to the learned Brahmins, naming the distance of caste rather than denying it. He does not claim their rites or their place; he asks only for the consecrated leftovers, the prasada of the feast, which is enough for him. Even as he defers, he slips in a quiet correction: perform the Vedic duties, yes, but only after reflection, not blindly. He keeps each in its own place, their dharma is theirs, his portion is the remnant, and he is content with that humble share.

GATHA 3845

Prayers

Prayer, the mother of orphaned souls

मराठी मूळ

बहुत असती मागे सुखी केलीं । अनाथा माउली जिवांची तू ॥१॥
 माझिया संकटा न धरीं अब्बस । लावुनियां कास पार पावीं ॥२॥
 कृपावंता करा ज्याचा अंगीकार । तया संवसार नाही पुन्हा ॥३॥
 विचारितां नाहीं दुजा बिळवंत । ऐसा सर्वगत व्यापी कोणी ॥४॥
 ह्मणउनि दिला मुळीं जीवभाव । देह केला वाव समाधिस्थ ॥५॥
 तुका ह्मणे नाहीं जाणत आणीक । तुजविण एक पांडुरंगा ॥६॥

ENGLISH TRANSLATION

You have comforted many before me, O mother of orphaned jivas. Do not be slow in my time of distress.

Gird Yourself and see me through to the other shore. O compassionate one, whoever You accept is freed from worldly life forever.

Upon reflection, there is no other power as great. No one else pervades all things so completely.

Therefore, I have surrendered my entire being from the very root. The body has been made empty, as if in deep samadhi.

Says Tuka, I know no one else besides You, O Panduranga.

IN PLAIN WORDS

You have made many before me happy. You are the mother of orphaned souls. Do not be slow in my time of trouble. Gird yourself up and carry me to the far shore. O compassionate one, whoever you take in is never thrown back into worldly life again. When I look, there is no other power so strong. No one else fills all things so completely. So I have surrendered my very life and being from the root. My body is made empty, set as if in deep samadhi. Tuka says: I know no one else, none but you alone, O Panduranga.

WHAT IT MEANS

Tukaram calls God the mother of the parentless, the one refuge for souls with no other shelter, and asks her not to be slow now that he is in distress. He reminds God of a track record, many have been made happy, and whoever God accepts is freed from samsara for good. He grounds his trust in God's uniqueness: no other power is as great, no other reality pervades everything. On that footing he gives up his entire self at the root, emptying the body as in deep samadhi, because for him there is simply no second refuge besides Panduranga.

GATHA 3846

Devotion to Vitthal

Devotion, God will not let you stay separate

मराठी मूळ

वैभवाचे धनी सकळ शरणागत । सत्यभावे चित्त अपिनलें तें ॥१॥
 नेदी उरों देव आपणावेगळें । भावाचिया बलें ठायाठाव ॥२॥
 जाणोनि नेणती अंगा आली दशा । मग होय इच्छा आपणे चि ॥३॥
 तुका ह्याने बरे धाकट्याचें जिणें । माता स्तनपानें वाढविते ॥४॥

ENGLISH TRANSLATION

All who have surrendered to that Lord of glory have offered their chitta in true faith. God does not allow them to remain separate from Him.

By the power of devotion, He goes to every place. Those who, though knowing, become as if unknowing, find that state arising by God's own will.

Says Tuka, blessed is the life of the small and humble. A mother nourishes her child at the breast.

IN PLAIN WORDS

All who have surrendered to that Lord of glory have offered their heart in true faith. God does not let them stay apart from himself. By the strength of their devotion, he goes wherever they are. Those who, though they know, become as though they know nothing, find that this state comes about by God's own will. Tuka says: blessed is the life of the small and helpless. A mother feeds her child at the breast and makes it grow.

WHAT IT MEANS

Tukaram describes what surrender draws from God. Those who hand over their heart in true faith are not left at a distance; God refuses to let them remain separate and, pulled by their devotion, comes to wherever they are. The devotees who let go of their own cleverness, knowing yet choosing to be as the unknowing, find that very helplessness granted to them by God's own will. The closing image makes the logic plain: it is good to be small, because a mother nurses and raises only the child too weak to feed itself, and so smallness before God is what draws his care.

GATHA 3847

Appeals and Exhortations

Exhortation, the feet of Vithoba and a tulsi bead

मराठी मूळ

आह्वां देणें धरा सांगतों तें कानीं । चिंता पाय मनीं विठोबाचे ॥१॥
 तेणें माझें चित्त होय समाधान । विलास मिष्टान्न न लगे सोनें ॥२॥
 व्रत एकादशी दारीं वृंदावन । कंठीं ल्या रे लेणें तुळसीमाळा ॥३॥
 तुका ह्याने त्याचे घरींची उष्टावळी । मज ते दिवाळी दसरा सण ॥४॥

ENGLISH TRANSLATION

Listen and keep what I say in your ears: fix your mind on the feet of Vithoba. By that alone my chitta finds contentment.

I need no delicacies, no luxuries, no gold. Observe the Ekadashi fast.

Plant a tulsi shrine at your door. Wear the garland of tulsi beads around your neck.

Says Tuka, the sacred leftovers from His house are my Diwali, my Dasara, my festival.

IN PLAIN WORDS

Take this gift I give you; keep it in your ears: hold the feet of Vithoba in your mind. By that alone my heart is at peace. I want no luxuries, no rich sweets, no gold. Keep the Ekadashi fast. Set a tulsi shrine at your door. Wear the garland of tulsi beads around your neck. Tuka says: the leftovers from his house are my Diwali, my Dasara, my festival.

WHAT IT MEANS

Tukaram hands the listener a simple rule of life and tells them to keep it close. The whole of it is to fix the mind on Vithoba's feet, and that alone, he says, settles his own heart. He turns down wealth, fine food, and gold, and in their place names plain devotional practices: keep the Ekadashi fast, plant a tulsi at the door, wear the tulsi-bead garland. The closing line shows where his joy actually lies: the consecrated leftovers from God's house are, to him, the equal of every grand festival, Diwali and Dasara together.

GATHA 3848

Confession and Sin

Confession, helpless before the senses

मराठी मूळ

आतां मी अनन्य येथें अधिकारी । होइन कोणे परी नेणें देवा ॥1॥
 पुराणींचा अर्थ ऐकतां मानस । होतो कासावीस जीव माझा ॥धु॥
 इंद्रियांचे आह्मी पांगिलों अंकित । त्यांच्यासंगें चित्त रंगलें तें ॥2॥
 एकाचें ही जेथें न घडे दमन । अवघीं नेमून कैसीं राखों ॥3॥
 तुका ह्मणे जरी मोकिळसी आतां । तरी मी अनंता वांयां गेलों ॥4॥

ENGLISH TRANSLATION

Now, how shall I become a devoted one, worthy of this path? I do not know, O God. When I hear the meaning of the scriptures, my jiva is tormented with longing.

I am enslaved to the senses, and my mind is colored by their company. I cannot even subdue one of them, so how can I master them all? Says Tuka, if You let go of me now, O Ananta, then I am lost.

IN PLAIN WORDS

Now, how do I become one who belongs to You alone, fit for this path? I do not know, O God. When I hear the meaning of the scriptures, my soul is tormented with longing. I am the bonded slave of my senses; my mind is stained with their company. I cannot subdue even one of them. How then can I bind them all and keep them in order? Tuka says: if You let go of me now, O Ananta, then I am lost.

WHAT IT MEANS

Tukaram confesses that he wants to belong to God alone, yet finds himself owned by his own senses. Hearing the scriptures only sharpens the ache, because they show him a height he cannot reach by his own strength. He admits he cannot master even one craving, let alone rule them all, so self-effort is exposed as bankrupt. The prayer turns on that admission: he is not asking God to help him try harder, he is asking God simply not to release His grip. If grace lets go, there is nothing in Tukaram strong enough to hold.

GATHA 3849

*The Power of the Name**The Name, the one essential dharma*

मराठी मूळ

आवडी धरोनी आलेती आकारा । केला हा पसारा याजसाठी ॥१॥
 तें मी तुझें नाम गाईन आवडी । क्षण एक घडी विसंबेना ॥२॥
 वर्म धरावें हा मुख्यधर्मसार । अवघे प्रकार तयापासीं ॥३॥
 वेगळ्या विचारें वेगळाले भाव । धरायासी ठाव बहु नाहीं ॥४॥
 तुका ह्मणे घालूं इच्छेचिये पोटी । कवळुनी धाकुटी मूर्ती जीवें ॥५॥

ENGLISH TRANSLATION

Out of love, You have taken form and created this entire expanse for this very purpose. Therefore, I shall sing Your name with devotion and not let go for even a moment.

This is the essential principle and the highest dharma. All other approaches are contained within it.

Why hold different opinions and seek separate places? There is no need for so many abodes. Says Tuka, let me embrace that small, dear form within the cave of my heart's longing.

IN PLAIN WORDS

Out of love You took form; for this You spread out the whole world. So I will sing Your name with love, and not let go of it for a single moment. Hold to the secret, this is the heart of all dharma; every path is held within it. Why split into separate opinions and separate moods? There is no room for so many resting places. Tuka says: I will set the small, dear form down inside the longing of my heart, and hold it close with my whole life.

WHAT IT MEANS

Tukaram reads the entire created world as God taking form out of love, and concludes that the fitting response is to return that love through the Name. He calls the Name the one secret that contains every path, so the many competing doctrines and disciplines need not be chased. Holding many separate teachings is just clutter; there is room for only one resting place. The poem ends by gathering the vast Lord into a small, intimate image cradled inside the heart, where the whole self embraces it.

GATHA 3850

Longing and Separation

Longing, the child asking to be held

मराठी मूळ

भागलों मी आतां आपुल्या स्वभावे । कृपा करोनि देवें आश्वासीजे ॥1॥
 देउनि आलिंगन प्रीतीच्या पडिभरें । अंगें हीं दातारें निववावीं ॥घु॥
 अमृताची दृष्टी घालूनियां वरी । शीतळ हा करीं जीव माझा ॥2॥
 घेई उचलूनि पुसें तानभूक । पुसीं माझें मुख पीतांबरें ॥3॥
 बुझावोनि माझी धरीं हनुवंटी । ओवाळुनि दिठी करुनी सांडीं ॥4॥
 तुका ह्मणे बापा आहो विश्वंभरा । आतां कृपा करा ऐसी कांहीं ॥5॥

ENGLISH TRANSLATION

I am weary now of my own nature, O God. Show me grace and give me reassurance.

Embrace me with the rush of love and cool this body of mine, O generous Lord. Cast Your nectar-like gaze upon me and soothe my jiva.

Lift me up and ask if I am hungry or thirsty. Wipe my face with Your yellow cloth.

Console me and hold my chin, and after warding off the evil eye, let go. Says Tuka, O Father Vishvambhara, now show me some such grace.

IN PLAIN WORDS

I am worn out now by my own nature, O God. Show grace and speak comfort to me. Embrace me with the full rush of Your love, and cool this body of mine, generous Lord. Cast Your nectar gaze upon me and make my soul cool and still. Lift me up and ask whether I am hungry or thirsty; wipe my face with Your yellow robe. Comfort me, hold my chin, and ward off the evil eye, then set me down. Tuka says: O Father Vishvambhara, show me now some grace like this.

WHAT IT MEANS

Tukaram is exhausted, not by the world but by his own nature, and he asks God to do for him what a parent does for a small child. Every request is bodily and tender: be embraced, cooled, looked upon, lifted, fed, wiped clean, soothed, protected from the evil eye. The longing is for closeness and care, not for doctrine or power. By calling God Father and Vishvambhara, the sustainer of all, he stakes a child's whole claim on being held. The poem makes devotion the helplessness of one who can no longer carry himself.

GATHA 3851

Devotion to Vitthal

The Name, an inexhaustible treasury

मराठी मूळ

न सरे लुटितां मागें बहुतां जनीं । जुनाट हे खाणी उघडिली ॥१॥
 सिद्ध महामुनि साधक संपन्न । तिहीं हें जतन केलें होतें ॥२॥
 पायाळाच्या गुणें पडिलें ठाउकें । जगा पुंडलिकें दाखविलें ॥३॥
 तुका ह्मणे येथें होतो मी दुबळें । आलें या कपाळें थोडें बहु ॥४॥
 वाढवुनी चटा फिरे दाही दिशा । तरी जंबुवेषा सहज िस्थति ॥५॥
 कोरोनियां भूमी करिती मधीं वास । तरी उंदरास काय वाणी ॥६॥
 तुका ह्मणे ऐसें कासया करावें । देहासी दंडावें वाउगें चि ॥७॥

ENGLISH TRANSLATION

This treasure cannot be exhausted though many have plundered it in ages past. This ancient mine has been opened.

The great siddhas, sages, and accomplished seekers had guarded it carefully. Through Pundalik's merit, it was revealed, and through his grace, the world came to know it.

Says Tuka, I was poor when I came here, and whatever my humble destiny has brought, little or much, is mine.

IN PLAIN WORDS

It is not used up though many people have plundered it in ages past; this ancient mine has been opened. The siddhas, the great sages, the accomplished seekers had kept it carefully hidden. By Pundalik's merit it was brought to light, and he showed it to the world. Tuka says: I came here poor; whatever this humble destiny of mine has brought, little or much, is mine.

WHAT IT MEANS

Tukaram pictures the Name, or God at Pandhari, as an ancient mine that countless people have already drawn from and that still cannot be exhausted. What the sages once guarded in secret, Pundalik's devotion threw open for everyone. The point is that this wealth is not diminished by being shared; the more it is plundered, the more it remains. Against that endless treasure he names himself simply: a poor man who came with empty hands and takes whatever small share his lot allows, grateful that even that is truly his.

GATHA 3852

Ecstasy and Joy

Ecstasy, the blessed day

मराठी मूळ

धन्य दिवस आजि डोळ्यां लाधला । आनंद देखिला धणीवरी ॥१॥
 धन्य जालें मुख निवाली रसना । नाम नारायणा घोष करूं ॥२॥
 धन्य हें मस्तक सर्वांग शोभलें । संताचीं पाउलें लागताती ॥३॥
 धन्य आजि पंथें चालती पाउलें । टाळ्या शोभले धन्य कर ॥४॥

ENGLISH TRANSLATION

Blessed is this day that my eyes have attained. Joy is seen to overflowing.

Blessed is this mouth, and blessed is the tongue that chants the name of Narayana. Blessed is this head and this whole body, now graced by the touch of the saints' feet.

Blessed are the feet that walk this path, and blessed are the hands that clap in devotion. Says Tuka, blessed are we, for we have reached the feet of Vithoba.

IN PLAIN WORDS

Blessed is this day my eyes have won; I have seen joy to the full. Blessed is this mouth, my tongue is cooled, as we raise the cry of the name of Narayana. Blessed is this head, my whole body shines, for the saints' feet touch it. Blessed today are the feet that walk this path; blessed are the hands that shine as they clap. Tuka says: blessed are we, it has come to us, we have reached the feet of Vithoba.

WHAT IT MEANS

This is a hymn of pure thanksgiving where Tukaram blesses each part of his body in turn for its share in the moment. Eyes see, tongue chants, head bows to the saints, feet walk the pilgrim road, hands clap in song; every limb is sanctified by being used for God. The repeated word blessed makes the whole body an instrument of worship rather than an obstacle. The arrival is concrete: he has reached the feet of Vithoba at Pandhari, and that contact is what makes the day, and the body, holy.

GATHA 3853

Ecstasy and Joy

Faith, the fortunate moment

मराठी मूळ

बरवी हे वेळ सांपडली संधि । साहए जाली बुद्धि संचितासी ॥१॥
 येणें पंथें माझीं चालिलीं पाउलें । दुरुषण जालें संतां पायीं ॥२॥
 त्रासिलें दरिद्रें दोषा जाला खंड । त्या चि काळें पिंड पुनीत जाला ॥३॥
 तुका ह्मणे जाला अवघा व्यापार । आली वेरझार फळासी हे ॥४॥

ENGLISH TRANSLATION

A fine moment and a fortunate chance have arrived. Wisdom has aligned with destiny.

My feet have walked this path, and I have had the vision of the saints' feet. Poverty and its afflictions have been severed, and in that very moment this body was purified.

Says Tuka, the entire transaction is complete, and this wandering has borne its fruit.

IN PLAIN WORDS

A good moment has come, a fortunate chance; my stored-up destiny has turned to my aid. My feet have walked this path, and I have had the sight of the saints' feet. Poverty has been driven off, my sins are cut through, and in that very moment this body was made pure. Tuka says: the whole transaction is done, and this long going to and fro has borne its fruit.

WHAT IT MEANS

Tukaram sees a single fortunate moment in which his accumulated past, his sanchita, finally works for him instead of against him. Walking the pilgrim path and gaining the sight of the saints does the work: poverty is dismissed, sin is severed, the body itself is purified at once. He uses the language of trade, transaction and fruit, to say the whole long account is now settled. The endless coming and going of births and journeys has at last paid off in this meeting.

GATHA 3854

Social Criticism

Social criticism, worth over birth

मराठी मूळ

आपणा लागे काम वाण्याघरीं गुळ । त्याचे याति कुळ काय कीजे ॥१॥
 उकरडएवरी वाढली तुळसी । टाकावी ते कैसी ठायागुणें ॥२॥
 गाईचा जो भक्ष अमंगळ खाय । तीचें दूध काय सेवूं नये ॥३॥
 तुका ह्मणे काय सलपटासी काज । फणसांतील बीज काडुनि घ्यावें ॥३॥

ENGLISH TRANSLATION

When you need something, you go to the merchant's shop for jaggery. What does his caste or lineage matter then? If a tulsi plant grows on a refuse heap, should it be discarded because of where it grew? A cow may eat impure things, but should her milk not be consumed? Says Tuka, what use is the rough outer skin? Extract the seed from within the jackfruit and take it.

IN PLAIN WORDS

When you need it, you go to the merchant's shop for jaggery. What then does his caste or his family matter? A tulsi plant grows up on a rubbish heap; should it be thrown away because of where it grew? A cow eats foul and impure things; should her milk then not be drunk? Tuka says: what use is the rough outer rind? Take out the seed from inside the jackfruit and use it.

WHAT IT MEANS

Tukaram attacks the habit of judging worth by birth and origin with four plain examples from daily life. You take the jaggery and never ask the merchant's caste; you keep the sacred tulsi even from a refuse heap; you drink the cow's milk though she eats filth; you eat the jackfruit seed and discard the rough rind. Each case separates the value of a thing from where it came or what surrounds it. The teaching is to look for the real worth, the sweetness, the sacredness, the seed, and let the accident of origin fall away.

GATHA 3855

The Saints

Saints, the company you keep

मराठी मूळ

जयासी नावडे वैष्णवांचा संग । जाणावा तो मांग जन्मांतरीं ॥१॥
 मंजुळवदनीं बचनागाची कांडी । शेवटीं विघडी जीवप्राणा ॥२॥
 तुका ह्याने ज्याचा पिता नाही शुद्ध । तयासी गोविंद अंतरला ॥३॥

ENGLISH TRANSLATION

One who does not love the company of Vaishnavas should be known as one cast out from past births. A sweet tongue may conceal poison, and in the end it destroys life itself.

Says Tuka, one whose spiritual lineage is not pure remains forever distant from Govinda.

IN PLAIN WORDS

One who does not love the company of the Vaishnavas, know him to be an outcast from a former birth. A sweet face can hide a stick of poison; in the end it destroys life and breath. Tuka says: one whose own father was not pure stays cut off from Govinda.

WHAT IT MEANS

Tukaram makes love of holy company the test of a person's inner condition. Whoever has no taste for the fellowship of devotees, he says, carries something unclean out of the past, and the sweetness on such a person's surface can hide a poison that finally kills. The harsh line about an impure father points not at contempt for anyone's parentage but at the truth that what we inherit and dwell in shapes us; an unpurified lineage of habit keeps a soul distant from God. The warning turns back on the listener: examine whether your own heart is drawn to the saints or repelled by them.

GATHA 3856

Social Criticism

Social criticism, the empty word-scholar

मराठी मूळ

वांझेनें दाविलें गं हवार लक्षणे । चिरगुटे घालून वाथयाला ॥1॥
 तेवीं शब्दज्ञानी करिती चावटी । ज्ञान पोटासाठीं विकूनियां ॥ध्रु॥
 बोलाचि च कढी बोलाचा चि भात । जेवुनियां तृप्त कोण जाला ॥2॥
 कागदीं लिहितां नामाची साकर । चाटितां मधुर गोडी नेदी ॥3॥
 तुका ह्मणे जळो जळो ते महंती । नाहीं लाज चितीं आठवण ॥4॥

ENGLISH TRANSLATION

A barren woman puts on the show of a cradle ceremony, dressing up rags and rocking them. Just so, those who trade in mere word-knowledge make a show of spirituality and sell their learning for the sake of their belly.

A broth made only of words, a meal made only of speech: who has ever been satisfied by eating such a thing? Writing the name of sugar on paper does not give sweetness when you lick it. Says Tuka, cursed be such false holiness. They have no shame and no remembrance of God.

IN PLAIN WORDS

A barren woman puts on the show of a cradle ceremony, dressing up rags and rocking them. Just so, those who deal in word-knowledge babble away, selling their learning to fill their bellies. Broth made of words alone, rice made of speech alone: who was ever filled by eating that? Sugar written as a word on paper gives no sweetness when you lick the paper. Tuka says: burn, burn such false greatness; they feel no shame, and they keep no remembrance of God.

WHAT IT MEANS

Tukaram ridicules learning that is all talk and no living realization. The barren woman rocking bundled rags shows the emptiness exactly: every motion of motherhood, none of its substance. Scholars who trade words sell spirituality for a living, but a meal made only of speech feeds no one, and the word sugar on paper has no taste. His curse is aimed at the pattern, the showy holiness with nothing behind it, not at any single person. The sting for the reader is the last line: real fault is not lack of words but lack of shame and lack of remembrance of God.

GATHA 3857

Longing and Separation

Longing, drawn to the cradle

मराठी मूळ

तुझिया पाळणा ओढे माझें मन । गेलों विसरोन देहभाव ॥1॥
 लागला पालट फेडणें उसणें । येणें चि प्रमाणें पांडुरंगा ॥2॥
 तुका ह्मणे माझा जीव जैसा ओढे । तैसा चि तिकडे पाहिजेल ॥3॥

ENGLISH TRANSLATION

My mind is drawn toward Your cradle, and I have forgotten all sense of the body. The debt must be repaid in return, O Panduranga, in this very manner.

Says Tuka, just as my jiva yearns for You, so must the same longing come from Your side.

IN PLAIN WORDS

My mind is drawn toward Your cradle; I have forgotten the sense of having a body. The exchange has begun, the debt is to be repaid; by this same measure, O Panduranga. Tuka says: just as my soul is drawn to You, exactly so must the pull come from Your side too.

WHAT IT MEANS

Tukaram is pulled toward the infant form of God in its cradle so strongly that body-consciousness simply drops away. He frames love as a mutual debt: he has given his longing, and now God must repay in the same coin. The bold turn is the last line, where he insists the attraction cannot be one-sided; if his soul is drawn to God, then God must be drawn to him by the very same measure. It is the confidence of love that dares to hold the Lord to an equal exchange.

GATHA 3858

Devotion to Vitthal

Devotion, the Lord who comes running

मराठी मूळ

मी दास तयांचा जयां चाड नाहीं । सुखदुःख दोहीं विरहित ॥१॥
 राहिलासे उभा भीवरेच्या तीरीं । कट दोहीं करीं धरोनियां ॥२॥
 नवल काय तरी पाचारितां पावे । न स्मरत धांवे भक्तकाजा ॥३॥
 सर्व भार माझा त्यासी आहे चिंता । तो चि माझा दाता स्वहिताचा ॥४॥
 तुका ह्मणे त्यासी गाईन मी गीतीं । आणीक तें चितीं न धरीं कांहीं ॥५॥

ENGLISH TRANSLATION

I am the servant of those who have no wants, who are free from both joy and sorrow. He stands on the bank of the Bhima river, hands resting on His hips.

Is it any wonder that He comes when called, that He rushes unbidden to serve His devotees? All my burden and all my concern rest with Him. He alone is the giver of my true welfare.

Says Tuka, I shall sing to Him in my songs and hold nothing else in my mind.

IN PLAIN WORDS

I am the servant of those who want nothing, who are free of both joy and sorrow. He stands upright on the bank of the Bhima, both hands resting on His hips. Is it any wonder? Called, He comes; without even being remembered, He runs to do His devotee's work. All my weight, all my worry, rests with Him; He alone is the giver of my true good. Tuka says: I will sing to Him in my songs, and hold nothing else in my heart.

WHAT IT MEANS

Tukaram first names whom he truly serves: the desireless ones who have risen above both pleasure and pain. Then he turns to the Lord himself, standing on the bank of the Bhima at Pandhari with hands on hips, ready and waiting. The wonder he points to is God's eagerness: He answers when called and even runs unasked to do His devotee's work. Having laid his whole burden and anxiety on such a God, Tukaram needs nothing else, and vows to keep his mind on Him alone, singing.

GATHA 3859

Faith and Trust

Faith, bread baked over thorns

मराठी मूळ

जुंझायाच्या गोष्टी ऐकतां चि सुख । करितां हें दुःख थोर आहे ॥१॥
 तैसी हरिभक्ति सुळावरील पोळी । निवडे तो बळी विरळा शूर ॥२॥
 पिंड पोसिलियां विषयांचा पाइक । वैकुंठनायक कैचा तेथें ॥३॥
 तुका ह्मणे व्हावें देहासी उदार । रकुमादेवीवर जोडावया ॥३॥

ENGLISH TRANSLATION

There is pleasure in merely hearing tales of battle, but to actually fight brings great suffering. So it is with devotion to Hari: it is like a bread baked over thorns.

The one who can endure it is a rare and mighty warrior. If one feeds the body as a servant of sense pleasures, the Lord of Vaikuntha will not be found there.

Says Tuka, one must be generous with the body itself in order to win the husband of Rukmini.

IN PLAIN WORDS

It is pleasant just to hear stories of the fight, but to fight it out is a great pain. So devotion to Hari is like bread baked on a bed of thorns; the one who can take it is a rare and mighty warrior. If you feed the body and stay a servant of the senses, how will the Lord of Vaikuntha be found there? Tuka says: you must be generous with the body itself if you would win the husband of Rukmini.

WHAT IT MEANS

Tukaram refuses the comfortable idea that devotion is sweet and easy. Hearing tales of battle is pleasant, but fighting hurts; in the same way, true bhakti is like bread baked over thorns, and only a rare warrior can bear it. The cost is named plainly: you cannot pamper the body and serve its appetites and still expect to find God. To win the Lord of Vaikuntha, the husband of Rukmini, you must spend the body freely rather than coddle it. Devotion here is heroism, not consolation.

GATHA 3860

Surrender and Acceptance

Surrender, bow to your lot

मराठी मूळ

पाषाण प्रतिमा सोन्याच्या पादुका । हें हो हातीं एका समर्थाचे ॥१॥
 अनामिका हातीं समर्थाचा सिक्का । न मानितां लोकां येइल कळों ॥२॥
 तुका ह्मणे येथें दुराग्रह खोटा । आपुल्या अदृष्टा शरण जावें ॥३॥

ENGLISH TRANSLATION

*A stone idol or golden sandals. These are placed in the hands of the one who has authority.**The seal of the powerful one, even in the hands of a nobody, must be honored. Those who refuse will learn the consequences.**Says Tuka, stubbornness here is futile. One should surrender to one's own destiny.*

IN PLAIN WORDS

A stone idol, golden sandals. These are placed in the hands of the one who has the power. The seal of the powerful one, even held by a nobody, must be honored. Those who refuse it will come to learn. Tuka says: stubbornness here is no good. Surrender to your own destiny.

WHAT IT MEANS

Tukaram is teaching acceptance of what your life has handed you. He compares the soul to a humble agent who carries the seal of a powerful master: whether the thing in your hands is a plain stone or golden sandals, its worth comes from the authority behind it, not from the object. To reject your assigned portion is to discover the hard way that the seal is binding. So he calls stubborn resistance against your circumstances futile, and tells you to bow to your own destiny rather than fight it.

GATHA 3861

Prayers

Refuge, exhausted by the world

मराठी मूळ

बहु या प्रपंचें भोगविल्या खाणी । टाकोनियां मनीं ठेविला सीण ॥१॥
 आतां पायांपाशीं लपवावें देवा । नको पाहूं सेवा भक्ती माझी ॥२॥
 बहु भय वाटे एकाच्या बोभाटें । आली घायवटे फिरोनियां ॥३॥
 तुका ह्मणे सिगे भरुं आलें माप । वियोग संताप जाला तुझा ॥३॥

ENGLISH TRANSLATION

*This worldly life has put me through every kind of suffering, leaving only exhaustion in my mind. Now hide me at Your feet, O God.**Do not look at my service or devotion. I am terrified even by the clamor of the world.*

Wounded, I have come back around again. Says Tuka, the measure is about to overflow. The anguish of separation from You has become unbearable.

IN PLAIN WORDS

This worldly life has dragged me through every kind of suffering. It has left only weariness in my mind. Now hide me at your feet, O God. Do not weigh my service or my devotion. The clamor of the world fills me with fear. Wounded, I have come back around to you again. Tuka says: the measure is about to overflow. The pain of being apart from you has become too much.

WHAT IT MEANS

Tukaram comes to God worn out, asking only to be hidden at his feet. He knows his own service and devotion will not stand inspection, so he begs God not to look at them; let the welcome rest on God's mercy, not on his merit. The world's noise terrifies him, and he describes himself as wounded, circling back to the one refuge he has. He warns that he is at his limit, the cup is brimming over, and the agony of separation from God can hold no more.

GATHA 3862

Prayers

Prayer, holding God to his promise

मराठी मूळ

धरुनियां मनीं बोलिलों संकल्प । होसी तरि बाप सिद्धी पाव ॥१॥
 उत्कंठा हे आजी जाली माझे पोटी । मोकिळली गोष्टी टाळाटाळ ॥२॥
 माझा मज असे ठाउका निर्धार । उपाधि उत्तर न साहे पै ॥३॥
 तुका ह्मणे जरि दिली आठवण । तरि अभिमान धरीं याचा ॥३॥

ENGLISH TRANSLATION

I have held a resolve in my mind and spoken my intention. If You are truly the Father, bring it to fulfillment.

Today this longing has arisen in my mind, and the days of delay and evasion are over. I know my own determination, and I will not tolerate interference and argument.

Says Tuka, if I have reminded You, then take pride in that.

IN PLAIN WORDS

I have held a resolve in my mind and spoken my intention. If you are truly the Father, bring it to fulfillment. Today this longing has risen up inside me. The days of putting it off are over. I know my own determination. I will not endure meddling or argument. Tuka says: if I have reminded you, then take this as your own honor to uphold.

WHAT IT MEANS

Tukaram presses God to act, almost like a child holding a parent to their word. He has made up his mind and spoken his desire aloud, and now he calls on God's name as Father to make it real, since a true father does not leave a child's longing unmet. The waiting and evasion are finished; he is firm and will not tolerate excuses or argument. Finally he turns it back on God: now that he has reminded him, God's own honor is at stake in answering.

