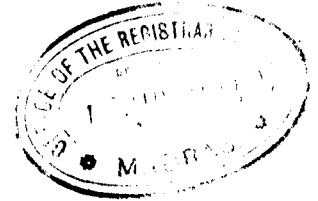




THE
POEMS OF TUKĀRĀMA
VOL. II



THE
POEMS OF TUKĀRĀMA

*Asadhya tē sadhya kritā
sayāsa kāraṇa abhyāsa
Tukā mhnē*

TRANSLATED AND RE-ARRANGED,
WITH NOTES AND AN INTRO-
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SERVICE.

VOL. II

The Christian Literature Society for India
MADRAS, ALLAHABAD, CALCUTTA AND COLOMBO
1913

PREFACE

THE appearance of this second volume is due to the liberality of the Bombay Government, who have contributed half the cost of its production. At the same time our thanks are again due to the Christian Literature Society, which brought out our first volume at a time when the publishers and University presses of England had been in vain invited to consider it, and now, in spite of the discouraging attitude of the public towards Oriental studies, still proceeds with this publication.

The principles on which the translation has been made remain the same. The arrangement of the poems is also the same. The reader, however, should notice that

- i. *Abhangas* under the headings XXVII to XXXIII really belong to Vol. I though they are bound up at the beginning of Vol. II. The reason is that the Society decided after Vol. I had passed the press that they preferred to omit the *abhangas* dealing with



PREFACE

Krishna and the Gopis ; I was at that time absent from India, and the only course open was to leave these sections to be expurgated and reprinted in Vol. II.

- ii. A few *abhangas* which are neither difficult in their language nor specially interesting in point of content have not been translated.
- iii. Familiar phrases in other *abhangas* have sometimes been either shortened or omitted.

The index, omitted for reasons of economy from the first volume, here finds a place. It is based on the Indu Prakash edition, which, though unfortunately out of print, is the best.

We still hope to proceed with another volume of translation, and finally, in a concluding volume, to collect such information as is available concerning Tukā's life. With this end—however distant—in view, we venture to appeal to the public interested in our author for assistance towards it. We should be grateful to any one who will point out (i) living persons who possess traditions concerning Tukā, (ii) places where such traditions should be sought for, (iii) any written or published

PREFACE

accounts of him or critical examinations of his works. Those possessing sources of information falling under this last heading may be assured that, if they will lend us any thing of the kind, it will be carefully preserved and restored to them.

We may conclude by expressing our gratification that the popular study of Tukā has now the advantage of Mr. Joga's Commentary, which has appeared at Poona since the publication of our first volume. This work, which is fruit of much labour, is of a kind that is only too scarce in India ; it represents an effort of the old type of devotee or scholar to utilize modern methods of spreading information and creating interest. We acknowledge our own obligations to it, though we have by no means always accepted Mr. Joga's renderings.

J. NELSON FRASER.

¹ Nothing should however be sent to me personally without a previous communication to ascertain that I am actually in India and not on leave.

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XXVII

Krishna

I.—His Birth

1209

KRISHNA is born in Gokula; the evil have begun to tremble. When Krishna became incarnate, from house to house there was great rejoicing. With great affection all sing his name; they dance for joy continually. Tukā says, Sin vanishes away; they call on his name joyfully.

1210

HE who has all the worlds within him, Hari, becomes a child in Nanda's house. How great a marvel! We cannot understand Kānhobā's character. He who satisfies the thirst of the world is fed by Yaśodā. He who fills the world, the husband of Kamalā, the Gopīs carry him on their hips. Tukā says, He enjoys the love of women and still he is chaste.

II.—His Childhood, his Tricks, the Complaints of the Neighbours and his Mother's Scoldings

1211

AS Brahmā sports among the cowherds, the girls fasten his throat to the churning staff. He runs up to Yaśodā and asks for a meal; he runs

after the cows through the wood. Tukā says, He is a cunning fellow; he feigns simplicity and comes begging to you!

1212

THE infant Hari is playing in Mathurā, with anklets on his feet, necklace, girdle, and armlets. His mother looks on his face; her spirit cannot contain her joy, "Blessed are mankind to-day; Brahmā has been embodied in their store of merit! Sweet child! Yet I waste my time in speaking so,—child dearer to me than life itself!" Men and women of all classes gather in crowds; they forget who they are; mothers and daughters have forgotten their homes. They lay aside fear and all that belongs to it; hunger and thirst are vanished; even though they stay at home, their spirits are with him; eagerly each seeks to find a time to meet him. All delicacy, all care of their persons they have forgotten; there is no place for shame here; each forsakes her pleasant bed and runs towards him. Girls, men and women, all are fascinated; women playing with their children have forgotten even them. Young men and maidens have lost all sense of themselves; when once they see him, they cannot remove their eyes from him. Enmity ceases among them; none distinguishes himself from others. Grief, longing for home, and sorrow are crushed and forgotten. Tukā says, He has filled them with joy like his own; my lord plays with affectionate joy in the image of a child.

1213

HIS mother sees him eating dirt; she ties him with a tether. He takes his net and blanket and stick; he strings his horn behind his back

and tends the cows. Great is the might of faithful devotion; God has become their child. Tukā says, As a reward for our devotion God comes running after us.

1214

THE Gopīs look and find the milk-pail upset; they say, "Nanda's boy has been thievish to-day; no one but he can have made this waste." Tukā says, I keep company with him; he has blotted from my mind the distinction of good and bad.

1215

WHEN the feast is set, Krishna begins his frowardness; the garlanded god mixes all the food together. "Give me each kind separately!" he says to his mother, and he claps his hands together and throws himself on the ground. "What a froward child you are! You mischievous boy, takes something else!" Krishna says, "I don't want it!" "Now what am I to do? I must not beat him; he won't be pacified, if I try to reason with him; I don't know what to do. You have mixed them up; now separate them! Why do you torment me?" says his mother to Hari. So she makes him undo his work and puts an end to the confusion; he was pacified and sat up. O mother, you have brought him well to his senses, laying aside your own pride. How one word put the trouble right! He covered the dish with his skirt, and restored all as it was before, separating each kind of food. His mother was amazed; when she grasped his intention in her mind, she says, "There is no one like you!" She rejoiced with overflowing gladness; she folded him in her arms and embraced him. A

stream of joy was let loose at that feast. Tukā says,
O leave some remnant for me!

1216

WHAT do you need? Why do you go stealing?
How often must I speak to you Hari, and
you heed me not! You keep running away from me
further and further, you unnatural, unmanageable
child! I love you with a mother's fond devotion;
how long shall I suffer the blame that people give
me? Time is ever passing on; you must learn to
keep still, and set me free from blame. I am occu-
pied with many tasks in the house; you run away,
Hari, and escape my sight. I follow you up and
leave no pains untried, but I cannot keep sight of
you for a moment. O infinite one, I cannot love
you too dearly; when I say so, do not vanish from
my eyes. I want no one with me, none but you,
O Kānhobā, lord of Tukā, possessed of every attri-
bute!

1217

FIVE or six cowherd damsels meet and com-
plain to Yaśodā. "Why have you borne
such a thievish child, such a strange and impudent
creature? There is neither milk nor curds nor
butter hanging from the peg; the pantry is empty.
He has taught his mischievous tricks to our chil-
dren, and infatuated our son's wives. Make haste
and teach him better, or we shall lose our own
souls and have nothing left. All of us women will
meet and plague him; you and I will cease to be
friends. He pays no attention to other people's
rights, or public opinion; he acts anyhow and
goes anywhere. When we are not at home, he
looks at and enters our houses; he kisses our

clothes and rolls upon the beds. He breaks the
hanging pots and the vessels of milk; we cannot
catch hold of him. Now we neither love nor fear
him; he pays no attention to us; if we can seize
him, we will do as we like with him. We have put
up with him for a long time; we never formed any
plans against him, because he is your only son."
"I will heartily bind his feet to a pillar so that
he cannot stir; though you offer me gold or life, I
will never let him go; I do not care what happens
to me." Kṛishṇa's mother takes him and hands
him many a time to the cowherd damsels. "If
you speak harshly to him, my child will grow
passionate. Where he lays his hand, butter is
formed and waves of nectar." When they saw
Tukā's lord, all the women forgot their cruelty and
themselves.

1218

THE cowherd damsels meet and complain to
Yaśodā, "There is neither milk nor curds
nor ghee left hanging from the peg; he collects the
lads and comes in to steal it. He carries it off
smartly and eats it before our eyes. This is a trick
of Hari's, a trick of his; keep him away—even if you
are not ashamed of him! If we catch him, you and
I will have nothing to do with each other; you think
it amusing and he enjoys himself. What are you
laughing for? Have you gone mad? Shall we
follow your example? The lad has misled our girls.
How can we tell his naughtiness? We feel ashamed
to mention it. He soils his face with dirt and
stands with his head covered." Then says Dāśa-
vanti, "Bring him here and we will teach him! He
torments everyone at home and abroad; even the
watchmen themselves. He gets into the big pot of

foaming milk and eats the butter there." The milkmaids have met together and tied a halter round his neck; they fasten him to the stone mortar and tell him to be still there. "Ha! we have caught you, Hari! you won't go stealing from to-day." They look at each other and laugh. They all went their ways; then Hari lifted up the mortar, and with it he broke the two white arjuna trees; a loud crash arose; Daśavanti was alarmed; she ran speedily to Tūkā's generous lord and embraced him.

1219

"NOW," says the Gopīs, "we will catch them both and beat them, or they will never give up their mischievous habits, now they have found how sweet the milk is; we will shut them up in the house; we will look out for them without speaking." Still, says Tūkā, a great band of Kṛṣṇa's companions call out to him.

1220

ARE his tricks few? No indeed, they are many and passing false. The cows are continually let loose and the little cowherds get into disgrace. They are always shouting after them; nobody can keep them in order. Tūkā says, His mother often beats him at home.

1221

I HAVE often got into disgrace by joining his tribe of comrades. The son of Nanda has thoroughly shamed his parents' faces. They proclaim a bad name for me; they hide their faces when people complain of me. Tūkā says, How many such fathers and mothers I have had in ages past!

1222

I WILL sing the tale of his frolics; he guarded his comrades and the cows; he stole the butter; he got himself tied by the neck; O Gopāla, this is how you amused yourself! He enchanted the cowherd damsels with the strains of his flute; let us sing of his merry exploits! His fond and coaxing tricks with his parents—let us recall and enjoy them in our minds. He crushes the wicked, he protects the faithful; thus, let us say, our master shows his might. Tūkā says, Let us exalt him by proclaiming all this; let us dwell with him continually for evermore.

1222 a.

WE have imprisoned him within us by closing the doors of the senses; keep him safe there, him the primal cause of things. This is he, the thief; we have caught him stealing; put a noose on him, clasp him to your heart and vex his mother. This is what blocks her path, her love blinds her; he gets her into trouble, ties her hands and runs away. The knot of doubt is unfastened when we meet him; we have broken loose, we shall have leisure now to accept him. Tūkā entreats you, loves other worthless ones; choose him; we for our part bear his burdens.

III. His Amusements with the Cowherds

1223

THE father of the world calls Yaśodā "Mother"; he gives to his worshipper such portion of this love as he can accept. He remained

apart and free from desire; he set the damsels longing. Tukā says, The infinite has assumed a handsome form.

1224

HE tends the cows; he comes to our houses, time after time. If you utter his name, he is at your side; our mighty Kṛishṇa is very gentle. He leaves no want unsupplied; he says, all is acceptable. Tukā says, We desire him not to leave us.

1225

THEY have compassed the mystery which Brahmā and the rest cannot comprehend. He plays on the flute and the fife, he runs after the cows. The leavings of his food, which god cannot obtain, fall to the happy cowherds. Tukā says, Great is my gain; I have found my mother.

1226

THE cowherds say, "Let us go to Kṛishṇa, and ask him for something; let us tell him our heart's desire." Some say, "We will just be content to follow him; let no one stay sleeping at home; wake up, all of you!" Hari knows, but pretends not to know, and sits quietly in their midst; without hearing any words of theirs, he understands their wishes; he brings their secret desires to their lips and gives to each accordingly. Some say, "We are harassed by earthly desires, yet the world gives us neither rice nor curds, but only whey to drink; we are wearied with tending our cattle, we want water and shade; let us fall at his feet and ask him to fill our stomachs." Others say, "It is a small thing to ask for a bellyful; let us

ask for buffaloes and cows and horses, for wealth and treasure and elephants; if we have Kāṇho for our friend, we shall lack nothing; we shall be rich enough to give all our servants bedsteads to sleep on." Others say, "O children, who cares for these things? A horse is no better than a donkey; you are sick of the disease of the world, which will not leave you even on your bier. We will take staves in our hands and with shaven heads we will wander at large through the forest." Others say, "In the forest are many fierce animals; they will devour your eyes and tear you limb from limb; where is any one strong enough to protect himself and others? Yours is a foolish choice; we will stay quietly at home." "When we stay at home, people will set us plenty of work to do; no one will like to see us idle, as well we know; we shall have to choose some occupation that pleases the public, and slyly amuse ourselves and our companions with pleasant games." Others say, "Will those good friends agree? Men try to put down each other and get their own way; then mischievous games are set on foot and end in kicking; someone gets annoyed, then follows an uproar and kicks." Others say, "It is only children that spend their time playing. Is that possible here, where some are young and others old? They all take offence when they hear another praised. Since dissension arises in company, we ought to avoid it by solitude." Others say, "Where will you find solitude? Everyone is busy making and giving up plans; your proposals are waste of words. Stay where you are, do not weary yourself with travelling; you have a load of actions in your bag that you cannot lay down." Tukā says, What is the use of all your tales? Shall we lick up your

words to satisfy our hunger? Let us wake up Kānho and ask him for a morsel in our dish; then our friends are pacified and Tukā is satisfied, because he has Viṭṭhala's name in his throat.

1227

WE accompany you Hari, because we have no shame to keep us in our due place. You lifted up a mountain, a splendid feat, and saved us! Now let us play no more; our cows have wandered away; it has grown late. Keep back those stragglers, lest they go too far! When you jumped into the Yamunā, you saved us gloriously; verily we are shameless creatures, that we are not utterly afraid of this infinite one! When you were a child, you played with us, you ate fire and dirt like a child, but we want your company no more in this guise. We desire now that he should surround and protect us. Tukā says, In your company no wish remains unfulfilled; you withdraw farther and farther from the wise and consort with the simple.

1228

THEY run a race with the river; he satisfies them. He is so fond of the cowherds that he runs wherever they go. He commands the river to stand still; he says, "The current is weary; take rest." This is why, says Tukā, he carries the horn, the flute and the staff.

1229

THEY beckon to Krishna, "Come, let us play at a dinner-game." The children are assembled in a fond and gleeful mood. He conceals the

illusion from them; he knows his own secret; he pretends to be playing; he does not open his lips; he gives his attention where theirs is given. They have filled Krishna with unnumbered fancies; he pretends to approve whatever plans they make. Body, speech and desire, they are all entered into his form. They enjoy a solitary bliss with their masters. Know this, they all attended on Hari; he took them with him on his secret expeditions. He does not let their families know; he involves them in his thieveries; they pass the plunder from hand to hand and carry it away. The children play together full of deep delight; they have left strangers behind them. There indeed is one in one; no difference of nature persists. Tukā says, There is Nārāyaṇa alone.

1230

A FIRE broke out round them. "O Kānho, what shall we do? How shall we save our lives? Run, Hari, we are in a fire! We do not know what to do in this fire: on a sudden we saw the flame overhead; when we turned round, we saw it, for we had been looking the other way; we are surrounded; we cannot run away." Tukā says, You know what to do; do it, O infinite one!

1231

"FEAR not; cover up your eyes. If God undertakes the task, there is no fear." "We know our father is God of gods; he hides from us the miracle that he works or sets to work." He, the pervading one, opens his mouth and eats up the flame. At the appointed time the cowherds look forth. Tukā says, Before now we feared

without cause; now we have learnt that there is no distress by his side.

1232

HARI teaches true devotion to the ignorant; he puts aside shame; he dances and plays the flute and fife. "Come now, let us fall at his feet. He saved us amid the great fire; O Kāṇho, how did you swallow that vast flame? We see no scar upon your face." Tukā says, Why do you wonder? He eats our offerings and that makes him strong.

1233

THEY have arranged a game on the banks of the Yamunā; the cowherd says to his companions, "Let us have a game at hāla, stop wandering idly about! Pick up your sides—then nobody need complain." Tukā says, Then Kṛishṇa makes his companion of him who can forget sesamum seeds and rice.

1234

KRISHNA does not force any one into the game; he sharpens the powers of the mind. O God, let us play together freely, to find you out by mutual faith. He comes and goes from time to time; they find their parts unconsciously. Tukā says, Clasp him to your heart, embrace his feet heartily.

1235

WHEN he climbed up the kalamba tree and leaped into the Yamunā, they cried, "Hari is drowned; shout for help!" His own household did not know the truth. We cannot see beyond

the sea of the world, within it dwells the great poisonous snake Kali. Tukā says, What avail your cries? You have lost what you possessed; you may wail for it now!

1236

THEY all came together and lamented, "He was with us but now, and he is gone!" They all lament with diverse notes, each according to his own idea of the case. "We offended him while we were playing together; that is why he has left us." Tukā says, They all run to the bank, but no one ventures to jump in.

1237

THEY are frightened, because they have lost God; they do not know that he is near them; they utter loud cries and beat their limbs and faces. We do not learn that God is near us till we have reached the uttermost limit of grief. Tukā says, He is keen to discern; he can tell true from false devotion.

1238

HE chased away Kali and emerged; they point him out far away from them. While they thought him a stranger, they could not recognize him; they doubted whether it were he or not. There was a change in his aspect; dark as he was, he appeared bright. Tukā pats the cowherds on the back and confesses "Truly he is God."

1239

BLESSED were those cows, blessed were the blanket and stick, the flute, the fife and the armlet that were his true symbols. Blessed was

Gokula with the cowherds and all the men and women therein. Blessed were Devakī and Jeshanti; the good fortune of Vasudeva rested on both of them. Blessed were the sixteen thousand young wives of the cowherds; all the race of the Yādavas was blessed. Tukā says, They were blessed from their birth; they enjoyed with full devotion the joys of Krishna's company.

IV.—How they made a Meal together

1240

THE cowherds say, "Come, let us mix our provisions together! Let me see what victuals each one has got. Speak the truth; do not keep any thing back. The cheat shall find himself cheated; drive him away! God gives nothing of his own without examining what you have got." All keep their eyes on each other; nobody is let off; one brings butter-milk, another rice, another bread; God sits in the middle and takes what is brought, though he does not force an offering from any one. Here is an impatient one; hurriedly he empties out his bag; some will be untying their knots, others are still coming up. One stands still with his load, an idle insincere fellow; some bring up their boiled grain and look pleased as though they were ready; some have halted their cows; some turn them away; there are others whose cows are intractable, they wheel round and scatter themselves. Some cowherds fasten on the broken victuals; they are not intent on real satisfaction. Some say to each other, "Come along," some go on dancing round. Some have sent astray the simple and ignorant children

among them; some are sunk in worldly affairs and have left the flowers on their garlands to wither. Some will not open their bundles; they eat what others have brought; they are like pressed men carrying a load, who die under the burden. Some are immersed in family affection; they are deeply engaged; they know nothing of this occasion, for they know nothing of anything. They were doomed to eat what stale food they had; when they had finished it, then their eyes were opened. Some put streaks on their arms and legs; some covered themselves with ashes. Some have shaved their heads clean; some have removed their tuft entirely; some are idlers at heart, but make a pretence of penance with uplifted arms. Those who employed their intellects without any offering to God have all been made miserable. Tukā says, Now let Kānhobā give us each our share; thou knowest we have kept nothing to ourselves. If thou leavest us, whom shall we go to? The merciful one has shown mercy to us; let us eat our fill.

1241

"SEE here is a mouthful which I got from him; it belongs to me; God gave it me; you may go and meet him too, if you like. It has filled my stomach like this!" So says he, describing it with his finger. Tukā says, When were we fed like this at our own homes?

1242

WE are rustic cowherds, not the impudent among worldly men; let us bring our victuals together and divide them with each other. Let us play together; we have our own resources

in ourselves. Tukā says, Without knowing it, we have united ourselves to Kānhobā.

1243

THEY had their fill of Hari's company. They would give him their own food; and eat what he gave them. He does not leave the debt of gratitude unpaid; he hungers for their love. He is resolved to live along with them. "Kanho, eat many a morsel with us," they say. The simple cowherds love God dearly. Tukā says, Now we will go home; we will say, "You have saved us, O generous one!"

1244

ON the bank of the Yamunā, the garlanded god says to his companions, "Bring all your victuals, let us make a joint feast; let us bring all together and then taste it; I give you what I have." The cowherds say, "Excellent"; they overflow with joy; they make it known on the flute. They have opened their bags on the rock; they have put all together; Hari presides over the mixture and gives a share to each. One after another stretches forth his hand and opens his mouth; each who gets a ball feels an increase of joy. They say, "Delightful! Give me another! I am not satisfied." Krishna moves his hand towards the face of one, he opens his mouth with desire; lo! he eats the morsel himself and makes faces at him! He embraces them and runs away; they run after him; they kiss his face and eat morsels from his lips. They say, "O Krishna, you are a cheat!" He sets one running for a morsel and runs into the jungle himself; he is a wise man who follows close on his heels. He

eats the food offered by all; 'tis a wonder Krishna can hold it! The best of gods exclaim, "Alas! we have missed real joy!" Krishna throws a ball at the back or face of one; he cries "Enough, Hari! I can bear no more!" He cries to him entreating, "Dear father, I cannot bear the ball!" He says, "Let us play fairly now," expressly he made this request. Setting Hari in the midst of a circle of joy, they wheel round him in circles, blowing horns and flutes. Crooked men and stammering, mis-shapen in hand and foot and lame, Krishna rejoices to see them before him, for their hearts are faithful. He delights to look upon their faces; he rejoices and laughs out loud. They are not ashamed to eat the food left by each other; their timid hearts were made bold by his presence. If any one still is hungry, he opens his mouth. Hari gives to all the same pleasure. They say, "Hari is good indeed; excellent is thy company; now though thou shouldst send us away, we shall worship none but thee." The cows have forgotten their food, the birds and beasts their prey; the Yamunā stands still, its waters stay their course; they all gaze upon the god; their mouths water at the sight of him. They say, "Blessed are the cowherds, wretched are we! What are we to do! Let us become fish in the water, to taste the food he has thrown away." The gods come in a crowd; they fill the banks of the Yamunā; quick and eager is the loud sound from their lips. Joyfully Gopinātha sports with them; he says, "Do not wash your hands in the Yamunā." They say, "He knows the secret, he knows it." He who is ashamed to meet God, what does it profit him to be here? The remains which Krishna leaves are the chiefest blessing. Happy is the time;

to-day we have found Gopāla; they say, "You have comforted us with your hand." His companions feel gratified by each other's pleasure. To-day they sit in a row and feed on curds to their hearts' content. "Excellent is your society; bestow it on us for ever; do this, O God, and guide our souls for ever." Then says Vanavali, "Take your sticks and blankets; now let us go off all together to pasture the cows." Tukā says, They were delighted by his love, hence they could bear no further journey. He has made the cows and cowherds like himself. "To-day we have gotten joy; the fountain of joy has come into our midst."

1245

THE cowherds have all put away their desires; they say, "The time has come; bring the victuals together." They give all they have got; they make the cows keep in their own sheds. When the company is met, Hari belongs to all, to the pot-bellied, the stuttering and the stammering. The devotees make excellent dishes after their own taste; Hari chooses out a sweet dish for himself. All have brought their burdens on their shoulders, till the assembly is met together. In the presence of all every load is set down. If any one is in a hurry for his share, his friends grow angry with him—"What brings you with a false deceitful desire?" Then, as they talked to each other, how they were filled with the joy of Brahmā. Tukā says, Come let us worship the feet of Hari.

1246

TO-DAY Amarāvati is deserted; the gods come to see the meat; they forget their own nature. The cows and ravenous beasts alike are lost in

wonder at the sight. The earth cannot contain their joy; they have forgotten food and drink. The God of gods stands here enjoying himself; Kānhobā is playing with the cowherd. To enjoy that pleasure he has set foot on the earth. Tukā says, The sages searched for it in vain.

1247

IN the hope of sharing the food the gods entered the water and became fish; he laughed as he wiped his hands on his thighs. "If any one is ashamed to take my favours, give him no portion"; he knows the heart. The humble he takes to himself; if one tries to choose means of access to him, they turn out false and misleading, but if a man comes before him with uplifted hands, he will not neglect him. Take therefore his gift with a quiet spirit; let each take what he shall receive. Tukā says, I taste the joy of love.

1248

"TAKE bread and juicy berries and curds and rice for a meal on the road; if any has brought whey, let him throw it away. Take in portion as you give; if it be little, let it be pure. Aim at a share of what I offer; or else go away home. Deceive your mother then and bring back butter with you." Tukā says, O Hari, I have nothing at home; do not send me away from your feet.

U.—How they stole the Butter

1249

THE wives of the cowherds have met and formed a futile plan; they say, "Come! we will catch him to-day and imprison him in the house." They open the door and stand in the shadow behind it; five or six of them wait in a silent group. "He has formed this bad habit, and he never gives us a chance to tell him our mind. Now if we catch him, who will let him go as long as she is active?" Hari knew all about it and came stealthily into the same house; he left his friends outside and entered by the eastern door. He is on his guard against the women, and goes along arching his neck as he looks round him. He catches sight of the butter in front of him; he takes the pots down from the chair, and tastes them to find which is exactly right. What is sweet he gives his friends to pass away from hand to hand. He knows they are watching and therefore he does more mischief than usual; he wipes his hands and conceals the traces to let them know he is stealing. One woman perceives him and closes the main door; they shut him up inside and imprison him in the house. "Why do you ruin us? You have set about our chief store. I'll make you pay for all you have eaten up to now." They seize him by his two shoulders and arms and take him to his mother. "See, what mischief he has done in the house!" Tukā says, His countenance never suffers grief to swell; Daśavanti amused them all by admiring his trick.

1250

"HE has given a sweetmeat to everyone, but he won't look at me!" So some cowherd cries sobbing, while he rubs his eyes, and beats his thighs and smites his face. "He prefers the high and mighty; I am a poor wretched boy!" Tukā says, God looks to the inner faith, when he distributes happiness.

1251

THE pot hangs up aloft in the rope; I will rise to the height of three men. You stand on each side, and open your mouth; as the streams flow out, let them run down your elbows." Tukā says, Judge of the weight by your arms; he gives neither more nor less to any one.

1252

"YOU must look on; you are not wanted here; I will bring your fair share outside to you. Cowherds, keep a look-out; if there is any sign of the master coming, run far away from me. I am a practised thief and can make my way where there is no way at all; you will be frightened and waste your labour groping about." Tukā says, You will win the prize when you give your own soul for it; in the end, when he gives it, you will find it sweet and smack your lips over it.

VI.—The Condescension implied in his Conduct

1253

TO look at, they were mere cowherds, yet he eats the morsels left by them. The companions of Kṛishṇa contemplate his name. When the time comes, he will give them a triumph; now he runs after the cowherds. Tukā says, In one spot food was prepared for the faithful.

1254

BLACK as we are, we are God's cowherds. He will not let the food be spoiled; he sets us down to eat with him. Black as it is, he wears my blanket. Tukā says, There is no difference between me and him.

1255

HE watches greedily for the unhusked grain of one; he accepts the feeble compliments of another. Such were the manners of the cowherds, but he delighted in their faith. He eats the food left by one; he goes and cheats another. Tukā says, He is easy to approach, for the infinite one has many forms.

1256

WE have made Hari sit down in the midst of our company; he comforts all of us in like measure. Every one who looks sees him face to face, and enjoys all his doings. He catches from their hands the morsels they offer to place in his mouth. As they speak to him, he answers them;

they take whatever he gives them. It is a secret between the giver and the taker, a third cannot perceive it. Tukā says, O God, your delight is to show love to others; you drop no poison into the heart of any man.

1257

WHEN they were satisfied, their companions raised a clamour. They cried, "Come, Nārāyaṇa, we will whisper some secrets to you." They carried him on their shoulders till they were tired out; Tukā's generous master then made the children happy.

1258

THE eternal Brahmā became a cowherd to taste a mouthful; with joined hands he puts the food to his mouth, in the chinks between his fingers he holds the spices! How great a privilege was that!—beyond the reach of Brahmā and the other gods. He plays at *hamāma* and *humbārī*; he blows on the flute and the horn with rhythmic music: among the encircling cowherds Hari dances with delight. If they had no food in their house, he went and stole butter. Tukā says, In his company we have learned the trick ourselves.

1259

WHEN the cows low, he listens to them; he, the treasure of salvation, stands listening to them. He who wears the garland of wild flowers took pleasure in the cowherds' worship and the morsels of food they left him. He stole the milk and the butter and ate it; by faith the wheel-handed one was caught and bound. He who is void of desire became greedy and desirous; he

sits waiting for the cowherd damsels. The lord of the world desires one leaf of tulsi; he can, all of him, be purchased by faith. Tukā says, The purple spirit of life pervades all, yet remains separate.

1260

“**R**UN, Kānhobā, our cows have strayed!” He does not say, “Who am I? What is this?” God loves to hear the voice of his own and he serves them. If they ask for his aid, he gives them the victory; he does not think, “I am high and mighty.” Tukā says, So he behaves to us; we ought to follow him with all our heart.

1261

HARI meets all the cowherds, mingles with them and embraces them. He loves the devout and opens his heart to them. He whom the yogis cannot attain to rewards their contemplation; he asks them for a piece of bread to eat. Tukā says, He withdraws himself from the wise; like a slave of the simple he beckons to them.

1262

WHATEVER actions are performed, their merit or demerit is brought to light by time; he plays along with the cowherds; whatever they do he puts up with it. He cares not for spells and rites, or oblations in the sacrificial fire. Tukā says, Along with his devotees he even acts like a thief.

VII.—Various Reflections and Comments

1263

“**C**OME, let us collect our cows; why are you asleep? If we make an uproar, our mother will beat us when we go home. Cry out the proper cry to your cows; each cow will turn round at her master's call; that will be enough to rouse her attention. If you do not understand the game or the opportunities when they come, you will find yourselves all unhappy together.” Tukā says, If you won't learn, you will be brought to beggary: run all of you in turns and catch the cow of the mind.

1264

A WORD is enough to the wise, to him it serves as a hint; advice is for the many, but they must be able to receive it. Even though a man be not caught beyond hope, still distress will get hold of him, and his soul will be troubled. Tukā says, You who are hearing, do not grow angry; you will come to grief, if you do not open your eyes.

1265

“**C**OME, let us drive the cows about, let us not leave them to pasture in one place. We have travelled far through the jungle; we have worn ourselves out with wandering. Laden and hungry as we are, what pleasure can there be in playing?” Tukā says, Run, run! and all will be well.

1266

NOW, Kānhobā, you and I are cronies; I shall not let you go to another. I will carry your food on my own head, it shall not be carried in.

turns. We will milk the white cow of Vedic truth; we will wrestle with the Vedas ourselves. Tukā says, We will have those punished who do not listen to your words.

1267

WHY have you lost your cows? Your turn has come to bring them in; so go. There is something that pursues one: do you not know what it is? You have been put to shame altogether: are you not continually punished and disgraced? The clog is strong, and the nail is stout, who can release you? If you try to run away, your clog will pull you down. Run as you will, says Tukā, till your intellect has reached the true goal, you will not put off the sense of self.

1268

“O GOPALA! Leave us alone; the cows you have given us are restless creatures; who can keep up with them? We lose ground in endless mazes. They never stay still, they run in every direction.” Tukā says, Do you restrain the cow of the mind; we will look after the rest.

1269

KANHO has bid me milk the cow whose udders are filled:—“Take that milk and divide it carefully amid your friends.” I have done as he bade me; this is no religion founded on sacred rule. Tukā says, I do not distinguish old rules from new; who could endure to be drawing this distinction?

1270

THEY say, “Now we are well satisfied, we need no more food; now let us not forget him for one instant. Come, Kānhobā, come; let us start a

game in the forest. Let us bring our cows together and fasten them up in the shed. We do not want to go home, if we can avoid perpetual going and returning. You are our father and mother and our bosom friend.” Tukā says, Our stomachs are filled; now what crying what can there be? Behold, there is no further path before or behind us.

1271

IN company with thee we have lost all care. We have obtained an invisible boon, the solemn enjoyment of real happiness. At home we have a sea of buttermilk, but here we have abundance of true butter. Tukā says, Now we shall not go, though you threaten us.

1272

“KRISHNA, you are a silly child, shameless and impudent; I have tried scolding you, but you won't leave off your tricks. You go on hour after hour, you cut off our affection from you. You are a regular cow-boy, thoughtless and unruly, thievish and vicious; I'll have a proclamation made of it.” If we make your mother a common strumpet, says Tukā, you will think it a credit to you.

1273

“YOU Gopis and boys, what do you know about me? I created Indra, the chief of gods; Indra, the sun and moon, Brahmā, the three worlds and Yama-Dharma, all are mine. From me are the soul of man and Śiva alike; I am Kṛishṇa, God of gods.” Tukā says, Kṛishṇa speaks to the cowherds; I am no better than a stone.

1274

O COWHERDS, while I stay with you, I loathe the proud; you are endowed with all gifts. O avoid the burden of daily toil, by securing the true essence of all things. Tukā says, Let Nārāyaṇa keep my life free from anxious uncertainty.

1275

I KNOW nothing of time; I have been comforted by thee! O Kānhobā, there is no fear left in me. Do you tend the cattle and leave us enough for our stomachs. Fear at thy side! I will not mention such a thing! Tukā says, I have found by experience that words are waste of breath.

1276

THOSE that run away are cowards; they find many difficulties in the world; as for those who take courage, Hari brings them down abundance from the pot on high. Those who trust to their own intellect remain unsatisfied. Tukā says, Take it when you can get it; you will never reach the spot yourselves.

1277

BY dwelling close to him we have somehow learned that there is no division within Kānhobā. It is our own feelings that oppress us, following on our own desires. God witnesses our actions and watches our diversions and our curiosity. He enters into our game of life, but cares nothing for victory; he bears the burden of every man. Some fall into the snares of the world; others try to read the great riddles. Tukā says, If

any cowherd takes a morsel in hand and gives it him, his recompense is equal to his devotion.

1278

GOD has created ignorant children and set them to play games, while he makes their cattle stray. As they play, they begin to fight, while he keeps far from them; they slay each other without pity, by fraud and by injustice. Tukā says, I follow Kānhobā, so this revelation has dawned within me.

1279

THIS shall be my theme for ever, as I keep the festival of Kṛishṇa's birth. Our generous milch cow overflows; we have all things freely given us, enough to fill the sky. Sanaka and the sages form rows of lovely guests; to each man is given according to his taste. Tukā says, We will set Nārāyaṇa in the midst, then we shall never be distressed.

1280

WHO is my comrade, who? Choose him from among these many natures. We will meet each other and play together. Keep far from unquiet spirits; send the timid to herd the cows. Tukā says, Let no unclean persons approach God.

XXVIII

In Praise of Rama

1281

RAMA has gone to dwell in the forest; thereby the land is filled with inhabitants. If we lay to heart his name, we style him the almighty and no other. Rāma sits weeping in the forest, so the Purāṇas tell us. Tukā says, This the fish is predicted; if we know this, why are we confounded?

1282

WHOSO utters the name of Rāma, at every morsel he eats, though he has eaten, yet he is fasting; blessed is his body, it is the natural home of all holy places. Whoso utters the name of Rāma, as he goes about his business, he enjoys for ever divine bliss and peace. He who utters the name, as he walks along, makes every step a sacrifice. If a man utters the name, whether he tolerates the world of sense or renounces it, the course of actions cannot cleave to him. He who utters the name continually, Tukā says, he has attained liberation while living.

1283

HE who made heavy stones swim in water, what cannot he do for you? Why are you not humble at his feet? By the tread of his feet he caused a stone to become a woman. Tukā says, He brought about the capture of Lankā at the hands of the monkeys.

1284

UTTERING the name of Rāma, you become Rāma; sitting at his feet, you attain to his degree. Such joy arises from these words; with full confidence seek this experience. There is no juice that compares in flavour with the juice of this name. Tukā says, I smack my lips as I tell you, for I have tried it myself.

1285

“RAMA” contains the best of all syllables. Śankara himself takes them in his mouth. How far the best are they of all means of salvation in three worlds! See, these cooled the poison of Śiva. This was the charm and the resource that saved Bhavānī from re-birth. Tukā says, This name is old and ever new, full of pleasure; I have made it my own with full confidence.

1286

UTTERING Rāma, wise and ignorant alike are saved, men of high and men of low degree. You need put forth no other exertion; though you have committed grievous faults, they are all burned up. If you utter “Rāma,” no evil spirit can draw near you; the servants of Yama vanish. He who utters “Rāma” passes over the stream of the world and comes back to birth no more. Tukā says, Drink with absolute faith this stream of nectar, this means of attaining bliss.

1287

“RAMA has crossed over,” they say, to Rāvaṇa. “O Lord of the world, why are you sleeping? Lankā is full of Rāma’s servants; they

have occupied the whole land. All your friends and warriors are slain; you must sue to him or make yourself ready for battle." Tukā says, Go to meet Rāma with perfect faith; break off from your old associates.

1288

RAMA has come to the battle-field; he has caught sight of Rāvana. How they struggle both of them, sweeping away each other's name in fight! Their meeting was in joy and love; each with his own arrow kept aloof the arrows. Tukā's master is Raghunātha; hence he knows the story and has told it.

1289

HE slew Rāvana and scattered all his band; he established for ever Vibhīṣaṇa in Lankā. How can we set any limits to his generosity? Tukā says, My generous master Rāma set Sītā free.

1290

RAMA bestowed on his mother Kausalyā the form of Rāma, for Rāma dwelt in her mind, her contemplation, and her thoughts; whoso accepts this without doubt, he is turned into Rāma himself. All the people of Ayodhya became Rāma; the monkeys remembering Jānakī assumed the form of Rāma. Lo! to Rāvana Lankā became as Rāma himself. Whoso contemplates Rāma continually, Tukā bows down on his feet.

1291

ALL the world rejoiced; men and women and servants all rejoiced with sound of shells and drums and pipes. There was great joy in

Ayodhya, when Raghunātha was come; shouts of victory were raised as he embraced his brother. They kindle lamps and wave them around the hero Raghu. With Lakshmi comes Lakshmana; the kingdom of Rāma is established. All rejoice, says Tukā, men, women and children, cows and calves together.

1292

THE kingdom of Rāma is established; what do we lack? The earth yields her harvest, the cows and buffaloes their milk. From hour to hour, women, let us sing strains in praise of Rāma, while we grind or pound or take our meals. No one now ever sees or dreams of sorrow; as his name resounds, destruction trembles. Tukā says, Rāma has given us his own bliss; we shall return again to the womb no more.

1293

AHALYA was saved by Rāma; Ganikā was taken by his name to the other world—O Rāma! O Raghu! O mighty prince! Calling on thee, he who bears the trident found repose! Bhavāni became immortal. Thy name is the spell of salvation at Benāres; it made of Vālmiki a sage. Nala found the master secret in his name, whose might caused stones to float upon the sea. O Raghunandana, Tukā's lord, the sages of old found life in thy name.

1294

I AM weak and feeble-minded, how can I describe thy nature? Thou didst make stones swim in water, such was the glory of thy name. Let

thy excellent name continue in my throat! Thou didst save the monkeys; thou didst set the demons free. The consort of Sītā set the monkeys to bring the mountain. He exalted his reputation when he met his brother; he made a woman of a stone; illustrious is his glory. How was it Hanumanta burnt Lankā? Rāma is the life of Jānakī, the centre of the yogis' contemplation. Tukā adores the feet of Rāma, the lotus-eyed.

XXIX

Abhangas Employing Various Stories from Mythology

I.—Ganesha

1295

FIRST, I bow to thee of one tusk; the story of thy life takes us into a region of delight. Thy strength fills my intellect with joy, that forthwith all darkness is dispelled. Where the flood of thy mercy swells, what is there left to wish for? This is a path that leads to all attainment; thou alone canst bring one to the end thereof. Before beginning aught I adore thee; so do all gods and sages and all that have written sacred legends or tales. How could I describe thy powers? I have no gift for such a task. They call the Lord of the lowly; O vindicate this title of thine! When I am swept away by the stream of illusion, and sunk deep in the sea of life, who can save me but thou? O bless me speedily, says Tukā.

1296

FIRST of all, the big-bellied one, the giver of all success, he of the four arms who wields the axe, the limit of whose nature none can tell; a handsome god is he, the son of Gaurī, with the loud anklets clasping his feet. Narvada and Tumbara

attend upon him; all impediments flee before him. The stage is prepared for the dance; he waves his arms and sways his body. He is beautiful with vermilion paint; on his crown is a graceful serpent. Gods and sages adore him. I cannot take my fill of his sight; the demons lie at his feet; he is supreme from first to last. He is the giver of all success; there is no limit to his form. Tukā says, Our generous lord will convey us over the sea of the world.

II.—Hanumanta

1297

O LORD Hanumanta, O messenger of Rāma, I have come to seek thy protection; show to me the glorious paths of devotion. You are stout and enduring, ever active in your master's service, Tukā says, O Rudra, son of Anjanī.

1298

YOU found a clue to Sītā, and set in motion the invasion of Rāma, so great was your glory; such a hero you were amongst gods; such an ornament to the pious. You went down into hell and disgraced the goddess of the Asuras; you stole back Rāma and Lakshmana. With folded hands you stand upright before us. Tukā says, O son of Vayu, in calling on your name we put off sin.

1299

HE put fetters on the god of love; he brought death down to misery; therefore I make my bow low before him, Hanumanta of monkey race.

His frame is like adamant; with his tail he can encircle the universe. Tukā says, I have come for protection to the servant of Rāma.

1300

HANUMANTA is mighty indeed; he burned the beard of Rāvana; I make my bow to him many a time, never ceasing. He leaped into the air and conquered Lankā, truly he searched out Lankā; blessed, blessed is he, says Tukā.

III.—A Complaint of Radha

1301

“SHUT the door; the long night has passed; I am filled with loving passion,—why has sorrow overtaken me? Some happy one has seized him; to-day I am desolate, I do not see my husband on my bed.” Thus Rādhā speaks to her maid, “Nārāyaṇa treats me lightly. You may call him gentle, but he has no virtuous heart; I will speak to him no more, I know him thoroughly now. He once sent away Garuḍa and brought Hanumanta; he sent for Satyabhāmā to come in the form of Sītā. He made her ashamed, for she could not change her form. He became Rāma, and Bhīmākī took Sītā's form. Satyabhāmā gave him to Nārada; now I have learned his real nature. He could not be weighed against heaps of gold, but one leaf of tulsi balanced him; why then do I imagine him to be my spouse? He enjoys us women and yet calls himself celibate. Had this been false, would the Yamunā have made way for him? You and I do not know him yet.” Nārāyaṇa

knows the hearts of men; he pervades the world, yet he hides himself from our eyes. When Rādhā comprehended this he came to embrace her. Tukā says, With him faith is the condition on which he gives.

IV.—A Complaint of Satyabhama

1302

SATYABHAMA has made her preparations and sits at home waiting; the night has flown by. God comes not; the flood of her passion swells; she falls into a sadness, then she hears a knocking at the door. "Begone! I know what your fidelity is worth; this subtlety is meant to gain your own ends; what you say is all pretence; you have waited till daybreak on purpose. I am a silly creature, forsooth, and you are not to be blamed! How you brought scorn on me when I gave you to Nārada! Another time too, when you made me meet Hanumanta! And after all I have trusted your words till now. I know now what an illusion it was; I believed in your goodness. Your actions are vile and do not answer to your words; you lord of Tukā's brother, you are a fraudulent schemer."

1303

THEN says Hari, "My dearest! Why do you aim these love taunts at me? God knows why you are so angry. Why do you utter these idle words? Think before you speak; give up your folly and be calm. To publish all this would bring a stain on both of us; open your eyes, now, at any

rate, and be sensible. Was anything like your conduct ever known? Did any other woman ever give her husband away? How can you say I am not good when I put up with that? You feel angry, but for my part I am astonished at you; tell me how I made you ridiculous. It was your own pride that bade me send for Hanumanta; you gave pain to me and Garuḍa and Bhimaki." Tukā's brother says, Neither truth nor falsehood can touch him.

1304

THEN she replies to the lord of the senses, "Granted you have extolled yourself, why did you defraud me over the flowers? You are a good actor and know well how to play your part. Begone Hari!" Says the daughter of Satrajita, "I know well your skill in speech; you have deceived me in the same way up till now. I was carried away by love, I did not want to lose you, and I formed a plan to keep you as my consort in the next birth; then you made every one turn their backs on me—how could I see through your subtlety? What can I do? My passion has turned me crazy and brought all this suffering upon me. If it had not been for that I should have seen your faults—why, every title of yours proclaims you an adulterer. Your qualities pass all description; no voice exists that can tell how cruel you are. You do not distinguish your own and other people's mother and sister; you delight to set mother and son's wife quarrelling." To all this the King of Vaikunṭha replies, "Do not bring up the past; I will do so no more; I swear and vow it." Tukā's brother says, Kanho loves his worshippers.

X.—A Complaint of Sita

1305

SITA is lamenting in the *Asoka* wood, "Why is Raghunātha parted from me? The evil one entered the cave and stole me away; why has he brought me to this fastness of *Lankā*? Tell me, O *Trijaṭā* my friend, will Raghunātha come to me or not? My spirit is impatient; the way is long; my soul refuses to dwell within me. What evil had I done? What sacred place had I polluted? What vow had I broken? Had I separated cow from calf or husband from wife? I cannot understand the fruit of my past; I am parted from his feet. By the hope of the golden deer I was ruined; he drew Raghunātha after him. I disobeyed his command; how was I to perceive the treachery? Through looking on an idle prize I am become an idle thing; now I see no trace of a path nor opportunity nor convenient means; I hear nothing save the name of *Rāma*." He spurned the bird with his foot; now here she is in her island prison; what help is there? The daughter of *Janaka* is worn out by sorrow; she is like a doe that has strayed from the herd. *Trijaṭā* comes and pacifies her, "*Rāma* will capture the city of *Lankā*."

xxx

Abhangas Employing Images
from GamesI.—*Sututu*

1306

HE sets the two sides opposite each other, *Jīva* and *Śiva*, Diversity and Unity; so they meet on common ground. One player cries "*Sututu*"; he looks back to his friends for help; see if there is a strong fellow behind you; break awake from those before you. A good player looks out for the line; a rash player is tossed down to hell. A strong stout boy plays well; he goes on while his breath lasts: a drone gets caught; one whose breath lasts well is a good player. He wins who keeps looking round him; one who trusts to weak support gets caught. Play on, brother, in your own strength, never heeding the help of others. *Tukā* says, I am no player; wherever I go, I put up with what I meet.

II.—*Cipari*

1307

THEY have started a game by the river; the devotees of *Kṛishṇa* are dancing, O brothers! Pride and wrath they have made into a footstool;

they will embrace each other's feet. They dance with floods of joy; they sing strings of holy names. They have wrestled with the evil age; they surpass all others in faith. They have marked their foreheads with clay; they have adorned their necks with garlands of tulsi; they carry cymbals and tabors and streams of flowers; this is a solemn rite of incomparable joy. Through the sound of these charms the unlearned men and women have fallen into a trance, together with the wise and learned, those versed in mystic experience and possessed of mystic powers. Pride of caste, caste itself they have forgotten, they fall prostrate before each other. Their minds are purified by the butter of faith; the stones begin to melt. The sky resounds with cries of victory; the stout devotees of Vishṇu are frenzied. Tukā says, Thou hast made an easy path to cross the ocean of the world.

1308

IF you play with one earnest impulse, you will not fall into the snare; if you attend to two things at once, you will be taken in, my brother! You will be wearied out by the whirl of the three qualities, so attach yourself to these four! Finish the play and stand aloof, for you must give up the passion for pleasures. This is how to be leader in the game, be assured, my brother! There was a tailor's boy, Nama, who played in it; Viṭṭhala made him a leader. He taught his playmates how to play well together, so he kept his side conquered; a side that plays well together never loses; the saints honour it. Dnyāneshwar, Muktabai, Wateshwar, Wasāṅgādeva, Sōpāna, these all play

rejoicing. The cowherds made Kanho a leader; they dance around him joyfully. Those who play well together, Brahmā and the other gods fall at their feet! Rāma was a leader, Kabir a player, a stout pair they were! His five companions formed one group; in that company an excellent music was devised; Brahmā and the other gods, in agreement with each other, chose this game. Ekā, the Brāhmaṇa's boy, was a devout player; he made the people fond of the game; he made Janārdana his leader; so he brought together a band of Vaishnavas. He plays with one steady impulse, so men have made him their leader. Other players have passed away; I have no speech to describe them. Tukā says, O comrades, play skilfully, thinking of service to those who will follow you; he who fails to play this game well will fall into the gambling games of the world.

1309

INWARDLY there is a group of twelve or sixteen players, the seventeenth player, the leader, is the self. Our feet shall keep time to the measure, so we shall attend thoughtfully to our sticks; our cymbals will ring to the heart's tune. We will go dancing to play at Pāṇdhari; we will see Viṭṭhala and Rakhumai; he is beyond the six Śāstras and the four Vedas and the eighteen Purāṇas; we will sing to him and beat time together. The birds forget to take food and water; the young women forget their youth and beauty. The joy of this game gives speech to the dumb and hearing to the deaf, eyes to the blind and feet to the lame. Tukā says, It makes the old young again.

1310

THE two sticks yield one sound ; even so there is no distinction of the qualified and the unqualified. Skilfully the players sway their bodies ; they bring their limbs together in time to the music. Not a motion of theirs is lost, for they all obey one leader, making them conscious of himself ; the transcendent one, he allows no emulation to creep in. Saints and sages will play with one impulse ; watch them, O my brother ! Carefully they strike their sticks together ; when the two sticks meet together the player feels comfortable. If the rules of religion are broken, all is lost ; what avails it then to have adorned your person ? He who will not join the enthusiasm of the saints, they shall separate him and cast him out. You need no prescribed forms ; cease to be ashamed ; cease to doubt and join the game. Those that were ignorant have attained to honour, through the strength of Vitthala's name. They hoist the flag of streaming hair on their bodies ; through the strength of faith they employ their bodies in the game. Tukā says, My throat is choked with half-uttered sounds, because I feel the presence of Vitthala.

1311

COME, my comrades, let us play together, wise and simple alike ; let us sing the name and beat the cymbals for our own profit. Take what you have gained ; Pāṇduranga is generous in love. To-day is a golden day ; we have set marks on our persons. There be some that wander through the thorny jungle, through the haunts of snakes, but we in singing and dancing

find a joy greater than theirs. Tukā says, Brahmā and the rest find it hard to attain the joy of Kṛishṇa's presence, but we have attained it freely by uttering his name.

III.—Chenduphal

1312

CATCH the ball while it is in the air ! One who misses will have it thrown at his back. The ball with us is the three qualities ; catch it and throw it from you ; with uplifted face fix your mind and your eyes upon it. One who springs up and catches it aloft,—he is an active fellow ; a duffer gets confused in turning about. If any one is caught idling, he is not allowed to sit down ; he has to bend over and take his companions on his back. With his head bent down he has to suffer mountains of pain ; he carries his burden, and the rest stand round in a circle to compel him. Tukā says, He alone has excellent fun who wins ; some one else loses and has his face blackened.

1313

YOU stupid child, why did you not cry "Enough" ? Because you feel ashamed, you put up with it and you have been sadly plagued. You were quite free ; why did you join in the game ? Now you cannot shake off the rider who is mounted on you. Suddenly you joined the company and embraced the game ; you chose one side and took many riders on your back. Time sets the humble on high and brings the high down ; you cannot

escape while you are engaged in the game. You have given up your old shelter; now you are grasping at straws; but he who leaps up will fall down: remember my words. Tukā says, As long as you kept your hands and feet from the game you suffered no misfortunes.

IV.—*Atyaratya*

1314

LOOK before you and behind! Take care of the squares on each side! Some one will get past; each must look after the man opposite him. O captain, run along the central line; wake up your men on each side, as each one meets you, say, "We depend on you!" Set each of your men to mark his man; where the strength is fairly balanced, leave your men alone. Say to them, "The strongest player is powerless if you stand up to him!" Pass on to new squares, and catch your enemy where you can. Win the game, O Captain, raise a shout and keep your men well in hand; you have been playing the game for a long time and you are tired. Some strong opponent will break through your side, if you don't catch him; any one who finds an opportunity to escape will reach the goal. Tukā says, Why do you go on playing so long?

V.—*Windandu*

1315

FINISH your Witudandu, and let us begin another game. In this we suffer many a hostile blow; we can never be still anywhere, one

strikes the witi in the hole; another catches it and puts him out. The captain summons his side together, and takes up the net; the names of the players are called in turn; you can't avoid your turn, so off you run! There is a boundary line drawn in front of you; when you start you take your partner with you and plague him. One stands eager to run; another claps his hands and runs. Tukā says, Let us wind up this game.

VI.—*Phugdi*

1316

SHE stands up to play at Phugdi; they look on each other's faces without shame. "Phugdi ho! Leave the world, leave the world behind you; then you will know what sweetness is. Speak out the lesson you learnt of old; as you bind up your scattered locks and knot them on your back, so bind up the three motions of sense and control them within the base of your spine. Govern your feet that press forward; you will win for yourself honour and the approval of the three worlds." Tukā says, There is one spirit between us; let us take the weight with an even balance; we will reach the highest spot.

1317

PHUGDI PHU, my rival you! You have soiled yourself. People will spit on your face and back. You are tired out with whirling round; begone, you slave of the world. Foot and hand are wearied; you are tired out with whirling round and

round. Unless you bring under control the seven and the five, how can you last out, child? You have lost your breath; your feet are weary, yet you go on spinning round! Tukā says, Silly one! Now do what you have been told to!

VII.—Ħumbari

1318

O GOD, who can keep up the whirl of the game with you? The six Śastras, the eighteen Purāṇas, the four Vedas faint away in your praise. In spite of his thousand mouths, the serpent is fatigued in reciting it. With your *chendu* you leaped into the Jumna; you mastered and overwhelmed Kali. You drank the impure milk in Pūtanā's breast and showed no mercy; you destroyed your mother's feigned sister. You destroyed the household of Ravana, with his wife and children. You are known to us as he who killed his uncle. To play with him is utter destruction; Tukā's lord is a master of the bow.