GATHA 3863

Surrender and Acceptance

Surrender, take this lowly one

मराठी मूळ

आजिवरी होतों संसाराचे हातीं । आतां ऐसें चित्तीं उपजलें ॥१॥
 तुला शरणागत व्हावें नारायणा । अंगीकारा दिना आपुलिया ॥२॥
 विसरलों काम याजसाठीं धंदा । सकळ गोविंदा माझें तुझें ॥३॥
 तुका ह्मणे विज्ञापना परिसावी । आवडी हे जीवीं जाली तैसी ॥३॥

ENGLISH TRANSLATION

Until now I was in the grip of worldly life. But now something has arisen in my chitta.

I want to surrender to You, O Narayana. Accept this lowly one as Your own.

I have forgotten all work and business for this alone. Everything of mine is Yours, O Govinda.

Says Tuka, hear this prayer. The longing that has arisen in my jiva is just as I have described.

IN PLAIN WORDS

Until now I was in the grip of worldly life. But now this has risen up in my heart. I want to surrender to you, O Narayana. Accept this lowly one as your own. For this alone I have forgotten all work and business. Everything of mine is yours, O Govinda. Tuka says: hear this prayer. The longing that has risen in me is exactly as I have spoken it.

WHAT IT MEANS

Tukaram marks the turning point where worldly life loses its grip on him and surrender takes its place. He asks Narayana to receive him, a lowly and unworthy one, as God's own possession. Such surrender means dropping everything else: he has let go of work and affairs, and declares that whatever was his belongs to Govinda now. He closes by asking God to hear him and to trust that the longing he describes is real, not a performance.

GATHA 3864

Devotion to Vitthal

Devotion, Pandhari as heaven

मराठी मूळ

धन्यधन्य ज्यास पंढरीसी वास । धन्य ते जन्मास प्राणी आले ॥१॥
 बहु खाणीमध्ये होत कोणी एक । त्रिगुण कीटक पिक्षराज ॥२॥
 उत्तम चांडाळ नर नारी बाळ । अवघे चि सकळ चतुर्भुज ॥३॥
 अवघा विठ्ठल तेथें दुजा नाही । भरला अंतर्बाहि सदोदीत ॥४॥
 तुका ह्मणे येथें होउनी राहेन । सांडोवा पाषाण पंढरीचा ॥४॥

ENGLISH TRANSLATION

Blessed, blessed are those who dwell in Pandhari. Blessed are the beings born there.

Among all the countless species, rarely does one emerge supreme. Whether high-born or low, man or woman, young or old, all there are four-armed like Vishnu.

Vitthal alone fills everything. There is no other.

He pervades inside and outside for all time. Says Tuka, I will remain here as a paving stone of Pandhari.

IN PLAIN WORDS

Blessed, blessed are those who dwell in Pandhari. Blessed are the beings born there. Among countless kinds of creatures, rarely does one rise. But here, high-born or low, man or woman, child, all alike are four-armed like Vishnu. Vitthal alone fills everything; there is no other. He fills inside and outside, always. Tuka says: let me stay here, even as a paving stone of Pandhari.

WHAT IT MEANS

Tukaram praises Pandhari as the place where the ordinary order of things is overturned. In the wide world a soul rises to the highest birth only rarely, but in this town the distinctions that divide people, high and low, man and woman, young and old, fall away, and all wear Vishnu's form. The reason is that Vitthal alone pervades the place, within and without, with no second thing beside him. So Tukaram does not even ask to be a great soul there; he would be content to be a stone underfoot, as long as it is in Pandhari.

GATHA 3865

The Saints

Discernment, the wicked and the saint

मराठी मूळ

असंत लक्षण भूतांचा मत्सर । मनास निष्ठ अतिवादी ॥१॥
 अंतरीचा रंग उमटे बाहेरी । वोळखियापरी आपेंआप ॥२॥
 संत ते समय वोळखती वेळ । चतुष्ट निर्मळ चित्त सदा ॥३॥
 तुका ह्मणे हित उचित अनुचित । मज लागे नित आचरावें ॥३॥

ENGLISH TRANSLATION

The mark of the wicked is envy toward other beings, cruelty of mind, and excessive quarreling. The color within shows itself outwardly, and by its own signs one recognizes it.

Saints are those who discern the moment and the occasion. Their chittas are pure and spotless at all times.

Says Tuka, what is right, what is fitting, and what is improper are things I must practice continually.

IN PLAIN WORDS

The mark of the wicked is envy of other beings, a cruel mind, endless quarreling. The color that is inside shows itself outside. By its own signs you know it. The saints are those who read the moment and the occasion. Their minds are pure and spotless at all times. Tuka says: what is good, what is fitting, what is wrong, these I must practice every day.

WHAT IT MEANS

Tukaram lays out how to tell an inner state by its outward signs, then turns it on himself. The wicked are known by envy, cruelty, and a love of strife, because what fills the heart cannot help leaking out into conduct. The saints, by contrast, sense the right time and act with a heart kept clean. Rather than condemning the wicked person, he ends by setting himself the daily task: to keep watch over what is good, fitting, or wrong, and to practice it continually.

GATHA 3866

Devotion to Vitthal

Devotion, Vitthal alone is real

मराठी मूळ

विठ्ठलावांचोनि ब्रह्म जें बोलती । वचन तें संतीं मानूं नये ॥1॥
 विठ्ठलावांचूनि जेजे उपासना । अवघा चि जाणा संभ्रमु तो ॥ध्रु॥
 विठ्ठलावांचूनि सांगतील गोष्टी । वांयां ते हिंपुटी होत जाणा ॥2॥
 विठ्ठलावांचूनि जें कांहीं जाणती । तितुल्या वित्पित्त वाउगीया ॥3॥
 तुका ह्मणे एक विठ्ठल चि खरा । येर तो पसारा वाउगा चि ॥4॥

ENGLISH TRANSLATION

Any talk of Brahman that does not include Vitthal should not be accepted by the saints. Any worship that does not include Vitthal is nothing but confusion.

Any discourse that does not speak of Vitthal is only futile rambling. Any knowledge that does not know Vitthal is mere empty cleverness.

Says Tuka, Vitthal alone is real. Everything else is a vain display.

IN PLAIN WORDS

Any talk of Brahman that leaves out Vitthal, the saints should not accept. Any worship that leaves out Vitthal, know it for pure confusion. Any teaching that does not speak of Vitthal is only empty rambling. Any knowing that does not know Vitthal is mere hollow cleverness. Tuka says: Vitthal alone is real. All the rest is a vain display.

WHAT IT MEANS

Tukaram makes Vitthal the single test of every spiritual word and act. Speech about the Absolute, worship, teaching, and knowledge are all weighed by one question: do they hold Vitthal at the center? Whatever leaves him out he calls confusion, idle talk, and empty cleverness, however learned it sounds. The claim is deliberately absolute: only Vitthal is finally real, and every path or doctrine that bypasses him is just show. He is naming the danger of religion that is impressive but God-less.

GATHA 3867

Devotion to Vitthal

Devotion, let the ego burn

मराठी मूळ

सर्व काळ डोळां बैसो नारायण । नयो अभिमान आड मध्ये ॥१॥
 धाड पडो तुझ्या थोरपणावरि । वाचे नरहरि उच्चारिना ॥२॥
 जळो अंतरीचें सर्व जाणपण । विवादवचन अहंतेचें ॥३॥
 सकळां चरणीं गिळत माझा जीव । तुका ह्याने भाव एकविध ॥३॥

ENGLISH TRANSLATION

May Narayana dwell in my eyes at all times. Let pride not come between us.

May ruin fall upon your false greatness if your tongue does not utter the name of Narahari. Let all the inner cunning of knowledge burn.

Let the quarrelsome words of ego burn. Says Tuka, my life bows at the feet of all. My devotion is single-minded.

IN PLAIN WORDS

May Narayana sit in my eyes at all times. Let pride never come between us. Let ruin fall on your puffed-up greatness if your tongue will not say Narahari. Let all the inner cleverness of knowledge burn. Let the quarreling words of ego burn. Tuka says: my life sinks down at the feet of all. My devotion is single-minded.

WHAT IT MEANS

Tukaram prays to keep God constantly before him and asks that nothing, above all his own pride, ever stand between them. He turns sharp against learning that does not lead to God's name: better that such greatness be ruined, such cunning knowledge burned to ash, than that it feed the ego. The fire he calls down is aimed at the quarrelsome self-importance inside, not at any rival person. In its place he sets the opposite posture: bowing low at the feet of all beings, holding to one undivided devotion.

GATHA 3868

Devotion to Vitthal

Devotion, the heart over the show

मराठी मूळ

मधुरा उत्तरासवें नाहीं चाड । अंतरंगीं वाड भाव असो ॥१॥
 प्राणावेगळा न करी नारायण । मग नसो ज्ञान मूर्ख बरा ॥२॥
 जननिंदा होय तो बरा विचार । थोरवीचा भार कामा नये ॥३॥
 तुका ह्याने चित्तीं भाव निष्ठावंत । दया क्षमा शांत सर्वा भूतीं ॥३॥

ENGLISH TRANSLATION

Let sweet words not be accompanied by empty affection. Let the inner devotion be truly great.

May Narayana never separate from the soul. Then even ignorance is better than knowledge.

Let worldly censure come; that is a good sign. The burden of reputation serves no purpose.

Says Tuka, let the chitta be steadfast in devotion, with compassion, forgiveness, and peace toward all beings.

IN PLAIN WORDS

Let sweet words not be paired with empty affection. Let the inner devotion be truly great. May Narayana never be parted from my soul. Then even ignorance is better than knowledge. Let the world's scorn come; that is a good sign. The weight of reputation is of no use. Tuka says: let the heart be steadfast in devotion, with compassion, forgiveness, and peace toward all beings.

WHAT IT MEANS

Tukaram weighs the inner heart against the outward show and chooses the heart every time. Sweet speech with no real love behind it is worthless; what matters is great devotion within. If God stays joined to the soul, then unlettered simplicity beats clever knowledge. He even welcomes the world's contempt as a good sign, since the burden of a fine reputation serves nothing on this path. What he asks for instead is a steady heart marked by compassion, forgiveness, and peace toward every living being.

GATHA 3869

Renunciation

Renunciation, the forest for Vitthal

मराठी मूळ

झाडा वरपोनि खाऊनियां पाला । आठवी विठ्ठला वेळोवेळां ॥1॥
 वल्कलें नेसुनि ठुंगा गुंडाळुनी । सांडी देहभान जवळुनी ॥ध्रु॥
 लोकमान वमनासमान मानणें । एकांतीं राहणें विठोसाटीं ॥2॥
 सहसा करुं नये प्रपंचीं सौजन्य । सेवावें अरण्य एकांतवास ॥3॥
 ऐसा हा निर्धार करी जो मनाचा । तुका ह्मणे त्याचा पांग फिटे ॥4॥

ENGLISH TRANSLATION

Climbing trees, eating leaves, remember Vitthal at every moment. Wearing bark cloth and tying up the hair, abandon all body-consciousness.

Regard worldly honor as vomit, and dwell alone in solitude for the sake of Vitthal. One should never practice social courtesy in worldly life but should seek the forest for solitary dwelling.

Says Tuka, whoever makes such a firm resolve within the mind will have all spiritual debts cleared.

IN PLAIN WORDS

Strip the trees and eat their leaves. Remember Vitthal again and again. Wear bark for clothes, tie up your matted hair, and let go of all awareness of the body. Count the world's honor as vomit. Live alone, in solitude, for Vitthal's sake. Never bother with social courtesy in worldly life. Go to the forest and dwell apart. Tuka says: whoever makes such a firm resolve in his mind, his debt is wiped clean.

WHAT IT MEANS

Tukaram paints the extreme picture of the forest renunciant to make a point about wholehearted resolve. The hermit lives on leaves, wears bark, forgets the body, and constantly remembers Vitthal. The hardest renunciation he names is inward: to treat the world's praise as something disgusting, like vomit, and to refuse the social niceties that keep us bound. The outer flight to the forest stands for an inner turning away from honor and company. He promises that the one who fixes the mind on this with real firmness has his spiritual debt cleared.

GATHA 3870

Appeals and Exhortations

Exhortation, wake up this lifetime

मराठी मूळ

भक्तिभावें करी बैसोनि निश्चत । नको गोवूं चित्त प्रपंचासी ॥१॥
 एका दृढ करीं पंढरीचा राव । मग तुज उपाव पुढिल सुचे ॥२॥
 नको करूं कांहीं देवतापूजन । जप तप ध्यान तें ही नको ॥३॥
 मानिसील झणी आपलिक कांहीं । येरझार पाहीं न चुके कदा ॥४॥
 ऐसे जन्म किती पावलासी देहीं । अझूनि का नाहीं कळली सोय ॥५॥
 सोय घरीं आतां होय पां सावध । अनुभव आनंद आहे कैसा ॥६॥
 सहज कैसें आहे तेथीचें तें गुज । अनुभवं निज पाहे तुकीं ॥७॥
 तुका ह्याने आतां होई तूं सावध । तोडीं भवबंध एका जन्में ॥८॥

ENGLISH TRANSLATION

Sit in firm devotion and certainty. Do not entangle your mind in worldly affairs.

Fix upon one thing alone: the King of Pandhari. Then the way forward will reveal itself to you.

Do not perform any other deity-worship. Austerity, rituals, meditation, none of these are needed.

If you claim anything as your own, the cycle of wandering will never cease. How many births have you taken in this body? Have you still not found the way? Come to your senses now and be alert.

Experience for yourself the nature of that bliss. See the secret of that place through your own direct knowing.

Says Tuka, now become awake and sever the bonds of worldly existence in this single lifetime.

IN PLAIN WORDS

Sit in firm devotion and certainty. Do not tangle your mind in worldly affairs. Hold to one thing alone: the King of Pandhari. Then the way forward will show itself. Do not worship any other deity. Austerity, ritual, meditation, you need none of these. If you claim anything as your own, the wandering will never stop. How many births have you taken in this body? Have you still not found the way? Come to your senses now. Be alert. Taste for yourself what that bliss is. See the secret of that place by your own knowing. Tuka says: now wake up, and break the bonds of this world in a single lifetime.

WHAT IT MEANS

Tukaram shakes a seeker awake and gives a stripped-down path. Settle the mind in steady faith, keep it out of worldly entanglement, and hold to one object only, the King of Pandhari; the road then opens of itself. He sets aside the whole apparatus of other gods, austerities, rituals, and meditation as unnecessary here, and names the real obstacle: clinging to anything as mine, which keeps the cycle of rebirth turning. Then he presses the urgent question, how many lives have you already wasted without finding the way? He urges direct experience over secondhand learning, and insists the bonds of the world can be severed in this one lifetime if you wake up now.

GATHA 3871

Social Criticism

Social criticism, the ingrate exposed

मराठी मूळ

दोराच्या आधारें पर्वत चढला । पाउलासाठीं केला अपघात ॥१॥
 अष्टोत्तरदशें व्याधि ज्य वैद्यें दवडुनी । तो वैद्य मारुनि उत्तीर्ण जाला ॥२॥
 नव मास माया वाडलें उदरीं । ते माता चौबारीं नग्न केली ॥३॥
 गायत्रीचें क्षीर पिळुनी घेऊनी । उपवासी बांधोनी ताडन करी ॥४॥
 तुका ह्मणे दासां निंदी त्याचें तोंड । पहातां नरककुंड पूर्वजांसी ॥४॥

ENGLISH TRANSLATION

He climbed the mountain by the support of a rope, only to fall to his ruin for the sake of one step. A physician who cured a hundred and eighteen ailments killed the very doctor and declared himself healed.

The mother who carried him nine months in her womb was stripped naked by him in public. He squeezes the milk of the Gayatri and then binds her to a fast and beats her.

Says Tuka, one who slanders the servants of God must look upon the hell that awaits his ancestors.

IN PLAIN WORDS

He climbed the mountain by the help of a rope, then took one careless step and fell to his ruin. A physician cured him of a hundred and eighteen diseases, and he killed that physician and called the debt repaid. The mother who carried him nine months in her womb, he stripped naked in the public square. He squeezed out the milk of the Gayatri, then bound her to a fast and beat her. Tuka says: look at the mouth that slanders God's servants. A pit of hell waits for his ancestors.

WHAT IT MEANS

Tukaram strings together images of monstrous ingratitude to expose the man who betrays everyone who has helped him. The one saved by a rope grows careless and falls; the one cured of every illness murders his healer; the one carried in the womb shames his own mother in public; the one nourished by the sacred Gayatri starves and beats her. Each picture is the same pattern: turning on the very source of your life and rescue. He lands it on the person who slanders the devotees of God, naming that tongue as the worst of these betrayals, so foul that ruin falls even on the line behind him. The warning is aimed at the betraying pattern itself, a mirror to check in oneself.

GATHA 3872

Social Criticism

Social criticism, the greedy preacher

मराठी मूळ

न कळे ब्रह्मज्ञान आचार विचार । लटिका वेव्हार करीतसे ॥1॥
 विश्वामित्री पोटीं तयाचा अवतार । नांव महाखर चांडाळाचें ॥धु.॥
 द्रव्यइच्छेसाठीं करीतसे कथा । काय त्या पापिष्ठा न मिळे खाया ॥2॥
 पोट पोसावया तोंडें बडबडी । नाहीं धडफुडी एक गोष्टी ॥3॥
 तुका ह्मणे तया काय व्याली रांड । येउनिया भंड जनामध्ये ॥4॥

ENGLISH TRANSLATION

He does not know the knowledge of Brahman, nor right conduct, nor discernment. He carries on in false dealings.

Such a one, born from a corrupt lineage, bears the mark of the excluded. He performs religious discourses out of greed for money.

What would such a wrongdoer not eat? He babbles with his mouth only to fill his belly, without a single word of substance. Says Tuka, what kind of mother bore such a one, who comes and makes a spectacle of himself among the people?.

IN PLAIN WORDS

He does not know the knowledge of Brahman. He does not know right conduct. He has no discernment. He carries on with false dealings. Born from a corrupt line, he bears the mark of the cast out, and his name is great donkey, outcaste. He gives religious talks only out of greed for money. What would such a sinner not eat? He babbles with his mouth only to fill his belly. There is not one word of substance in him. Tuka says: what kind of woman bore him, who comes and makes a spectacle of himself among the people?

WHAT IT MEANS

Tukaram is attacking a pattern, not setting up a man to despise: the preacher who has none of the thing he sells. The target knows neither the knowledge of Brahman nor conduct nor discernment, yet he holds forth as if he did, and the engine under the words is appetite, money for the purse, food for the belly. Tukaram's coarse insults, donkey, outcaste, what mother bore him, measure the gap between the holy office and the empty performance. The test the poem leaves for the listener is simple and aimed inward: is there one word of substance here, or only the belly talking?

GATHA 3873

Appeals and Exhortations

Exhortation, the God who already provides

मराठी मूळ

नित्य उठोनियां खायाची चिंता । आपुल्या तूं हिता नाठवीसी ॥1॥
 जननीचे पोटीं उपजलासी जेव्हां । चिंता तुझी तेव्हां केली तेणें ॥धु.॥
 चातकां लागूनि मेघ नित्य वर्षे । तो तुज उदास करील केवीं ॥2॥
 पक्षी वनचरें आहेत भूमीवरि । तयांलागीं हरि उपेक्षीना ॥3॥
 तुका ह्मणे भाव धरुन राहें चितीं । तरि तो श्रीपति उपेक्षीना ॥4॥

ENGLISH TRANSLATION

Every day you rise thinking only of what to eat. You never remember your own true welfare.

When you were born from your mother's womb, God Himself took care of your needs. The rain cloud pours down ceaselessly for the chataka bird.

How could He ever forsake you? Birds and forest creatures live upon the earth, and Hari does not neglect them. Says Tuka, if you hold devotion firmly in your chitta, Shripati will never forsake you.

IN PLAIN WORDS

Every day you rise and worry only about what to eat. You never remember your own true good. When you were born from your mother's womb, He already took care of your needs then. The cloud rains down without stopping for the chataka bird. How could He ever leave you wanting? Birds and forest creatures live on the earth, and Hari does not neglect them. Tuka says: hold devotion firmly in your mind, and then Shripati will never forsake you.

WHAT IT MEANS

Tukaram is scolding a daily anxiety and naming the trust that would dissolve it. The man rises each morning consumed by the question of food, and so never turns to his own real welfare. Against that worry Tukaram sets the plain evidence of how God already works: He provided for you in the womb before you could ask, the cloud feeds the chataka, the birds and wild animals are kept alive without their planning. The point is not that you stop eating but that you stop letting the belly own your mind; hold devotion firmly, and Shripati, who has never neglected the least creature, will not neglect you.

GATHA 3874

Longing and Separation

Longing, the devotee who fears abandonment

मराठी मूळ

जेजे आळी केली तेते गेली वांयां । उरला पंढरिराया श्रम माझा ॥1॥
 काय समाधान केलें कोण वेळे । कोणें माझे लळे पिळयेले ॥धु.॥
 अभ्यास तो नाहीं स्वप्नीं ही दिश्चता । प्रत्यक्ष केंचा चि तो ॥2॥
 आतां पुढें लाज वाटे पांडुरंगा । भक्त ऐसें जगामाजी जालें ॥3॥
 तुका ह्मणे आतां नाहीं भरवसा । मोकलिसी ऐसा वाटतोसी ॥4॥

ENGLISH TRANSLATION

*Every prayer I made has gone in vain. Only my weariness remains, O Lord of Pandhari.**When has He ever granted me satisfaction? Who has ever honored my childlike pleas? Practice is absent even in dreams, let alone in waking life. Now, going forward, I feel ashamed, O Panduranga, that I have been called a devotee before the world.**Says Tuka, I no longer have any confidence. It seems as though You will let me go.*

IN PLAIN WORDS

Every plea I made has gone to waste. Only my weariness remains, O Lord of Pandhari. When did You ever give me peace? Who ever honored my childlike pleas? I have no practice, not even in dreams, let alone awake. So how could it ever be real before my eyes? Now I feel ashamed in front of others, Panduranga, that I am called a devotee in the world. Tuka says: now I have no confidence left. It feels as though You mean to let me go.

WHAT IT MEANS

This is the dark hour of devotion, where the bhakta accuses God of silence. Tukaram lays out the ledger: every prayer wasted, no peace ever granted, no pleas honored, and on his own side no real practice even in sleep, so how could the vision ever come. The shame is public, he is called a devotee before the world while feeling like none. The poem does not resolve the fear; it holds it open, and the honesty of saying it aloud to Panduranga is itself the last thread of the relationship he is afraid of losing.

GATHA 3875

The Nature of God

Adoration, the vow to protect devotees

मराठी मूळ

पूवाअहूनि बहु भक्त सांभाळले । नाहीं अद्धेरिले दास कोणी ॥1॥
 जेजे शरण आले तेते आपंगिले । पवाडे विठ्ठले ऐसे तुझे ॥ध्रु॥
 मिरवे चरणीं ऐसीये गोष्टीचें । भक्तसांभाळाचें ब्रीद ऐसें ॥2॥
 तुका ह्मणे आह्मांसाठी येणें रुपा । माझ्या मायबापा पांडुरंगा ॥3॥

ENGLISH TRANSLATION

From ancient times You have cared for many devotees. You have never rejected any servant.

Whoever came to You for refuge, You embraced. Such are Your glorious deeds, O Vitthal.

The very hallmark of Your feet is this: the vow to protect Your devotees. Says Tuka, it is for our sake that You have taken this form, O Panduranga, my mother and father.

IN PLAIN WORDS

From of old You have cared for many devotees. You have never cast off any servant. Whoever came to You for refuge, You took them up. Such are Your great deeds, O Vitthal. This is what shines at Your feet, the standing vow to protect Your devotees. Tuka says: it is for our sake that You have come into this form, my mother and father, Panduranga.

WHAT IT MEANS

Tukaram is praising God by reciting His track record and then claiming a place in it. The argument is from history: across all time no one who took refuge was ever turned away, and this reliability is the very mark of Vitthal's feet, a standing vow to guard those who are His. The closing line lands the personal stake: the form standing on the brick at Pandhاري is not for God's own sake but for ours, which is why Tukaram can call him mother and father. The praise is also a quiet claim on that protection.

GATHA 3876

Sacred Stories

Mythology, the Name cools the fire

मराठी मूळ

ददुनराचें पिलुं ह्मणे रामराम । नाहीं उदक उष्ण होऊं दिलें ॥1॥
 कडेमाजी बाळ करी तळमळ । गोविंद गोपाळ पावें वेगीं ॥ध्रु॥
 आज्ञा तये काळीं केली पावकासी । झणी पिलीयासी तापवीसी ॥2॥
 तुका ह्मणे तुझे ऐसे हे पवाडे । वणितां निवाडे सुख वाटे ॥3॥

ENGLISH TRANSLATION

A frog's child utters the name of Rama, and the water does not scald it. In the boiling pot the young one cries out.

O Govinda, O Gopala, come quickly. At that time the Lord commanded the fire itself not to burn the little creature.

Says Tuka, such are Your glorious deeds. It brings joy to recount them in full.

IN PLAIN WORDS

The frog's child cries out Rama, Rama, and the water is not allowed to scald it. In the boiling pot the little one writhes. O Govinda, O Gopala, come quickly. At that time He commanded the fire itself: do not heat the little ones. Tuka says: such are Your great deeds. To recount them fully brings joy.

WHAT IT MEANS

Tukaram tells a small rescue story to show how directly the Name works. A frog's young, caught in boiling water, cries out the name of Rama, and the Lord orders the very fire not to burn them. The point is the reach of God's protection: even a creature as low as a frog, even in a pot already boiling, is saved the instant the Name is uttered. Tukaram says recounting such deeds is itself a joy, because each one widens the listener's confidence that no caller is too small to be heard.

GATHA 3877

The Power of the Name

The Name, mercy without limit

मराठी मूळ

करुणा बहुत तुझिया अंतरा । मज विश्वंभरा कळों आलें ॥१॥
 पक्षीयासी तुझें नाम जें ठेविलें । तयें उद्धरिलें गणिकेसी॥२॥
 कुंठिणी ते दोष बहु आचरली । नाम घेतां आली करुणा तुज ॥३॥
 हृदय कोमळ तुझें नारायणा । ऐसें बहुता जनां तारियेलें ॥४॥
 तुका ह्मणे सीमा नाहीं तुझे दये । कोमळ हृदय पांडुरंगा ॥५॥

ENGLISH TRANSLATION

Great is the compassion within Your chitta, O Vishvambhara. This has become clear to me.

You gave Your own name to a bird, and through that name You delivered even a courtesan. That woman had committed countless sins, yet when she uttered the Name, compassion stirred within You.

Your chitta is tender, O Narayana. In this way You have saved many souls.

Says Tuka, there is no limit to Your mercy. Your chitta is soft, O Panduranga.

IN PLAIN WORDS

There is great compassion within You, O Vishvambhara. This has become clear to me. The name You placed in a bird was the same name that lifted a courtesan. That harlot had done many sins, yet when she spoke the Name compassion stirred in You. Your heart is tender, O Narayana. In this way You have saved many people. Tuka says: there is no limit to Your mercy. Your heart is soft, Panduranga.

WHAT IT MEANS

Tukaram is marveling at how cheaply, and how completely, God's mercy is moved. He stacks the unlikeliest cases: a bird taught a name, a courtesan heavy with sin, both lifted the moment the Name is spoken. The lesson is that it is not the speaker's worth but the softness of God's heart that does the saving, and that heart answers the Name without weighing the record behind it. He ends where he began, on the limitlessness of that mercy, so the listener hears the invitation: if she could be saved, so can you.

GATHA 3878

The Power of the Name

The Name, the deathbed cry of Ajamila

मराठी मूळ

आजामेळा अंत मरणासी आला । तोंवरि स्मरला नाहीं तुज ॥१॥
 प्राण जातेवेळे ह्मणे नारायण । त्यासाठीं विमान पाठविलें ॥२॥
 बहुत कृपाळु होसी जगन्नाथा । त्रैलोक्यसमर्था सोडरिया ॥३॥
 तुका ह्मणे भक्तकाज तूं कैवारी । तुज साही चारी वणिताती ॥३॥

ENGLISH TRANSLATION

Ajamila had come to the very brink of death. Until that moment he had never remembered You.

At the moment of dying he uttered the name Narayana, and for that alone You sent a celestial chariot to fetch him. Supremely compassionate are You, O Lord of the world, O kinsman mighty over the three realms.

Says Tuka, You champion the cause of Your devotees, and all six schools of thought sing of You.

IN PLAIN WORDS

Ajamila came to the very end, to his death. Until then he had never remembered You. As his life was leaving he said Narayana, and for that You sent down a chariot from heaven. You are very merciful, O Lord of the world, kinsman mighty over the three realms. Tuka says: You are the champion of Your devotees' cause, and all six schools and all four sing of You.

WHAT IT MEANS

Tukaram uses the story of Ajamila to press how late the Name can come and still work. A man who never once remembered God says Narayana only at the moment of dying, and that single utterance is enough for heaven to send a chariot. The point is the sheer mercy of it: not a lifetime of merit but one true cry at the end. He closes by naming God the champion of His devotees, sung by all the schools, so the hearer understands that no one's case is too late while breath remains for the Name.

GATHA 3879

The Nature of God

Nature of God, the keeper of His own word

मराठी मूळ

धर्म रक्षावया अवतार घेशी । आपुल्या पिळसी भक्तजना ॥१॥
 अंबरुषीसाठीं जन्म सोसियेलें । दुष्ट निदानिल्ले किती एक ॥२॥
 धन्य तुज कृपासिंधु ह्मणतील । आपुला तूं बोल साच करीं ॥३॥
 तुका ह्मणे तुज वणिनती पुराणें । होय नारायणें दयासिंधु ॥३॥

ENGLISH TRANSLATION

To protect righteousness You take incarnation after incarnation. You guard Your own devoted people.

For the sake of Ambarisha You endured birth, and You vanquished countless wicked ones. Blessed are You, for they call You an ocean of grace.

Fulfill Your own word and make it true. Says Tuka, the Puranas describe You in full. Be now, O Narayana, that very ocean of mercy.

IN PLAIN WORDS

To protect dharma You take birth again and again. You guard Your own devoted people. For the sake of Ambarisha You bore birth, and how many wicked ones You struck down. Blessed are You, they say, ocean of grace. Make Your own word come true. Tuka says: the Puranas describe You. Be now, Narayana, that ocean of mercy.

WHAT IT MEANS

Tukaram praises God's record of incarnation and then holds Him to it. The pattern is set: He descends in age after age to guard dharma and His devotees, He suffered birth for Ambarisha's sake, He cut down the wicked. From that history Tukaram presses a claim, you are called the ocean of grace, so make your own word true. The closing is half praise and half petition: the Puranas have already described you this way, now actually be that ocean of mercy for me.

GATHA 3880

Prayers

Prayer, a fair reckoning with God

मराठी मूळ

येउनी जाउनी पाहें तुजकडे । पडिल्या सांकडें नारायणा ॥1॥
 आणीक कोणाचा मज नाही आधार । तुजवरि भार जीवें भावें ॥ध्रु॥
 निष्ठ अथवा होई तूं कृपाळ । तुज सर्वकाळ विसरेंना ॥2॥
 आपुलें वचन राहावें सांभाळून । तुह्मां आह्मां जाण पडिपाडु ॥3॥
 ज्याच्या वचनासी अंतर पडेल । बोल तो होईल तयाकडे ॥4॥
 तुह्मां आह्मां तैसें नाहीं ह्मणे तुका । होशील तूं सखा जीवलग्ना ॥5॥

ENGLISH TRANSLATION

I come and go, looking toward You, O Narayana, for I am in distress. I have no other support.