VIII.—Ħamama

1319

COME, boy, take your turn with me; I will prevent you from passing down. Ħamama, boy, Ħamama! Play Ħamama with me, but mind how you pass down! If you have the essence of true love, then talk to me, I will destroy your worldly isolation. Be true to me; but I shall

not let you go home! Amid this jubilation no alien can stay in the company. If you promise to play with Tukā, Ħari will destroy your individual soul.

1320

ĦAMAMA, ho! Ħamama; the child is tired of playing it; he pursues the eighty-four lakhs of re-births. In the first period of life a man comes to blossom; he takes his turn in the delusion of individuality. When he sees the company of mankind, he forgets all, he is enchanted with his own self. In the second period he gladly takes his own way, in one profession or another; as the days go by he enjoys himself, but he knows not what lies before him, he is a mere child. In the third period there is still the burden; his private interests keep him restless. Allowing fondness to creep over you, you fall into the snare. This is my true conclusion. In the fourth period you have still your privy desires; you find your hands and feet trembling. You will fall into the snares of Sūrya's son. Tukā shrinks from this game of Ħamama; he has left the company of his friends; he feeds his kine along with Viṭṭhobā, the son of the Yādavas.

IX.—Riddles

1321

A RIDDLE, a riddle, listen to a riddle! Unravel it thoroughly and set yourself free! I ask you; you must tell me, what is "I" and "mine"? Do not be angry! I tell you the truth that lies at the root of all; do not feel disappointed; what

is born, let it be; what is dead, let it be dead; all is determined by our past. Tukā says, Let all abandon pride; let them keep illusion far from them.

1322

I HAVE unravelled the mystery and told it you, O brothers! Verify it for yourselves; keep your spirits pure and eager. There is no mystery left now; I myself have beheld myself. Your skill will be valued in this world; do not be offended at my advice; I cannot choose any one whom I should praise here. Tukā says, Krishna who wears the wreath assumes more and more glory as the last resort of all.

XXXI

Various Village Characters

I.—Johara

1323

I SALUTE you all! I am come to collect the revenue from house to house. Get together arrears and current dues, or I shall put you in the pillory. You must not disperse without being presented to me; whoever is at home, tell me who is the head of the family. To-day, good man, you must get change ready to pay me; there will be no time to-morrow. Tukā says, You will gain nothing by your excuses; at the end of the year they will sift everything.

1324

COME, give something to the gate-keeper! Bring out some well-kept morsel. Whenever I come, my hands are empty and you say "No"; sometime or other you must give me something. Tukā says, To-morrow I shall come dunning you, and you will have to go begging from door to door.

1325

TAKING and giving, they have gone away to prison, leaving their homes unoccupied. They fall not into the pursuer's hand; they have passed through the night of dense ignorance. All merit and demerit of theirs is put away; there is

none left. While they acted their part in the world they showed their faith; the false illusions that surrounded them once have vanished. They have taught themselves to look on their home no more; all their treasure there they have surrendered to the king's court. Now Tukā is safe from any man's grasp; he enjoys perfect peace, indescribable.

II.—Lakhota

1326

ROLL up the letter; tuck your cloth up behind your back. I have taken faith for my escort; now see where I am! If you entangle yourself with the world, you will lose true life. My confidence is unfeigned; I have given up idle words. O embrace Hari, escape the cycles of re-birth! O fool, be ashamed! madman, trample on the world! Let faith dwell within you; listen to my words. Give up the object you have fondly chosen; fix your desires here; turn your back on the world; rook yourself to and fro delightedly; put away those weary speeches. You are weary. O child, feebleness lies before you. Now stand still, stand upright and observe; be a pig, an ass, and a dog no more. If any has won for himself a good name, I have. Tukā says, Other girls have been worn out.

III.—Gondhala

1327

THE fair and royal young goddesses have come to attend my song! My mistress, my transcendent joy, stands piercing the spirit with her

lustre; she emits the splendour of a million suns and moons. Viṭṭhā, my royal mistress, I gaze upon they feet. I have renounced the four Vedas, O take me to bliss with thee. How full of beauty are her delicate feet! She wears a garland of tulsi about her throat, as she stands on the bank of the Bhīmā. Her teeth shine like diamonds. The wheel and the shell grace her hands. She is beyond all form and shape; her form is unknown to the Vedas. The Śrutis cannot find the limit of her nature; Śesha and the rest are exhausted in the search. She uplifts and lays on her worshippers the hand that calms all fear. She has visited Pāndharpura and displayed herself in the form of the Bowman; where she sees faith and love, she descends in a shower of nectar; Tukā's mistress offers her servant her loving overflowing breast.

1328

THE happy day has come, the happy hour we have marshalled a procession for thee we have the five vital elements for torch bearers, the two eyes for lights. O dweller in Pāndharpur, I dance on the stage prepared for thee; thou knowest my heart's desire, fulfil my vows! We have established a temple for thee amid the three worlds. We have prepared the platform and set the pot of water in the centre on it. The goddess is seated; before her the Vaishnavas sing with wreaths of tulsi round their necks; they cry to her aloud. We have a vessel of inner joy wherein are lights and incense! We have kindled the five elements of our nature to wave round our mistress Viṭṭhā. Thou hast thine own portion; now fulfil our desires. Tukā says, Protect thy suppliant.

1329

FAIR is her lovely face; graceful and charming her ear-rings. The hooded cobra is coiled in the braids of her hair; saffron and musk are smeared on her forehead. Large and massy are her eyes; the wreath of wild flowers glistens on her throat. Her waist cloth is of silk; sandal powder has been rubbed upon her comely form. Very fair is the young goddess; with all her graces displayed she has come to my song. Bright with royal splendour comes my beloved mistress, wearing her illustrious jewel! Before her fade away the splendour of a million suns and moons. Brahmā and the rest cannot fathom her incomparable diversions. Purple is the hue of her delicate face. White are her four lovely arms. Deep is her bosom, and there shines a handsome brooch; about her waist are set little bells that send forth a pleasant note; anklets twinkle on her feet; she performs music and a dance that are new to us. She is lovely in her eight limbs; let us praise her shapely form. It is a mine of beauty and fragrance. She possesses all accomplishments; she speaks in gentle tones with smiling lips. She takes upon her many forms! She is the primal goddess Nārāyaṇa. Her inaugural rites have been performed in the great city of Pandharpura. Her canopy is prepared in the sky, raised upon three stories. She has begun her song on the bank of the Chandrabhāga. She has come to repay our devotion, our mistress, Kṛishṇa, queen of the yogis. With her are thirty-three million gods, Chāmunda and eight million Bhairavas. Lamps are waved round here; they shower down flowers upon her. Those that bear the vinā and the drum make music; Gandharvas show forth the

joys of Brahmā. Tukā's brother honours the dust of her feet.

IV.—Vasudeva

1330

LISTEN, I am the Vasudeva singing to you; attend and listen in a spirit of faith. Do not shut your eyes and create night; death sits numbering your days. Remember Rāma early; secure this gain; prevail over the old fetters. Cast off idle distractions; let your thoughts dwell on Govinda. Consider how transient this body is; a hundred years are appointed for it, but night eats up half of them. Before us lie, infancy, vexation, disease, and decay; consider what is left for devotion! We have no ground of assurance that lasts a moment; O awake! Renounce affection and hope! Strength avails not; the net will fall upon you; when you awake, you will find yourself caught in the long revolution. Attempt to follow him, much or little; be devout, be strenuous in faith, if you mean to secure happiness in the end. I fold my hands and entreat all men, great and small; give this little gift to my piteous prayer. Tukā's brother says, Cry to Rāma!

1331

THREE watches of the night have passed; why are you asleep? Awake and bestow some alms upon me; as you hear my words, do not close your eyes. O people, bethink you of Hari-Rāma-Kṛishṇa-Vasudeva. Take the wooden clappers in your hands, and repeat with your lips

the name of Nārāyaṇa. Whatever any can give up, be it fruit, flower or water, give it, O brothers; do not pretend you are asleep; it will not be well with you if I have to turn away. For God faith is enough, you need not offer him wealth. It is much if you fix your thoughts on him; to save such a little pain do not destroy yourselves. I have travelled thus far with great toil, to beg for this boon. Do not think it a burden; do not leave me hopeless; charity is the true fruit of mortal life; he will come back no more to visit this city. Tukā's brother says, If you refuse to know him, you will go down into the terrible pit.

1332

“RĀMA RĀMA!”—But two syllables easy to learn and easy to utter! Awake in this st watch; truly it will be a sweet savour in the latter end. I teach mankind the names of Rāma, Kṛishṇa and Vasudeva; I clash the wooden clappers, keeping time with the chime of my anklets. I, the Vasudeva, sing of Vasudeva and utter no other name. Knowing the fruits of charity, give me a liberal gift; do not leave my dues unpaid. When once I have told you my message, bear it in mind. Take no load upon you; finish your present duties; do not go to sleep again. Confide in one that deserves charity; truly I assuer you, I am your Vasudeva; the merciful saints know me, the men of long experience, who make no distinctions of things. Give heartily a generous gift; forget not the Vasudeva; him all creatures praise, animate and inanimate; I make my bow to him, says Tukā.

1333

HE who speaks what is unfit for speech, he is outwardly awake but asleep in his soul. What a cosy corner you have made in your house; you do not know whether it is dark or daylight. I the Vasudeva go on my rounds, I stand outside the door of the house. Bestow some sort of alms on me; if you don't answer, I shall move on. With my cymbals and my dindi in my hand and a song on my lips I raise a loud note; I make no difference between high and low; don't stay asleep to save my alms. I undoubtedly am the Vasudeva; you will find out the truth if you inquire. I am known to the fortunate saints; it is no other that solicits you. Why are you asleep in waking hours? The dog is wide awake at your door. For your advantage Vyāsa wrote; why come you not to meet the Vasudeva? Thus I have roused everyone; I have had an alms from those whose merits led them to bestow one. Tukā says, Some feeble creatures have forgotten the Vasudeva.

1334

I SING of Rāma-Kṛishṇa, striking my cymbals and wooden clappers, dancing in time to my song; I have finished my slumbers and go on my rounds. This god pervades city and wilderness; you should seek for him as the aim of your desires, then Vasudeva will turn towards you; you should keep this faith dwelling within you. He loves his own servant dearly; Vasudeva delights in him. Utter his name in assembly; thus acquire Vasudeva for your own. When the end of all things draws near, your efforts will cease whatever your wishes may be. Quit your slumber and awake; bestow

some gift on the Vasudeva. Tukā says, Blessed is his life who has relieved the Vasudeva; he need not enter the world or depart any more; he has found a resting-place in Vasudeva.

V.—Dogi

1335

EVERYWHERE it is written that the world itself is a beggar! The lord of the world is awake; put some faith in him! Adore, all of you, the only protector of your fields; bring a few leaves and fruit and flowers and water. I wandered long before I reached this city; take no hard task upon yourselves; good deeds and piety are the essential thing. Tukā solicits a gift; O give it with your whole heart.

VI.—Gavagunda

1336

I AM the village-wit; the terror of all evil spirits. While I am speaking to one as a friend, another comes along to play its tricks. I challenge every one, but won't let any one lay a finger on me. Tukā says, I will shut him up; I'll conquer in any wordy warfare.

VII.—Wagha

1337

THE shrine has stood for endless ages; within it reverberates knowledge of the self; about it rages the sudden storm of ecstasy, inspired by

this god Mallāri. I wear the shell of pure holiness, the silver ring fastened behind with the button and loop of knowledge. About my neck is fastened a band of renunciation; I will point out the path of this devotion. My alms vessel is my heart; its pulsations are the bells I ring. My turmeric bag contains a treasure of knowledge: it is never empty throughout all ages. I have visited the four houses, passing on the pilgrimage of life. Mallāri has showed favour to me; I have dwelt in the sense of identity. When this god inspires me, I am possessed by a frenzy of love; see! Tukā is set barking and growls in a fit of madness.

VIII.—Sarvada

1338

LISTEN, brothers, to what the Sarvada says— Here the mother of two sons shall be ruined. They shall scorn her, and let all the world know. One is wise without thrashing; but he will never be happy. Listen further to what the Sarvada says— A truthful man goes down to the lowest pit of hell; when all the world tells you this, you can be sure of it. Speak falsely, men and women; you will escape all sorrow. Hear the Sarvada's words! Some one else will be ruined. One who calls things his own and looks after them—a thief shall break into his house; so call nothing your own and go to sleep comfortably; everything will be looked after well, and you will feel quite secure about thieves. I will tell you another grand tale. A chaste woman shall come to sorrow here; she is born of the five elements, so she ought to feel no security. Let

her commit adultery and she shall be made happy. Listen to me once more and obey. When a present is offered, he who does not stop the offer is no honest man. Tukā says, O mother, whatever name you give to this, let the wretch go back to his own place.

IX.—An incident in Preaching

1339

AS he looks at the preacher's beard, the goat-herd weeps and sobs. Everyone imagines it is real love, but the sentiment within him is quite different. He remembers the hoofs and pastern of a goat he has lost; he cannot govern his sorrow; words cannot express it, so he weeps for his loss. When the preacher lifts his fingers in teaching, he thinks of its two horns and four feet; and cries out "Yes!" He recalls his billy goat that is dead. He was truly fond of his goat, so at last he uttered its name. Tukā says, Our secret thoughts come to light.

XXXII.

Abhangas Employing Language of Common Occupations

1340

I HAVE got the grain ready to be pounded; my companion in the toil is a pure heart and mind. Therefore remembrance takes hold of me and wakens me in the last hour of the day. O dear companion, your strokes and mine are equal, so long as I enjoy your company! See how one sifts, another separates, a third purifies it to perfect clearness! When the pounding is finished, the mind does the cooking, mixing sugar and milk together. Food is prepared for thee, Udbhava and Akrūra; the third is father Nārāyaṇa himself. Tukā says, I love to go to my mother's house, so my mind quickly summons me thither.

1341

PRAISES to Nārāyaṇa! bring the grain together; chaff and corn separate of themselves. Hold the pestle with care above the spot where it is to fall, deliver your blow carefully and steadily. With perfect attention I deal my blows steadily. The bracelets ring with steady music; sweet is the song; let us sing on! There is no

weariness about this pounding, so long as we forget the difference between you and me. Tukā says, When his form is truly reflected in the mirror of the mind, the food will be clearly prepared in consequence of that.

1342

WE take a handful of clean corn and fill the mouth of the mill; if we fill it with dirt, then we spoil everything. O dear companion, fan your corn and clean it! O wicked one, why have you spoiled what was ready? See that what you have in your fan is clean, or you will spoil everything, you wretch! What you have in the fan you can look after; if you grind rubbish, you will spoil your dinner. While you have it in your fan, attend to it; if you grind it as it is, you will waste everything. As you grind it, the stones rattle—can't you hear it?—where are your eyes and ears? While it is in the fan, you can clean it; but if you do not take the trouble, you will get into difficulties.

1343

HOW can I tell the pleasure of grinding corn? It will satisfy you well, my friend. If it is clean, you can turn the mill swiftly, you feel pleasure in every part of your frame. When you eat clean food, body and mind are satisfied; it needs little fire beneath the pot. Clean corn you can cook easily and well; it brings no disgust or waste with it. Tukā says, We all love clean food; it will not turn your husband's heart from you.

XXXIII.

The Faithful Devotee Described under the Image of Paik

1344

A PAIK by caste recognizes a paik and honours him alone; if any take to arms for their stomach's sake, they are recognized as pressed men. The natural gift is true, but tricks and dodges will come out when they are tested. Tukā says, We will honour men as gods when we see proof that they have attained their end.

1345

A PAIK who guards the people becomes the chief of his race; the others seek a livelihood and are commonplace men. When the enemy advances, they run away and perish. They are wounded in the back and bring contempt on themselves, while thieves return whole and are honoured. He who fronts the robbers is a true paik; he will slay them all and strip them. Tukā says, Talk will not make a paik; those only will succeed in it who are trained from their birth.

1346

A LL the paiks belong to one master; but their value differs according to their strength; in their master's escort one is placed high, another low. One is set near him, another far away. The man of

low breeding has a place set apart for himself ; high breeding commands high esteem and complete trust. If one is a true paik he is set above all ; a good man has rank as well as wages. Tukā says, Death awaits all, but the fear of death would disgrace them ; the absence of it would set a value upon them.

1347

PAIKS occupy ranks high and low according as they are divided into strong and feeble. Some are intent on their master's service, others are worthless and self-seeking. He who makes a display when there is no need, he bears the high name of a paik in vain. If you reckon all together, there are many high and low, but brave and valiant few among them. Tukā says, Their master knows how to honour them ; he treats a paik according to the worth he has seen in him.

1348

TO be a paik you must earn your wages ; a true paik is one who does true service ; a paik knows where his master may be wounded ; he himself is beyond fear of wounds. When a paik has lived with two or three masters, he is distinguished as one of the trade. He is well called a paik who fills his office well, and gives victory to his master. Tukā says, A paik can find no home unless he resorts to his master's house.

1349

IF a paik is honoured by his master, then all the world dreads him. Paiks generous of their lives are a noble sight ; their leaders wear jewelled

crowns. In their own right they enjoy their master's grandeur, his splendour and all his happiness. Countless are the tribes of mean wretches ; their succession is never broken ; they always are coming and going. Tukā says, The paik has filled his office well, if he has served his master, much or little.

1350

HE is a paik who protects the tenants with their families and plucks up strangers and rogues by the roots. He alone is a paik, a head among paiks, who is completely devoted to his master's service. He considers his own person no more than grass, he looks on gold as a stone ; nothing comes between him and his master. A paik is worth nothing, if he is not trustworthy ; nothing if he tells lies. Tukā says, His master will suffer no loss, for the paik will take care of him.

1351

THE paiks have cleared the roads and pathways, driving away multitudes of enemies. They win over their enemies and appoint them houses to live in ; their own friends they protect. When they hear men chatting at random, they can tell their own friends from strangers. When men quit the path, they chastise them for a lesson to others. Tukā says, They spread confidence throughout the world and so increase men's comforts.

1352

HE is a paik who knows the fidelity required of a paik, the tactics of thieves, their resorts and tricks ; he can keep himself safe and deceive

others; he can win the day completely. He will stop any attack and leave no trace of himself; such a paik the world accounts their lord. Thus a paik makes all the world his paiks, even such as were not respected before. Tukā says, He who has paiks like these, he is a strong master amid the three worlds.

1353

A PAIK knows the happiness of his office, therefore he has gladly accepted it in exchange for his own life. He faces volleys of arrows and bullets when they come, though an infinite shower of them be poured forth; when an uproar arises, he steps in front of his master; his bright harness shows well upon him. The paik enjoys boundless happiness, if he is pure and brave within and without. Tukā says, He is wise who sees this to be true; he performs his part and is happy.

1354

OF a paik this much is reckoned true, that he is stout and intelligent and obedient from his heart. There is no comfort without a henchman; the citizens cannot get rid of trouble and care. Be then a true paik prodigal of life; such men are furnished with all by their masters. Those who know not the delight of being a paik, lie on them, their lives are wasted. Tukā says, The covenant takes but a moment to make, yet it yields endless comfort.

I

Autobiography

I.—Thoughts about the World

1355

PURIFY your minds! Though you cannot do this continually, yet do it when a fit season arises. Nothing passes with you beyond this life save your store of good and evil deeds. There is still time before you; make allies of your senses. You have an appointed place in this world of action; determine for yourselves what you should do. Tukā says, You have an excellent possession, your body and the present hour, yet you let them slip from you.

1356

SOME one, some another thing were shown, and drawn into the stream; do not thou so, O God, with this pure faith of mine. Prosperity crosses our path to plunder us. The sun light draws on the deer with a semblance of water, and then it breaks their heart. The image of money in a glass looks like money, but it yields no satisfaction. Tukā says, Be it known to you, I am striving hard to find your feet.

1357

PEOPLE torment me; can it be that Nārāyana is dead? Are we helpless orphans? Are we like a tree that has neither bed nor trench

for water? Is not God ashamed to see us in dread of the world? Tukā says, Is the land turned into a Godless desert?

1358

AT thy feet gather into one these two wings of mine. Which of my possessions have I found to be genuine? Pride of race or family is a mirage. Little girls fondly play with a make-believe world; what is genuine about it? My heart is rent by conflicting notions; the snares of passion have made me a wanderer. Mother and father are said to be mine, but when death is upon us, when we are buried, both and all are lost to us. Knowing this, I have renounced all; look to thy own nets, O world! I suffered one man to approach me; I kept another at a distance; were they not both relatives of mine? I cherished one, I quarrelled with another; what good came of my preference? What is it exalts one man and depresses another? I cannot comprehend this illusion of thine. Accordingly, says Tukā, O Lord of Shri, I am lost in meditation, thus I solemnly aver.

II.—Humility, Sin and Misery

1359

I BELONG to the wretched of this world; I am ill-starred among all men; all my capital is thy name in my mouth. Tukā says, I know not who has created all my reputation for me.

1360

LOOK upon me, O mother, with fully-opened eyes, I am grievously downcast. I would fain suck your breast—'tis no trick of speech for me to say so. This is no affair of borrowed words; I am seeking speech to utter the truth. Tukā says, My soul is weary of doing and working, I writhe in agony and I cry to you.

1361

TEARS stream from my eyes, my throat is choking; let me come to meet thee, O Panduranga! I have been cast away many days; why hast thou left me without hope? Where is thy mind preoccupied? There are many calls on thee; thou hast forgotten me; my life, however, is ebbing away. Pilgrims pass on to Pandhari; I send thee a message by the saints. Who but thou will run to help me? How long must I wait for thee? Why hast thou forgotten me? For once at least bear me in mind; come to lift me up, says Tukā.

1362

IN my view God is dead, let him live for those for whom he lives. I tell no tales of him nor mention his name; we have both vanished together. Too long I carried on a trade in mingled praise and censure; now, says Tukā, I am unconcerned; up till now I have been wasting my life.

1363

UNREAL fears were shown to me; my soul was depressed. When I was born and the world knew it, they raised an idle noise over

me. I was imprisoned on all sides, but at last I struggled near to thee. Tukā says, Thy own friends brought me face to face with thee.

III.—Prayers

1364

LET a stone crush my own self-sufficiency, let my good name be burned! My sins are without number, my sorrows are mountainous. How can I paint my disgrace? My sorrows are enough to split stones; men and women, high and low, turn aside from my face. Hide-bound in hands and feet, in body, speech and mind, inconceivable sins I commit; lying, hatred, breach of trust, fornication. I have sinned through pride of wealth; I showed distinction between my two wives. I scorned my father's words, I was wily, sullen, quarrelsome; reprobate. O listen, ye saints, ye men of experience, in my heedlessness, I shall suffer my faults to increase; O lift me up to Pānduranga, I seek your aid, O father and mother of mine!

1365

I HAVE freed me by calling myself thine; yet I know not what secret means have brought this to pass. Show me such a path that my way will be plain, O God. Preserve thy godhead and my servitude; you are powerful to preserve or end it. In all respects we place this humble task upon thee, fulfil the desires of thy suppliants. Tukā says, I am very ignorant, but I make my thoughts known to thee.

1366

LIKE a pet child with its parents, I go on fondly prattling. O Pānduranga, you have come back with your udder full, let us catch the milk of love from you. We cannot bear to wait for you; come lowing near the tether, eat thy fodder here on the spot. Tukā says, Do not let me feel I am parted from you.

1367

WHEN will the world expel me and banish me? When wilt thou bring this to pass, O Hari? Then shall I remember thy feet in repentance; tears will flow from my eyes and sleep will desert them. No other employment delights my soul; I love to be alone. Tukā says, This is my desire; be thou my help, O Nārāyaṇa.

1368

MOST of all, O God, canst thou show thy pity on us by saving us from wasting our lives. Therefore, as best I may, I cling to thy feet. If the mind is uncontrolled it shows itself vile and debases us. Tukā says, I have no knowledge to mislead me, this is why I shall never go astray.

1369

I KNOW my faults, but I cannot control my mind; O Nārāyaṇa, stand before me to shield me; prove thou art truly called a sea of mercy. I speak but I find it hard to act, I am a slave of the senses. I serve thee as best I can, says Tukā, be not heedless of me, O Nārāyaṇa!

1370

GIVE me, O God, no issue of my loins, the snares of love will make me forget thee. Give me not opulence or worldly fortune, these things discompose the soul. Make me a mendicant, says Tukā, night and day Hari will visit my house.

1371

I AM no stout independent bravo, to defy the authority of all men. I must needs beseech thee at every step, to shelter me under thy mercy. Knowing well what thou art, I come to be thy suppliant; in my dread of the world I embrace thy feet, says Tukā.

IV.—How He Awoke

1372

I HAVE delivered unto thee body, speech and mind, do thou take charge of them. In my ignorance I loved the trouble they caused me, though none of them was my own. I know nothing of the secret or the goal; the senses wander ungoverned through the ten quarters. Tukā says, The mind runs to help the senses; what can I do to help it?

1373

THIS family deity of my family the saints have made known to me; it is well I sought her protection; I was set free from all distress. 'Tis well too I was remoulded; the persistence of the saints achieved it. In their company, says Tuka, I began to dance with love.

1374

THAT separation gave me pain; let me not bear the past in mind. My family was pure, says Tukā; what stain can rest on me from that?

1375

YET in spite of all I made it my purpose to have a huge business and grow quickly rich. Then I took a bold step and became a servant of Hari; I learned the secrets of those who went before me. This was a new course that led me from the world; so I sacrificed my life to it. Tukā says, Thus I became numbered among the saints; as the days went by my Lord became my debtor.

V.—His Own Disqualifications

1376

BY the grace of their feet, I said a few words in jest. Let the saints pardon me for this; I have no inborn gift for such things. I do not mean to instruct mankind; I stammer forth again the leavings of their message. From life to life, says Tukā, I am a nurseling of your mercy.

1377

I AM no true servant of thine, but this report of me has gone forth. How can I help it now? Thou knowest the truth of this matter. I have no store of merit, that I should spend it to serve anyone. Tukā says, O sea of mercy, how is it thou hast thus increased my troubles?

1378

WHAT is wanting in the Lord of knowledge, that he should send one to sit before me like a creditor? Is it that he has heard of my writings and therefore made this matter known to me? If that be so, truly my Master knows what his servant speaks. Tukā says, O God, since the trust is placed with me, I must do my best to guard it.

1379

I HAVE laid my head at thy feet and set myself free. The purpose of this happening thou knowest; I am a bearer of burdens. 'Tis my business to obey orders when I hear them, to eat whatever is given me. Whether the burden be great or small, says Tukā, thou knowest.

1380

TEACHER of the wise, prince and king, Lord of knowledge, they call you. Why do you bestow this greatness on one feeble like me? A shoe is best in place on the feet. Since Brahmā and the rest are your servants, how can others be compared with you? Tukā says, I cannot fathom your designs, so I lay my head at your feet.

1381

I HAVE clamoured as best I could; right or wrong, God knows. For whom have I done this? God knows his own purposes. Tukā says, I am not proud because I spoke, I set the responsibility on Gopāla.

1382

WHY, O Lord of the senses, hast thou set an indolent spirit within me? What else so destructive is there? It is a hindrance to meditation. This vile intellect of mine respects the body as though it were the soul; it has destroyed me. Tukā says, My mind is in agony, I feel distressed.

1383

I WAS born in a Shudra family, thus I was set free from all pride. Now it is thou art my father and mother, O Lord of Pāndhari! I have no authority to con the Vedas; I am helpless in every way, humble in caste, says Tukā.

1384

WHY, O ye saints, do you place on my head this burden of divinity? 'Tis Nārāyaṇa that sets us puppets in motion, and teaches us our many devices and diversions. What power of their own had Rāmā's monkeys? Yet the rocks they cast in water swam. Tukā says, He puts forward some pretended agent, he sets dull fellows dancing before our eyes.

1385

PEOPLE call me a god; this is an impious saying. Now do what thou wilt; thou hast both my head and a knife in thy hand. I have no such authority that men should venerate me. The mind knows its own sins, O father and mother of mine, says Tukā.

1386

LIFE is not long enough to look into books; I have no brains to understand their meaning; come to pass what will, I will cling heartily to what I have secured through faith in his name. I shall come to grief somehow if I enter on arguments; there is no end to contentions. Tukā says, If I put forward a winning entreaty, my father and mother will have mercy on me.

VI.—The Nature of His Mission

1387

WHEN shall I see all beings at unity together? Then shall be justified my trust in Pāduranga's mercy. Let no one doubt or fear me, let me cease to feel myself the foe of any; Tukā says, I look on all that I meet as part of me.

1388

THIS is not the voice of a teacher, it falls like the rain, holy men may hear it in their ears. This faltering speech is a gift of God's favour; I utter it as he forms it within me. This body is a gift that once for all he has given us; it is coin from the true mint. Tukā says, It wells forth like a fountain of butter, if you swallow it, it nourishes and comforts the stomach.

1389

I SHALL bring water to the mouths of them that know Brahmā; I shall compel the liberated to renounce their independent being. When

I hear the praises of Brahmā my body becomes Brahmā; how happy we are that such a god makes himself our debtor! I will strike indolence into pilgrims; I will make the joys of Swarga bitter. I will dispel the pride of ascetics; I will make gifts and sacrifices ashamed. I will secure man's highest end, the happiness of Love, the peculiar treasure of Brahmā. I will make the people of this world declare themselves blest, happy are we that we have seen Tukā.

1390

I HAVE opened a shop, it is full of first-rate articles. I am God's agent; what I buy and sell is measured out with my voice. I know how to bring losses to light, I can tell if goods have been received or not: Tukā says, Your bundle will be worth something or not according to the price paid for it in faith.

1391

I HAVE beckoned to everyone at once; now they can please themselves, no distinctions are made in this assembly. The bags are open, no need to ask permission to look into them. Tukā says, I am carrying on a wasteful style of business.

1392

THOU hast caused me to speak, but this people take it amiss. Each of them struggles for what pleases him. If we give a patient a strong decoction, he raves and clenches his teeth. He asks for food he ought not to eat, and if forbidden it, he weeps. The physician knows what to enjoin; disobedience to him means death. No third person

should give orders; just diet must make the medicine effective. The love of wealth or wife is a stepping-stone to hell. Tukā says, With respect to these you must do as you think fit.

1393

WHY didst thou set me speaking; why, O Pāduranga, dost thou not explain this? Whom else shall I consult? I have banished the world root and branch. I undertook this business, because it was the Lord's service; I perform the work he set me. Tukā says, Had he not taught me to speak, I had been silent at his behest.

1394

THESE are not my words, I know nothing of their meaning; humbly I tell you this, O saints, that ye be not angry. It is Pāduranga who speaks; he pervades every limb of my body. How can a clown like me have sense or strength to declare the final truths of the Vedas? Tukā says, I depend on the kindness of my teacher, Pāduranga has taken up my burden.

1395

I HAVE tied up this faith in a bundle; I cry aloud in the market place, Come, buy it, someone! I have opened a shop in the quarter of Delight, I have set forth the name of Rāmā for my goods. This delight is free to all, 'tis the essence of all delight, it will carry you over the stream of life. It has made many happy in days gone by, they laid in a great store of it. There is nothing false about it; it will hurt no one; you need but purify your mind, says Tukā.

1396

I HAVE become your gatekeeper and watched all your property. I kept the world from you; I suffered no one to touch you. I have laid down laws for men in the way set forth to me. Club and rod in hand, I stand to protect you in peril of my life. I shall want my just wages now, says Tukā.

1397

A MAN should say no more than he is entitled to say; what avails idle strife? We are bond slaves of Viṭṭhobā? We know only one God; we shall serve him as best we can. Tukā says, Through faith my message will be understood.

1398

TO protect the religious performance of duty, to crush false doctrine, this is our task, and we must foster the seed of Hari's name. I carry about with me sharp words like arrows. I reverence none nor feel the weight, says Tukā, of small or great.

1399

DO not, any of you, resent anything I have said. The good of many is concerned here; purify your mind and keep it pure. I meant to abuse none; what I have censured is opposition to my teaching. Tukā says, Why need I have troubled about anything but such opposition?

1400

TUKA visits all mankind and purifies them from their sins. They who bear in mind his words will be saved; what is foul in them will

lose its power over them. He inflicts blows with discernment, as a case deserves punishment or favour. Tukā is turned into the Apparition of the Lion; he feels no fear brought on by compassion.

1401

PREACHING is a jewel upon the means of liberation; it is a true and well-founded belief that God stands up among those present where he is preached. Short is the spell when we utter "Nārāyaṇa" with our lips or in our mind, but it burns up enormous sins. He who praises God faithfully saves himself, says Tukā, and other men with him.

1402

PREACHING is a confluence of three rivers, God, his worshippers and his name; let us honour the dust on the soles of those that attend it. All holy places come to that spot to be purified; there is a holy season beneath the feet of the saints there. Incomparable is this glory; no equal can be found for it; Brahmā, says Tukā, cannot describe this bliss.

1403

I WILL not relinquish preaching for any other works; I will dance where thy joyous presence is felt.

1404

WHEN they have entered a human body, if they close their eyes, and obstinately make themselves into blind men; if they will not walk in the light, knowing the ills that will come upon them, then, though they have suffered many a

revolution, and passed through many a cycle, they have no such advantage again before them. Tukā says, I will beckon to them as I go forward; let anyone come to meet me who will.

1405

HAD I been able to control my senses, this world would not have fettered me. Why should I have called myself a servant of thine? I should have been wholly unconcerned with thee. Through fear of the world I clung to thy skirt; if thou fulfillest not my wishes, where is thy greatness? If the senses could guard themselves, where would be thy greatness, says Tukā?

1406

WHO will shake off their snares and find peace? and when will it be? My heart is broken by this grief; other people are unconscious and happy. Even before this experience my heart was distressed; now I am looking for a place to hide myself. Tukā says, I hold a bond of God's, but he has overlooked the debt he owes me.

1407

I DO not know how to whisper in men's ears, nor to take them apart and bestow knowledge on them. Him whom no eye hath perceived, God, I can show to all,—through the pleasure of thinking on him, for I know no pain it brings, says Tukā.

1408

EVERYONE who injures others is my enemy, because he who nourishes the universe pervades the whole world. I will assail him with

violence and drive him forth; I will keep him far from me like an unclean outcaste. I will tolerate no evil deeds; my mind is greatly troubled by them. Tukā says, Devoted is my service; I will banish from my thoughts any who turn their face from God.

1409

NEITHER praise nor blame me for the counsel I give you; I swear by the feet of Viṭṭhobā I do not vex you through any ostentatious pride. Pānduranga knows the truth, says Tukā, what can the world know of a man's heart?

1410

WHAT do they take from me by abusing me? Why should I try to live at peace with them? Can any of them take me to a higher world, or prevent me from going there, if I seek to do so? I speak neither good nor ill of anyone; people are welcome to spread scandal about me. All my burden rests on Pānduranga, what have I to do with the world? All the means of salvation I know, says Tukā, is the name and praises of Viṭṭhobā.

1411

I SPOKE in the full confidence that some would come to seek their advantage. These are no jesting words, no tricks to please people. For God's sake I toiled to set my words in order. Take no offence, says Tukā, only stay awake!

1412

I ADDRESS my exhortations to myself, let no one feel aggrieved; you are all of you Pānduranga, I am vile, you are all good. I supplicate

you, do some good to me; Tukā forgets 'I' and 'Mine'.

1413

THE honour thou hast given me in the world, is it merely a gift or a sign thou hast some purpose with me in the future? I compose poetry and build up words, but what have I achieved by them? I shall not cease to complain till I hear thy purpose from thy own lips. Tukā says, I swear by Pundalika, I will not suffer thee to deceive me.

III.—His Sense of Authority and Assurance

1414

IN delivering your message be not careful or afraid, let it rest on the head of him it belongs to; it is for us to do the preaching. We should carry the burden to the end or we should not be ready to take it up. Tukā says, The fearful man loses both this world and the next.

1415

THE word of his master is the authority a servant recognizes, so long as ever he lives. He must fear no one else; he must not turn aside when any message is entrusted to him. If he heeds well the occasion he may add such words of his own as will pierce the listener like a thunderbolt. Tukā says, Such a one might justly call himself a servant and claim as a right the food he eats.

1416

WHEN we have once heard an order we should not ask questions; we have nothing to do but obey. He whom a mighty Lord shelters from all wrongs, what need he fear? He is the creator of the mind; he pervades the universe; wherein is his power limited? Tukā says, If he sought to prevent me from speaking, is he not able to do so?

1417

WHY should I care for men's respect? You know this view of mine. Who cares for a letter? What men respect is the seal on it, and that is what makes the bearer respected. When I was but myself I moved about among the people; what respect was paid to me then? Now, O Nārāyaṇa, my experience passes on to you; do not harass us miserable wretches. Whatever wages you pay me yourself, I shall consider fair, says Tukā.

1418

THOU knowest what we say; one spirit plays in both of us. Why need we exchange views? Rāma knows the inner thoughts. If people learned what folly I talk, would they have any pleasure in me? It is one alone that inspires me, says Tukā.

1419

THERE is none but thou that has power to make the voice utter words. We thy servants know this well, so we are silent. Thou hast given me courage, whereby my mind has grown steady. Tukā says, I have been made an instrument of thine; this is thy caprice.

1420

THESE are not my words; such, be assured, is my firm belief; I am a hired messenger of Viṭṭhobā. His word has rescued my firm belief; the merciful one has saved me from shame. I am filled with a rapture of joy, my speech is sweetened by the utterance of his name. I am set free from fear; hereafter I am become a dweller in the skies. This is a gift of the saints, says Tukā; I have attained the bliss of love and joy.

1421

A JACKAL may go on howling till he sees the lion; the sea may go on thundering till it sees the Brāmhana Agastī. You may talk about renunciation till a beautiful girl meets your eye. You may boast of your bravery till you meet the son of the chief of mothers. You may adorn yourself with wreaths and emblems till you meet Tukā.

1422

A PEBBLE may look beautiful, till the diamond flashes forth; a lamp may look beautiful, till the sun rises. Men may talk about saints till they have seen Tukā.

1423

MY words are no guess-weight of the hand; they come straight from the melted heart. This gold is well tested on the touch stone, it has come from the pure fluid. It is nothing else, says Tukā, I give you my word for it.

1424

WHEN slips of paper wrap up sugar, a king will turn to look at them. So it is with our human nature; the name of Rāma is the merchandise wrapped up in it. A king will grasp a hilt of wood when there is a Feringhi sword fastened to it. When jewels are set in lac, wealthy people place it on their necks. The wooden base of the image is set in the shrine for all men to see. Tukā became of his close union with Brahmā is held dear by all good men.

1425

RESPECT this warrant and this seal, for they are his. If you insult them, take good care of your nose and ears. Rāvana slighted the seal of Rāma; he was cut off with his family. The poison Shiva drank respected it; the god became cool in all his limb. Tukā says, Through the seal of his name I am seated on the throne of happiness in the Supreme Self.

UTTI.—Consolation and Happiness in God

1426

IN my solitude I overflow with joy and love; this is a secret treasure, no wind shall visit it, I will not let the wicked gaze upon it. Perchance some evil eye may light on this juice of delight; I will so drink it that it shall digest with me. Tukā says, It is very delicate and cannot bear to be encumbered with words.

1428

GOD is ours; he is the soul of every soul. There is, there is indeed a God, he is near us within and without. God is sweet, God is sweet; he satisfies our fondest longing. God cares for us and protects us; he holds Time and Death in his grasp. God is merciful; he watches over Tukā.

1429

TO me it seems a prince and an emmet share the same soul. Illusion and hope have passed away from me; they are snares of Time and Death. Gold and clay are alike to my mind. The whole of Vaikunṭha has come to visit me, says Tukā.

1430

MY mind is master of itself, it keeps the oath which it swore to Viṭṭhala. It sustains its promised obedience and performs what it undertook. It has finished its course; it is resolved that desires shall grow upon it no more. Tukā says, It knows the truth concerning things which exist and exist not.

1432

IF a man has Hari as his friend everywhere, the trees in his courtyard become trees of wishes. As he walks without set purpose on the road, the pebbles turn to gems of wishes. As Tukā speaks in his random way, behold, the Vedānta becomes a maiden handing him water in his house.

IX.—Admonitions to Himself

D^O not let the road branch off into several paths. 1433

SUCH faith as once I had I have not now, to concentrate my mind. My mind testifies to this, I see a loss of my capital before me. I think of the faults of others whom I see round me, to exalt myself thereby. I am like a cock, says Tukā, who goes on scratching the dung-hill and knows not if he is gaining anything or not. 1434

NO speaker can excel me—so I tell myself: you must find some remedy for this—you are generous, you know everything. Desire and anger have made their home in my body. Tukā says, I have set myself free from my load, I have offered it up at thy feet, so be it known. 1435

THE praise of men and the sale of preachings—forbid me this, O generous one! The women and wealth of other men—let them not possess my mind! Envy and censure of the saints—forbid me this, O generous one! Let no pride in myself possess me; keep far from me every single thing that might awaken it. Tukā says, Let me seldom forget thy feet! 1437

I WILL mould my ways to suit the customs of my family. I will salute the feet of all men; t or unfit I will not consider. I will keep no one 1438

waiting. Tukā says, I will not let this convenient season pass till I make myself clean.

LET my purpose now be firm, to think on thee without ceasing. None who did this ever fell into despair; none despaired of mercy to beggars such as he. With thee, says Tukā, there are no distinctions; king and clown are equal at the feet of God. 1439

O MIND of mine, be thou stout and bold! Tukā rolls at their feet; the blessing of devotion is his in full abundance. 1440

“I AM wild and foolish; other men are better than I.” I need pardon for this speech, and in these words I pray for it. The notion of “I” and “mine” is wrongful; it is a burden on a man; long ago I renounced it, says Tukā, and I laid aside my human nature. 1441

PRIDE seeks to dwell in me, to overthrow me utterly. I imagine I am the only instructed man on earth. Save me, save me, I am lost! O King of Pāndhari, says Tukā. 1442

I ELUDE the service due to thy feet; root up my mind within me, O Nārāyaṇa. The service that people do to me, like a rogue, I accept. Tukā belongs neither to thee nor to the world; he is a rogue both ways. 1443

X.—Some Incidents in His Life

1444

OFTEN I place my hand on my brow and gaze on the road to Pāndhari; I send a message to my mother's house, "Why am I left with my father-in-law"? Who is that yonder borne on Garuḍa? He is four-armed like Viṭṭhala. Tukā says, My soul is impatient; when wilt thou meet me, O Pānduranga?

1445

SIGNS show themselves in me; happy omens that I am passing from the world. My father and mother rise in my memory; I wonder will they come to take me away? My mind is growing impatient; this too is a sign from them. Tukā says, A feeling of indolence stops all work, I find no pleasure in my house.

1445 a

THIS worldly life is full of pollutions; we are purified by listening to God's praises. Now are the three worlds purified; the poison is washed out of them. We dwell for ever with Brahmā, where no sign is of seen uncleanness. Tukā says, Now let us live alone, tasting in Brahmā the sweets of Brahmā for ever.

1445 b

HO! Sanaka and ye other saints, ye are called gracious; do me this favour, convey my salutation to God. Beseech the King of Vairāṇṭha for me; entreat his mercy. Remember me, says Tukā, and send early to bid me come.

1445 c

I WILL go now to my mother's house; the saints have sent for me. He has heard the story of my joys and sorrows; his mind is moved to pity. Some messenger, it seems, prepared with food and raiment, is coming to take me. My heart is drawn towards the road; I see continually the path to my mother's house. Tukā says, Now my mother and father will come themselves to take me back.

1446

PATIENTLY I am waiting, I cannot endure a wrangling uproar. My heart is drawn thither; I ask every new comer the way. I grind and pound like other people, but my thoughts are elsewhere. Tukā says, I have grown senseless here; perchance I shall be so there too.

1447

THROUGH experience in this world I am deeply convinced that there is one soul in both places, that he feels pity for me. Hunger is appeased by eating hunger; there is no appetite for food left. Tukā says, I am delighted; my heart is satisfied by this experience.

1448

YONDER Hari is come, his hands adorned with the shell and the wheel. Garuḍa comes with whirring wings, crying eagerly "Fear not, fear not." The splendour of Hari's crown and earrings hides the lustre of the Sun; his hue is that of the purple cloud, lovely is his form to see. Four arms has he; a wreath of basil hangs

swaying round his neck. The lustre of his yellow robe lights up the ten quarters of the sky. Tukā is fully satisfied; the throne of Vaikunṭha has come to visit his house.

YONDER crowds appear without number, crowds with flags and instruments of music. The Lord of Pāṇdhari has come, we shall see the signs of his presence. Our hearts are full of joy; our eyes and arms are throbbing. His name is proclaimed in high accents, armies of saints follow him. Tukā rises and leaves empty a place for him to sit in.

TO-DAY the Lord of the senses has come to visit my house. What can I do to serve him? My hut is disordered and broken. I have a handful of spoiled grain seething in water; broken cots with blankets spread on them for mattresses. I have leaves of tulsi to clean the mouth with; I am a feeble man, says Tukā.

GIVE me now a send-off; return to your own homes all of you. Be happy in all your deeds and duties; take my words for a blessing. You reared me up and gave me into the hands of one who frees me from all care. Now I shall go with the Lord of life, whom I follow with my whole heart. If I should cherish further my love for you I shall stay here too long; let no one move beyond this point. I have put my hand in his; we are one in duty desire and purpose. Tukā says, Now that I have met him, other topics I have left for others to talk about.

1452

THE saints have accepted and take pride in me. Whatever I place at their feet they count it enough and accept it. Tukā takes the water wherein their feet have been washed, he takes it and stands aloof. Though he has no merit in store, suddenly God comes to meet him; Tukā has now a lord to protect him.

1453

I HAVE come as a messenger to invite all and to take all away with me. Be ready, be ready, I let you know in good time. While the hour is yet distant there is time to spare. When the blessed moment comes, we stand up fully awake to grace it. If all are united then something worth praise is accomplished. Tukā says, I wait for the hour with strained attention.

1454

WHAT merit have I, that I should now be able to keep the promise I made? with your permission, O Lord, I depart; now I will pass the time wherever I may. I cannot be patient when I see the kingdom and the world oppressed. Tukā says, It seems you have abandoned me; what a life is this mine has become!

1455

WHATEVER I do, my vexation will be increased to no purpose; when all the power is in the hands of one, none can speak or move; no other has authority. Now Tukā is no more; he is once more lost to the people.

1456

I DEPART; do you show kindness to me; let my request be made known to all. Pāṇḍuraṅga has long been standing waiting; the spouse of Shri calls me to Vaikunṭha; Viṭṭho has come to me in this last hour; Tukā has vanished with his body.

1457

TUKA has satisfied the test; the three worlds are amazed. I declare the praises of Hari; this is the task I have set myself. Tukā rides in the car of the gods; the saints gaze upon him. God hungers for faith; Tukā was carried off to Vaikunṭha.

1458

THIS Viṭṭhala has made it impossible for me to see pain; he has set me in a firm place on the lion-throne of his mercy. No wind that blows touches me on my bed in the sea of milk. Tukā says, Wherever I am he keeps me safe at his feet.

1459

SEND this message to the saints, that I am safe as far as Benares. Hence I must go to my own home; Garuḍa is with me. Let mercy be shown to this poor mortal; I go to my mother's house, says Tukā.

1460

WHAT is the good of your talking? If you want a professed teacher, go somewhere else. I cannot allow impertinence to interrupt this discourse on Viṭṭhala. Perhaps you may die of

hearing it; but while you are alive, you should observe courtesy, and that should keep you from chattering like this. If any one asks you for advice, you may give it him. We are Viṭṭhala's warriors, we shall break the head of this vile age. We are ready to be born again and declare his praises. Tukā says, We have no thought of liberation.

1461

THIS is my inheritance, a place by thy feet. This stronghold I gained by surrendering my life; Tukā says, O God, immemorial is my service.

1462

LISTEN, O mother, to my entreaty; O Bhagirathi, that cleanseest from sin! To live with thee is solace, to die with thee liberation; here and yonder thou givest bliss. I Tukā, the servant of Viṣṇu, the nurseling of the saints, send thee a flower of speech.

1463

I MYSELF place my body at thy feet, like a ball of rice; I have finished the ceremonies of my visit to the Ganges; I have paid my debts to my fathers. I have done my duties; I have called on the name of Hari. Tukā says, My heavy load is lifted from me.

1464

THE saints are going to Pāṇḍhari; I send a message by their hand. I am ever a besom at the great temple door. I am steps for your feet, O Lord of Pāṇḍhari, shoes and stockings for you to put on; when you chew betel I open my mouth

as a spittoon. In other ways, when you clean your person, I make my body your washing place. I am the soil beneath your feet, whereon your sandals touch the ground. Tukā says, O Lord of Pāndhari, never treat me as not intimate with thee.

1465

FATHERS and mothers complain that their children will not listen when they say:— "Don't go into the temple, a goblin carries off people there. There's a preacher there who whispers alluring words into men's ears and brings them to poverty. How can you be our child after that? You will have to go with naked people!" Tukā says, You will go to hell if you listen to their advice.

1466

IF your mind is pure, foes will be your friends, neither serpents nor tigers will devour you; wickedness becomes righteousness towards you. Misery will make you happy; flames of fire will be cool. Animals will love you as though you were their own life; every creature will feel the same towards you. Tukā says, If Nārāyaṇa has bestowed his favour on you, then experiences will make you aware of it.

1467

I FEEL ashamed when men honour me, for I have no such experiences. I am like a measure worn out in measuring; cursed be this dignity that brings me no true gain! a thorn is a delicate thing, and its point is sharp; but its grace is external, it is hollow within. The

picture looks truly fine; but it is just a lifeless show. Tukā says, O God, methinks I am lost, for I have known no experience of thee.

1468

TORCHES, umbrellas and horses, these are not among things good for me. Why, O Lord of Pāndhari, dost thou entangle me among such? Honour, ostentation, and aping others ways, I count as the dung of swine. O God, says Tukā, run to set me free from this.

1469

THOU providest me the very things that I dislike. Why dost thou persecute me when I have surrendered my soul to thee? I feel that I should avoid society and keep the world far from me. I should seek a solitary place, and utter no sound. I should look on mankind wealth and my own body as though they were vomit. Yet it rests with thee, O Lord of Pāndhari, says Tukā.

1470

THE creator has founded the universe, therein are various designs and diversions afoot. A child of one design, you are devoted to Brahmā and knowledge of Brahmā; you are faithfully loyal to your teacher. Part of your love I learned when I saw the writing in your letter. Siva is your name, the sacred name that has been given to you; you have the right of the umbrella, you are one of the threads that keep the world together. Vows, rites, austerities, contemplation, mystic arts, all these you have studied and dispensed with. Your

mind is bent on meeting me; this is the chief import of your letter. Listen, O Lord of the earth, to this my answer; I have written out my prayer and purpose. Let me wander in the forest indifferent to all things; let the sight of me be vile and inauspicious. My unclad person is covered with dust; I live on fruits, for I have no food to eat. My hands and feet are emaciated; my skin is pallid; what comfort could there be in looking on me? It is my pressing request that you will not even talk of seeing me.

1471

SEE how humble my speech is; this is a boon of him who dwells in my heart. Yet I am not a wretch who need seek a boon from you; I have a refuge in Pāduranga. Pāduranga watches over me and feeds me; since that is so, why need I care about others? You wish to see me—what matters this request? I have turned to nothingness all desires. Freedom from desire has been bestowed on me; I have renounced every impulse of activity. As a chaste wife longs to meet her husband, so let me live joyously in Viṭṭhala. The universe to me is Viṭṭhala and nothing else; in you too I see him. I looked upon you as Viṭṭhala, but one difficulty keeps me from you. Fix your thoughts on the good teacher, Rāmdāsa; he truly is an ornament of the world; do not swerve from him. If your impulses carry you in many directions, how can you serve Rāmdāsa? Tukā says, O Father, O sea of wisdom, faith and love are the vessel that carry the faithful across the stream of life.

Y

1472

WHAT would it profit me to enter your presence? The fatigue of the journey would be wasted. If I must need beg my food, there are many whom I may ask for alms; in the lanes are rags to furnish me with shelter. The rock is an excellent bed to sleep on; I have the sky above me for a cloak. With such a provision made, why need I fix my hopes on any one? It would be a waste of my days. Should I come to your palace seeking honour, what peace of mind should I find there? In a king's palace the wealthy are respected; the common herd meet with no respect. If I saw there fine apparel and men wearing jewels, it would at once be the death of me. If you are disgusted when you hear this, still, God will not scorn me. Let me tell you this surprising news, there is no happiness like the beggar's. Austerity and renunciation are the greatest things; wealthy men fettered by desire live miserably. Tukā says, You are opulent and honoured; but the devotees of Hari are more fortunate.

1473

NOW there is one expedient you should make sure of; do not grow disgusted with the good. Do not put forth efforts which will bring guilt on you. There may be censorious and evil persons round you, do not encourage their views. Search out carefully men who will protect the state, using all discrimination. There is nothing I need tell you, you know everything. O King, help the cause of the defenceless. On hearing this you should be satisfied; there is no more to be gained by an interview. What pleasure wou'd it give me

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AUTOBIOGRAPHY

to meet you? The days of my life are spent. There are but one or two rules of life; if we recognize their meaning, we shall not lose our self respect. There is one that brings a blessing, and its purport is this, learn to see one spirit in all created things. Fix your thoughts on the joyous self, see yourself in Rāmdāsa. Blessed is your birth on earth, O King, renowned in your name is the three worlds.

1474

TO the eight ministers I make a request; explain my counsel to the Lord of the earth. O Keeper of the seals, you are the guardian of the kings honour, you are a shrewd man, be you a home of purity. O Keeper of the records, you yourself are a writer; expound this letter of mine. O Reader of State papers, Privy Counsellor, Secretary, Chief Messenger, Commander-in-chief; O Prince of Pandits, treasure of knowledge, O Prince of Physicians, I salute you. Comprehend my letter, expound it and cause his majesty to hear it. Loving truthful words I have spoken at length, to illustrate my meaning and make it clear. Convey to the king this appropriate message; attend to its purport, let it not be wasted. If any apprehension leads you to conceal my meaning, it will recoil on yourselves. Tukā says, To all you officials I send my respects: read my letter to the king.

1475

FROM whose mouth shall I hear the words, "Come, the Lord of Pāndhari calls you"? Then I shall cling to nothing, I shall fear for nothing that I leave behind me; I shall hasten to take the road to my parents' house. My mind

SOME INCIDENTS IN HIS LIFE

101

unvexed by others rocks itself with impatience. When will my eyes see that a messenger has come? Tukā says, When will my fortune be so far brightened that I shall see Pāndhari?

1476

WHY have my father and mother forgotten me? Through what fault of mine have they forsaken me? How can I endure the burden of the world? I have heard no news of any message, so I cannot fix my expectations on one. Tukā says, He has not spent a single word to pacify my mind.

1477

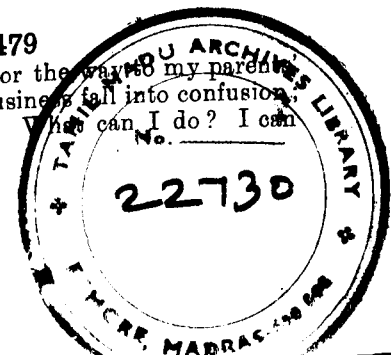
SOME faults of mine must have reached his ears, this is why he has grown cool towards me. Else, with him would be no such unfair conduct; there is no such usage at his house. My mind must consult itself and recognize its faults, it must look within and examine itself. Tukā says, God has neglected me, because my intellect has gone astray.

1478

I WILL be patient no more, I will send him a message; if he resents it, he is welcome to do so. If he resents it at least he will answer me; in some way or other he will send me the feather back. It matters not to him if he loses one child; I have no other parents' home. Tukā says, Some good will come of my conduct; it is not right that I should sit silent.

1479

NOW I shall look for the way to my parents' house; let my business fall into confusion, it is welcome to do so. What can I do? I can



find no peace; I have suffered much and long. My household torments me; my heart is blown upon by many gusts, it longs to see its own. Let me go though I lose my soul, says Tukā; I have seized upon God, my faith has triumphed.

1480

I T is not my lot to make a humble prayer, I approach thy feet with a pressing request. In my love I have written a bold letter; I cannot fathom thy nature, my intelligence is too weak. If I cannot fathom thy nature, how can my feebleness describe thee? Accept my speech such as it is; I glorify thee in faltering accents. Says Tukā, I place my head where thy feet stand on the brick.

1481

I KNOW not what has crossed my fortune, I see no messenger coming for me. I have long been waiting for a word; thou hast grown cold to me, O Pānduranga. There has come no answer conveying a message; such a cruel response I cannot bear. Is it forgetfulness that keeps thee silent, or some business more urgent than mine? Tukā says, Thou art troubled by thoughts of expense; there will have to be giving and taking between us, of this thou art afraid.

1482

I F such fears troubled thee, why didst thou give us birth? To whom shall we open our mouths? If thou shouldst forsake me, who will ask me if I am weary? What friend will draw me to himself? Who knows the distress of my soul? Who will read the riddle of my troubles? Tukā says, Didst thou find in me no due regard for thee?

1483

B E not afraid; let me meet thee eye to eye; I shall put thee to no expense. Would it be duteous of me to make thee lose aught? To repeat thy name day and night is too small a service for me to do thee. Much or little, this weak service we shall render thee, and thus we shall close our days. I will spend my own store of merits; I will lay no burden on thee. Tukā says, We are but children by nature, and long to see thee.

1484

FATIGUE and trouble will vanish at a message from thee; when we have seen thy form we shall have nothing left to wish for. The straying impulse of the senses will be stopped; the spirit will attain to peace. Spread abroad the news that we have a parents' house; immovable, excellent, giving a comfort not of this world. I have no earthly desires, but I am glad the one longing is left me, to see myself my own. Tukā says, This is an undying delight; I shall not let it be rudely interrupted.

1485

I CHERISH a desire, but it bears no fruit, the time of accomplishment has not yet arrived. My heart is quivering like grain on a frying pan; it is swelled up like a puffed out grain. I have no delight in the many shapes of this world; the future I know not and cannot control. I sink down and rise up again; I am caught in a whirling eddy. Tukā says, Much do I speculate, I climb one hill and descend another.

1486

WHY do my eyes see not Pāndhari? In what respect have they sinned? I know not. Why do my feet not walk on the road there? What unseen action of theirs restrains them? Why falls not my head at his feet? Why is not satisfied this desire of my senses? Why is not satisfied my tongue by his praise? Says, Tukā, why do I not make a bundle of myself and fall down and roll at the temple door?

1487

WHAT! have you had too many children? Or cannot you bear their noise? Is this why you have turned them out, because you could never manage to put a morsel in your mouth? Did we set up quarrels and fight all round you? Tukā says, Did your own house grow unpleasant, because you were short of room in it?

1488

NO one ever grows vexed unless something is done to give him trouble. I became a burden to you; that is why you forgot me. You lost something through me; you had to untie your purse-strings. Tukā says, You have many creditors sitting in your house.

1489

NOTHING need be spent on a message, if it is carried gratis by word of mouth. But you cannot take credit for such generosity; be not afraid, you may sit at ease. If a man is at ease and comfortable, will he ever look into debts and

outstandings? Tukā says, A message would not cost you anything; you need only spend your breath on it.

1490

THROUGH desire of increasing his possessions, madness after wealth comes over a man. Then follows another evil, that the miser dislikes his own children. He gazes on his money, and then everything else is a blank to him. Tukā says, O God, great is your cupidity.

1491

THEY count over what they counted before; I know not how many heaps they have piled up. You will never be satisfied though you have enough to satisfy you; you snap up whatever comes your way. All your people are always on the look out everywhere. Tukā says, You never take any rest at all.

1492

TUKA says, How many measures they have filled! Yet they go on taking and giving.

1493

FOR whom are these acquisitions? Why dost thou toil so? If we, thy children, are to have no comfort, if we are to cry and go hungry, to whom wilt thou give this wealth, that thou hast guarded so carefully? We suffer pangs of distress; you will come to ruin. Father of mine though you are, you will bring this curse on yourself. Tukā says, After this I have no kindness left towards you.

1494
I SHALL carry tales of your treasure abroad and bring misfortune upon it. If you have grown cool to me, if you ruin my hopes, I shall do no more work for you. I shall take your name on my lips no more. Tukā says, I will ruin all your following.

1495
SCIONS though we are of the almighty, we are born beggars. Such is thy repute in this world, thy name is put to shame. We can get no food in this world, nor is any messenger sent to call us back. Says Tukā, for us to live the life of the soul is an illusion.

1496
HEREAFTER, at least, whatever thoughts occur to thee, send some one to tell them me; like a needy beggar I shall look for his coming. My soul is at my lips in fight; my mind is laid at thy feet. Tukā says, I am grievously in suspense.

1497
HOW can I steady this intellect of mine, that I may control my mind and make room for it in my heart? How can I purify my intelligence, and make a pure intelligence my capital? Tukā says, Tell me what sort of state my body is reduced to.

1498
I HAVE no speech fit to offer thee, none thou mayst fitly hear. I cannot see what is right for me to do, or how to give peace to my soul.

Tukā says, A request made in all humility, thou shouldst lay to heart.

1499

I WILL wait till I see the pilgrims coming back. I will lay myself on the ground before them and ask if they have any news of a message for me. Him to whom my letter was handed, him I have sent to thy place. Tukā says, When the pilgrims come I will go forward to meet them.

1500

AT the great temple door beneath the pilgrims' feet the step is for ever rubbed; even so I prostrate myself before thee; the saints will convey this message. Whatever be the ground I will cast myself on it; I will lie there like a log. Tukā says, I will roll as a child rolls, forgetting its safety.

1501

PRAY, O ye saints, for me. What offence has Tukā committed? How is it he has lost the feet? Not in one way alone you should implore pity and sympathy for me. Tukā cannot see Pāndhari or the feet on the brick.

1502

IF you will vouchsafe me your mercy, I will come running to receive it. I will meet the saints and dance with joy on the pebbly bank. I will rush into my mother's presence; I will greedily suck the milk from her breast. Tukā says, When I see my father my troubles will vanish.

1503
LEND an ear to my representations; let an answer be speedily given me. Shouldst thou feel inclined to mercy, call this sinful one to thee. Do not rake up any memories; root out my sinful acts. Tukā says, Have thy feet no power to do this?

1504
IF such peace comes o'er us on hearing thy praises, when my eyes see thy face, what a gain will be mine! Of naming it I never grow tired, my tongue continues dancing. Tukā says, A yearning grows upon me to taste thy sweets.

1505
HOW long shall I go on lamenting? Grief increases grief. Now do thou knowest what; who would care to bear my troubles? If I had had merit stored up, what had there needed this urgent entreaty? Tukā says, My agitation is forced on me.

1506
THIS gnashing of my teeth will bring some trouble upon you. Perchance you may die, then this people will turn on me. When strife begins in a family, it does not end quietly. Tukā says, Groups of orphans will set on me at once.

1507
NOW I give thee my blessing; live at peace. If not now, yet some day at least thou wilt say, these are my children. Thou we be far, far from thee, thou, wilt ask after us. Some time or other, says Tukā, for very shame thou wilt take them to thy place.

1508
NOW, pray, listen to my last words. Answer my petition as seems best to thee. Henceforth I shall make no grumbling speeches. Tukā says, Preserve the seal thou hast set on me.

1509
WHATEVER I have said now, willingly or in ignorance, pardon all my faults, O Panduranga, mother mine. Whether I have blamed or praised you, you must bear with what I have said. Tukā says, You have petted me like a child, you must satisfy my fond desires.

1510
WHAT message will come from my parents' house? I cannot close my eyes for wondering. I am waiting hopefully, with my arms clasped above my brow. I count the days on my fingers; I am restless and excited I know not whether the saints will forget or my father and mother will be attentive. The place will be crowded, says Tukā, who will think of me there?

1511
BUT he is a sea of mercy; he will not let me fall away from him. He sees and hears with many eyes and ears, he suffices all and is not exhausted. Without our telling him he knows our thoughts, he fulfils our longings whatever they are. From many mouths I have heard his fame, and I trust him. Tukā says, The promise I spoke of he will keep, it will not be wasted.

1512

YET in spite of this my merits and demerits may have drawn me from him, how far I cannot say. They may stop him from sending a messenger; or again they may cause him to send speedily. Till I see the pilgrims returning my heart is filled with fancies. Hope raises floods of ideas, the motions of my heart run wild. Tukā says, When I get the message, all my senses will grow calm.

1513

PERCHANCE the saints have now taken leave; they have entered the temple precincts. They have eaten the dish of auspicious curds, they have started with good omens in a lucky hour. Their throats are choked with sobs; their hearts are swelling with the sorrow of parting. They meet with loving embraces, the saints have consoled each other. Tukā says, They cannot bear to think of departing, they turn back ever and anon to see the temple spire.

1514

THUS perchance they have left Pāndhari, the pilgrims are now passing along the road. They recall the ceremonies they have seen, they talk of them as they go along. What they have preached or heard dwells in their minds, it will all be turned into love. Emblems of Garuda, drums, cymbals, flags they have with them; they tell each other of their bliss. Tukā says, Now they are hurrying back, I shall embrace and cling to them.

1515

FIRST I shall ask if my father and mother are doing well; I shall not let my own joys or troubles interfere with this. I shall show no impatience on my part, I shall listen to what they say. My secret wish the saints will know, they will tell me my message. Tukā says, I shall wave my body round them and cast it away.

1516

THE saints will have implored mercy for me, such mercy as dwells in Narayana's mind; no doubt they adorned my faltering words and laid them at length before him. They will have told him that I am well and I have asked that a messenger may swiftly be sent me. They know well my state, and must have told it to the merciful one. Tukā says, The messenger will come with them, or perhaps they will keep him waiting.

1517

ONE of two things, I am sure, will happen, he will send me a sweet dish or at least a direct message. Of a surety thou wilt not deprive me of hope; something, O mother, will draw thy heart to me. At least she will respect people's judgement about her; what has my behaviour got to do with it? Or else she must borrow something for me—if she does not, she will lose her good name. In the hour of delivery a mother feels her birth-pang. My mind witnesses to her mind, says Tukā.

1518

BY whomsoever I sit, I feel no peace; my mind dwells on the comforts of home. From moment to moment I remember my mother's house, I can never forget it. I resolve not to talk of it, but when the moment comes I remember it keenly. In the course of nature my senses move in that channel, it is there they find rest. I am ever eager to go to my mother's house, this eagerness possesses my soul, says Tukā.

1519

IF I passed the time vacantly, I should lose nothing, but I cannot live without thoughts of thee, I cannot forget thee for a moment. I am tempted to ask the passers by, will he send a messenger for me? My mind desires no other comfort, it craves for to mother's home. Tukā says, His thoughts I cannot fathom, but I am at my last gasp.

1520

HOW can I cry out against him, so long as I cannot fathom him? In past time no one was ever heard to reproach him, I must not speak whirling words. Sometimes I seem to have lost him, but I am not discouraged; this is my own actual experience. My own ill-luck may keep me waiting; why should I not wait till the moment comes? Tukā says, He will make the end sweet; I know many had to wait for him.

1521

HE who comes from my mother's house, he to me is my mother's house; we shall talk comfortably together. I will place his head on

my feet and embrace him, I will make haste to drink the water in which your feet have been washed. I will ask in every way after his health and comfort, what a sacred opportunity for such enquiries! I will tell him faithfully all my joys and troubles—every one of them just as it is. Tukā says, I shall never tire of this delight, I shall repeat my words time after time.

1522

I SHALL keep him sitting by me, I shall not let him go, he will still be dwelling in my heart. No forgetfulness, no doubt shall overtake me; he who comes by the road shall be dear to me. I forget my own business and my bodily frame, my tongue cannot distinguish sweet and tasteless things. I am concerned with the message, let him who brings it be of lowly station, I cannot tell one man from another. Tukā says, The heart has drawn to itself its own welfare, there it is wont to go in silence.

1523

NOW my friends, the pilgrims, will soon be here, this strong hope possesses my mind. They will tell me about the message sent me and all the news of my mother's house; what profits were gained, what commodity was there on sale, what store each laid by; what they asked for, what delicacies were sent them; I will ask too if my father and mother are happy. Tukā says, Whatever they tell me, I will listen and store it up in my mind.

1524

I HAVE often wondered what to do ; now let me see what will actually happen ; what joy my mind will fail to grasp ; what real gain my fate will allot me. What ! Can I say I have the rights of an intimate friend—that I should imagine such privileges for myself ? Perchance he has much other business on hand ; his life is full of calls upon him. Tukā says, After he summoned me once, he never called me back again.

1525

I HAD no peace from the world till to-day. I was ever thinking of son, wife, wealth, and business ; I was entangled in my vocations. Now my lot, it seems, has changed ; it has wound up my affairs. I can see nothing behind or before me, hence my solicitude is born. The reason I look for the way, says Tukā, is that my worldly fortunes have sunk.

1526

LONG I left my mother's house unvisited, my vocations kept me away from it. I was entangled in activities of my own ; this is how I forgot it. Separation begets separation, union union, it is all our own doing. Many answers were sent to my messages, and this one also is very near. Yet what do I know ? Perchance his love has faded ; it has long been interrupted, says Tukā.

1527

I KNOW not ; perchance my own hardness hardened them ; yet my mind is a witness that their mind is near. We were seeking worldly com-

forts and left the path ; then the same thing happened on his side too. The indifference of children makes their elders forget them ; they can then no longer constrain their parents. I forgot them ; they lost their interest in me. Tukā says, My mother's house is now a matter of charity, it is I who placed this distance between us.

1528

WHY now this eager desire in vain ? This anxiety of mind is fruitless. Whatever is to happen I shall soon know, after the pilgrims have arrived. What was far off is approaching ; patience has its fruit within itself. The man who walks on will reach the goal at last, making up by patience for the shortness of his steps. Tuka says, My soul clings to this hope, hence it is I implore your pity.

1529

YOU are fatigued, O Gods ; accept my salutation. Are you all in good health, children and cowherds all ? What with coming and going, you are wearied. Tukā says, Is there any kindness towards me ?

1530

I WATCH the road day and night, with a lamp in my hand. I have grown very eager to behold you. I came to see you off, thus my thoughts linger about this road. Tukā says, I have been counting your stages, and the days it will take you to go and come.

1531

BLESSED is to-day, for I have sighted you. Tell me the news of my mother's house; give me a full account of it. With mind and ears attentive I am listening to you. Tukā says, The recital of names is all the welcome I can give you.

1532

WHAT did they say, my father and mother! Tell me this with all speed, ye pilgrims, dear friends. What answer was sent back to my letter? Did they or did they not give it any thought, says Tukā?

1533

TELL me what news Viṭṭhala has sent me? My soul clings to its hopes; what comfort was shown to me? Did they pay their debt to this poor foolish creature, or were they indifferent to him? Tukā says, What sympathy did Pānduranga show?

1534

THE universe cannot hold what I have gained to-day; my mind is full of joy, beyond all conception. Those whom my soul anxiously desired, those I have met, their feet I have embraced. My eyes grow weary of watching the road, my mind was burdened with great anxiety. "They will tell me if they have brought an answer to my message, if there is any greeting for me." Tukā says, My fever is over now that I have met them; my purpose has borne fruit; the saints are come.

1535

THIS has been a lucky day! I have met my mother's house. My own eyes have seen the saints, my troubles are over. I am blest now in embracing the saints; I have attained my wish, says Tukā, I am blest.

1536

THEY come overflowing with the milk of love; the cow is thinking of her calves. Merciful beings, full of love, their purpose is to nourish me. Love makes them forget thirst and hunger, they are worn out with toil. Tukā says, With extreme fondness they give me a morsel of love.

1537

I SHALL first eat the sweets that are come, then I shall sing hymns with fond delight. I shall first listen to the message he has sent, my father will be there while I am asking for it. My friends, the pilgrims, says Tukā, have come from my mother's house to-day.

1538

HEAPS of joy beyond measurement are mine, there is no limit now to my good luck. How can I describe the happiness of embracing them? When I saw them the fever of my desire was cooled. Tukā says, I have nothing whatever in my stock to pay the debt I owe them.

1539

TO purify myself I will roll on the ground, I will set my head on their feet. I will fold my hands and entreat them, I will run to drink

the water in which their feet were washed. Tukā says, This is my true capital; the saints knew this from the first.

1540

THOUGH I visit no man's house, O generous one, why do these people come to harass me? They force themselves upon me in crowds, as though they were thorns. I eat no man's food and owe no man anything. Tukā says, I shall tender to God such service as I can.

1541

I KNOW not what thwarted the favourable hour, I failed to meet the saints; was there ever a loss so great? As it chanced that I drew near their feet this loss befell. The misfortune has happened; what can be done now? There is nothing left but grief, says Tukā.

1542

YOU sent hither one to constrain me; hear what befell him. Why should I lengthen out the tale; hear what happened at his visit. Eleven abhangas revealed by God he rejected, likewise a great fruit, and went his way. Tukā says, I dedicate this service to your feet; I have cleared myself, be it known.

1543

SALO and Malo have ruined everything by calling themselves servants of Hari. They have defiled the dish; they called it their own though it is another's. They spoil the utterances of the saints, by trying to make of them ornaments for

themselves. Tukā says, These poets illustrate the way of the world.

1544

ORNAMENTS which ought to go back—they do away with them and turn thieves. A thrashing is the honour they deserve; it will be a good thing if they got it. Instead of the pleasure they coveted, they will have their faces blackened at last. Tukā says, It is a proper ornament for thieves if they are covered with dust.

1545

THEY have mingled poison and spoiled the nectar. Luckless creatures! They have no more sense than to hide the truth and pollute themselves. If a man should cut off his nose and stick a piece of gold there, would it be an ornament? Tukā says, That would be like destroying a well and building a mosque.

1546

GRAINS of corn need their covering of chaff, but it is proper for us to separate them. What foul cooks are these! They churn the butter milk *into* the butter! You fool! you call your boy a girl before the very midwife who delivered him. Their skill, says Tukā, is merely a vainglorious boast.

1547

CALL clay perfume, and sell it when you find it saleable. But *this* is a place where things are tested; true faith can tell the real from the spurious. A woman who seeks to feign pregnancy

stuffs herself with rags. Tukā knows what class a thing belongs to, whether it is solid or coated over.

1548

THOSE who hold no principle of duality in material things—let me have nothing to do with them! God is certainly diverse from *them*, he is detached from them and indifferent to them. Where men are fettered in the knot of desire, how can Brahma be realized? Tukā says, While they are in the body, they cannot be united with God.

1549

I BOW to this God; I offer my service in one spot. Good and bad qualities remain distinct; a he-buffalo is always a he-buffalo, a she-buffalo, a she-buffalo. Janardana is present among men; before him I lie prostrate with all my members. Tukā says, I must pick out the stones which would turn to grit when the corn is ground.

1549 a

THERE is an uproar of evil spirits in my house; a marvel indeed, O Hari! My time of devotion has passed its climax; guilt has come to dwell with me. This is the fruit of wakeful nights; they have fastened uneasiness upon me. Tukā says, O God! I have found that their service is in vain.

1550

WHILE I have not yet abandoned and done away with myself, why do I go on uttering idle words? I will carry out now my designs, whether I gain them or lose my life. This was my

original purpose; I was resolved to go to the forest. Tukā says, I will spend no words till I have really gained the end I sought.

1551

A M I not ashamed to write poems any more? The princes of devotion will laugh at me. A day for decision has now arrived; without experience of the truth a man forgets its savour. With experience of the truth who would be so sinful? Ineffectual plans bring shame on a man. Tukā says, I cannot be patient any more; my soul is unsettled within me.

1552

YOU do not listen to my words; why should I go on winnowing chaff? I shall make you, O God, come to the place where I sit, to draw near and comfort me. I have tried all proper means, why should I wait for you any longer? Tukā says, I have obeyed the orders. I shall now fall straight down at thy feet.

1553

I F such a cause is not thought enough by thee, O Murari, then I will let the time pass negligently, be it hard or easy. When a son is born with a black face, his father abandons him. If thou relish not Tukā's words, why should he spend them in vain?

1554

FOR all my entreaties you keep putting me off; of my honest designs I see neither fruit nor power to produce fruits; my poems are like mere grinding songs; they are empty and I treat

them as though they were full measure. If we have wooden ladles and bowls at home, will they serve us, says Tukā, to administer a kingdom?

1555

NOW I have fixed my thoughts on this spire. O Viṭṭhala! I shall not take my pen in my hand; what avail my worthless words? Well I know, thus I shall pass all the time that is left to me. Tukā says, I shall be turning over an empty ladle.

1556

TO gratify thee has been the end of my toil; I utter words of love, changing them from moment to moment. Give me the gift of freedom from fear; let not my utterance fall to the ground. Tukā says, Enlarge our speech together by answering my words.

1557

WHILE I address thee, thou standest with thy back to me; I know well thy thoughts to me-wards. What I ask I receive not, because I am displeasing to thee; I have no right to any courtesy from thee. Thou hast turned thy ear towards me to preserve peace between us; but thou hast stolen away, it seems, thy thoughts. Tukā says, I understand thy cunning ways, thy pretences.

1558

WHY should I sit before thee in this obstinate mood? 'Tis a wasted outcry and a rumour noised abroad. Hast thou ever earned anything by setting one soul free? What wilt thou gain by

hearing thy names recited? A prince will not surrender his throne; yet he will not suffer men to die of hunger, though it were merely to preserve his own dignity. Tukā says, If thou shouldst neglect me now, who will manage the shop I have opened?

1559

'TIS not for myself I feel dispirited; if thy name is not duly honoured I feel deeply grieved. Let no dispraise of my Lord fall on my ears, O Gōvinda. Tukā says, where my Lord is concerned, I feel touched by shame.

1560

FOR us to ask anything is unbecoming; we know this tradition of our elders. We have learned to despise the body and all that belongs to it; our intellect has found a refuge in service. Words are a fetter on Him who moves not nor changes; has not experience taught me so? Tukā says, I have resolved the body into its elements; I have left within myself only the service of others.

1561

IF you ask him for aught, he shows you empty hands; he fills the palms of those who run from him. Do we not know his secret? We toiled in vain when we knew it not. If we speak good words to him, he grows angry; if we speak harshly to him, he runs after us. Tukā says, Here our speech and acts yield opposite effects.

1562

LET thy own proceedings rest with thee; What concern have I with them? So long as peace dwells in me, why should I cramp my own mind

by arguing with thee? As long as we go on contending, we go on increasing our vexation. Tukā says, Why should I yield to anger and forfeit my share of things?

1563

WHAT is round me now, I see ahead of me; I am well where I am. What would it profit me to increase my desires? These thirsty toils are all in vain. It is well to steady ourselves in the running stream; if we move on we shall never move far enough. Tukā says, Let us lose not a moment ere we turn our mind back.

1564

HOW is it thou wilt not have me for thy servant? Reflect, O Pānduranga and tell me this. For whom have I burned up the world, is it not for thy feet, O my father and mother? If truth needs patience, 'tis thou who shouldst give it, lest the sprouting grain be burned by the heats. Tukā says, In this world and the next, in my family and my tribe, I have none but thee to depend on.

1565

IF I can find room for no other, then there is but one who suffices me in all things; my mind knows no other. If my entreaties are not complied with, I ought to travel to some far land; would this be well, O God? The burden of a child rests on the head of his mother; if she keeps him aloof from her, it is misfortune for him. Tukā says, What means this long delay? What avails it that thou art mighty?

1566

HOW can I praise thee or in whose presence? A liar's words deserve not to be repeated; he leaves behind him nothing but an error, which is pleasing outside alone. We have no badge of him whose servants we call ourselves; our shame and disgrace go steadily forward. Tukā says, What is become of thy face and mine? I do but hector men when I praise thee.

1567

WE cannot find the beginning or end of thee; thou art hard to comprehend. I have spent all my powers in the search; I can see no means of going further. The words I have uttered are lost in the sky; the end of all is that I stand helpless before thee. Tukā says, It has come to this, that I can do nothing; my mind stands transfixed with amazement.

1568

THY form has ensnared my mind; it dwells peacefully at thy feet. Thou art lovely, O God, in all thy members; as we look on thee, sorrow avoids us. My senses have found repose; they were tormented while they wandered. Tukā says, When we meet thee, the knot that binds us to the world is loosened.

1569

I HAVE grievously offended; I have fathomed the secret of thy plans; I grew restive at the talk of the world. Though I am a fallen outcaste, thou hast wearied and distressed thyself for me; I lay down for thirteen days with my eyes closed.

I threw the whole burden on thee, the distress of thirst and hunger; thou wilt have to protect me in time to come. Thou didst preserve my papers in the water, and dispel the evil report of men. Tukā says, Thou hast vindicated thy name.

1570

THOU art a merciful mother and a shelter to me in my misery; thou camest near me unveiled in the form of a child. Thou gavest me peace, appearing to my senses in thy lovely form; my spirit was soothed when thou didst embrace me. The people showed me mercy; the saints gave me a place at their feet; my spirit has forgotten what sorrow is. Tukā says, I am full of offences, forgive me, O my mother; what other troubles of mine can I throw on thee now?

1571

LET them cut my throat if they will, let the evil harass me, I shall do nothing to bring trouble on thee. Wretch that I am, once I erred; I made thee enter the water and save my books. I considered not what right I had to call on thee; I knew not why I should cast my burden on thy power. I ought not to speak of folly which is past; but for the future, says Tuka, I must beware.

1572

HOW can I, a weak mortal, know thy limits, O Pānduranga? If I am but patient, what wilt thou not do for me? Gross and feeble of mind as I was, I grew impatient; yet thou, O sea of mercy, didst not reject me. Thou art the god

of gods and life of all the worlds; what need had we, thy servants, to implore thy mercy? O thou that nourishest the world, I truly, says Tukā, am a fallen sinner; and I added this offence that I sat at thy door pressing my demand.

1573

NO dagger was held over my head, nor was I assailed from behind, yet I cried thus loudly upon thee. Thou didst divide thyself in two places; thou wast near me and in the deep water; yet didst thou suffer naught to harm me here or there. Parents might slay their children in anger over small faults; I have found it is not easy to endure this. Tukā says, O generous one, there is none so merciful as thou, how can I describe thee? My voice is too faint.

1573 a

HE gives us our shares in a field of ripe corn; this lovely Pānduranga, our *chaudhari*. There were seventy rupees outstanding, he asks for them too; there were ten passed between us up till now. He points out our vessels, cows and property; he sits on a cot in the house. If I make any retort he puts me to silence; he cries "Will you take your share of the crop?" Tuka says, O wife, what shall we do? If we don't pay him where can we hide ourselves?

1573 b

I HAVE thought the matter over and I find he rules the whole world; who else will set me behind him and protect me? How can we run away from this ruler? Before and behind us is

one open plain. What will the space in the cowshed avail us? How long shall we have to go wandering about it? His messengers are now on our heels. Why did I take a holding under him? Now he will not leave me alive. I must pay off my debt and stay where I am; I must eat what he gives me says Tukā.

1573 c

HE stripped some and left them naked; they came back to the world no more. There were some who were afraid to have issue; he leaves them without issue but entangles them in the world. Some he entangles and puts to surety; mankind will laugh at these. Others finish the path, these he takes to Vaikunṭha; he leaves them not till they have surrendered their souls to him. Tukā says, Though we know this we prefer to forget it; we find ourselves captives in his power.

1573 d

NOW show yourself unmoved by what he does; he has begun to destroy my life. I cannot escape this—why should I rebel against it? Starvation stares me in the face. But I am well off; what will happen to *your* soul? Consider this with care. This one resolution will keep us from parting; we shall live happily with our children. This will keep you and me together, says Tukā, we shall never be separated.

1573 e

HOW can I help the fruit of my own past? It requires me to surrender life and wealth. Let no one say I have done this myself; it is this

God who has ordered me to do it. I am set free from the world and brought me to beggary; he follows and persecutes me. This God has given me a gourd to drink from and leaves to eat; he has no compassion, says Tukā; he strips men naked, well I know.

1573 f

DESIRE not anything for the children; their own portion is ready for them. Take the halter from your own neck; avoid the torments of the womb. When men look on wealth, they tether themselves, this is why I run away from them. When I see the chastisement they bring on themselves, my soul trembles. If you love me, says Tukā, open your mind wide.

1573 g

GOOD people will esteem you, your fame will spread in the world. Say to yourself, the cattle are dead, thieves have stolen the pots, you have had no children born to you. Root out desire and make your mind as hard as adamant. Spit on these trifling pleasures and cast them from you; you will be master of the highest joy. Tukā says, Many a trouble you will escape; you will break through the nets of the world.

1573 h

LISTEN, this joy we shall share between us; the sages and gods will welcome us. They will honour us with seats in their jewelled car; the Gandharvas will sing and proclaim our names; saints and sages and adepts will come forward to receive us; our desire for every bliss will be

satisfied. We shall embrace them and roll at their feet; we shall go to our father and mother. How can I paint, says Tukā, the joy, I shall feel when I see my father and mother?

1573 i

STRIVE to see God; quit these perishable desires. To-morrow morning falls a sacred Monday; the twelfth of the fortnight is a holy time. Send for the twice-born; purify your mind; give away these gifts with due ceremony. Be not anxious for clothes or food; our mother is Pānduranga. Tukā says, We speak at length and say he is far off, but truly he is close to us.

1573 j

PLEASURES are not dear to us through any virtue of their own; you are blinded, you cannot see this. Hunger and thirst—how is it these were stilled? How is it my fickle mind was steadied? The world loves wealth more than life; we count it viler than stones. Relatives, friends, and all mankind, how is it I have been able to count them alike to me? Tukā says, Very close to me is Pānduranga; it is he who feels my pains and pleasures.

1573 k

GOD, my kindly teacher, has called me here; accept such kindness as I can do you. Truly God has accepted me; I can think no otherwise now. Take courage and gird up your loins, this is all the advice I can give you now. Clean and sprinkle the *tulsi* enclosure; offer worship to Brāmhānas. Be a servant of the Vaishnavas with all your heart, take the name of Viṭṭhobā on your

lips. In this dialogue of wife and husband there is wise counsel; blest are they who hear it. Tukā says, It is a discourse concerning Pānduranga, he will be saved who lays it to heart.

1573 l

O GOD, it is thy glory to make barren cows yield milk; I ask thee for no such wonder; show me only thy feet. The clouds pour forth water for the *chataka* bird; pearls are forthcoming for the *rajahans*; why does my prayer distress thee, O God? Says Tukā.

1573 m

I AM an outsider by birth, I am kept at a distance; a beggar with neither name nor grace. I need not be angered nor embarrassed thereby; my lowly place belongs to me by birth. In the place where I am thrown I must eat the leavings of others; this is what God has ordained for me. Tukā says, You are separate from us; God has made you other, O Brāmhānas!

1573 n

CHINTAMANI DEVA, bring your own Ganapati; set a meal for him on another dish. Chintamani Deva says, O Tukā, how can I claim this exalted power? We are ruined by self-glorification. Long time has passed, answers Tukā; the Brāmhānas are sitting silent. Through your own high merit, says Tukā, I shall soon bring Morya here.

1573 o

IT is Nārāyaṇa, the spouse of Lakshmi, who eats the food; so Tukā has swallowed five mouthfuls for the five vital airs. He who serves

and he who eats, the doer and he who sets him in motion, both are God himself, whose own nature fulfils his desires. It is he who pervades the universe that watches over us, he is pressing the Brāmhānas to eat. At every mouthful, says Tukā, let us utter the name of Govindā; it is enough that the worshippers eat—God eats through them.

1573 p

MY Master bears the print of a kick from you; what has a sinner like me to do here? It is your feet that purify the springs of holy places; on this topic what can a feeble wretch like me say? Tukā says, You are Gods, O venerable Brāmhānas; I am a creature of low and base degree.

1574

THIRTEEN days have passed since I began to fast, thou dost not visit me, O Infinite one! What has come over thee—thou hast shrouded thyself in adamant! I shall lay down my life before thee and charge thee with the murder. O mother Viṭṭhai, I have hoped for too much; I will take away my life, O Pānduranga! Tukā says, This will be my last effort; I will cast my life into the Chandrabhāga.

1575

I AM disgusted with mankind; I have abandoned them. I have escaped from the senses; I have renounced self; house and wife and all I have abandoned, O life of my life, Pānduranga. I have laid myself down, says Tukā, near Pundalika; O run and embrace me!

1576

OLD age has come whispering in my ears; I am drawing near to death. Now, O my mind, be wakeful; be assured that full attainment consists only in the belief that thou art holy. The last vessel will sink in no time; redeem the last hour which draws near to thee. Tukā says, Meditate on the God of thy fathers; avoid the deceptive words you hear around you.

1577

DRAGGING her children after her she comes disturbing my preaching; fall at her feet and entreat her, or else seize her by the hand and drive her out. She sits fondling her children; why does she spoil the people's affection for me? Tukā says, She distracts the people's minds, so put her to shame.

XIV.—His Mode of Life

1578

TO the sky clothed, the hand is a vessel, the hand is a pot. God within his mind is the needful furniture of his house, he is rapt in meditation. Begging is to him the cow of boons; he sleeps beneath the sky. Tukā, like him, wanders through space; he has his Home in the Inconceivable.

1579

I HAVE passed beyond courtesies; speak of them no more. Things must be as they are to be; I salute you when I meet you. Who would

care to mix with the world, whose wants and notions and ways are no various? Tukā lives by himself and leaves people's opinions alone.

1580

MY own body is careless of me—where shall I go? To whom shall I talk about my true interest? Who is not busy on his own affairs? I alone have given up thoughts of the world. I am heedless even of my own life; how can I care about those of others? Tukā says, I live in meditation on God; I have brushed aside thoughts of "me" and "mine".

1581

TIME after time to visit Pāndhari is the custom of my house; the vow of the eleventh day I will observe fasting. I will repeat the name of Viṭṭhobā, says Tukā; it is a seed that will last for ages.

1582

THIS world is merely a halting place on our journey; so I care nothing about the life of the body. What true end can we meet with while we are passing along the road? We ought to move speedily to our own place. I conduct my worldly affairs as an actor plays his part; I am not fettered by excessive love for anything. Tukā says, I have begun to spend my store of merit; what is there to gain in giving and taking worldly goods?

1583

ENTERING every hour in my day-book, I have carried everyday the sum of time to its ledger. Thus there will be no trouble when

accounts are examined and checked; the Master will approve this sweet work of service. Away with the life of slavery to the many, with importunities and toil for the sake of thieves! Tukā is all attention and raptures, he knows how to clear himself when his accounts are checked.

1584

TREES and bushes and creatures of the wilderness are my friends, the birds encourage me by their sweet warblings. This pleasure heightens my delight in solitude; neither the faults nor the virtues of men affect me, the sky is my canopy, the earth my bed; there my spirit finds pleasure and diversion. A ragged cloak and a gourd serve the purposes of the body; the wind tells me the time of the day. The preaching of Hari will afford me a dinner of choice dishes, I will prepare many kinds of them and eat them heartily. Tukā says, I shall converse with my mind; I shall talk to myself about myself.

1585

THIS living body has passed into a corpse; I have seen its due place in the burning ground. Lust and anger cry aloud day and night at their fate; the lord of hell cries "alas!" I have piled round it resignation as it were cow-dung cakes; the fire of knowledge is seizing on the principle of life. This earthen vessel is dashed to pieces at the feet of God; the mighty sayings of the Vedānta have gone forth among men. We have thrown water of sesamum over our family and name; we have offered our body to that where to it belongs. Tukā says, The ashes became

water in water, the lamp of our teacher's grace was kindled.

1586

I MYSELF saw myself die, it was a festival of unequalled splendour. The three worlds were filled with joy, I became one in experience with the soul of the world. I was the slave of self-sufficiency; when I renounced it a glorious festival began. The uncleanness of births and deaths passed away from me; I put far from me the fetters of "I" and "mine". Tukā says, I have impressed this on the world; I have stamped it on myself.

1587

I HAVE sent off my body by my own hand; I have burned up its elements in the fire of Brahṁā. All was accomplished at once; now alone is left Nārāyaṇa, Nārāyaṇa. The fire of cremation was quenched by the water of life; every limb of me perished in that spot. On the eleventh day a vigil and a fast were kept; on the twelfth day was a feast. When the pot was broken no rites were forgotten; nothing was left save my union with Hari's name. Tukā says, Now is joy added to joy, Govinda is spread over Govinda everywhere.

1588

FOR a cake-offering I offered my body; the sesamum water was thrown on the three roots. My own impulses were ended by one sacred text; Brahṁā was finally surrendered to Brahṁā. Whether the thread should be on the left or the right I forgot; this alone I remembered, that the one principle belongs to the one Viṣṇu. Fatherhood and sonhood vanished; I saw that Janārdana

indivisible is diffused among all men. I attained the whole reality of worship as it truly is, by a natural impulse I seized the occasion. Tukā says, I have set all men free; now I make my last salutation to them.

1589

GOOD conduct has no place in me; what I desire is to see thee; shouldst thou help me by thy power, then only shall I see thy feet. I am as one that wears a fine dress, but is not purified within. I am surely a creature lost, says Tukā, if thou dost not help me, O God.

1590

I KNOW not whether it be thy purpose that I should mortify my body. Thou givest me no answer to that question, thereby my spirit is grieved. Since this is thy purpose towards me, I feel I must go to waste places. Thou makest me to wander over hills and dales, says Tukā.

1591

THIS is why I have become an ascetic and stay in a holy spot,—I have set free my mind from the snares of hope. I shall never stray beyond these limits; I abandon the thought as soon as I call it up. I feel a stranger everywhere else; I have fixed my faith firmly here. Tukā says, I care nothing about causes or effects; I have offered up my soul to God.

1592

I PERFORMED the duties that fell to my lot; it seems my pains were wasted. I have no pleasure in studying old texts; like one in jest I read what is written and brush it off me. My

faith has ruined my home; yet I endured everything up to now. At last, says Tukā, I have no foundation left to stand on; what mischievous fancy of thine hast thou indulged?

1593

SOMETIMES we have to carry water on our heads, sometimes we may sleep on soft beds; everything happens in its own season. Sometimes we have many dishes to eat, sometimes dry bread; sometimes we ride in carriages, sometimes we go walking, barefooted; sometimes we have fine clothes to wear, sometimes rags; sometimes we have every sort of wealth, sometimes we have to endure poverty; sometimes we find ourselves with the good, sometimes with the wicked. Know this, says Tukā, that good and evil divide our days between them.

1594

TUKA is foolish and silly, he talks too much nonsense; his tongue is always craving to utter Rāma, Kṛishṇa, Hari, Govinda. He puts his faith in Pānduranga; he knows no other god. He seems to see everywhere the wisdom his preceptor taught him, he thinks of nothing else. He listens to no one else; he dances naked where god is preached. He is sick of the company of men; in strange places he rolls on the earth for joy; he listens to no one's advice. Many have laughed at him, but he does the same still. O ye learned, come, spit on Tukā and turn him out!

1595

IF I praise one, the rest think of course they are dispraised. Without any intention of mine censure falls on them. That one man is good

some another bad, I see no truth in such sayings. Let me restrain my speech, says Tukā, and continue in contemplation.

1596

I NEED give no explanation. His story is a boat to save the dull souls of men; in mercy to them I have spread abroad the tale of his manifestation. Tukā says, I do not starve for want of food; I wander about in the hope of doing good.

1597

WHEN I gave my body to God I died, how can I serve anyone now? I speak only as God sets me speaking,—what need I apprehend? He to whom my faults and merits belong—he knows something about them; they concern me no more. I am beyond the power of the body, says Tukā.

1598

WHO is there to feel ashamed of me? Says Tukā; no one save He who is ever the helper of the poor.

1599

HERE our poverty is an ornament upon us, our gourd, our blanket and our begging sound. It is a priceless treasure we pass in, a mind perpetually at peace. Our mansion is a hovel full of holes, our tenantry are mice, but our wealth is the name of God. Tukā says, In my last hour I would fain be alone; this is why I dwell apart from the world.

XV.—His Relation with the Saints

1600

THE mother seeks her children's good; such is the true nature of sympathy, it loves without an eye to gain. The mother bears her child in her womb and suffers all its disorders. Tukā says, Even so you have to carry me, O saints.

1601

WHOSO calls himself a servant of thine, O God, no pressing request of his can I decline. They who preach and sing thy praises, in them do I delight. They who listen with fond delight to thy names, I shall dance before them without shame. There needs no etiquette between us; I shall be a beggar, I will eat the leavings of food in their houses. Tukā says, I know what is right and what is wrong, after due consideration I shall do what is best for me.

1602

LET one of my own sort meet me, to satisfy my desire for the joy of love. My soul is painfully eager to greet him; my eyes keep watching for him. It will make my life fruitful when I embrace the saints. Tukā says, That will be a blest day of comfort; I will sing in honour of Gopāla to my heart's content.

1603

I SPOKE as God set me speaking; my caste and family you know. Pardon me O ye saints, poor wretch that I am! He prompted my speech;

he showed me the secret and my duties. If I trespass through ignorance, give me a place at your feet, says Tukā.

1604

I AM a bonds slave in the house of the saints; I roll up and down at their door. The dust of their feet cleaves to me; it raises forty-two of mine to heaven. I gather up the food left on their plates; I make a mouthful of it. Tukā says, I have no other plan of salvation but this; I count this the essence of all plans.

1605

WHATEVER falls into fire becomes fire and remains fire; what remains of its own nature, its name or quality? When iron touches the magic stone, it becomes an ornament to the world. Rivers, rivulets, and streams when they join the Ganges, become the Ganges. Through the perfume of sandal, other trees when they touch it become sandal; Tukā clings to the feet of the saints, he cannot feel that he is other than they.

1606

I HAVE found myself what the dust on their feet is like; I took delight in licking it up. I have known no sorrow since I did so. Tukā says, I have mingled my uttermost faith with the basil leaves fallen from their persons, with the holy water from their feet.

1607

MY speech is foolish; I lisp like a child; I am like a child that clasps your feet with familiar freedom. Let the saints, my parents, show

their fondness for me, let them foster the sprout by watering it. Through your support, my blessed speech found utterance, while I fed upon your leavings. Tukā says, This is my prayer, I shall beg leave to serve you in time to come.

1608

I NEVER cease to regard your deliverances, O saints! after long fatigue I have laid my body at your feet; I set my head on your feet, standing here. To go yonder and return again is a source of trouble; it is not fit that either of us should be obsequious to the other. Tukā says, I am dust upon your feet; I cling to your feet wherever they are.

1609

GOOD and merciful are ye, O saints; let this be your gift of mercy to me, remember me to Pāduranga, convey my piteous cry to him. I am helpless, guilty, and chief among sinners; nevertheless, drive me not from your feet. Tukā says, When you make me over to him, Hari will not reject me.

1610

WHEN I am tired they will carry me on their hip; through them I shall secure perfect happiness. Tukā says, I shall be glad to eat their leavings; I will not break the promise I have given.

1611

BUTTER and butter milk issue from curds; you must not ask the same price for each. The same firmament contains the moon and the stars; you must not consider them equal in dignity.

The diamond and the pebble are imbedded in the same earth; you must not exchange them for each other. Tukā says, So likewise the saints are mingled with other men, but the same reverence should not be paid to both.

1612

FOR shelter I cry; for shelter I beseech thee with my threefold voice. My speech suffices not; I am thy slave of slaves. Full heedfully I lay my body at your feet. Poor Tukā prays to the saints; he cannot be saved by any glory of his own.

1613

A MOTHER puts ornaments on her child; her love for him knows no limits. I am a poor nurseling of your mercy, O ye my parents, the saints. A mother loves to hear her child's lisping accents; she begs him take the breast. She sees no faults in the fruit of her womb; he is a blessing to her—so should it be. Her mind moves along in a transport of love; can the Ganges stop its own flood? Tukā says, How generous are the mighty clouds! How little can a bird like me drink!

1614

WHATEVER could hinder me in the least has no force left in it now; my mind has come to my help; it has had its fill of the praises of Hari. Time is bewildered and has fled; my union with the saints makes me strong. I will exert my authority, says Tukā; whatever I take in hand shall come to pass.

1615

I HAVE washed clean from me the pollution by the touch of which I fell into the whirl. While I enjoyed the favour of the saints, their leavings were bestowed upon me; they were bestowed in good time, they came when I looked not for them. I have learned the secret, says Tukā.

1616

I IN the last hour they will come to rescue me; I will make my head a seat for them. Be it through indolence or pride or through full faith that they sing his name, in the world to come they shall be my friends. Whosoever it be that makes me sing the name of Hari, I will revel in it till I am satisfied. Tukā says, I am bound by the services of the saints; this is why I have come to seek their protection.

1617

YOUR blessing will do good to me. Your own hearts cannot contain your flow of good will, thus your speech bends its course back to me. I will eat the food you leave, I will sweep up the dust in your courtyards, but I have no such merit in store that I should embrace your feet. Tukā says, I shall not forget the kindness the saints have shown me.

II

Descriptions and Invocations

1618

THERE will be no peace for any who have not seen you; show me now thy form graced with a thousand arms. Come with thy shell, and wheel, thy lotus and mace, borne by Garuḍa; Tukā says, O Kānhā, my eyes are anhungered.

1619

I CANNOT describe thee in adequate words; my speech does but dispraise thee. The twenty-four scriptures fall short in their search for thee; pardon me that I spoke of thee as thy familiar one. Whether thou hast or hast not form and attributes the Vedas and the Shrutis cannot say. By faith we have made thee small enough for our comprehension; we have given thee names and call thee by them. The snake of a thousand mouths was worn out with uttering thy praises; Brahmā came to a stop, for he could not fathom thee; what can I do with the intelligence that belongs to my body? A great offender am I, says Tukā.

III

Pandhari and Vitthoba

1620

A BARK has put in at the wharf of the Chandrabhāga, ho! ye saints, come and plunder it, it is loaded with a heap of treasure beyond measuring, sails and streamers are hoisted; Hari's name is wafted to us. Tukā stands by as a porter; Viṭṭhala lifts the weight on to him.

1621

LISTEN not to him who says, Viṭṭhala is not Brahmā, be he who he may, Brahmā himself or any other being. Look not on him who knows not Viṭṭhala. Tukā says, I respect not that man at all.

1622

IT is the Lord of Pāndhari whose praises are proclaimed; at whose feet the age of Kali falls; ask the six, the four and the eighteen. It is he, whom as we contemplate, the pleasures of sense and liberation are wretched slaves. Tukā says, His name will carry us to Vaikunṭha.

1623

A CHASTE wife knows nothing about praises of other men; her mind and her thoughts are wholly fixed on her husband. Even so my mind is set on one object; I care for none but Viṭṭhala. The lotus that blooms in the sun opens

not itself to the moon beams, the cuckoo sings only in the spring; Tukā says, An infant dances before his mother; the speeches of others give him no pleasure.

1624

WHAT place is there where pride vanishes? Here, at Pāndhari, where tears gush forth from the wicked. Here it is, that tears well up and the hair stands on end; Tukā says, What a mingling is here; where else can union be seen?

1625

QUIT thy silken robe and take no heed of thy jewels; quit thy sweet allurements, whereat the world marvels. But leave not far from me thy hands and legs or any part of thyself; later on, says Tukā, thou shalt adorn thee with jewels at thy leisure.

1626

IS it luck or abundant merit that has gained this thy brick for thee? Why avails me dry knowledge of Brahmā? It is a measure filled with nothing but illusion. Something wherein thou art not—that is not my soul's desire; give me a vision of thy feet, says Tukā.

1627

THE river of the world bars our way no more; it is dried up and we can cross it on foot. My father and mother are waiting for me, standing hand on hip. Tukā says, When I see the spire of the temple, weariness, sleep and hunger will vanish.

1628

IF water is sprinkled on the root, the whole tree is moistened. Trouble not yourself about the branches; pay heed to the root alone. If you want to fill the water-thief with water, you must press firmly the upper part. When we have subdued a raja we have made all his subjects our own. Tukā says, Run! Pāndhari is our place of repose.

1629

HE who made the three worlds his debtors, he has opened in his house a mart of spiritual attainments. He has set up a shop in the open square of Pāndhari, he has set forth choice samples. On the eleventh of Ashadh and Kartik he has proclaimed a fair; the place is privileged for sale and purchase. No one will take liberation though you offer it gratis; men seize the delight of love. Lucky are the saints, says Tukā; they buy up the whole store of love for lives without end.

1630

THERE sorrow is bartered for joy; the hunger and misery of the helpless vanish. The king of generous princes dwells at Pāndhari, with uplifted arms he beckons to all. He desires the ignorant more than the learned, it is they that he embraces fondly. He takes away anxious care and bestows love in return; he thinks not of his own gain or loss. Tukā says, We are feeble and helpless; Pānduranga watches over us.

1631

THE ears are seduced to listen to his story; the eyes are tempted to dwell on his glorious face. When will this good fortune dawn on me?

My mind is impatient for the hour. My arms are impatient to embrace him, my trunk to roll before him. Tukā says, I will lay my head at his feet; my limbs shall break their fast.

1632

THE innocent naked image of a child; that is the form of the black god. He came with the cows and cowherds; in the company of Pundalika. It is a rude image for us to gaze upon; beauteous are his hands upon his hips. Innocently he stands all ignorant of the world, greedy after devotion. He knows not how to affect outward courtesy; he stands with even feet on the brick. His hands are placed simply on his hips; curds and rice are his provision. He carries his fife and flute at his back in a net; he holds a stick in his hand. Alluring is this spot by the Chandrabhāga, for the sportive pleasures of Pānduranga. The Bhima flows with its mouth to the south; he looks ever straight before him. "Witless people shall be saved"—such was the promise given by Pundalika. Tukā says, He who dwells in Vaikunṭha has come to dwell near his servants.

1633

ASK no question now; we shall soon be at rest. Hasten to Pāndharpur; he is a friend of the poor. Be not entangled in promises; seek shelter in God. Tukā says, The merciful one takes every thought for the poor.

1634

YOU need no journey nor shaving of the head; no trouble over means of salvation. Let your bathing be in the Chandrabhāga; your

ceremony to hear Hari preached ; your mind will be at rest. Such a company of saints is hard to find even in heaven, says Tukā ; to meet with them is the highest gain.

1635

COOLER than cool things is the water thy feet have been washed in ; I will pour it over my head within and without. It will do away with all my sins ; this holy stream has a father's power over all that is mine. Tukā sits beneath the stream ; he is bathed in its waves.

1636

MY mind has grown immoveable ; I have a firm hold on the mark of the self. There dwells within me a love of its qualities ; I shall enjoy my fill of it. My faith is unalloyed, it will not pass away ; it cannot mingle with any other qualities. Tukā says, This is food which I have digested ; my thoughts are fixed on him who stands on the brick.

1637

THIS is what the truly fortunate gain—they meet many kinds of saints. The wealth in their houses is Pānduranga ; indestructible, imperishable. Sundered from the world is this gain ; space itself is too small to contain it. Nothing else do the servants of Vishnu desire, says Tukā.

1638

SOME carry cymbals and others clapping sticks ; some go on humming, others clap their hands. The servants of Vishnu are proud men ; they wear fine garments according to their fancies ; they wish

not to attain liberation ; they delight in devout worship. The days and nights pass unheeded by them ; with them the whole earth is pervaded by Hari and Hara.

1639

SO lovely is he, says Tukā, who is held up by the brick.

1640

THIS is a season of abundant joy ; the mart of Pāndhari is near us ; the saints are calling us with cries of " Rāma, Rāma." Take this name on your lips in any way you like ; leave none of it for the future ; fill your mouths while the sky pours it down. The port of Dwāraka sends forth the goods ; Pundalika receives them ; they were promptly sold to one ; Sanaka and the rest found them out. Blessed is the earth ; a garland of names has been laid upon it. The poor who brought this treasure were blessed in the highest. We can measure it out with our hands ; there is none to forbid us. Let us open our minds and take it in, to do us good. We may go on distributing it ; there will be as much left as ever. If you won't accept it, says Tukā, then it is lost.

1641

FORGETTING his divinity, the Lord of Pāndhari stands before them. To be void of attributes fills him with horror ; he has assumed a glorious shape. Who, says Tukā, would turn to hopes of liberation ?

1642

HE is endowed with both forms, protective and destructive ; as Rudra he is wrathful, as Vishnu compassionate. One wears braided tresses,

the other a crown : one is the consort of Kamali, the other of Gauri. The one is besmeared with ashes, the other enjoys wealth ; the one is Shankara, the other Shivanga. One wears the wreath of basil, the other of serpents, these are the ornaments of Hara and Hari. One dwells in burial places, with the skulls of the dead for his beggar's wallet ; the other pervades the universe and nourishes it. Tukā says, To me he is the same in both forms ; I have done with investigations ; I come to seek his protection.

1643

THE God of gods stands amid this glorious scene. Come, fathers, take his glory for a spoil, pure faith is the measure to mete it out with. Shuka, Nārada, and many another saint despoiled him of this glory, Tukā takes his share of the spoil, and Pānduranga helps him.