My entire being, body and jiva, rests upon You. Whether You are stern or gracious, I will never forget You at any time.

Guard Your own word and keep it well. Between You and me, let there be a fair reckoning.

Whoever breaks the promise, the blame will fall on that side. Says Tuka, it will not be so between us. You will be my dearest friend.

IN PLAIN WORDS

I come and go, looking toward You, fallen into trouble, Narayana. I have no other support. My whole being, body and life, rests its weight on You. Whether You are harsh or gracious, I will not forget You at any time. Keep Your own word and guard it. Between You and me, let there be a fair account. Whoever breaks his promise, the blame will land on that side. Tuka says: it will not be that way between us. You will be my dearest friend.

WHAT IT MEANS

Tukaram prays in the form of a bargain between two who are bound to each other. He has nowhere else to lean and lays his whole life on Narayana, and he pledges his own side first: harsh or kind, he will never forget God. Then he asks God to keep faith likewise and proposes a fair reckoning, with the blame falling on whoever breaks his word. The boldness is the intimacy: he does not beg from below but speaks as one friend holding another to a promise, and trusts that the bond will not be the one to fail.

GATHA 3881

Prayers

Prayer, save the fallen one

मराठी मूळ

आइक नारायणा वचन माझें खरें । सांगतों निधरिं तुजपासीं ॥1॥
 नाही भाव मज पडिली लोककाज । राहिलेंसे काज तुझे पायीं ॥2॥
 जरि तुज कांहीं करणें उचित । तारीं तूं पतित तुका ह्मणे ॥3॥

ENGLISH TRANSLATION

*Hear me, O Narayana, for my words are true. I speak to You with certainty.**I have no attachment to worldly affairs. My only concern remains at Your feet.**If there is anything that is fitting for You to do, then deliver this fallen one. Says Tuka.*

IN PLAIN WORDS

Listen, Narayana, my words are true. I tell You with full certainty. I have no attachment, and the affairs of the world have fallen away from me. My only concern stays at Your feet. If there is anything fitting for You to do, then save this fallen one. Tuka says.

WHAT IT MEANS

This is a short, stripped prayer that puts everything on God's side of the ledger. Tukaram swears his word is true: worldly business has dropped away and his one remaining care rests at God's feet. Having emptied his own hands, he leaves the next move entirely to God, if there is anything fitting for you to do. The whole weight falls on the last plea, save this fallen one, spoken without any claim of merit, only the certainty that he has nowhere else to look.

GATHA 3882

Prayers

Prayer, the orphan asking to be claimed

मराठी मूळ

अनाथ परदेशी हीन दीन भोळें । उगलें चि लोळे तुझे रंगीं ॥1॥
 आपुलें ह्मणावें मज नुपेक्षावें । प्रेमसुख द्यावें मायबापा ॥धु॥
 कासवीचे परि दृष्टी पाहें मज । विज्ञानीं उमज दावुनियां ॥2॥

ENGLISH TRANSLATION

*I am an orphan, a stranger, low, poor, and simple. Without reason I roll about in the dust of Your company.**Call me Your own and do not forsake me. Give me the joy of love, O mother and father.**Like a tortoise that nourishes its young with a glance, look upon me with the light of understanding.*

IN PLAIN WORDS

I am an orphan, a stranger, low and poor and simple. For no reason I roll about in the dust of Your company. Call me Your own and do not pass me by. Give me the joy of love, mother and father. Like the tortoise that feeds its young with a glance, look upon me, showing me understanding in the light of knowing.

WHAT IT MEANS

Tukaram names his own helplessness so completely that there is nothing left to offer but it. He is orphaned, foreign, low, simple, with no claim except that he keeps rolling in the dust where God is. His whole request is relationship, not reward: call me your own, do not overlook me, give me the joy of love. The closing image carries the prayer, the tortoise is said to nourish its young by looking at them, so he asks only for God's glance, which would itself feed him and open his understanding.

GATHA 3883

Ecstasy and Joy

Ecstasy, arriving at Pandhari

मराठी मूळ

पावलों पंढरी वैकुंठभवन । धन्य आजि दिन सोनियाचा ॥ १ ॥
 पावलों पंढरी आनंदगजरें । वाजतील तुरें शंख भेरी ॥ २ ॥
 पावलों पंढरी क्षेमआलिंगनीं । संत या सज्जनीं निवविलें ॥ ३ ॥
 पावलों पंढरी पार नाहीं सुखा । भेटला हा सखा मायबाप ॥ ४ ॥
 पावलों पंढरी येरझार खुंटली । माउली वोळली प्रेमपान्हा ॥ ५ ॥

ENGLISH TRANSLATION

I have reached Pandhari, the abode of Vaikuntha. Blessed is this golden day.

I have arrived in Pandhari amid sounds of joy, with trumpets, conches, and drums resounding. I have reached Pandhari and been embraced by saints and holy ones who have soothed my soul.

I have reached Pandhari, and there is no end to the bliss, for my beloved friend and parent has been found. I have reached Pandhari, and all wandering has ceased, for the mother has showered her milk of love.

Says Tuka, I have reached Pandhari, my true home. There is no more worldly life.

IN PLAIN WORDS

I have reached Pandhari, the dwelling of Vaikuntha. Blessed is this day, this golden day. I have reached Pandhari amid an uproar of joy, with trumpets, conches, and drums sounding. I have reached Pandhari into a glad embrace; the saints and holy ones have cooled my soul. I have reached Pandhari, and there is no end to the bliss, for my friend, my mother and father, has met me. I have reached Pandhari, and my coming and going is over; the mother has let down her milk of love. I have reached Pandhari, my own mother's home. Tuka says: there is no more worldly life.

WHAT IT MEANS

This is the homecoming poem, every line beginning again with the arrival because the arrival is the whole event. Pandhari is not a town here but Vaikuntha itself, reached on a day Tukaram calls golden, met with trumpets and conches and the embrace of the saints. The deepest claims come at the end: the wandering, the endless coming and going of birth and death, has stopped, and the mother has let down her milk, the image for love freely given. To reach Pandhari is to reach one's true maternal home, and there, he says, worldly life simply is no more.

GATHA 3884

Prayers

Surrender, prayer for fearlessness

मराठी मूळ

अभयदान मज देई गा उदारा । कृपेच्या सागरा पांडुरंगा ॥१॥
 देहभाव तुझ्या ठेवियेला पायीं । आणीक मी कांही नेणें दुजें ॥२॥
 सेवा भक्ति भाव नेणें मी पतित । आतां माझें हित तुझ्या पायीं ॥३॥
 अवघा निरोपिला तुज देहभाव । आतां मज पाव पांडुरंगा ॥४॥

ENGLISH TRANSLATION

Grant me the gift of fearlessness, O generous one, O ocean of grace, O Panduranga. I have placed my whole sense of self at Your feet and know nothing else.

I lack in service, devotion, and understanding. I am ignorant and fallen.

Now my welfare lies only at Your feet. I have surrendered my entire being to You.

Now come to me, O Panduranga. Says Tuka, Your name is the Lord of the lowly. Make that name true for me now.

IN PLAIN WORDS

Give me the gift of fearlessness, O generous one, O ocean of grace, Panduranga. I have laid my whole sense of self at your feet. I know nothing else. I am poor in service, poor in devotion, poor in understanding; I am fallen. Now my good lies only at your feet. I have handed over my whole being to you. Now come to me, Panduranga. Tuka says: your name is Lord of the lowly. Make that name true for me now.

WHAT IT MEANS

Tukaram asks for one thing first, fearlessness, and grounds the whole prayer in having nothing to offer. He admits he is empty of the usual qualifications: no service, no devotion, no understanding, and he calls himself fallen. That is not despair but the ground of his claim, because he holds God to his own title, Lord of the lowly. If the name means anything, it must reach exactly this kind of person. Having placed his entire sense of self at the feet, he leaves himself with no other refuge and simply waits for God to come.

GATHA 3885

Prayers

Holding God to his vow

मराठी मूळ

लागो तुझी सोय ऐसे कोणी करी । माझे विठाबाई जननिये ॥1॥
 पतितपावन ह्मणविसी जरी । आवरण करीं तरी माझें ॥धु॥
 नाहीं तरी ब्रीद टाकीं सोडूनियां । न धरिसी माया जरी माझी ॥2॥
 बोलिला तो बोल करावा साचार । तरि लोक बरें ह्मणतील ॥3॥
 करावा संसार लोक लाजे भेणें । वचनासी उणें येऊं नेदीं ॥4॥
 तुह्यां आह्यां तैसें नाहीं ह्मणे तुका । होशील तूं सखा जीवलग ॥5॥

ENGLISH TRANSLATION

Who will set me on the right path, my Vithabai, my divine mother? If You truly call Yourself the Purifier of the Fallen, then lift the veil from over me. Otherwise, cast aside Your vow, if You do not care for me.

Let what You have spoken be made true, and then people will say it is good. One must keep up the household for the sake of honor.

Do not let Your word fall short. Says Tuka, let it not be so between us. You will be my dearest companion.

IN PLAIN WORDS

Someone, set me on the right path, my Vithabai, my mother. If you call yourself the one who purifies the fallen, then lift the veil from over me. If not, then drop the title; let it go, if you will not hold me as your own. The word you have spoken, make it come true; then people will say it is good. One keeps up a household for the sake of honor. Do not let your word fall short. Tuka says: let it not be like that between us. You will be my dearest companion.

WHAT IT MEANS

Tukaram calls Vitthal his mother, then presses a sharp argument: a title carries an obligation. If God advertises himself as the purifier of the fallen, then saving Tukaram is not a favor but the keeping of a public vow. He even uses the worldly logic of reputation, that a person maintains his household so as not to lose face, to insist that God too must not let his word fall short. The whole poem is intimate pressure, not threat: he is binding God by God's own name. Behind the argument is the trust that the bond between them is real, so the demand can be made at all.

GATHA 3886

Devotion to Vitthal

Devotion, God as the only kin

मराठी मूळ

तू आह्मां सोयरा सज्जन सांगाति । तुजलागीं प्रीति चालो सदा ॥१॥
 गण गोत मित्र तूं माझे जीवन । अनन्यशरण तुझ्या पांयीं ॥२॥
 तुका ह्मणे सर्वगुणें तुझा दास । आवडे अभ्यास सदा तुझा ॥३॥

ENGLISH TRANSLATION

You are our kinsman, our noble companion. May love for You flow on forever.

You are my family, my relatives, my friend, my very life. I surrender wholly at Your feet.

Says Tuka, with every quality I am Your servant. My constant joy is the practice of devotion to You.

IN PLAIN WORDS

You are our kinsman, our good companion. May love for you keep flowing always. You are my family, my people, my friend, my very life. I take refuge at your feet and nowhere else. Tuka says: in every quality I am your servant. The practice of devotion to you is my constant delight.

WHAT IT MEANS

Tukaram folds every human tie into one figure: Vitthal is kinsman, friend, family, and life itself. By naming God as all relations at once, he quietly sets aside the ordinary network of relatives that usually defines a person, and rests his whole identity on this one bond. The phrase about taking refuge nowhere else marks that this is exclusive, not one loyalty among many. What he asks for is simply that the love keep flowing; the practice of devotion is not a duty here but his steady joy.

GATHA 3887

Devotion to Vitthal

Devotion, singing without rules

मराठी मूळ

आवडेल तैसें तुज आळवीन । वाटे समाधान जीवा तैसें ॥१॥
 नाही येथें कांहीं लौकिकाची चाड । तुजविण गोड देवराया ॥२॥
 पुरवीं मनोरथ अंतरीचें आर्त । धायेवरि गीत गाई तुझे ॥३॥
 तुका ह्मणे लेकी आळवी माहेरा । गाऊं या संसारा तुज तैसें ॥३॥

ENGLISH TRANSLATION

I shall call upon You however my chitta desires. Let my jiva find whatever comfort it seeks.

There is no concern here for worldly convention. Nothing is sweet to me but You, O King of gods.

Fulfill the longings of my inner chitta. Let me sing Your song until the hunger of devotion is fully satisfied.

Says Tuka, as a daughter calls out for her mother's home, so shall I sing to You in this world.

IN PLAIN WORDS

I will call out to you however I please, in whatever way settles my heart. There is no concern here for what the world thinks proper. Nothing is sweet to me but you, King of gods. Fill the wishes of my heart, the longing deep inside; let me sing your song until that hunger is full. Tuka says: as a daughter calls toward her mother's home, so will I sing to you in this world.

WHAT IT MEANS

Tukaram claims the freedom to worship in his own way, refusing to measure his devotion against social rules of propriety. The point is that love decides the form, not custom: whatever calms his heart is the right way to call on God. He asks God to satisfy the inner longing, and frames himself with the image of a married daughter aching for her parents' home, a settled Marathi picture of homesickness. In that image this world is the in-laws' house and God is the true home he keeps singing toward.

GATHA 3888

Devotion to Vitthal

Devotion, the babbling child

मराठी मूळ

माझें मुख नामीं रंगो सर्वकाळ । गोविंद गोपाळ राम कृष्ण ॥१॥
अबद्ध चांगलें गाऊं भलतैसें । कळलें हें जैसें मायबापा ॥२॥
तुका ह्मणे मज न लगे वांकडें । मी तुझें बोलबडें बाळ तान्हें ॥३॥

ENGLISH TRANSLATION

May my mouth be colored with Your name at all times, Govinda, Gopala, Rama, Krishna. Whether I sing well or poorly, let me sing in whatever way I know, O mother and father.

Says Tuka, do not hold my faults against me. I am Your babbling infant child.

IN PLAIN WORDS

Let my mouth be colored with your name at all times: Govinda, Gopala, Rama, Krishna. Whether the singing comes out clumsy or fine, let me sing it however I can, mother and father. Tuka says: do not hold my faults against me. I am your babbling infant, your small child.

WHAT IT MEANS

Tukaram asks for nothing but that the Name stay always on his lips, and he names the forms he loves. He sets aside the worry about whether his singing is good enough by reframing the whole relationship: God is mother and father, and he is a small child still learning to speak. A parent does not score an infant's babble for correctness. So the plea is that devotion be received for its love and not judged by its polish, and that his clumsiness be taken as a child's, not a sinner's.

GATHA 3889

*The Power of the Name**The Name, the easy path*

मराठी मूळ

यालागीं आवडी ह्यणा राम कृष्ण । जोडा नारायण सर्वकाळ ॥1॥
 सोपें हें साधन लाभ येतो घरा । वाचेसी उच्चाराम हरि ॥धु॥
 न लगती कष्ट न लगे सायास । करावा अभ्यास विठ्ठलाचा ॥2॥
 न लगे तप तीर्थ करणें महादान । केल्या एक मन जोडे हरि ॥3॥
 तुका ह्यणे कांहीं न वेचितां धन । जोडे नारायण नामासाठीं ॥4॥

ENGLISH TRANSLATION

*Therefore, with love, chant the names Rama and Krishna. Join with Narayana at all times.**This is the easy path. The reward comes right to your door.**Let your voice utter Rama and Hari. No hardships are needed, no elaborate efforts.**Simply practice the devotion of Vitthal. No austerity, no pilgrimage, no grand charity is required.**By making the mind one-pointed, Hari is attained. Says Tuka, without spending any wealth, Narayana is won through the Name alone.*

IN PLAIN WORDS

So, with love, say Rama, Krishna. Join with Narayana at all times. This is an easy practice, and the gain comes right to your house. Let your tongue speak Rama, Hari. It needs no hardship, no elaborate effort. Just practice Vitthal. No austerity, no pilgrimage, no great charity is needed. Make the mind one, and Hari is gained. Tuka says: without spending any wealth, Narayana is won through the Name alone.

WHAT IT MEANS

Tukaram sets the simple repetition of the Name against the whole apparatus of expensive religion. Austerity, pilgrimage, and grand charity are the costly, effortful, often status-marking routes; the Name costs nothing and is open to anyone with a tongue. The one condition he names is inward, a mind made single, one-pointed. So the path is easy in means but not careless: love and attention do the work that money and exertion claim to. The reward, he says, comes to your own door, no journey required.

GATHA 3890

The Power of the Name

The Name, mere ritual is empty

मराठी मूळ

झांकूनियां नेत्र काय जपतोसी । जंव नाहीं मानसीं प्रेमभाव ॥१॥
 रामनाम ह्मणा उघड मंत्र जाणा । चुकती यातना गर्भवास ॥२॥
 मंत्र यंत्र संध्या करिसी जडीबुटी । तेणें भूतसृष्टी पावसील ॥३॥
 तुका ह्मणे ऐक सुंदर मंत्र एक । भवसिंधुतारक रामनाम ॥३॥

ENGLISH TRANSLATION

What use is closing your eyes and muttering prayers when there is no love in your mind? Know that the name of Rama is an open mantra. It frees one from the torments of rebirth.

If you practice mantras, yantras, rituals, and charms, you will only enter the realm of ghosts. Says Tuka, hear this one beautiful mantra: the name of Rama, which carries one across the ocean of worldly existence.

IN PLAIN WORDS

What are you muttering with your eyes shut, when there is no love in your heart? Say the name of Rama; know it as an open mantra. It cancels the torment of being born again in the womb. If you work mantras, yantras, the daily rites, and herb charms, you will reach only the world of ghosts. Tuka says: hear this one beautiful mantra, the name of Rama, that carries you across the ocean of birth and death.

WHAT IT MEANS

Tukaram attacks ritual performed without feeling: shut eyes and mumbled formulas are useless if the heart holds no love. He contrasts the secret, technical machinery of mantras, yantras, and herb charms with the Name, which he calls an open mantra, nothing hidden, available to all. The secret arts, he warns, lead only to a low, ghostly result, while the simple name of Rama ferries one across the whole cycle of rebirth. The sting points at the pattern of empty technique, not at any one person; the test he sets is whether love is actually present.

GATHA 3891

Social Criticism

Social criticism, the false devotee

मराठी मूळ

पापिया चांडाळा हरिकथा नावडे । विषयालागीं आवडें गाणें त्याला ॥१॥
 ब्राह्मणा दक्षणा देतां रडे रुका । विषयालागीं फुका लुटीतसे ॥२॥
 वीतभरि लंगोटी नेदी अतीताला । खीरम्या देतो शाला भोरप्यासी ॥३॥
 तुका ह्मणे त्याच्या थुंका तोंडावरि । जातो यमपुरी भोगावया ॥३॥

ENGLISH TRANSLATION

The wicked wrongdoer takes no pleasure in hearing the story of Hari but loves songs devoted to sense pleasures. He weeps at paying a coin as a gift to a Brahmin but freely squanders his wealth on sensory indulgence.

He will not give even a small loincloth to a holy guest but lavishes gifts upon sycophants. Says Tuka, spit upon his face. He is bound for the realm of Yama.

IN PLAIN WORDS

The wicked, low man takes no joy in the story of Hari, but he loves songs about the pleasures of the senses. Asked to give one coin to a Brahmin, he weeps over it; on his cravings he pours out money for nothing. He will not give a hand's width of loincloth to a holy wanderer, but he gives shawls to flatterers and frauds. Tuka says: spit on his face. He goes to the city of Yama to suffer for it.

WHAT IT MEANS

Tukaram draws the portrait of a man whose spending exposes his real religion. He hoards when devotion or charity is asked and squanders freely on his appetites and on the flatterers who feed his vanity, refusing even a scrap to a genuine holy guest. The harsh line, spit on his face, is aimed at the pattern of hypocrisy, the heart that values sensual indulgence over Hari and flatterers over the poor, and warns where that pattern ends. Read against oneself, it is a question about where one's own money and pleasure actually go.

GATHA 3892

Longing and Separation

Longing, hunger for the feet

मराठी मूळ

क्षुधारथी अन्नं दुष्काळें पीडिलें । मिष्टान्न देखिलें तेणें जैसैं ॥१॥
 तैसैं तुझे पायीं लांचावलें मन । झुरे माझा प्राण भेटावया ॥२॥
 मांजरें देखिला लोणियांचा गोळा । लावुनियां डोळा बैसलेंसे ॥३॥
 तुका ह्मणे आतां झडी घालूं पाहें । पांडुरंगे माये तुझे पायीं ॥३॥

ENGLISH TRANSLATION

Like a starving person who catches sight of fine food during a famine, so has my mind become greedy for Your feet. My soul burns to meet You.

Like a cat that has spotted a lump of butter and sits staring at it with fixed eyes. Says Tuka, now rain down Your grace upon me. O Panduranga, O mother, at Your feet.

IN PLAIN WORDS

Like a starving man in a famine who suddenly sees fine food, that is how my mind has gone hungry for your feet. My very life burns to meet you. Like a cat that has spotted a lump of butter and sits with its eyes fixed on it, so I sit. Tuka says: now let me pounce, O Panduranga, O mother, at your feet.

WHAT IT MEANS

Tukaram makes his longing physical with two homely images of appetite. The famished man and the staring cat are not flattering pictures of piety; they are pictures of raw, fixed hunger, and that is exactly his point about how the mind craves God. The longing is not calm or polite, it burns, and he asks not merely to approach but to spring upon the feet the way the cat lunges for the butter. Calling Panduranga mother in the same breath keeps the hunger tender even as it is fierce.

GATHA 3893

Devotion to Vitthal

Devotion, asking only for the meeting

मराठी मूळ

स्वामीसी संकट पडे जे गोष्टीचें । काय त्या प्रेमाचें सुख मज ॥१॥
 दुःखवीना चित्त तुझें नारायणा । कांहीं च मागेना तुजपासीं ॥२॥
 रिद्धि सिद्ध मोक्ष संपत्ति विलास । सोडियेली आस याची जीवें ॥३॥
 तुका ह्मणे एके वेळे देई भेटी । वोरसोनि पोटीं आलिंगावें ॥३॥

ENGLISH TRANSLATION

Why should I ask for anything that would trouble my Lord? What joy would such love bring me? I do not wish to sadden Your chitta, O Narayana, and so I ask nothing of You. Wealth, powers, liberation, comfort, I have given up the hope of all these.

Says Tuka, grant me only one meeting. Embrace me to Your chitta and let me feel that closeness.

IN PLAIN WORDS

Why would I ask for anything that would put my Lord in difficulty? What joy could such love give me? I do not want to grieve your heart, Narayana, so I ask nothing of you. Riches, powers, liberation, comfort, pleasures: I have given up all hope of these from my heart. Tuka says: just give me one meeting. Hold me to your heart and let me feel that closeness.

WHAT IT MEANS

Tukaram redefines what love is allowed to want. He refuses to ask for the standard prizes, wealth, occult powers, even liberation, partly because they are beside the point and partly out of a strange courtesy: he will not burden the one he loves with demands. The test he applies is whether a request would trouble God's heart, and he chooses to ask for nothing that would. What remains is not a thing to be granted but the relationship itself: a single meeting and an embrace. Love that truly loves, he implies, wants the beloved and not the beloved's gifts.

GATHA 3894

Renunciation

Renunciation, won by long effort

मराठी मूळ

देव तिहीं बळें धरिला सायासैं । करुनियां नास उपाधीचा ॥1॥
 पर्वपक्षी धातु धिःकारिलें जन । स्वयें जनादनन ते चि जाले ॥2॥
 तुका ह्मणे यासी न चले तांतडी । अनुभवे गोडी येइल कळों ॥3॥

ENGLISH TRANSLATION

Those great ones seized God by sheer force of their effort, having first destroyed all worldly distractions. They renounced caste, possessions, and the opinions of the world.

They themselves became one with Janardana. Says Tuka, this cannot be done in haste. Through experience alone will the sweetness of it become known.

IN PLAIN WORDS

Those great ones laid hold of God by force, by hard effort, after destroying all that distracts. They threw away caste, possessions, and the opinion of the world; rejected by people, they themselves became Janardana. Tuka says: this cannot be rushed. Through experience alone will its sweetness come to be known.

WHAT IT MEANS

Tukaram describes the path of the saints who went before, and he does not soften the cost. They seized God only after tearing down the props the world hands us: caste, property, and reputation, the very things that make a person respectable. Stripped of those and scorned by others, they ended up merged with God himself. The closing turn is a warning to anyone eager for quick results: this ripens through lived experience, not haste, and only practice over time lets its sweetness be tasted.

GATHA 3895

Longing and Separation

Longing, come quickly and sit with me

मराठी मूळ

भेटीवांचोनियां दुजें नाहीं चित्तीं । येणें काकुलती याजसाटीं ॥1॥
 भेटोनियां बोलें आवडीचें गुज । आनंदाच्या भोजें जेवूं संगें ॥ध्रु॥
 मायलेकरासीं नाहीं दुजी परि । जेऊं बरोबरी बैसोनियां ॥2॥
 तुका ह्मणे ऐसें अंतरीचें आर्त । यावें जी त्वरित नारायणा ॥3॥

ENGLISH TRANSLATION

My chitta desires nothing but Your meeting. That is why I come pleading.

Let us meet and share the intimate secrets of devotion. Let us sit together and feast on bliss.

Between mother and child there is no formality. Let us sit side by side and share the meal.

Says Tuka, such is the longing of my chitta. Come quickly, O Narayana.

IN PLAIN WORDS

Nothing is in my heart but to meet you; that is why I come pleading. Let us meet and speak the dear secrets of love; let us eat together at a feast of joy. Between mother and child there is no other way; let us sit side by side and share the meal. Tuka says: such is the longing inside me. Come quickly, Narayana.

WHAT IT MEANS

Tukaram strips his wanting down to one thing, the meeting itself, and pictures it in the most domestic terms. What he hopes for is not awe at a distance but intimacy: shared secrets, a meal eaten together, sitting side by side. The image of mother and child carries the key word, no formality, because between them there is no distance to keep and no ceremony to observe. So he asks God to drop every gap of rank and simply come, and to come quickly, the way a child's hunger will not wait.

GATHA 3896

The Power of the Name

The Name at the hour of death

मराठी मूळ

आविसाचे आसे गळ गिळी मासा । फुटोनियां घसा मरण पावे ॥1॥
मरणाचे वेळे करी तळमळ । आठवी कृपाळ तये वेळीं ॥2॥
अंतकाळीं ज्याच्या नाम आलें मुखा । तुका ह्मणे सुखा पार नाहीं ॥3॥

ENGLISH TRANSLATION

Lured by the bait of desire, a fish swallows the hook. Its throat is torn and it perishes.

In its dying moments it writhes in agony and remembers the gracious Lord. Says Tuka, for the one whose lips utter the Name at the hour of death, there is no limit to the bliss that follows.

IN PLAIN WORDS

A fish, drawn by the bait, swallows the hook. Its throat tears open and it dies. In its dying moment it writhes, and just then it remembers the gracious Lord. Tuka says: for the one whose lips speak the Name at the hour of death, there is no end to the bliss that comes.

WHAT IT MEANS

Tukaram takes the most ordinary image of a trapped, dying creature and turns it toward the one thing that still matters at the end. The fish is caught by greed, and in its final agony something in it cries out and remembers God. The poem's claim is that the Name spoken at the very last breath is not too little and not too late: it opens onto bliss without limit. He is naming where to put your trust now, while there is still time to make the Name a habit, so that it rises on its own when the throat is failing.

GATHA 3897

Prayers

Plea through the saints, the orphan

मराठी मूळ

जायाचें शरीर जाईल क्षणांत । कां हा गोपिनाथ पावे चि ना ॥१॥
 कृपेचे सागर तुझी संत सारे । निरोप हा फार सांगा देवा ॥२॥
 अनाथ अज्ञान कोणी नाही त्यासि । पायापें विठ्ठला ठेवीं मज ॥३॥
 तुका ह्मणे ऐसें करावें निर्वाण । मग तो रक्षण करिल माझें ॥३॥

ENGLISH TRANSLATION

This body will perish in an instant. Why then does Gopinath not come? You saints are all oceans of mercy.

Please carry this message to God. I am an orphan, ignorant, with no one to call my own.

Place me at the feet of Vitthal. Says Tuka, let this be the final settlement. Then He Himself will take charge of my protection.

IN PLAIN WORDS

This body will be gone in a moment. Why does Gopinath still not come? You saints are all oceans of mercy. Please carry this message to God. I am an orphan, ignorant, with no one of my own. Lay me at Vitthal's feet. Tuka says: settle it once for all, this final settlement; then He Himself will take care of guarding me.

WHAT IT MEANS

Tukaram is dying of impatience and sends his prayer through the saints, asking them to deliver his message to God. He presents himself with nothing to offer: no family, no learning, no one to call his own, only the urgency that the body could end at any instant. His one request is to be placed at Vitthal's feet, and he wants it made final and binding, a settlement that cannot be undone. The logic is that once God takes him on, the responsibility for protecting him passes to God, and he need carry it no longer.

GATHA 3898

*Longing and Separation**Longing, the heap of sin*

मराठी मूळ

त्रासला हा जीव संसारींच्या सुखा । तुजविण सखा नाही कोणी ॥१॥
 ऐसें माझें मनीं वाटे नारायणा । घालावी चरणावरि मिठी ॥२॥
 कइं तें सुंदर देखोनि रूपडें । आवडीच्या कोडें आळंगीन ॥३॥
 नाही पूर्व पुण्य मज पापरासी । ह्मणोनि पायांसी अंतरलों ॥४॥
 अलभ्य लाभ कैचा संचितावेगळा । विनवी गोपाळा दास तुका ॥४॥

ENGLISH TRANSLATION

My jiva is wearied of the pleasures of this world. Without You there is no companion.

This is what my mind feels, O Narayana: let me clasp Your feet in embrace. When will I behold that beautiful form and embrace it with the joy of longing? I have no store of past merit; I am a heap of sin.

That is why I have been kept from Your feet. Says Tuka, this servant appeals to Gopala: how can such rare gain come without the grace of destiny?

IN PLAIN WORDS

This life of mine is weary of worldly pleasures. Without You there is no companion at all. This is what my mind feels, O Narayana: let me throw my arms around Your feet. When will I see that beautiful form and embrace it with all my longing? I have no store of past merit; I am a heap of sin. That is why I have been kept far from Your feet. Tuka says: this servant begs of Gopala, how can such an undeserved gift come without grace?

WHAT IT MEANS

Tukaram has grown sick of the pleasures the world offers and finds in them no true friend; only Narayana is left to want. He aches for the sight and the embrace of God's beautiful form, but he holds himself responsible for the distance: he claims no merit, calls himself a heap of sin, and reads his separation as the just result. The turn comes at the end, when he sees that the gift he wants is by definition undeserved, so it can only come as grace and not as wages. His prayer is therefore an appeal, not a claim of right: he asks Gopala for what no past merit could ever earn.