1644

WITH even feet he stands on the brick, good to the good. I have embraced in my heart those feet, that Lakshmi soothes, that cool the fire of woe, that possess all sacred places dwelling together. Tukā says, In their last hour the saints ask for them as their resting place.

1645

HE it is, the Lord of Pāndhari, from whom the great round earth proceeds ; the Shrutis cannot guess at his nature. He over whom men wrangle, he is Viṭṭhala, the Lord of the Earth. He is inconceivable, says Tukā ; he pervades all things.

IV

The Nature of God

I.—In Himself

1646

O MERCIFUL one, be not angry that I trouble thee with wicked words and praise thee too. What do we know of the limits of thy nature ? We know not what service to render thee. O infinite, unembodied, inconceivable, incapable of falling, void of attributes, intelligent, supreme ! Excellent are these names which thou hast assumed ; thou has made thyself small to help our devotion. Let me constantly, says Tukā, lay my head at thy feet.

1647

WE consort with him whom the Vedas sing. The very seed of Omkāra is in our own hands. He is greatest of all things and smaller than an atom, says Tukā.

1648

TUKĀ says, He is greater than the skies, yet he is the very centre of an atom.

1649

THE Sun draws to himself all fluids, but no taint of their good or evil qualities clings to him. He does not steal his light from anyone, but imparts it equally to all. Such is truth itself, Tukā looks upon it and finds instruction there.

1650

FIRE does not summon anyone through a determined purpose of its own; if a man is cold he comes and warms himself. Does water say, "Come—drink me up"? A thirsty man runs to quench his thirst. Do clothes say, "Come and put us on"? Men wear them of their own accord. Does Tukā's Lord say, "Remember me"? You should remember him to save yourselves.

1651

HE has neither form nor name nor place of abode; he is present wherever we go, Viṭṭhala, our mother and sister. He knows neither form nor change of form; he pervades the moving and immoveable world. He is neither with nor without attributes; who indeed can know him? He will turn to none, says Tukā, who has not faith in him.

II.—His Relation to the World

1652

HOW can I worship thee, O Keshāva? If I bathe thee with water, lo, water is a primal form of thine; what have I given thee that is mine? Thou art the odour of sandal, the fragrance of flowers; thou art the giver of fruit and betel and rice. If I should give thee money, thou art the metal; food itself is Brahmā, what else? If I sing, art thou not OM, the primal sound? If I clap the cymbals, art not thou the Lord of sound? There is no place for me to

dance on save the ground that is thine. Tukā says, To me every thing is thy name; incense and lights are Rāma, Kṛishṇa, and Hari.

1653

GOD is bound to feed all animals; we need not trouble ourselves what we shall get to eat. God is bound to enquire into guilt and merit; to us all men alike are good. God is bound to create and to destroy; we have nothing, much or little to do. God has work and duties to do; we have perpetual leisure. Tukā says, If you will consider our state, you will find we are better off than God.

1654

WHEN people touch a rope without knowing what it is, they are terrified; when they learn what it is, it becomes a rope to both sides. So too you and I, O Hari, in the flood of the mirage could find nothing to support us. The necklace, the collar and the golden bee are various jewels and variously named; but if you melt them they cannot be distinguished as gold. A juggler shows us doves by turning feathers into doves; do not thou, O Lord, says Tukā, deceive me in any such way.

1655

BY strength, intelligence and skill we devise means to make water flow in certain channels; it has no motion of its own, but it flows rapidly down the slopes. Canals, *mots*, pots, bags and pipes of leather it fills. Tukā says, Whatever seed it enters, it takes on itself the nature of that seed.

1656

WE know the fact, O God, that thy illusive ways cannot be fathomed. A fence was raised round Ganikā; Dasaratha was cast down into hell. How then shall I reach thee? I cannot tell unless thou instruct me. Two ways lie before me; I am confounded by these discussions about the cloth and the pot; the wilderness of philosophy is full of them. Tukā says, Thy illusions my eyes have seen; now at this time I shall keep thy feet lodged in my soul.

1657

HE who holds the strings sets the puppets in motion with subtle skill; he creates, preserves and destroys; various are the forms of his skill. Though he pervades the world, there is somewhat left of him, he stands at Pāndhari, tempted by the bliss of devotion. He is neither very dark nor blue; he is neither hard nor soft; he has none of the three attributes, yet he is endowed with great strength. He exists and exists not in all things; he is incomprehensible by mind or reason; he is a sea of grace, my Lord Viṭṭhala, says Tukā.

1658

AS men, in their knowledge or ignorance, have described thee, such thou art found to be, O Nārāyaṇa. For the damsels in the forest thou didst conform to their passion and desire; thou didst suck from the breast of Yeshodā. Thou art all and none of us, says Tukā; the Vedas testify to this.

1659

TO the insect in a fig, the fig itself is the universe, you must suppose; how many figs there are on one tree, how many trees in the nine continents! To us men, the earth is the universe, but there are such universes without number, even as on Virata's person there are unnumbered hairs. Millions of such Viratas are stored within him. He is the speechless infant of Nanda; he is styled the bliss supreme. Such is the incomprehensible diversion of God, which Tukā comprehends in the ecstasy of Brahmā.

1660

SO huge is he that countless worlds are lodged in a pore of his person; yet in the cowherd's house he seeks some support as he climbs up the threshold. The tale is told in old books how he smote the monstrous demons. All accomplishments, says Tukā, are centered in him.

1661

WE cannot fathom his illusion; Narada asked for a wife, the sixty cyclic years came forth from his belly. Good dame, how can he be governed? So nimble is he, he passes through the three worlds! When they met Hanumāna, the pride of two was humbled; Garuḍa was disgraced and Satyabhāma lost her lovely form. In due time he put an end to Draupadi's separation. When the rishis met him in the orchard, he set the fruits on their stems again. The ape was set on the flag staff of Arjuna's chariot; Hari humbled their pride when each of them backed herself. He inspires faith and piety in the wicked; in his loving fondness he sports with all, says Tukā.

1662

THE world knows him well; he is dyed of every hue. This is why none passes by his way; Nārāyaṇa will ruin a house. He did this of old time to many; not a trace of them can be found by searching. Be it men or women that worship him, small or great, he neglects them not. If one once quits the world, all is over; he vanishes root and all. It is not known what He is like; in what quarter of the heavens he dwells; whether he is great or small. Tukā says, If we are hostile to him we ought not to look on his shadow or his name.

1663

WHEN thou takest service from anyone, it is service beyond measure; when thou givest, O God, thou givest without measure. How can I provide myself so great a capital? When anyone comes to me, I satisfy him with words. When thou leavest us, thou leavest us far from thee; when thou drawest near, thou dwellest in the very heart. Tukā says, Thou art a friend to thyself alone; affection can make thee a debtor to us.

1664

EXCEEDING good was he, but this vile strumpet has ruined him. While she prevails, he has learned many tricks and disguises, and the distinction of true and false. There was none to control him; she made him a debtor to the world. She will not let him give each his own; she comes running to eat us up, says Tukā.

1665

FALSE is the world; Hari alone is real; apart from him all the senses are futile. Silence is futile, a deceiving dream; all is fugitive, save thoughts of Hari. Futile is any acquisition save that of Hari; if you cling to him, says Tukā, you will speedily pass to Vaikunṭha.

1666

THE spirit of God is in all things; their final place is in the undivided self, which is without blemish or partner. Thus the saints proclaim from abundant experience. That self changes into "mine" and "thine", but do away with these and it is all one again; you need spend no long thought over this. Tukā says, No second can come into existence unbidden, but the self multiplied itself through some design it formed.

1667

THERE is a plenteous harvest of God in the land, but the unlucky are suffering from drought. They do not know how to store him up; they travel by random paths into the wilderness. God has made his home in the world, but the path to it is long. Tukā says, When our mind is merged in thee, what is left but thou, O God?

1668

THOU couldst once fill sixteen thousand forms, how is it the world round us is void of thee? Being as thou art a God, thou canst choose thy own place to appear. How is it thou didst see fit to become clothes amid clothes? O Pāduranga, says Tukā, thou art intimate with us yet afar from us.

III—Union with God Necessary

1669

WHEN a man is engrossed in the voiceless repetition of his God's names, he knows nothing of the outer world, it needs an effort for him to grow sensible of it. He falls into an ecstasy, and move his limbs without any sense of the body. If perchance he repeats the words of others, from his lips they are as Vedas; if painful restoratives are applied to him he heeds them not. As he tells of the joys of Brahmā, people are amazed; a strange feeling comes over them. Tukā says, The outer world is Viṭṭhala; the mind within is cooled by the nectar of Brahmā.

1670

WHEREVER you go, you shall see me; I will expand my own being so as to leave no place void of me. My spirit is firmly lodged at thy feet; wherever I am I will keep my eye on them. Tukā says, I am able to speak of thee, because God is contained in my heart.

1671

SUGARCANDY and sugar in grains; this is a difference of names only; if you try to distinguish their sweetness at table, you find they are the same essentially. Tell us, O Pānduranga, whether you and we are different; the world is cheated by the words "I" and "mine". On the feet, hand, nose and head there is gold in the form of ornaments; when it is thrown into a crucible, can these be distinguished? The losses and gains of a sleeper are real while he is dreaming; both, says Tukā, disappear when he awakes.

1672

WITH us saints, this is a rule observed in body, mind and speech. We shall persevere in giving up our own souls; we shall not let our gains be lost. When the time comes, we shall dispel shame and fear. Tukā says, We know the trick, the ignorant have no rule to guide them.

1673

WHEN earth is interpenetrated with musk, how can it be distinguished as earth? Even so God and his worshippers are not distinct; let all sceptical efforts to prove this cease. Fuel becomes fire through contact with fire, a brook becomes the sea when it meets it. Tukā says, My words are supported by evidence, in this matter pure faith is the source.

1674

IF the mind is possessed by the fond desire to utter "Govinda", then the body becomes Govinda, there is no difference between you and him. Tukā says, You are like the worm, which does not remain separate.

1675

MY death is dead; I am grown immortal. I have swept clean the bed and the roots of the tree of bodily consciousness; I have made a barren place where it grew. The flood which rose has fallen; I have placed my confidence in the water of life. Tukā says, Truly I have purified my old life.

1676

WE should enquire for him within ourselves, treating our own individuality as though it were nothing. All else is cobwebs of words; individuality is a matter of illusion; the foundation of words is simple ignorance. What is fruit is seed, what is seed is fruit; they are two names for the same thing; the root of both is unchanged. All dishes of wheat are wheat, says Tukā; "gold" and "ornament" are meaningless names.

1677

THOU canst not talk *now* of casting me off; let thy thoughts be given to thy child. Why need I teach this conduct to thee? Yet my words proceed from my love of thee. I will not share any sort of good conduct; let there be no distance between me and thee. Let thy fond affection continue for all time, says Tukā; do not try me to the uttermost.

1678

THAT my soul is the soul of all things—who can rob me of this truth? That my delight in devotion should become a passion; this is the gain I seek. I will be born again and again to realize this. Tukā says, I shall make God my debtor by rendering him service.

1679

WHEN salt is melted in water, what remains as a separate substance? Even so I am melted, I am lost in Thee. When fire and camphor mingle, is any blackness of sort left behind? My flame and thy flame, says Tukā, become one.

1680

TO pay off my debts I have clung to thee; give me, O Nārāyaṇa, a just account of them. I have redeemed myself by surrendering my body, let all my sins pass from me. Till now I clung to my own soul; the interest on the debt troubled me greatly. Tukā says, I have persuaded myself that my body is your own dwelling-place.

1681

TO whom can I hand in my accounts? I dwell alone by myself. What do I need to fill up my measure? What is near me or far from me? The number "one" serves to indicate ten; but see what is left if you rub out that stroke. Even so, says Tukā, all my burdens are lifted from me.

1682

AS water vanishes into space, so all things are absorbed by one. What jostling of things can there be now? Its own waves have merged into itself. What can be poured into it? It shuts itself up within itself. Tukā says, An age of the world is ended; there is no more rising or setting now.

1683

TO distinguish the preceptor and the pupil is the sign of a base mind; Nārāyaṇa dwells in all creatures alike; as is the one, such is the other. A rope may look like a snake as long as we know not what it is; but we must not go on trembling at it. That one man is good and another bad—we must not fall into such envious thoughts, says Tukā.

1684

JOY mingles with joy, though you seek to force them apart, they cannot be severed. We cannot separate the sun from his rays nor gather them up in our eyes apart from him.

IV.—Distinction from God Necessary

1685

THE servants of Vishṇu desire not to escape from existence; they consider not how the world stands with them. Whether they feel pain or pleasure they relinquish both to Nārāyaṇa, yet they still are separate from him, they sing his praises at auspicious seasons. Their strength of body and mind they employ to serve others; they are merciful like God himself, they distinguish not their own people and strangers. Tukā says, Their souls are God himself, the place where they dwell is Vaikunṭha.

1686

THOU art void both of guilt and merit; *we* carry them in our hearts, whether washed away or still clinging to us. It is known thou art a destroying power, with thee there is neither caste nor action nor meritorious acts. Tukā says, Even thy promises are not redeemed, O Viṭṭhala.

1687

IT is a good thing for us to wrangle, a probing to the bottom is wanted. We must not kill this discussion; this difference between us is my

capital. Cackling unites the geese; let nothing part *us*! Tukā says, It is indolence that destroys every course of action.

1688

NO one can play alone, this is why companies of beings have been formed. When a sound is actually produced, we hear it; till then, we cannot tell one instrument from another. They are different in shape, but alike in their silence, so long as not the slightest sound makes itself perceived. Tukā says, He who knows this, know it others dwell in unrealities.

1689

“WE know the secret of thy mind: whence comes the worshipper? Whence comes God? If there is no such thing as the seed, how can it bear fruit in the end? Thou hast played many parts; whence comes merit and whence comes guilt? We were non-existent; it is thou that hast beheld thyself. If within one house, unperceived, a theft took place, there is an end of coming and going elsewhere for the goods stolen.” Tukā says, He has taken us by the hand, and thereafter he has made us distinct from himself; in lonely and in crowded places there is a ceremony of comfort between God and his worshippers.

1690

I AM much afraid of learning; may it never interfere with me, O Nārāyaṇa. I will drink the milk of love, wisely choosing the joy of devotion. There is nothing in the three worlds like it, the curds and rice which you give are beyond the

reach of Brahmā. The company of the saints for half the twinkling of an eye is a dwelling in Vaikuntha to the end of time. There are homes for the liberated soul, but the peace they give is a poor thing; Tukā says, Grant me this that "I" and "thou" may never pass away; I delight not in that loss of difference whereof I spoke.

1691

IN measuring out this bliss I shall never come to the end of it. The feet of the saints will be set on my head; what happiness should I get from absorption in God? That would be no gain, if I thought for a moment of this. Tukā says, There my cravings will be satisfied.

1692

O PANDURANGA, grant me not liberation! Grant me future lives wherein I may serve thy feet. Make me thy menial, thy lower than bond-slave, give me a place in thy courtyard. Tukā says, We are happy in this land of death, happy as thy slaves, O Pānduranga!

1693

THOU art my debtor from the beginning, O God; and have come to claim my deposit from thee. I have sat like a suitor and kept thee within doors and suffered thee not to come forth. Such as think thou and they are equal, they are shameless and contentious men. Thou boastest before the world a capital borrowed of me, a rosary of a thousand names. Tukā says, I have surrendered my own life; I shall now separate myself from thee.

1694

IF you and I are become equal, then which of us is to honour the other? There is still left a difference between us; thy glory is gracious; my soul is drawn to thy feet. In our ignorance we entreat thee with a stream of devotion; we call on thee with jewels of speech. Tukā says, Cherish us with fond affection; why is this sense of difference left between us?

1695

LET my body be filled with thy form; the image in a mirror is one with its original and other than it. Bliss is laid up in store for me, my own ascendancy is passing away moment by moment. These four troublesome corners, the four paths of liberation, have disappeared. The pupil of the eye may be left untouched though jaundice discolours the eye ball; through the virtue of this black unguent, I shall slip back no more. When the soul of all has left its stamp on our soul, we may go where we will; it is the merely the difference of names that caused the path to divide; that is all over, says Tukā.

1696

PAINFUL to me is all company of men; what avails any fondness for it? Let me put away everything of this kind and make a friend of the Dark Purple One. The mansions in heaven pass away; let us give them up as worthless. I have found a desirable place, says Tukā, Which will be a shelter to me.

U.—The All-pervading Character of God

1697

NARAYANA fulfils all pure purposes, he accomplishes all desires; he is fit for all the ornaments of praise; through faith in him all desires bear fruit. He knows our hidden longings, for he pervades the universe. Tukā says, Impatience avails nothing till the hour for accomplishment arrives.

1698

THE Sun is untouched by the water that reflects it; as fire dwells in the fuel, so dwells Nārāyana in the soul, in the manner of a witness to the soul. Every man has his own pleasures granted him; men's portions are various in the world; the Lord assumes the hue of these varying hues. To every bodily frame belong its own purposes, they correspond one to the other. To each body belong pleasure and pain, correspondent to their actions in the three kinds of action. Tukā says, He who perceives not this mystery is troubled thereby. The answer Hari has given reveals the mystery of the device.

1699

THIS Pānduranga has assumed every disguise, yet he is still the same Brahmā that stands upright on the bank of the Chandrabhāga. He pervades all within and without, but if you search for him he is not to be found. For him are designed pious deeds and austerities; whatever gifts are given or fail to be given, it is he who enjoys or misses them; he gazes on all the pastime of the world; Tukā says, He helps his servants.

1700

WHEREVER my mind runs she yields her milk; ever ready and abundant; wherever my senses stray I need not check them; she has left no place void of herself. Tukā says, Her tether is her even feet; I have fastened her and will not let her stir.

1701

IF I wished to run away through fear of the world, he has made it impossible. He is present everywhere; what could I do to escape him? There is not in the three worlds an empty place where I could be alone. What would be the use of saying, I will go to some other town? I should be like one that wakes from a dream and finds himself still at his own house. Tukā says, What have I stolen from thee, that thou pursuest me so closely?

1702

WHO it is that is born, who brings about man's birth; who it is that asks, who it is that gives; who it is that passes through experience, who it is that imposes it; what is form, what is existence without form; we cannot fathom these mysteries of thine. Everywhere thou art everything; there is none besides thee, says Tukā.

1703

WE see thy footprints everywhere; form, name and shape belong all to the Cloud-coloured one. If we roll on the ground, it is nothing but a place for God's images to stand on; because our mind is fully fed on thy love, every

moment of time is auspicious to us. Thou art all to us, O God; our life, our hope and our vocation. When we finish our meal and eat fruit or betel nut, it is all an offering in thy honour. When we walk we are walking round thy image; in sleep we are prostrate before thee, like a rod on the earth. When we meet people to talk with them, we see thy image in every one. Lakes, rivers and wells to us are all holy places, full of water of the Ganges. Palaces, storeyed mansions and huts of grass are all temples of God. Every sound that we hear is Hari's name, whatever words are or have been uttered. Tukā says, We servants of Vishnu are fully fed on his love.

1704

ART thou not one and the same everywhere? Why should I look on anything as served from thee? Whether it be ants or emmets, they are tricks of thine, disguises of thine. Shall we honour thee or feel disgust at thee, O Govinda? Tukā says, In thy true form, how canst thou run away from the heart?

1705

WHEN we look on him he seems to be single; how can he pervade everything? He unites himself with every one, yet he is as a player who assumes many disguises. He imparts to us no knowledge of himself; he chooses no colour to make himself visible. Tukā says, You cannot say, he is here alone; he is everywhere.

1706

CONTEMPLATE him whose food we eat in comfort; when we give him his own we reap the fruit of our actions. He is the support of our

life; his name is feeder of the universe. There is no place void of him; Tukā says, Let your faith so grow as to fill the universe.

1707

TO him who bends he bends himself; he is not bound where pride rules. The ornament of simplicity graces well the servant of Vishnu; all other thoughts pass from him. Worship, salutation, the nine forms of devotion, mercy, forgiveness and peace are with him; sorrow dwells not with him; for him Nārāyana is wholly present in all created things. He looks on the whole world as pure; he sees no pollution anywhere. Tukā says, His joy is noised abroad in Vaikuntha, his fame also is spread over all this world.

1708

BREADTH and height he pervades the world, packing it with his splendour. God has not a single form, though a single faith in him is good. In him there is no difference of doctrine whether unity be the end or duality; you are not far parted from him anywhere. Tukā says, Unravel the tangle of worldly aspirations.

1709

HOW can we learn thy secret? The Vedas say there is no limit to thy nature. Be then to me, O Lord of the senses, even as thou wast, a frail delicate infant; fulfil my desires, show me thy four arms. Thou art beneath the seven regions of hell; thou art above the wide heavens on high; how can a gnat like me behold

thee with my eyes? This I doubt not, thou art such to our eyes as we delight to see, O Vittobā, says Tukā.

VI.—The Universality of God's Grace

1710

THAT he disappointed any suppliant, I never heard; will he give up now his claim to this name, when he knows it is bound up in the heart of things? That he should set his face against me for my sins, how is it possible I have yielded to pleasure so far? Tukā says, To espouse our cause he assumed his glorious four-armed form.

1711

BY love for one, says Tukā, thy store of love cannot be exhausted.

1712

GOD does not feel ashamed to help any one whatever; he seeks to comfort people of all conditions. None but Hari, says Tukā, performs exactly what he promises.

1713

ALL toil is banished; heaps of penance and destruction of life. He gave his life as a sacrifice, he saved all feeble folk. He spread his fame over the whole world; he asks nothing for himself; he makes this condition into a spoil for mankind. Tukā says, O Lord of devotion, who can state the limits of your power?

1714

THIS is a genuine gain which brings no loss; there is nothing to keep us from meeting him. We may go to all countries; thou art ready in store for us. We need not look for any test; all creatures are alike to us. Tukā says, All mankind turn to him; his form allures our eyes.

1715

I HAVE given thee many names through the pleasure I have in praising thee; I have found this essence sweet beyond measure. Greedily I have tasted it in many ways; a day of great blessing has dawned upon me. Many thou hast satisfied; for many thou art lingering behind; thou hast taken many disguises and many have made thee their own. Tukā, after many a supplication, has become a close companion of thine.

1716

HE has received men of many classes. He was never exhausted by his expense over any; he stands unshaken in his primal seat. Though you seek to find his limits you cannot do so; even within the atom he dwells. He can be made of any shape, says Tukā, according to the chisel used upon him.

1717

MY stomach is satisfied; now I delight in living; I shall furnish various dainties for many men. Why should we hasten to wash our hands? The trouble which men took long ago to cook this meal will never light on us. There is abundant room within Him who serves us with

food; what does it cost us to keep a place for others? They will not know of it unless we show it them; it is wicked to keep others from this place. We set a boat like a burden on the water's head; what cares the water if the weight be more or less? By singing songs of Govinda, says Tukā, I shall spread the joy of Bramha equally among all men.

1718

THIS is no stale sample; Nārāyana is for ever new, he is always true coin from the mint. Profit is ready to hand; it grows as we go on. Tukā says, I cannot tell how many he satisfies, or how many there is enough left to satisfy.

1719

THERE may be others who will accept service of the body; with whom dry utterances of the lips prevail. Pāduranga is so facile and yielding that he does not make his servants visit him much and oft. With others impediments may arise; with him such a thing is never mentioned. There are others whose gifts do sometimes fill the belly; his gifts never fail till the end of time. There are others who heat you if you fail in service to them; he has no desire to exact service from you. He makes others like himself, says Tukā; high or low, he saves them all.

1720

INEXHAUSTIBLE is this treasury, though infinite sums are paid out of it. Though each measures out enough to fill his stomach, there is enough left for those who come after him. Accord-

ing to his wants, each gets enough to do him good. Tukā says, When we lay our desires before God, they are satisfied.

1721

BY this trade in delight we have gained much delight; we are steeped and sunk in joy. We have gained the fellowship of God, we have stored up abundants of things perishable and imperishable. Tukā says, There is ample room for us in the arms of this mighty one.

VII.—God's Power

1722

WHAT will fail to happen if he that supports the world shall ordain it? His servants are poor yet they are not ashamed. I have failed to approach him, else how could he disregard me? Those that meditate on his name he saves from dwelling in the womb; he suffers not his servants to expect the help of others. Tukā says, I know not how many have seemed to perish, and yet Pāduranga has saved them.

1723

THERE is nothing thou canst not accomplish; thou canst turn a mustard seed into a mountain or a miserable wretch into a king. Thou canst make auspicious the inauspicious; there is nothing hard for thee. With sixteen thousand wives thou wast unwedded; Purvasa never broke his fast; there is no marvel in all this. Draupadi had five husbands, yet she was a virgin; Dharmaraja who

slew his father was a holy man ; Dasaratha was no better than a slayer of Bramhanas,—strange thou wast born of him ! The Lord of sages was no whit guilty though he set quarrels afoot and had murders committed. Tukā says, What are my faults compared to these ? I am the first to fall at thy feet.

1724

IF Panduranga is proud of you, how can the world entangle you ? Tukā says, In this very hour, in a moment of time, he will take you to the further shore.

1725

THIS is no flight of speech ; it is my own experience. The story of Hari is my mother ; she never entrusted me to any one else. She begot me and nourished me to man's estate, and found me a place in the highest self. She overflows with milk for the three worlds, even with the emanence of Brahmā ; so strong is she, says Tukā, that she has cast time and death into chains.

VIII.—The Power of God's Name

1726

I SING and dance and clap my hands ; in the present age this is the best means of attainment. How can I tell how many it has saved ? It comes as a boat, pray, sit in it. There needs no toil to utter the name of Viṭthobā. Tukā says, Truly this is the weapon that will win us liberation.

1727

IF we abandon these two letters, what shall we gain by pompous rites ? Not through the burden of rules and prohibitions, canst thou, O generous Lord, be found. Therefore with faltering utterance I repeat thy name incessantly ; thy name is a boat to carry us over the waters of the world. The Vedas assure us thou fillest the universe, the Shrutis and Puranas proclaim the same. This name alone I contemplate ; no other means of attainment delight me. 'Dedicated to Brahmā' ; on this *mantra* I shall fall back at last. Tukā says, We waste our time over the dots and dashes of the Vedas.

1728

IN the boat of Hari's name I have crossed the waters of the world. My time is now fully free ; I have danced at the feet of the saints. Hari's name is a horse and spear ; therewith the burly world I have pierced. Hari's name is a bow and arrows ; the world has turned its back in flight. Through the name of Hari and its power we are exalted high in the three worlds. Tukā says, I am become the favoured son of Holy Viṭthala.

1729

YOU must utter this name with a delight in serving him, laying aside all desire of difference. You need not stir forth or move abroad, all will come to you as you sit at home. Let God's name be the flowers you lay on his head, let this be all the ornaments you offer him. Tukā says, God delights in faith alone ; he dwells wherever his name is uttered.

1730

UTTER this name, which will save you from the cycle of re-birth. Wasted is labour on wife, son and wealth; where the seed is sorrow, the fruit is sorrow. Make a stout boat of the thousand names; it will reach the further shore of the ocean of the world. Tukā says, Smite the world in the face, fill your quiver with arrows of Hari's name.

1731

SMOOTH are these names, repeat them unceasing, Hari, Govindā, Ramakrishna; merit, holy seasons, holy places are come to bathe in the ocean of their worship. Set your faith on one end alone, and all acquisitions will visit you at home. Goats, sheep, cows, and buffaloes, these are creatures that need you to attend on them; the Cow of Boons is not like these. Tukā says, Full easily one reaches the infinite, the secret is not hard to discover.

1732

HOLY is the body, full of merit is the voice of them that name without ceasing the immoveable. Through looking on him the guilty shall be saved, mountains of sin shall be burned up. God himself comes running after them and desires the dust of their feet. They who have the Lord of Vaikuntha in their throats—what else is left for them to gain? Tukā says, Where God and his worshipers meet, there the stream of names makes a threefold confluence.

1733

DO but this, O my mind, utter continually, Rāma, Rāma; let this desire pursue thee, to cry, Govindā, Govindā. Tukā says, Bestow this alms on me, thy beggar.

1734

A CHANCE utterance of his names brought this to pass.

1735

MILLIONS of joys are stored up in our hearts; a flood of love streams forth, a streaming flood of names. This unchanging life shall change not, so long as we utter Rama, Krishna, Hari; this and the further shore, says Tukā, will be together one.

1736

THIS alone will profit you, the name of Rama in your throat; through that name the embodied souls forget their bodies. This is all our duty, the seed of our true happiness, this burns up the array of our actions. Our spirit dwells at his feet; his shape is ever before our eyes; there is a tremor of delight in our souls. It is unbroken and never breaks, indestructible and never destroyed; the Ganges must fall into the sea, says Tukā.

1737

ALL my capital is to utter Viṭṭhala Viṭṭhala! I would give up a dish of sweet cakes and feed on this food alone. I need not revisit the world time after time, says Tukā.

1738

IF Viṭṭhala's name be not in a text, it is burdensome to me to hear it. I would be ashamed to style myself another's—'tis natural; I need not tell you this. Tukā says, In thee alone I delight heart and soul.

1739

SUCH is the power of this spell that it yields its fruit forthwith; say Viṭṭhalā Viṭṭhalā—sweet and short are the words. If you speak them continually, the age of Kali cannot harm you. Tukā says, They will save you from disease and suffering, yea, such a suffering as life.

1740

A GIFT of the earth with its encircling seas would not equal thy name; let none therefore be slothful in uttering Rāma, Rāma, day and night. The study of all the shastras, the recitation of the Vedas cannot equal this name; nor pilgrimages to Prayāga and Kashi and all holy places. To suffer under the saw or wheel cannot equal it. The name of Viṭṭhobā, says Tukā, is the essence of everything.

1741

IF a Vedic verse should be wrongly pronounced the error would bring on madness; but many have been saved by names faultily uttered. Uncleanliness spoils the effect of all other words; but a drowy man is saved if he utters Hari's name. A melody is murdered when the correct time is missed; but a name is auspicious at any time. The recitation of other names is limited by prohi-

bitions; but the name of Hari is the same in all mouths. Tukā says, Penance involves men in difficulties but a prostitute was carried to heaven by a name.

1742

HE has fulfilled all rules of religion who utters the name of Viṭṭhalā. You need not trouble yourself about other forms of faith; you need only cry Rāma, Krishna, Govinda. You will gather the fruit with ease; the pleasures and delights of Vairakunṭha. Tukā says, By reciting his name you become he in the course of nature.

1743

PROCLAIMED in the Purānas is the goal; the glory of his name as a saviour. It burns up the huge guilt of the past; it preserves you from re-entering the womb. He whom the shastras censure, he is fitted for reverence by uttering this name. Tukā says, Such is the print of his name on the three worlds.

1744

YOU need not pray to utter his name; his name is no riddle to be read. It needs but two syllables; you have only to cry Rāma, Rāma. It belongs to no race or creed or caste; all are free to utter it. His name, says Tukā, is Intelligence Supreme, and there is his true home.

1745

THOUGH love should vanish and the king forsake his consort, yet her sway continues over the world. Even so, though we only affect a love

for thee, the messengers of Yama shall not look our way. Though you should see the King's son in fault, can he be punished by any other than the king? Though a horse have seventy-two faults, yet, if he have a ring of hair on his throat, he is an excellent horse, so it is with us, if we name the Lord of the world, says Tukā.

1746

IF you sing the names of Hari you will not know that you are walking. No affliction of trouble will overtake you. Devotion, says Tukā, is delightful from beginning to end.

1747

WE live without care, through this one attribute of thine, that the wicked have been saved by uttering thy name alone. Tukā says, Can I forget thee, my dear mother Viṭṭhalā?

1748

HERE in this age of Kali we may utter the name of Viṭṭhalā.

IX.—God's Generosity and Condescension

1749

SUCH riddles were answered in old time, I know not how often Ajāmela was bankrupt; yet he made himself a name; he was cut off from purification, none would hold out a hand to him. Tukā says, The way of liberation was opened to him, and to crowds of others likewise.

1750

HE counts his servant's need a shame to himself and comes running to help him. He has taken the name of "helper of the wretched," that he may make his promise good. He protects us from evil; he makes his yellow robe a shelter for us. Tukā says, It is for this he stands upright on the brick.

1751

TO fulfil the purposes of devotion, he dares everything and lets no shame restrain him. He gives heartily and spares none of his powers; to such a protector let us resort. He fulfilled the pledge of Bhishma; he saved the Bowman. Tukā says, With this testimony in my hand, I have embraced him in my soul.

1752

THE gifts of God are those which his worshippers desire; what is there that efforts cannot secure? The sea of mercy is not deep to his servants; he knows their innermost solicitude. A child knows not how to ask, but his mother saves him from anxious care. Tukā says, I have known it myself; I cannot consent to deny it.

1753

HE has embodied himself in forms to suit our pleasure; he has laid out paths of approach such as we can discern and follow, while he himself, past our comprehension, surveys the circle of the skies. One child can eat with his hands, another must have a morsel put into his mouth, their mother deals with them according to their needs.

Tukā says, I fix my thoughts on the brick, that lovely image appears in a form conformable to my mind.

1754

A BEGGAR like me has but two hands, while the Giver's treasure is inexhaustible. What shall I fill with it? I have but one storehouse; his loving acts are pouring into it; my tongue is weary of counting his gifts. Tukā says, Now let me rest where I am, I will be as it were branded on his feet.

1755

GOD is a labourer in the service of the faithful; he makes no excuse when service has to be done. God is a timid creature; when he sees violence coming he hides himself. What is God? What is He? says Tukā, a grain of mustard seed is larger than He.

1756

GOD is a beggar; he will jump up for a cabbage-stalk. God is a timid creature; he guards the door of Bali. God is full of faith, the servant of his servants. God is a sycophant; he conforms himself to every man's speech. God is smaller, says Tukā, than an atom.

1757

GOD is full of goodness; he meets every man in a shape fit for him. God is generous; when he makes a gift, he cares not whether it be much or little. God is mighty; he has no match in the world. I want God, I want him; all beings desire him. God is full of goodness; Tukā falls at his feet.

1758

LET us see God; let us stand on a high place to behold him. He who has once seen God fears nothing. We will ask God for a blessing; we will open to him our souls and our faith. God knows, God knows; he provides what the mind signifies. God is a timid creature; he hides in the innermost recesses of the mind.

1759

HE dwells not for one moment in Vaikunṭha, nor in the threefold distinction; he goes running to the place where the saints are crowded together. O mother, thou valuest the pious and simple; he whom he loves is he who recites his name. He in whose belly are the fourteen worlds, he dwells in his worshippers' throats, he exchanges spirit and love with them. Though he is not to be found by contemplation, says Tukā, nor in the Vedas and Puranas, yet his debt to his worshippers is such that when they sing his praises, he dances before them.

1760

HE waits for their requests, looking at their faces; if a desire enters their hearts it is answered at once. Since their soul and faith are laid at his feet, they ask for nothing, says Tukā.

1761

THERE is no physician like the King of Pandhārī; he knows our innermost sensations. He administers herbs proper for the disease; he knows what ailment we suffer from. He does

not let us spend a great deal on fees; he listens for words of love. He is merciful to the poor, says Tukā.

1762

GOD is the servant of his worshippers, he is ruled by his worshipper's words. Without asking his leave he may not depart; he is afraid even to sit down. Heart and soul God becomes one of his followers; he addresses him in courteous speech—"Be pleased to ask something of me". He runs, says Tukā, at the heels of an unselfish worshipper.

1763

THEY need not ask God for anything; he comes running to serve them. Penny by penny he pays off their debts; he takes humble forms in their service. He cannot bear to be parted from them even for a moment. Tukā says, The attitude of devotion,—this is God over God himself.

1764

HE who nourishes the universe turns himself round; he has many hands, ears and eyes. He looks from his own place; he hears every petition. He fulfils all our desires, giving each what he finds sweet. Tukā says, He never lets anything prevent us from meeting him.

1765

THERE lived once a fool on a river bank; he dug himself a well and delighted therein. Those who saw it did just this—they took him to the water hard by that cost him nothing. They secured for him a place there, ordaining there his

little life. Tukā says, One's cravings are fully satisfied; this peace is found in the company of the saints.

1766

WE have heard it said that men's desires were satisfied; that God accepted good service from them and encouraged their love; that he fulfilled their desires according to their supplications. Tukā says, I will wave my body round thy love.

X.—God's protecting love

1767

FOR all their wisdom the Vedas are dumb; but these unkempt girls, the Gopis, saw him face to face. Why this was so in each case, the wise alone know. The God of a sacrifice will find some fault with the ritual; yet how sweet to Rāma were the nuts that Shabari gave him! Tukā says, Without faith, all is futile toil.

1768

LET none censure the servants of Hari; Govinda cannot permit this. He assumes a bodily form and brings safety to his worshippers and misery to the wicked. Durvasa came to persecute Ambarishi; the flaming wheel hovered round him. Because they aggrieved Draupadi the Kauravas were destroyed; the spouse of Lakshmi came himself to help her. He could not endure Babru, when he turned aside from the Pandavas; he cast

off his friend Balibhadra. Tukā says, Ashwāthama killed the sons of the Pāndavas, therefore a foul odour came forth from his body.

1769

WHO shall slay the man whom God protects? Thorns cannot pierce him wandering in the wood; fire cannot burn nor water drown him; poison will be nectar to him; mark this. He shall not miss the way nor fall by any plot of men; Yama shall never possess him. Tukā says, Nārāyaṇa will save him from bullets and arrows.

1770

“**M**INE was little and his was big”—she encourages him to talk like this.

1771

TO ward off our suffering by suffering himself, he neither sits nor dwells far from us. We doubt it not, in whatever plight we be; lo! union and separation both are vanished. Tukā says, The visible form of Viṭṭhala fills our heart.

1772

GOD is compassionate; he bears patiently the loud outcries of men. God is bountiful; he gives much for little. God is good; Tukā clings to his feet.

1773

LOVE will not go away though you beat it.

1774

WHILE a child is in the womb, who takes loving care of it? How skilful is he who holds the strings of the universe! A snake devours her young as they are delivered—if any escape, who is their mother? A cocoon hangs up in mid-air; who supplies food for the creature in it? There is a living thing in the heart of a rock—who gives it life and existence? Tukā says, Be firm, and cast an undaunted glance on whatever is to happen.

1775

TO regain health it is well to administer the bitter neem-leaf; thus much pain is averted. This secret the mother possesses; she strikes and beats the child for its own good. While he is playing, he forgets hunger, thirst and his home; she seizes his hand and drags him off. Tukā says, She nourishes him with morsels from her mouth; she is bountiful to him every way without end.

1776

O MERCIFUL one, thou hast no sense of difference from me; tell me now fond tales to delight me. Thou wilt follow me with sweet morsels; thou wilt put the nectar of Brahmā to my lips. Thou wilt take me under the shelter of thy wings; for our sake, O Govinda, says Tukā, thou carriest the mace and the wheel.

1777

MY poor weak mind, listen to one word; why are you always dejected? Your only solace is about your food; better than you are the

blessed birds. Lo! the jay never drinks water on earth; the summer cloud pours forth rain for its sake. Of all traders the goldsmith is most artful; yet at his home the sifter of gold dust earns his living. Tukā says, Mark certain animals in flood and field; what food do *they* find?

1778

WHO creates both the child and the milk? The Lord of Lakshmi causes both to grow together. The tall trees throw out shoots in the hot weather; who supplies them with water? Has he shown no solicitude for *thee*? Forget not the Infinite One. He is named the Cherisher of the world; meditate on him continually, says Tukā.

1779

THIS is a stream of love that flows in the very presence of God; a rising river; a jewel in the crown of all sacred places. It is the life of Shiva; it burns up the greatest sins; Tukā says, Hari himself praises it.

1780

GOD himself performs the work of his pious servants; he carried away the dirty dishes in Dharmaraja's house. What! was there food wanting in Krishna's house? He asked Draupadī for a leaf of some vegetable. Tukā says, He had darlings like these in whom he delighted; learning must grow ashamed in the presence of God.

1781

AT a call thou art drawn to thy worshippers. So sure is thy mercy, says Tukā, that with thee there can be no delay.

1782

WEAK as I am, how can I describe thy greatness? Thou art a mine of mercy, a sea of compassion. Some birds laid their eggs on the field of Kurukshetra; they built their nest in the grass. Suddenly there was a pillar of war raised thereon; the spot was chosen for a battle. The hosts of the Pandāvas and the Kaurāvas came thither to meet in strife. In that hour the birds remembered thee; "Help us," they cried, "O husband of Lakshmi! Elephants, chariots and horses will run about here; the rocks will be crushed to dust. In such a peril how can we be saved? How can we forsake our little ones and flee?" In that hour thy heart was moved with pity. There was a bell on an elephant's neck; it fell upon them when they looked not for it. Eighteen days did the battle rage; neither wind nor heat did them any harm. When the battle was over they were pointed out to Arjuna; thou didst show him the birds, O Nārāyaṇa! "Lo! I have saved my servants from death! Else how could they have lived through the battle?" Such mercy dost thou show to thy worshippers; thou art indeed our mother, says Tukā.

1783

COINS are minted according to the pleasure of the king; though they be of leather yet they pass current. This is because his power is over our heads; who can treat it with contempt? You may carry a dog on your shoulders; yet he will walk if you set him on the ground. Tukā says, The Cherisher of the world preserves me with his kindly hand.

1784

WHO else but thou stills the sufferings of the wretched, when they cry for help to thee? Who else averts our guilt, and the fever of life? Who else, says Tukā, comes running to us with the speed of thought? Thy seal is on the three worlds.

1785

THOU art a staff to guide the blind; when men are harassed by the world, 'tis thou who dost espouse their cause. For Pralhāda thou didst endanger thyself; thy mercy is without end, says Tukā.

XI.—God's Dependence on His Worshipers

1786

NARAYANA stands upright while you sing his praises in your bed; while you sit preaching of him he rocks himself from side to side. If you utter his name as you stand, Govindā dances and frolics. If you utter his name as you pass along the road, the Lord of the wheel stands before and behind to protect you. Tukā says, He delights to hear himself preached; when he hears his name uttered he leaps for love.

1787

OUR arguments will never end; I delight to talk with thee. How canst thou be greater than I? What is the head without the feet? We are the feet that suffer and bear thee; Tukā says, There is nothing to part us; dispute not this matter, O God!

1788

YOU have no strength of your own, you get your work done by our hands. You have concealed yourself; it is for us to fight your cause. Tukā says, It is for your sake we have given up the world.

1789

GOD loves to hear discourse of Hari; he helps those that preach of him. This is why he follows at their heels; he hovers round the place of preaching. He lays aside shame and dances with rapture in their meetings; he is filled with love for them. Tukā says, God has sold himself to us for faith.

1790

THOUGH I entreat thee, on many pleas thou deniest me; it is the beggar who exalts the giver. Suffer many such beggars as I to exist; shouldst thou rest alone, how canst thou be exalted? Exact not from us service in too many kinds; preserve thy great name, O God! This is no inheritance of mine, says Tukā, to be for ever as feeble as I am.

1791

I AM god, you are god; fear alone intrudes between us. If men are stout champions of his, Viṭṭhala comes running after them. I cease to cry to you, because I am terrified; distance has broken off our knowledge of each other. Stand still, says Tukā, turn round and look upon me.

1792

A DEVOTEE follows God like a dog; God is the nurseling of his devotees. How is the one united to the other? As a body is to its soul. God is the kind mother of his devotee; the devotee is the father of God. Tukā says, Both are united as parts of one frame. . . .

1793

THOSE who are penetrated by Hari are dear to thee in flesh, bones and skin, nothing of them is lost. The demon Shankh sought to devour the Vedas, but God wears his shell for an ornament. He is greedy after the sweet juice of devotion, says Tukā.

1794

IS the ocean poorer if it loses one grain of salt? Will Nārāyaṇa be greatly embarrassed if he loses me? Will Kubera struggle for a cowrie shell? Would a man who has treasure to count heed a piece of glass? says Tukā.

1795

IT is our faith that makes thee a God; 'tis the way of great men to forget benefits unless they are reminded of them. Since thou hast no attributes 'tis through thy servants' strength thou getst thy tasks accomplished. Tukā says, I have broken with thee, thou must give me thy love to reconcile me.

XII.—God acts in and through us

1796

HE who set me speaking, he alone knows the hidden meaning of my speech. I am master of nothing but the load I carry, I must whimper for a meal. When the labourer has finished measuring the measure is left empty. My father Pānduranga has supplied my stock-in-trade; I am like a child playing by his parents' side; whatever their vocation may be, he takes it into his head to follow it. They have real cows and buffaloes, he may play with earthen ones. Tukā says, It is Viṭṭhala that prompts my speech.

1797

THEY who sing of Krishna and fix their thoughts on Krishna, by fixing their thoughts on Krishna become Krishna. Whether they sit or eat or sleep, deem ye well, Nārāyaṇa experiences all. Whether ye grind or pound or whatever ye do, sing of Nārāyaṇa in brief songs. Men and women, whatever your station may be, fix your faith and devotion on Nārāyaṇa. Tukā says, Worship Hari alone devoutly; the outward forms may be different; the inner form is the same.

1798

I GO on eating, writing and drinking, but I keep the account in your name. Now I have got rid of all the trouble and toil of striking a daily balance. I need only report what is and what is not; I lay my burden, says Tukā, on your head.

1799

WHEN some one does anything to me, it makes an impression on thy heart. Thou didst give me birth, therefore thou hast nurtured me, my comfort is thy solicitude. When my belly is filled, thy person bears traces of it; Tukā says, I play in thy lap through power given me by thee.

1800

LET us ask him for a gift proportioned to himself. He is patient in generosity, without stain, without malice; therefore he is called Lord of all. By sharing his attributes we shall become one with himself; he both causes others to feel and feels himself at once. Why not strive to grasp this when it may be attained? If you are negligent, 'tis through your own weakness. Why not run after those who have attained? If hope is entertained, strength will follow. Tukā says, Let us add an ounce to the ton, let us make ourselves one little part of God.

1801

THESE ornaments of mine are no loan to be returned; Nārāyaṇa has acted as becomes himself. I have strung together jewels of words; the spring has its source within me and trickles for ever. I have learned by many an experience of service; those will bear me witness whose own minds are ripe. Tukā says, As to what I should choose or reject, the Infinite One has left me no discretion.

1802

"IF we are burned or fall into deep places, it is Nārāyaṇa that suffers in us"—the voice that speaks thus reaches Nārāyaṇa himself. In eating

or working alike, say, "It all passes on to Govinda." Tukā says, No price need be paid; our words will delight God.

1803

THIS is the glory of thy feet that thou givest the blind man sight to examine jewels; thou givest speech to the dumb. Thou has set in motion, says Tukā, this dense and clownish brain of mine.

1804

THE tongue can tell things sweet from things insipid; the hand too is made of flesh, but it cannot distinguish them. The eye sees, the mouth speaks, the mind experiences pleasure and pain. The nose smells, the ears hear; each cannot do the work of the other. Various powers are lodged within one body; it is He who holds the strings that sets the puppet dancing. Why, says Tukā, do men forget that Infinite One who has such power?

1805

WE are not in any way severed; I have merely been jesting with thee! Thou art my form, I, beyond doubt, am thou. I dwell in thee; thou receivest service from me. In thee I am placed on a firm base, in me thou hast strength derived from thee. Thou speakest through my mouth; I in thee dwell in bliss. If we search deeply, O God, we shall find, says Tukā, that we are different in name only.

1806

HE is apart from all, his way is hidden, yet he disports himself within them. God moves the strings as a puppet player moves the

strings of his puppets; when he jerks the rope one of the puppets falls down dead. Tukā says, We should learn his nature and make him our friend.

1807

IT is not I who speak, but God who is my friend. The Salunki sings sweetly, but he who teaches it to sing is the master who dwells apart. Who can fathom his devices? says Tukā; he makes the lame to walk without feet.

V

The Problem of Action

I.—The Perplexing Aspect of the World

1808

THE bad shows the good by contrast, the alloy shows the pure metal. Unless we place the two together, how can the good possess worth unchallenged? Darkness gives prominence to light, night makes known the day. Pebbles, worth more or less, distinguish for us the diamond. Even so, says Tukā, the good are made known by scoundrels.

1809

WHATEVER is my portion, I see, I cannot bring it to a close, so I have taken shelter in thee. Save me or destroy me; do whatever thou wilt. Be I a problem or riddle for thee to solve; when thou hast dealt with it, I shall be happy. The shrutis are overwhelmed with merits and demerits; the shastras cannot reach the goal. The source of Omkar is pervaded by illusion; no faith can repose there. Hence I have laid down this load, I have taken hold of thy name.

1810

O GENEROUS lord I am weary of coming and going. The balance against me cannot be remitted, I can come to no settlement, I am imprisoned in a cage of bones. My father and mother escort me to life, they hand me over to death. Death sits by, whetting his knife, with the ropes of

Yama in his hand. The children of my loins pursue close after me; they will drag me down to hell. The world helps them all; I alone am a stranger in it. There is none that feels compassion, save thee, O merciful Hari. I trust in thee, says Tukā; I have given up worldly hopes.

1811

I HAVE been preaching to my mind, but it will not hear me; the wretched creature is bent on my ruin. I am looking to see whether it is rising or falling; I cannot contrive to bring force enough to bear on it. I cannot make out what my stock of merit amounts to; it comes not to light in my dull intellect. Tukā says, I have no strength sufficient for this task; do thou see to it and hurl me out of my evil plight.

1812

A LOVER feels neither fear nor shame, he treats his body like a pile of mere grass. This world is the play of a wondrous power, it shows the skill of the agent, destiny, that brings to light its manifestations. One man's desires are fixed on wealth; he cares for nothing else. Tukā says, A hungry man cares not what sort of food is offered him, whatever is placed before him appeals to him at the moment.

1813

I KNOW nothing of meditation, penance, vows or sacrifice; I am assailed by Time and Death. Through fear of them I have taken shelter behind God; he is bound to protect his own. Measure after measure is scored on the tally; the notches are mounting up, when night comes what can be

done? Tukā says, Every drop that is saved from the thief must be accounted gain.

1814

HOW can we be always watchful? The mind is steeped in affairs of the world. Say, therefore, "I have laid the load of my body at your feet; I am wearied over qualities good and evil. I cry aloud in his ears; now cease to drag me about among yourselves." Tukā says, Whether I dream or wake or am buried in sleep, thou art witness to what passes within me.

1815

THOUGH we free the mind from the body, we cannot free it from the sense of self; it groans vainly under its load. In my confusion I seem like one bound in fetters, carrying my burden. Tukā says, I have seized an opportunity to run to thee; now come thou forward speedily.

1816

DO not put yourself in the power of your mind, do not listen to what it says. Fling from you its importunate speeches; seek the comfort of Viṭṭhobā. Keep your mind subject to yourself, or it will destroy your soul. Tukā says, Yama throws into strong fetters those who are subject to their minds.

II.—The Impossibility of Escaping Our Past

1817

PRESENT, past and future thou knowest; thou discernest both the merit that is past and that before me. What can I lay at thy feet

to change my destiny? Do as thou wilt, O God. What can any act of mine effect? Better that I join my hands in prayer. Tukā says, Silence now my foolish speeches, what the Giver resolves will come to pass.

1818

NO experience overtakes us unless it be through our store of merit; let this thought keep your mind at peace. No grief then should fill our minds; we should call continually on Govindā. There is nothing that should move us to anger save our own store of merit. If we throw our burden on him, says Tukā, Nārāyana will be our protector.

1819

UNLESS gold be heated, no jewels can be made; when it is hammered out the pure essence of it is left. Pure gold can never be destroyed; its foes become its friends. Let your body likewise suffer what overtakes it; by bleeding it escapes disease. Tukā says, Let your mind be hardened to bear its burdens; food must endure the flames till it is cooked.

1820

WHILE you are hardening an animal, it cannot bear even the wind; when the creature has borne the process it can move under a load. Such is the trial we must exact from ourselves; we must teach our joys and sorrows to vanish in our mind; the milk keeps bubbling till it is turned into butter, then it turns quiet. Tukā says, If a man can survive the blows of the chisel then everyone will fall at his feet.

1821

A SCORPION'S sting brings him trouble; a man's evil qualities react on himself. A man must remember that his mind is either his friend or his enemy. It is for his gentle answers that a parrot is allowed to play on the bosom. Tukā says, A he-buffalo is happy; troubles afflict all creatures according to their kind.

1822

THERE is difference between men in their more or less of wit; there is none in outward form. One sits in the litter; the other bears the pole on his shoulder; each has his own lot at every step. One man differs from another because his nature is different; Tukā says, The soil is broken up in different places, wherever crops look well on it.

1823

REASON joins its force to destiny; it does not let you purify your mind. Tukā says, An impostor shows himself to men in borrowed hues.

1824

POWERFUL is the force of our actions past; it moves us on to actions corresponding. It puts forth its power to drag the sinner down to hell. The bad deeds we have done prick us at heart. O God, says Tukā, I have neither worshipped nor served thee.

1825

IT is your store of merit that brings you wealth and honour; yet you long for these things unprofitably, O mind of mine! 'Tis your store of

merit that brings you happiness or grief, that fills your stomach; Tukā does not quarrel with his fate.

III.—Nothing is gained by Works of Law or Austerities

1826

THESE devotees put God into a measure and sit down to count out his names; while they do so they have to give up all that is theirs and become as it were corpses; while they define the Infinite One, they become waste places in his sight. While they are thinking, "We have now cleared up God," full soon their powers are withered. While they compress the immeasurable into a measure, they make of him an unreal burden to carry. The gateway is shut; the hovel of the body is empty; it is like a well sunk on the bank of the Godavery; they who made and they who caused it to be made are fools. Tukā says, Shame on those who must have good advice forced upon them.

1827

THERE is no need of penance or self subjugation; these are all present in the preaching of Hari. There are present in it mystic union, attainment, the Yogi's transfigured countenance; they will come to dwell there. Tukā says, Liberation has its home with the saints.

IV.—Our Faith a Reward of Merit

1828

CAST thy burden upon God; thou needst not set forth on long journeys. The body depends on its store of merit; desire increases suffering. Our own efforts are instrumental causes; it is our store of merit that bears fruit. Tukā says, If a man returns to life again, his breath is wasted in the whirl.

1829

I NEED no food; hunger and thirst have vanished. This is the fruit of the body I have entered, and blessed is this season. I shall not suffer my desire to cease; I shall bring it to pass that my sins shall be pardoned. Tukā says, I shall surrender my life for this.

1830

HOW can I tell thy generous deeds? My stock of merit thou hast preserved with care and brought and given it me all at once. My faults thou did not weigh against it; this God was moved by strong compassion. I knew him not, I had never heard of him; he bestowed on me a gift unsought. Tukā says, I have nothing to repay his kindness with.

1831

MY head I place at the feet of the glorious saints, I lay my eight limbs like a staff on the ground. I have found peace in these promises of protection; the bliss of love has grown up

in my heart. My body is suffused with this milk-flow of mercy; it is nothing else; I am saved. Tukā says, Though I am not meet to serve thee, my store of old merit has found its consummation.

1832

THE body of an unbeliever is polluted; he is foul who holds himself to be separate from God. How can such a creeping plant rise to the height of the structure of Godliness? Every man's future corresponds to his store of merits. A mother hopes for a princely son, yet she bears a stone, because her evil lot ensures it. Tukā says, The unbeliever is like a hard grain of corn, which, however, you cook it, unites not with the rest of the food.

1833

WHATEVER I need, my store of merit bestows it, to assert my authority here. He fills up the measure appropriately for each; each receives what he asks for. Tukā says, Through God we attain God; it is our own faith that bears fruit.

1834

WITHOUT a store of merit, we cannot walk on the path towards our goal. All our efforts are fruitless, and vain is the licking of our lips. Wealth and property will never make God ours. Tukā says, How many things come between us and our true welfare!

1835

THE Saints have exalted me in this world and the world beyond; to-day my desires shall be blest with full satisfaction. All the merit of

my past lives has come to help me; the sight of the saints is a complete omen of good. I have attained my desires, says Tukā, ignorant as I am still I see with my eyes the fruit of my service.

U.—Rebirth, its Cause and How to Escape it

1836

THE rush of impulse has sunk to rest; this bundle of my body has disappeared in Nārāyaṇa. I am well assured that I shall never pass through the womb again. In our own names we shall live no more; God has taken from us our pride in ourselves. Tukā says, Even while we were glorying in ourselves, there was one whose authority dispelled our glorying.

1837

THERE will be nothing to trouble this entanglement with the world, nothing to cut short this disease of life. Therefore I hurry on, an hour saved is an hour of gold. Our senses go to work according to our desires; our store of deserts throws us back into the womb. Let us burn up all the seeds to make the cowherd our own.

1838

SINCE we possess the secret of a master's power, let this faggot of the body float down the stream with its passions. Set me free from the drudgery of the world; Dhanavantari is mighty to heal all diseases. Tukā says, This hovel of my

body is about to perish ; let me forget the channel of rebirth.

1839

WITH the help of the saints I espoused the cause of God ; experience made the truth known to me. What avails it to cling to life ? Fear of death makes us fit for the womb. In our hour of need let us go where no fear is ; let us not act like a pack of whores. We must win a treasure by sacrifice, says Tukā ; who would give us a kingdom for the mere asking ?

1840

I HAVE no experience of any other, that if we trust him, he will save us. Thou art impatient in the service of thy suppliants, thou hearest prayers, O Keshiraja ! Do not let us return to the womb, says Tukā.

1841

IT is an inheritance of ours to be born and die ; if thou wilt destroy it, we shall know thou art great. Stand up and advance thy reasons, true or false ; we may be censured for shameless boldness. We mean to put both you and us on a level ; I say I am like thee, O God. I have found the secret, says Tukā ; now I shall crush all doubts.

1842

THE length of our life is fixed ; the body passes away ; 'tis all an imposing uproar of pleasures. Creation and destruction go forward like a revolving mill ; we consume the output ; the seed is multiplied. Tukā says, Let us go where there is no fear ; let us hurry for shelter to God.

1843

WHAT once has been saved from the fire may soon be caught by the fire again ; carry it away, O Hari, far from here ; to the further shore of the stream. Let me hear that you have lifted it up, even now, while I am yet in the world. Tukā stands silent, far from mankind, for he dreads them.

1844

WIPE off from me the source of birth and death. I will ask thee for what I need ; I will disclose to thee my innermost thoughts ; if I may, I will approach thy feet. If thou shouldst let me seem forlorn, the loss will be thine ; my life, says Tukā, is in thy power.

1845

WE must make God our own by giving up everything ; we must part with our store of merit past and future. After this, how can the world capture us again ? The very sprouts of the seed of action will be burned up. Let the body be surrendered, like a sacred cake, to him who gave it us ; let us set ourselves free by grasping his feet. Tukā says, We shall enjoy the self by owning ourselves to be his ; nothing else will have dominion over us.

1846

IF God will show his mercy upon me I shall cease to go and come ; but when I look into my store I find no such merit mine as to deserve this. Tukā says, The world of sense will all pass away from us, if God saves us from it.

1847

HOW wilt thou set me free from the world? I know not by what wisdom the Lord of the senses will accomplish this. Action never comes to an end; I see the road still stretching out before me; I am driven by my longings to distant lands. I am wholly surrounded by the enemy; I see no unguarded point. Now save from shame, O Nārāyaṇa, him, thy lowly servant, who entreats thee. While engrossed in action, we know not what guilt or merit we are piling up; burn up my store of such once for all! The mind runs wildly through the door of the senses; do what we will we cannot hold it back. Hand, foot, ear, mouth, genitals, eyes and nose, lo! these are the doors of the body; they are never still for a moment, each seeks its own pleasure. They tear me from thee,—such is their way; I have no power over them. All connections of the body, son, wife and brother, deceitful, greedy after wealth, people, rulers, friends, companions and associates, by the blows of various actions which they lay upon us, they seek to draw me down to destruction,—O save me somehow, Hari! says Tukā.

1848

LOVE is a gift of God, it ends the life of the senses; the purified mind forgets time and place. Free from all shame, from all worldly bonds, the happy worshippers of Hari overflow with praise of his name and fame. They have gained an everlasting gain; they have been born as worshippers of Hari; they will return to the womb no more, they will enjoy supreme bliss in

the Highest Brahmā. Their thoughts are exercised in such devotions as will bring them supreme merit; in the village where they dwell there is no sin, says Tukā.

1849

OUR sins in the past have brought us to birth again. So let us not bear this pain for nothing; what avails it to be angry with God? We know the world is a source of pain, so we must not let it trouble our minds. Let us remember his name, says Tukā, and thus forget the pangs of life.

1850

TO effect our purpose we have cast off shame; our own true good is in our own hands. You have no body; we, since we have bodies, are pursued, we know, by sin and merit. Tukā stays here to preach to all men.

1851

WHEN I have passed through my destiny I will come at last to embrace thy feet and quit them no more. Alas! I have no hope that thou wilt assume a form for my sake! Be thy name on my lips, says Tukā, and let time torment me as he will.

1852

MY store of merit, past, present, or to be, has all passed into Nārāyaṇa. Old age and death concern me no more; I conceive of God neither as one nor two; I am altogether pervaded by God. Hari disports himself within me, says Tukā.

1853

THE mind that hath once stepped forth before Nārāyaṇa, here it pauses how dumb, how enfolded in thee! They who once were whirled round from birth to birth, when they came to thee were fully satisfied. They were dyed, says Tukā, in the dye of thy delight!

VI

The Sense of Sin

1854

THOU art very merciful, so I hear. For many days I have not offered thee a report of love, thou hast given me no fond embrace.

1855

BEHOLDING my merits, O Lord of Pāndhari, thou art running from me in fear of them. Yet thou art known to me, though learning I have not acquired; if thou alone art secured, thou canst confer honour in the world. Yet again my guilt is obstinate; nothing can avail against it; why should I trouble thee with my fond desires? My merits govern my experiences; thou canst not release me yet from that, why then should I trouble thee in vain? Perchance nothing of mine concerns thee, yet I will not leave that service wherein I find comfort; no, not wherever I may be or wherever I may be born. Though thou art afraid of my guilt, yet to ask thee for aught is itself hope. Tukā says, O conceive not such a fear!

1856

I CALL myself thine, but I know thee not; what sort of life is mine? What profits it me, if I have heard of thee in words, if thou meetest me not, O Viṭṭhala? Now set me free from fear, says Tukā.

1857

MY fears increase day by day, because I can perceive no foundation for my life. How deluded are we poor creatures by the snares of pretence and pleasure! I see death daily, says Tukā, and yet I forget it.

1858

I AM grown sharp-witted and nimble of speech; but I have not mastered the root and seed. Therefore, O Lord, I am pained in my spirit; who can discern my inward parts? I have grown in worldly honour and pride has overtaken me; my future aim is interrupted. Tukā says, I have fallen into the power of self; the true marks of the spirit I cannot discern.

1859

SAVE, O save me, Lord of Pandhari! I have entered a boat of stone with open eyes, it will show its nature by destroying my life. It is the property of the mind that when the senses draw it on its desire is to compass its own ruin. Tukā says, I am like a blind man; show me the path, O Hari!

1860

I HAVE sought thee because I was fallen; why else need I revere thee? What canst thou do but save me, tell me truly, O Nārāyaṇa? To shelter a guilty man and then to surrender him, were this not a shame? To set up drinking fountains and houses of free refreshment, and then to beat those who come to the door, this would bring no glory or honour. What testimony does an eye-

witness need? When you see an object do you want the evidence of a mirror? How should I fail to know whether I am saved or not, says Tukā?

1861

SHOULD my tongue say "O God" to any but thou, let it rot to pieces. Some desire or other sets the wretched thing wagging! He forgets, says Tukā, him who stands hand on hip.

1862

FAIL not in thy duty, O Lord of Rakhumai; it is appointed to us to sin; it is thine to save the fallen. Our part we have carefully performed; thy share must be done as it will. Tukā says, O prince of the wise, why shouldst thou overthrow the established order?

1863

WHEN I confine it, it grows more lively; it rushes to occupy any spot it fancies; what can I do with this mind of mine? Why does it forget the Lord of Pandhari? Every moment its thoughts revert to the world; it runs after pleasure whenever it sees it. It is very quick and nimble; it takes not a moment to come and go; how can I control it asleep and awake? Take me under thy control, O Lord of Pandhari, says Tukā.

1864

THOUGH I seek to control my mind, the wretch will not be controlled. Within me are cares of the world, my devotion is an outside affair. Tukā says, Henceforth I must endure what destiny appoints me.

1865

I HAVE caused myself to be styled great in the world.

1866

WHY should I enquire into the virtues and faults of others; what lack of faults is there in me? Why should I enquire into the guilt and merit of others;—what lack of guilt is there in me? Why should I expound their misdeeds? My own are somewhat greater. If there is any harder or falser than myself, let my own eyes see him. I have a stock of vices large enough; but, O Lord of Pāndhari, I have surrendered them all to thee.

1867

MANY a time do I reason with my mind; yet I cannot govern it, it is greedy after pleasure. Now save me through thy own power, I see no means of escaping from this net. I am caught like a fish on a hook; when once he has swallowed it if he tries to spit it forth he cannot. I am ignorant, says Tukā, but I wait upon thee, O God!

1868

IF a treasure falls into the hands of a poor man, he cannot preserve it. Such is my state, O Nārāyaṇa, but you know well how to acquire and to keep. The poor man cannot enjoy or use or display it; people resent his good luck, the king declares it forfeited. Tukā says, There is nothing left for him then but fretting; he pines for the sight of what once he saw.

1869

I AM ashamed to show my face to thee, but whom else can I approach? I am asking wages for work left undone; shame there is none in me who am hardened against shame. I wander from thy feet like a vagrant; I am turned like a thief from the service of the Lord. Tukā says, I ought to be still beaten; this ought never to happen again.

1870

WHY dost thou consider my faults or merits? I am altogether a heap of sins. Yet am I united to the Saviour of the sinful; we must each of us do our duty. Though the iron and the magic stone meet through blows of the hammer yet the latter will not yield up its qualities. Tukā says, Who would ask for mud which can be had for nothing? Through touching musk it becomes weight for weight as good as musk.

1871

PEOPLE call me good, but there is no peace in me; my heart is troubled, I seem to have lost what is best for me. I am not supported by thy mercy; my false pretences weigh heavily on me. Tukā says, What sin of mine is obstructing the course of thy mercy?

1872

I SPEAK the words I have been taught, but there is no impression on myself. I cannot doubt any more that all my days, O God, have been wasted. I dwell by myself, but I have not

suppressed ambitions within me. My mind is not yet steady; my words, says Tukā, do not proceed from patience.

1873

HOW long will the glitter of tin-foil last, before the brass underneath it comes to light? My own spirit close beside me bears witness that there has been no meeting between me and thee. A bastard has no clue to his father; all his pretences on the point are vain. Tukā says, The world has brought disgrace on me by calling me a saint; experience will show it this.

1874

I HAVE no pleasure in day or night, I am covered with shame, I dislike to speak. Words without savour are like puffs of wind; we are angered by dishonour shown us. The mind weeps over itself till it is choked; then it is hushed. Tukā says, You know all this; why do I carry on this idle contention?

1875

PATIENCE I have none, and thou dost not accept me; into such a strait I have fallen, the train of my actions is stronger than God. I know not which way to go; my cry, though I utter it, reaches not thee. I know not how to spend my heart for thee; God cares not for Tukā.

1876

IF the body should disappear from our consciousness, then speech will have no province left. Otherwise, there will be a net of forms of speech

ensnaring us; speech is all a matter of tropes. The mind, however rude it be, is prone to boil with passions; it is drawn to follow its own nature. Tukā is a servant of Vishnu; his master is perfect, as Tukā knows.

1877

EVEN at stool a man's habits follow him; his restless mood tears up the straw about him. Thus incorrigible are our natures; which of them can be governed? Though you keep away from the company of men, still the impressions left on you will set you chattering. Tukā says, Thy service, O God becomes impossible.

1878

I HAVE grown like a monkey; I climb down and I climb up again. I put out my hand at random; I get abused and kicked. From beginning to end, says Tukā, I erred unwittingly.

1879

WE are eaten up by the serpent, the great destroyer; we cannot see how to unwind these meshes. We are beset by the dogs of rage and lust, we are fallen into the whirlpool of temptations. The river of mirage, though it cannot drown us, yet carries us up and down in hopes and disappointments. Tukā says, If thou carest not for us, to whom can we look?

1880

AM I wiser than thou, O Infinite One? While I am going beyond my due limits, how is it thou hast no mercy? Tukā says, Can my voice say more than thou canst?

1881

I AM vicious, guilty, how guilty, how can I tell? Enough, enough of this world; the power of actions over me is great and invincible; it will not suffer me to be still. Varied are the impulses of the mind, they change their hue from moment to moment. If we seek any association, it infects us while we seek it; now cut the knot of my cares, says Tukā; approach, O Lord of Pāndhari and dwell in my heart.

1882

AS for the bliss of devotion, why, I have not even a tulsi leaf to give thee! I fold my hands and stand before thee. I have not the good fortune to approach thee close; I know not how to observe ritual, I cry to thee for mercy. Would that the saints would call me their own, speaking some word or other by way of pretext. Tukā says, I take shelter in thee.

1883

NARAYANA has created us helpless slaves of the senses; this is why we have to endure these sufferings—need I tell any one so? I have no such strength as to quit the world; very, very false to me is my destiny, says Tukā.

1884

WHATEVER I seek to grasp turns its back on me. Why is this my portion? I am an ill-starred wretch. I have nothing to support me; neither God nor the world. Tukā says, The earth yields no harvest and I cannot procure an alms.

1885

I AM looking for comfort; the faults of my past do thou take under thy charge. In body, speech and mind, I shall profit by a true meeting with thee. Tukā says, In my hour of need, I know not whence comes this reversal of things.

1886

MY words are not figures of rhetoric; I beseech thee in accents of true misery. Let no delay intervene in our task; thou art a self-made image of mercy. I have turned my face towards thee, says Tukā; I will hug thy feet when I see them.

1887

THIS world is hard to vanquish, Brahmā cannot overcome it by his own power. I bear a load on my back, the strain whereof reaches my legs and my feet: I liken myself to a fish that is caught in a net. I will now make haste to implore him, for it is even thus I shall gain what I desire. Let me drag my mind to his feet, says Tukā; it is only thus I shall find relief.

1888

THOUGH I know the art of serving thee, yet am I weak and feeble, O God.

1889

AN omen may tell me of the future, from the spot where I am standing; whether it will be loss or gain. My mind is occupied by fear; what source of confidence have I now? If we love

any one we make it known by an embrace, be it a matter of courtesy or of passionate love. Tukā says, I am deserted; this has long been fully known to me.

1890

I CANNOT bear self restraint or mortification of the body, I cannot endure thirst or hunger, but daily I make my cry to thee, do thou take some pride in me! I have not polluted myself in body, speech or mind, I keep myself from all polluting thoughts. I desire, says Tukā, to make myself a float to cross the sea of life.

1891

GIVE me, O God, the happiness of solitude; take away all that brings ruin on my soul. I am a heap of sin, says Tukā; O set me behind thy back.

1892

O MERCIFUL Panduranga, I know not how to serve thee. I am sinking under the wave, O run and draw me forth; put forth thy strength save me! I have no merit of my own, I am vanquished by my senses; I implore thee, says Tukā, I grasp thy feet!

VII

Reproaches and Challenges to God

1893

I KNOW not what has brought it about; men abominate sermons. How can you be pleased with this; O God? You have turned to foolishness the words of the saints. Evil does trouble the faithful; I have found this a fact of life. Tukā says, Your name is a shaft of liberation; but you take no pride in this.

1894

VOID of qualities you sit shrouded from our eyes; why have you given us eyes and ears? I shrink from hearing your name dispraised and seeing your service contemned. If within your own being you have left void space, what avails this glimpse of faith you have given us? Tukā says, Be it known to you I am sorrowful; I cannot give my mind to the task before me.

1895

BECAUSE I know myself a sinner I seek thy feet; is my guilt stronger than they? O bearer of the wheel, why sleepest thou on, leaving these perplexing thoughts to me? How is it thou didst heal the pain of him that did but once call on thee, showing his purpose in his son? Tukā says,

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O Lord of Vaikunṭha, why is thy servant oppressed with care?

1896

WHAT wilt thou lose by meeting me or speaking a word or two to me? Do I steal away thy form? Hast thou therefore in fear hidden thyself? What does thy Vaikunṭha profit us? Come, fear not, meet me. Tukā says, I desire not a rag of thine; but I delight to see thee.

1897

IF thou knowest the workings of the heart, why didst thou suffer me to think of serving thee, whereas now thou disdainest me? Ere ever I had broken up my home, thou hadst given me a place by thy feet and suffered my faith to rest there, says Tukā.

1898

YOU have never given me a harsh answer; why then this breach between us? So I cannot bear to be parted from you now; I have grown to love your embraces. Time after time I remember your name; as I utter it I love it more and more. Tukā says, O Pāduranga my mother, take me on your hip like a reconciled child.

1899

IT is this nectar we keep our eyes on; our place assured at the feet of Brahmā. It is your own peculiar treasure we have tracked down; Tukā says, Vainly, O God, do you try to hide from us now.

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1900

TUKA says, Thou hast many eyes and ears; why dost thou stand aloof when I need thee?

1901

THOU shouldst not be injured by any harsh words of mine, there is an old bond between us. Thou art my father, O Pāduranga! I have travelled far from thee, but the pledge I left with thee once is mine. Through some burden placed on my head the memory in my heart slumbered. Yet my way was known to the four saints; I brought witnesses and the matter was adjudicated. Now, says Tukā, we need argue no more concerning "Thou" and "I".

1902

O GOD, let there be a wager between me and thee; let us see which is better of us two. I am truly fallen, thou art falsely styled lord of the wretched. I have persisted in setting a difference between us, thou hast not been able to wipe it out. We have added strength to our guilt; you have no power over it. My mind has pervaded the four quarters; hence you have hidden yourself in fear; Tukā says, My own mind gives judgement between me and thee.

1903

IS the stone Parisa a mere metal, that dispels beyond a doubt the infirmity of iron? Art thou more feeble than the stone to dispel this one trouble of mine? The stone Chintamani affords

whatever the heart conceives. Other trees, set near the sandal, are changed into sandalwood. What does it lose in imparting its qualities to others? Consider this, O Infinite One, says Tukā.

1904

WHY art thou so condescending to others, so callous to me? Thou hast made me thy worshipper, give me within my heart a worshipper's love for thee. When thou and I sit down together, why is chaff served to us, though you eat sugared cakes when you are alone? Are two at one together, when the purse is knotted and sealed between them? What can we get from him as long as we are strangers to him? Tukā says, Remove now this sense of difference between us.

1905

I WILL not recite your name nor obey your orders any more. It is but adding words to words; to recount your good qualities is wickedness. Who would come time after time to visit you? Tukā says, I have gained nothing whatever.

1906

THY dealings are false; I will frequent thy paths no more. Thou hast a garland of a thousand names; not one of them is truly worn. If we seek thee in haste thou playest hide and seek with us. Tukā says, Thou playest us tricks beyond number.

1907

THOU hast set out a false and imposing display of goods; thou art sunk in debts, there are many who have to settle with thee. There

are many whom thou hast cheated with puppet forms. Tukā says, Begone! I will talk to you no more.

1908

THOU hast held forth hopes and ruined many; thou hast met many to their destruction; thou art the prince of swaggerers and blusterers. Thou givest no comfortable answers; thou hast no stock of such to draw from. Tukā says, What can we get from thee? There is nothing but sorrow left for us.

1909

"BEGONE! What vexation you have caused me!" Speak once, and say this at least to me; why art thou so cruel, O God? Dost thou despise the service I render? Happy were those with whom thou didst hold converse; that is not written in my lot. Tukā says, We are severed from each other, for my own mind is not steadily fixed on you.

1910

AT thy bidding anything may become any thing. Why dost thou not receive and protect me? Is my burden grown too heavy for thee? If I say thou hast forgotten me, behold, thou art the soul of all souls. Tukā says, What power have I to control thee? But thou art full of mercy.

1911

I OUGHT not to speak, but an occasion has arisen; the world is directed in your name. It is all a false show, a cheating display; we have

found you out for a beggar. Casting off shame and assuming courage we have trusted to your support. Someday, I know not how, you will end this trouble we have occasioned you. Why will you not speak, O God? This is true and fit service that I render you, says Tukā.

1912

I CANNOT see any mercy in you; you accept my service and speak not. Let us see what source of strength you have; behind what defence you conceal yourself. We have explored your means of attack and defence; we know, O generous one, all your means of hiding. Now, while we have left but a little consideration for each other, it is well; what is the use of multiplying words? Tukā says, The saints help me, and thus this topic arose in my mind.

1913

WHEN we offend, you punish us; why then are you deaf to our calls? You have beguiled some by gifts of wealth and powers; I ask you for none of these things. Why should I be wrapped up in them and spread abroad a cheating display? Why should I play the hypocrite once more; I have guarded thy promise, thy original promise, storing it up in my heart. Tukā says, I have prepared a true statement of accounts between us, for I knew you would check it in the end.

1914

WE have found out now what thy service is like. You have thrown down the burden from your own head and laid a weight on the

saints. You have set drums beating in your praise; what of that? Prove your right to it. I am a Wani by birth and cunning of heart; do not try any dodges with me. How can I dance before you, says Tukā, till I have some experience of you?

1915

WHAT dost thou in thy opulence know of the miseries of the poor? While men are giving, taking and struggling, you stand apart looking on with amusement. We count the days on our fingers and thumbs, forming hopes of some good to ourselves. Tukā says, We poor creatures are bewildered; when will you give us something?

1916

WHAT? Can thy power achieve nothing now? Is thy strength turned into weakness? Has my destiny prevailed against thee, O Hari? is it stronger than thou? Hast thou lost thy wheel and mace, that shame makes thee silent, O Govinda? What avail thy assurance? says Tukā; give up thy name of helper of the distressed.

1917

IN earlier days men accomplished their own salvation, they went through the whole process. What charity is there in paying back a loan? They fixed out their thoughts on you; you were bound to devote yourself to them. When was any man who like me had gone astray saved by you? Tukā says, Let me tell you, your deeds are not like your name.

1918

WITH whom can I wrangle? Who will help me but you? You have grown cold to me; you have kept me aloof; you have cast me off all at once. You hear my words and you hear them not; when you catch sight of me you hide your face in a cloth. Yet we dwell in the same town together; that is why I feel so pained, says Tukā.

1919

KNOWING our heart's desires, you will silence our splenetic complaints. This has become a habit of yours; it is a bad habit, O Pānduranga! If a man sits as a suitor at your door, you get rid of him somehow or other. See whether I shall leave your feet, says Tukā.

1920

WHEN a man merely makes us a promise with his lips, we believe in it; let it not be thought that soul can cheat soul. Need I explain this to thee? When one seated at dinner makes a sign, it reaches the mind of the serving man; he makes his way to him with kind intentions. Tukā says, Respect shows itself in many ways; infinite are the modes of courtesy.

1921

THE man who fails to keep a promise is called a shirker; consider the point for yourself; who can speak his mind to one in power? 'Twill be well for you to pass judgement yourself on your own acts. Thou and we, O God, ought both to fulfil our promises. One who shrinks from taking the lead falls back, says Tukā.

1922

ICLING heartily to my indefeasible right, to be a fallen sinner. Now say, which of us is stronger? Thy mind and my mind bear witness to the truth. Show me the badge which the saviour wears; what right hast thou to it? The mere badge means nothing, says Tukā; thou must prove its reality.

1923

WE visit you again and again, but you never stand up to trade with us. These are blustering tricks; no one knows what is really in you. Like one who has swallowed *muga* grain, you sit as silent as a heron. How many suppliants, says Tukā, have you ruined?

1924

THOUGH there be no giving and taking between us, thou hast tied us to thee by the pride we feel in thee. Now, O Pānduranga, why wilt thou not let all this affair be settled! To go before the Court of five, to be put to shame for a trifle, is not for us, O Pānduranga; we are not like thee. We will give up the dispute, lest thou find us full of complaints. Tukā says, Let us go before the saints to settle this.

1925

THE quarrel was stayed which for many days had deepened between us. It was determined neither should speak anything, so far as it was foolish to do so. A decree of the four was issued, determining the stop. Tukā says, You should accept such service as I shall offer you.

1926

I SIT a beggar at your door, urging my demand, keeping you from going out or in. I shall not let you stir; I have found a good opportunity. How often I have visited your house in time past! Why, O Nārāyaṇa, will you not give me back my own? How long must I quarrel with you? I have sorely been put to shame. You are unashamed, says Tukā.

1927

I AM wearied by many visits to thee, I have been sorely troubled; I am glad now that I have found at thy feet a place for a quarrel. What avail me now respect or reverence, or behaving toward thee as folk behave? I shall brush aside custom and claim equality with thee. Many have thought of doing so—why wilt thou not be wise? We will keep carefully our original promise. Tukā says, Thou hast already been taken before the four for a decision; I am not afraid of you any more.

1928

HOW often must I set my grievances before thee? Thou knowest my heart, O Pāṇduranga. If thou art angry with me thou shouldst not cut my throat; whom has a child but his mother? Tukā says, It will be a disgrace, if the child of a powerful man has to beg for alms.

1929

O GIVER of good gifts, O merciful, O infinite! Why dost thou not run to me when I utter thy name? What! Hast thou no strength nor

cunning? Tukā says, O thou that nourishest the world, why is my mind thus barren within me?

1930

IF the body be smeared with sandal while sharp pains gripe the bowels, what pleasure does it give? Why hast thou treated me thus, O Pāṇduranga? Thou hast spread my fame in vain. If sweet dainties be spread before a fevered man, how can he taste their sweetness? Tukā says, Such is my own case, I am like a corpse decorated without.

1931

THOU choosest to be alone, hence these false devices of thine. Thou hast opened men's mouths against me and thrust me forth; thou hast locked the door and shut thyself up inside. Thou hast turned light into darkness, and set thy doorkeeper against me. Tukā says, So long as he had some fear left, some service to the Lord was still possible.

1932

WHY didst thou rear up this child when thou hadst no need of him? Now, when he hovers about thee, thou art wearied of him! Thou hast taught him to follow thee; now, shouldst thou run from him, it will look well in thee! Tukā says, O Father, thou lackest the form and nature of a father.

1933

WE shall contend with thee; we shall hold fast the secrets we have grasped. Thou makest thyself a lizard, a frog, a tiger, a clown,

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a man-at-arms. If one use force, thou fearest him; if he run from thee, thou dost welcome him. Tukā says, Keep aloof awhile; O monstrous spirit, thou art neither man nor woman.

1934

WHAT! Do you uphold us unrewarded? You have done away with the cash I paid you. The debt is attached to your house; you cannot escape it whatever you do. It was proved against you long ago, on the evidence of the four Vedas. Tukā says, After this, who would be afraid?

1935

WHO could count my sins? Thy stamp is borne by the three worlds. If I am wasted, says Tukā, the shame will fall on thee.

1936

THERE are witnesses of this in both lines of my descent; thou art all my uncle's family.

1937

IT will be fit for thee to save me; I have followed the right path so far as it was known to me. I shall send thee my cry, that thou shouldst run to me; let each do his own part. There is room to complain of a perverse man; we know this disposition of the wicked. Tukā says, Body, speech and mind, I contemplate nothing but thee.

1938

EFFECT my salvation or acknowledge defeat; stand fast, O God, by the words you have once spoken. My doubts will be dispelled; all the

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source of them lies at thy feet. I have clung fast to thee; I myself know nothing; I know not when the star of my good fortune will rise. Tukā says, I am sorely cast down; I cry to thee, O God, for mercy.

1939

WE are troubled at heart by greed; but you, like a lord of the senses, heed us not. Whose aid could enable us to maintain a quarrel with a powerful one? We are crushed by the cycle of rebirths; our lord sits idle at home. Tukā says, In spite of all argument, I cannot understand this difference between us.

1940

YOU were at leisure once, long ago; I never seized the opportunity. I now come and stand near thee; I look upon thy face. At home I was wrapped up in work; I could not talk with thee. I am now astir and impatient, says Tukā; let us search into the matter, O God.

1941

IF disease assaults us, it will be a strange experience for the servants of Vishnu; this would bring shame on thee—need we tell thee so? Shall time eat us up? Shall the words we have uttered pass away in vain? Tukā says, Servants of thine as we are, shall we re-enter the womb?

1942

ASERVANT of the king, though he be lowest of all in degree, should any wretch harass him, on whom will the shame fall? If the iron

loses not its character when it touches the magic stone, who is disgraced? With thy name in his throat, should Tukā meet with death, who will be disgraced?

1943

YOU punish the cruel; where can we carry our complaints against yourself? Your ears hear our cry for mercy; yet for no good reason you are silent. With all humility I gaze upon your feet; I entreat you with submissive speeches. Tukā says, Loosen the knot of your mind; why, O Viṭṭhala, do you still delay?

1944

I SHOULD not have been wretched had some gift of mercy been vouchsafed to me. Bright is the face of a contented man—this is the mark such a gift leaves. A word of love is never wasted, whatever that word may be. We learn the truth from experience, says Tukā?

1945

TRULY we have become servants of thine; yet we remain weaklings—is this fitting, O merciful One? Thou knowest. 'Tis as though a jackal should carry off the cub of a lion. Shall we, says Tukā, who have called ourselves thy servants, perish?

1946

SHALL my vow be falsified, even the claim which I made before the world? Justify, O Pānduranga, my importunate prayer; come and embrace me. By whose hand can I send thee a message? Tukā says, This spot is all I know; I shall find comfort only at thy feet.

1947

I HAVE grown callous through obstinate disputes; how is it Nārāyaṇa knows this not? You have cast away the love that was like a family love between us; you have caused my head to be broken by the acts of my past. I was caught in a strait; I gave up my own soul; this was how I renounced the world. How can I say you failed me, says Tukā; I have no love for pride, O God!

1948

THERE should be no occasion for you and me to fight; I have found out what you are. How long must I go on calling bad, "bad"; when a thing disgusts us we ought not to touch it. I now experience the truth of what many have said, that if I venerate you I shall be ruined. I have experienced myself what you have done; where, says Tukā, and how long can you conceal it, O God?

1949

AT thy feet alone can this matter be decided, there alone can the case between us be settled. There is no other for me to look to; know that I am weary and worn. Need I tell thee this? says Tukā; thou knowest my heart.

1950

STAND up and fulfil the pledge thou gavest; a pledge given in good faith cannot be altered. The longer thou delayest, says Tukā, the more thou wilt make me weep.

1951

LONG thou hast tormented us; in what troubles thou dost entangle us! I have come thus far to importune thee; I have formed no love for

ought else. Thou, nevertheless, turnest aside from all but thyself; thou stayest apart in solitude. After this, O Govinda, says Tukā, jest with me no more.

1952

A WARRIOR starting for war does not look behind him; plant thou in me such a courage as his. I wield the weapon of thy name; in that glory I array myself; if I turn back, says Tukā, thou knowest whose the fault will be.

1953

THY name will be dishonoured, so may I say, O best of beings! I have been patient, I have born my vexations. Thy story and name I have told to the world; yet because no hope is shown me, I have no faith in thee. Thou beholdest this, O Pānduranga, says Tukā.

1954

NOW I have learned the truth; thou hast no authority. This is why thy name has no power, our love is dwindling. Sin is thrusting itself between us and thee; the fever of our woe is growing upon us. Tukā says, It has become part of thy nature to be feeble.

1955

WHY was evil suffered to approach me so closely? Why was sin given such pre-dominant power over me that I have seen destruction near me? I cannot bear this angry serpent, I cannot endure the stench of its poison. All may be well, says Tukā, but I cannot endure this.

1956

RUN speedily to me, or else accept my last farewell. I am sinking and thy honour is perishing. Forbear no more, come not with slow paces but run to me! Tukā says, My speech is ashamed to speak of thee as thou art now.

1957

HOW else can I learn what bliss is? O God, thou art become a plunderer of our homes. Everywhere I see mountains of bribes offered you; you are only at rest if you accept them. Generous is he called who raises up his hand betimes; gifts in return for gifts are but payments of debts. Tukā says, I will serve thee as best I may, with such power as I have when I am near thy feet.

1958

IS the reward of my service that I should see misery brought on me by misfortune? Guard thou thy own claims, O God; why art thou like the Kali age? To give thy suppliants to their foes,—does this bring thee peace of mind? Tukā says, I long for an embrace, and I am spurned in the breast.

1959

I KNOW not why this has befallen me; you have changed your ways, O Pānduranga! You have lost your truthful nature! Your own mind bears witness to this; how great was your love to me once! Tukā says, In your almighty power, I know not what you are doing!

1960

I HEARD thy praise from the mouth of the saints, so I came and stayed in this spot. Thou shouldest treat the saints of to-day like those of the past; thou shouldest not turn a stranger to them. Our reliance on thy name is our source of confidence, if that be lost there will be no vestige left of the other. There should be no sense of difference between us, says Tukā; O Lord of Pāndhari, listen to this request!

1961

WE cry aloud to thee, yet thou art deaf; thou speakest not, O Nārāyaṇa; we see thou art void of actions. We will give up all nervous doubt, and bring thee before the court to judge between us, first we will do this, says Tukā, then we will part company from thee for ever.

1962

IT is no use being backward in one's own cause—everyone knows that. The more we try to preserve your honour, the more you torment us. Come, let us go before the saints; they will decide this matter off-hand. Tukā says, We are in pressing need, but thou hast no shame.

1963

WHY dost thou not run to my cry, O Nārāyaṇa? Thou art keeping thy own body secure. For all thy strength thou art turning a rogue. What wilt thou gain if we go down to hell? O Kānhā, says Tukā, thou art lost to action.

1964

IF a mother cuts her child's throat, who is to protect it? If those who run to help you plunder you, who is to save you? If your king strips you of your all, who is to guard you? If you do not still my mind, how can I control it? The strings of the puppets are in your hands, says Tukā.

1965

TO take away a blind man's stick and throw him over a precipice, would this be right for a man with eyes? What would he gain by it? If we said to anyone "Here is sugar" and tricked him by putting mud in his hand, what should we be doing? Should you, O God, spread brambles on our path? says Tukā.

1966

OTHERS go seeking servants and offer them pay; but we insist on serving you and take no wages. Though you are far from us, we shall serve you well. We shall not comfort our own bodies, that we may comfort you, O Generous One! We shall toil to spread your fame; why are you heedless, O Pānduranga?

1967

YOU wretch, says Tukā, your mischievous pranks are past explaining.

VIII

Prayers

1968

LET my throat swell and my heart burst, my very ardent desire be fixed, O Viṭṭhala, on contemplation of thee. Let streams of tears flow from my eyes, my hair stand on end with joy. Tukā says, This were a boon of thy grace, this is what I desire to attain.

1969

SET flowing a stream of the names of Rāma, it will wash away my sins and burn them up; plant in my mind such eager desire, such constant effort, that I may never lose this nectar of Brahmā. Such be my gain that no craving be left in me, no desire may stir henceforward. Tukā says, Meditate on that which will deliver you from the pits of torture.

1970

THEY call you a sea of mercy; then why do you delay, O Pānduranga? why have you no pity yet? I cry like the fawn for its mother, when it is wearied by thirst and hunger in the jungle. Suckle me, O mother, with the milk of love, run towards me with swollen breast. Tukā says, Who but you, O Pānduranga, will drive away my pangs?

1971

WITH what sweet notes can I implore you, with what melody of speech? Come, come, O mother Pānduranga, give me the breast of your love. Like a nestling with open beak, I cry for mercy. Tukā says, We are like petted wayward self-willed children.

1972

A COW grazes in the wood; her heart is with her calf at home. Thus, O mother, do thou with me; give me a place at thy feet. If you draw a fish from the water it gasps for breath; Tukā says, So it is with the body, it delights in the breath of life.

1974

O KING of Mathura, I am the nurseling of thy mercy; enquire thou after my well-being. Learn the wish of my heart, says Tukā, O Nārāyaṇa.

1975

MY arms and hands are throbbing to embrace thee; step swiftly forward, lift up thy feet. Leave the swan's slow gait; eagerly I await thee, O mother Viṭṭhobā, says Tukā, O Shriranga!

1976

THE moisture of compassion, O God, is like nothing else; I desire what is genuine, no worthless flimsy pretences. The best foundation is that which will carry a pinnacle. Tukā says, At thy home is everything.

1977

I WILL take the end of your robe and pull it; what will people think then? Consider while there is time, O Nārāyaṇa, what secret primal bond unites us. I speak thus while I stand aloof from thy feet; but when I embrace them I will not let thee stir. If thou art angered, we will soon be reconciled; I will forthwith give up my purpose. Ere yet I have found thee there is good reason for my purpose; so I will strengthen my resolution. Tukā says, It is known what thou art, so I am set free from all troubles.

1978

I AM but a servant; I apprehend my Lord's anger. Lay thy hand on my head, speak to me and dispel my fears. Henceforward, says Tukā, let me gambol blithely in thy presence.

1979

I N faltering accents I babble forth my love for thee; O think not to keep me at arm's length from thee. Whether I praise or dispraise thee, count it the same, O Govinda! Tukā says, It is you who have taught me how to speak.

1980

L ONG ago I bound thee by a pledge.

1981

S INCE we have called ourselves thine, such as we are, do not repulse us now. If death should swallow us up thy name will perish. Tukā says, Fulfil now thy pledge, O God.

1982

I HAVE called on thee till my throat is parched; my life is ebbing, my patience is gone. Why hast thou not yet noticed this, O mother's home of the wretched? I look on wealth as though it were a stone, on pleasures as poison. Pardon me my faults, embrace me and give me thy love. A longing for thy form lingers in my heart, within and without I never cease to feel it. All I have to help me now is thy feet, says Tukā.

1983

H IM we should not ignore in whose town we have come to dwell. Then only can we enjoy our acquisitions, no misfortune can overtake us. We should enhance his splendour; this is why we call ourselves thine, O Hari! Tukā says, It is a fair condition in return that thou shouldst not let thy servants be severed from thee.

1984

I AM a beggar, thou art the Giver; I shall see now what truth there is in this. I have stretched forth my hands; do thou as thou thinkest fit. Let me recite thy name; it is thy part to give me peace. Tukā says, O Lord God, end this argument between me and thee.

1985

T HIS decree was passed between us both.

1986

W HO would listen to a poor man's prayer and give his whole mind to it? What work would he lay aside, if the poor man were parted

from him? I have learned this, O Pānduranga, from experience; though you tell it me not, I gather it from your face. Anger and lust continue within me, the distinction of "I" and "thou" has not vanished; yet hadst thou shown me mercy, something in this kind might have been achieved. Neglect not those who seek thy protection. Tukā says, Thy rules of discipline we do not know.

1987

I HAVE had enough of running; now take me on thy hip; do not make me walk any more. Tukā says, I can speak no more; suckle me, O Goddess, at thy breast.

1988

NOW be thou the father of my mind, control my spirit, O Pānduranga; let thy power govern me, so that I may wander nowhere from this spot. Ungovernable are the many impulses of our nature; grant that I may not even speak of them. Tukā says, My own good, of whatever sort it be, thou knowest best, O Nārāyaṇa.

1989

REVEAL to me such duties as will free me from these fetters and bring me to thy feet. Give me the gift of thy mercy, make me speak such words as will move thy mercy. Tukā says, O God, make my heart thy dwelling-place.

1990

I AM carried along by the flood; now I do what is right. My strength, O Nārāyaṇa, lies in begging thy mercy and pity. Time and Death

drag us onwards; thy power, it seems, is brought low. Tukā says, Any beast would sooner be dragged forward by its own mother.

1991

NOW take all my burden upon thee—a heavy load. What wilt thou do? Grow in size; I have entered thy womb like a stone. Thou art eyes, thou art the wick of the lamp, be thou a light at my side. Tukā says, I love not to ask for anything.

1992

MY mind is quivering, I hope to behold you, I have implored your mercy. The saints attained your primal form merely by asking. My sins forbid me this union. I undergo the toil of worship as it were forced labour; my soul attains to no peace. Tukā says, When wilt thou give me rest? My mind runs after thee.

1993

SET me free, O God, from this desire; this greedy she-wolf comes running after me and prevails over me somehow. Now hide me behind thyself and remove this craving from me; Tukā knows no other means; he is known to you.

1994

FOR your sake we have forgotten ourselves; if you neglect us now, how will it look? Consider now this essential point; we cannot increase further our desire to search for thee. I have abandoned the dwelling-place of comfort; beyond that, my plans are at an end. Tukā says, My whole course is finished, so I lie prostrate, beseeching thee.

1995

THE preachings of the saints are above our heads; they will not live in this world of death. My heart is fluttered therefore; come speedily, O mother Pānduranga; I grow impatient, luck is against me. Tukā says, What can I do? I am afraid.

1996

IF we trust to time, why, death is close upon us; if you do not fulfil our wishes, how can we call ourselves your servants? Depart not from thy love, O Pānduranga. If you are bound to give, why does this delay hinder you? What is sweet is sweet from beginning to end. Tukā says, If you visit me, I shall be at rest; I shall sing of that which I contemplate.

1997

THOU art truly immortal; how I fail to be such! Come, let us go to the saints; I shall urge my plea forcibly. If thou hast no name, show me what my name is. If thou hast no form, show me what my form is. If thou art sportive, show me how in thy sports I am parted from thee. Thou art both true and false, and such am I too, says Tukā.

1998

THERE is nothing you cannot do, O Nārāyaṇa; you can bring to life the lifeless. What do I know of his great deeds in the past? What forbids that he should now show his power in act? It is our good fortune that we call ourselves servants of this mighty one; is it a small

thing for us to do? Tukā says, Satisfy my eyes by showing them the glories of thy power.

1999

O GLORIOUS Lord of Pāndhari, I lay a prayer at thy feet. Thou art a helper of the unprotected, such is thy title among the living and the lifeless. Thou knowest untold the secret of the heart, thy shame will fall upon thyself. Tukā says, Thou goest sporting through both worlds; give me such courage as no man possesses.

2000

IF your children speak with faltering lips, O great sire, pardon them; you have climbed to the summit of power. I have not explored the limits of your authority. Tukā says, O Lord of knowledge, keep me, thy menial, near thy feet.

2001

WE questioned thee for no private purpose; we ran after thee again and again to tell thee something. For many days it was our purpose to repose in solitude. Tukā says, Stand still awhile and look on me, O Kṛishṇa.

2002

FORGIVE me for my officious questions.

2003

DULL and foolish men—disappoint them not, O God! Hear this prayer of humble servants like myself. They have come with their

thoughts fixed on thy feet. Why shouldest thou beguile them? Tukā says, O best of beings, forgive me my faults!

2004

I STAND with arms outspread, to be convenient for thee! I long to sit on thy hip; as I walk on foot, the stones pierce my feet. O compassionate One, says Tukā, I will render thee such service as is needed.

2005

THOU art more loving than a mother, cooler than the moon, more yielding than water, a billow of love. What can I compare to thee, O best of beings? I am fit but to be waved round thy head and cast away. Thou madest the nectar sweet, yet thou art sweeter than nectar; thou art father of the five elements, thou art ruler over all. Now in silence I lay my head at thy feet; Tukā says, O Lord of Pāndhari, forgive my sins.

2006

TUKA says, Do not come walking; *run* to meet me.

2007

WHEN a child has reached years of discretion his mother begins to keep him at a distance—do not so with me. O mother Pānduranga! When a pearl is once formed in water it cannot rejoin the water. As churning goes on, says Tukā, the buttermilk collects and puts on one side the butter.

2008

I LAY a wager with thee, I am now thy opponent. How wilt thou escape me now? I have utterly dispersed the world, I have renounced it

with pouring forth of water. I have packed up everything and set it on thy back; forget now such matters as "I am I" and "I am he". Tukā says, I cling to thy feet; let it chance, if it will, that I am yet to be severed from them.

2009

PROTECT this gift that once thou hast made me; I cling to thy feet. I lay no other burden on thee, no other weight of care. Accept service at my hand; this is my only prayer, O God! Tukā calls himself a servant of thine; thou shouldest therefore fulfil his wishes.

2010

WHAT indecision vexes my soul! Make me thy own after any sort; be resolved upon this. Other gains seem vile to me; I have learned from experience their good and evil. Let me fall, says Tukā, into a trance unbroken; let me sink into thy loving spirit.

2011

SOLVE this riddle of your own yourself, what will you gain by making it press on me? Why should our salvation be a work for ever put off? You should not multiply our cares. For my sake open wider thy breast; I can find no room among men, for they have quarrelled with me. Tukā says, If the balance against me is written off, I shall leave alone this business of piling up merits.

2012

I TURN no more to look behind me; I am thoroughly sick of the world. Come and meet me, O Generous One; I cannot bear the call of

death! with thy support I shall be at peace then, I shall be content with my part in game of life. My throat, says Tukā, is choked with this earnest desire; how is it this comfort visits me not?

2013

I AM firmly resolved, like a blue jay; an arrow destined for the mark cannot turn back. I meditate on the name of Kṛishṇa: his dark-blue form, his four arms. Tukā says, Afford a resting place for my love, do not let my faith break down.

2014

I AM eager to meditate on thy feet because destructive Time is pursuing me; I have passed through many lives; I am sorely afraid of one spot. Tukā says, Thou art my mother, O Viṭṭhala! draw near to me in my last hour!

2015

WHAT can I do? My soul is tortured; cooped up in this narrow space I feel no joy. The universe seems to have been laid waste; I live on with suppressed breath. Tukā says, O thou that knowest all, let the Cherisher of the universe cool my fever.

2016

A DRIED up stock needs a vast rainfall; I am fit to be compared to that by reason of my state. Come not to me on foot, leave thy bearer, Garuḍa, make even more speed and become part of my very mind. Tukā says, Thy child cannot bear the pangs of hunger; the vital principle has shrunk to death within him.

2017

I CLAP my arms; do thou clap thy own.

2018

I N a convenient season my mind has retired from the world; come, O Pānduranga, protect me! My mind helps me, but my spirit fails; as I look on thee tears pour from my eyes. I speak to the wind that blows from thee; with folded hands I look for thy coming. O hasten to me with all speed, says Tukā.

2019

A SSUMING the gait of eagerness I will come running to thy village, shouldst thou send for me, O Hari.

2020

L IKE food after a fast, like the meeting of mother and son after many days, like the miser's love for his treasure, even so, says Tukā, do thou be to me what none other is.

2021

W HO can prevent people from guessing and putting forward their own ideas? But one alone knows the sentiments of my heart, the Lord of Rakhumai. I cannot bear flattering words, says Tukā; they grieve my heart and overthrow my mind.

2022

I T is a servant's part to comply with orders and messages, the master's part the master knows. We should sit down in him who is the

death! with thy support I shall be at peace then, I shall be content with my part in game of life. My throat, says Tukā, is choked with this earnest desire; how is it this comfort visits me not?

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2022

I T is a servant's part to comply with orders and messages, the master's part the master knows. We should sit down in him who is the

primal source of the mind ; we should draw together all qualities on his feet. In my eagerness to see him I am growing wildly desirous ; I feel I must wave my body round him and cast it away. Tukā says, Fulfil my desires, preserve thy own good name !

2023

MY eager desire breaks forth in many ways ; I feel as though my body were no more. Now what can I do to accomplish this ? Find me a true device, O Pānduranga ! I desire earnestly to see thee ; let my life perish if need be, while speech is left to me, says Tukā, I continue to beseech thee.

2024

I DO not serve thee, O God ; my sense of self is a poor thing to offer thee ; do thou bring to fulfilment the vow I have made. What other task hast thou, but to impart thy love to us ? Apart from that, how can duty and transgression of duty exist ? We offer thee freely our bodies ; do thou sow true seed in them ; union will be sweet to both of us. How can one hand clap a single cymbal ? A servant, however, strong in body he be, has no glory without his lord. O Infinite One, do thou take a form on thee ; I shall then control my outer tene-ment ; I shall be exalted ; I shall be the nursing of the saints. Shouldst thou delay, what avails this crumpled leaf ? Tukā says, A prompt resolve is needed.

2025

WHAT can we do now ? The past is past ; there is nothing to be said. We are now both unable to meet each other in solitude. Let

us give up shame and nervousness till both of us gain our wishes. Let us solve this riddle first, says Tukā.

2026

IN fond familiarity I have teased you ; we are your little fondlings. Words that should not be spoken come to our lips ; you must put up with this, O God ! If parents have a witless child, they set him playing along with the rest. Tukā says, O father and mother of mine, be not angry with me !

2027

PAY back what I lent thee ; dost thou not feel the debt a burden ? My throat is choked with sobs ; I draw near to thee. Why do I love to serve thee, says Tukā, what thinkest thou, O God ?

2028

IF I have polluted my tongue in making these wretches ashamed of themselves, O purify me !

2029

LET the feet be mine, let my heel be thine ; grant this my prayer. It seems mistaken, but I shall be happy if it is granted ; slight me not, says Tukā ; I am firmly resolved on what I ask.

2030

MY soul waits for thee day and night ; as the Chakora bird longs for the moon, as though she were his life. As a girl at Divali time longs to be sent for home, as a hungry child cries for its mother, so I am hungry to see thy glorious face, says Tukā.

2031

THERE is no artifice about loving words ; however awkwardly they are spoken people love to listen to them. The silly lisping prattle of children seems wonderful to parents ; Tukā says, Have pity upon me, O friend, O darling of my soul.

2032

YOU will have nothing to spend ; my troubles will vanish. The victory will cost you nothing ; why are you too slow to move ? I am hungry for thy mercy ; 'twill be like giving life to me. Let Viṭṭhala listen to what I teach him, says Tukā.

2033

SLOTHFULNESS begets sensual desires, give us strength by the utterance of thy name ! For other speech let our mouths be dumb ; I see thy feet alone, says Tukā, to all else I am blind.

IX

The Conditions of Acceptation

2034

THERE is no force strong enough to prevail over faith. It controls God himself, and who is higher than God ? Where it dwells, there all powers come unbidden, Tukā says.

2035

I KNOW nought of heaven or hell ; I believe in repose at thy feet. I know not how to cleanse me of sin, so I have seized thy feet. I am a madman, who understand not reason or unreason. Tukā says, If thou dost take a thing in hand, what is impossible ? What can any effort of mine accomplish ?

2036

I WILL sanctify myself by relating thy deeds, supported by the beauty of thy visible form. Weak is my intellect, but I fix my eyes on thee. Supported by the saints, I will chant of thee ; I will lodge thy name within my mind, says Tukā.

2037

I F this truth has really penetrated my mind, show me thy mercy, O God. When a man's heart is stirred with the passion of his speech, then the faith he shows outwardly lives within him. Tukā says, When thou hast a servant true

and close to thee, then and then only feed him on thy love.

2038

IT is good for us now to implore thy mercy; thou knowest how to dispose of our prayer. Our own doings amount to nothing; let us not enter the stream of instruments of liberation. Tukā says, I have given my body as an offering to my fathers; who would trouble his mind with incessant anxiety?

2039

LIE down at the feet of the saints and be still. There need be no question or answer between you; you need only purify your mind by faith. Their careless mode of life is an effort to serve others by instructing them. Tukā says, Faith alone will capture God and bring him to you.

2040

WHEN the chaste widow sees the fire, her hair stands on end, not from any encouragement that people give her, from her own joy and eagerness. She thinks not of her wealth or her family, she sheds no tears. She bethinks herself of one, and leaps into the fire, says Tukā.

2041

APOLE in a gymnasium should first be shaken well and firmly fixed in its place. Afterwards any feats performed by its aid will pass off successfully. The soul likewise must learn to bear pain and pleasure, it must not break down in joy or sorrow. Tukā says, The soul has first to perish and then to live.

2042

AS surely as a husband loves a chaste wife devotedly, so surely will patience bring God to you, if you love him with undivided faith. The blue jay does not cast his eyes upon water, he awaits the clouds at his last gasp. The sun lotus drinks not the nectar of the moon; it awaits the sunset and sunrise. The cow suffers no calf but her own to approach her. Tukā says, If we have to deal with Viṭṭhobā, our rule must be to surrender our life.

2043

FOOD is spoiled by an evil eye; it makes a man ill. Such misfortunes occur; unless we gain something from men's company it is unprofitable. The gains of a lifetime may be blown to the winds in a moment. Tukā says, It is doubt that stands in the way of the world's welfare.

2044

WITHIN me I have gathered the fruit, even though I was parted from you. We must meditate on your form; the essential thing is to remember that. The mind witnesses its own doings; there is no need of outward show. Tukā says, The service of the heart reaches God.

2045

BENEATH the wishing tree such fruits as we desire fall down. It is the faith of him who sits there that brings this about; consider well the place before you speak. The answer is given according to the question; each experiences in

turn what he brings with him. Tukā says, Your gain or loss depends on your own mind.

2046

HE is a brother to the helpless, for that is his natural relation to them. Tukā says, Through the power of faith we can command God to do our work.