GATHA 3899

Appeals and Exhortations

Exhortation, spend this life on the Name

मराठी मूळ

मोलाचें आयुष्य वेचुनियां जाय । पूर्वपुण्यें होय लाभ याचा ॥1॥
 अनंतजन्मींचे शेवट पाहतां । नर देह हातां आला तुझ्या ॥ध्रु॥
 कराल ते जोडी येईल कार्यासी । ध्यावें विठ्ठलासी सुखालागीं ॥2॥
 सांचलिया धन होईल ठेवणें । तैसा नारायण जोडी करा ॥3॥
 करा हरिभक्ती परलोकीं ये कामा । सोडवील यमापासोनियां ॥4॥
 तुका ह्मणे करा आयुष्याचें मोल । नका वेचूं बोल नामेंविण ॥5॥

ENGLISH TRANSLATION

Precious life is spent and passes away. Only by prior merit does one gain this human birth.

After countless lifetimes, this human body has come into your hands. Whatever you earn now will serve you in the end.

Meditate on Vitthal for the sake of true happiness. As saved wealth becomes a treasure, so make Narayana your lasting store.

Practice devotion to Hari, for it will serve you in the world beyond and deliver you from the clutches of Yama. Says Tuka, use this life wisely. Do not waste your breath on anything other than the Name.

IN PLAIN WORDS

Precious life is being spent and slips away. Only by past merit do you gain it at all. After countless births, look: a human body has come into your hands. Whatever you earn now will serve you in the end. Meditate on Vitthal for the sake of true happiness. As saved money becomes a hoard, so make Narayana your lasting store. Do devotion to Hari; it will serve you in the world beyond and free you from the clutches of Yama. Tuka says: reckon the worth of this life. Do not spend your breath on anything but the Name.

WHAT IT MEANS

Tukaram addresses the listener directly and frames human birth as a rare, costly thing won only after countless lives. He treats life as a currency that is draining away, and presses the question of what you are buying with it. The whole argument is an economy: meditation on Vitthal is the only saving that becomes a real treasure, and devotion to Hari is the only asset that holds value past death and buys release from Yama, the lord of death. The closing instruction is blunt: this birth is too precious to spend, so do not waste a single breath on anything other than the Name.

GATHA 3901

The Power of the Name

The Name, nectar on the tongue

मराठी मूळ

आपुलिया हिता जो असे जागता अभंग
काय सुख आहे वाउगें बोलतां । ध्यातां पंढरिनाथा कष्ट नाहीं ॥१॥
सर्वकाळ वाचे उच्चारितां हरि । तया सुखा सरि पाड नाहीं ॥२॥
रामकृष्णरंगीं रसना रंगली । अमृताची उकळी नाम तुझें ॥३॥
तुका ह्मणे धन्य तयाचें वदन । जया नारायण ध्यानीं मनीं ॥३॥

ENGLISH TRANSLATION

What joy is there in idle talk? There is no hardship in meditating upon the Lord of Pandhari. The bliss of uttering Hari's name with every breath has no comparison.

When the tongue is dyed in the color of Rama and Krishna, Your name becomes a boiling fountain of nectar. Says Tuka, blessed is the face of the one in whose mind and meditation dwells Narayana.

IN PLAIN WORDS

What joy is there in idle talk? There is no hardship in meditating on the Lord of Pandhari. To say Hari's name with every breath, all the time: no other joy can match that bliss. When the tongue is dyed in the colour of Rama and Krishna, Your name is a boiling spring of nectar. Tuka says: blessed is the face of the one who holds Narayana in mind and meditation.

WHAT IT MEANS

Tukaram weighs two ways of using the mouth and the mind. Idle chatter gives nothing, while resting the attention on the Lord of Pandhari costs no effort and yields a joy nothing can equal. He pictures the practice physically: the tongue itself takes on the colour of Rama and Krishna until the Name on it tastes like a spring of nectar that keeps

welling up. The poem ends by blessing the very face of such a person, making the point that constant remembrance is not a chore to bear but the sweetest thing a human can do.

GATHA 3902

The Power of the Name

Kirtan, God walks behind the singer

मराठी मूळ

कीर्तनाच्या सुखें सुखी होय देव । पंढरीचा राव संगीं आहे ॥१॥
 भक्त जाय सदा हरि कीर्तिन गात । नित्यसेवें अनंत हिंडतसे ॥२॥
 त्रैलोक्य भ्रमण फिरत नारद । त्यासंगें गोविंद फिरतसे ॥३॥
 नारद मंजुळ सुस्वरें गीत गाये । मागाअ चालताहे संगें हरि ॥४॥
 तुका ह्मणे त्याला गोडी कीर्तनाची । नाहीं आणिकांची प्रीति ऐसी ॥५॥

ENGLISH TRANSLATION

God Himself is made happy by the bliss of kirtan. The King of Pandhari walks alongside.

The devotee who always sings of Hari's glory is followed everywhere by the Infinite Lord. Narada roams the three worlds, and Govinda wanders with him.

Narada sings in a sweet and melodious voice, and Hari walks right behind him. Says Tuka, God has such a taste for kirtan. No one else has such love from Him.

IN PLAIN WORDS

God Himself is made happy by the joy of kirtan. The King of Pandhari walks at the singer's side. The devotee who always sings Hari's glory is followed everywhere by the Infinite. Narada roams the three worlds, and Govinda wanders with him. Narada sings his song in a sweet, tuneful voice, and Hari walks right behind him. Tuka says: God has such a taste for kirtan. He gives no one else this kind of love.

WHAT IT MEANS

Tukaram makes a startling reversal: kirtan is not only the devotee reaching for God, it is God being delighted and drawn near. He says the singer does not chase the Lord; the Lord follows the singer, walking at his side wherever he goes. The example of Narada, the wandering sage-musician with Govinda always a step behind him, shows this as a settled habit of God, not a one-off favour. The claim he lands is that of all forms of devotion, the sung praise of the Name is the one God most loves, so that to sing is to keep the best company there is.

GATHA 3903

Devotion to Vitthal

Devotion, the mother and child

मराठी मूळ

बाळेंविण माय क्षणभरि न राहे । न देखतां होये कासाविस ॥१॥
 आणिक उदंड बुझाविती जरी । छंद त्या अंतरीं माउलीचा ॥२॥
 नावडती तया बोल आणिकाचे । देखोनियां नाचे माय दृष्टी ॥३॥
 तुका ह्मणे माझी विठ्ठल माउली । आणिकांचे बोलीं चाड नाहीं ॥३॥

ENGLISH TRANSLATION

A mother cannot remain even a moment without her child. When she cannot see it, she becomes distressed.

Even if many others try to console her, her chitta longs only for her little one. She takes no pleasure in the words of others but dances with joy at the sight of her child.

Says Tuka, Vitthal is my mother, and I care nothing for the words of anyone else.

IN PLAIN WORDS

A mother cannot stay still even a moment without her child. When she cannot see it she grows frantic. However many others try to comfort her, her heart is set only on her little one. Their words do not please her; she dances with joy the moment her child comes into sight. Tuka says: Vitthal is my mother, and I have no use for anyone else's words.

WHAT IT MEANS

Tukaram measures his longing for God by the plainest love he knows, a mother's need for her child. Such a mother cannot be quieted by any number of well-meaning voices; nothing eases her but the sight of the one she loves. He then flips the image so that Vitthal becomes the mother and he the child, but keeps the same exclusive devotion: no other counsel, no other comfort, will do. The poem says single-hearted love is not narrowness but the natural shape of real attachment, and he refuses every substitute for the one face he wants.

GATHA 3904

Faith and Trust

Faith, no fear for Hari's own

मराठी मूळ

हरिचिया भक्ता नाहीं भयचिंता । दुःखनिवारिता नारायण ॥१॥
 न लगे वाहणें संसारउद्वेग । जडों नेदी पांग देवराया ॥२॥
 असों द्यावा धीर सदा समाधान । आहे नारायण जवळी च ॥३॥
 तुका ह्मणे माझा सखा पांडुरंग । व्यापियेलें जग तेणें एकें ॥३॥

ENGLISH TRANSLATION

The devotees of Hari know no fear or anxiety. Narayana is the remover of all sorrow.

There is no need to carry the burden of worldly worry, for the Lord does not let any debt accumulate. Keep your courage steady and remain content, for Narayana is always near.

Says Tuka, my friend is Panduranga, who alone has pervaded the entire world.

IN PLAIN WORDS

The devotees of Hari have no fear and no anxiety. Narayana takes away their sorrow. They need not carry the worry of worldly life; the Lord does not let any debt pile up on them. Keep your courage steady, stay at peace, for Narayana is right beside you. Tuka says: my friend is Panduranga, who alone has filled the whole world.

WHAT IT MEANS

Tukaram speaks as one who has handed his worries over and found them gone. He tells the devotee that fear and anxiety are not the believer's portion, because Narayana himself removes sorrow and clears away the debts of worldly life before they can settle. The instruction is to keep one's courage and stay at peace, and the ground for that calm is nearness: God is not far off but right at hand. The poem closes on the largest assurance, that this near friend, Panduranga, is the very one who pervades the whole world, so there is nowhere his care does not reach.

GATHA 3905

The Saints

Saints, the only festival

मराठी मूळ

दसरा दिवाळी तो चि आह्मां सन । सखे संतजन भेटतील ॥१॥
 आमुप जोडल्या सुखाचिया राशी । पार या भाग्यासी न दिसे आतां ॥२॥
 तुका ह्मणे काय होऊं उतराई । जीव ठेऊं पांयीं संतांचिये ॥३॥

ENGLISH TRANSLATION

Dasara and Diwali are festivals for us only when we meet the company of saintly friends. Our heaps of happiness have been gathered, and there seems no end to this fortune.

Says Tuka, how can I repay this debt? Let me lay down my life at the feet of the saints.

IN PLAIN WORDS

Dasara and Diwali are festivals for us only when we meet our friends the saints. Heaps of happiness have been gathered, and now I can see no end to this good fortune. Tuka says: how can I ever repay it? Let me lay my life down at the feet of the saints.

WHAT IT MEANS

Tukaram redefines what a festival is. The great days of the calendar, Dasara and Diwali, mean nothing to him on their own; they become true celebration only in the company of holy people. He counts that company as wealth already heaped up, a fortune so large he can see no limit to it. Faced with a gift this great, he finds no payment equal to it, and offers the only thing he has: his own life laid at the saints' feet.

GATHA 3906

Social Criticism

Social criticism, learning sold for gain

मराठी मूळ

खिस्तीचा उदीम ब्राह्मण कलयुगीं । महारवाडीं मांगीं हिंडतसे ॥1॥
 वेवसाव करितां पर्वत मांगासी । ते पै विटाळासी न मनिती ॥२॥
 मांगिणीशीं नित्य करीतसे लेखा । तोंडावरि थुंका पडतसे ॥3॥
 आशा माया रांडा नांव हें कागदीं । आठवीना कधीं नारायण ॥4॥

ENGLISH TRANSLATION

In this age, Brahmins have taken up the trade of moneylending. They roam through the lowest quarters without scruple.

When doing business, they do not consider the defilement of dealing with anyone and everyone. They keep daily accounts with all sorts of people, bringing shame upon their own faces.

They remember only the names of greed and worldly entanglement, never once recalling Narayana. Says Tuka, the body has become enslaved. Without Panduranga, there is no salvation.

IN PLAIN WORDS

In this age the Brahmin has taken up the moneylender's trade. He roams through the poorest quarters after his profit. Doing business, he counts no one too low to deal with, no defilement worth minding. Day after day he keeps his accounts with all sorts, and shame falls on his own face. Greed and worldly tangle, these are the names written on his page; Narayana he never once recalls. Tuka says: the body has become a slave. Without Panduranga there is no way out.

WHAT IT MEANS

Tukaram attacks a pattern, not a class: the man entrusted with sacred learning who has turned it into a hunt for profit. The bite of the poem is in the hypocrisy, since the one who fusses most about purity will set every scruple aside the moment money is in view, and so brings shame on himself by his own standards. What he records each day is greed and entanglement; the one name worth writing, Narayana, never appears in his accounts. The verse turns the satire into a warning for any reader: appetite makes the body a slave, and the only release from that bondage is Panduranga. The mirror it holds up asks whose ledger we are really keeping.

GATHA 3907

Social Criticism

Social criticism, sacred duty made a trade

मराठी मूळ

जर्गी ब्रह्मक्रिया खिस्तीचा व्यापार । हिंडे घरोघर चांडाळाचे ॥१॥
 आंतेजा खिचडी घेताती मागून । गिळप्रधानि मायबहिणी ॥२॥
 उत्तमकुळीं जन्म क्रिया अमंगळ । बुडविलें कुळ उभयतां ॥३॥
 तुका ह्मणे ऐसी कलयुगाची चाली । स्वार्थो बुडविलीं आचरणें ॥३॥

ENGLISH TRANSLATION

In this world the sacred rituals have become a trade of exploitation. People wander from house to house seeking scraps.

They beg for scraps of food and in their greed have abandoned their own mothers and sisters. Born in a noble lineage, their conduct is reprehensible, and they have sunk both families.

Says Tuka, such is the way of this dark age. Self-interest has corrupted all practice.

IN PLAIN WORDS

In this world the sacred rites have been turned into a trade for gain. He wanders house to house after scraps. He begs for leftovers, and in his greed he has cast off his own mother and sister. Born in a noble line, his conduct is foul, and he has sunk both families. Tuka says: such is the way of this dark age. Self-interest has drowned every right practice.

WHAT IT MEANS

Tukaram exposes how the holiest duties can be hollowed out into a business of begging and gain. The picture is harsh: a man going door to door for scraps, so given over to greed that he abandons even his own mother and sister and disgraces the good family he was born into. The poem's grief is that high birth and noble lineage cannot save conduct once self-interest takes the wheel; the form remains while the substance rots. He names this as the mark of the dark age, but the lesson points inward, to ask whether our own observances have quietly become transactions and who we have set aside to keep them.

GATHA 3908

Longing and Separation

Longing, lift this burden now

मराठी मूळ

हा चि माझा नेम धरिला हो धंदा । यावरि गोविंदा भेटी द्यावी ॥१॥
 हा चि माझा ध्यास सदा सर्वकाळ । न्यावयासी मूळ येसी कधीं ॥२॥
 डौळ्यांची भूक पहातां श्रीमुख । आलिंगणे सुख निवती भुजा ॥३॥
 बहु चित्त ओढे तयाचिये सोई । पुरला हाकांहीं नवस नेणें ॥४॥
 बहुबहु काळ जालों कासावीस । वाहिले बहुवस कळेवर ॥५॥
 तुका ह्मणे आतां पाडावें हें ओझें । पांडुरंगा माझें इयावरि ॥५॥

ENGLISH TRANSLATION

*This is my vow and my chosen work. On this basis, O Govinda, grant me Your meeting.**This is my constant longing at all times: when will You come to take me home? My eyes hunger for the sight of Your blessed face, and my arms find joy only in Your embrace. My heart is drawn powerfully toward You, yet I do not know whether my pleas have been fulfilled.**For a very long time I have been in distress, wearing out many bodies. Says Tuka, now lift this burden from me, O Panduranga. This much and no more.*

IN PLAIN WORDS

This is my vow, the one work I have taken up: that on this, O Govinda, You grant me Your meeting. This is my longing all day, every day: when will You come to fetch me home? My eyes hunger for the sight of Your blessed face; my arms find rest only in Your embrace. My heart is pulled hard toward You, yet I do not know whether my cries have been heard. For a long, long time I have been in torment, wearing out body after body. Tuka says: now set down this load, O Panduranga. This much, and no more.

WHAT IT MEANS

Tukaram has narrowed his whole life to a single occupation: waiting for God to grant him a meeting. He pours out the body of that longing, the eyes starving for God's face, the arms that find peace only in embrace, the heart dragged toward him, alongside the doubt of one who has prayed long without a clear answer. He frames the wait as exhaustion across many lifetimes, bodies used up one after another in the same fruitless ache. The poem ends not with a polite request but with a demand born of that weariness: lift this burden now, Panduranga, this much and no more, I cannot carry it further.

GATHA 3909

Surrender and Acceptance

Surrender, resting in certainty

मराठी मूळ

जेणें माझें हित होइल तो उपाव । करिसील भाव जाणोनियां ॥१॥
 मज नाहीं सुख दुःख तया खंती । भावना हे चित्तीं नाना छंदें ॥२॥
 तोडीं हे संबंध तोडीं आशापाश । मज हो सायास न करितां ॥३॥
 तुका ह्याने मी तों राहिलों निश्चिंत । कवळोनि एकांतसुख तुझें ॥३॥

ENGLISH TRANSLATION

Whatever serves my true welfare, You will do, knowing my devotion. I have no attachment to happiness or sorrow or regret.

The mind has many moods and whims. Break these bonds.

Break the snares of desire. Let it happen without any effort from me.

Says Tuka, I rest in certainty, embracing the solitary bliss of Your company.

IN PLAIN WORDS

Whatever truly serves my good, You will do it. You know my heart, so do what is right. I have no clinging to happiness, to sorrow, to regret. My mind takes on many moods and whims. Cut these ties. Cut the snares of desire, and let it happen without any effort from me. Tuka says: I have come to rest in certainty, holding the solitary bliss of Your company.

WHAT IT MEANS

Tukaram hands over the whole question of his welfare to Narayana and stops bargaining for outcomes. He claims to have let go of his pull toward pleasure and his recoil from pain, and he asks God to do the one thing he cannot do for himself: break the mind's restless attachments and the snares of desire. The point is that effort by the small self only tightens those knots, so he asks for them to be cut without his striving. What remains, once the bargaining stops, is a quiet certainty and the contentment of being alone with God.

GATHA 3910

Appeals and Exhortations

Exhortation, drop the outward badge

मराठी मूळ

शिखा सूत्र तुझा गुंतला जमान । तंववरि तूं जाण शुतिदास ॥१॥
 त्याची तुज कांहीं चुकतां चि नीत । होसील पतित नरकवासी ॥२॥
 बहु जालासी चतुर शाहणा । शुद्ध आचरणा चुकों नको ॥३॥
 शिखा सूत्र याचा तोडीं तूं संबंध । मग तुज बाध नाहींनाहीं ॥४॥
 तुका ह्याने तरि वत्तूनि निराळा । उमटती कळा ब्रह्मींचिया ॥४॥

ENGLISH TRANSLATION

As long as the sacred thread and the topknot bind you as a pledge, you remain a servant of the scriptures. If you slip from that discipline even once, you will fall and become a dweller in hell.

You may have become very clever and learned, but do not stray from pure conduct. If you wish to sever the tie of the sacred thread and topknot, then do so completely, and no harm will touch you.

Says Tuka, only then, standing apart, will the qualities of Brahman shine through.

IN PLAIN WORDS

As long as the sacred thread and the topknot bind you like a pledge, know that you are only a servant of the scriptures. Slip from that discipline even once and you fall; you become a dweller in hell. You may have grown clever and learned, but do not stray from pure conduct. If you would cut the tie of the thread and the topknot, then cut it completely; then no harm can touch you. Tuka says: only then, standing apart, do the qualities of Brahman shine through you.

WHAT IT MEANS

Tukaram is pressing a hard choice on the man who wears the marks of ritual rank. As long as the sacred thread and topknot bind you, you live as a servant of rule, and a single lapse drops you, because that kind of religion is all condition and penalty. He does not soften this into mere caution; he says the way out is to cut the tie completely, not to wear it loosely. The frame left unspoken is that the outward badge is a substitute for the inward thing: only when you stand free of the badge do the qualities of Brahman show through you. The test for the reader is whether their religion is a costume that can be failed or a reality that cannot.

GATHA 3911

Social Criticism

Social criticism, the false-faithful wife

मराठी मूळ

पतिव्रता ऐसी जगामध्ये मात । भोगी पांच सात अंधारीं ते ॥१॥
 भ्रतारासी लेखी श्वानाचे समान । परपुरुषीं जाण संभ्रम तो ॥२॥
 तुका ह्मणे तिच्या दोषा नाहीं पार । भोगील अघोर कुंभपाक ॥३॥

ENGLISH TRANSLATION

She is praised in the world as a faithful wife, yet in the dark she consorts with five or seven others. She treats her husband like a dog and dotes upon other men.

Says Tuka, there is no end to her sin. She will suffer the most terrible torments of hell.

IN PLAIN WORDS

In the world she is praised as a faithful wife, yet in the dark she lies with five or seven others. She counts her husband as no better than a dog and dotes on other men. Tuka says: there is no end to her sin. She will suffer the most terrible torments of hell.

WHAT IT MEANS

Tukaram sets the public name against the private deed: the woman called faithful is faithless in the dark. The sting is the gap between reputation and reality, the honor she keeps in the world while betraying the bond she is honored for. Read past the literal target, this is the figure of pretended devotion everywhere, the soul that wears one face in public worship and gives its real love elsewhere. The warning to examine is whether your own honored name covers a divided heart.

GATHA 3912

Social Criticism

Social criticism, the fruitless act

मराठी मूळ

सिंदळीसी नाही पोराची पै आस । सांटविल्याबीजास काय करी ॥१॥
 अथवा सेतीं बीज पेरिलें भाजोन । सारा देइल कोण काका त्याचा ॥२॥
 तुका ह्मणे नाहीं खायाची ते चाड । तरि कां लिगाड करुनी घेतोस ॥३॥

ENGLISH TRANSLATION

A faithless woman has no care for the child she bears. What use is a seed once it has been stored away? Or if a roasted seed is sown in a field, who will pay the rent on such a crop? Says Tuka, if you have no desire to eat the fruit, then why do you take on the entanglement at all?

IN PLAIN WORDS

A faithless woman has no care for the child she bears. What use is a seed once it is locked away? Or if you roast a seed and sow it in a field, who will pay the rent on that crop? Tuka says: if you have no wish to eat the fruit, then why do you take on the entanglement at all?

WHAT IT MEANS

Tukaram piles up images of effort that can bear no fruit: a stored seed that never reaches the ground, a roasted seed that cannot sprout yet still owes rent. The point is that some labor is doomed from the start because the living power in it has been killed. He turns it back as a question to the doer: if you do not even want the fruit, why take on the burden and the tangle of the act? Read against pretended devotion, it asks why a person keeps up the outward motions when the inner intent that would make them fruitful is dead.

GATHA 3913

The Nature of God

The one doer, ego dissolved

मराठी मूळ

चाले हें शरीर कोणाचिये सत्ते । कोण बोलवितें हरीविण ॥१॥
 देखवी दाखवी एक नारायण । तयाचें भजन चुकों नका ॥२॥
 मानसाची देव चालवी अहंता । मी चि एक कर्ता ह्मणों नये ॥३॥
 वृक्षाचीं हीं पानें हाले त्याची सत्ता । राहिली अहंता मग कोठें ॥४॥
 तुका ह्मणे विठो भरला सबाहीं । तया उणें कांहीं चराचरीं ॥५॥

ENGLISH TRANSLATION

By whose power does this body move? Who makes it speak, if not Hari? It is Narayana alone who causes all seeing and showing. Do not neglect His worship.

God drives the ego of the human mind. One should not say that I alone am the doer.

Even the leaves of a tree stir only by His power. Where then does the ego stand? Says Tuka, Vitthal fills everything on all sides. Nothing in the whole creation is lacking in Him.

IN PLAIN WORDS

By whose power does this body move? Who makes it speak, if not Hari? It is Narayana alone who causes all seeing and showing. Do not neglect His worship. God drives even the ego in the human mind. Do not say, I alone am the doer. The leaves of a tree stir only by His power. Where then does the ego stand? Tuka says: Vitthal fills everything on every side. Nothing in all creation is empty of Him.

WHAT IT MEANS

Tukaram asks a plain question and lets it dismantle the sense of being the doer: if you do not move your own body or speak your own words, on what does the claim I am the doer rest? He pushes it to the smallest thing, a leaf stirring on a tree, to show that even what feels like your own will is moved by God. The ego itself, he says, is driven by God, so there is no corner left from which to claim independent action. The frame is non-dual: Vitthal fills everything on all sides, nothing in creation is without Him, and worship is simply living in that fact rather than in the illusion of separate doership.

GATHA 3914

Appeals and Exhortations

Exhortation, hold shame before the mind

मराठी मूळ

मायारूपें ऐसैं मोहिलेंसे जन । भोगिती पतन नामाकर्में ॥१॥
 काय याची प्रीती करितां आदर । दुरावितां दूर तें चि भलें ॥२॥
 नाना छंद अंगीं बैसती विकार । छिळयेले फार तपोनिधि ॥३॥
 तुका ह्मणे ऐसैं सिकवितों तुज । आतां धरी लाज मना पुढें ॥४॥

ENGLISH TRANSLATION

Through the form of illusion, people have been beguiled. They suffer downfall through misuse of the Name.

What good comes of cherishing such illusion? It is better to keep it at a distance. Countless passions and distortions take root in the being, and even great ascetics have been brought low by them.

Says Tuka, this is what I am teaching you now: hold shame before your own mind going forward.

IN PLAIN WORDS

People have been beguiled by the form of illusion. They fall by misusing the Name. What good comes of cherishing this illusion? Better to hold it far away. Many whims and distortions settle into the body, and even great ascetics have been brought low by them. Tuka says: this is what I am teaching you now. From here on, hold shame before your own mind.

WHAT IT MEANS

Tukaram warns that Maya does not only deceive the worldly; it can corrupt the very practice of the Name when the Name is used as cover for craving. He names the stakes by pointing to ascetics, people of great discipline, who were still dragged down once passions took root in them, so no one can assume they are safe. His remedy is not external rule but inward shame, the honest sense before your own mind that catches the distortion early. The teaching is directed at self-examination: watch what whims are settling in you before they grow into a fall.

GATHA 3915

Prayers

Prayer, You alone are my life

मराठी मूळ

जेजे कांहीं मज होईल वासना । तेते नारायणा व्हावें तुम्हीं ॥१॥
 काय भाव एक निवडूं निराळा । जाणसी तूं कळा अंतरींची ॥२॥
 तुजविण मज कोण आहे सखा । जें सांगा आणिकां जीवभाव ॥३॥
 अवघें पिशुन जालें असे जन । आपपर कोण नाठवे हें ॥४॥
 तुका ह्मणे तूं चि जीवांचें जीवन । माझें समाधान तुझे हातीं ॥५॥

ENGLISH TRANSLATION

Whatever desire arises in me, may You become that very thing, O Narayana. How can I sort out my devotion as something separate? You know the inner workings of my heart.

Who else is my companion besides You? To whom else would I entrust my very life? The whole world has turned hostile. No one remembers what belongs to self and what to another.

Says Tuka, You alone are the life of all lives. My contentment is in Your hands.

IN PLAIN WORDS

Whatever desire arises in me, may You become that very thing, O Narayana. How can I pick out one devotion as something apart? You know every working of my heart. Who else is my friend but You? To whom else could I tell the truth of my life? The whole world has turned hostile. No one remembers what is one's own and what is another's. Tuka says: You alone are the life of all that lives. My peace is in Your hands.

WHAT IT MEANS

Tukaram prays that God will fill not just his worship but his every desire, so that there is no wanting left that points away from God. He says he cannot sort out a special devotion from the rest of himself, because God already knows the whole inner movement of his heart, the pure and the mixed alike. Set against a world he feels has turned faithless and self-serving, God is the one friend he can trust with his very life. The closing claim is total dependence: God is the life within all lives, and Tukaram's own peace is not in his hands but in God's.

GATHA 3916

Prayers

Lament, word-knowledge wrecks the path

मराठी मूळ

कैसी करुं आतां सांग तुझी सेवा । शब्दज्ञानें देवा नाश केला ॥1॥
 आतां तुझें वर्म न कळे अनंता । तुज न संगतां बुडूं पाहें ॥ ध्रु.॥
 संध्या स्नान केली आचाराची नासी । काय तयापासीं ह्मणती एक ॥2॥
 बुडविली भक्ति म्हणीते पाषाण । पिंडाचें पाळण स्थापुनियां ॥3॥
 न करावी कथा ह्मणती एकादशी। भजनाची नासी मांडियेली ॥4॥
 न जावें देउळा ह्मणती देवघरीं । बुडविलें या परी तुका ह्मणे ॥5॥

ENGLISH TRANSLATION

How shall I serve You now? Tell me. Word-knowledge has destroyed the true path.

Now Your secret is beyond my grasp, O Ananta. Without Your guidance, I am drowning.

Some have ruined the practice of daily prayers and ablutions. What can be had from them? They have sunk devotion by calling the image a mere stone and establishing the worship of the body alone.

They say do not attend kirtan and do not observe Ekadashi. They have laid waste to all devotional practice.

They say do not go to the temple but worship only at home. Says Tuka, in this way everything has been sunk.

IN PLAIN WORDS

How shall I serve You now? Tell me. Word-knowledge has destroyed the true path. Now Your secret is beyond me, O Ananta; without Your guidance I am sinking. Some have ruined daily prayer and ablution. What is to be had from such people? They drown devotion by calling the sacred image a mere stone, and set up the worship of the body alone. They say, hold no kirtan, keep no Ekadashi, and they lay waste to devotional practice. They say, do not go to the temple, worship only at home. Tuka says: in this way everything has been sunk.

WHAT IT MEANS

Tukaram laments a clever, debunking knowledge that has talked the simple devotional life to pieces. He lists what it dismisses: daily prayer and bathing, the worshipped image treated as just stone, kirtan, the Ekadashi fast, going to the temple. The danger he names is that each dismissal sounds reasonable yet together they drown actual devotion and leave only the worship of the body, the self. Disoriented and feeling himself sinking, he turns back to God and asks to be told plainly how to serve, since the secret of the path is now beyond his own reasoning.

GATHA 3917

Devotion to Vitthal

Devotion, no wish for liberation

मराठी मूळ

नमोनमो तुज माझें हें कारण । काय जालें उणें करितां स्नान ॥1॥
 संतांचा मारग चालतों झाडूनि । हो का लाभ हानि कांहींतरि ॥धु.॥
 न करिसी तरि हेंचि कोडें मज । भक्ति गोड काज आणीक नाही ॥2॥
 करीं सेवा कथा नाचेन रंगणीं । प्रेमसुखधणी पुरेल तों ॥3॥
 महाद्वारीं सुख वैष्णवांचे मेळीं । वैकुंठ जवळी वसे तेथें ॥4॥
 तुका ह्याने नाहीं मुक्तिसर्वें चाड । हें चि जन्म गोड घेतां मज ॥5॥

ENGLISH TRANSLATION

Salutations to You, for this is my cause. What is lost by taking a holy bath? I walk the path cleared by the saints, whatever the gain or loss may be.

If You do not answer, then this itself is my delight: devotion is my only sweet occupation. I will serve, I will attend the sacred stories, and I will dance in the arena of kirtan until the hunger for the bliss of love is satisfied.

At the great gate, joy abounds in the company of Vaishnavas. Vaikuntha dwells right there.

Says Tuka, I have no desire for liberation. This very birth is sweet to me.

IN PLAIN WORDS

Salutations to You again and again; this is my whole aim. What is lost by taking a holy bath? I walk the path the saints have cleared, whatever the gain or loss. If You do not answer me, even this is my delight: devotion is my one sweet work, and no other. I will serve, I will attend the sacred stories, I will dance in the ground of kirtan until the hunger for the bliss of love is filled. At the great gate, in the company of Vaishnavas, there is joy; Vaikuntha dwells right there. Tuka says: I have no desire for liberation. This very birth is sweet to me.

WHAT IT MEANS

Tukaram declares that the path of the saints is enough for him whether or not it brings any reward. He goes further: even if God never answers, devotion itself is his delight, so the loving practice is not a means to something else but the thing he wants. He locates heaven in the doing, in kirtan and service and the company of devotees at the temple gate, saying Vaikuntha is already there. The radical close is his refusal of liberation itself; he would rather keep this human birth, because the birth that lets him love and sing God is sweeter to him than release.

GATHA 3918

Social Criticism

Social criticism, the hollow renunciant

मराठी मूळ

होऊनि संन्यासी भगवीं लुगडीं । वासना न सोडी विषयांची ॥१॥
 निंदिती कदान्न इच्छती देवान्न । पाहाताती मान आदराचा ॥२॥
 तुका ह्मणे ऐसें दांभिक भजन । तया जनादनन भेटे केवीं ॥३॥

ENGLISH TRANSLATION

Having become a renunciant and wearing ochre robes, he still does not abandon the craving for sense pleasures. He condemns plain food but craves for fine dishes.

He watches for marks of honor and attention. Says Tuka, such hypocritical devotion will never lead to a meeting with Janardana.

IN PLAIN WORDS

He has become a renunciant and wears the ochre robe, yet he has not let go of his craving for the senses. He scorns plain food but longs for fine dishes. He keeps watch for marks of honor and respect. Tuka says: such hypocritical worship; how could it ever bring him to a meeting with Janardana?

WHAT IT MEANS

Tukaram exposes the gap between the renunciant's robe and his unchanged appetite. The ochre cloth announces that the man has given up the world, but his craving for fine food and his hunger for honor show he has only relocated his desires, not dropped them. The point is not the robe but the self-display: outward renunciation can become one more way to be admired. He lands it on the cost, that such pretended worship can never reach God, and the reader is left to test whether their own giving-up is real or a costume.

GATHA 3919

Social Criticism

Social criticism, the showy ascetic

मराठी मूळ

लांबवूनि जटा नेसोनि कासोटा । अभिमान मोटा करिताती ॥१॥
 सर्वांगा करिती विभूतिलेपन । पाहाती मिष्टान्न भक्षावया ॥२॥
 तुका ह्मणे त्यांचा नव्हे हा स्वधर्म । न कळतां वर्म मिथ्यावाद ॥३॥

ENGLISH TRANSLATION

Growing long matted locks and wrapping themselves in loincloths, they strut about with great pride. They smear ash all over their bodies but look around for fine food to eat.

Says Tuka, this is not their true calling. Not knowing the secret, they live in falsehood.

IN PLAIN WORDS

They let their matted locks grow long and wrap the loincloth tight, and they carry themselves with great pride. They smear ash over their whole body, then look around for fine food to eat. Tuka says: this is not their true calling. Not knowing the secret, they live in falsehood.

WHAT IT MEANS

Tukaram describes the ascetic who has perfected the look of holiness, the long matted hair, the loincloth, the ash on the skin, and made it an occasion for pride. The tell is the wandering eye for good food: the body that performs renunciation still serves its appetite. He says this is not their real path, because they have taken hold of the outward marks while missing the inner secret that alone makes them true. Read inward, the warning is that an identity built on looking spiritual, with pride underneath, is simply a lived falsehood.

GATHA 3920

Social Criticism

*Social criticism, the begging Nath*s

मराठी मूळ

कान फाडूनियां मुद्रा तें घालिती । नाथ म्हणविती जगामाजी ॥१॥
 घालोनियां फेरा मागती द्रव्यासी । परि शंकरासी नोळखती ॥२॥
 पोट भरावया शिकती उपाय । तुका ह्मणे जाय नर्क लोका ॥३॥

ENGLISH TRANSLATION

*They split their ears and wear earrings, calling themselves Nath*s before the world. Going around on begging rounds, they ask for money, yet they do not truly know Shankara.

They learn tricks only to fill their bellies. Says Tuka, such ones go to hell.

IN PLAIN WORDS

They split their ears and put in the earrings, and call themselves Naths before the world. They go on their rounds and beg for money, yet they do not truly know Shankara. They learn these tricks only to fill their bellies. Tuka says: such ones go to the world of hell.

WHAT IT MEANS

Tukaram turns to the Nath ascetics, marked by the split ears and the ring, who carry the name of a great tradition. His charge is that the name and the rite have become a livelihood: they go round begging coins while the God the order is built on, Shankara, remains unknown to them. The point is that the discipline has emptied into technique, learned only to feed the belly. He lands the cost bluntly, and the question for the reader is whether one's own practice has quietly become a means of getting rather than a real seeking of God.

GATHA 3921

Social Criticism

Social criticism, the false ascetic

मराठी मूळ

कौडीकौडीसाठीं फोडिताती शिर । काढूनि रुधिर मलंग ते ॥१॥
 पांघरती चर्म लोहाची सांकळी । मारिती आरोळी धैर्यबळें ॥२॥
 तुका ह्मणे त्यांचा नव्हे चि स्वधर्म । न कळे चि वर्म गोविंदाचें ॥३॥

ENGLISH TRANSLATION

For a single coin they crack their skulls open, drawing blood. These fakirs wrap themselves in skins and iron chains and cry out with feigned courage.

Says Tuka, this is not their true calling. They have not grasped the secret of Govinda.

IN PLAIN WORDS

For a single coin they split their own heads open and draw their own blood. These malangs wrap themselves in animal skins and iron chains. They cry out loud, showing off their courage. Tuka says: this is not their true calling. They have not understood the secret of Govinda.

WHAT IT MEANS

Tukaram is looking at wandering ascetics who turn pain into a street act. They gash their heads and drape themselves in skins and chains, then roar to impress a crowd, all for a coin tossed their way. He names the gap: this self-wounding spectacle is not the path it pretends to be, and it has nothing to do with the inner secret of Govinda. The warning points at the pattern in all of us, the urge to perform hardship for an audience instead of seeking God.

GATHA 3922

Social Criticism

Social criticism, the predatory teacher

मराठी मूळ

दाढी डोई मुंडी मुंडुनियां सर्व । पांघुरति बरवें वस्त्र काळें ॥१॥
 उफराटी काठी घेऊनियां हातीं । उपदेश देती सर्वत्रासी ॥२॥
 चाळवुनी रांडा देउनियां भेष । तुका ह्मणे त्यास यम दंडी ॥३॥

ENGLISH TRANSLATION

They shave their beards, heads, and all, and drape themselves in fine black cloth. Carrying an inverted staff in hand, they go about giving instruction to all.

They lure women by giving them a religious garb. Says Tuka, Yama will punish them.

IN PLAIN WORDS

They shave their beards, their heads, all of it, and drape themselves in fine black cloth. They carry an inverted staff in their hand. They go about giving instruction to everyone. They lure women by handing them a religious garb. Tuka says: Yama will punish them.

WHAT IT MEANS

Tukaram describes men who put on the full costume of a holy teacher, the shaved head, the dark robe, the staff held the wrong way, and dispense guidance to all who pass. Behind the dress is appetite, not teaching; they use the garb to draw women toward themselves. He lets the claim land hard, saying the lord of death will hold them to account. The point is the abuse of sacred trust; the costume of authority is exactly what makes the predation possible.

GATHA 3923

Social Criticism

Social criticism, devotion as trade

मराठी मूळ

होउनी जंगम विभूती लाविती । शंख वाजविती घरोघरीं ॥१॥
 शिवाचें निर्माल्य तीर्था न सेविती । घंटा वाजविती पोटासाठीं ॥२॥
 तुका ह्मणे त्यासी नाहीं शिवभक्ति । व्यापार करिती संसाराचा ॥३॥

ENGLISH TRANSLATION

Becoming wandering mendicants, they smear ash and blow conches from house to house. They do not partake of Shiva's sacred offerings or holy water.

They ring their bells only for the sake of their stomachs. Says Tuka, they have no true devotion to Shiva. They are merely carrying on the trade of worldly life.

IN PLAIN WORDS

They turn themselves into wandering mendicants and smear ash on their bodies. They blow their conches from house to house. They do not partake of Shiva's offerings or his holy water. They ring their bells only to fill their stomachs. Tuka says: they have no real devotion to Shiva. They are only carrying on the trade of worldly life.

WHAT IT MEANS

Tukaram watches mendicants who carry every sign of Shaiva worship, the ash, the conch, the bell, door to door, yet skip the one thing the signs are for: receiving Shiva's offerings and sacred water. The bells ring for bread, not for God. He names the stakes plainly, that there is no real devotion here, only a livelihood dressed as worship. The probe is for anyone who keeps the outward forms of religion running while the heart of it has quietly become a business.

GATHA 3924

Social Criticism

Social criticism, the begging pilgrim

मराठी मूळ

लावूनियां मुद्रा बांधोनियां कंठीं । हिंडे पोटासाठीं देशोदेशीं ॥१॥
 नेसोनि कोपीन शुभ्रवर्ण जाण । पहाती पक्वान्न क्षेत्रींचें तें ॥२॥
 तुका ह्मणे ऐसे मावेचे मइंद । त्यापाशीं गोविंद नाहीं नाहीं ॥३॥

ENGLISH TRANSLATION

Wearing religious stamps and tying sacred beads around the neck, they wander from land to land to fill their bellies. Donning a white loincloth, they look around for fine food at the holy places.

Says Tuka, such ones are frauds in disguise. Govinda is nowhere near them.

IN PLAIN WORDS

They stamp themselves with religious marks and tie sacred beads around the neck. They roam from land to land to fill their bellies. They wear a clean white loincloth. At the holy places they look around for fine food. Tuka says: such people are frauds in disguise. Govinda is not near them, not at all.

WHAT IT MEANS

Tukaram tracks pilgrims who carry every credential, branded marks, beads, a spotless loincloth, but travel from shrine to shrine chasing good meals rather than God. The holy place becomes a free kitchen they survey for the best dish. He calls them what they are, frauds in disguise, and lands the verdict twice over: Govinda is nowhere near them. The examination is of using sacred travel and dress to feed the body while the soul goes hungry by choice.

GATHA 3925

Social Criticism

Social criticism, true renunciation named

मराठी मूळ

ऐसे नाना भेष घेऊनी हिंडती । पोटासाठीं घेती प्रतिग्रह ॥१॥
 परमार्थासी कोण त्यजी संवसार । सांगापां साचार नांव त्याचें ॥२॥
 जन्मतां संसार त्यजियेला शुके । तोचि निष्कळंक तुका ह्मणे ॥३॥

ENGLISH TRANSLATION

In various disguises they roam about, accepting gifts for the sake of their bellies. Who truly renounces the world for the sake of the highest good? Tell me the name of such a one in truth.

Says Tuka, only Shuka, who renounced the world at the moment of his birth, is truly spotless.

IN PLAIN WORDS

In all sorts of disguises they roam about. They accept gifts only to fill their bellies. Who truly gives up the world for the sake of the highest good? Tell me, in truth, the name of even one such person. Tuka says: only Shuka, who renounced the world the moment he was born, is truly spotless.

WHAT IT MEANS

Tukaram surveys the whole crowd of costumed beggars and asks a sharp question: name one who has actually renounced the world for God rather than for alms. The disguises change, but the motive stays the same, food. He answers his own challenge with a single example, Shuka, who turned from the world at the instant of birth, and calls him the one who is truly spotless. The contrast forces self-examination: real renunciation is inward and rare, not the outfit that begs.

GATHA 3926

Renunciation

Renunciation, family as fleeting

मराठी मूळ

स्त्रिया पुत्र कळत्र हें तंव मायावंत । शेवटींचा अंत नाही कोणी ॥१॥
 यमाचिये हातीं बांधोनियां देती । भूषणें ही घेती काढूनियां ॥२॥
 ऐसिया चोरांचा कैसा हा विश्वास । धरिली तुझी कास तुका ह्मणे ॥३॥

ENGLISH TRANSLATION

Wife, sons, and family are all creatures of illusion. At the very end, none stands by you.

They bind you and hand you over to Yama, stripping away even your ornaments. Says Tuka, how can you trust such thieves? I have taken hold of Your shelter instead.

IN PLAIN WORDS

Wife, sons, family: all of this belongs to illusion. At the very end, none of them stays by you. They bind you and hand you over to Yama. They even strip the ornaments off your body. Tuka says: how can I trust such thieves? I have taken hold of Your shelter instead.

WHAT IT MEANS

Tukaram strips the comfort out of family life by naming its limit: those nearest to you belong to Maya and will not be there at the final hour. He pushes harder still, picturing them handing you over to death and taking back even the jewels off your body. He calls them thieves, not out of contempt for persons but to expose how completely they fail as a refuge. The conclusion is the move itself: he lets go of that false security and grips God's shelter instead.

GATHA 3927

Longing and Separation

Longing, vision over learning

मराठी मूळ

न लगती मज शब्दब्रह्मज्ञान । तुझिया दर्शनावांचूनियां ॥१॥
 ह्मणऊनि तुझें करितों चिंतन । नावडे वचन आणिकांचें ॥२॥
 काय ते महत्वी करावी मान्यता । तुज न देखतां पांडुरंगा ॥३॥
 तुका ह्मणे तुज दिधल्यावांचूनि । न राहे त्याहूनि होइन वेडा ॥३॥

ENGLISH TRANSLATION

I have no use for the knowledge gained through mere words alone, without the vision of You. That is why I contemplate You ceaselessly.

The words of others hold no appeal for me. What greatness should I honor when I cannot see You, O Panduranga? Says Tuka, until I have given myself to You, I will not rest. Beyond that, I shall go mad.

IN PLAIN WORDS

I have no use for knowledge that is only words, not without the sight of You. That is why I keep thinking of You without stopping. The words of others do not appeal to me. What greatness should I honor when I cannot see You, O Panduranga? Tuka says: until I have given myself to You, I will not rest. Beyond that, I will go mad.

WHAT IT MEANS

Tukaram refuses the prize that scripture-learning offers, the word-knowledge of Brahman, because without the direct sight of God it is hollow to him. He sets the stakes between two things only: erudition he can recite, or the face of Panduranga he longs to see, and he wants only the second. Every other voice and every honored greatness mean nothing while God stays hidden. He ends by binding himself to a single outcome, that he will not rest until he is wholly given over, and short of that he will lose his mind with longing.

GATHA 3928

Prayers

Prayer, the child's claim on the mother

मराठी मूळ

तुझा ह्मणोनियां दिसतों गा दीन । हा चि अभिमान सरे तुझा ॥१॥
 अज्ञान बाळका कोपली जननी । तयासी निर्वाणीं कोण पावे ॥२॥
 तैसा विठो तुजविण परदेशी । नको या दुःखासीं गोळें मज ॥३॥
 तुका ह्मणे मज सर्व तुझी आशा । अगा जगदीशा पांडुरंगा ॥३॥

ENGLISH TRANSLATION

Because I call myself Yours, I appear lowly, O God. This itself upholds Your honor.

When a mother is angry with her ignorant child, who comes to its rescue in the end? Says Tuka, O Vitthal, without You I am an exile. Do not consign me to this sorrow.

All my hope rests in You alone, O Jagadisha, O Panduranga.

IN PLAIN WORDS

Because I call myself Yours, I look lowly, O God. And this very thing keeps Your honor. When a mother grows angry with her foolish little child, who else comes to its rescue in the end? In the same way, Vithoba, without You I am an exile. Do not leave me to this sorrow. Tuka says: all my hope rests in You alone, O Jagadisha, O Panduranga.

WHAT IT MEANS

Tukaram turns his own lowliness into a claim on God. If he looks wretched, it is because he belongs to God, so his condition is now God's reputation to defend. He reaches for the homeliest proof: even when a mother is furious at her child, no one but she will finally take it back, so God cannot finally abandon what is His. Naming himself an exile without Vitthal, he asks not to be left in sorrow and rests his whole hope on Panduranga, who has no other rescuer to defer to.

GATHA 3929

Longing and Separation

Longing, weary of rebirth

मराठी मूळ

जन्म मृत्यू फार जाले माझ्या जीवा । ऐक माझा धांवा पांडुरंगा ॥१॥
 सिणलों बहुत करितां येरझारा । रखुमाईच्या वरा पावें वेगीं ॥२॥
 तुका ह्मणे तूं गा पतितपावन । घेई माझा सीण जन्मांतर ॥३॥

ENGLISH TRANSLATION

My jiva has endured countless births and deaths. Hear my cry, O Panduranga.

I am exhausted from making so many rounds. Come quickly, O husband of Rukmini.

Says Tuka, You are the Purifier of the Fallen. Take away my weariness of lifetimes.

IN PLAIN WORDS

My jiva has gone through countless births and deaths. Hear my cry, O Panduranga. I am worn out from making so many rounds. Come quickly, O husband of Rukmini. Tuka says: You are the one who saves the fallen. Take away my weariness of many lifetimes.

WHAT IT MEANS

Tukaram cries out from inside the long machinery of birth and death, exhausted by circling through life after life. The plea is urgent and personal: hear me, come fast. He calls God by the title that obliges Him, patitapavana, the purifier of the fallen, because if that name is true then a fallen, tired soul is exactly His work. The asking is not for one rescue but for the end of the whole tiring round across lifetimes.

GATHA 3930

Longing and Separation

Longing, the silence of God

मराठी मूळ

आतां माझ्या दुःखा कोण हो सांगाती । रखुमाईचा पति पावे चि ना ॥1॥
 कायविधा त्यानें घातलीसे रेखा । सुटका या दुःखा न होय चि ॥2॥
 तुका ह्मणे माझी विसरुं नको चिंता । अगा पंढरिनाथा पाव वेगी ॥3॥

ENGLISH TRANSLATION

Now, who will share in my sorrow? The husband of Rukmini does not come. What line of fate has He drawn? There seems no escape from this misery.

Says Tuka, do not forget my plight. O Lord of Pandhari, come quickly.

IN PLAIN WORDS

Now who will share in my sorrow? The husband of Rukmini does not come. What line of fate has He drawn for me? There seems to be no escape from this misery. Tuka says: do not forget my trouble. O Lord of Pandhari, come quickly.

WHAT IT MEANS

This is the cry from the gap, when God has not yet answered. Tukaram has no one else to carry his grief and the one he waits for, Rukmini's husband, simply does not come. He wonders what fate has been written against him, since there seems no way out of the pain. Yet even the complaint stays addressed to God: do not forget me, Lord of Pandhari, come quickly. The verse holds longing and trust together, refusing to turn the silence into despair.

GATHA 3931

Longing and Separation

Longing, the pull to Pandhari

मराठी मूळ

पंढरीसी जावें ऐसें माझें मनीं । विठाई जननी भेटे केव्हां ॥1॥
 न लगे त्याविण सुखाचा सोहळा । लागे मज ज्वाळा अग्निचिया ॥2॥
 तुका ह्मणे त्याचे पाहिलिया पाय । मग दुःख जाय सर्व माझें ॥3॥

ENGLISH TRANSLATION

My mind longs to go to Pandhari. When will I meet Vithabai, my mother? Without Him, no celebration brings happiness.

The flames of fire scorch me. Says Tuka, once I have seen His feet, all my sorrow will vanish.

IN PLAIN WORDS

My mind longs to go to Pandhari. When will I meet Vithabai, my mother? Without Him no celebration brings me any joy. The flames of fire scorch me. Tuka says: once I have seen His feet, all my sorrow will go.

WHAT IT MEANS

Tukaram's whole mind is leaning toward Pandhari, aching for the moment he meets Vithoba, whom he addresses tenderly as mother. Apart from that, no festival or pleasure touches him; he says he burns as if in fire. He names exactly what would end it: the sight of those feet. The poem makes the cure single and concrete, not relief or distraction but the darshan of God, after which the sorrow simply leaves.

GATHA 3932

Surrender and Acceptance

Surrender, nothing left to give

मराठी मूळ

तन मन धन दिलें पंढरिराया । आतां सांगावया उरलें नाहीं ॥१॥
 अर्थचाड चिंता नाहीं मनीं आशा । तोडियेला फांसा उपाधीचा ॥२॥
 तुका ह्मणे एक विठोबाचें नाम । आहे जवळी दाम नाहीं रुका ॥३॥

ENGLISH TRANSLATION

*I have given my body, mind, and wealth to the Lord of Pandhari. There is nothing more left to offer.
 There is no desire, no worry, no longing in my mind. The noose of worldly attachment has been cut.
 Says Tuka, I have only the name of Vithoba with me. That name is near, though I have not a coin to my name.*

IN PLAIN WORDS

I have given my body, my mind, and my wealth to the Lord of Pandhari. Now nothing is left to offer. There is no greed, no worry, no longing in my mind. The noose of worldly entanglement has been cut. Tuka says: I have only the one name of Vithoba with me. That name is close to me, though I do not have a single coin.

WHAT IT MEANS

Tukaram describes surrender as already complete: body, mind, and wealth have all gone to the Lord of Pandhari, so there is nothing further to hand over. With the giving done, the inner noises stop too, no craving for gain, no anxiety, no want, and the rope of worldly attachment falls away cut. What remains is one possession that outweighs all he gave up, the name of Vithoba kept near. He states the trade flatly: penniless of coin, yet rich in the Name.

GATHA 3933

Appeals and Exhortations

Exhortation, the body is on loan

मराठी मूळ

आलिया संसारा उठा वेग करा । शरण जा उदारा पांडुरंगा ॥१॥
 देह हें देवाचें धन कुबेराचें । तेथें मनुष्याचें काय आहे ॥२॥
 देता देवविता नेता नेवविता । येथ याची सत्ता काय आहे ॥३॥
 निमित्याचा धनी केला असे झणी । माझेंमाझें ह्मणोनि व्यर्थ गेला ॥४॥

ENGLISH TRANSLATION

*Having come into this world, rise and make haste. Surrender to the generous Panduranga.**The body belongs to God, and wealth belongs to Kubera. What does the individual truly own here? The one who gives and makes others give, who takes and makes others take, it is He who holds all authority here.**One has been made a steward only for a time. Calling it mine, mine, one departs in vain.**Says Tuka, why do you quarrel with God for the sake of what is perishable?.*

IN PLAIN WORDS

You have come into this world. Get up, make haste. Go and take refuge in the generous Panduranga. This body belongs to God. Wealth belongs to Kubera. What does a person here truly own? It is God who gives, and who makes others give; who takes, and who makes others take. What power belongs to you here? You have been made a steward, and only for a little while. Saying mine, mine, you go from here in vain. Tuka says: why, for the sake of what perishes, do you wear yourself out quarreling with God?

WHAT IT MEANS

Tukaram is rousing a person who clings to what was never theirs. He strips ownership down to nothing: the body is God's, wealth is Kubera's, and even the acts of giving and taking are God's doing, not ours. A human being is only a caretaker, holding it all for a short time, so the cry of mine, mine, is wasted breath. The stakes he names are urgent, rise now, make haste, take refuge, because the time is short. His closing question turns the knife on the listener's own struggle: why exhaust yourself fighting God over things that decay, when surrender to the generous Panduranga is what is offered.

GATHA 3934

The Nature of God

Nature of God, served through His own

मराठी मूळ

माय वनीं धाल्या धाये । गर्भ आंवतणें न पाहें ॥१॥
 तैसें पूजितां वैष्णव । सुखें संतोषतो देव ॥२॥
 पुत्राच्या विजयें । पिता सुखातें जाये ॥३॥
 तुका ह्मणे अमृतासिद्ध । हरे क्षुधा आणि व्याधि ॥३॥

ENGLISH TRANSLATION

When a mother sees her child well-fed, she is content and does not look for an invitation to the feast. In the same way, when a Vaishnava is honored, God Himself is silently pleased.

A father shares in the joy of his son's victory. Says Tuka, this is the nectar of attainment. It quenches both hunger and disease.

IN PLAIN WORDS

When a mother sees her child has eaten and is full, she herself is satisfied. She does not look for a feast of her own. In the same way, when a Vaishnava is honored, God is gladly pleased. A father takes joy in his son's victory. Tuka says: this is the nectar that is won. It takes away hunger, and it takes away disease.

WHAT IT MEANS

Tukaram says how God receives worship: not directly, but through the joy of His devotees. He uses the homeliest images, a mother filled by watching her child eat, a father glad in his son's win, to show that God's contentment is bound up with the wellbeing of the Vaishnavas. So to honor God's people is to please God Himself. He calls this the nectar of attainment, and claims it heals both hunger and sickness, naming a fruit that is bodily as well as spiritual. The teaching lands as a redirection: serve the holy ones, and the service reaches God.

GATHA 3935

Devotion to Vitthal

Devotion, the lover knows the thief

मराठी मूळ

तुझें अंगभूत । आह्मी जाणतो समस्त ॥१॥
 येरा वाटतसे जना । गुढारसें नारायणा ॥२॥
 ठावा थारा मारा । परचिया संव चोरा ॥३॥
 तुका ह्मणे भेदा । करुनि करितों संवादा ॥३॥

ENGLISH TRANSLATION

We know all that belongs to Your very nature, O Narayana. To others it appears mysterious and secret.

We know the thief's haunt, his hideout, and his ways. Says Tuka, though I create distinctions, it is only to carry on this conversation with You.

IN PLAIN WORDS

We know all that belongs to Your very nature, Narayana. To other people You seem hidden and full of riddles. We know the thief's haunt, his hiding place, his ways. Tuka says: I make distinctions only so that I can keep up this conversation with You.

WHAT IT MEANS

Tukaram speaks from the intimacy of one who has come close to God. To the crowd, Narayana is a mystery, a tangle of riddles; to the devotee He is as known as a familiar thief whose hideout and habits are no secret. The playful image confesses how God steals into the heart and is caught by the one who loves Him. In the last line Tuka admits that the very talk of You and me, the keeping of distinctions, is something he sets up on purpose, only so the conversation can go on; he knows the separation is not finally real. The mood is teasing closeness, not doctrine.

GATHA 3936

Confession and Sin

Confession, the fear that betrays surrender

मराठी मूळ

तुज दिला देह । आजूनि वागवितों भय ॥१॥
 ऐसा विश्वासघातकी । घडली कळतां हे चुकी ॥२॥
 बोलतों जें तोंडें । नाहीं अनुभविलें लंडें ॥३॥
 दंड लाहें केला । तुका ह्मणे जी विठ्ठला ॥३॥

ENGLISH TRANSLATION

I surrendered this body to You, yet I still carry fear within. When I see the extent of this betrayal of trust, I recognize my error.

What I speak with my mouth, I have not truly experienced or embodied. Says Tuka, I have earned this punishment rightly, O Vitthal.

IN PLAIN WORDS

I gave this body to You. Even now I go on carrying fear inside me. I am such a betrayer of trust. When I see it clearly, I know it is my own fault. What I speak with my mouth, I, a worthless one, have not truly lived. Tuka says: I have rightly earned this punishment, O Vitthal.

WHAT IT MEANS

Tukaram catches himself in a contradiction and names it honestly. He has handed his whole body over to God, yet fear still lives in him, and he sees that this fear is itself a breach of the surrender he made. He calls it betrayal of trust, and he refuses to spare himself: the holy words his mouth speaks he has not actually lived. There is no plea for mercy here, only the bare admission that whatever punishment comes, he has earned it. The poem turns the listener back toward self-examination: surrender that still clutches its fear has not yet become real.

GATHA 3937

Devotion to Vitthal

Devotion, no real distance from the Mother

मराठी मूळ

माते लेकरांत भिन्न । नाहीं उत्तरांचा सीन ॥१॥
 धाडीं धाडीं वो भातुकें । रंजविल्याचें कौतुकें ॥२॥
 करुनि नवल । याचे बोलिलों ते बोल ॥३॥
 तुका ह्याने माते । पांडुरंगे कृपावंते ॥३॥

ENGLISH TRANSLATION

*Between a mother and her children there is no real separation. The words exchanged are never truly harsh.
 Send gifts and tokens again and again, for the delight of pleasing the child is the true joy. I spoke those words
 only to create wonder.
 Says Tuka, O mother Panduranga, O compassionate one, so it is.*

IN PLAIN WORDS

Between a mother and her children there is no real separation. The words that pass between them are never truly harsh. Send the little gifts again and again; the delight is in pleasing the child. I spoke those words only to make a small wonder of it. Tuka says: so it is, O mother Panduranga, compassionate one.

WHAT IT MEANS

Tukaram softens any harshness in his own earlier complaints by appealing to the bond of mother and child. Between them there is no real distance, and even sharp words carry no real sting, because the love underneath cannot be broken. He pictures God as a mother who keeps sending small gifts and tokens, delighting simply in pleasing the child. Then he confesses that his own pointed words to God were said only to stir a little wonder and play, not in earnest grievance. He closes by naming Panduranga as the compassionate mother, settling the whole exchange back into tenderness.

GATHA 3938

The Power of the Name

The Name, asking nothing but the Name

मराठी मूळ

जरि न भरे पोट । तरि सेवूं दरकूट ॥१॥
 परि न घलूं तुज भार । हा चि आमुचा निर्धार ॥२॥
 तुझें नाम अमोलिक । नेणती हे ब्रह्मादिक ॥३॥
 ऐसें नाम तुझें खरें । तुका ह्याने भासे पुरें ॥३॥

ENGLISH TRANSLATION

If my stomach is not filled, I will eat dry crusts. But I will not place any burden upon You.

This is my firm resolve. Your name is priceless; even Brahma and the gods cannot know its full worth.

Says Tuka, Your name is genuinely real. It feels sufficient and complete.

IN PLAIN WORDS

If my stomach is not filled, then I will eat dry crusts. But I will not lay any burden on You. This is my firm resolve. Your name is beyond price. Even Brahma and the gods do not know its full worth. Such is Your name, truly real. Tuka says: it feels enough; it feels complete.

WHAT IT MEANS

Tukaram makes a vow about what he will and will not ask of God. He will accept hunger and dry crusts rather than press God for his bodily needs, because he refuses to lay any burden on the one he loves. What he wants instead is the Name, which he calls priceless, a worth that even Brahma and the gods cannot fully measure. The point is a reordering of need: the Name alone is real and sufficient, so the cravings of the stomach can be left to fend for themselves. He ends in quiet contentment, the Name feels enough, it feels complete.

GATHA 3939

Surrender and Acceptance

Surrender, stake everything or stay bound

मराठी मूळ

सर्वस्वाची साटी । तरि च देवासवें गांठी ॥१॥
 नाहीं तरी जया तैसा । भोग भोगवील इच्छा ॥२॥
 द्यावें तें चिं घ्यावें । ह्मणउनि घ्यावें जीवें ॥३॥
 तुका ह्मणे उरी । मागें उगवितां बरी ॥३॥

ENGLISH TRANSLATION

Only by staking everything does one forge a bond with God. Otherwise, one's desires will lead one through whatever experiences they dictate.

What must be given must be given. That is why it must be offered with the whole life.

Says Tuka, it is better to settle the account and leave nothing behind.

IN PLAIN WORDS

Only by staking everything do you forge a bond with God. If you do not, then your own desires will drag you through whatever they please. What must be given must be given; so give it with your whole life. Tuka says: it is better to settle the old account and leave nothing behind.

WHAT IT MEANS

Tukaram sets out the cost of true union with God and refuses to lower it. There is no partial bond: either you stake your whole self, or your unsundered desires keep dragging you through their cravings. The middle line presses the demand, what has to be given must be given, so hold nothing back and offer your very life. The closing image is of clearing a debt: settle the old account fully, leave no remainder of self behind. The poem treats half-surrender as no surrender at all, and names the total gift as the only way out of being ruled by desire.