2047

A NARROW door outwards and a wide space within—what avails it to keep silence with the lips, while your thoughts are wandering through the ten quarters of the sky? Many a man disguises himself outwardly, while the relics of desire are left within him. If the senses are not subdued, why have you set your shop front in order? You have swept clean the outside, while the inside is foul. Tukā says, When the end approaches, none of this will be useful to you.

2048

HE knows the faith within a man, he takes such steps as are needed. You need not ask for anything; he will follow your heart and soul. Imperishable are the fruits we may gather by continued patience. A mother feeds her child before he asks. This is how some have crossed mountains, says Tukā.

2049

THEY choose their teachers by their dress and appearance; they do not know how to judge. The secret cannot penetrate any man without the help of Pānduranga; arts may be learned, but love

is subject to no man. Tukā says, Devotion is the essence; the foolish perceive not this.

2050

AS the mind is drawn towards anything, so is that thing near or far. I need not explain this, nor set up a dry argument about it; the witness thereof is the inner witness who is ever near us. The holder of the strings knows all, what puppet is dancing and how. Tukā says, A man's achievements are ever in proportion to his mind.

2051

I SHALL sing of thee as I can; what concern have I with other men? How can I use accomplishments, schemes, or skill? They are all varieties of mere knowledge. He with whom I have to deal, says Tukā, is plain and simple Pānduranga.

2052

HE dearly loves the ignorant, if they have single-minded faith in him. Upamanya and Dhuru—what did they know? Nārāyaṇa found a place in the heart of Pralhāda. The fisherman, the Bhil, the beast and numberless brutes, they were saved by the sea of mercy. What great wisdom did the poor cowherds possess? The wheel-handed one broke his fast with them. Plain and faithful is our God; we stand, says Tukā, with a firm grip on his feet.

2053

BY coaxing the heart, we shall bring it slowly round to its true interest; the learned will pick holes in our work and heavy blows will fall

upon it. While yet we dread the world; we travel on a stage towards liberation. With such faith as we may, says Tukā, let us approach him.

2054

WHAT do we know of the Vedas or of the various doctrines of devotion? Thy form alone we contemplate and meditate on it. We have no authority to speak; our thoughts are untutored. Tukā says, Humble as we are, neglect us not, O Nārāyaṇa.

2055

WE must spend our very souls; thus only can we offer worship which is true worship. Forced service is extorted by force; Hari who dwells within us is a witness herein. Fruit and seed, effect and cause resemble each other. Tukā says, It is courtesy to return such a salutation as we meet with.

2056

LET no unseemly word be spoken, let no evil thought enter the mind. O friends, let this be your humble prayer to Nārāyaṇa. Let a rock fall on lust and anger; an effort towards this end is good. Tukā says, Do not fall into frivolities and amazements.

2057

IF you try to seize a thing you desire, it runs away from you; if a man cares nothing about comforts, they follow after him. Let not your mind then be fluid; I tell you the clue to the matter. The whole secret lies in the enticing

object; your desire for it brings anxiety upon you. Tukā says, Where the seed is carried there the fruit will show itself.

2058

HUMILITY is true devotion, self-sacrifice is true renunciation, experience of Brahmā is true knowledge; these then form the body of Brahmā. Through surrendering the body we reach this end; we are not Brahmā as long as we call the body 'Ours'. When water, fire and grain are brought together cooking is possible; one is useless without the others. Tukā says, I know the test that distinguishes idle prating from truthful speech.

2059

WORK for the master, devotion to the teacher, obedience to parents, service to the husband, these are the solemn service of Viṣṇu, it cannot otherwise be experienced. He speaks truth with his mouth, he suffers at the sufferings of others. The strength of assurance is itself the fruit says Tukā.

2060

IF thou receivest my spirit, what wilt thou give me? Tell me that first, then only will I make an exchange, I will not take anything that brings loss. Mystic powers if thou wilt set before me for a good I desire them not, nor liberation. Tukā says, You and I will agree when a feeling of devotion is the thing to be given and taken between us.

2061

DESIRE makes you embrace what once you abandoned; what avails it to give forth that you have renounced the world? You should implore mercy of God, taking your own mind for a witness of your purpose. You need not go afar or return, within you is the witness of your acts. Tukā says, He is an ocean of mercy; he snaps the fetter of life in a moment.

2062

WHY have you narrowed yourself into this small compass? Swallow the world at one gulp. Break your fast; wash away worldly cares; let not one delay follow another. Darkness had fallen within your little house; this troubled you sorely. Though you fling your own little house from you, yet you carry it secretly under your arm. Tukā says, Agonizing pains attend your fond desire.

2063

I CRY to thee for mercy; I venture further and further. Thou hast a treasure of thy own; if thou shouldest come to remove our poverty, thou needest not to delay. Thy hand that removes all fear is enough; in thee is a fit dwelling place for the poor. I have given up all desires, lest my mind should run after anything; I leave my mind no scope, I keep it under control. Such are my aspirations, that I give no thought to fit time or season; Tukā wakes you by singing your praises.

2064

MY body was filthy, but it was cleansed by thy name; my heart was washed clean with love. Penitence brushed off the dirt; the chain of my deserts was severed. Tukā says, I laid my body at thy feet and bought myself off.

2065

WHEREVER we fix our faith with our thoughts earnestly bent upon God, there he who pervades the universe dwells. When schemes of gain have vanished, how can there be any trace of merit or demerit left? When the mind is purified, then only its faith is untainted, pollution clings to an impure mind. Tukā says, Each man's conscience bears witness to itself; by a man's actions we may learn what his life in the body is like.

2066

SOME time or other one man is made like another; what is impossible to a mighty one? I have laid a foundation whereon to base a vassal's claim; without doubt, I shall conquer my lord. I will not forsake the cause I have espoused; I will remove the barriers of lust and rage. Tukā says, I will burn up the pest of indolence; I knew not up till now what I stood to gain.

2067

I SHALL now press upon him like a creditor; I shall shut him up within me. What savour is there in words till we have surrendered our soul? First, a firm resolve, the essence of all;

then we can bear any burden. Tukā says, I may eat and enjoy myself, but I shall not let him stay far from me.

2068

HERE is no occasion for despair, 'tis well if we leave some room for hope within us. He who supports the world contains it within himself; there we too shall be at the latter end. If we in our ignorance contemplate him in our hearts, our efforts will reach his innermost being. My lord will not speak out, says Tukā, but I know how to answer sign with sign.

2069

CAST yourself down without reserve like a rod on the earth. What avails a parade of words? Make haste to lay down your head. Tukā says, O Lord of the world, lift me up to thy breast.

2070

LO! how many have sought thee and thou hast made them like thyself. Thou hast not considered any man's faults or merits. Give me a resting place with thee, O God! Thou hast not considered men's race or behaviour; when thou art ready to clear away a burden thou dost not call a stone a stone. Tukā says, O thou who knowest all, when it has entered thy mind thou hast swept away grievous sins that have fallen upon us.

2071

FAITH in Him alone, if we possess it, is enough for God; that in itself will give us a place at his feet. I will stand apart from myself and

look on myself with amazement. I will take on my head no load of pretence, so there will not be any words to be wasted. Tukā says, When soul is united to soul, the union will not be broken.

2072

OUR entanglements with the world have in view the praise of men: they are in no way connected with God. When the mind is thrown into confusion, the form is dissolved from sight; as great as is the name so great is the sin of succumbing to material things. Tukā says, God embraces us lovingly and lifts us up and sets us near him.

2073

GOD'S love is enough to give us confidence; we need not trouble about things prescribed by codes. We must not stay near filth; we should avoid it as men avoid barking animals. Tukā says, In forbearance to others is a heap of delight; why should we give it up and bring pain on ourselves?

2074

ONLY then dost thou dwell in the heart, when other motives are crushed. This last purpose of mine, says Tukā, methinks I must keep true.

2075

TUKA says, If you want milk you must show the calf to the cow, or she will turn rebellious and begin to run and kick.

2076

HOW shall I extol thy feats, O Lord of Lakshmi? When he of the lotus navel bestows a gift, how great is the gain of the faithful! If your faith be pure, he will accomplish any task you desire of him. Tukā says. God is simple; it is our doubts concerning him that destroy us.

2077

OUR Lord knows nothing of high or lowly birth, he stops wherever he sees devotion and faith. He ate the pounded grain that Vidura, the slave's son, offered him; he protected Pralhāda in the demon's house. He worked with Rohidasa in tanning hides; he wove scarfs on Kabira's loom. He sold goat's flesh with the butcher Sajana; he mowed the grass in Savata's field. He blew the fire with the goldsmith Narhari; with Chokamela he dragged away dead cows. With Nāmā's slave Jani he lifted up cowdung cakes; at Dharma's house he carried water and swept the floors. With Nāmā he ate and felt no shame; he drew Dnyāndeva's wall. He became a charioteer and drove the horses of Arjuna's car; he relished the cakes that Sudāmā's love presented him. At the cowherd's house he tended kine; he kept the door for Bali. The Lord of the senses paid the debts of Vyankobā, he bore Ambarishi's pain in the womb. For the sake of Mirāba he drained the poison cup; he became a Māhār in the service of Damaji. He carried clay for Gora the potter; he paid off the bills of the Mehta Narsi. For Pundalika's sake he still stands there; blessed, says Tukā, is his story.

X

The Necessity of Experience

2078

IF the cook himself is doubtful about the food, others will be drowned in oceans of doubt. Rare is the man that knows the bliss of Brahmā; most, as we see, have lost the way in asking others for it. He alone knows what purity is who has searched out the root of the conception; others, engulfed in impurity, make an elegant pretence of it. He alone seizes the opportunity whose mind is awake all three seasons of the day. In a season of doubt others are impressed into the doubter's sense. That contemplation is unbroken which is practised with a sense of even purpose and peace; others veil their heads and make an idle pretence of this. Everything should be done for His sake whom no importunity can find, unless, says Tukā, you surrender to Him heart and wealth.

2080

THE unformed sound of speech dwells in every one; how can a man be saved if "Rama" never issues from his lips? Truly, God dwells in all souls, yet none can be saved without seeing that other one. Truly, knowledge dwells in all men, yet without devotion it becomes not Brahmā. What would be the good of practising postures, though they had been explained to you and you had learned them, unless the light of emancipation was kindled

within you? Tukā says, Do not falsely assert that we are to cherish the body; you will not so attain Nārāyaṇa.

2081

TELL me now, what men like me have been saved, since thou publishest thy claims to honour? When a woman wears bracelets on her wrist, need she take a mirror to see them? I stand unsaved as I did before. Dhanawantari truly heals the pains of disease, but I see nothing of the kind here. Tukā says, Till a man has some experience of his own, who would honour mere words?

2082

PRIDE springs from underlying ignorance. It was unquestionable that such a man's life would be wasted and this is how it comes to pass. He was never at rest, and thus he felt himself to be separate from God; Tukā says, The vessel of faith left him and there was no room in him for faith.

2083

WE alone know the secret of the Vedas; others may carry them like a burden on their head. The sweetness tasted by the eater is unperceived by him who is merely shown the food; a labourer carries a treasure merely as a load. The source of preservation, protection or destruction is with them who carries the seed of devotion. Tukā says, They find the fruit growing spontaneously, they can lay their hands at once on the root.

2084

WHILE a pupil has no qualifications should you force initiation on him, his actions will be such pranks as those of a monkey at a juggler's

bidding. Talk of wealth, harvest or royal power is a futile amusement; he is a fool who sows where there is no moisture. Tie up nothing in your bundle that will bring loss on you, so long as tests are at hand in the practice of elders and experience. Tukā delivers his message like a shower from the clouds; there is danger in a general plan of initiation; leave it to nature, that is best.

2085

IF question and answer should ever begin, then I will find answers as best I can; till then I shall put forth nothing of my own, till the hour when God, knowing my heart, sets me free from fear of him. Tukā says, He will grasp my hand and lift me out of sorrow.

2086

THINK not that my words are vain; I urge my prayer with earnest entreaty. How can I insist on approaching thy feet? We thy servants must cry to thee for mercy. What care I for the name of one that embraces thy feet? I have the experience which they yield. I persist in speech to please my mind that has tasted this comfort; my spirit hovers near them as though it were crazy. I desire, says Tukā, to look on thy glorious face.

2087

WITHOUT some support from thee my utterance will fail; to increase its sweetness bestow some gift of harmony on me. Bestow on me still further thy love, that I may to the uttermost enjoy the bliss of devotion to thee. Send me no such gift of speech as shows itself in dry words alone. Tukā prays for the gift of thy favour.

2088

I AM so eager that I know not what patience is, come, satisfy my longings. Seek not to make any delay; let there be the same eagerness in both of us. Sustain in me this love for the milk of love; it will not itself dwell within me for ever. Tukā says, Do not let me grow absorbed in other amusements; I have watched with care for the hour of dining with thee.

2089

THE man that has a crooked perverse heart, let not him wear the garland; the man with no sense of religious duty, void of compassion and a peaceful spirit, let not him put ashes on his person. He who understands not how glorious is loving devotion, let him not talk about knowledge of Brahmā. He who cannot control his mind, let not him renounce the world. He who loves not Hari, let not him, says Tukā, put on the yellow robe.

2090

I SPEAK out of my experience, the innermost thoughts of my heart. The juice of the milk bush may be white, but how can it taste like milk? Every object has its own exterior, and thus is made up the vast world, as we know it. Tukā says, The light of a glow worm shines only round his own back.

2091

ALL know there is butter in sour milk; one who knows how to churn can separate it. In fuel there is fire, but you cannot kindle it without rubbing pieces together. Unless you clean a dirty looking glass, how can you see your face in it? Says Tukā.

XI

Triumphant Happiness

2092

WHAT a mountain of meritorious deeds has pierced the skies! Ye saints, ye have showed your protecting mercy upon me. I know not how it is this good fortune streams in upon me, I cannot understand what it is Nārāyaṇa has done.

2093

VITTHALA is sweet to the spirit when we sing of him in songs. Viṭṭhala is our life; the cymbals and castanets are our wealth. The utterance of Viṭṭhala is an elixir of life; Tukā is dyed all over his body with this dye of Viṭṭhala.

2094

I HAVE quite forgotten the pleasures of the body; I am penetrated by the nectar of Brahmā. I can govern my own speech no more; a passionate love for this name possesses me. My mind runs forward desiring this gain, as the miser longs for wealth. Tukā says, All the waves of my mind have sunk to rest, like waters meeting the Ganges.

2095

BLEST will I count my lot; I shall not fall into the stream that is ruled by Time. I shall sit in a row with the saints and feast on this juice of Brahmā; my stomach is filled and yet not

satisfied, says Tukā, what I have eaten once I eat joyfully again.

2096

WE will feed till you can see we have fed, till we are satisfied with bliss and belch aloud. We will sport with the blameless one; in Hari's company there will be no dull satiety. We will eat apart before all; we mean to be caught in no trap. Tukā says, His power is able to save us all.

2097

THE burden is lifted from my head, the burden mountain high; no more death after death for me. I toiled incessantly and gained nothing; there was nothing but uproar round me; but my accounts are squared, my troubles have passed away, says Tukā.

2098

I HAVE only to consume the store of my past; I need borrow no more loans. I have had enough of the service of the world; I will sit still at home. I shall have no work on hand, I shall repose night and day. Tukā says, Now I am master of my own condition; I have been long enough in the service of others.

2099

THIS nectar of divine discourse is my very life. At one table we shall eat a meal of many delicacies; their odour and flavour will be sweet every moment. When we are satisfied we shall belch for joy; the delight of love will overflow in our voices. The harvest of divine union is ripe, the

shoots are fully formed; the sky cannot hold the heap of grain; though we measure it we cannot exhaust it; there is no use trying to keep count of it, says Tukā.

2100

NOW that we have gotten it, we cannot finish it though we try; we have gained it by giving our life in exchange. We cleared out our merits and demerits, and built a wall to hold it; with earnest efforts we stored up this food. Now heat and cold are as though they were not; everything is one to us, within and without. All is vanished, the seed, the sprout, the foliage, the branches, the fruit, the store of seed and the roots. Tukā says, The various products of the seed will appear and disappear, in the name is abiding sweetness.

2101

IF I am born to this good fortune then I am blessed in my birth. Let me roll on the lowest step of the temple; let the saints set their feet on me; I will bathe in the dust of their feet. Tukā says, That bliss will drive my sorrows away.

2102

TIME eats up the world; we have set our feet on his head. He stands still where we dance; if a weakness passes over us, he comes to our help. Though in his hunger he was eating up everything, he is satisfied with Hari's attributes. Tukā says, He has now grown slow; though he was boiling, he is cool now.

2103

OUR minds we have fixed intently on thee, therefore thou art known to us. They who call themselves thine, they know not fear or hope or anxious care. Thou leadest them out of the snare of life; out of the womb and its agonies. Because we know thy secrets we bear thy name on our lips. Through this bliss, says Tukā, we have forgotten the pangs of rebirth.

2104

ALL kinds of pleasures fall at our feet and honour us—but who would cast an eye upon them? What we delight in is the company of the saints and the name of Viṭṭhobā. What we ask of him is to serve him; who would desire the hapless state of liberation? Tukā says, We have stored up God in our breast; that he is less or greater than others—what have we to do with any such thought?

2105

I AM protected from life to life; I lay my hand in thine and am guided by thee. How canst thou cease to care for me now? Long and far I have been guided by thee. Tukā says, I speak with delight; uncloying is the sweetness I feel within me.

2106

WHILE I utter his name, my throat is cooled; my senses forget their business. It is sweeter and more delicious than nectar; my soul has espoused its cause. The lustre of my body is heightened by the nourishment of love; my limbs

shake off the triple fever. Tukā says, We need talk of disease no more; all will be satisfied.

2107

OUR throats are choked, our eyes are filled with tears; further, there is an endless shower of joy. I shall enjoy the comfort of this blissful passion, leaving guilt and merit from me. In my fondness for thee, let all the past be forgotten; I shall fill my throat with melodious accents. Here, says Tukā, a harmony between us is wanted; apart from thee there is no music in my utterance.

2108

I STAND watching all the quarters of the world.

2109

I HAVE suffered no speculative doubts to overpower me; no desire to enter my heart. I put far from me all wicked thoughts. Whence could I else have gained this ease and freedom? Tukā says, I have pouched my gains; what can fetter me now?

2110

ALL my heavy burden is now laid on thee; I am thy branded servant; hereafter I am set free from the world. Tukā fills at thy feet; he neither gives nor asks for anything.

2111

YOU and I have now reformed; what anxiety can there be now? We have taken up our proper places; as long as we are silent no quarrel

can arise. The natural desire of my heart has been duly accomplished. Tukā says, Qualities a man does not possess become his in accordance with the company he keeps.

2112

I HAVE escaped the fetter, for in mere forgetfulness he has let a gift fall from his hand; I may now sell all my wares at ease. I have found a treasure in my house; it passed from hand to hand; it did not fall on the ground to lie there idly. It was retained by an earnest paid; it was measured out all at once; while 'Yes, Sir' and 'Well, Sir' were going on the bargain was secured. To guard the treasure for our own, says Tukā, we call in the help of Nārāyaṇa; he would not let it be forgotten.

2113

TO keep with him has grown a habit of mine; I cannot leave him for a moment. What though he should break with me? I cannot quit my craze for him. O thou that whirlest the wheel, says Tukā, thou hast driven me mad.

2114

MY eyes are filled with thy form; my mind aims at thy feet; I have distributed thee amongst all my senses. I have made a measure of my speech; endless is the heap of Hari's names. Tukā's share is stored up for him; he sits down like Pānduranga himself.

2115

WE love to utter his name; our father also is well pleased to hear us. There is a beauty added to us when we are near him; we look like

nothing else. O mother Pānduranga, says Tukā, we feel cool in all our limbs.

2116

MORE and more eagerly I will cry aloud lest I miss thee; this Viṭṭhala has made many happy, says Tukā.

2117

WHEN we meet our father and mother, all restraints vanish. Whatever pleasures men know are doubtless felt then; our mouth is free to eat without restraint. Whatever is best a mother keeps for her child; she puts it to his lips. We are fully satisfied, says Tukā.

2118

WHEN drenched in nectar, the palate though delighted is never satiated; we never feel that we are satisfied, that we have known enough of Nārāyaṇa. Whatever a man delights in, it has no taste beside the taste of Brahmā. Tukā says, I serve to myself a feast of Brahmā, cooked in many styles.

XII

Raillery of God

2119

WHAT has kept you? Whom have you been running to help? Have you been sleeping, O king of gods? Has your delight in some one's devotion kept you? Can you not leave the faces of the cowerd damsels? Have some one's troubles fallen on you? Is the road so long and cannot you walk? Can it be that you see my faults and blemishes, and you are angry, O Lord of Shri? What is it has fallen to my lot? My soul is at my eyes, says Tukā.

2120

I AM not such a clown or such an idle fellow that you can get the best of me. The saints have taught me the secret of wrangling with you. We are robber leaders; we have seized the road. Tukā says, O God, I will serve thee well by quarrelling with thee.

2121

THOU hast neither shame nor consideration; thou art a rude companion of the market place. Whoever is content to be such, him thou wilt come to visit. Thou dost strip men to the very loin-cloth; thou takest all from them. Tukā says, O thief, thou knowest not what is thine and what is other men's.

2122

THOU hast neither site nor foundations, yet thou raisest palaces and sheds. Any place serves thee for an abode; yet thou art never troubled by this. Thou art neither awake nor asleep; neither satisfied nor hungry. Tukā says, To ask thee no questions is meet for me; I speak advisedly.

2123

GOD has committed a theft in God's own house; God has plundered God and brought him to beggary. Run! run! there is no trace of the thief; to what village shall we pursue him? The thief was living in my house with me; when he saw his chance he destroyed everything. Tukā says, There is no one left behind; Can we say who was plundered and whose property was stolen?

2124

DO not all of you go to sleep everywhere; pay some attention to the right and wrong time. Look out! a thief means to rob your house. Many have been cheated and are going the round time after time. You will not recover what you lose; you will come to misery in the end. Tukā says, I shall look after myself; do you open your ears; you need not part with anything to anyone.

2125

NO price was agreed on, as you will find out when you have to pay; we shall see which of us is stronger. I, for my part, am ready to part with my soul; how can you be so generous?

You have deceived me much in days gone by; I shall not get you run away again, O Hari. Before I met you or heard of your name, I suffered much pain. Tukā says, I shall not allow anything to remain unpaid now; I missed payment once before.

2126

I NEED not go to any house for a loan; I have lost all my credit by clinging to you. Tukā says, All I have gained is this; I have lost all human weaknesses.

2127

GOD is a wanderer, a vagrant hither and thither. God bars our way and imprisons us; he impedes our movements, saying 'Stick to me.' God is persistent; if we love him, he clings to our soul. God is a silly crazed creature; if we put our faith in him, he hovers about us. I do not want God, says Tukā; he interrupts my work.

2128

GOD is beyond all change; he has neither root nor branch nor country of his own. God has no family line; he makes his friends of any body. God is a scheming rogue; he deceives the hireling with false promises.

2129

WHAT of a treasure,—if one be given me? it is Viṭṭhala alone I want. Thou art known to be generous; for the magic stone thou wouldst give us a pebble in exchange. If thou shouldst give me thy own soul, it would not be worth as

much as these words of mine. I should look on wealth, says Tukā, as though it were the flesh of a cow.

2135

WHAT should never has happened has occurred; you and we have quarrelled. Now by question and answer I shall contend with you and bring to light your weakness. I shall tie my cloak to your silken dress; I will drag you down, says Tukā, till I stand on a level with you.

2136

ENOUGH of thy company, O Viṭṭhobā; enough. Thou hast neither name nor form; thou wilt make us like that. Thou didst make thyself a bundle as it were amid the waters; thou wilt roll us up, says Tukā, like that.

2137

I AM single minded towards you; you should be straight with one who is straight with you. On the contrary, you act like no one else; I cannot understand you, O Gopāla! you should pay back a debt you have incurred, adding some special gratitude thereto. You do not act yourself, says Tukā, you pass on all the trouble to us.

2138

I HAVE now well learned the nature of God; who can keep thy secret from me now? Why hast thou hitherto beaten me? There is a rivalry between us now. Whatever I say clings to thee, so now I shall revile thee. Thou art void of shame; without caste or kin; people know

thee for a thief and a vicious wretch. Thou devourest stones, earth, living creatures and trees and the lonely wanderer in a foreign land. I have known thee for an ass, a dog, an ox, a beast of burden. Many found thee false in days gone by; this has been my experience too. Tukā says, O hypocrite, thou hast moved me to anger; now I cannot restrain my mouth.

2139

GIVE me my share after full reflection; I shall not quit this pursuit till I have gained my object. I know not how long you will bear the trouble I give you; I am pointed out as a wicked man. You carry a quarrel so far as to kill men; this, O God, is the worst of your faults! Tukā says, It is only my patience that rewards me; you, O Viṭṭhala, are far from this vain world.

2140

ENDOWED with power over all things—where is there such a being save you, O Hari? But since the stream of your favour flows on, I foolishly love to be quarrelling with you. You in yourself are the highest of beings; no desire of yours is unsatisfied. If you were truly a giver, you would give me your own life, says Tukā.

2141

ALL who have travelled by this road have been ruined, so hard a road it is; yet, though I heard their cries, I entered on it. Bands of travellers have been plundered on it; not even their loincloth was left to them. The thief, says Tukā, is he who stands upright on the brick.

XIII

Faith and Trust

2143

IF a dog be encouraged, he hovers round his master's feet. So is it with me; I keep close beside thee. When his master eats he comes up and wags his tail; he never dreams, says Tukā, that his master will be angry.

2144

A CHILD that is taken from his mother cares nothing for festivities. The Chātaka bird drinks not from rivers or from the sea; he waits for the drops from the clouds. All night the lotus dreams of the sunlight. The very life of a chaste wife is news of her husband; the miser's mind is set on gain. Tukā says, How can I live without thee?

2145

A BABE goes to his mother for comfort, without any further thought. His mother knows exactly what he wants, she rushes to him with fond delight. A babe sees no difference between a rope or a snake; he will touch fire or anything. He knows nothing about anything but his mother, says Tukā.

2146

THERE is one alone who undergoes no change, it is the simple faithful worshipper. Others, plainly, are in peril of ruin, when their store of

merit is finished. There is one alone who passes not into the womb, it is the servant of Viṣṇu. Tukā says, Truly the name of Viṭṭhobā is blest.

2147

THY feet are lodged in my heart, they point me out thy secret, O God. Thy feet guide my blindness, in thy wisdom thou leadest me my mind is at rest, my senses repose; this is no strength of mine, O God. The difference of guilt and merit—this darkness thou hast removed; the body, with its threefold properties, thou hast put away. Tukā says, This is an act of thy valour, I know it, O Generous One, who seek thy aid.

2148

WHERESOEVER I go, thou art my companion; thou takest me by the hand and guidest me. As I walk along, I lean on thee, thou goest with me carrying my burden. If I speak wildly, thou orderest my words; thou hast taken away my shame, I am made bold. I look on all mankind as gods and protectors; they are all kindred and dear to my soul. Now, says Tukā, I pray with childish delight; I feel thy bliss within and without me.

2149

WE have found a flowing spring of delight; where is any that can measure it? Who can measure it with his lips, who can count the tallies we have laid aside? Though ages have passed, none has been found able to do it. Tukā says, The bottom of it is such that it can never be seen.

2150

WHATEVER thoughts arise within me I must lay open at thy feet. Let us meditate on thy form and recite thy name. When we need a meal we will urgently entreat thee for one. My burden is on thy head, O Pāduranga, says Tukā?

2151

STONES can be turned into heaps of gold, all the trees of the forest into wishing-trees, but the feet of Viṭṭhobā remain beyond access, these devices will not avail here. We may fill with nectar the Ganges and the sea, we may bid time to stop; past, present and future we may penetrate, Prosperity and Accomplishment we may induce to favour us; postures, measures and attitudes of yoga we may master, we may drive our breath into our skulls, but even Liberation is less, says Tukā, than Viṭṭhobā's feet, what are other trifles compared with them?

2152

WITHOUT the house or at the back of it, under a shed, in the open or within doors, everywhere I trouble thee like a nursing child, O Nārāyaṇa. I suffer thee not to eat, I take the morsels out of thy hand or mouth. Tukā says, I cling to thee like a familiar friend.

2153

WE have passed beyond shame, and thus we have gained our object. I dance with happiness; I have reached the further shore of the river of the world. His names are the gourds I have

fondly and easily tied about me. Tukā says, My speech lingers behind; it calls on people to awake.

2154

WE are the nurselings of his favour, there is a mark set upon us from our birth, that is why he is solicitous for us. He takes his rod in hand and governs our minds; he suffers not our favoured senses to stray. Tukā says, It is not hard for him to protect those who seek his protection.

2155

WHEN some difficulty overtakes us, that very instant we should remember thee; we should recall thy feet, we should open our mouths and cry aloud. Tukā says, At thy feet our fond desires and longings are satisfied.

2156

TUKA says, I have sold my soul to him.

2157

TUKA says, To tell his story is to meditate on him; he who tells it falls into a trance and stirs not.

2158

I HAVE sifted out difference; I have swept away controversies. Tukā says, No hindrances can come between us now.

2159

THY name is supplied to me for ways and means; happiness will follow it. It is the seed and fruit and root, says Tukā.

2160

HEALTH takes care of itself. To secure thee by sweet and tender appeals is a true gain, O Pānduranga. When we have truly feasted, we prove it to the world by belching. Tukā says, When we are filled, what uneasiness is left?

2161

THE seed of worldly attachments has been burned up in course of nature; our conduct now is governed by God. My life is now subject to him; his own power has brought this to pass. Tukā says, I know his feet; I have done with other means of salvation.

2162

A CHILD may twist his father's dress as he struggles fondly with him; he will not let his father stir. How long would his father take, what effort would he need to throw him off? The child holds him fast by the strong fetter of affection. The child is fondly petted, whatever he says. The child is fondly caresses him and puts a sweet morsel in his hand. Tukā says, Whom do I speak to? Knowest thou not, O Nārāyaṇa? How can fond words breed a hostile spirit?

2163

THOU alone art saviour or destroyer; truly I have known thee so. Thou art everything; thou art the Mover of men. Tukā says, O Pānduranga, I nestle in thy lap.

2164

WE are Hari's companions, his old original crazy frolicsome friends; he led us by the hand; he carried us on his hip and at his back. So there is no distinction between us and God; we dwell together in one body, we are never parted from each other. While he slept we were at his feet; we were with him when he conquered Lanka. We were monkeys and cows along with him; we were cowherds grazing our cows. Tukā says, We meditated on his name; we did not forget him for a moment.

2165

MY father gave me a tit-bit; so I am fondly amusing myself. I importuned him and resisted him face to face, this is how I got this excellent knowledge of him. Take your share and make haste back to the place you came from. Tukā says, Let us seek the Lord of knowledge; I will fall at his feet.

2166

ALL animals live by the help of water, but to the fish it is death to be parted from it. The sun is a favourite of all, but he is life itself to the lotus. Tukā says, Such is the mother to the babe, such is the care she takes of it.

2167

WHERE can a child go if he is forsaken by his mother? He cannot find his way by his own strength. Even if he frets and runs away from the table he looks behind to see if she is following him. To show persistence is all our

capital; O mother! you will come running after us. Tukā says, When we persist in very truth, you will be reconciled and give us pleasant morsels.

2168

ALL that I do in fond admiration will look fair and will be pure. Tukā says, I will fill up the measure; I will pass my days in fond admiration.

2169

WHEN she is called, she comes running; this is her true inward nature. She speaks compassionate words; she puts me to her breast. She knows my longings; for she is the running spring whence all the stream of our faith proceeds. Tukā says, When she hears her name, her love pursues me everywhere.

2170

TUKĀ says, I am well convinced of this at least.

2171

WE sit with our back towards thee; we do what our minds think fit. But thou knowest the many kinds of thy children and their likings. We urge each our own wishes, according to what each desires. O mother Viṭṭhai, says Tukā, thou art never heedless of us.

2172

LET men's curses rest on my head; my Viṭṭhai is good to me. She has fostered me; she is full of mercy in her heart. The Vedas and

the ancient scriptures praise her; I am her pet, her cherished one. Her name is the wishing tree, the cow of desire; I am her babe, says Tukā.

2173

AS one greedy of comfort I have found ample provision in this place.

2174

EVERY other impulse has died down; I live in one mood alone. I place my head at the feet of the saints. Tukā says, You set me free from fear; thus I am at peace.

2175

“ I AM coming” cries one to a drowning man, how the words increases his strength! When a hungry man sees some hope of food, what patience and strength and peace of mind he feels! Tukā says, I have laid my body at thy feet; I have given thee as it were a bit of glass for the jewel of desires.

2176

A DINNER furnished by ourselves is available at the right time; it is enjoyed with a keen relish. With the secret in hand all weariness vanishes; all things become one; we attain the comforting presence of the Dweller in the heart. Our merits and demerits are tied up in a bag; our possessions are measured, their sum is fixed. I am now become a great man, says Tukā; whatever I do will be done by my own authority.

2177

IT is sweet to converse with our own mouths; my giving and taking, says Tukā, are genuine; you are witness and know what is in my heart.

2178

THE child in his importunities knows not if what he wants can be had now or not.

2179

HE bears his darlings' burden; he stands upright to fence them round. Not for a day, nor an hour, nor an instant even will he neglect us, says Tukā.

2180

MY father Viṭṭhala brought a wonder to pass, he taught me speech to amuse himself withal. He gave us true sweets, sweets of love, with his own hand. Tukā raises a cry, the husband of Rakhumai is looking on.

2181

THE string is first fastened to a peg and then the kite is sent up to float in the air; when we have security for our money lent, we shall not lose money lent on a bond. Where a seed is sown, a sprout will come up; what you must take care of, the vital thing, is the seed. Tukā says, It is the service of God that keeps me at peace.

2182

I HAVE no capital save to fall at thy feet; did I not so, how could my words reach thy feet? Nevertheless I have played freely with thee like a

child; I am thy pet, thy fondling. What is right for me is to serve thee, says Tukā, I must reserve nothing from thee.

2183

TUKĀ says, Though he be not meet for praise yet thou hast a great regard for one who is thy own.

2184

THE harvest of Viṭṭhala is wholly ripe; what can we lack now? We need only be patient in ourselves. 'Tis only because in Viṭṭhala's presence our impulses are repressed that we feel any constraint with him. Tukā measures out this wealth with a just measure, for he sees it to be an easy task.

2185

THOU hast now brought me to the goal of service, I shall never be parted from it. Henceforth call me thine, O Nārāyaṇa! all my speech and my invention I have spent at thy feet. Tukā embraces thy feet and makes thee pardon him for his faults.

2186

PEOPLE are busied in pleasing themselves and others but when the end of death arrives there is none of them that can help you. When your strength fails and your nose and eyes begin to run, your wife and children forsake you! Your wife says "Old fool! I wish he were dead. He soils the house with spitting about it." There will be no one on my side then, save thee, O Bearer of the Wheel!

XIV

The Moral Ideal

I.—Purity from Desire and Passion

2187

WE cannot reach this God by hypocritical words, you must tell him in all sincerity your secret thoughts. He, the source of joy, whom you must approach, knows the smallest thing that keeps you from him. Tukā says, If you seek your own profit, purify your mind.

2188

NO words can secure you this knowledge of Brahṁā; you must realize in your mind that you and God are one. Why do you waste words multiplying vain discourse? It is mere pedantic toil. "I am God," you say to men, yet you look with desire on sensual pleasures. You talk to your audience of the sweetness of nectar, while you are dying of hunger. Tukā says, Only if your restless passions cease, are you the pure eternal Brahṁā.

2189

THEN shall I attain the bliss of him who sees Brahṁā in all mankind? Then the ocean of my life shall swell in billows of joy. Peace, forbearance and pity will mould my body. I shall turn away from lust and all other passions;

Along with judgement in worldly affairs must go the strength that refuses to cling to them, burning like a flame of fire. I shall delight in the nine forms of devotion, mingled with pure faith, as one delights in a jewelled crown above all ornaments. This desire of mine, says Tukā, who can fulfil but thou, O Nārāyaṇa?

2190

A VOID everything that brings an ill name upon you; goodness and truthfulness please the whole world. A man is purified by renunciation; let him give up idle things. Fault-finding, says Tukā, is a false trait; it blackens a man's character.

II.—Sincerity

2191

A S sugarcane grows, its sweetness grows with it; it produces variously coarse and refined sugar. Deal honestly, be truthful; it will advantage you, you will escape the pain of untruth. If an onion is planted in a bed of sugarcane, big or little, it grows in foul odour. Truth and falsehood grow likewise, says Tukā; do not forget it.

2192

W HAT avails preaching? It is wasted unless our daily walk agree with it. The name of nectar on the lips is a mockery when a man is tortured by hunger. Though you pound and cook a stone, how will you change its unyielding nature? The bee gathers honey and stores it up for other plunderers. A miser gathers wealth and

stores it in the earth, it is all earth with him, whether in his hands or his mouth. The man who enjoys the work he does—at his feet Tukā bows.

2193

T HE world, as such, has many names; feeling has many moods. Do not speak or gaze about you overmuch; take heed to the truth. Be careful of those means which will bring about the end you aim at. Let saintly men bear this in mind, says Tukā.

2194

W HEN a tradesman's accounts will not fit, he lights a lamp and sits examining them. Even so do you keep your mind awake, for your own true good. Where a man's wealth is buried, there his mind clings. You struggle hard, says Tukā, for perishable wealth.

2195

T HEY say "We are complete"; I am amazed to hear them; listen to me, I have no patience with you. When your hands and teeth touch cooked food, they testify to it; how can your tongue fail to taste it? The Bavana sandal-oil recognizes boiling oil; one drop will cool it. A good judge recognizes the inner qualities of a thing; the foolish prefer to ascribe false powers to it. Gold shows itself on the touchstone, says Tukā, whether it be pure, impure or quite base.

III.—Truthfulness

2196

A MAN who has no reason to be ashamed, who is honoured wherever he goes, whose spoken words take effect, who leaves no debts unpaid, who returns loans to those who lent them, Tukā says, Such a man for his qualities is esteemed a desirable person.

2197

LET there be no deceit in our hearts; for in such a case whom could we implore for pity? If we have a measure of truth in our bundle, we shall have no trouble; no pollution can overwhelm one who is truly clean; truthfulness follows after truth. A road determined by reason is restful and cool; strength of body is like straw in the presence of the mind. Food eaten by mouthfuls is well digested; a ravenous appetite is continually unsatisfied. O Mother Pānduranga, says Tukā, make my words consistent.

2198

WORDS cunningly fitted together cannot impress the mind like the speech and skill of poetry. Truth when it is experienced penetrates the mind by its own truthfulness; it conveys a pleasant impression through the qualities we find in it. How can guilt stand the test of fire? Try it by the touchstone and its inner nature will come to light. Tukā says, No lengthy explanation is needed here.

IV.—Humility

2199

A SERVANT should do his master's bidding; he has no business with "I" and "you". He may slay him or banish him; a broken heart cannot be mended. How can a glowworm show the way to the sun? Let him go forward on his own path. He is an ocean of wisdom, says Tukā, but he will impart no moisture to the field of distinction.

V.—Peacefulness

2200

ARE you in need of God? This is an easy means of attaining him. Utter such words as will keep you at peace. Much or little, do good to others, says Tukā.

VI.—Perseverance

2201

COURAGE is worth something; idle talk is useless. O God, You promised to protect me; my soul is at stake. Yet patience in us is needed too; Nārāyaṇa will come to help us. Tukā says, Hari protects his servants with fixed resolution.

2202

WHEN a fruit has fallen from the stem it cannot be replaced there. Accordingly, impatience is a mistake; an effect is included in its cause. When you grasp the higher rung of the

ladder, it is time to quit the lower rung. A man must not look backwards in a battle, says Tukā.

2203

A STONE bears the blows of the chisel, and is turned into a god. Even so harden your own mind, to accomplish your aim. A brave man faces arrows, swords and bullets and takes his place in a high station. Tukā says, He is like a pure wife, who does not fear the fire.

2204

A MOTE is too large for the eye, small as it is. As you cleanse your eye of it, even so purify your mind; let no pollution cling to it. No man can feel to another's child as he feels to his own. Tukā says, The pure grain you harvest will correspond to your desire for a crop.

VII.—The Service of Others

2205

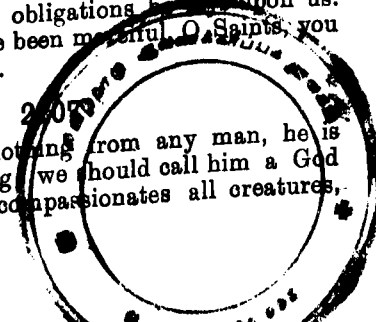
LISTEN, O Saints, to my faltering speech; I am chattering before you like a pet child. Hear what leads to a good or bad end. He does his duty who governs his wife; he is a defaulter who respects nothing and feels no shame. Merit lies in the service of others; guilt in vexing and censuring them. Happiness lies in the company of the saints; unhappiness when harmony is broken by discord. He attains who controls his mind; disaster overtakes him who is entangled with others, dishonour him who licks the lips of women. Call him wise who knows how to keep

the peace; foolish, him who prides himself on his powers of dispute. He is a good man who performs the Gaya rites, a scoundrel, who heaps up vile wealth and haunts brothels. He behaves well who sets apart a portion for cows and guests, badly, he who dines with no witnesses to keep him company. He advantages himself who sees God in all created things, not so he who yields to selfish isolation. Like a good judge of jewels is he who knows the signs that a man has attained; a fool is he that is charmed by ornaments on the outside. Deep is he who keeps secret the advice of his teacher; shallow is he who is nerveless and groans "What will be my fate?" Generous is he who surrenders his soul to God; a niggard, who clings to things of sense. Sweet, the only true essence of things, is the name of Viṭṭhala; bitter is the world and the eight million rebirths. Tukā says, O my mind, dwell at Viṭṭhala's feet; you need nothing more.

2206

THE good will make it his aim to proclaim his true blessings, he will make known such moral rules as he perceives. Yet we are in the hands of One who sets us dancing as he thinks fit. Infinite is the merit of him who points the way to others, countless the obligations he owes upon us. Tukā says, You have been merciful O Saints, you have done your duty.

HE who asks nothing from any man, he is God's darling; we should call him a God himself. He who compassionates all creatures,



God dwells in his house. There is no man like him, I assure you, says Tukā.

2208

A MAN who has truly become God himself will look on all mankind as gods. Others do but tell loafing tales to amuse their hearers. A man who has dined cannot understand that others are hungry and thirsty, he thinks they are comfortable like himself. Tukā says, What we want is experience; tall talk is idle.

2209

TO teach men what is good for them, to show them an easy path, that is right conduct. But *you* must not renounce *us*; do not forget this. Your own lips have distinguished for us right and wrong. Why hast thou hidden thy love for me, O God? When a child wakes from slumber, his mother must feed him. The father, says Tukā, must answer for his child's welfare.

2210

HE gives us life who tells us what is best for us; he murders us who bids us follow our own inclinations. We ought to restrain evildoers by force, as though they were blind men who wished to enter a forest. Give your wealth to send poor men on pilgrimage; say not to thieves, the moon will be their friend. Thus, says Tukā, the Purānas enjoin.

III.—General

2211

ONE who aims at the highest we must not call our mess-mate, nor treat him familiarly though he be young. A spark may be small, but

if you nourish it with fuel it grows into a forest fire. Even so a child in whose heart God dwells deserves respect from his father. Tukā says, We may carry on our head an earthen pot that has precious butter in it.

2212

WHO shall annul what the mighty One has done? Whatever fruitless efforts you make, they only end in trouble and vain desires. Let each enjoy what he has stored up for himself; every man's fate is in his own hands, and grumblers will be put to shame. Tukā says, Millions of fools are born to suffer sharp anguish in their hearts.

2213

NO day of life is quite unprofitable. If we have attained nothing, and our toil seems to be wasted, let us find some one to blame for this, then, if we have gained nothing, the fault will be that of destiny. We shall have some room to be grumbling, and no one likes to see people quite idle. Tukā says, We shall learn more about God than we knew before, some secrets will come to light.

2214

WHEN a fruit is ripe on its stem, the breeze that meets it takes effect upon it. The evidence of your eyes will show you whether this is true or false. If you wrench it away while it is raw, it is no use. Tukā says, In this respect of use, our mind likewise determines itself.

2215

WE ought to bring to maturity that wealth which the world desires to possess. It should be wealth which will leave us something though we spend and bestow it; which no measure can exhaust. It should be like seed buried in moist soil, then only will a man reap his own reward. Tukā says, A master of such wealth is Viṭṭhala—just these three letters of his name.

2216

WE ought to feed the hungry without thinking if they deserve it; the spirit of piety dwells in its secret rules, they should only be published on due occasion. When we bestow wealth on a daughter's hand, we should enquire into a man's family or vocation. Tukā says, If we find a man with a store of merit, then we have found the right man.

2217

I AM I and you are you; where are you nestling and getting spoiled? Let us leave words alone and keep our thoughts to ourselves. Be there what is there, and here what is here; who would burden himself with another's load? Let each keep his own; Tukā has girt up his loins.

2218

IF the cock should fail to crow, will there be no dawn? He would be mad who persisted in thinking so. If you help in a task that is nearly finished, you will get a share for nothing; if you interrupt people, they will spit in your face. The maker has fixed the just time for everything;

but we exert ourselves to make it unfavourable. Tukā says, When God assists, he makes the incomplete complete.

2219

YOU should be ready for the lot that overtakes you; you should not throw your troubles on God. Then the ocean of mercy will save you from your troubles; what could any other poor creature do for you? In the womb of fear there are heaps of pangs; it is well to take refuge in God. Tukā says, What is there that cannot come to pass if he takes it in hand? Turn your thoughts to the protector of the universe.

2220

WORDS do not cleave the body; they do not pierce it like adamant bolts. Why can nothing induce you to bear things? You can well sacrifice that store-house of evils, the body. Words do not taste sharp in the mouth; they do not load the stomach. Tukā says, If you swallow up the sense of personality, Nārāyaṇa will dwell within you.

2221

WHEN a present is bestowed on a *sati*, it involves great peril to her at the end. Her dignity grows at the peril of her life; it is not a thing that can be cheaply won. If you have really witnessed a battle, you may talk about war. Tukā says, When a battle is impending, then only courage can prevail.

2222

A MAN may forsake wife and children and yet fail to control his speech and mind. Till he has learned to absorb grief and joy, these are but idle freaks of his. Tukā says, A man may profess to be free while still he is in the bond of sorrow.

2223

WHEN a town is settled with written covenants, quarrels over boundary lines are idle. This secret a mother knows well; this is why she encourages her child in pious practices. To harden iron you must refine it slowly; if you hurry the work, it is spoiled. By placing pebbles before the child, says Tukā, you teach him his letters.

2224

THE rich man's table is loaded; the poor man's longing sets him in motion. I will thankfully accept what is given to me; I will go to a lonely place to dine. You need not seek the proper moment for a good deed; an unsought time is the best for it. Tukā says, When my stomach is filled, in dignified speech I will praise God.

2225

THERE is none who does not love son, daughter, wife, horses and treasure. A sick man swallows neem leaves, because he finds relief in them; they chase away pain and disease. Does any one run after thieves to enjoy their company? If we see one doing so, we ought not to block up his path. The man with an object in view knows what to do; we ought not to hinder other people.

Nevertheless we shall find the highest treasure, says Tukā, when we wave our own soul around it and cast it away.

2226

WHEN a man is in charge of State affairs, all depends on his disposition. As he behaves, so do other people behave, many take their character from one, just as the food cooked by one for himself may be shared by others. Tukā says, A brave man protects his followers; there is danger in the company of a coward.

2227

THE wedded love of a wife, unseen before, becomes known at the funeral pyre; if she shuts her eyes in horror, she goes down to hell. After that, whether she retreats or leaps into the fire, it is all one; the verdict has been passed upon her. I have no confidence, says Tukā, till the test has actually been passed.

2228

IN the homes of wealthy men wealth works like a servant. They may carry on their business without stirring; they need not leave their houses. They can easily command the products of forests, deserts and islands. Tukā says, If you can afford to pay for it, nothing is out of your reach.

2229

THERE is no lack of it; you may help yourself. Tukā says, Hitherto no man has taken from this world any wealth which he heaped up therein.

2230

A MAN'S own parents are his true Kashi, he need not visit any holy place. What did Pundalika accomplish? He set the highest Brahmā upright on the brick. Thus be you too awake; embrace Nārāyaṇa in your heart. Tukā says, Our parents are all embodied forms of God.

2231

ALL men honour the rich; their kinsmen value their words. While a man's business prospers his sister calls him "Dada". His wife is decked in jewels and bends down in courtesy to him. Know this, says Tukā, that wealth is perishable.

2232

DO not put an end to your own life; it will soon pass away. He who seeks death is the son of an ass; in very truth we may call him a low wretch. Tukā says, He knows not his own true good who throws away a treasure lodged with him.

IX.—There are few who attain

2233

DEVOTION is hard to compass, like a cake spitted on a stake; he is a rare strong hero who can carry it off. On every side I see heaps of semblances, like hurried walls built without foundations. It needs hard work to make your cooking delicate, *then* it is well-flavoured and gains commendation. Tukā says, The mind needs a goad and a new day of vigilance every dawn.

2234

THIS is the choice lot of the fortunate few; they gain the true fruit of their birth. We receive a benefit proportioned to our feelings; what each seeks is there for him. There is one who will give us the food we desire; we need not be anxious. Tukā says, Goods of great price visit the spot itself.

2235

I SPEAK of these means because they may be told of; this water flows on like a Ganges. Perchance some may be so lucky as to practice them; but who has the *right* to do so? Beggars turn their mouths round when we offer to place a morsel in them, because of the misery they feel within them. Tukā says, I so worship God that my mind takes delight in his worship.

X.—Freedom from the Sense of Self

2236

IF a man is conformed to the nature of God, so are his actions; his actions are free from the thought of self, they pass away from him as they take place. Wherever a crystal is placed, it assumes the colour of its back-ground, it contracts no influence, its lustre is clear. We may flatter an infant by imagining it talks and thinks, but the mother is the source of all that seems to confirm it. Tukā says, I bow to him who knows all, I fall at his feet from hour to hour.

XI.—Think not of Fame

2237

IF you desire a perfume to proceed from you, sow not the seeds of that perfume, but ensure a pure spirit within you. Every wind that blows proclaims the measure of a good man; Nārāyaṇa is his voice of fame. Are the sun and the sunlight different? When the sun rises, all men bear witness that it is risen. Tukā says, It is good to toil for the truth; butter cannot become cream again.

XII.—Be impartial to all Men

2238

LET me not distinguish the guilty, the vicious, the holy, and the wise; they are all forms of thine, O God, let me bow me down with my whole heart and serve them. I am engrossed in thy worship, I am not conscious of rock, metal, or expanse of air. Tukā says, For thy sake I would gulp down poison as though it were nectar.

2239

OUR native home is nothing less than the three worlds; we are our parents' darlings. I see no difference or distinction between others and myself. Tukā says, Self-respect is the only true wealth.

2240

WHOEVER drinks the water, it calls no man small or great, sinner or thief. It tastes alike to all men, it cools them equally and quenches their thirst. It says not, "It is day" or "It is

night"; at all hours it is the same to all beings. You may put it, says Tukā, in a bucket or a copper pot or a pitcher.

2241

THE water has no wish or preference, and shows no hesitation at anything. It has to go where it is taken; it readily turns itself into anything that is made of it. The same water enters mustard, onion and sugarcane; they grow in one bed together but taste different. Tukā says, We that have desires meet with pleasure, pain and grief.

2242

A CLOUD distinguishes not a dung-hill and a field. Consider not what the result will be; devote yourself to the work in hand. The Ganges rejects neither the best nor the worst of mankind. Tukā says, Filth does not pollute the fire which burns it up.

2243

ALL quarters of the universe, all time, to me have grown auspicious, what was least has grown most auspicious. This lamp in my hand has put darkness to flight, the very nature of darkness I cannot discern. I can see no opposition between pain and pleasure; I shall find profit in adversity. Now, says Tukā, all animals and insects alike have become good to me.

2244

THE rain falls through its own nature; the soil yields crops according to the luck of each part. The seed will yield its own fruit in

the end ; the profit or loss that is made on it will depend on the soil. A lamp makes no distinction between its own master, a thief, and an honest visitor ; they are all alike illumined. Thorns serve as food to the camel, stones to the partridge, pearls to the king-goose. Tukā says, A man's own liking is the cause ; Nārāyaṇa turns himself into food suitable for each.

2245

I SHALL not call any man accomplished and full of attainments, or a clown ; God fills the world and there is none but he. Let me sing of thy love undoubting ; let me dance in the circle of the saints. Grant me to serve thy feet and to wait on all created beings, putting from me all pride of caste. Break the fetters of care from off me ; let me be uneasy about nothing but thee ; let me so love thee, says Tukā, that I may put my faith in thy feet.

2246

WE should bear no hostility towards any created being ; this is the one true path of salvation. Then only will Nārāyaṇa take us to himself ; otherwise all talk is wasted effort. Let our kinsfolk and our foes be the same to us, let our mind be drawn to the service of others. Tukā says, If we purify our minds, then everything is accomplished.

2247

GOD is our friend ; through him all are our friends. We are truly blest ; every place is filled with kindred of ours ; there is no limit to our virtues and our merits ; our store of merits availed

to bestow this on us. We have won the right to lay our head at his feet ; let him grant us now a just claim to embrace him. Tukā says, We have found peace in calling ourselves yours, O God.

2248

WHEN we lie on a rocky burial ground and feel as comfortable as though we were on a bed, then we truly enjoy your favour and delight in it ; else, all is vain and fruitless a matter of hollow words. When trees and shrubs and animals and stones become our friends, then only we possess the gift of thy favour. Tukā says, Now, O Pānduranga, I will take my life in my hand and wait for that experience.

2249

DO not divide your mind into two ; do not look on anything as alien to yourself.

2250

THERE are some who maintain that God is all and venerate all things, but despise one. Their views are futile ; it is as though they maintained that one morsel of a dish could be poisonous. It is as though a man stroked you all over your body and pulled out a single hair. There are men, says Tukā, who have not learned to control their minds.

XIII.—Compassion

2251

MUCH and weighty though a man's merit be, if he is merciful towards all creatures, then alone is he a devotee of Hari. He styles himself

their messenger; the slave of his own slaves, if they follow Hari in body, speech and mind. If a man is merciful to all creatures, if he sees everywhere the Lord of the Senses, such a man he never forgets, he follows in his rear everywhere. Tukā says, To his suppliants he is a retreat of adamant immoveable, such as wait on him come back to rebirth no more.