GATHA 3940

Worldly Metaphors

Metaphor, nature cannot be dressed up

मराठी मूळ

गाढव शृंगारिलें कोडें । कांहीं केल्या नव्हे घोडें ॥१॥
 त्याचें भुंकणें न राहे । स्वभावासी करील काये ॥२॥
 श्वान शिबिके बैसविलें । भुंकतां न राहे उगलें ॥३॥
 तुका ह्मणे स्वभावकर्म । कांहीं केल्या न सुटे धर्म ॥३॥

ENGLISH TRANSLATION

You may adorn a donkey however you wish, but it will never become a horse. Its braying will not cease.

What can be done about its nature? You may seat a dog in a palanquin, but it will not stop barking. Says Tuka, the actions born of one's innate nature cannot be shed by any means.

IN PLAIN WORDS

You can deck a donkey out with ornaments, but for all your doing it does not become a horse. Its braying will not stop. What can you do with its nature? You can seat a dog in a palanquin, but it will not stop barking and sit still. Tuka says: the deeds that come from one's own inborn nature cannot be shed by any means.

WHAT IT MEANS

Tukaram uses blunt animal images to say that inner nature is not changed by outward show. A donkey loaded with finery is still a donkey and brays on; a dog placed in a palanquin still barks. The decoration is the false fix, the position or appearance that hides nothing of what a creature actually is. He generalizes the point: the conduct that springs from a person's deep-seated nature cannot simply be put off like clothing. The poem points at the pattern of pretending change while staying the same, and quietly asks the listener whether real transformation, not ornament, is what they are after.

GATHA 3941

Social Criticism

Social criticism, the hollow teacher

मराठी मूळ

सेंकीं हें ना तेंसें जालें । बोलणें तितुकें वायां गेलें ॥१॥
 स्वयें आपण चि रिता । रडे पुढिलांच्या हिता ॥२॥
 सुखसागरीं नेघे वस्ती । अंगीं ज्ञानपणाची मस्ती ॥३॥
 तुका ह्मणे गाढव लेखा । जेथें भेटेल तेथें ठोका ॥३॥

ENGLISH TRANSLATION

Neither this nor that has been accomplished. All the talk has gone to waste.

He himself is empty within, yet he weeps for the welfare of others. He will not dwell in the ocean of bliss, for he is drunk on the pride of his own supposed knowledge.

Says Tuka, count such a one as a donkey, and strike him wherever you find him.

IN PLAIN WORDS

Neither this nor that has come of it; all his talk has gone to waste. He himself is empty inside, yet he weeps over the good of other people. He will not make his home in the ocean of bliss, because he is drunk on the pride of his own learning. Tuka says: reckon such a one a donkey, and wherever you meet him, give him a knock.

WHAT IT MEANS

Tukaram goes after the empty man who instructs others while having nothing within. All his words come to nothing because they spring from no inner attainment, yet he poses as one weeping for everyone else's welfare. The reason he stays dry is named plainly: pride in his own supposed knowledge keeps him from ever entering the ocean of bliss. The closing line is deliberately rough, count him a donkey and knock him wherever you find him, but the target is the pattern of hollow, self-intoxicated teaching, not a person to be despised. It is a warning to examine whether one's own learning has become a barrier rather than a door.

GATHA 3942

Worldly Metaphors

Metaphor, why the wicked hate counsel

मराठी मूळ

आवडे सकळां मिष्टान्न । रोग्या विषा त्यासमान ॥१॥
दर्पण नावडे तया एका । ठाव नाहीं ज्याच्या नाका ॥२॥
तुका ह्मणे तैशा खळा । उपदेशाचा कांटाळा ॥३॥

ENGLISH TRANSLATION

Everyone loves fine food, but to a sick person it is the same as poison. The mirror is hated only by the one whose nose is missing.

Says Tuka, in the same way, the wicked despise spiritual instruction.

IN PLAIN WORDS

Everyone loves sweet, fine food, but to a sick person it is the same as poison. Only one man hates the mirror: the one who has no nose. Tuka says: in just this way, the wicked cannot stand spiritual instruction.

WHAT IT MEANS

Tukaram explains why good counsel meets such hatred in some people, and the fault is in the receiver, not the counsel. Rich food is loved by all, yet to the sick it acts like poison; the only one who hates a mirror is the man whose face it would expose. By these images he shows that wholesome things are rejected by those whose own condition cannot bear them. So when the wicked recoil from spiritual instruction, it is because the teaching, like the mirror, shows them what they would rather not see. The poem turns the listener toward self-examination: aversion to good counsel may be a symptom of one's own disorder.

GATHA 3943

Social Criticism

Social criticism, the slanderer of saints

मराठी मूळ

अखंड संत निंदी । ऐसी दुर्जनाची बुद्ध ॥१॥
 काय ह्मणावें तयासी । तो केवळ पापरासि ॥२॥
 जो स्मरे रामराम । तयासी ह्मणावें रिकामें ॥३॥
 जो तीर्थव्रत करी । तयासी ह्मणावें भिकारी ॥४॥
 तुका ह्मणे विंच्वाची नांगी । तैसा दुर्जन सर्वांगी ॥५॥

ENGLISH TRANSLATION

*The wicked one ceaselessly slanders the saints. Such is the nature of the malicious.**What can one say to him? He is nothing but a heap of sin. He calls the one who chants Rama's name idle and useless.**He calls the one who goes on pilgrimage a beggar. Says Tuka, the sting of a scorpion is in its tail, but the wicked one is venomous in every limb.*

IN PLAIN WORDS

He never stops slandering the saints; such is the mind of the malicious man. What can you say to him? He is nothing but a heap of sin. The one who remembers Rama, Rama, he calls idle and useless. The one who keeps pilgrimage and vow, he calls a beggar. Tuka says: the scorpion's sting is in its tail, but the wicked one is venomous in every limb.

WHAT IT MEANS

Tukaram describes the man whose settled habit is to slander the holy and mock devotion. Such a person inverts every good: the one who chants Rama's name he dismisses as idle, the one who keeps pilgrimage and vow he scorns as a beggar. Tukaram does not argue with him, judging him a heap of sin, beyond reasoning. The final image is exact and damning: a scorpion carries its venom only in its tail, but this man's malice runs through his whole being, leaving no harmless part. The poem warns the listener about the pattern of habitual contempt for goodness, which poisons a person through and through.

GATHA 3944

Ecstasy and Joy

Ecstasy, the festival of love

मराठी मूळ

या रे नाचों अवघेजण । भावें प्रेमें परिपूर्ण ॥१॥
 गाऊं पंढरीचा राणा । क्षेम देऊनि संतजना ॥२॥
 सुख साधु सुखासाठीं । नाम हरिनाम बोभाटीं ॥३॥
 प्रेमासाठीं तो उदार । देतां नाहीं सानाथोर ॥४॥
 पापें पळालीं बापुडीं । काळ झाला देशघडी ॥५॥
 तुका ह्याने धन्य काळ । आजि प्रेमाचा सुकाळ ॥६॥

ENGLISH TRANSLATION

Come, let us all dance together, full of love and devotion. Let us sing of the King of Pandhari, greeting the saintly ones with joy.

For the sake of the happiness of the holy ones, let the name of Hari resound everywhere. He is generous with love, giving without distinction of high or low.

Sins have fled like refugees, and death itself has been banished. Says Tuka, blessed is this time. Today there is an abundance of love.

IN PLAIN WORDS

Come, all of you, let us dance, full to the brim with love and devotion. Let us sing of the King of Pandhari, and embrace the saintly ones in joy. For the joy of the holy ones, let the name of Hari, Hari, be shouted everywhere. He is generous with love; He gives it without dividing high from low. The poor sins have run away; death itself has been driven from the land. Tuka says: blessed is this hour. Today there is a flood of love.

WHAT IT MEANS

Tukaram bursts into a communal song of joy and calls everyone into the dance. The worship here is shared and bodily: dancing, singing of the King of Pandhari, embracing the saints, shouting the name of Hari aloud. He stresses that God's love is poured out generously and without rank, given alike to high and low. In the overflow of that love the enemies flee, sins run off like frightened refugees and death itself is banished from the land. The poem names the present moment as blessed, a rare hour when love is not scarce but flooding, and the whole tone is one of grateful, contagious celebration.

GATHA 3945

Prayers

Surrender, awaiting the Lord's word

मराठी मूळ

उपजलों मनीं । हे तों स्वामीची करणी ॥१॥
 होइल प्रसादाचें दान । तरि हें कवुतक पाहेन ॥२॥
 येइल अभय जरि । तरि हे आज्ञा वंदिन शिरीं ॥३॥
 भक्तिप्रयोजना । प्रयोजावें बंदिजना ॥४॥
 यश स्वामिचिये शिरीं । दास्य करावें किंकरीं ॥५॥
 तुका ह्मणे आळीकरा । त्यासी योजावें उत्तरा ॥५॥

ENGLISH TRANSLATION

This desire arose in my mind; it is the Lord's doing. If the gift of His grace is granted, then I shall watch this wonder unfold.

If the assurance of fearlessness comes, I shall bow and receive that command upon my head. Let devotion be employed for the sake of the devoted.

Let the glory rest upon the master's head, and let the servant carry out the service. Says Tuka, the one who makes a plea should be met with a fitting answer.

IN PLAIN WORDS

This longing rose up in my mind; it is the Lord's own doing. If the gift of His grace is given, then I will watch this wonder. If His fearlessness comes to me, I will bow and take His command upon my head. Let devotion be put to use for the sake of the devoted. Let the glory rest on the master's head, and let the servant do the service. Tuka says: the one who makes a plea should be met with a fitting answer.

WHAT IT MEANS

Tukaram begins by refusing to take credit for his own desire: the very wish for God arose in him because God put it there. So he waits, watching, ready to act only on the Lord's signal. If grace and the gift of fearlessness come, he will obey at once and carry out the work as a servant, but he insists the credit belong to the master, not to him. The closing line is a quiet demand made in the language of fairness: a soul that pleads sincerely deserves an answer.

GATHA 3946

Faith and Trust

Faith, holding the feet though struck

मराठी मूळ

माझें मन पाहे कसून । परि चित्त न ढळे तुजपासून ॥१॥
 कापुनि देइन शिर । पाहा कृपण कीं उदार ॥२॥
 मजवरि घालीं घण । परि मी न सोडीं चरण ॥३॥
 तुका ह्मणे अंतीं । तुजवांचूनि नाहीं गति ॥३॥

ENGLISH TRANSLATION

*Test my mind and see. My chitta will not waver from You.**I will cut off my head and offer it. See then whether I am miserly or generous.**Strike me with Your hammer, but I will not release Your feet. Says Tuka, in the end, there is no salvation without You.*

IN PLAIN WORDS

Test my mind and see. My chitta will not waver from You. I will cut off my head and offer it. See then whether I am miserly or generous. Strike me with Your hammer, but I will not let go of Your feet. Tuka says: in the end, there is no path for me but You.

WHAT IT MEANS

Tukaram throws his whole self open to inspection, daring God to test whether his devotion will hold. He answers the test in advance: he would cut off his own head and offer it, proof that he gives without holding back. Even under the hammer, even in pain, his grip on God's feet will not loosen. The last line names why there is no other refuge: at the end of everything, only God is the way through.

GATHA 3947

The Power of the Name

The Name, fearless in kirtan

मराठी मूळ

भूमीवरि कोण ऐसा । गांजूं शके हरिच्या दासा ॥१॥
 सुखें नाचा हो कीर्तनीं । जयजयकारें गर्जा वाणी ॥२॥
 काळा सुटे पळ । जाती दुरितें सकळ ॥३॥
 तुका ह्मणे चितीं । सांगूं मानाची हे निति ॥३॥

ENGLISH TRANSLATION

Who on this earth can trouble the servant of Hari? Dance joyfully in kirtan and let your voices roar with victory. Death itself takes flight, and all sins are scattered.

Says Tuka, I speak from the chitta: this is the true teaching of honor.

IN PLAIN WORDS

Who on this earth can trouble the servant of Hari? Dance with joy in the kirtan; let your voices roar with the cry of victory. Death itself runs away. All sins are scattered. Tuka says: from my chitta I tell you the true rule of honor.

WHAT IT MEANS

Tukaram declares the servant of Hari untouchable: no power on earth can harm one who belongs to God. The proof is in the singing itself. When devotees dance and shout the victory cry in kirtan, death takes flight and the whole weight of sin scatters. He offers this not as boast but as instruction spoken from the heart: real honor and safety lie in taking refuge in the Name, not in worldly standing.

GATHA 3948

Social Criticism

Social criticism, the fallen Brahmin

मराठी मूळ

जातीचा ब्राह्मण । न करितां संध्यास्नान ॥१॥
सांडुनियां शिळग्राम । नित्य वेश्येचा समागम ॥२॥
नेघे संतांचें जो तीर्थ । अखंड वेश्येचा जो आर्थ ॥३॥
तुका ह्याने ऐसे पापी । पाहूं नका पुनरपि ॥४॥

ENGLISH TRANSLATION

A Brahmin by birth who does not perform his daily prayers and ablutions, who abandons the sacred Shaligrama stone and constantly frequents the courtesan, who will not take the sacred water of the saints but forever pursues the company of the faithless. Says Tuka, do not look upon such wrongdoers ever again.

IN PLAIN WORDS

A Brahmin by birth who does not do his daily prayers and bathing, who throws aside the Shaligrama stone and keeps the constant company of the courtesan, who will not take the saints' holy water but forever chases the company of the faithless. Tuka says: such wrongdoers, do not look upon them again.

WHAT IT MEANS

Tukaram measures a man not by the rank he was born into but by what he actually does. He draws a sharp portrait of one who carries the name Brahmin yet drops every sacred duty, casts away worship of God, and binds himself instead to whatever degrades him. The point is not contempt for one person but a warning about a way of living: a holy name means nothing where holy practice has been abandoned. He counsels keeping such an example out of sight, lest its pull catch us too.

GATHA 3949

Autobiography

Defiance, done with pleasing people

मराठी मूळ

जालों जीवासी उदार । त्यासी काय भीडभार ॥१॥
 करीन आडक्या घोंगडें । उभें बाजारीं उघडें ॥ध्रु॥
 जोजों धरिली भीड । तोंतों बहु केली चीड ॥२॥
 तुका ह्मणे मूळ । तुझें उच्चारिन कुळ ॥३॥

ENGLISH TRANSLATION

I have become generous with my very life. What care I for courtesy? I shall lay it all bare in the open marketplace for everyone to see.

The more I showed restraint, the more they caused me grief. Says Tuka, I shall proclaim your lineage from the root.

IN PLAIN WORDS

I have become generous with my very life. What do I care now for politeness? I will spread it all open in the marketplace for everyone to see. The more I held back out of deference, the more they vexed me. Tuka says: I will proclaim Your lineage from the root.

WHAT IT MEANS

Tukaram has stopped guarding his words to spare anyone's feelings; having staked his own life, he has nothing left to protect. He will say everything plainly, out in the open square, hiding nothing. He learned this the hard way: every time he showed deference, people only troubled him more. So he turns fully to God, vowing to declare the whole truth of God's glory openly, from its very source.

GATHA 3950

The Power of the Name

The Name, the one task of a life

मराठी मूळ

आह्मां हें चि काम । वाचे गाऊं तुझें नाम ॥१॥
 आयुष्य मोलाची हे घडी । धरुं पायांची आवडी ॥ध्रु॥
 अमृताची खाणी । याचे ठायीं वेचूं वाणी ॥२॥
 तुका ह्मणे पांडुरंगा । माझ्या जिवाच्या जिवलगा ॥३॥

ENGLISH TRANSLATION

Our only task is to sing Your name. Each moment of life is precious.

Let us hold fast to the love of Your feet. Your name is a mine of nectar.

Let me spend my speech only there. Says Tuka, O Panduranga, O life of my life.

IN PLAIN WORDS

This alone is our work: to sing Your name with the tongue. Each moment of this life is precious. Let us hold to the love of Your feet. Your name is a mine of nectar. Let me spend my speech only there. Tuka says: O Panduranga, O life of my life.

WHAT IT MEANS

Tukaram names a single purpose for a whole human life: to sing God's name aloud. Because each passing moment is too valuable to waste, he wants none of it spent elsewhere, only in love for God's feet. He calls the Name a mine of nectar, an inexhaustible source of sweetness, and resolves to spend all his speech digging there and nowhere else. The closing address, life of my life, makes plain that this is not duty but love: God is the very life within his life.

GATHA 3951

Devotion to Vitthal

Devotion, the unskilled latecomer's plea

मराठी मूळ

मिळे हरिदासांची दाटी । रीग न होय शेवटी ॥१॥
 तेथें म्या काय करावें । माझें कोणें आइकावें ॥२॥
 कैसें तुज लाजवावें । भक्त ह्यणोनियां भावें ॥३॥
 नाचतां नये ताळीं । मज वाजवितां टाळी ॥४॥
 अंतीं मांडिती भूषणें भूषणे । शरीर माझें दैन्य वाणें ॥५॥
 तुका ह्यणे कमळापति । मज न द्यावें त्या हातीं ॥५॥

ENGLISH TRANSLATION

When the crowd of Hari's devotees gathers thick, there is no room left for me at the end of the line. What should I do then? Who will hear my plea? How shall I make You look at me with feeling, when so many devotees call upon You? I cannot keep rhythm in the dance, nor clap properly when playing the cymbals.

In the end, others wear ornaments, while my body stands in poor rags. Says Tuka, O Lord of Kamala, do not hand me over to their judgment.

IN PLAIN WORDS

When the crowd of Hari's devotees gathers thick, there is no room left for me at the end of the line. What should I do then? Who will hear my plea? How can I make You look at me, calling myself Your devotee, when so many call on You with feeling? I cannot keep the rhythm in the dance, nor clap right when I play the cymbals. In the end others put on ornaments, while my body stands in poor rags. Tuka says: O Lord of Kamala, do not hand me over to their judgment.

WHAT IT MEANS

Tukaram pictures himself as the small, awkward devotee lost at the back of a vast, skilled crowd, sure he will be overlooked. He confesses he cannot dance in time or clap the cymbals properly, and that while others appear adorned and accomplished, he stands plain and poor. The fear underneath is that he will be measured against the polished devotees and found wanting. His prayer is that God judge him directly and not leave his worth to be decided by others; love, not skill, should be the measure.

GATHA 3952

Devotion to Vitthal

Devotion, the single secret

मराठी मूळ

जाणों नेणों काय । चित्तीं धरुं तुझे पाय ॥१॥
 आतां हें चि वर्म । गाऊं धरुनियां प्रेम ॥२॥
 कासया सांडूं मांडूं। भाव हृदयीं च कोडूं ॥३॥
 तुका ह्मणे देवा । जन्मोजन्मीं मागें सेवा॥३॥

ENGLISH TRANSLATION

Whether I know or not, let me hold Your feet in my chitta. Now this alone is the secret: let me sing, holding fast to love.

Why should I abandon or restart? Let me contain my devotion within my own chitta. Says Tuka, O God, birth after birth, I ask only for Your service.

IN PLAIN WORDS

Whether I know or do not know, let me hold Your feet in my chitta. Now this alone is the secret: let me sing, holding fast to love. Why should I drop one thing and take up another? Let me shut my devotion inside my own heart. Tuka says: O God, birth after birth, I ask only for Your service.

WHAT IT MEANS

Tukaram sets aside the question of whether he understands anything; understanding is not the point, holding God's feet in the heart is. He has found the one secret worth keeping: to sing while clinging to love. He refuses the restless habit of taking up and abandoning practices, choosing instead to seal his devotion within and guard it. His only request, asked not once but for every future life, is to keep serving God.

GATHA 3953

Worldly Metaphors

Metaphor, the heart closed to the Name

मराठी मूळ

जाळें घातलें सागरीं । बिंदु न राहे भीतरी ॥१॥
 तैसें पापियाचें मन । तया नावडे कीर्तन ॥२॥
 गाढव गंगेसी न्हाणिलें । जाउनि उकरडएावरि लोळे ॥३॥
 प्रीती पोसिलें काउळें । जाउनि विष्टेवरी लोळे ॥४॥
 तुका ह्मणे तैसी हरी । कीरव्या नावडे कस्तुरी ॥५॥

ENGLISH TRANSLATION

When a net is cast into the sea, not a drop of water stays within it. So is the mind of the wrongdoer, to whom kirtan holds no appeal.

Bathe a donkey in the Ganga, and it goes and rolls on the garbage heap. Raise a crow with affection, and it goes and rolls upon filth.

Says Tuka, just so, the worm does not care for musk.

IN PLAIN WORDS

Cast a net into the sea, and not a drop of water stays inside it. So is the mind of the wrongdoer: kirtan holds no appeal for it. Bathe a donkey in the Ganga, and it goes off to roll on the rubbish heap. Raise a crow with love, and it goes off to roll in filth. Tuka says: just so, the worm has no taste for musk.

WHAT IT MEANS

Tukaram is describing a heart that cannot retain holiness, the way a net cannot hold water. To such a mind, kirtan simply does not appeal; the sacred slides right through. His string of images, the donkey bathed in the Ganga that returns to the garbage, the crow raised with care that seeks out filth, the worm indifferent to fragrant musk, all make one point: even the purest thing offered cannot change a nature that is drawn elsewhere. The verse is less a verdict on others than a mirror: it asks where our own taste truly lies, in the Name or in the rubbish heap.

GATHA 3954

Social Criticism

Social criticism, the self-appointed saint

मराठी मूळ

तरलों ह्मणऊनि धरिला ताठा । त्यासी चळ जाला फांटा ॥१॥
 वांयांविण तुटे दोड । मान सुख इच्छी मांड ॥२॥
 ग्वाहीविण मात । स्थापी आपुली स्वतंत्र ॥३॥
 तुका ह्मणे ऐसीं किती । नरका गेलीं अधोगती ॥४॥

ENGLISH TRANSLATION

Claiming to be saved, he adopted a stiff posture, and then his mind began to wander and branch off. Without any cause, he severed the bond, seeking honor and the comforts of the seat.

Without any witness, he establishes his own independent claim. Says Tuka, how many such ones have gone to hell, falling to the lowest state?.

IN PLAIN WORDS

Saying he was saved, he took on a stiff pride, and then his mind began to wander and split off. For no reason he broke the bond, wanting honor and the comforts of the high seat. With no witness to back him, he sets up his own claim, answerable to none. Tuka says: how many such ones have gone to hell, fallen to the lowest state.

WHAT IT MEANS

Tukaram traces the ruin of a man who declares himself liberated and lets that claim harden into pride. The pride untethers him: he drifts from the true path and snaps the bond of discipleship, chasing recognition and a comfortable seat of authority. With no one to vouch for him, he crowns himself a master accountable to nobody. Tukaram warns that this self-appointment is a downward road, and many who walked it have fallen to the lowest state. The danger he names is in any of us: claiming arrival as a cover for ego.

GATHA 3955

Worldly Metaphors

Metaphor, hard outside, sweet within

मराठी मूळ

कठिण नारळाचें अंग । बाहेरी भीतरी तें चांग ॥१॥
 तैसा करी कां विचार । शुद्ध कारण अंतर ॥२॥
 वरि कांटे फणसफळा । माजि अंतरीं जिद्दाळा ॥३॥
 ऊंस बाहेरी कठिण काळा । माजी रसाचा जिद्दाळा ॥४॥
 मिठें रुचविलें अन्न । नये सतंत कारण ॥५॥

ENGLISH TRANSLATION

The coconut is hard on the outside, but it is good both outside and within. Make such a resolve: let the inner purpose be pure.

The jackfruit is covered with thorns on the surface, but inside there is tender sweetness. Sugarcane is hard and dark on the outside, but within flows sweet juice.

Salt seasons the food, yet its function is not always visible. Consider things in this way.

IN PLAIN WORDS

The coconut's body is hard, yet good both outside and within. Make your resolve like that: let the inner purpose be pure. The jackfruit is covered with thorns on top, but inside there is tender sweetness. Sugarcane is hard and dark outside, but inside flows sweet juice. Salt gives food its taste, though its working is not seen. Consider things in this way.

WHAT IT MEANS

Tukaram teaches that a rough or unpromising surface can hold real sweetness within, and that what matters is the purity of the inner core. The coconut, the thorny jackfruit, the dark hard sugarcane all hide tenderness and sweet juice behind a forbidding outside. Salt makes a step further: it does its work unseen, flavoring everything while dissolving out of sight. The lesson is to set one's intention on the inner reality and not be deceived by appearances, neither put off by a hard exterior nor fooled by a pleasing one.

GATHA 3956

Devotion to Vitthal

Adoration, Pandhari the crown of pilgrimage

मराठी मूळ

सकळतीर्थाहूनि । पंढरीनाथ मुगुटमणी ॥१॥
 धन्यधन्य पंढरी । जे मोक्षाची अक्षय पुरी ॥२॥
 विश्रांतीचा ठाव । तो हा माझा पंढरीराव ॥३॥
 तुका ह्याणे सांगतों स्पष्ट । दुजी पंढरी वैकुंठ ॥३॥

ENGLISH TRANSLATION

Among all sacred places, the Lord of Pandhari is the crest-jewel. Blessed, blessed is Pandhari, the eternal city of liberation.

He is the place of true rest, this King of Pandhari. Says Tuka, I tell you plainly: Pandhari is a second Vaikuntha.

IN PLAIN WORDS

Above all sacred places, the Lord of Pandhari is the crest-jewel. Blessed, blessed is Pandhari, the deathless city of liberation. He is the place of true rest, this King of Pandhari, mine. Tuka says: I tell you plainly, Pandhari is a second Vaikuntha.

WHAT IT MEANS

Tukaram raises Pandhari above every other holy site, calling its Lord the crest-jewel of all pilgrimages. He blesses the city itself as the eternal town of liberation, the one place where the soul finds true rest. The Lord there, Panduranga, is not distant but his own: my King of Pandhari. He states it without hedging: Pandhari is Vaikuntha itself brought to earth, the very abode of God made present in this town.

GATHA 3957

The Power of the Name

The Name, warriors of Vitthal

मराठी मूळ

भाते भरुनि हरिनामाचे । वीर गर्जती विठ्ठलाचे ॥१॥
 अनंतनामाची आरोळी । एक एकाहूनि बळी ॥२॥
 नाहीं आणिकांचा गुमान । ज्याचे अंकित त्यावांचून ॥३॥
 रिद्ध सिद्ध ज्या कामारी । तुका म्हणे ज्याचे घरीं ॥३॥

ENGLISH TRANSLATION

Filled with quivers of Hari's name, the warriors of Vitthal roar their battle cry. The shout of the infinite Name rings out; each one is mightier than the last.

They heed no one else, for they are pledged only to their Lord. Says Tuka, all powers and attainments attend him in whose home they dwell.

IN PLAIN WORDS

Their quivers are full of Hari's name. The warriors of Vitthal roar their battle cry. The shout of the infinite Name rings out. Each one is mightier than the one before. They heed no one else. They are pledged only to their Lord, and to no one besides him. Tuka says: every power, every attainment, serves as a maidservant in his house.

WHAT IT MEANS

Tukaram paints the lovers of the Name as an army on the field. Their weapon is not steel but Hari's name, packed full in their quivers, and the war cry they roar is the Name itself, each voice stronger than the last. What makes them invincible is single allegiance: they answer to no power but their Lord. The stakes are that the worldly siddhis and powers people chase as ends are reduced here to servants; they wait on the devotee of the Name rather than rule over him.

GATHA 3958

Longing and Separation

Longing, you live where your heart is

मराठी मूळ

ज्याची जया आस । तयाजवळी त्या वास ॥१॥
 येर जवळी तें दुरी । धेनु वत्स सांडी घरीं ॥२॥
 गोडी प्रियापार्शी । सुख उपजे येरासी ॥३॥
 तुका म्हणे बोल । घडे तयाठायीं मोल ॥३॥

ENGLISH TRANSLATION

Where one's longing lies, there one dwells. All else, even if near, is truly distant, like a cow that leaves home to find her calf.

Sweetness lies with the beloved, and joy arises in the other through that connection. Says Tuka, a word has value only where it finds its true place.

IN PLAIN WORDS

Where your longing lies, there you live. Everything else, even what is near, is truly far. A cow leaves the house to go find her calf. Sweetness is with the beloved. Through that bond, joy rises in the other one too. Tuka says: a word has worth only where it finds its true place.

WHAT IT MEANS

Tukaram is naming a law of the heart: you are not where your body stands, you are where your longing rests. Whatever you ache for is close, and whatever you do not, though it sit beside you, is distant; the cow walks away from the house because her love is in the calf, not the walls. He turns this on God: sweetness lives with the beloved, and the love that flows toward the beloved kindles answering joy in the beloved too. The closing line presses the point: speech, like longing, counts for nothing unless it lands where it truly belongs.

GATHA 3959

The Nature of God

The mother God, never forgetting

मराठी मूळ

बाळ माते निष्ठ होये । परि तें स्नेह करीत आहे॥१॥
 तैसा तूं गा पुरुषोत्तमा । घडी न विसंबसी आह्मां ॥२॥
 नेणती भागली । कडे घेतां अंग घाली ॥३॥
 भूक साहे ताहान । त्याचें राखे समाधान ॥४॥
 त्याच्या दुःखें धाये । आपला जीव देऊं पाहे॥५॥
 नावें घाली उडी । तुका ह्मणे प्राण काढी ॥५॥

ENGLISH TRANSLATION

A child may be cross with its mother, yet the mother keeps on loving. Such are You, O Purushottama.

Not for a moment do You forget us. When the tired child falls, the mother catches it and takes it on her hip.

She endures hunger and thirst herself to keep the child content. When the child suffers, she would give her very life.

Says Tuka, for the sake of the child she would leap into the fire and surrender her last breath.

IN PLAIN WORDS

A child may be cross with its mother. Still the mother keeps on loving. You are like that, Purushottama. Not for a moment do you forget us. When the tired child stumbles and does not understand, the mother lifts it and sets it on her hip. She bears hunger and thirst herself to keep the child content. When the child suffers, she would give her own life. Tuka says: for the child she leaps into the fire and gives up her last breath.

WHAT IT MEANS

Tukaram answers the fear that God grows tired of our faults by setting God in a mother's place. A small child sulks and turns against its mother, yet her love does not waver; just so, Purushottama does not forget us even for an instant, however we behave. He follows the mother through her acts: she catches the falling child, goes hungry and thirsty so the child is fed, and would spend her own life for it. The final image lands the claim at full force, the mother flinging herself into the fire and surrendering her last breath; God's care for us is that total, that unearned, that fierce.

GATHA 3960

Social Criticism

Social criticism, the closing reckoning

मराठी मूळ

हैं तों टाळाटाळीं । परि भोवताहे कळी ॥1॥
 बरें नव्हेल शेवटीं । भय असों घावें पोटीं ॥ध्रु॥
 मुरगिळला कान । समांडिलें समाधान ॥2॥
 धन्य ह्मणे आतां । येथें नुधवा माथां॥3॥
 अबोलणा तुका । ऐसें कांहीं लेखूं नका ॥4॥

ENGLISH TRANSLATION

This is all evasion, but the quarrel is circling closer. The end will not be pleasant.

Keep a healthy fear within. The ear has been twisted, and contentment has been forced into place.

Says Tuka, do not now raise your head here. My silence should not be taken as nothing.

IN PLAIN WORDS

This is all dodging and delay. But the quarrel is circling closer. It will not end well. Keep some fear in your belly. The ear has been twisted. Quiet has been forced into place. He says, fine, that is enough now; do not raise your head here again. Tuka says: do not count my silence as nothing.

WHAT IT MEANS

Tukaram warns someone who keeps stalling and evading instead of facing a reckoning that is drawing near. The trouble is not going away; it circles closer, and the wise response is to keep a healthy fear inside rather than swagger. He points to a hard correction already delivered, an ear twisted, a forced silence, and tells the man to keep his head down and not provoke it again. The sting is in the last line: a saint's silence is not weakness or consent, and it should not be mistaken for nothing. Read it against the part of ourselves that mistakes another's patience for permission.

GATHA 3961

Appeals and Exhortations

Exhortation, wake the sleeper

मराठी मूळ

किती लाजिरवाणा । मरे उपजोनि शाहाणा ॥1॥
 एका घाई न करीं तुटी । न निघें दवासोई भेटी ॥ध्रु॥
 सोसूनि आबाळी । घायाळ तें दुंग चोळी ॥2॥
 सावध करी तुका । म्हणे निजले हो आइका ॥3॥

ENGLISH TRANSLATION

How shamefully a man who considers himself wise lives and dies. He will not make one decisive cut nor step out to meet the dawn.

He endures the beating and then rubs his bruises. Says Tuka, wake up, O you who sleep. Listen.

IN PLAIN WORDS

How shameful it is. A man who calls himself wise lives and then dies the same way. He will not make one clean cut. He will not step out to meet the dawn. He takes the beating, then sits and rubs his bruises. Tuka says: wake up, you who are asleep. Listen.

WHAT IT MEANS

Tukaram shames the man who prides himself on his cleverness yet dies no different from how he was born, having changed nothing. The fault is in his refusal to act decisively: he will not make the one clean break that frees him, will not rise to meet the new day. So he keeps absorbing the blows of life and then nursing the bruises, suffering without learning. The poem ends as a shout meant to land on the listener: you are the one asleep, so wake and pay attention. The wise self who never acts is the target, not any one man.

GATHA 3962

Devotion to Vitthal

Devotion, rest at the feet

मराठी मूळ

कुरुवंडी करीन काया । वरोनि पायां गोजिरिया ॥1॥
 बैसलें तें रूप डोळां । मन चाळा लागलें ॥ध्रु॥
 परतें न सरवे दुरि । आवडी पुरी बैसली ॥2॥
 तुका ह्मणे विसावलें । येथें आलों धणीवरि ॥3॥

ENGLISH TRANSLATION

I shall make an offering of this body, worshipping those beautiful feet. That form is seated in my eyes, and my mind is captivated.

I cannot be pushed away to a distance, for love has settled fully within. Says Tuka, I have found rest. I have come here to my chitta's full contentment.

IN PLAIN WORDS

I will make an offering of this body. I will worship those lovely feet. That form has settled in my eyes. My mind is caught up in it. I cannot be pushed away to a distance. Love has settled in me, full and complete. Tuka says: I have found rest. I have come here to my heart's full contentment.

WHAT IT MEANS

Tukaram describes the moment longing finds its home. He offers his very body in worship at Vitthal's beautiful feet, and the Lord's form is now lodged in his eyes so the mind has nowhere else to wander. He says he cannot be driven off, because love has taken its full seat within him; this is not a passing mood but a settled state. The poem closes in pure rest: he has arrived at the one place that satisfies the heart completely, and the seeking is over.

GATHA 3963

The Power of the Name

The Name, the easy great way

मराठी मूळ

साधनाचे कष्ट मोटे । येथें वाटे थोर हें ॥१॥
 मुखें गावें भावें गीत । सर्व हित बैसलिया ॥२॥
 दासा नव्हे कर्म दान । तन मन निश्चळ ॥३॥
 तुका ह्याने आत्मनिष्ठ । भागे चेष्ट मनाची ॥४॥

ENGLISH TRANSLATION

The hardships of spiritual practice seem daunting. But here, the greatest thing is simply this: sing the song of God with love while sitting at ease.

All welfare is in that. The servant needs no rituals or charity; body and mind should simply be still.

Says Tuka, for the one established in the Self, even the restlessness of the mind subsides.

IN PLAIN WORDS

The hardships of spiritual practice are heavy. Here it feels like the great thing. Sing God's song with your mouth, with love, sitting at ease. All good is in that. The servant needs no rituals, no charity. Let body and mind be still. Tuka says: for the one settled in the Self, even the mind's restlessness wears away.

WHAT IT MEANS

Tukaram weighs the grinding labor of formal practice against a far simpler path. Where austerities feel daunting and great, he says the truly great thing is small: to sing God's name aloud with love while sitting at ease. That singing holds all welfare in it; the devotee needs no elaborate rites or almsgiving, only a body and mind brought to stillness. The closing claim is the reward: for one who rests in the Self through the Name, even the mind's chronic restlessness quiets down on its own.

GATHA 3964

Prayers

Prayer, complaint to a withholding God

मराठी मूळ

घेतां आणिकांचा जीव । तेव्हां कीव कराना ॥१॥
 आपलें तें वरदळ नेदा । हें गोविंदा कृपणता ॥२॥
 सेवा तरी इच्छा सांग । चोरिलें अंग साहेना ॥३॥
 तुका ह्याने अरे धन्या । निसंतान्या विठोबा ॥३॥

ENGLISH TRANSLATION

When taking the lives of others, You show no compassion. Yet Your own superficial possessions You will not give away.

O Govinda, this is miserliness. If You want service, then speak Your wish plainly.

Hiding behind excuses is unbearable. Says Tuka, O master, O childless Vithoba, how strange are Your ways.

IN PLAIN WORDS

When you take the lives of others, you show no mercy then. Yet your own surplus you will not give away. Govinda, this is stinginess. If you want service from me, say your wish plainly. I cannot bear this hiding behind excuses. Tuka says: O master, O childless Vithoba, what strange ways are yours.

WHAT IT MEANS

Tukaram prays in the voice of bold complaint, taking God to task the way a child argues with a parent. He charges that God spends lives freely yet withholds his own abundance, and he names this plainly as miserliness. His real ask follows: if God wants service from him, then God should state the demand openly instead of hiding behind evasions, which Tukaram cannot stand. The closing line is half scold, half intimacy, calling Vithoba childless and his ways strange; the harshness is the freedom of a devotee who trusts the bond enough to argue inside it.

GATHA 3965

Prayers

Prayer, guard the honor you gave us

मराठी मूळ

आह्मां केलें गुणवंत । तें उचित राखावें ॥१॥
 तुह्मांसी तों चाड नाही । आणिकां कांहीं सुखदुःखां ॥२॥
 दासांचें तें देखों नये । उणें काय होइल तें ॥३॥
 तुका ह्याने विश्वंभरा । द्रिष्ट करा सामोरी ॥३॥

ENGLISH TRANSLATION

You have made us full of virtues. Maintain that honor.

You have no personal stake in anyone's joy or sorrow. The shortcomings of Your servants should not be allowed to show.

Whatever diminishment occurs, let it not be seen. Says Tuka, O Vishvambhara, turn Your gaze toward us.

IN PLAIN WORDS

You have made us full of good qualities. Keep that honor as it should be kept. You have no stake in anyone's joy or sorrow. Do not let your servants' failings be seen. Whatever falls short, let it not show. Tuka says: Vishvambhara, turn your gaze toward us.

WHAT IT MEANS

Tukaram reminds God that the virtues in his devotees are God's own gift, and asks God to protect that gift rather than let it be disgraced. He grants that God stands above all gain and loss, untouched by anyone's pleasure or pain, and uses this to press his plea: precisely because God is disinterested, let him not expose the shortcomings of those who serve him. The prayer is that whatever in us is lacking be covered, not paraded. It closes by asking Vishvambhara, the all-sustainer, simply to turn his face toward his servants; the gaze itself is the protection sought.

GATHA 3966

Appeals and Exhortations

Exhortation, the scorner of kirtan

मराठी मूळ

अगत्य ज्या नरका जाणें । कीर्तनीं तों वीट मानी ॥१॥
 नावडेसा जाला बाप । आलें पाप वस्तीसि ॥२॥
 नारायण नाहीं वाचे । ते यमाचे अंदण ॥३॥
 तुका ह्याने अभक्तासी । माता दासी जग झोडी ॥३॥

ENGLISH TRANSLATION

He who is eager for hell is the one who scorns kirtan. He has become displeasing to his own father, and sin has come to dwell with him.

One whose tongue does not utter Narayana is a gift offered to Yama. Says Tuka, the faithless one is beaten by the world, and even his mother becomes a servant to others.

IN PLAIN WORDS

The one who is set on going to hell is the one who finds kirtan tiresome. He has become hateful even to his own father. Sin has come to live with him. The tongue that does not say Narayana is a thing handed over to Yama. Tuka says: the faithless one is beaten by the whole world, and even his mother becomes a servant in other houses.

WHAT IT MEANS

Tukaram defines who is truly bound for hell, not by ritual failing but by contempt for the singing of God's name. The person who finds kirtan a bore has, by that, made himself repellent even to his own father and taken sin in as a houseguest. A tongue that never utters Narayana is, he says, already made over to Yama, the lord of death. The

closing image draws out the worldly cost: such a faithless one is battered by everyone, and the disgrace reaches his mother, reduced to servitude. The warning is aimed at the impulse in us that yawns at devotion, not at condemning any single person.

GATHA 3967

*The Power of the Name**The Name, soldiers of Hari*

मराठी मूळ

आह्मी हरिचे हरिचे । सुर किळकाळा यमाचे ॥१॥
 नामघोष बाण साचे । भाले तुळसी मंजुरेचे ॥२॥
 आह्मी हरिचे हरिचे दास । कलिकाळावरि घालूं कास ॥३॥
 आह्मी हरिचे हरिचे दूत । पुढें पळती यमदूत ॥४॥
 तुका ह्मणे आह्मांवरी । सुदर्शन घरटी करी ॥५॥

ENGLISH TRANSLATION

We are Hari's own, we are Hari's own. We are warriors against the power of death and time.

Our arrows are the true chanting of the Name, and our spears are the sprigs of tulsi. We are Hari's own, we are Hari's servants.

We gird ourselves against the dark age. We are Hari's own, we are Hari's messengers.

Even the servants of Yama flee before us. Says Tuka, above us the Sudarshana disc keeps its protective watch.

IN PLAIN WORDS

We are Hari's, we are Hari's. We are warriors against death and time. Our true arrows are the loud chanting of the Name. Our spears are sprigs of tulsi. We are Hari's, we are Hari's servants. We gird ourselves against the dark age. We are Hari's, we are Hari's messengers. The messengers of Yama flee before us. Tuka says: above us the Sudarshana disc keeps its guard.

WHAT IT MEANS

Tukaram sings the war song of those who belong wholly to Hari, calling them soldiers ranged against death and the grind of time. Their weapons turn the martial image tender: arrows are the ringing chant of the Name, spears are sprigs of tulsi, the leaf of devotion. Declaring themselves Hari's servants and messengers, they tighten their belts to fight the corruptions of the Kali age. The triumph is that Yama's own agents, the bringers of death, run away before them, and Krishna's Sudarshana disc circles overhead as their protection. To take the Name is to be unassailable.

GATHA 3968

Devotion to Vitthal

Devotion, spend all at the feet

मराठी मूळ

देवाचिये पायीं वेचों सर्व शक्ती । होतील विपित्त ज्याज्या कांहीं ॥1॥
 मनाचे वांटणी चित्ताचा विक्षेप । राहो हा अनुताप आहे तैसा ॥2॥
 तुका ह्मणे घेई विठ्ठलाचा छंद । आनंदाचा कंद विस्तारेल ॥3॥

ENGLISH TRANSLATION

Let me spend all my strength at the feet of God. Whatever difficulties arise, let them be.

The partitioning of the mind and the scattering of attention: let this remorse remain as it is. Says Tuka, take up the practice of Vitthal with devotion, and the root of bliss will spread and flourish.

IN PLAIN WORDS

Let me spend all my strength at God's feet. Whatever troubles come, let them come. The mind is divided. The attention is scattered. Let this remorse stay just as it is. Tuka says: take up the love of Vitthal, and the root of bliss will spread and flourish.

WHAT IT MEANS

Tukaram resolves to pour his whole strength out at God's feet and to accept whatever hardships that costs him. He does not pretend his mind is whole; he names it honestly as split and scattered, and rather than forcing it quiet he lets the pang of that failure remain as it is, not papering over it. The turn is in the last line: instead of fighting the restless mind directly, take up the loving practice of Vitthal. From that single devotion the root of bliss spreads and grows on its own, and the divided mind is healed not by struggle but by love.

GATHA 3969

Autobiography

Lament, mocked for kirtan

मराठी मूळ

पांडुरंगा आतां ऐका हे विनंती । बहु माझे चित्तीं भय वाटे ॥1॥
 नाहीं आइकिलें संतांचिया मुखें । तें या मज लोकें भडसाविलें ॥ध्रु॥
 विष्णुदासां गति नाहीं तरावया । ह्मणती गेले वांयां कष्ट ही ॥2॥
 धिक्कारिती मज करितां कीर्तन । काय सांगों शीण ते किळचा ॥3॥
 तुका ह्मणे मज वाटतें उदास । काय करूं यास पांडुरंगा ॥4॥

ENGLISH TRANSLATION

O Panduranga, hear my plea now. Great fear has taken hold of my chitta.

The people have taunted me with things I never heard from the mouths of saints. They say devotees of Vishnu have no hope of liberation, that all their efforts go to waste.

They mock me for doing kirtan, and the suffering of those days is beyond telling. Says Tuka, I feel so dispirited; what shall I do about this, Panduranga?

IN PLAIN WORDS

Panduranga, hear my plea now. A great fear sits in my heart. People taunt me with things I never heard from the mouths of the saints. They say the servants of Vishnu have no way to cross over; they say all their toil is wasted. They scorn me when I do kirtan. How can I tell you the pain of those days? Tuka says: I feel so low. What shall I do about this, Panduranga?

WHAT IT MEANS

Tukaram brings his discouragement straight to God and names exactly what is wounding him. People around him jeer that devotion is useless, that those who serve Vishnu will never be liberated, that their whole effort is thrown away. They mock him even as he sings God's praises, and the shame of it weighs on him. He does not pretend to be above the hurt; he confesses the fear in his heart and asks Panduranga, plainly, what he is supposed to do. The poem makes the prayer itself the answer: when the world scorns the path, you turn and ask the One you walk toward.

GATHA 3970

Devotion to Vitthal

Devotion, storming Pandhari

मराठी मूळ

वेढा वेढा रे पंढरी । मोर्चे लावा भीमातिरीं ॥१॥
चलाचला संत जन । करा देवासी भांडण ॥२॥
लुटालुटा पंढरपूर । धरा रखुमाईचा वर ॥३॥
तुका ह्मणे चला । घाव निशानी घातला ॥३॥

ENGLISH TRANSLATION

Lay siege to Pandhari! Set up your camps along the banks of the Bhima! Come, come, O saintly ones, let us pick a fight with God. Plunder Pandharpur and seize the husband of Rakhumai.

Says Tuka, come along, the banner has been raised and the battle cry sounded.

IN PLAIN WORDS

Lay siege, lay siege to Pandhari. Set up your camps along the bank of the Bhima. Come on, come on, you saints. Pick a fight with God. Plunder, plunder Pandharpur. Seize the husband of Rakhumai. Tuka says: come along. The banner is raised, the war cry is struck.

WHAT IT MEANS

Tukaram turns the language of war into the language of love. He calls the saints to march on Pandharpur, to lay siege to the temple town on the Bhima river, to plunder it and capture Vitthal, the husband of Rakhumai. The violence is a holy joke: the only thing being stormed is God's own resistance, and the only plunder is God himself. By making devotion an army with banners and a battle cry, he says the devotees mean to take the Lord by force of longing, refusing to leave Pandhari without him.

GATHA 3971

Faith and Trust

Faith, remember God in sorrow

मराठी मूळ

पहा ते पांडव अखंड वनवासी । परि त्या देवासी आठविती ॥१॥
 प्रल्हादासी पिता करितो जाचणी । परि तो स्मरे मनीं नारायण ॥२॥
 सुदामा ब्राह्मण दरिद्र पीडिला । नाही विसरला पांडुरंग ॥३॥
 तुका ह्मणे तुझा न पडावा विसर । दुःखाचे डोंगर जाले तरी ॥३॥

ENGLISH TRANSLATION

Look at the Pandavas, forever in exile in the forest, yet they never ceased remembering God. Prahlada's own father tormented him, yet he held Narayana in his mind.

Sudama the Brahmin was crushed by poverty, yet he never forgot Panduranga. Says Tuka, may I never forget You, even if mountains of sorrow pile upon me.

IN PLAIN WORDS

Look at the Pandavas. They lived in the forest in endless exile, yet they kept remembering God. Prahlada's own father tortured him, yet he held Narayana in his mind. Sudama the brahmin was crushed by poverty, yet he never forgot Panduranga. Tuka says: may I never forget you, even if mountains of sorrow pile on me.

WHAT IT MEANS

Tukaram lines up three who suffered and held on, and turns their example into a prayer for himself. The Pandavas in their long forest exile, Prahlada under his father's torment, Sudama ground down by poverty: each kept God in mind through the worst of it. The point is that hardship is no excuse to forget; the ones we honor are precisely the ones who remembered while it hurt. So Tukaram asks for only this strength: that even if grief stacks up like mountains, the memory of Panduranga will not slip from him.

GATHA 3972

Prayers

Plea, do not cast me off

मराठी मूळ

निजसेजेची अंतुरी । पादलिया कोण मारी ॥१॥
 तैसा आह्मासी उबगतां । तुका विनवितो संतां ॥२॥
 मूल मांडीवरी हागलें । तें बा कोणे रें त्यागिलें ॥३॥
 दासी कामासी चुकली । ते बा कोणें रें विकली ॥४॥
 पांडुरंगाचा तुका पापी । संतसाहें काळासि दापी ॥४॥

ENGLISH TRANSLATION

Who beats the bedsheet for soiling the master's bed? In the same way, Says Tuka, I appeal to the saints not to grow weary of us. Does any mother abandon a child that has soiled her lap? Does anyone sell a servant woman for one mistake? Tuka, sinful though he is, belongs to Panduranga, and with the saints' support he can frighten even Death.

IN PLAIN WORDS

Who beats the bedsheet for soiling the master's bed? In the same way, when you grow tired of us, Tuka begs the saints. The child messes on its mother's lap. Does any mother throw it away for that? A servant woman fails at her work. Does anyone sell her off for one mistake? Tuka is a sinner, but he belongs to Panduranga; with the saints behind him, he frightens even Death.

WHAT IT MEANS

Tukaram pleads with the saints not to give up on him, and he argues his case with homely examples. You do not throw out the bedsheet because the bed was soiled; no mother abandons a baby for messing her lap; no one sells a maidservant for a single mistake. He is asking the saints to bear with his faults the same way, since the fault is small against the bond. He admits he is a sinner, but insists the decisive fact is whose he is: he belongs to Panduranga, and standing inside the saints' protection he can even stare down Death.

GATHA 3973

Devotion to Vitthal

Devotion, the dog at the door

मराठी मूळ

श्वानाचियापरी लोळें तुझ्या दारीं । भुंकीं हरिहरि नाम तुझें ॥१॥
 भुंकीं उठीं बैसें न वजायें वेगळा । लुडबुडीं गोपाळा पायांपाशीं ॥२॥
 तुका ह्मणे आह्मां वर्म आहे ठावें । मागेन ते द्यावें प्रेमसुख ॥३॥

ENGLISH TRANSLATION

Like a dog I roll at Your doorstep, barking Your name, Hari, Hari. I sit, I rise, I bark, never straying from Your feet, O Gopala, tumbling about at Your feet.

Says Tuka, I know the secret well: whatever I ask, You must grant me the joy of love.

IN PLAIN WORDS

Like a dog I roll at your door, barking your name, Hari, Hari. I bark, I get up, I sit down, I never leave your side. I tumble about at your feet, Gopala. Tuka says: I know the secret well. Whatever I ask, you must give me: the joy of love.

WHAT IT MEANS

Tukaram takes the lowest image he can find and makes it his glory. He is a dog at God's doorstep, rolling, barking the Name, never straying from the feet of Gopala. Far from shame, this is total belonging: the dog stays because it has nowhere else it wants to be. Then he names the leverage he holds, the secret he claims to know: a creature this devoted can demand one thing and be sure of it, the sweetness of love itself. The humility and the boldness are the same move.

GATHA 3974

Renunciation

Renunciation, only God stays

मराठी मूळ

सोडरे धाडरे दिल्याघेतल्याचे । अंत हें काळीचें नाही कोणी ॥१॥
 सख्या गोत्रबहिणी सुखाचे संगती । मोकलुनी देती अंतकाळीं ॥२॥
 आपुलें शरीर आपुल्यासी पारिखें । परावीं होतील नवल काई ॥३॥
 तुका ह्मणे आतां सोड यांची आस । धरीं रे या कास पांडुरंगा ॥३॥

ENGLISH TRANSLATION

Relatives and kinfolk are only for give and take; none stand by you at the hour of death. Sisters and brothers share your happy times but leave you alone when the end comes.

Even your own body becomes a stranger to you; why be surprised that others turn away? Says Tuka, abandon all hope in them now and hold fast to the hem of Panduranga.

IN PLAIN WORDS

Relatives and kinfolk are only for giving and taking. None of them stands by you at the hour of death. Sisters and brothers share your good times, then leave you alone when the end comes. Your own body becomes a stranger to you; why be surprised that others turn away? Tuka says: now let go of all hope in them. Hold fast to the hem of Panduranga.

WHAT IT MEANS

Tukaram strips away the comforts we lean on and shows that none of them go the distance. Relatives are a transaction of give and take; brothers and sisters keep you company in good times but are absent at death; even your own body, the most intimate thing you have, finally turns foreign to you. If the body itself deserts you, he asks, why expect others to stay? The conclusion is not despair but redirection: stop pinning hope on what cannot follow you past death, and grip the one thing that can, the hem of Panduranga's garment.

GATHA 3975

*The Power of the Name**The Name, no fear of death*

मराठी मूळ

जन्ममरणांची कायसी चिंता । तुझ्या शरणागतां पंढरीराया ॥१॥
 वदनीं तुझें नाम अमृतसंजीवनी । असतां चक्रपाणी भय कवणा ॥२॥
 हृदयीं तुझें रूप बिंबलें साकार । तेथें कोण पार संसाराचा ॥३॥
 तुका ह्मणे तुझ्या चरणांची पाखर । असतां किळकाळ पायां तळीं ॥३॥

ENGLISH TRANSLATION

What worry of birth and death for those who have surrendered to You, O King of Pandhari? With Your name on the tongue, that nectar of immortality, who can fear anything, O Lord who holds the discus? Your form is imprinted upon the heart in full; what power does worldly life hold there? Says Tuka, with the shelter of Your feet as our shield, time and death lie crushed beneath us.

IN PLAIN WORDS

What worry of birth and death is there for those who have surrendered to you, King of Pandhari? With your name on the tongue, that nectar that brings life back, who can fear anything, Lord who holds the discus? Your form is stamped on the heart, whole and clear. What hold does the world have there? Tuka says: with the shelter of your feet as our shield, time and death lie crushed beneath us.

WHAT IT MEANS

Tukaram tells the surrendered soul it has nothing left to fear. Once you have given yourself to the King of Pandhari, the old dread of being born and dying again loses its grip. The Name on the tongue is a reviving nectar, and God's form pressed into the heart leaves no room for worldly fear to take hold. He ends with a startling reversal of the usual order: death and time, which crush everyone, are themselves crushed underfoot, because the devotee stands in the shelter of God's feet.

GATHA 3976

The Moral Ideal

Moral ideal, the weapon of forgiveness

मराठी मूळ

क्षमाशस्त्र जया नराचिया हातीं । दुष्ट तयाप्रति काय करी ॥१॥
 तृण नाही तेथें पडे दावाग्न । जाय तो विझोनि आपसया ॥२॥
 तुका ह्मणे क्षमा सर्वाचें स्वहित । धरा अखंडित सुखरूप ॥३॥

ENGLISH TRANSLATION

What can the wicked do to the one who holds the weapon of forgiveness in hand? Where there is no grass, a wildfire dies out on its own. Says Tuka, forgiveness is the true welfare of all. Hold it steadfast and dwell in bliss.

IN PLAIN WORDS

What can the wicked do to the one who holds the weapon of forgiveness in hand? Where there is no grass, a wildfire falls and dies out on its own. Tuka says: forgiveness is the true good of all. Hold it without a break, and live in joy.

WHAT IT MEANS

Tukaram reframes forgiveness as power, not weakness. The person who carries forgiveness like a weapon gives the malicious nothing to strike; their attack finds no purchase and fails. He pictures it as a wildfire reaching bare ground: with no grass to catch, the flame simply goes out by itself. Anger and insult are the dry grass that lets harm spread, and forgiveness starves them. So he counsels holding forgiveness unbroken as the real welfare of everyone, the steady ground of a life at peace.

GATHA 3977

The Power of the Name

The Name, grace lifts the lowly

मराठी मूळ

याति गुणें रूप काय ते वानर । तयांच्या विचारें वर्ते राम ॥१॥
 ब्रह्महत्यारासि पातकी अनेक । तो वंद्य वाल्मीक तिहीं लोकीं ॥२॥
 तुका ह्मणे नव्हे चोरीचा व्यापार । ह्मणा रघुवीर वेळोवेळां ॥३॥

ENGLISH TRANSLATION

What were the monkeys by birth, caste, or beauty? Yet Rama chose to act according to their wishes. Valmiki was a murderer laden with countless sins, yet he became revered in all three worlds.

Says Tuka, this is no stolen affair. Simply say Raghuvira again and again.

IN PLAIN WORDS

By birth, by quality, by looks, what were the monkeys? Yet Rama chose to act according to their counsel. Valmiki was a killer, weighed down with many sins, yet he became honored in all three worlds. Tuka says: this is no shady trade. Just say Raghuvira, again and again.

WHAT IT MEANS

Tukaram points to two unlikely cases to show that grace does not check your credentials. The monkeys of the Ramayana had nothing to recommend them by caste, character, or beauty, yet Rama worked through them and took their counsel. Valmiki had been a murderer heavy with sin, yet he rose to be revered across all three worlds. The lesson is that the Name lifts whoever takes it, regardless of where they start. And he insists there is no catch, no hidden cost, nothing underhanded: the whole price is simply to say Raghuvira again and again.

GATHA 3978

Appeals and Exhortations

Exhortation, reverence in kirtan

मराठी मूळ

पानें जो खाईल बैसोनि कथेसी । घडेल तयासी गोहत्या ॥१॥
 तमाखू ओढूनि काढला जो धूर । बुडेल तें घर तेणें पापें ॥२॥
 कीर्तनीं बडबड करील जो कोणी । बेडुक होउनी येइल जन्मा ॥३॥
 जयाचिये मनीं कथेचा कंटाळा । होती त्या चांडाळा बहु जाच ॥४॥

ENGLISH TRANSLATION

One who chews betel leaf while sitting at a sacred discourse incurs the sin of cow-slaughter. One who smokes tobacco and blows its fumes will ruin his entire household by that sin.

Whoever chatters during kirtan will be reborn as a frog. One whose mind is weary of the sacred story will suffer terrible torments.

Says Tuka, those tormented by Yama's rod, their faces blackened with shame.

IN PLAIN WORDS

One who sits at the sacred discourse chewing betel leaf earns the sin of killing a cow. One who smokes tobacco and blows out the smoke will sink his whole house by that sin. Whoever chatters during kirtan will be born again as a frog. The one whose mind is sick of the holy story suffers many torments. Torments fall on his back, the rod of Yama strikes him; his face is blackened, Tuka says.

WHAT IT MEANS

Tukaram uses harsh, exaggerated penalties to drive home one thing: how a person treats the sacred discourse reveals what is in the heart. Chewing betel, smoking and puffing smoke, chattering through the kirtan, growing bored of the holy story; these are the small contempts he piles up, and he answers each with an outsized punishment, down to rebirth as a frog and Yama's rod on the back. The point is not literal bookkeeping of sins but a warning to examine your own restlessness: the inattention you bring to God's presence is itself the disease. Read it against your own wandering mind, not as a charge sheet against the person next to you.

GATHA 3979

Appeals and Exhortations

Exhortation, say Rama amid work

मराठी मूळ

कामांमध्ये काम । कांहीं ह्यणा रामराम । जाइल भवश्रम । सुख होईल दुःखाचें ॥१॥
कळों येईल अंतकाळीं । प्राणप्रयाणाचे वेळीं । राहाती निराळीं । रांडापोरें सकळ ॥२॥
जीतां जीसी जैसा तैसा । पुढें आहे रे वोळसा । उगवुनि फांसा । काय करणें तें करीं ॥३॥
केलें होतें या चि जन्में । अवघें विठोबाच्या नामें । तुका ह्याने कर्म । जाळोनियां तरसी ॥३॥

ENGLISH TRANSLATION

Amidst all your work, say Rama, Rama at least a little. The weariness of worldly existence will vanish and sorrow will turn to joy.

You will understand at the final hour, when life departs the body, that wife and children all stand apart from you. While alive, be as you are, but know that ahead lies a passage through darkness; free yourself from that snare and do what must be done.

Says Tuka, everything accomplished in this very birth through Vithoba's name burns away all karma and carries you across.

IN PLAIN WORDS

In the middle of all your work, say at least a little: Rama, Rama. The weariness of this world will go, and the sorrow will turn to joy. You will understand at the last hour, when the breath is leaving, that wife and children all stand apart from you. While you live, be as you are; but ahead lies a dark passage. Loosen the noose, and do what must be done. Whatever is done in this very birth, all of it through Vithoba's name, Tuka says, burns up your karma and carries you across.

WHAT IT MEANS

Tukaram asks for something small and immediate: not retreat from the world, but the Name slipped in among ordinary work. Even a little Rama, Rama lightens the weariness of living and turns sorrow toward joy. He sharpens it with the deathbed view, when wife and children are seen to stand apart and a dark passage waits ahead, so you should loosen the noose now and do what truly matters while you can. The promise is that the work done in this very life, all of it carried on Vithoba's name, burns away the karma that binds and ferries you across.

GATHA 3980

The Nature of God

Nature of God, waves on one sea

मराठी मूळ

तुज मज ऐसी परी । जैसे तरंग सागरीं ॥१॥
 दोहीमाजी एक जाणा । विठ्ठल पंढरीचा राणा ॥२॥
 देव भक्त ऐसी बोली । जंव भ्रांति नाही गेली ॥३॥
 तंतु पट जेवीं एक । तैसा विश्वेंसी व्यापक ॥३॥

ENGLISH TRANSLATION

You and I are like waves upon the ocean. Know that within both there is only one: Vitthal, the King of Pandhari.
The talk of God and devotee being separate lasts only as long as delusion remains. As thread and cloth are one, so is He pervading the entire universe.