XV

Life under the influence of Religion

2252

I HAVE now reached the true fruit of my birth; ye saints, ye have saved me from fear and anxious care. Tukā says, I am fully blessed; the world can force me to its ways no more.

2253

THE desire for thee is ever present in my mind; thy form is fixed before my eyes, I recall it from hour to hour. I have finished with worldly business; I search for thee without ceasing. I am wounded; says Tukā, Shriranga has entered my body.

2254

ALL the good omens I recognize are the feet of God in the heart. If we are not parted from these, how can there be anything left for us to gain? If Hari's name be with us and our speech be always pure, we servants of Hari, says Tukā, shall find every time an auspicious time.

2255

WE servants of Vishṇu will brandish our quarter-staves, we will not let guilt or merit touch us. A determined purpose dwells

within us, we have placed all our burden upon God. He who ordered the world is all powerful; we who depend on him share his power. Tukā says, We can perceive nothing besides God.

2256

WHEREVER I look, there he stands, concealed in the heavens like a being unborn. He dwells before my eyes, the thought of him is stored up within me. My mind is steeped in him; he adds lustre to my eyes. Tukā says, Now my life is led along with God.

2257

THIRST has drunk up thirst; hunger has eaten up hunger; whatever was has vanished; Viṭṭhala has swept all away. There is no place for desire to stay in; the mind is crippled in its feet. Tukā is but a remnant of himself; soul has mingled in soul.

2258

HE who has found by experience that of a truth God fills the world, to him God is near and His presence destroys his sins. Lust and anger sway him not; he views all creatures with even mind. Tukā says, With him arguments and the sense of diversity are annihilated.

2259

WITH this before our minds let us continue the pure worship of Hari; we are the truly fortunate among men, our speech has found a treasure. In singing and listening we shall be blessed; the families of both our parents shall be

saved. This *mantra* will not fail; we think not of times and seasons nor of any man's caste. Tukā says, Viṭṭhala is my peace; I will treasure him up in my heart.

2260

HE is not to be found by searching; therefore I embrace his feet. Now let the world lose sight of me; do this for me, O Nārāyaṇa! My mind has returned to its own place; it has sunk out of sight. Tukā has become mute; he has forgotten how to speak or move.

2261

DESIRE and anger I have dedicated to Viṭṭhala. Now who could care to look back? The experiences of the body have vanished. Gleeefully I have kicked out earthly prosperity and occult powers; what regard then can I show to this natural creature? Tukā says, We servants of Brahmā have swallowed up at a mouthful all the worlds of Brahmā.

2262

HE pursues me wherever I go; I never forget him. For other purposes my lips are closed. My ears listen to no other stories. I remember nothing I have said; my voice is drawn to the solace of his name. Tukā says, My body is pervaded by the fever of love.

2263

TUKĀ says, All ceremonies of comfort have been performed for me, Pāduranga has fulfilled my desires.

2264

IN calling ourselves thine, what ruin we have wrought! Hear, O Viṭṭhala, an account of thy glory. Yet it is no service of ours to thee, if we cause thee to assume name and form. We have vanquished the world, root and branch; we have turned our wealth into clods of earth and stones. Tukā says, We have grown reckless of our body, what else then can we care about?

2265

SWEET is thy name; other flavours cloy the palate, if one take but a mouthful too much of them. Other flavours have death in store; but this severs one from the world. Tukā says, We have made a full meal on this, O Viṭṭhala!

2267

THE harvest is ready, it is a time of plenty for us all; let us enjoy for ever the bliss of love. We derive comfort from all things, our fatigues are all vanished. To us all things are one Pānduranga; the world is vanished, with its "I" and "mine". We are adorned with all ornaments; they grace us well; we exceed all men in beauty. Tukā says, We are servants of one Divine; we need not desire any other.

2268

OUR means of liberation obey our orders; with servants their master's authority is unquestionable. The sun lights up the world with his rays, yet the actions of men do not cling to him. Talking is nothing; we must act; excellent preach-

ing may turn to harm. Tukā says, My capital is ready to my hand; how many go wandering about for their principles!

2269

UNDER that inspiration my limbs are all stolen from me, so that I look on all the worlds as though they were one spirit. Love, respect and admiration for the world have left me, I have ceased in any way to feel towards it. Fear, illusion, shame and doubt are vanished, for I look on all things as though they were one. My powers dwell at the feet of Viṭṭhala, they are weary and therefore they rise not. What authority have I over them? I am grown weak and feeble. They look like a rag of burnt cloth; they are innocent company; what can they effect? My eyes are lazy; they cannot see their own objects; they perceive only the primal form in all things. In the world before them honour and dishonour are no more; father or traitor, it is all one. There is neither light nor darkness, all is confusion; what guilt or merit can there be there? I have no delight in any but Viṭṭhala, I delight not in forms of various meanings. Strength, pomp, transactions with mankind, I love not; hope, desire and love are vanished from me. I do not give ear to tales of happiness or woe, I have left them far behind me. Unconcerned with "I" or "thou" I stand absolved within myself. I have none but thee now. O Lord God, says Tukā.

2270

I SEE no enemy near me, no mother-in-law, none to revile me; the world is all one snug and crowded home. All comforts cling to my feet.

Tukā says, We are God's children, we are all men's darlings.

2271

I AM resolved not to leave the place where I am; enough of pilgrimage; I am done with it. I will keep near God and serve Him. I am obeying your commands, says Tukā, to the saints.

2272

WHAT! Do you think I will neglect Nārāyaṇa? Have you, therefore, chosen elsewhere a witness to confute me for an impostor? An inner virtue cannot be known unless it is brought to light. Others may fear exposure; I enjoy peace because my thoughts are fixed on him. Tukā says, As was the seed sown in the heart, such will be the fruit gathered in the end.

2273

THIS is a sport lightly set going, my own mind is a witness to it; I need not describe it. Soundless speech is the first to be uttered; it cannot be caught and trapped. It is the Sun which annihilates all darkness and yet remains uncontaminated, while people move by the aid of his light. Tukā says, Any wondrous powers of mine are gone; they will never return to show their face again.

2274

THE home of Lakshmi, the sources of the Ganges that destroys sin, even thy feet have I held to my heart; they dispel the fire of grief. It was these the saints embraced in their

blissful retreat. Tukā says, This is a fault which has been proclaimed in the three worlds.

2275

EXPECTANTLY I look upon thy face; I shall place upon my head any command thou mayest have in thy mind. Thou must call me thy own; this is the sum of all. I am a beggar, says Tukā; I stand at thy door, O Hari!

2276

THOU wilt not take any burden on thyself; knowing this, from afar I have cast myself on thee. Now I will speak of thee with love and utter thy name from hour to hour. To stand aloof from God, says Tukā, if any such thought is left, it is bad.

2277

UNLESS a man belongs to this one caste, the members of it feel no love for him; O cowherd, the string of love draws them one to another. If I forget thee for a moment, my soul is agonized; this feeling is the same in either breast. This experience is stored up in my heart, says Tukā; thus all doubt about it is past.

2278

ALL troublesome doubts are gone. Tukā says, The clearance of these doubts makes us completely pure.

2279

A TREASURE unlooked for has been placed in my hand, though I have rendered no service myself. My lot has born fruit; I have met him; I

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2279

A TREASURE unlooked for has been placed in my hand, though I have rendered no service myself. My lot has born fruit; I have met him; I

have had my share given me, says Tūkā; I shall speak with God himself.

2280

NOW, till my body perishes, I will preserve the love they begot. I will sing and dance with boisterous shouts, by main force I will vanquish the world. In this spirit of pride I will live on, strengthened by my treasure of worship. Tūkā says, Never will I retreat, I will be mighty in pursuit.

2281

IN your surpassing power you may invent what was never in men's minds. None can lord it over you; so I sit quietly looking at your feet. You may turn truth into falsehood, falsehood into truth; you may do as it pleases you. If a man argues with you, says Tūkā, he is censured by the world.

2282

A NOBLE mark for my desires to aim at is Nārāyaṇa himself. He satisfies all our senses; our stolid self-belief is crushed. In both worlds we earn the highest fame, if God dwells within our mind. Tūkā says, Our soul is satisfied, despair cannot approach us.

2283

WITHIN and without, our faith is unvarying. Tūkā says, I do the work appointed me; what I do righteously and what not, thou knowest, O God.

2284

TUKĀ says, It is well; you have come to me from many ports.

2285

WHERE am I at fault? Bring this home to me; show me some other path to travel by. I have found a path where I am travelling at my ease; bid me avoid it, any of you that think fit. I have found a high road, a broad road; what trouble can you give me therein? Though you seek to forbid it me, who can frighten me? Yet one thing I will tell you—a brave man, says Tūkā, is blessed either way; if he dies, he is set free; if he lives, he is honoured.

XVI

Our attitude towards the World

I.—The Problem

2286

THE belly assaults us, and sets us wandering ; wherever we go in fear of our belly, there our belly follows us. Pious deeds are forgotten for the belly's sake ; the belly ceases to care what it does, it sets us dancing before men of low degree. Tukā says, How can we fill it ? It is ever dying by inches.

2287

WHAT God purposes, none can avert. Hari-shchandra and his queen carried water to a corpse-bearer's house. Though Krishna was a friend of the Pāndāvas, he took away their kingdom from them. Tukā says, Keep silence, whatever comes to pass, observe it with unconcern.

2288

I CALL myself the servant of Hari, but I care not whether I be such or no. This is my resolution, but I myself stand apart from my resolution. Through me actions are accomplished, but I myself am not identified with them. Tukā is tested in the balances, yet it is not Tukā that is tested.

THE PROBLEM

325

2289

TWO roads there are that pass of guilt and merit, they end in heaven and hell. First comes one then the other—you need not ask me ; you see how hunger follows a meal. What is set on the wheel is first filled and then emptied ; the pots come up and go down again. Tukā says, In the play of life we never see a mind made steady.

2290

WOOD is weighed scrupulously in balances when it has fragrance ; other kinds of wood are of little note. Some timbers are turned on the lathe and palaces are built of them ; other kinds become rafters and hovels. Some are poor stuff, which people bring in as headloads ; others are good to build up storeys of. They all come into one market ; they are sold according to their value. Quality is the chief thing ; the shape is matter of indifference ; defects are ruinous. Some stones excel others in quality ; they are priceless and illustrious. Some are found in the homes of rich and poor, but a few are highly valued. Some lie glittering on sand-banks, but no one would cast a glance at them. Everything is blest and prosperous in its own place ; the misery of poverty is an illusion. Among the many castes of men, some are alike in name and form. The state of every man agrees with his store of merit laid up in time past. One man sits at ease on high and causes another to serve him. Tukā says, Why do men call this happiness ? Why do they grieve idly when they miss it ?

2291

I HAVE no love for my own body; how can I care for those of other people! Ask God, if ye will, to give you such worldly honour as ye desire; entangle yourself in the net of actions. I have delivered over my body to experience what belongs to it; I live apart from honour and dishonour. Tukā says, Who would spend words on such a matter? He would only be increasing trouble that ought never to have existed.

2292

THE three aspects of merit I have separated; I have disentangled them and shown the whereabouts of each. Our portion at birth is spent; of that which remains the true end is the happiness and dignified bearing of the saints. Every one must believe what is verified by accounts; nothing else will pass. Tukā says, There is no sin or merit standing against me; I have an acknowledgement that my accounts are square.

2293

IF I should make my own soul the only end in view, why, my mind is unsteady; what am I to do? If a man has not eaten, how can he belch? The names of many dishes are but names. If we oppose thee, the opposition between us will grow; if we surrender ourselves to desire, we shall return to the womb again. This is merit, to renounce, and guilt, to cherish worldly affairs; to form worldly plans is a fetter, this is what we mean by the word. Tukā says, Even the liberated one is not free from evils; who is so powerful as to escape from the body?

2294

YOU know that we have passed through the womb; you have increased our sins and sufferings thereby. What can I say of this strange device? It is a snare like that of a thug. You set one man running and another pursuing him, to enjoy the fun of the thing, O God! Tukā says, He who has set things in motion, how is it he cannot stop them?

2295

IF we search strictly, we find this place is hard to approach; thus my soul is deeply troubled. I have left the world for a place where there is none besides thee. If a man retreats into himself he will gain nothing to his heart's content; what avails it to leave any difference between me and thee? Thou hast fulfilled my desires, says Tukā; nothing intrudes between me and thee.

2296

THE days which have passed will never return; I pay no heed to hopes of the future. Virtues and vices assault me; they trouble me sorely. I can see no support from thee; if thou art the life of the world, says Tukā, then why need we implore thee for mercy?

II.—That we should make the most of it

2297

LIKE a rope snake, there made itself felt this pomp and stir of the world; therefore I remember thy feet, I invoke a blessing on them.

It is broad to view like a tree; I am made lord and owner of it all. Tukā is tested in the scales; he fills the world, and is yet left standing there for the good of the people.

2298

PLEASURE and pain we should view as coming of themselves; *our* business should be to store up merit. To lay hold on peace for the sake of our soul, this is a sweet frame of mind. Count the body worthless; the service of others as a sure thing. Tukā says, This is our patrimony, let us plunge into the nectar of Brahmā.

2299

WHY should our life on earth be wasted? Some sort of debt should be placed on its head. Some time or other a man will wake to remembrance, though in him be no faith nor a true burden of duty. Yes, after a hundred and one lives compassion will be born in his heart. Tukā says, I have found something to benefit mankind; I will not let it slip from me.

2300

THIS delight is not exhausted, this service is never finished, we have met the chief of leaders. This present birth is not enough to store up this happiness; I crave for it once more in another. When we sit in a litter, we need not be troubled about the way, or reckon up the miles and halts as we go along. Tukā says, Viṭṭhala is my mother, when I am hungry she feels hunger.

2301

LET it be God that enjoys our pleasures; it is well to surrender our pleasures to God. If we lay aside thoughts of self, God can be attained while we are yet in the body. At the proper season will be set before us the best of leaves and bulbs and roots. Hypocrites are guilty of this, says Tukā; they make false pretences of exerting themselves for God.

2302

AFTER many days a prize has come, make haste or you will be lost; such a prize as a mortal body is, the best you can gain. Repeat eagerly the name of Hari, pile up your treasure of happiness; when this bargain is over let some hope of more follow. Measure in hand Time sits measuring out your days and nights; as thieves follow short cuts, so must we run ahead of time. "I will think at leisure of my welfare," he is a fool who says that; what power have you over anything? says Tukā; you do not know.

2303

WHETHER liberation follow death, or we are bound to the world, keep me fettered to it as long as I have pleasure in it. How long must I harbour doubts? What greatness belongs to a servant of God? I will sing and dance with joy; anon love will enter my body and bring a sense of distinction. Tukā says, How many examples of joy need I cite, even while, as yet, thou withholdest thy favour.

2304

I SHALL rejoice to be born again ; there is one good thing in this world ; great is the gain if one goes time after time to Pāndhari. Why, I have found this myself ; I may judge from my own soul. Accordingly, says Tukā, I have given up all company of men.

2305

THOUGH it is man's nature to dwell in God, yet doubts remove us from him ; how is it men cannot bear to remember this estate of theirs, though it costs them nothing to do so ? That Hari pervades all things is the chief teaching of the Vedānta ; let your mind be prepared to think of him thus. Recognize that you are not your body ; this is equal to sacrificing your desires ; what desire will you feel then to pursue worldly plans again ? If your body is defiled with lust and rage, what merit is there in feeding the sacrificial flame ? To adore the sacrifice by the aid of texts does not cleanse the mind. What will help you to single-minded devotion is the feet of Viṭṭhobā ; if a man meditates on them, how can he go astray ? Now Tukā tells you one thing ; make no mistake about it : there is peril in worldly affairs ; seek shelter in God, that is safe.

2306

WHO now will be a slave of worldly cares ? I have found out an easy way of dealing with them. Such worldly affairs as I have set on foot I continue. What need I lay out on anything ? "Spend what comes in." This is easily done without any special skill ; what anxiety or

making of profits is here ? Tukā says, Without an effort I have become a spectator ; he who made the world has taught me the secret.

2307

I LOOK on the world as a scene of amusement. We have abounding promises of freedom from fear ; how can fear catch us in any strait ? We people of Hari, says Tukā, are masters of all means of attainment.

2308

I HAVE lived apart from the world ; I will stand gazing on this jest of the world. I will find subject for mirth in the world, as I look on men's foolish fancies. Those deluded by the world are as men whose eyes are clouded by strong drink. Not one of them, says Tukā, will lift up his head at all.

2309

LET this be your renunciation, to expel the sense of self ; live then just as you happen to be and see what is left. It is the obstinate inclination of the heart to separate itself ; you must not let this have its way. What you need, says Tukā, is a clean heart and a spirit at peace.

2310

HOLY is the meal if we think of Viṭṭhala while we are eating it. Others fill their stomachs like coolies, as a leather bag is filled. He eats with full satisfaction who mixes Hari's name with his food ; his food tastes sweet, says Tukā.

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2311

I GO on with my daily business, yet I love thy feet; why should I describe my love, dost thou not know it, O God? I keep thy form ever before my eyes, though outwardly I acknowledge the tie of the world. I govern my actions according to the occasion, but with my speech I sing thy praises. The desire of my mind is to behold thee, I crave neither life nor wealth nor grain. Like a pressed man I walk the round of worldly duties; I am like a puppet that life sets in motion. I am resolved, says Tukā, that my soul shall not be parted from thee.

2312

THE state of those who seek salvation must be indifference to the world; nothing should affect them within or without. They must lay aside not only all base desires, but even sleep; eat sparingly, speak not with women alone or in company, though they die for it. They must keep company with the saints and cry aloud Hari's name day and night. He who pursues such means as these, to him, says Tukā, wisdom comes through his preceptor's grace.

2313

LET a man gain riches in a high calling and spend them with unconcern. He alone will reach the highest life, he will know what is life at its highest. He serves others and heeds no censure, he looks on other men's wives as sisters. He is compassionate to all creatures, a protector of cows, he supplies them with water when they are thirsty

THAT WE SHOULD MAKE THE MOST OF IT 333

in the wilderness. He is an image of peace, he treats no man harshly, he enlarge the glory of his forefathers. This, says Tukā, is the fruit of the householder's state; he attains the highest state and has all the strength that renunciation gives.

2314

THIS is true devotion and well pleasing to God, that we should look on the world as illusive. You should live in the station in which God has placed you, and let your mind be at peace. Every impulse after change is a source of pain, for we shall have to suffer what our merit brings upon us. Tukā says, Let us cast our burden upon him, let us lay down the world at the feet of God.

2315

BE not careful about loss of goods; this is idle anxiety. Consider them offered to God: viewing things in this light it is easy to serve him. What is ordained for us we must pass through, but all turns to profit through this attitude towards God. Tukā says, When our minds are free from thoughts of gain, all our acts are meritorious.

2316

IF you are to become an ascetic, do it in this spirit, renounce desires of the world; it matters not thee whether you live in town or forest, sleep on a cot or on a rock. Out off pride and lay aside the impulses of feeling; be at once the sky, says Tukā, and the innermost atom of being.

2317

ENLIGHTEN thou my ignorant mind by showing me how to distinguish thy love. I will then move about in the affairs of life untouched by them, as the lotus leaf is dry in the water. I shall hear as though I heard not the censure of men, as though I were a prince of ascetics in divine ecstasy. I shall see the world as though I saw it not, even as a man awakening recalls the things he saw in a dream. Unless we act like this, says Tukā, all our efforts are wasted.

III.—That we should renounce it

2319

THE senses are wicked in themselves; son, wife, and brother are robbers; the body is a loan from the five elements, in the end it will have to be returned. We have no kindred, says Tukā, but thou, O Pāduranga.

2320

IN yonder home a man's soul is stolen from him; now, O body, shout for help! Hollo! hollo! why are you calling out? What is the good of twisting your wrists? You should have kept awake; your senses left you; you fell asleep. The thieves have made you sweat; they forced you from your natural faith. You have given way to vulgar desires and thus you have fallen into this grievous plight. Tukā says, Now at least take care of what is left.

2321

HOW many times have you been ruined? Why are you not awake yet? Are you not ashamed to be travelling from town to town, ever suffering new pain? Thieves are after you with snares in their hands, how is it that seeing you see them not? Tukā says, They make you miss the way, to ruin you.

2322

WHATEVER I saw and desired, that at last I rejected; what trust can be placed in such things? Consider this well. I have seen hair cherished with scented oils, yet in the end it turned gray. The body grows lean as you cherish it, and drops lagging behind you with all its limbs. We may offer it remedies, but none of them will serve our turn. Shorten your life, says Tukā, and reach Hari.

2323

GIVE up everything, but keep what is best, what will save you, this very birth, from re-birth, which will sell at a profit wherever you go. Goods should be true to their sample, they should not turn out to be something else. Thus, says Tukā, you will get rid of debts and troubles past and future.

2324

THE body is a perishable hovel.

2325

THAT we should cast off the world and surrender our soul, thus I have preached; with Nārāyaṇa as my guide. That he will make me

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as though I had never been born, I will suffer no one to say; else, says Tukā, he will stop me from being born again, and spread my place with cowdung.

2326

WE should delight not in society or in honour; do thou create in us this conviction and be our authority for it. Let Nārāyaṇa bestow this favour upon us, to set us free from the evil proclivities of the body. We should not delight in beautiful forms or delicious tastes; all our desires should rest at his feet. Tukā says, Now by thy own power make us and keep us indifferent to the world.

2827

THOU art free from attachments and change, the world has no power over thee. Make and keep me like that, root out desire from me. Thou hast to continue solitary; it is not thy portion to suffer any distress. Tukā says, A crystal does not unite with any of the colours that shine through it.

2328

THERE is no pleasure in entering the world: be not filled with foolish greed. This world is a prison of sorrow; it has no means of contriving happiness. There was one who had a life of fourteen ages, yet he took shelter under a bundle of straw. Grasp Hari to your bosom, says Tukā, and rush from the world.

THAT WE SHOULD RENOUNCE IT 337

2329

ENTREAT the king of the Yādāvas with perfect faith. Strip the trees of their foliage and eat it; make your entreaties to Viṭṭhala. Pick up rags and sew them together with a thread; cover your loins therewith and make your entreaties. Tukā says, If you try this extreme resource, Nārāyaṇa will not disregard you.

2330

THIS is why my mind has induced itself to trust thee; I pay no heed to any sort of cause. Various are the material things that strengthen the root of worldly attachment; if we preserve it, it pollutes us. Tukā says, I need waste no words over this; the marks of my soul are found in the primal soul.

2331

OF old I was subject to the world; I was severed from you; it cannot now be said that I am parted from you. I have turned my face towards my Lord; the world and the three and a half cubits I have forgotten. Whatever I desire, this Jewel of Desires will yield me till I am satisfied. Whatever is naturally our own will not fail us in due season. Tukā says, I have learned the secret, I have turned from actions right and wrong.

2332

NOW I am sole in the desert of the spotless supreme. The track by which others might follow me I have effaced; I have given up the

world in disgust. O mine of pity, says Tukā; thou art the friend of the soul.

2333

THE body is governed by its experiences; its pleasures and pains last but for a moment. Faith in the feet of God is an imperishable blessing. The pomp of the world lasts but for a moment; whatever assumes a form passes away. Tukā says, In this life all the peace we have is to remember the feet of Nārāyaṇa.

2334

THE body of one who heeds not the world is Brahmā himself; sin and merit touch him not. There is penitence in his mind like a flame of fire, which the mirage of the world cannot quench. Interest in the body itself is guilt; the mind is polluted by the sense of self. The mind is in bondage, says Tukā, till its anguish is expelled.

2335

LET us cut the knot that binds us; let us cast away worldly hopes. If we take the unreal on our heads, we shall stray far from the path we seek. "Mine" and "Thine" are done away with; who would carry such a load on his head? What is life, says Tukā, without God?

2336

NEITHER millions of wealth can follow us there nor even the rag upon our loins. Keep the name of Pāduranga on your lips, to be a send-off in the last hour. The slaves of avarice

will profit you nothing by their countenance. If the world is careless of its own interests, says Tukā, let it lie waste.

2337

THE mind turns to a thing, but does not dwell there constantly; here a firm posture is the chief thing needed. For the most part men cannot achieve this; it is well that we should entreat Nārāyaṇa. Renunciation means giving up desires, but the whole world of desire is present in our family circle. We have duties to fulfil at every step, which can only be done while the sense of the body is with us. Devotion means respect for all living creatures. Tukā says, Hard indeed to attain are both what we seek and the means to it, even though we surrender our body.

2338

IN the body is a heap of filth and ordure; kindred are the acquisitions the mind makes for itself. How can a blind man see precious gems? To one who cannot taste them sweets are tasteless. Can poison change its nature however you garnish it? It is well to keep it far from the mouth. Tukā says, What can advice profit a fool? If you keep company with buffaloes you will suffer for it.

2339

THE world is hollow grain; the innermost reality is God; thus I tell my own mind, even when I tell it to the world. Let us forget all worldly purposes and remember the name of Viṭṭhoba. Tukā says, Were it not for God, all

the trouble we have passed through would be wasted.

2340

IT is no spite that sets us against the unreal world; Brahmā is far removed from passion. Declare it, however, that renunciation is enjoined; the opposition of truth and falsehood never ceases. The name "grain" applies to cooked and uncooked grain alike; when we come to eat them we know the difference between them. Tukā says, Nārāyaṇa is present as witness in all created beings; the wicked are punished, the virtuous are honoured.

2341

ILLUSION is spread abroad in many deceitful forms; 'twere well that we restrain ourselves from walking after it. Soul-worship is seen in silence, in every mood of the mind; let us offer our faith to the Feeder of the Universe. Tukā says, It is when fear departs that God becomes a possession of the mind.

2342

ACOW will lick the stuffed skin of her own calf, though a vicious cow will kick other calves. Even so the world is deceived and cherishes false hopes. A fish swallows the hook for the sake of the bait, thus its hopes destroy its life. Tukā says, Mark the deluded goat, he clings fast to his own butcher.

2343

HE must renounce all who would conquer Hari, he must give up wealth, life, soul, and body. He must away with the fascinations

of the world, with love, affection, and anxious care; he must burn up the very root of sensual desire. Fear of men, vainglory and pride and envy he must banish. Peace, forbearance and compassion he must make his handmaids and send them to bring the Wheel-handed one near him. Tukā says, Shunning the pride of caste and learning, I seek the protection of the saints.

2344

IHAVE raised up my hand in the sight of men for a testimony; come hither, O world! In days to come, as in the past, I shall renounce everything. In a moment, says Tukā, we will make such a gift that all our poverty will vanish.

2345

FALSE alike are laughter and tears, the false nature flees to falsehood. False is "Mine", false is "Thine", the false nature bears a false burden. There is falsehood in thought and falsehood in song; the false finds its way to the false. False is the life of the senses, and false renunciation; the ascetic is false, the world an illusion. False is Tukā, false his faith, he speaks falsehood to the false.

XVII

The Saints

I—Their Character

2346

WHERE you meet the servants of Hari there sin and sorrow and poverty flee away. Such power dwells nowhere else, not in penance, pilgrimage, charity nor rites. He who bears the Trident sets on his head the dust from the feet of those that dance and sing Hari's name. This is a stout boat to carry us over the waters of the world, it will not let your feet or hands get wet. Tukā says, My mind is at peace, I have seen the feet of Viṭṭhobā.

2347

THOSE who have lost their love of pleasure taste the sweetness of Brahmā. They are free from all pollution and beyond the pride of knowledge. Their mind is purified and reposes, what is wanting to their peculiar joy? They are full of merit; the vigilant servants of mankind. Tukā says, I will turn myself into shoes for their feet, and make my dwelling place there.

2348

BE it man or woman that loves Hari, they are to me like Viṭṭhobā himself. They whose hearts are pure are gentle in mien. Tukā says, Faith makes the heart overflow with love.

THEIR CHARACTER

343

2349

LET no one say, the servants of Hari have anything to fear. From the hidden place where he stands God fulfils their desires. 'Tis monstrous to say that the servants of Hari are troubled for anything. Tukā says, Enough and to spare is provided them to eat and clothe themselves withal.

2350

WE are stout servants of a powerful master; we have girt up our loins to fight Time and Death. What deference then can we show to men? We have gone beyond the physical world. I have slain the six enemies, the stout rulers of the world; I have secured the treasure in view. Tukā says, One place remains for me to seize; all else I have I counted as vile as stubble.

2351

GOD'S worshipper is dear to God, though others have no love for him, he is no man's relative or friend; he is parted from all. There is nothing he desires; people call him a crazy fool; what a nuisance he is to us all! No one calls him their own; he lives anywhere in the forest. He bathes in the morning and rubs ashes on himself; people laugh at him when they see him. He puts a garland of tulsi round his neck and sits apart, people say, What is the matter with the wretch? At home his wife says, Where did some whore bring him forth? From the hour of his birth he was separate from all men, Gopāla esteems him a choice spirit. He who revolts

against the world, says Tukā, he lays out a path for the saints.

2352

WHAT chaff or dust does camphor leave when it is pounded? Can the sea be improved by any admixture? The stone Parisa, the jewel Chintamani, cannot be changed by contact with the faulty nature of other objects. Such, says Tukā, are the saints; in every way complete like the heavens.

2353

WE are masters of all the wealth in the three worlds. We have laid our hands on hooks and crooks; our mother and father is God. What force is there that is rest part of ourselves? Tukā says, All authority belongs now to us.

2354

I FALL at the saints feet in prayer, that they will teach me to delight in singing and discouraging of him.

2355

THE Purānās sing the praise of the Vaishnāvas; let any one show me readers of scriptures, observers of rites, pious men or meritorious, who are like Adinātha, Shankara, the lord of sages; there is none so great as Shukā. Tukā says, Devotion is a jewelled crown; a truce to singing the praises of others!

2356

THEIR tongue is moistened with the nectar of love; every impulse of their mind dwells immovable at his feet. All good omens hasten

to the spot, the water of joy falls in a shower there. All the senses are turned into the shape of Brahmā, for his primal form enters them as it were a mould. Tukā says, Where the prince of worshippers dwells, there, without doubt, God dwells rejoicing.

2357

WHEN the heart is steeped in this colour it will not change; what has penetrated it changes not. Pure purple is the name of Krishna; how beautiful it shows stamped on our bodies! What is sanctified permits no pollution to cling to it, no dirt to linger in corners. Tukā says, Time has blackened his face, at the sight of the lustre of their bodies.

2358

THEY who are drunk with the bliss of devotion, they are valiant against the age of Kali. The great sins are seized with dread; birth and death are overcome. They shout forth the thousand names, each one louder than the other. They fear none save him whose slaves they are. Tukā says, Liberation and mystic powers are bond-servants in their homes.

2359

'TIS like the bliss of Brahmā to cry "Victory" with loud shouts. We have emblems of Garuda, lutes and heaps of flags; Brahmā and the rest rejoice beyond measure. The followers of Vishnu roll in ecstasy on the ground; every one in caste more blest than every other. This joy would draw tears from stones; it would cleanse the

base and wicked. Tukā says, 'Tis easy to reach Vaikuntha, the preaching of Rāma and Krishna is the road thither.

2360

I AM confident they are saved; they wear the stamp set on them by those that recite his name. That spot is the abode of devotion and liberation; to the simple and pious it is pure; the Purānās have sung it, the Vedas have proclaimed it, says Tukā.

2361

WE need not consider if our utterance be awkward or confused; our part is to utter thy name with fond affection. We need not consider the occasion, nor tremble before the learned, even though they be eloquent and reciters of the Vedas. We shall give this Infinite Being such names as cannot be found in the Purānās. Such frolics as will beget joy in our mind, such frolics we shall play, as we listen to discourse of him. Tukā says, We are brimful of joy; we shall wear joy for an ornament on our persons.

2362

THERE is a rich harvest of this day and night. We shall serve up the Compassionate in various forms; the sweetness is such that we shall still desire more of it. This is a stream which will never dry up; sit down in a row to drink it. Plentiful, says Tukā, is the milk that flows from our mother.

2363

THIS was our occupation in many a past life; we will soothe those afflicted with pain in the fever of life. We will sing the praises of Hari; we will bring together the frolicsome Vaishnavas; we will draw streams of tears from rocks. Tukā says, We have imprisoned lust and anger; we have learned to master our senses; we have become lords of the earth.

2364

YAMA tells his messengers, they have no power here. "Go not to that town nor to the skirts of that town; the holy wheel flies round the houses there. Hari stands at their door with his wheel and mace; Lakshmi is their slave with all her glories and powers. The worshippers of Hari are a crest of power on the earth"—thus, says Tukā, does Yama whisper in the ears of his messengers.

2365

THERE is no anxious care in the village of the saints; shouts of victory ever resound there. Nārāyaṇa is the wealth they have treasured up at home; samples of every sort are comprised in him. This wealth is cheaply won and sufficient to content all; it is enough for men, women and children to enjoy it. Tukā says, This is therefore joy upon joy, Govinda brings in a harvest of Govinda.

2366

THERE is work here for those who will work; come, help each other. In singing and listening each such profits equally; gain brings

increasing gain. Let us devour these sweets of love in ever ampler measure; a valiant clapping of hands will become this stage well. Tukā says, We shall break down the course of rebirth, we shall end the weariness of existence.

2367

WHEN we mention the name of sugar we presage its sweetness; even so with the assembly of the saints when it is mentioned. They keep liberation as it were tied up in a bundle; we long eagerly for the delight which is found in worship. The mother forgets not to nourish her child; our thoughts are set on sporting with thee. Tukā says, By the aid of our bodies we shall begin to sing and dance.

2367 (a)

THIS is one fruit of the Kali Age, that everything is thrown into confusion. The four castes and the eighteen orders eat together. Men worship demons and women, they drink the vilest of liquors. They devour the leavings of women, they will go down into the lowest hell. Tukā says, By the aid of our bodies we shall begin to sing and dance.

2367 (b)

THROUGH following these teachers pollution arises everywhere; they say there is no distinction of caste within Brahmā. They say to that which is holy, "Away with this pollution": things which are unmentionable they call spiritual. They offer their advice to tanners and musicians, to the twelve village servants, to women and children.

Soothsayers are pupils of theirs; they bring disgrace on their own faith. They perform unlawful sacrifices, they eat together; they say this leads not to sin but to liberation. They give a free rein to the senses; they set aside restrictions and penalties. They care for no authority of the scriptures, they consider not who is fit, who unfit; they take money for their instructions. Such teachers and such pupils, I swear by Viṭṭhobā, says Tukā, do undoubtedly go down to hell.

2368

TO-DAY I rejoice in the Highest, of whom the Vedas say, "He is not such;" his name is Govindā. We are made votaries of Viṭṭhobā, with us it is always a holiday, a market-day, a Divali; our champion is mighty. Tukā says, We are not afraid of birth and death; we delight in Śanaka and the rest of the saints.

2370

WE will help each other; we will all follow the true path. Who knows what will happen to us, if we leave anything undone? Recall the present moment we shall be blest, as we recall the past. All that we have gained, says Tukā, is a love of Hari's feet.

2371

IN these terms, if need be, let us praise the saints when we meet them—God is ever present in their thoughts; they never suffer their mind to stray from him. Their duty as servants means thoughts given wholly to him; they never suffer

their souls to remain apart from him. Tukā can command the seed of the self; he can sow it whenever he needs to.

2372

O MERCIFUL one, inspire my speech, thou dost confer on the saints very flowers of speech.

2373

ONE seated at a preaching of Hari should never stir—hear the reason, O listeners! Pāduranga waits in expectation there. Not a scrap of worldly news should be mentioned there, or the harmony between God and his worshippers will be ruined. Hear ye (whoso will receive it faithfully), why we should honour the saints. Shiva bent his head beneath the dusty soles of their feet. God is the bound servant of his own; he whose nature is free from taint or limit dwelt within limits for their sake. Tukā rolls at their feet.

2374

HIS print is manifest on them; we can see from their bodies that they have reached Brahmā.

II.—Their Services to Men

2375

WHAT shall I say now? My speech is insufficient; I lay my head at your feet. The *parisa* stone lays aside its dignity; it feels no impurity in touching iron. It is the glory of

the saints, that they came to bless the world; they wear out their bodies in serving others. Forbearing love is the stock of their trade; there is no self-love within them. Tukā says, Their happiness is in the happiness of others, nectar stolen from their lips.

2376

IF a mother's child is harmed, her life is wrung within her. Such is a mother's nature; the rope's life is one with that of its threads. The peaceful happiness of the child shows itself in the mother's mind. Tukā says, O ye saints, ye are full of mercy.

2377

WE have blocked up the narrow paths and hill tracks; we have made a road fit for a king's army. We have tuned our drums and cymbals and struck up notes of music; we shall feed with joy on this juice of Brahmā. Tukā says, In an instant of time the greatest of sinners will be profited.

2378

HE dwells for all time among the saints; he is condensed into every image. They have driven forth the evil age from them; they have made a home for him in their hearts. They have allowed no thought of "Mine" to linger behind; in such spots it is well to seek for him. Tukā says, A sweet odour cannot be hidden; the place of sandalwood is all redolent of sandal.

2379

HIM who uses body, speech and mind in the service of others, him the Wheel-handed will protect. With this in view, I have formed my plans; there is nothing my designs may not effect. Him who twists his tongue to spite others, him the servants of Yama, the destroyer, delight in. Tukā says, Know you not what happened to Duryodhana and Ambarishi?

2380

WHEN sounds make themselves heard, I feel they are voicing his name. To make and enjoy them is a service to others; let this always be the answer you give. They should be considered a preaching straightforward, gentle, and exalted. Tukā goes on chanting the name; listen to him, so he advises you.

2381

IF a man seeks the neighbourhood of the saints, he is changed in a moment. Lovely now are thy feet, O mother Viṭṭhala! We have secured the company of the saints; love is stored up in our hearts. Tukā says, This is the gift my mind calls for, a gift according to its desires.

2382

WHAT is merit? Who has a store of it? Even he who consorts with men like these, men who have clasped Hari to their hearts. Who is so lucky as the man who converse with such men? Tukā says, In meeting such a man we cut ourselves loose from the world.

2383

I WILL learn by heart such words as shall move thy pity. The saints have shown their favour to the world in lines which have endowed thee with forms. They have made smooth pathways, ready and straight for those that follow them. Tukā says, We shall run greedily to secure this boon.

2384

IF we associate with people we have the advantage of dining with them; what evil things bring us must be learned by experience. Somehow or other let our life benefit those that follow us; our teachers will support us with hands and feet. The generous will not suffer misery around them; they ever pity those that follow them. The good, says Tukā, will earn their fame only by removing the afflictions of the weak.

2385

A BASE mind looks out for trifling faults; it gives pain to the good. They do things in their own ways; they follow their own trade to their heart's content. Compassion is the saints' capital; they expend their speech in doing good to others. Tukā says, Each man finishes his journey in his own way.

2386

THOU must indeed bestow peace on me now, thou must not see me brought to the lowest pass. If thou wilt bless us, bless us now; this will look well amongst the saints. The Lords of devotion have left nothing undone; through their

power thou didst receive shape in a name. Let not Nārāyaṇa, says Tukā, conceal from me the deposit made with him by my ancestors.

2387

A DELIGHTFUL dinner of many sorts of dishes! Their flavour was various, their sweetness all the same. A boon I won in their company that enjoyed it; they made no difference between me and them. They mixed the food and cooked it themselves; delicious ingredients they prepared. They gave me the leavings as a boon, says Tukā.

2388

SANDAL is sandal because it has the attributes thereof; by nature it is endowed with peculiar qualities. Lucky are trees that are penetrated by its odour; their fortunes are favourable to them. The magic stone has its own properties; they pervade it throughout. What concern need it feel, says Tukā, the very make of it is excellent.

2389

THE Vaishnāvas are thieves; beggars have come to your houses. Take care of your things To-day; look after your pots and clothes. If they eat a meal at any one's house, they carry off all his goods. They leave, says Tukā, no track or trace behind them.

2389 a

I HEAR a report pressing in; more than one complaint has reached me. Put no trust in them! They are ravenous thieves who steal

away the body. This is all they gain; they are for ever naked and bare headed. When they rob a man, says Tukā, he never knows what he has lost.

2390

A PRECIOUS life is one spent in the service of others; we shall repent it if we do not break through the snares of the world. If thou, O Nārāyaṇa, shouldest come to break them asunder, our pain will vanish in the twinkling of an eye. I am like a fly caught in stickiness, that is all that is left of me. Tukā says, I will improve things by crying out; I am being dragged away by death; run speedily to me!

III.—The Insignificance of Caste in Comparison of Virtue

2391

HE who loves the names of Hari, he alone is truly pure. He who repeats Hari's name as the germ, he alone is a Brāmhana among the castes. Tukā says, Brahmā, the same to all men, is the whole of religion for all castes.

2392

THE name Viṭṭhala is an easy spell; it roots out sin; lucky are they that delight in it and listen greedily with their ears. Viṭṭhala is a simple god, destructive time would not care to touch him. Tukā says, Whatever a man's caste, if he has Viṭṭhala in his heart, he is pure.

2393

IF mud be pervaded by musk, how can it be thought no better than other clay? If iron be touched by the magic stone, is it no better than other iron? Tukā says, I consider no man's caste, I offer my homage to the servants of Vishnu.

2394

SUCH guilt as could not by any effort be dispelled has found at last a place at thy feet. Men of low degree, that might not hear the Vedas, have received a place in Vaikunṭha. Tukā says, Why art thou so generous to some, that thou dost carry their load on thy head?

2395

THE outward form of musk is offensive, but its essential nature confess worth upon it. If you melt a Feringhi sword, it is not worth twelve coppers, but, as it is, by virtue of its quality it will sell for a thousand rupees. Tukā has nothing to do with a man's caste; he who utters the Name is truly blest.

XVIII

Appeals and Exhortations

2396

YOU watch the bodies of your fellow-men burned; how is it the sight does not awake you? Cry out on God with dread and vehemence, if you are not already as dead men. Death is a package we must all carry; while you have life, fill up the measure of your merit. Tukā says, There is a dense crowd of traffic on the road; when it reaches you, it will not let you stir.

2397

IF your capital shrinks, you are doing a bad business. Why are you not ashamed to see others who have given up being lazy? In one and the same market are men with the same capital; their loss and profit are different. Tukā says, Take hold of a profitable trade; do not be a clownish fool.

2398

THERE are people who follow crooked paths and yet point out straight paths to others. He who recognizes not what he owes to them, he is a greater clown than any other. A man may swallow poison and warn those who come after him, though he dies himself from the effects of it. A man who is drowning may cry out "There is no bottom here" and prevent others from entering the water. Tukā says, Do not be obstinate; avoid their folly and profit by their wisdom.

2399

YOU may say, I will first dispel every care, there-
after I will seek a lonely place and worship
God. In the turmoil of life, hope will overtake you
again, you will give your soul in exchange for it.
In the end you will be ruined, by the pleasures you
follow; you will fall into the abyss of life again.
The body is a structure of illusion, it will never
find peace. They set up trouble within and without;
thus the four days of life pass. The precious
moments pass in vain; crores of rupees will not
bring them back to you. Tukā says, Take steps to
profit yourself, or one day you will cry "Alas!"

2400

A QUILT of rags is not like other clothing, nor
the beggar's portion like other food. Seek
your advantage as this rule directs you; consider
well what religion requires. A temple is not a house,
nor the servant of others a worldly man. The
pleasures of righteousness are not pleasures of
sense; nor is the name of Rāma an ordinary word.
It is no murder when the soldier does his duty, for
he seeks no personal gain from the action. Tukā
says, The saints have stored up a wealth of illustra-
tions.

2403

ONE measure of food you may desire; to talk of
more is waste of words. Why do you
increase your thirst and fetter yourself in the
snarles of illusion? You need but three and a half
cubits of space; your efforts to compass more are
wasted. Tukā says, If you forget Rāma for one
moment, your labour is lost.

2404

TAKE whatever you can find in the market-
place, before or after you will never meet
with it again. You will be tortured by fear, you
will pass through the eighty-four lakhs of rebirths.
None will stay with you in your pain and sorrow;
the road is but one foot wide; to whom can you
complain? You will be yoked to the mill; the
driver will not pity you. Tukā says, Look to your
welfare while it is in your power.

2405

TIME stands by you, though you know it not;
he will plug up your ears and cast you into
slumber. How smart and watchful you yourself
should be! Mark, time stands by you; he suffers
you not to give anything to anybody. Though
sixty years have passed by, time still is chasing
you. Time hovers around you; he suffers not
Rāma to approach your tongue. Tukā says, your
own deeds conspire with time, away with them,
away with them!

2406

A MAN'S own doubts are harmful to himself;
he takes a rope for a snake. In spite of his
fears, what has he really seen? He writhes on
the ground violently, though he has not been bitten.
A man saves or destroys himself; he is his own
deliverer. Like a parrot on his perch, why do you
ensnare yourself? O free one, consider this well.
Sin and merit are the same, as the numeral 10 is
seen to be the same as 1, if one cypher be crossed
out and one figure left. You know this well, why do
you make yourself ignorant? The cypher is empty

space; it is naught, it is naught. Look far ahead with observant eyes; say not, O fool, that the mirage is water. If you run after it, your heart will break; you will find no rest. Tukā says, Be assured, misery will overtake you.

2407

THE field is sown; the harvest is afterwards carried home in carts. For a time it seems as though the seed were wasted, yet it contains future gain within it. If all the sprouts are carefully watched, then the land is filled with ears. Tukā says, If you water the beds, you will reap a crop.

2408

LEARN the secret, or you will suffer a heavy loss, even as the sun will have risen in vain if you keep your eyes closed. If you remove the slight impediment of the eye-lids, you see it in all its grandeur. Tukā says, Truth is removed out of your power by darkness.

2409

LISTEN, all you that have entered the market of life; store up no goods that will bring a loss on you. Consider, all of you, that it is a time to make profit; take the help of those who know how to choose. When a thing is decorated, you cannot tell what it is like inside, when a cloth is tied up you cannot easily open it. It is a mistake, says Tukā, to tie yourself down by paying an earnest; you should take over from hand to hand genuine articles.

2410

BRUSH aside all that clings to you; choose the good path; pass quietly along it, pausing from moment to moment. You see printed on the ground the footprints of those who have gone before you; the world around is a confused wilderness. Mark what has been spent from time to time before you; be an assurance of strength to those that follow you. Tukā says, Deliver to the last goods equal to the sample shown.

2411

NARAYANA gives us acceptable gifts, he stands with arms uplifted to bestow them. We must eat the portion assigned to us; we must take our own portion with due reflection. We have sown the seed, we must accept the fruit; how can a plantain appear on a brinjal tree? Tukā says, God can in no wise be blamed; you are your own friend or enemy.

2412

YOU must pick out the pebbles, then you can grind your corn properly; otherwise it will be spoiled; your own indolence is to blame, vexation follows. You must look after your field and pluck up the weeds; Tukā says, If you forget what is proper to be done, you will profit nothing.

2413

IT is a good thing to keep alert and to use one's opportunities. All times are not alike; misfortunes come to all men. Gain or loss may be discerned after a small trial. Tukā says, Take due care before ruin descends on you.

2414

STEEP yourself in the delight of him that delights Lakshmi; why are you charmed by the butterfly hues of the world? The body is a perishable deposit that lies with you; kill the affection you have formed for it. Your train is not your own; wife and wealth are transient. In the last hour your friend is Viṭṭho; hold him fast, says Tukā.

2415

IN coming to birth, what have you done? You have lost your capital. You have wasted your treasure; you will have to beg in future. Tukā says, Go back to the place you came from.

2416

SINCE thou art born, why sleepest thou? Go to meet the husband of Rakhumai. Sin and misery will vanish, thou wilt reach the ideal that cannot be stirred. Great saints and servants of Hari are crowded there; there your senses may feast. Tukā says, Many names are shouted aloud; take your share in this free plunder.

2417

ESPOUSE the cause of God, lest misfortune overtake thee. The world has laid you low; disentangle the net with speed. The world is an eddying whirlpool of birth and rebirth; you cherish various desires; desire sends you to distant climes. Call yourself the bondsman of God; you will not attain Hari by accomplishments or fond love of the shifting world. He is the creator of the world; it is he that gives liberation and joy.

Great and small, there is room for all in Viṭṭhala. His seat is on the three worlds; in generosity he is the Crown jewel among generous men. He who goes tottering is lost; he who has no patience is ruined. If a man does not swerve gain comes to the spot where he dwells. There is nothing that continues, the body is perishable; fortunate is that young man who piques himself on attendance at Hari's worship. Leave this shore of the stream, depart yonder, wave your arms and be a warrior. When selfishness vanishes, we call the mood sympathy. Greed of wealth and grain and devotion to his family stand in a man's path. According to your desire for fruits and comforts, such will you find God; He adapts himself to each. Never put off the worship of God to a future day. When you have found the track, do not quit it; if you are idle you will have to eat the dust. If you have success and fame on your side, then it is time to acquire Nārāyaṇa. That man who forgets that he is other than God will eclipse the lustre of the sun. "L" we set down, whether there is anything for it or not! You do not know an efficient means of liberation; how is it you have closed your eyes? If you feel no remorse, you will be reborn as a dog or an ass. As the result of toil, crops have been gathered on mountain summits; your welfare is in your own hands, but you do not try to secure it. Tukā says, Lo! What reputation is earned by the servants of Vishnu!

2418

KNOW him alone to be generous, who puts us in mind of Nārāyaṇa. What of other perishable things? They cannot avail to quench

any sorrow. Implore those alone who can set you on the right path. Tukā says, He alone is truly generous who leaves you nothing to ask for.

2419

THEY seek their welfare without worshipping Hari; O people of Hari, heed them not! Your own faith will be crushed; your own aims will be thwarted. Those who sit at dinner with others have to eat like their company. Tukā says, What! Are you grown greater and wiser than God himself?

2420

A GOLDEN *peepal* grows at his gate; he has power to make a buffalo speak. Shall anything fail that our Lord will do? Yet he considers whether the seed within the body is pure. He has opened a charity where liberation is bestowed; he has called the saints together. Dwell with him, says Tukā, and be at peace.

2421

MANY lead lives of self-indulgence; do not separate a part of your mind to keep company with them. Preserve your own faith and the delight in love which you have learned. The worship of Hari is a mother who gives peace and joy and rest and shelter to the weary. Tukā says, If a man ties a stone to his back and drowns himself, who would run to rescue him?

2422

WHAT messenger need go to the ants' house? At the sight of sugar they come running to it. Does the giver stand waiting when no

beggar is near? It is the beggar who runs to better himself. Do food and water say, "Come, eat us up?" It is the hungry man who goes in quest of them. The patient runs to the physician to get rid of his sufferings. One who means to better himself, says Tukā, he listens to God's praises, he cultivates a pleasure in this.

2423

MAKE a spoil of this essence which costs you nothing; come, be immortal and divine! Utter this name abundantly with abounding faith; sing it with delight! Tukā says, You may take it home with you; you need not weary yourself with passing over the breast of the land.

2424

WHY should we worship other gods, who fill our stomachs but do us no further good? Tukā says, Preach him wider and wider; whatever you desire will come to visit your house.

2425

ALL you who enter the world think well what is meant by this cry, "Attend!" Give a thought to the end of your days; the hours and moments are flying past you. Daughters and sons are no good omen for you; through them respect for the world comes between you and God like a screen. Tukā says, God is screened from you thereby; darkness falls on your eyes.

2426

TO become a slave of Viṭṭhala is a good reason for being born. Were it otherwise, is there any dearth of cows and pigs? Let no filth cling

to you, and then you will enjoy the fruit of your birth. Tukā says, The good are they who owe their honour to Viṭṭhobā's name.

2427

YOU cannot take a journey unless you have money for expenses in your purse; when your body is wasted you will feel compelled to beg. Do not treat yourselves in this way; call out "Rāma, Rāma" continually. When your own wife and children ask you to utter "Rāma" and you will not do so you will fall into the hands of Yama, you will be tortured by the eighty-four lakhs of re-births. He is a murderer of his soul, who has not the name of Rāma in his mouth; he is a clown, says Tukā, with no sense of shame.

2428

IF one started to cross a stream on a float of stones, should he sink in the middle, who would jump in to help him? Do not treat yourself thus, like the moth that throws away his life by plunging into the flame. This is as though a man fully conscious filled a cup with arsenic and drank it, and at the point of death called urgently for a physician. Tukā says, Be advised in time, ere the messenger of Yama comes.

2429

BE honour and praise offered, but to him to whom they belong; avoid therefore the world; worship the saints and Nārāyaṇa. Food once eaten proclaims itself by belches. Is strong drink good if we call it milk, says Tukā?

2430

IT is we that are wanting in patience; else what is lacking in Him? Spend then such toil to win Him as men spend on wealth; it is the belly, says Tukā, that has made us so false.

2431

WHY do not you do some deed that will never pass away? Why do you refuse the fruit of the scriptures, when you know it to be the root of all perfection? There is no other road, says Tukā.

2432

BY this means the efforts of the past will be crowned with success, the body will be straightened as it were by a plumb-line. Guests are satisfied when they are made comfortable; mere courtesies are valued less than this. If you cannot dispense with a man you must show him special respect; if you show but what is customary you will get very little out of him. Tukā says, You will pay off your debts in no time, if you get hold of this unattainable resource.

2433

THE end of your body is drawing near; your intellect is deranged, this is the mischievous work of time in an evil hour. You are like a withered stem that lets fall a leaf, a leaf as withered as itself. Weakness of the mind brings pain, but is not mortal, like the clouded intellect of the sot. Tukā says, As fishes struggle when the hook pierces them, so do men struggle against death.

2434

THE wishing tree can give men only the fruit they desire; if your faith is weak and woeful, your gains will be the same. Blest indeed were they who stored up Nārāyaṇa in their hearts. Water brings from the seed a shoot corresponding to itself; the properties of the one are like those of the other. Tukā says, A jeweller knows a diamond; an ass notices not the load of sandal on his back.

2435

LET the merits of the saints wait to help this purpose; enter the road to Pāndhari, your friend Viṭṭhala will meet you there. Let this design bear fruit, it is the earnest wish of many men. Tukā says, O best of beings, let all our faults be forgiven!

2436

YOU toil to preserve wealth; what purpose does it serve? Though you know this full well, why do you pretend you know it not? Sons and brothers that you love,—there is no real bond between you and them. There is no true friend, says Tukā, but Hari.

2437

HE who longs for honour meets with dishonour,—such misfortunes overtake the wretch. The one thing inheres in the other; vain hope prepares the way to ruin. In days bygone where has hope ever borne fruit? It goes on still begging for things it wants. Tukā says, You may call a bullock a swan; but what would be the good of this figure of speech?