IN PLAIN WORDS

You and I are like waves on the ocean. Know that within both there is only one: Vitthal, the King of Pandhari. The talk of God and devotee being two lasts only as long as the delusion has not gone. As thread and cloth are one, so he spreads through the whole universe.

WHAT IT MEANS

Tukaram states the nondual heart of his faith. He and God look like two, the way separate waves rise on the sea, but in both there is a single reality: Vitthal of Pandhari. The sense of God and devotee being apart is real only while delusion lasts; when that clears, the twoness dissolves. He gives the weaver's image to finish: cloth is nothing but its thread arranged, and just so the one God is woven through the entire universe, never standing outside it.

GATHA 3981

Longing and Separation

Longing, where has God gone

मराठी मूळ

कोठें गुंतलासी योगीयांचे ध्यानीं । आनंदकीर्तनीं पंढरीच्या ॥१॥
 काय काज कोठें पडलीसे गुंती । कानीं न पडती बोल माझे ॥२॥
 काय शेषनशयनीं सुखनिद्रा आली । सोय कां सांडिली तुम्ही देवा ॥३॥
 तुका ह्मणे कोठें गुंतलेती सांगा । किती पांडुरंगा वाट पाहूं ॥३॥

ENGLISH TRANSLATION

*Where have You become entangled, O Lord? In the meditation of yogis, or in the joyful kirtan of Pandhari?
 What business holds You, what knot has caught You, that my cries do not reach Your ears? Have You fallen into
 blissful sleep upon the serpent Shesha, and forsaken all thought of me? Says Tuka, tell me where You are caught
 up, Panduranga. How long must I wait?*

IN PLAIN WORDS

Where are you caught up, Lord? In the meditation of the yogis, or in the joyful kirtan of Pandhari? What work has hold of you? What knot has caught you, that my cries do not reach your ears? Have you fallen into a happy sleep on the serpent Shesha? Why have you let go of all thought of me, my God? Tuka says: tell me where you are held, Panduranga. How long must I keep watching the road?

WHAT IT MEANS

Tukaram is calling out to a God who has gone silent, and he names every place that might be holding him. Maybe Vitthal is absorbed in the yogis' meditation, or in the kirtan at Pandhari, or asleep on the serpent Shesha in the heaven of milk. The poem turns the saint's distress into a kind of teasing complaint: whatever has hold of you, why has it pulled you away from me? Behind the questions is one ache, named plainly at the end: how long must I keep waiting on the road, watching for you to come.

GATHA 3982

The Nature of God

God's love, beyond mother and father

मराठी मूळ

माउलीसी सांगे कोण । प्रेम वाढवी ताहानें ॥1॥
 अंतरींचा कळवळा । करीतसे प्रतिपाळा ॥धु.॥
 मायबापाची उपमा। तुज देऊं मेघश्यामा ॥2॥
 ते ही साजेना पाहातां । जीवलगा पंढरिनाथा ॥3॥
 माय पाळी संसारीं । परलोक राहे दुरी ॥4॥
 तैसा नव्हेसी अनंता । काळावरी तुझी सत्ता ॥5॥
 तुका ह्मणे नारायणा। तुह्मां बहुत करुणा ॥6॥

ENGLISH TRANSLATION

Who can teach a mother her love? Hunger itself deepens her affection. The tenderness within her chitta makes her nurture and protect.

Shall I compare You to a mother and father, O dark-hued Lord? Even that comparison falls short, O beloved Lord of Pandhari. A mother cares for this world alone, while the next world stays far away.

But You are not like that, O Ananta; Your sovereignty extends even over Death. Says Tuka, O Narayana, how great is Your compassion.

IN PLAIN WORDS

Who has to teach a mother to love? The child's hunger only deepens her love. The ache inside her makes her nurse and guard the child. Shall I compare you to a mother and a father, dark-hued Lord? Even that comparison falls short when I look at you, beloved Lord of Pandhari. A mother cares for you in this world; the next world stays far from her reach. You are not like that, Ananta: your rule reaches even over Death. Tuka says: Narayana, how great is your mercy.

WHAT IT MEANS

Tukaram reaches for the strongest human image of love, a mother's, and then shows it is still too small for God. A mother does not need to be taught to love; the child's helplessness draws it out of her on its own. But her care stops at the edge of this life, and the next world lies beyond her. God's care does not stop there, because his authority reaches even over death itself. So the dearest comparison Tukaram can find, mother and father, falls short of the mercy he is actually praising.

GATHA 3983

The Nature of God

God's love, the test of a true mother

मराठी मूळ

कोड आवडीचें । पुरवीना बाळकाचें ॥१॥
 तेव्हां कैसी ते माउली । जाणा काशासाठीं व्याली ॥२॥
 वत्साचिये आसे। धेनु धांवेना गोरसें ॥३॥
 तुका ह्मणे धरि । बाळ टाकिलें वानरीं ॥३॥

ENGLISH TRANSLATION

If a mother will not fulfill the fond wishes of her child, then what kind of mother is she, and why did she give birth at all? If a cow will not run with milk for the sake of her calf, then, Says Tuka, she is like a monkey that drops its young and moves on.

IN PLAIN WORDS

If she will not grant her child's fond wish, what kind of mother is she? Know this: then why did she give birth at all? If a cow will not run with milk for the sake of her calf, Tuka says: she is like a monkey that holds its young and then throws it away.

WHAT IT MEANS

Tukaram presses God with the logic of motherhood itself. A mother who refuses her child's longing, a cow whose milk does not flow for her calf, has betrayed the very bond that made her a mother. He sharpens it with a hard image: a monkey that carries its young only to fling it away. The poem is really an argument addressed upward: if God is mother to us, then he cannot withhold himself from the one who cries for him, or the name mother means nothing.

GATHA 3984

The Nature of God

God's presence, where the kirtan is

मराठी मूळ

भक्तांची सांकडीं स्वयें सोसी देव । त्यांपाशीं केशव सर्वकाळ ॥१॥
 जये ठायीं कीर्तन वैष्णव करिती । तेथें हा श्रीपति उभा असे ॥२॥
 तुका ह्मणे देव सर्वाठायीं जाला । भरुनी उरला पांडुरंग ॥३॥

ENGLISH TRANSLATION

God Himself bears the hardships of His devotees; Keshava is with them at all times. Wherever the Vaishnavas hold kirtan, there Shripati stands present.

Says Tuka, God has become all-pervading. Panduranga fills and overflows everything.

IN PLAIN WORDS

God himself bears the hardships of his devotees; Keshava is with them at all times. Wherever the Vaishnavas hold kirtan, there Shripati stands present. Tuka says: God has become every place. Panduranga has filled it all, and still he overflows.

WHAT IT MEANS

Tukaram says God does not watch his devotees' troubles from a distance; he takes their burdens onto himself and stays beside them always. The poem locates that presence concretely: wherever singers gather to chant his name, Shripati is standing right there. From this it opens out to the largest claim, that Panduranga has become every place, filling all of it and still spilling beyond it. Nearness to the devotee and the all-pervading fullness of God are named as one and the same thing.

GATHA 3985

The Power of the Name

The Name, even backward it saves

मराठी मूळ

तुझिया नामाचा विसर न पडावा । ध्यानीं तो राहावा पांडुरंग ॥१॥

उफराटें नाम वाल्मीक बोलीला । तो ही वंद्य केला नारायणें ॥२॥

तुका ह्मणे मज तुझा चि भरवसा । धांवुनियां कैसा येसी देवा ॥३॥

ENGLISH TRANSLATION

May I never forget Your name; may Panduranga remain ever in my meditation. Valmiki chanted the name in reverse, yet even he was honored by Narayana.

Says Tuka, my trust is in You alone. How swiftly You come running to my aid, O Lord.

IN PLAIN WORDS

Let me never forget your name; let Panduranga stay in my meditation. Valmiki spoke the name backward, and even him Narayana made worthy of honor. Tuka says: my trust is in you alone. How quickly you come running, my God.

WHAT IT MEANS

Tukaram prays first for one thing, that he never lose hold of the Name and that Vitthal stay fixed in his attention. Then he gives his reason: the Name is so powerful that even spoken backward it lifted Valmiki, the hunter, into a saint whom God himself honored. If the Name works even said wrong, then the saint's trust in it can be total. The closing line catches the surprise of grace: he leans on God alone, and God comes running before he can finish.

GATHA 3986

Prayers

Surrender, the heap of all sins

मराठी मूळ

अवध्यां पातकांची मी एक रासी । अवघा तूं होसी सवौत्तमु ॥१॥
 जैसा तैसा लागे करणें अंगीकार । माझा सर्व भार चालविणें ॥२॥
 अवघें चि मज गिळयेलें काळें । अवघीं च बळें तुझे अंगीं ॥३॥
 तुका ह्मणे आतां खुंटला उपाय । अवघे चि पाय तुझे मज ॥३॥

ENGLISH TRANSLATION

I am the very heap of all sins, while You are the supreme among all. However I am, You must accept me and carry my entire burden.

Darkness has swallowed me whole, yet all strength resides in You. Says Tuka, every remedy has now been exhausted; Your feet alone remain for me.

IN PLAIN WORDS

I am the one heap of all sins; you are the highest of all that is good. Whatever I am, you have to take me up and carry my whole load. Darkness has swallowed me completely; all the strength is in you. Tuka says: now every remedy is finished. Your feet are all that is left for me.

WHAT IT MEANS

Tukaram sets two extremes side by side: he is the gathered mass of every sin, and God is the highest good there is. From that gap he draws not despair but a claim on God: precisely because I am this and cannot fix it, the work of carrying me must be yours. He admits the dark has closed over him and that he has no strength of his own to spend. When every other remedy has run out, only one thing remains, and he names it plainly: your feet. The end of self-effort is the beginning of surrender.

GATHA 3987

Devotion to Vitthal

Devotion, the heart over the stone

मराठी मूळ

मूतिनमंत देव नांदतो पंढरी । येर ते दिगांतरीं प्रतिमारूप ॥१॥
 जाउनियां वना करावें कीर्तन । मानुनी पाषाण विठ्ठलरूप ॥२॥
 तुका मुख्य पाहिजे भाव । भावापासीं देव शीघ्र उभा ॥३॥

ENGLISH TRANSLATION

The living God dwells in Pandhari; elsewhere He exists only as images in distant lands. One may go to the forest and do kirtan, worshipping a stone as Vitthal's form.

Says Tuka, what truly matters is sincere devotion. Where there is genuine feeling, God stands at once.

IN PLAIN WORDS

The living God dwells in Pandhari; elsewhere he is only an image set in distant places. You may go off to the forest and do kirtan, taking a stone for Vitthal's form. Tuka says: what is needed above all is feeling. Where the feeling is, God stands there at once.

WHAT IT MEANS

Tukaram seems to rank places of worship, the living God at Pandhari above the mere images elsewhere, but he is leading somewhere else. Even a stone in a forest can be taken as Vitthal, he allows, and then he tells you what actually decides the matter. The one thing that counts is bhava, true feeling; the form is not the point. Wherever the heart genuinely turns, God is already standing there. Presence follows sincerity, not location or material.

GATHA 3988

Ecstasy and Joy

Ecstasy, the boats of the Name

मराठी मूळ

धरिल्या देहाचें सार्थक करीन । आनंदें भरीन तिन्ही लोक ॥१॥
 लावीन निशान जावया वैकुंठा । माजवीन पेठा कीर्तनाच्या॥२॥
 नामाचिया नौका करीन सहस्रवरि । नावाडा श्रीहरि पांडुरंग ॥३॥
 भाविक हो येथें धरा रे आवांका । ह्मणे दास तुका शुद्धयाति ॥३॥

ENGLISH TRANSLATION

I will make this body's life worthwhile and fill the three worlds with bliss. I will plant the banner that leads to Vaikuntha and open the marketplace of kirtan.

I will build a thousand boats of the Name, with Shrihari Panduranga as the boatman. Come, O faithful ones, make room aboard.

Says Tuka, of pure birth, I call you.

IN PLAIN WORDS

I will make this body I have been given count for something; I will fill all three worlds with joy. I will raise the banner for the road to Vaikuntha; I will set up a thriving market of kirtan. I will build a thousand boats out of the Name, with Shrihari Panduranga as the boatman. Faithful ones, come, make room and climb aboard. Tuka, the servant, says: I am calling you, I of pure lineage.

WHAT IT MEANS

Tukaram turns his own life into a public mission and announces it like a herald. He will not waste the body he was given; he will flood the three worlds with bliss, plant the flag on the road to Vaikuntha, and open a bustling marketplace where the only goods are kirtan. The boldest image is the rescue fleet: a thousand boats made of the Name, with God himself as the boatman, and an open call for everyone faithful to climb in. It is the ecstasy of a saint who wants not private liberation but a crossing wide enough to carry the crowd.

GATHA 3989

The Nature of God

God's faithfulness, walking beside you

मराठी मूळ

अनुसरे त्यासी फिरों नेदी मागें । राहें समागमें अंगसंगें ॥1॥
 अंगसंगें असे कर्मसाक्ष देव । जैसा ज्याचा भाव तैसा राहे ॥2॥
 फळपाकीं देव देतील प्राणीयें । तुका ह्मणे नये सवें कांहीं ॥3॥

ENGLISH TRANSLATION

God follows one who follows Him and never lets such a one turn back. He walks alongside, step by step, witnessing every deed.

As one's faith is, so God remains. When the fruit of actions ripens, God repays each being.

Says Tuka, nothing accompanies you in the end.

IN PLAIN WORDS

Whoever follows him, God will not let turn back; he stays with that one, close as a body. Close as a body, God is the witness of every deed; as each one's faith is, so he remains for them. When the fruit of your actions ripens, God gives each living being its due. Tuka says: in the end nothing else goes with you.

WHAT IT MEANS

Tukaram describes a God who answers commitment with commitment: turn toward him and he will not let you slip back, and he keeps step beside you so closely that he witnesses everything you do. He meets each person according to that person's own faith, so the relationship is exact and personal. He also weighs deeds, repaying each being when its actions ripen. The closing line strips life down to what survives it: nothing you carried goes with you at the end, only the God who walked beside you.

GATHA 3990

The Power of the Name

The Name, the one essential act

मराठी मूळ

संसारिं असतां हरिनाम घेसी । तरीं च उद्धरसी पूर्वजेंसी ॥1॥
 अवघीं च इंद्रियें न येती कामा । जिद्धे रामनामा उच्चारीं वेगीं ॥धु॥
 शरीरसंपत्ति नव्हे रे आपुली । भ्रांतीची माउली अवघी व्यर्थ ॥2॥
 तुका ह्मणे सार हरिनामउच्चार । येःहवी येरझार हरीविण ॥3॥

ENGLISH TRANSLATION

If while living in the world you take the name of Hari, then you will be liberated along with your ancestors. All the senses prove useless in the end; let the tongue quickly utter the name of Rama.

Bodily wealth is not truly yours; it is all the vain progeny of delusion. Says Tuka, the essence is the utterance of Hari's name; without Hari, everything else is mere running back and forth.

IN PLAIN WORDS

If, while living in the world, you take the name of Hari, then you will be carried across, and your ancestors with you. None of the senses will come to your aid at the end; quickly, with the tongue, say the name of Rama. The body and its wealth are not really yours; they are the useless offspring of delusion. Tuka says: the essence is the saying of Hari's name. Apart from that, without Hari, there is only going back and forth.

WHAT IT MEANS

Tukaram tells the householder that liberation does not wait for retreat from the world; take Hari's name while still in the thick of it, and you will be carried across, your ancestors lifted along with you. At the end the senses give no help, so he urges the simplest possible act now: let the tongue say Rama's name. Body and possessions feel like ours but are only the barren children of delusion, nothing to lean on. The whole teaching reduces to one thing: uttering Hari's name is the essence, and without it life is just endless coming and going.

GATHA 3991

Devotion to Vitthal

Devotion, asking only for the form

मराठी मूळ

सावळें सुंदर रूप मनोहर । राहो निरंतर हृदयीं माझे ॥१॥
 आणीक कांहीं इच्छा आह्मां नाहीं चाड । तुझें नाम गोड पांडुरंगे ॥२॥
 जन्मोजन्मीं ऐसें मागितलें तुज । आह्मांसी सहज द्यावें आतां ॥३॥
 तुका ह्मणे तुज ऐसे दयाळ । धुंडितां सकळ नाहीं आह्मां ॥३॥

ENGLISH TRANSLATION

May that dark and beautiful form, enchanting to the heart, remain forever in my heart. I have no other wish or craving; Your name alone is sweet to me, O Panduranga.

Birth after birth I have asked this of You; grant it to me now, for it comes naturally to You. Says Tuka, searching everywhere, I find no one as compassionate as You.

IN PLAIN WORDS

That dark and lovely form, so beautiful to the heart: let it stay forever in my heart. We want nothing else, have no other craving; your name is sweet to us, Panduranga. Birth after birth I have asked you only this; now give it to us freely. Tuka says: searching everywhere, we find no one as kind as you.

WHAT IT MEANS

Tukaram makes a request that refuses every ordinary request. He asks not for relief or reward but only that Vitthal's dark, beautiful form stay lodged in his heart and that the sweet Name never leave his mouth. He says this is the one thing he has begged across many lifetimes, and he asks God to give it freely, as something that costs God nothing to grant. The reason he keeps asking the same one is in the last line: he has searched everywhere and found no one else this merciful, so there is no other door to knock on.

GATHA 3992

The Nature of God

God's love, bound to his devotees

मराठी मूळ

भक्तांहून देवा आवडे तें काइ । त्रिभुवनीं नाहीं आन दुजें ॥1॥
 नावडे वैकुंठ क्षीराचा सागर । धरोनि अंतर राहे दासा॥धु.॥
 सर्वभावे त्याचें सर्वस्वें ही गोड । तुळसीदळ कोड करुनी घ्यावें॥2॥
 सर्वस्वें त्याचा ह्मणवी विकला । चित्त द्यावें बोला सांगितल्या ॥3॥
 तुका ह्मणे भक्तिसुखाचा बांधिला । आणीक विठ्ठला धर्म नाहीं॥4॥

ENGLISH TRANSLATION

What does God love more than His devotees? There is nothing else in all three worlds. He cares not for Vaikuntha or the ocean of milk; He stays close to His servants.

Everything about His devotees is dear to Him in every way; He delights in receiving even a single tulsi leaf. He calls Himself sold to them entirely, giving His heart to whatever words they speak.

Says Tuka, Vitthal is bound by the joy of devotion; He has no other duty.

IN PLAIN WORDS

What does God love more than his devotees? In all three worlds there is nothing else. He does not care for Vaikuntha or the ocean of milk; he holds a place in his heart and stays with his servant. Everything of the devotee's is sweet to him, in every way; he takes a single tulsi leaf and treasures it. He calls himself wholly sold to them; he gives his attention to whatever they say. Tuka says: Vitthal is bound by the joy of devotion. Other than that, he has no duty at all.

WHAT IT MEANS

Tukaram says God prizes nothing in the three worlds above his devotees, not even his own heaven or the ocean of milk where he reclines. He keeps a place in his heart and stays down here with his servant instead. Everything the devotee offers delights him, down to a single tulsi leaf he treasures like a fortune; he even calls himself sold to them outright, attending to their every word. The closing claim is the boldest: the joy of devotion is the one thing that binds God, and apart from answering it he holds himself to no other obligation at all.

GATHA 3993

The Power of the Name

The Name, the lowly one's friend

मराठी मूळ

राम कृष्ण गोविंद नारायण हरी । केशवा मुरारी पांडुरंगा ॥१॥
 लक्ष्मीनिवासा पाहें दिनबंधु । तुझा लागो छंदु सदा मज ॥२॥
 तुझे नामीं प्रेम देई अखंडित । नेणें तप व्रत दान कांहीं ॥३॥
 तुका ह्मणे माझें हें चि गा मागणें । अखंड ही गाणें नाम तुझें ॥४॥

ENGLISH TRANSLATION

Rama, Krishna, Govinda, Narayana, Hari, Keshava, Murari, Panduranga. O Lord of Lakshmi, look upon me, O Friend of the lowly.

May Your enchantment possess me always. Grant me unbroken love for Your name; I know no austerity, vows, or charity.

Says Tuka, this alone is my request: to sing Your name without ceasing.

IN PLAIN WORDS

Rama, Krishna, Govinda, Narayana, Hari. Keshava, Murari, Panduranga. You who are the home of Lakshmi, look at me. You are the friend of the lowly. Let me stay caught up in You always. Give me unbroken love for Your name. I know nothing of penance, vows, or charity. Tuka says: this is my one request. Let me sing Your name forever, without a break.

WHAT IT MEANS

Tukaram strings the names of God together and then asks for only one thing. He calls Vitthal the home of Lakshmi and the friend of the lowly, and on that ground he asks to be looked upon. He admits he has none of the standard credentials: no austerity, no vows, no almsgiving. So his whole prayer narrows to a single request, that he be given unbroken love for the Name and never stop singing it. The poem makes the Name itself the path, in place of every other practice.

GATHA 3994

The Power of the Name

The Name, the only practice

मराठी मूळ

हरी तुझें नाम गाईन अखंड । याविण पाखंड नेणें कांहीं ॥१॥
 तुका ह्मणे आतां देई संतसंग । तुझे नामीं रंग भरो मना ॥३॥

ENGLISH TRANSLATION

I will sing Your name unceasingly, O Hari. Beyond this, I know no other practice.

Says Tuka, grant me now the company of saints, and let my mind be dyed in the color of Your name.

IN PLAIN WORDS

Hari, I will sing Your name without stopping. Apart from this, I know no other way. Tuka says: now give me the company of the saints. Let my mind be dyed in the color of Your name.

WHAT IT MEANS

Tukaram declares that singing the Name is the one practice he knows, and he calls everything else mere pretense. Then he names what he needs to keep it up: the company of the saints. The closing image is of cloth taking dye, and he asks that his mind soak up the color of the Name the same way, all the way through. Singing, satsang, and a mind fully steeped in God are bound together as one path.

GATHA 3995

The Power of the Name

The Name, drop the labor

मराठी मूळ

गाबाळाचे ग्रंथीं कां रे पडां सदा । मिथ्या भेदवादा वागवितां ॥१॥
 संसारगाबाळीं पडसी निखळ । जालासी तूं खळ तेणें मना ॥२॥
 साधनसंकटीं गुंतसी कासया । व्यर्थ गा अपायामाजी गुंती ॥३॥
 निर्मळ फुकाचें नाम गोविंदाचें । अनंतजन्माचे फेडी मळ ॥४॥
 तुका ह्मणे नको करूं कांहीं कष्ट । नाम वाचे स्पष्ट हरि बोलें ॥५॥

ENGLISH TRANSLATION

Why do you remain entangled in confusing texts and false disputes over differences? You have become thoroughly ensnared in worldly confusion, and your mind has grown wicked by it. Why do you get caught up in difficult practices? It is a vain and harmful entanglement.

The name of Govinda is pure and free; it washes away the stains of countless births. Says Tuka, do not labor at anything; simply speak the name of Hari clearly with your tongue.

IN PLAIN WORDS

Why do you keep falling into muddled books, carrying around false talk of this difference and that? You sink right into the mess of worldly life, and your mind turns hard and wicked from it. Why get tangled in difficult practices? It is a useless snare, full of harm. The name of Govinda is clean and free of cost. It wipes away the stains of countless births. Tuka says: do not work yourself to exhaustion. Just speak the name of Hari clearly with your tongue.

WHAT IT MEANS

Tukaram attacks the impulse to make liberation into hard labor and clever argument. He points to two traps: getting lost in confusing texts and quarrels over differences, and getting tangled in austere practices that only entangle you further. Against both he sets the Name of Govinda, which costs nothing and is freely available, and which washes off the residue of innumerable births. His instruction is to stop straining and simply say the Name aloud. The radical claim is that the easiest thing, the spoken Name, does what all the strenuous methods promised and failed to do.

GATHA 3996

Devotion to Vitthal

Devotion, holding the feet

मराठी मूळ

भाव धरिला चरणीं ह्मणवितों दास । अहिनिनशीं ध्यास करीतसें ॥1॥
 करीतसें ध्यास हृदयीं सकळ । भाव तो सबळ धरियेला ॥2॥
 धरिले निश्चळ न सोडीं ते पाय । तुका ह्मणे सोय करीं माझी ॥3॥

ENGLISH TRANSLATION

*I have placed my devotion at Your feet and call myself Your servant. Day and night I hold You in my thoughts.
 I meditate upon You in my heart with all my being, for I have taken hold of this faith with great strength. I have grasped Your feet firmly and will not let go.
 Says Tuka, show me the way forward.*

IN PLAIN WORDS

I have set my love at Your feet and I call myself Your servant. Day and night I keep You in my thoughts. I keep You in my thoughts, in my whole heart. I have taken hold of this faith with all my strength. I have grasped those feet and will not let go. Tuka says: now make a way for me.

WHAT IT MEANS

Tukaram describes a devotion that is both total and stubborn. He has fixed his love on God's feet, taken the name of servant, and keeps God in mind around the clock. The act repeated through the poem is gripping the feet and refusing to release them. Having held on this firmly, he turns to God with one plea: make the way forward for me. The devotion is his to give, but the path is God's to open.

GATHA 3997

The Power of the Name

The Name, the lisping child

मराठी मूळ

तुझें नाम गाया न सोपें डवळा । गाऊं कळवळा प्रेमाचिया ॥1॥
 येइल आवडी जैसी अंतरींची । तैसी मनाची कीर्ती गाऊं ॥2॥
 माझें मुख नामीं रंगो सर्वकाळ । गोविंद गोपाळ राम कृष्ण ॥3॥
 अबद्ध चांगलें गाऊं जैसें तैसें । बाहे बाळ जैसें मायबापा ॥4॥
 तुका ह्मणे मज न लावीं वांकडें । मी तुझें बोलडें बाळ तान्हें ॥5॥

ENGLISH TRANSLATION

Singing Your name is not easy for one who is clumsy; I will sing with the earnestness of love. Whatever affection rises from within, with that I will sing from the chitta.

May my mouth be ever colored with the name: Govinda, Gopala, Rama, Krishna. Whether my singing is rough or fine, I will sing however I can, like a child babbling to its parents.

Says Tuka, do not look upon me crookedly; I am Your lisping infant child.

IN PLAIN WORDS

Singing Your name is not easy for a clumsy one. So I will sing it with the ache of love. Whatever longing rises inside me, with that I will sing Your praise from my heart. Let my mouth be colored with the name always: Govinda, Gopala, Rama, Krishna. Whether it comes out rough or fine, I will sing it however I can, the way a child calls out to its mother and father. Tuka says: do not look on me crookedly. I am Your lisping little baby.

WHAT IT MEANS

Tukaram admits he has no skill for singing the Name, so he offers the only thing he has, which is love. He says he will sing from whatever longing rises in him, polished or not, and asks that his mouth never lose the color of the Name. The governing image is a small child babbling to its parents: the words do not need to be correct, because a parent does not judge an infant's speech. So he asks God not to look at him crookedly, not to weigh the quality of his song, but to receive it as a mother and father receive a lisping baby.

GATHA 3998

The Nature of God

Nature of God, formless yet coming

मराठी मूळ

आतां तुज मज नाहीं दुजेपण । दाखवीं चरण पांडुरंगा ॥१॥
 तुज रूप रेखा नाम गुण नाहीं । एक स्थान पाहीं गांव सिंव ॥२॥
 नावडे संगति तुजा दुजयाची । आपुल्या भक्तांची प्रीति तुझां ॥३॥
 परि आह्वांसाठीं होसील सगुण । स्तंभासी फोडून जयापरि ॥४॥

ENGLISH TRANSLATION

Now there is no separation between You and me; show me Your feet, O Panduranga. You have no form, no outline, no name, no quality, no fixed place or boundary.

You care not for the company of any other, for Your love is only for Your own devotees. Yet for our sake You take on a visible form, as You once burst through the pillar for Prahlada.

Says Tuka, what is lacking in You? Grant me the sight of Your feet.

IN PLAIN WORDS

Now there is no separateness between You and me. Show me Your feet, Panduranga. You have no form, no outline, no name, no quality. You have no one fixed place, no town, no border. You take no pleasure in the company of any other. Your love is only for Your own devotees. Yet for our sake You will take on a visible form, the way You once burst out of the pillar. Tuka says: what could be too much for You? Give me the sight of Your feet.

WHAT IT MEANS

Tukaram holds two things about God at once. On one side, God is utterly without form, name, quality, or location, and shares Himself with no one but His own devotees. On the other side, that same formless God takes on a visible body for the sake of those who love Him, and Tukaram recalls Narayana bursting out of the pillar to save Prahlada as proof. So he reasons: if God can do that, nothing is beyond Him. On that ground he asks for what he wants, the sight of those feet, with the separation between himself and God already dissolved.

GATHA 3999

Appeals and Exhortations

Exhortation, surrender or the abyss

मराठी मूळ

करणें तें हें चि करा । नरका अघोरा कां जातां॥१॥
 जयामध्ये नारायण । शुद्धपण तें एक ॥२॥
 शरणागतां देव राखे। येरां वाखे विघ्नाचे ॥२॥
 तुका ह्याने लीन व्हावें । कळे भावें वर्म हें ॥३॥

ENGLISH TRANSLATION

Do this one thing and no other; why go to the dreadful hell? That alone is purity in which Narayana dwells. God protects those who surrender; all others face the storms of obstacles.

Says Tuka, one must become humble. Through devotion alone does this secret become clear.

IN PLAIN WORDS

Do this one thing and nothing else. Why go to the dreadful hell? The one pure thing is the thing that has Narayana inside it. God guards those who come to Him for refuge. The rest are torn apart by obstacles. Tuka says: you must become humble. Only through devotion does this secret become clear.

WHAT IT MEANS

Tukaram lays out a stark choice: do this one thing, or go down to a terrible hell. The one thing is whatever has God within it; that alone is pure, and everything else is not. He draws the line plainly: those who surrender are protected, and those who do not are battered by every obstacle. The condition is humility, becoming low. He ends by saying the whole secret only opens to one who approaches through devotion, not through cleverness.

GATHA 4000

Appeals and Exhortations

Exhortation, the story carries you across

मराठी मूळ

आणीक नका करुं चेष्टा । व्हाल कष्टा वरपडी॥१॥
 सुखें करा हरिकथा । सर्वथा हे तारील ॥२॥
 अनाथाचा नाथ देव । अनुभव सत्य हा ॥३॥
 तुका ह्मणे बहुतां रिती । धरा चित्तीं सकळ॥३॥

ENGLISH TRANSLATION

Do not make useless efforts elsewhere; you will only fall into misery. Happily engage in the story of Hari; it will certainly carry you across.

God is the Lord of the helpless; this truth is proven by experience. Says Tuka, in many ways, hold this firmly in your chitta.

IN PLAIN WORDS

Do not waste your effort on other things. You will only fall into hardship. Gladly tell the story of Hari. That, above all, will carry you across. God is the protector of the helpless. This is a truth proven by experience. Tuka says: in many ways I tell you, hold all of this in your heart.

WHAT IT MEANS

Tukaram warns against spending effort on anything else, since it leads only to suffering. In its place he sets one practice, gladly telling and hearing the story of Hari, and promises it will carry the listener across the worldly sea. He grounds the promise not in theory but in experience: God really does protect the helpless, and he has seen it. The closing line is an urging to take all of this to heart and keep it there.