2438

THE hired labourers of a rich man are satisfied, yet their master has still plenty in store. Come men, come swiftly, sweep away this miry heap of greed! If you look at the day-book of this business, you will find a very mountain of sin standing against you. Their foundation is deep, says Tukā, we must afflict our body to remove them.

2439

DAYS and nights have fled past you; why do you go on saying "Mine, mine"? Time sits with a tally in his hand; he will not let you go straying for a moment. Why have you never known it till now? Your hair, your ears and your eyes are changed. Though you know what is best for you, though it lies in your power, yet you go on filling your mouth with dust. You know you are to die, yet you look for foundations and build a house on earth. Make speed, says Tukā, to seek the protection of Pānduranga.

2440

WHY should you speak of *my* children, *my* cattle, *my* parents? What is really yours? Why should you grieve when they are lost? Lamentation over the dead is all wasted. Why do you call your kindred yours? They will not save you from the hand of Yama. Why do you call yourself a man of might? Why do you suffer yourself to be lifted on the funeral pyre? Tukā says, Put no trust in any of these things; make haste to seek the protection of Pānduranga.

2441

DID God ever snatch anything from our hands as we were eating it? Whence is this apprehension of him? If we cry out "Rāma" with a sudden shout, huge sins are burned up through fear of him. Did God ever lame us or destroy our bodies? Was any one, says Tukā, ever driven out from his country for uttering the name of Hari?

2442

THERE is a Measurer sits measuring your lives, why do you traffic with the world? He will drag you off before you know it; O be not heedless of Hari! Fierce will be the pains wherewith Yama will torment you; your friends will be left far from you; O make haste to remember Hari! How long will you go on in your folly? says Tukā.

2443

WE treasure up no rubbish. I utter sharp words, to do you good in time to come. When that happens, says Tukā, the wonder of it will spread from land to land.

2444

IF a man should absently tie his waist cloth round his neck, everyone would laugh at him. If he puts on his clothes properly people will be on good terms with him. If we keep wide awake, no one will have any occasion to laugh at us. If we do not take care of our person it soon falls into disorder; we keep it neat and clean for fear of people round us. It is well to keep our eyes open, to save ourselves from vexation. O Nārāyaṇa, you have saved me from shame, says Tukā.

XIX

Rebukes and Admonitions

I.—The Evil Age

2445

YOU have made yourself learned to annoy others, you have fed your own self-interest; you are like a miser that has made himself wealthy by toiling after groats and pence. In his youthful years the wretch is so frenzied that he ventures hand and foot and ear. How has he been deceived? Why does he throw away what was placed in his hand? He picks up a crystal and throws away the philosopher's stone; he is robbed at his own desire. What adepts have once acquired even fools may obtain; it will profit each according to his deserts. When the Swati rain falls, a pearl is born in the mother-of-pearl, but that same rain ruins the cotton plants, they will never furnish cloth. The snake drinks the same water as other creatures, but his spittle is turned to poison. Why do gluttonous men gorge themselves on sweetmeats, and go on peeling plantains besides! After all, they thrust their fingers into their throat, and compel themselves to vomit. Parents who overfeed their children have to put up with groans, when they give them hot water and mustard and set them groaning. Tukā says, Men will reap the fruit of their actions.

2446

I DESIRE not the company of the wicked; it breaks in upon my devotions. Tell me, O Viṭṭhala, what course thou hast designed for me. I can never endure such as deny thee. Since there is but one soul in me with whom can I argue? Shall I praise thy goodness or shall I please the evil-minded? What shall I do with this one mouth of mine, says Tukā.

2447

THOUGH it is drawing near its end the world is blind; they think not a scrap of their true advantage, their hearts are of stone. What avails it a broken potsherd, though it touches the magic stone? Tukā says, A wicked man merely increases his wicked qualities.

2448

THEIR company is in every way mischievous; it distempers the mind. The world is full of affectations, it is a mass of evil passions. If you obey them, their pride will strip you of vigilance against desire. Tukā says, in deep trouble, "Now I will throw myself flat before the people."

2449

MEN are ignorant of their duties; how long will their eyes be shut? Their lives are confounded by desire; how can thy know the secret mischief of it? The intoxication of the senses makes shame impossible for them. Tukā says, The evil spirit of illusion—how it makes them dance!

2450

ALL tracks have grown faint; there are no means of attainment in this Kali age. Due observances and their performance are not understood; they are quite impossible. But easy is the path of devotion, which chases sin and merit from us, this alone stops our passage to and from the world. Viṭhō beckons to us with uplifted arms; "I alone sustain you" says he. He has carried pious and trusting people to the further shore. Ruin, says Tukā, is written on the forehead of doubtful sceptics.

2451

PREACHING is a stout and sure resource; I shall dance with joy before the row of singers. This Kali age is sin incarnate; I shall wield the sword of Hari's name. Tukā says, I will set the drums beating mightily.

2452

THROUGH their selfish impulses men make fond vows here and there; there is a famine of truth, a wild disorder spread over the land. Their stunted minds are incapable of faith; an evil destiny is written in their foreheads. Tukā says, The circuits of fools round holy places are like the circuits of a bullock in an oil mill.

2453

NUMBERLESS are they who have entered life and passed out of it; princes and peasants have been born and died. Yet no created being utters their name, whereas him the Four and Six

proclaim. He dies not nor is moved; he errs not nor fails. On him, Nārāyaṇa, our thoughts we should fix. Thus, says Tukā, we shall escape the pangs of birth and death.

II.—The obstinacy and folly of the wicked

2454

WHAT is the use of spreading dainty dishes before cattle or rubbing sandal on an ass? Keep me, O Lord, from the wicked, whose assembly delights not in discourse of thee. What does a monkey care for a bed or bedstead or any other luxury? He destroys ornaments and throws them away. Tukā says, Why feed a snake on butter? He would turn nectar into poison.

2455

THE heart of the wicked cannot be penetrated, though you reason with him all his life long. If you pour water on a basket upside down, be sure, it will not hold it. That man who is filled with foul passions, his birth has ensured him a great fall. A stone may lie in water for ages, but when you look you will find it dry within. A hard grain of pulse cannot be boiled, if you look you will find it just as it was. Tukā says, There is a remedy for everything but a wicked man.

2456

A SNAKE dwells in a clump of sandal-wood trees; those who enjoy the scent live in far countries. A cattle louse lives on the home of milk and drinks impurity; what is next him

goes far away. Tukā says, Better a stone than a man with a stolid mind.

2457

IF a man should destroy gardens and orchards, and plant babhul trees, imagining them better, what advantages to himself has he really foreseen? If a man should burn up all his grain and plant black cummine, he would be closing the roads that led his fathers to prosperity, and taking people out along waste tracks. He would be as one that calls poison nectar, as one that murders Bramhanas. Tukā says, If a man will not listen to teaching, it is no sin to destroy him.

2458

THE master tethers or loosens his cattle as he pleases; a self-willed animal entangles itself by its own efforts. A man stupified by dhahura seed loses his senses and forgets his body. We ought to enter a house by the door made for the purpose; yet sometimes a man runs his head against a wall and breaks it. Tukā says, Men like these have forgotten God; who can show them the secret now?

2459

ONE whose mind wanders—what! is he not a corpse laid by you? How can he see with his eyes of leather? He is like a lamp when the oil is spent. Like a mad dog running about, his mind wanders through the quarters of the air. Who will shout into his ears? says Tukā.

2460

A DRUNKEN man would dance naked, he would talk improprieties and nonsense. Who can be taught wisdom? His past acts would make him incurably presumptuous; with obstinate power they will fasten on him; what are duty and propriety in the presence of a madman? He will know what these ideas mean when he is beaten, says Tukā.

2461

WITH the luckless man even one or two successes are rare; the lucky man enjoys repose in him whose visible form is the universe. To the luckless man holy places and the gods are ever distant; to the good the universe overflows with good things. Tukā says, Some carry loads of fuel on their heads; while others, luckier than they, find them coming into their houses.

2462

IF a woman should light a lamp by day and put it out by night, you would say she was quite mad, she could not tell when she was eating food what it tasted like or whether it was soft, and with her child on her waist she would go wandering about in search of it, crying out Alas! Alas! She would ask people to tell her who are her husband, children and possessions. If a man is not conscious what he is himself, how can he know anything about other people? Tukā says, When such persons go to hell, who can save them?

2463

SHOULD one unwittingly break a vow, penance does somewhat avail him; should he break it wittingly, there shall cling to him a coating that cannot be stirred; the horrors of hell await him. Now should a man refuse to hear a preacher, to teach him is a sinless no else. What shall I do? God has set me speaking; else, had I been silent, what purpose of mine had been thwarted? Tukā says to mankind, Weigh the matter well and do what pleases yourselves.

2464

THE whole body of the wicked is a round sack full of hell. He eats foul things, utters foul words, and exasperates us when we meet him. A charm can affect a snake so that you can catch him with your hand; but the nature of a wicked man is wholly wicked. Tukā says, It is out of all comparison with anything else that is filthy.

2465

A VOID a man who lives like a dog; he is hooted wherever he goes; his kindred live on dung-hills. He will not give up his bad ways; he is irritated by good advice. How can a dry stump bear sprouts? says Tukā.

2466

THOUGH they hear affectionate words they raise a quarrel, uncleanness dwells in their body full of darkness; there is not a gleam of thought in them. You may listen to a child's words with a smile; there is no credit in putting up with

them. Tukā says, Advice is thrown away on a scoundrel; though he bathes to purify himself, he looks for other men's faults with the eye of a crow.

2467

ONE who eats dirt would find nectar disgusting; the foul nature loves foul things. You need not be curious about the depth of a dung-hill; beware lest you go near a wicked man, O saints! A mongrel breed has repulsive points, they inspire disgust in us. Tukā says, If spurning and spitting are all a man's possessions, what good can you do in his house?

2468

WHAT nonsense would a crazy man fail to utter? A hungry man does not remark whether food is sweet or tasteless. None takes care of himself save he whose understanding is awake; let us have done with the uproar of the world. A needy man does not know his true interest, he is willing to harass any one. Tukā says, They will have to bear the effects of their past acts; how many have a wakeful store of merit?

2469

A BOASTFUL design of pushing one's interests denotes a fool; a man used to disgrace never feels ashamed. His conduct repels us and offends our eyes; we ought to keep away from him. We ought not to speak to him; his heart is never at peace. Tukā says, Monkeys like these will grieve you and in their wayward course will bring difficulties upon you.

2470

IF comforts be ministered to a mad man, what pleasure can they give him? Like lights dancing before a blind man, such is the worship of God without devotion. A scare crow is set to guard a field; its head is coloured with lime; in the end the owner complains that his crops have been eaten—"Good sir, don't you know the mistake you made at first?" What avails it to preach a Purāna to the deaf? To set dainties before the diseased? What can a woman fair as a lotus do for an impotent man? A speech falls flat on one who has no taste for it. What could a man without hands and feet do if these were requisite fruit on a tree? The fruit will not move to him; he is agitated in vain. Like such are those simpletons who lack faith, says Tukā.

2471

A MAHARA commits incest with his mother, he knows not what is in store for him. Foul are the qualities of a foul wretch; but you can soon drive him away from you. A dog under cover of his master's authority may annoy you, but when you grow angry, he lies down. Tukā says, Why should I conceal anything? I will tell the truth to the wicked.

2472

A CROW knows no mercy or gratitude; it is dark without and full of nastiness within. Even so the life of the wicked is unholy; dirty and ungracious are the words he talks. Though you cook a bitter gourd and season it, it causes pain in the head of one who tastes it. Tukā says, A

snake will not lay aside his poison; he thinks highly in his mind of his own vicious qualities.

2473

A BUD on a dry stock comes to nothing; even such is the intellect of an unsteady man. This is why I avoid all other men; my mind will turn obstinate if it passes through a filthy channel. We fear snakes for their poison; thou knowest all this, O God! Tukā says, A stunted plant will never attain its full growth; every man's own faults keep him back.

2474

HE who looks on holy streams as though they were mere water, he is wasted like connection with a barren wife or blades of a withered crop. The impious man is like a mourner or a low caste fellow; he is always in trouble and never escapes from it. He who looks to the outside and thinks the body is everything, he is always miserable, says Tukā.

2475

A WICKED man is such by nature that some day he will have to lick the dust. His cleverness is his ruin; he talks foolish and wicked nonsense. See, he looks suspiciously on the Saints, he fixes his eyes on their shortcomings. In a wicked man's eyes, says Tukā, there is nothing high or low.

2476

A DESPERATE villain drowns himself in the Ganges; his own sin clings to himself. This follows in the nature of things; a man gets

what he chooses. If a man is not careful, he has to suffer, he gets burned when he is not expecting. A mirror shows things as they are; how can it change a crooked nose?

2477

IF you pour something into the ears of a dolt, he nods his head, but his ears are empty; I for one would not make anything clear to him; he has no faith and would not take it in. When a mind is tainted with vice no wholesome words will touch it. It is enough, says Tukā, if you tell a shameless fool to hold his tongue.

2478

THERE is trepidation in the minds of thieves, they feel a stain on their minds. What can we do with such people? We will pour advice upon them like a shower of rain. Wherever it falls on an open sore, it will leave a smart behind. Tukā says, It will distress the vicious; he has brought it on himself.

2479

A DVISING a man with no sense is like pouring nectar into a vessel of poison. Do not smell a heap of cowdung; all you will get there is pollution. The minds of the slothful are warped; they are ineffective like corpses. Save me, says Tukā, from men like these!

2480

WHILE a man is living, perhaps no one offers him food when he is hungry; when he is dead, a gift of cakes is made to him. This too

is a delusion; 'tis the heir who eats what he cooks himself. An offering to an idol is a pretence; the money spent goes all in trickery. Tukā says, Since mankind are so densely foolish I cannot help them.

2481

THESE fools perceive not the sense of the Scriptures; they plunge into sensual pleasure. They say, they are one with thee, they may do as they please; they let their minds take their own courses. Tukā says, They call poison nectar; they are lost to everything, they have no fears concerning guilt or merit.

2482

THEY are angry if he is brought to their recollections; their bodies are polluted by anger. What can we do with this lump of stone? says Tukā.

2483

THE serpent is full of poison, men fear it for its dread power. The five elements are the same in all living things; but in some they are so blended as to pain mankind. We love the sandal for its scent, it pleases us by its nature. Tukā says, There are some hard grains which will not blend with our food.

III.—Ill-temper and Want of Charity

2484

SINCE he was born, says he, he has been generous; he has sent his family to heaven. He has heaped up wealth and boarded it in the

earth; he has suffered poverty all his life. If you call him by name, he will give you nothing to eat; if you meet him you will be none the better for it; when he hears of others' charities, he covers his head and goes to sleep. If some *vindicator* comes to visit him, he says *he* is not well. "In your town there is a doctor; why need I stay at home?" "How many children am I going to have? I wish they were dead," says he. Accordingly he makes vows to the gods and send them presents of food. If a priest comes to his house on a festival, he tells the children to shout and scare him away. "You will go short yourselves," says he, "this fellow is death to victuals." When he got shaved it cost him a pice, so he went to his wife and said "Wind up your concerns, have your hair cut off." He never even dreams of holy places, or of worshipping the village *linga*. He shuts his door and sits outside it and tells people his house is ruined. Tukā says, There are souls like this; save them all, O God! My heart trembles, because they will all go to hell.

2485

A MAN who lives with a scold suffers pain and mortification; he enjoys neither this world nor the next; he looks as wretched as a day-labourer. She looks upon him with scorn and cares but two straws for his orders. Tukā says, She is a fetter on his feet and an axe which falls on his head.

2486

HEAR what it is that sends your ancestors to hell; take a delight in fault finding and telling tales about others' secrets. This is a heap

of sins like incest. This is the road, says Tukā, that leads straight to hell.

2487

THE company of the wicked has no power over the good. The wicked man discovers in another some weakness for a pretext, he runs to persecute him like a dog. Tukā says, His business in the world is to find fault with others, he makes his own way to this end.

2488

A DESIGNING knave omits to make cakes and offers his guests boiled rice. As is this man's behaviour, such is the distance that parts him from the goal. He commemorates the days when his father died; his own life is sterile. Tukā says, Avarice will prevent any sense from accomplishing its end.

2489

IF you bid your guests go on to the next house, you will lose at once all your status. It will be in vain that you have burdened yourself with it, to make the world call you "void of passion." While you hear cries for food at the door how can you take your meal? How can you relish your food? Once, says Tukā, you stretched forth your hand like a banner; what has happened to your generosity?

2490

IDLE gossip will stand no enquiry; it is useless to reason with wretch who is guilty of it. If you press him closely you get no nearer the

truth, and the contact is polluting to yourself. Such a one knows nothing about fitness of time, he is a mere idiot—random chatter, that is the purification of mind possible for *him*! Tukā says, It is better to treat him with contempt; for all his ingenuity he is worse than an ass.

IV.—Pride

2491

A FROG dwelling in a pool scorns the ocean; he has not seen it and knows it not; he goes on croaking and boasting. A crow is puffed up and cries "I am more glorious than a king-goose." An ass boasts that he is better than an elephant. A gilt coin, says Tukā, is not gold.

2492

IF you insist on things coming to pass as you say they must, you will wipe out the austerities you have pass through. They are fools who parade the wealth and blessings that visit their homes. Through affectations and regard for honour we are parted from God. Those wretches, says Tukā, who serve for payment, how can *they* enjoy the sweets of renunciation?

2493

IF some day you learn what Brahmā is, in that instant all pride will forsake you. Such pride took hold of Shuka, his father Vyāsa looked on him with anger. He sent him to meet Janaka; he was taught that pride is false coin. When

he showed him its falsehood, he set him to practise austerities; Shuka went thereon to a peak of Mount Meru. When he came there he fell into a divine ecstasy; at that time, says Tukā, I myself was there.

2494

THE face of pride is black; it drags men away to darkness. It robs them of their gains full swiftly and fills their mouths with dust. Shame overtakes them, their purposes are ruined. Tukā says, Through their own vile practices they fall into contempt.

U.—Deceit

2495

THOUGH falsehood should secure you a marriage, or help you to serve others, yet doubtless the liar will fall into hell; I will prove the same. Nārāyaṇa compelled Dharmarāja to utter a falsehood; he lost his thumb through that action. Tukā says, Beware; you will suffer for the wicked schemes of your heart.

2496

CURSED be the liar; why did his vile mother bear him? There is a scowl on his face; resentment burns in his heart. His face looks like a broken cake of cowdung. Tukā says, There is no peace in his heart.

2497

IT is well to speak one's true thoughts; a false heart suffers pain unending. Let a man's talk be his own, let him control his mind and make it his witness. A speech cannot be called back again; it may leave long pain behind it. Tukā says, I shrink from the troubles that follow falsehoods; enough now, O God, of lying words.

2498

WHEN the name of Savitri is met in a widow, it moves us to derision. Fie on the mere name! It is a mockery on such a case. When a man named Kubera carries a load, what shame he undergoes! Tukā says, Mark the lines of the fool's neck, as he goes strutting along.

2499

THE world is a sale of spurious articles, but with me a glass bead is not a diamond. What is the good of making a show? You are only multiplying idle trouble. In the absence of men who can gauge you, your parade is worthless. Tukā falls at your feet; cease your arguments and quarrels.

2500

AMONG hired mourners there are neither tears nor affection for the dead. What avails talk of devotion when it is like the glitter of a tin foil? A man may be compelled to make a show of faith, but his legs will be ready to run back. A glow-worm's flame, says Tukā, cannot kindle a lamp wick.

2501

IN matters of speech we should be generous. Truthful designs will bear fruit like themselves; purity will not destroy you, it will bring you to success. If you harbour guile, what will it profit you? Your body will itself be a channel of hell. Tukā says, While you are living, direct the soul to its end; when once it is entangled it will wander from region to region.

2502

NO one has any pleasure in a liar's speech; this is not his own fault nor foolishness, his parents missed the due hour when they conceived him. His vice is violent beyond restraint; he rushes greedily after gain.

VI.—Greediness

2503

PLACE a kingdom within the grasp of a wood-seller; he will go back to his trade in wood. The slaves of desire have no rest; greed increases greed and lust lust. The joys of prosperity fail to touch them; the fear of loss interrupts their happiness and burns them up. Tukā says, When such a man feels the fear of death, he still struggles to save his possessions.

2504

AMAN with his eyes open runs away through fear of some disease; he does not perceive how near death is to him always. How he has

confounded all the quarters of the sky! His habits never leave him on the road. Though all his powers are waning he is still anxious about the world. Tukā says, Our weak understandings go astray, O Nārāyaṇa!

VII.—Sensuality

2505

IF you desire another's wife or wealth, you will ruin all your happiness. It may be an hour distant or a day or a month or three years, but a fall is stored up in your bundle. There is a clear omen of disaster to come upon you, it will surely verify itself. Tukā says, Early or late, destruction will assuredly overtake you.

2506

THE stomach is but a span broad; what a coil is made about it! Fie for shame upon it! 'Tis hunger sets men in motion. They carry their pride as it were a load on their heads; they are asses carrying a load of greed. Tukā says, To go to hell is the business that are after.

VIII.—Hypocritical Professions

2507

IF a man is what he pretends to be, how can it be said God is far from him? If pain overtakes a man, its source is want of principle, of

consistency in his life. You may wear rosaries and *mudras*, but how can you reach God by appearances? Tukā says, Behold, most men are of this sort.

2508

IT is easy to renounce what we have never accomplished; this causes no disgust or vexation. God knows a man's sincerity; appearances are a false measure. If a man's heart is dwelling on what he has renounced, his pretence of renunciation is a disgrace to him. Tukā says, Consult your own heart; who else can teach you this?

2509

A WHORE may be very comely, but we must not esteem her as a housewife. The proper band improper have their own spheres; virtue is worth something, ostentation nothing. Without bravery, on the mere ground of his motions, no one is placed among the brave. Tukā says, Assumptions may fill the belly, but you will not produce results unless you finish every step of the toil.

2510

WEAPONS grace the brave; if a clown assumes them the very children will laugh at him. She who seeks to wear pearls when she has no nose will be derided. A chaste woman is graced by her own form, a whore would feel ashamed even while she painted her eyebrows. A concubine's son is born of the same father as his consort's son, but they are not equal. A learned man is honoured, but his father is not counted

great. Tukā says, Accordingly, one who is pure within can wear external honours with a good grace.

2511

A CHASTE woman loves to hear adultery censured, an adultress is wounded. Curse her sensitive feelings! Innocence is truly noble. A virtuous man loves to hear the Purānas; a vicious man is pained by them. The valiant feel abounding energy within them; the coward dies when the hour for action comes. Pure gold is refined in fire, an alloy is blackened. Tukā says, A true diamond survives the hammer.

2512

A GOOD man is one who prefers to speak the truth; a scoundrel brings trouble on other men. The same quality shows itself ostensibly in two cases, but, observe, it is different in each case according to each man's nature. One man means the words he utters; another is profuse of falsehoods. One who truly serves others is a good man; another is an impostor who has no compassion. A wise man can really see how it stands with others; a base wretch knows no more than a post. How he has turned service into mischief! He has lost his senses, says Tukā.

2513

TO their own shame they make themselves champions of virtue; they show their courage in the world to enrich themselves. Why don't you realize this? For a trifling gain you will fall into the mills of misery. There is no such thing

as shame in them; what have they accomplished? Their efforts all amount to nothing. Tukā says, Pleasure will be right only when you govern the cows of passion within yourself.

2514

A MAN who wears a borrowed coat is not respected for it; it does not grace him well and it makes people laugh. If you churn butter-milk or pound chaff, nothing whatever is gained; your toil is wasted. Tukā says, If you have no store of your own, what you beg of others is mere chaff, there is no grain in it.

2515

IF thou shouldst allot me public honour, 'twould be as painful as a burdensome jewel on my head. Where there is no inward change, says Tukā, there is nothing but fraud on either side.

2516

DOES the snake eat any food? Does the heron contemplate anything? Their mind within them is false; their heart is full of evil. Does not the rat live in a hole? Does not the ass smear his body with ashes? Do not crocodiles and crows bathe in water? says Tukā.

2517

COUNTLESS are the tricks of cunning; there is one who knows and cares for the truth. People laugh with the laughers and change their mien when others cry. Fie upon such barren expressions; real qualities are precious; chaff is

vain. Tukā says, Such expressions are like a blind man's admiration; it is crazy and contemptible.

2518

A MAN should not take wages without rendering service; when his master finds out the truth, he will chastise such conduct. If we desire what is beyond our due, our face will be blackened with shame. Tukā gives warning, but, see, the people have no shame.

2519

THE nature of a thing cannot rest hidden; the sandal pervades other trees with its scent. The truth comes to light without explanations; every one learns his own form from the mirror. A colour wash on the surface is futile; it lasts but for a moment. A rivulet, says Tukā, may for a moment swell into an ocean.

IX.—Indifference to Religion and Churlish Conduct to the Saints

2520

HE who shirks the *katha* is a vile wretch, he who loves not thy name is a rogue. Why was he born to cumber the earth, a thankless burden of his mother's womb? He who courts slumber and cannot bear to stay awake, he is like one whose belly is loaded with ill-digested food. Tukā says, If a man hides his face from a *katha*, he drags both his parents down to hell.

2521

THE saints love not honour, but he who slights them perishes; draw not near to such a one, for he is destroyed in his wickedness. He of little faith is encumbered by his own doubts, they make him fail in his duties. Tukā says, When a visit embarrasses a man, it is improper to visit him.

2522

HE who love not discourse of Hari, to call him a wretch would be waste of time. It is a disaster for him to be born; all he gains is a place in hell. Why was this stone born alive? Why did he not drop like a worm from the body? Once and again the fool is born and dies, but like a clod he feels no shame therefore. Why did his mother bring him forth! Why did she not stifle him? Without God or religion this man is a rogue; the earth cannot endure his weight. What do you lose by uttering the name of Rāmā? He who fails to do this, says Tukā, will be born in hell, birth after birth.

2523

WHAT have the water creatures done, that the fisherman seeks to destroy them? This is a design born of human nature, enmity of kind against kind. The archer slays the game without any fault of theirs. Tukā says, So likewise do rogues molest the saints.

2524

WHILE he is listening to stories of Hari, sleep actually makes him as though he were not. He lies down on a cot, selfish and anxious thoughts

possess him. This is due to the hidden action of his past; why need the preachers shout at him? Learned men they may be, but he is one who receives nothing. If you pour water over him you cannot keep him awake; his only thought is, when will the preaching stop? If gossip is going on, he confidently asks his friends to stop. He is like a louse on a cow's udder or a toad on a lotus; Tukā says, Leave the land where he dwells and set him at a distance from you.

2525

IF a man stands up to preach and spares his energy, who is there that can measure his guilt? In this field the sinner is a better man if he enters it not; what is the good of the shirker in battle? As for one who sits at a preaching and talks of other matters, cursed be his chatter, it is downright hell.

2526

THOSE who dislike to hear God preached and rise and depart, they fall an easy prey into Yama's hand. He is like a cattle-louse in your neighbourhood, shift your quarters and get away from him. There is none better than he and none dearer—to Yama's messengers. Tukā says, What can be done with him? Is he not like a stone under water?

2527

VITTHALA is no saviour—may he die that says this! He that says that God is a stone—a blackfaced dog is he. He who says he himself is Brahmā, he knows not the secret of

devotion. Tukā says, I do not wish to behold that man for a moment.

2528

THOSE have settled in the town of Yama who forbade the practice of worshipping Viṭṭhala. Difficult practices none follow though you bid them; all men love an easy path. Were the rishis of old ignorant men? They compiled Scriptures to be an authority for the world. Which of them enjoined wealth, women and riches, cherishing of the body or sensual pleasures? Tukā says, The man who loves these is put to shame both by mankind and the servants of Yama.

2529

WHOSO utters the name of any other God than Govinda, he is voiding excrement. 'Tis like placing a head ornament on the knee; a mad-man's prank. Would you call it sensible to worship slippers because they were once part of the body? Tukā says, To offer a whore the honour due to a married woman, would show a spirit like that of worshipping other Gods.

2530

I TELL you the rules to be observed in preaching: let there be cymbals and dances to hearts filled with love; honour with due attention him who sings God's praises. Do not wriggle about or lie on your side; he is a low wretch who affects to despise the scene. Such too is he who chews betel or hold his head up with a proud stiff air, or winds his garment round him and look

dignified. Such too is he who gathers up his dress lest the dust soil it, or he who sits on a high seat and thinks himself the equal of the preacher; let him be taken to the stake to be executed. Such too is he who bows not with folded hands as he enters, or refuses to recognize men in high position and pushes them aside. Tukā begs men not to bring the faults with them to and preaching but to make God their debtor by offering him faith.

X.—Confidence in Learning or Merit

2531

SOME pride themselves on pilgrimages or austerities; they glory in a thing unreal. The servants of Vishṇu are not so foolish; they fall at one another's feet. The learned master bitters; they desire glory and honour for themselves. Tukā says, They are sunk in the pit of rules and prohibitions; God is never with them.

2532

IF a man seeks to know God in the house of the learned, there the spirit of Self pursues him. Hence I have given up such courses, I have embraced thy feet. The learned in the Vedas, the eloquent do not agree with each other. I went to see what faith was in them who worship the Self within them, there I found their behaviour false to their professions. Ascetics and guides give way to wrath, they are not at peace within themselves. Tukā says, O Viṭṭhala, make me not the slave of any of them.

2533

THERE is one that loves to be called a pandit, but if you look closely, behold, he is a fool. What is the use of learning by rote? The recitation of the Vedas is waste of time. He does not practise what the Vedas prescribe; he is an evil liver and knows not even-minded Brahṃā. Tukā sees the supreme soul in the individual; this experience of ours is his.

2534

THE slanderer's mother must truly have been an unchaste wife. He pries into the Saint's failings; he is like a dog peering into holes for a morsel of food. He acts as though they had stolen something from his father's stock; he trumps up tales to ruin them, says Tukā.

2535

WHAT is wanting if God be with us? A learned fool, like a dog, goes roaming from door to door. He recites texts to earn but a cowrie shell; he scouts some and praises others, he has always anxiety troubling him at heart. Tukā says, Curse him! He is a mere bully.

2536

WE ought to answer "Yes" to every argument, to show we have no mind for disputation, we ought to pursue no controversy. Then the mind will never move away from God; whatever toilsome argument is urged, it is a source of toil alone. I cannot endure any straying away; yet my mind wanders idly aside. Therefore, says

Tukā, we ought to veil our meaning in speech; it is enough that one hint answer another.

2537

DO not run after books of any kind; make haste to obey this one precept. Destroy the sense that you have a body; praise God with eager love towards him. All devices to attain him will lead you into the jaws of death; after all you will not fail to return into the womb. If you borrow salvation as a loan, it will disappear at last; through desire you will fall. Old age unmistakably has fastened on you, why are you still so keen on gifts and powers? Tukā says, Leap to embrace the name; Pānduranga will transport you to the further shore.

2538

GOD has kept with himself no bundle of salvation, that he should bring it and give it you as a separate gift. Conquer your senses, control your mind, lay aside pleasure; this is how to secure it. Some fast and break their fast; others persevere with texts; these practices will bear fruit only if they are quite void of error. Avoid plans made with solicitous care; observe what trouble they naturally bring. You are groaning needlessly in a dream of pain; you wail with those that wail in vain. Tukā says, You will find the fruit where the root is; make haste to seek shelter in God.

2539

LET thy dispensation be what it is; why should we quarrel about it in this way? Life is wasted if we spend it in speculation; disasters

fall on us everyday. Tuka says, Thou wilt come here without an effort of ours; great is thy mad attachment to thy worship.

2540

CROWS cannot turn themselves into swans by imitating their gait. Quit, my friends, your monastic schools; it is *here* you have to meet a champion. What avail pearls to one who has no nose? She will be put to shame in the crowded marketplace. Tukā must carry out his orders; pray, none of you go strutting about the world.

2541

IF you go searching for the original seat of God, God is removed far from you. Suffer not such a search to divide your mind into faults and merits; keep your mind under control in respect of this. There exist three degrees of men, but the true Janārdana pervades the whole world. Tukā says, Without patient endurance of all men how can good befall us?

2542

O YE pious, quit the company of reasoners; remember Pāduranga. Go not in search of any other doctrine; you will not discern the truth; you will be ruined. In this age of Kali, the bond-servant Tukā goes about preaching this.

2543

IF you love not Hari, all knowledge is vain it is futile ostentation; you have merely opened a shop and cheated people to make a living.

It is in vain you have studied the Vedas, unless you feel sobs of love rise when you hear God preached. Thus the Purāṇas proclaim, says Tukā, thus spoke the noble spirits of yore.

2544

THIS new tribe of devotees are like the hollow stalks of carrot plants. What have they achieved by committing texts to memory? They have kept their self-sufficiency. They have a scrap of knowledge; they are puffed up with pride. They are scoundrels, says Tukā, batter in their faces.

XI.—Various

2545

CAN we live in the world and attain the highest, can this be so, O ye who know the truth? In a bundle of sugarcanes that have been squeezed every cane is dry; how could you choose out a sweet one there? How could you have comfort on a bed full of bugs? It would be foolish to mention such a thing! Tukā says, When a man is drunk enough to throw off his loin-cloth, advice offered him against drinking is worth a wisp of straw.

2546

THE well-born seeks to increase love; the parrot remembers Rama, Rama. Can others possess such qualities? Would a crow look well in a fine cage? The well-born remember what they were taught, thus they rise in the world.

Tukā says, The hermaphrodite may wear a woman's dress, but he does not become a woman.

2547

HE was free but his own efforts bound himself; he delighted to say "Mine, mine." He suffered merit and demerit to cling to him; he knows not the secret, "Who is the doer?" Tukā says, The worthless is wasted.

2548

WHEN you speak to some married woman you call her mother, but your mind makes itself ashamed. What does it matter what you say, when you have wicked thoughts in your heart? So might one boast of his courage and holiness, yet suffer crows to feed with him nor raise his unclean hand against them. Whoso acts as he speaks, says Tukā, his worth is beyond counting.

2549

YOU perform your evening prayers in the name of Keshava, yet at first you know not what that means. How far can this fellow be shamed and taught? the scoundrel sees not the gain that is offered him. A drunken man forgets what he should do; he eats what he should refuse and refuses that he should eat. Tukā says, There are fools that run their heads against a wall, they are sunk in darkness.

2550

IF a drop of strong drink falls into a pitcher of milk, it is polluted; even so the name of Hari should not be heard from a wretch polluted

with thoughts of self. What would the use of the thirty-two marks of beauty to one without a nose? Tukā says, A fly prevents food from digesting when mingled with the food it makes it like itself.

2551

IF a man cares not what he is guilty of in seeking pleasure, who could endure the pangs he will suffer? Why is it this principle is unknown? Why do men shut their eyes and call it night? They walk along by-paths and get their feet wounded with thorns. Tukā says, Whom can a wise man of this sort blame?

2552

SPEAK not, thou caviller! Why is this drum-hide resounding, to interrupt the happiness of love?

2553

LET them increase; we owe much to them. They wash away our sins without soap or wages; they work for nothing and take a heavy burden on their backs. They carry us over the world and go down to hell themselves, says Tukā.

2554

THE man who is bitten by a snake must die. What does the wicked man gain? The people spit in his face. A scorpion strikes with his sting, he sets people on fire. Their own feet carry them to hell, says Tukā.

2555

THE wicked man is an ornament to the good, for an ornament beyond his hope to gain, due to some merit in his past.

2556

A FOOL would carry a load on his head while he is riding on horseback; he has shame packed up in his bundle. He is dishonoured wherever he goes; people spit in his face. He aims at the name of an honest man; he gets others into trouble. Tukā says, He does his work, but he does not know the secret in full.

2557

THE man who scoffs at him has the voice of a leper; his mouth is as foul as the water-man's pit. Tukā says, This is no stealthy business; we are to recite the precious name of Viṭṭhala.

2558

HE has no shoes for his feet, yet he assails the king, fie on his conduct! Should you set an elephant for a meal in an ant's mouth, it will sink under the burden and perish. Tukā says, A man should consider before he acts; he should let his arrow fly with confidence in his own courage.

2559

ONE should lightly spurn aside the honour which is paid to a scoundrel; as one kicks aside a stone and clears the road. Consider impure the touch of him who puts many men to trouble. Tukā says, Men easily pare their nails when they grow troublesome, and throw away the parings.

2560

IF death follows a licentious act in Pāndhari, the sinner goes to the lowest hell. If wickedness could secure liberation and a home in

bliss, Pānduranga would be a simple child. Should fasting at the holy place be too much for you, then, should you stay away from the preaching, you will end in sinning. Should a learned Brāhmaṇa stay away from the Kālā festival, thinking it to be for others rather than himself, he takes a place among low caste men. Know her for a vicious girl who is shy at her parents' house; she casts a stain, a black spot on her family. Tukā says, Let Pāndhari preserve your faith; the even feet and the bath in the Bhima are enough.

2561

HE who admits not the authority of the Scripture—his face you should not see. A sceptic considers his own body a stranger to himself; his follies are like those of a drunken man. If a man speak ill of his mother, what is left to support his own character? A pot is broken in his name. Tukā says, If a man enters the jungle of idle thoughts, his words are foolishness.

2562

MEN wearing bracelets! This is a strange novelty. Mark, what a disgrace it is; O Nārāyaṇa, I have seen it. Fie on such claims to distinction! They are all pieces of arrogant folly. Tukā says, We see it ourselves; save us from such degeneracy.

2563

HEAR O ye saints; give heed to me. The essence of the whole matter is this; keep out of the way of thorns. The smell of the man that eats onions is worse than the smell of an

onion. Tukā says, As is the company, such is the nature of the man that sits in it.

2565

TUKA says, Fire bursts from the body when we mingle with other men.

2566

HEARING another sneeze at stool, some foolish fellow takes it for a bad omen and fears to rise himself. At a death-bed, not perceiving the crisis, some says, "Stop sneezing, or the worst will happen". At dinner time another, not understanding what he is doing, annoys people by mentioning some occasion when he vomited. Tukā says, An ill-starred man cannot control his evil qualities, how many details shall I place before you?

2567

GOOD advice may be scattered broadcast, like rain from the clouds; but let a teacher beware of taking a pupil, he will have to share half the fruit of his deeds. Spend all your money, if you will, on feeding the poor or animals, but do not give a high-born son in adoption. Do not sow seed on rocks with no water beneath them; you will be disappointed in the harvest, when the revenue officers are pressing you. Tell your secrets to holy men; treat your wife like a handmaid, if you are overfond of her you will have to share half the guilt of her actions. We ought to test the purity of a thing and not to be charmed by appearances. Take that, says Tukā, which will bring no loss upon you.

2568

YOU need not turn boiled rice over; one grain of it makes its nature clear. The flamingo can separate milk and water with the very tip of its beak. Adversity turns a coat into a cloak by making rags of it; even so, says Tukā, a grain of corn can be distinguished from the husk; what trouble will this give?

2569

IF a man was a washerman or a barber in a former life, his caste can be known by his present behaviour. The barber's tongue jars like a razor scraping; the washerman's mouth is like a washing-pit. One who once wore a sacred thread and a top knot conceals now filth within him. Tukā says, Those who censure others serve as washermen to the men before whom they speak.

2570

TUKA says, If I answer his questions, Viṭṭhala may lay a curse on me.

2571

IF any one asked for milk, and some one gave him hot sauce, you would call him an ass. Mark the due occasion; do not bring forward anything at any time. If a girl makes her mother speak inauspicious words on an auspicious occasion, she is a foul and vile woman; there is nothing graceful about her. Tukā says, One who knows not the proper time and place, he is a useless nuisance—a hell in himself.

2572

A BEDSTEAD is like a mountain fortress to a bug; how much he has to climb up and down! As a man's sentiments are within him, such is his demeanour. A worm dwells in a fruit; it goes on wandering round the stone; a fellow sells parched grain for a living and calls himself a king. A frog lives on mud; what does he know about the sea! Tukā says, Such is a man's worldly estate; how can he see *that* in it?

2573

DEAD men's widows may desire to marry again; they are not ashamed to fall in love. But the earlier husband and the later would be even with each other; he would carry a burden on his shoulder, a burden of death. He seems to be a second husband, but he will die as surely as the first; they are both of them rats caught in the trap of death. Tukā says, When your mind has given up such wishes, a bright light will shine before your eyes.

2574

PRAISE not an unripe mind; it loses its activities; the burden of self-conceit leads to a fall. Public praise cannot secure the highest bliss for a man; I laid hold of it and lost my ripeness. Open not your mouth heedlessly before the understanding; you will lose what you thought to gain and your fame will be damaged, Tukā says.

2575

LET us not touch a guilty man; if he die, let him go his own way to hell. A woman in her courses may destroy a vine if she touches

it; 'twere better for her if she kept at a distance from it. Why should she vainly destroy the fruits that have shown themselves, by adding uncleanness to uncleanness? Tukā says, What good will it do us to mix butter and cowdung?

2576

PLEASURES bring death in their train; ill-starred are they who know not how to flee from them. They maim the Scriptures and throw stones at their own faces. They know nothing of liberation; how can any one teach an ass? Tukā says, He counts himself a fool of learning; let destruction come slowly upon him, O God.

2577

IN pursuit of wealth the ten quarters of the sky suffice you not; your mind is slow to move to a preaching of God.

2578

THROUGH contact with the wicked their faults cleave to us; our own minds are crushed. Not all can understand the conduct propriety calls for. If you cease to trust in faith, says Tukā, that is the root of destruction.

2579

SHE is a born whore, what does she care about her pedigree? She cares for neither her own house nor her father's house; she is licentious heart and soul. As she lies on her husband's bed, she thinks of another. A woman of good lineage, says Tukā, would eat the dust to keep her family unspotted.

2580

WITH one milk vessel on her head above another a Gajar woman walks at ease; such be our concentrated meditation on thy feet. Wretched beggars look for a call to a meal; a greedy creditor looks the interest on his money, he counts up the days and months on his fingers. Tukā says, Let me trouble myself about nothing but thee.

2581

THEY gather lovers of gossip and drink strong drink with them, their passions are inflamed by sensual pleasures. They sit talking scandal of others; at the sight of them Yama grinds forcefully his teeth, till their thread of life is slit.

2582

HE has no sense of fit seasons, but goes on braying like a jackass. The thoughtless stupid fool is chastised according to his folly. He doesn't know when to fling up his heels! He cannot tell right from wrong, says Tukā.

2583

IF I forget thy name the guilt of a thousand murders will be mine.

2584

A MAN may perchance have a wife that drags him irresistibly down to hell; that will not let him go on pilgrimage, that keeps him like a dog about the house, that makes him serve and worship her like a goddess; such people are beasts, says Tukā, they destroy themselves.

XX

True Worship

2585

NOT by guise assumed can God be attained nor by ceremonies that please our fancy. Sweep away all this nonsense, this veil that is hung before our eyes. Without pure faith whatever we do is done in vain. Tukā says, This is well known, but people grow blind again.

2586

THE pretence of offering a Vedic sacrifice does but fetter you to the body. It is no true act of devotion or means of reaching the other world; you have but fettered yourself to pleasures. If your hopes are set on gaining something, what will pilgrimages or observances profit you? Tukā says, If you do not supplicate the Lord of Pandhari, you are troubling yourself in vain.

2587

BY visiting holy places you have cleansed your skin without, you have secured yourself a worldly distinction. The fruit of the colocynth may be shaken up with sugar, but its natural bitterness cannot be removed. Tukā says, If you have neither peace nor mercy, what avails your swaggering?

2588

WHERE now shall I set my foot? What stone shall I trust to? My spirit is at peace, because I see thee in every quarry. There is nothing that I need; thou art all to me everywhere. What avails it if water is washed in water? What sins can *that* dispel? Sin and merit have their source in desire, but my desires I have wholly offered to thee. O Janārdana, in thee the spirits of my ancestors are embodied, what avails it turning the sacred thread to right or left? Tukā says, I have given thee my body for an offering, and I consider myself at peace.

2589

WHAT avails it to purify the outside when the mind within is foul, filled, rusted with the rust of lifelong untruth? Give up your trade in pretences; you yourself must testify to your own heart. You do not deliberate when you fill your body with guilt; why do you go groping to try the cleanliness of this spot or that? The earth is always clean. Put away lust and anger, this is the purity you need. Tukā says, Wind up your tricks and pretences.

2590

HIS name in the mouth is liberation in the hand; so many have testified. The commodity of the saints is genuine; it speeds us on to the real thing. Neither ashes nor staff nor rod are needful; pilgrimage is mere wandering. Tukā says, There is nothing in the way of our meeting with God.

2591

PEOPLE do not become saints by composing poetry, nor because they are relatives of saints. No dress will avail them in this matter, nor are titles of any use; what distinguishes us is the strokes of misfortune on our person. Not by carrying a gourd, nor by making their clothing of rags; not by leading services of praise, nor by reading Purāṇas; not by reciting the Vedas, nor performing religious duties; not by austerities and pilgrimages, nor by retiring to forests; not by wearing wreaths and signs printed on their bodies, not by smearing their bodies with ashes; not till they put their bodies from them, says Tukā, do they cease to belong to this world.

2592

PENANCES practised while the heart is foul do but store up sin; those who practise them are set in motion by their own foul hearts. They are like kings who wrap themselves in royal dignity and secretly luxuriate in pleasure; they go down to hell. They subdue their senses but desire lives in their soul; they are stripped naked though they know it not. Tukā says, Since they do not worship Hari, all their actions are in vain; we should not look at them.

2593

FASTS and austerities let the ignorant practise; we are servants of Viṭṭhala. Devotion is so excellent a thing that we are not mad after liberation. Tukā says, We have all power in ourselves.

2594

PIOUS conduct is encouraged more at home than at holy places; let this secret be known; there is much merit in it. Far greater is the gain which the good make thus; no season, no hour passes in vain. Meditate and set others meditating on his feet; he will be a boat for people in this world. Tukā says, At the feet of those who serve others thus, I lay my head.

2595

HE has the sign made by the finger on the forehead; development of the mind there is none; it is in him a deformity without purpose. This is the doctrine of Vishṇu's servants, that the world is Vishṇu; he does not know this secret. His guilt is extreme; Tukā measures things truthfully.

2596

IF a man mixes in his bath the dung and urine of cows, how can he be purified the rebby? There will be no chance for these wretches to be saved, if they turn their faces from the feet of the saints. He who damages the raft that bears him will be drowned; he is the very image of guilt. Tukā says, When destiny is adverse to us, then misfortune overtakes us.

2597

WHY do they worship stone and brass and the eight metals? The wretches have no faith. 'Tis faith that moves us and is fitly called the means of salvation. What avails your rosary? 'Tis only pleasures of the senses you count on

it. What will you do with your learned tongue? It will make you proud and conceited. What will you do with your skill in song, as long as your will is foul within you? If you serve God without faith, says Tukā, how will you become fit for him?

2598

ONE whose god is a stone will reap fruits like his faith. Preserve your faith; you will prove the sweetness of it, though hindrances arise to part you from it. God is secured by faith, thus you will find the love you desire. Tukā says, The shoot will show what kind of fruit may be expected.

2599

JUPITER'S year in the Lion has come, bringing wealth to barbers and priests. A man may keep millions of sins within him, so long as he shaves his head and chin. He gets rid of what he shaves off, but what change has taken place in him? What is there to prove that his sins have gone? His evil habits have not altered. When there is neither faith nor devotion, says Tukā, all efforts are wasted.

XXI

The Purpose of Incarnations and the Use of Images in Worship

2600

IT is not right thou shouldest disregard us; long ago thou didst set us on loving thee. Thou knowest the subtlety of thy own form, thou canst receive into thyself even such a soul as ours. Why didst thou assume a form, to keep us wakeful? Tukā says, I have been modest up till now; but now who would have any modesty left?

2601

THE bee has no fear of being imprisoned in the wood, though the flower encloses it. Love is fast bound by love; it cannot escape by any device. A child twists the end of his father's dress, he makes himself powerless to please the child. Tukā says, God is bound to assume a form lest faith perish.

2602

HE who cannot be attained is set upright on the brick; blessed art thou, O Pundalika, and honoured by the people. Who could have attained such happiness? How long would it have taken him? You have brought all his family here; the troop of cowherd boys and girls. Tukā

THE PURPOSE OF INCARNATIONS, ETC. 417

says, Twice blest is Vaikunṭha in that it is brought to earth.

2603

MANY escaped destruction and were saved, by accepting the nectar of this name. They knew not the means of salvation that cost toil, they knew not what purity of conduct is, they were born in low castes, yet he saved them for his name's sake. He assumes name and form to protect devotion, for this very purpose he takes a shape upon himself. Sin had increased; the earth was crowded with demons; he removed the burden from her. Tukā says, The essence of his purpose was to show how God and worship are related; for that very purpose he displayed his fond affection.

2604

I HAVE experienced by my senses that which oozed from my own spirit. He is near us or far from us by turns; he changes as our own pleasure changes. Methinks I am to eat that which was eaten; to meet what I met before. Tukā says, 'Tis we who have set him upright by our own desire for him.

2605

ONE stone is god, another is a step; worship is offered to one, the foot is set on the other. The essence of the matter is faith; it is a matter of experience that stones become God. Is water different in different places? Is the Ganges sweet, while other streams are insipid? Tukā says, The secret of this is known to the

faithful; let others go on discussing what is correct and incorrect in the way of duty.

2606

IT is the saints who are gods, the saints; images of stone are mere pretences. I preach in a spirit of faith; be this known to all. The quarters of the sky are void and formless space; it is through the saints our desires are accomplished. Tukā says, They are a commodity ready to hand; if we eat this dish it fills the stomach.

2607

IN his formless nature he seems cruel; when he assumes attributes he is tender and cherishes the world. Let us espouse still the cause we have taken up; it will be sweet, it will never change. If we churn curdled milk, we shall get butter; it will be spoiled if we pour water into it. Tukā says, With steady purpose keep this thought before the mind, it will then be the essence of all.

2608

MY mind traces a path where those that come after me can easily travel; I have put forward no inventions of my mind. The saints, O God, have made thee lay thy hands on thy hips. I ask for what truly exists, I desire to take no false step; be not obstinate to one who is a child. Tukā says, It is my practice to see things for myself; yet thou art a grasping miser.

2609

THE mind seeks to put an end to mortification; it calls in the senses as allies; therefore I have chosen to preach thee with attributes. Though we sound the Shrutis and Smritis, we shall find single-minded faith in them; the name of Vitthobā, says Tukā, is the essence of all things; it suffers no change.

2610

THE inner flame that was hidden before now bursts out into splendour; what can I compare to that bliss? The void of attributes was brought forth by faith, as churning brings forth butter; he was set upright on this brick. Tukā says, To us Pāndhari is the universe, a vast storehouse of love.

2611

WE enclose thee in metal to worship thee, but there are fourteen worlds within thee. We carry thee round and display thee with fond affection, but thou hast neither form nor lineaments. We sing songs for thee, but thou art far beyond speech. We put wreaths of flowers on thee, but thou art untouched by actions. Tukā says, Assume now a form and consider how thou mayest do some good to me.

2612

WHAT we are to venerate we should venerate, though it cost us our lives, or else let us break off from it at once. Listen, ye who seek your own true good, a firm spirit is worth

everything. It is good to water a young shoot often; if it once dries up, it will not sprout again. Tukā says, The blows of a chisel turn a stone to God, but as for the pieces that it splits off, they are used for the meanest purposes.

2613

TO remember his form is indeed to meet with him; the soul finds rest in this delight. What is far from us then approaches us unbidden when we embrace him in our minds and take him to our souls. Utter his name from time to time, says Tukā, and every vein in your body will be cooled.

XXII

False Religious Observances

2614

HERE is no Jākhai or Jotihai, no Mayarani, or Mesabbhai; powerful is my king of Pāndhari, he is God above all these gods. Randi, Chandi, Shakti, they devour flesh and strong drink; Bahirāva and Khanderāva, they love bread and meat. Ganobā of appalling form, he is gluttonous after cakes and sweetmeats; Munzya and Mhaisobā—who would care to reckon up these godlings? Vetāla and Phetāla—let their black faces be burned! Tukā says, Fix your thought on the husband of Rakhumai.

2615

THE evils disperse into the twelve paths.

XXIII

Our Attitude towards Traditional Forms of Worship

2618

BATH and prayer and daily rites, if these be performed in the name of Rāma, the pangs of rebirth are averted. Others for all their trouble are left behind, vain are their clamours, they know not the secret of success. They who put their faith in the power of Rāma's name, they sever the snares of the world. By repetition of his names, says Tuka, the pious vanquish the age of Kali.

2619

IN fifteen days there is but one eleventh ; why do you not keep this most solemn festival ? Will your life perish through fasting for one day ? Under pretence of a light meal you eat your fill. Your purpose is to advance yourself, you will please people with a sermon on Hari and a show of honour to the saints. Are the wakeful nights few which you have passed at home ? Will you perish if you go one night to the temple ? How is it you have grown so delicate, says Tuka ? What answer will you give to the messengers of Yama ?

2620

WE must look into sacred books before we preach ; then only will preaching bear fruit. It will otherwise be idle talk ; the vestiges

TRADITIONAL FORMS OF WORSHIP 423

of desire will survive it. Study the Vedas before you sing the attributes of Hari ; your knowledge will then be truly acquired. You will then accomplish the aim of penance and pilgrimage. Tuka says, Do not run after toilsome tasks ; hold fast this one essential.

2621

WE should pay reverence to sages and Brāhmanas ; we should not accept it ourselves. Though a man be a king, yet he must serve the world ; attendance on mankind is enjoined on him. Tuka says, They are strong in the power of blessing others ; he who troubles them goes to hell.

2622

WHOSO loves not the Ekadasi fast, though he be alive, lives in hell. Whoso loves not the rites of religion, hell itself is appalled at him. Whoso loves the Ekadasi, though he be alive, is already free from the world.

2623

THOU art caught in my faith as it were in a trap ; I will surround thee therefore with the nine rites of worship. Through our force and strength, says Tuka, time falls at our feet.

XXIV

Against False Teachers and Impostors

2624

HE knows what is to happen, but he cannot avert it; he too is a slave of causes, if he pretends to be a god he will be destroyed. He wastes his pains in austerities to attain mystic powers. Tukā says, He spends his capital on expenses in going to market.

2625

STARING at the tips of their noses they say they have become gods; be assured, they are not sincere. "We are grown learned men, we need nothing more"—do not trust to that. What confidence can you place in penance or gifts? They are seeds which have yet to bear their fruits. Duties and ritual are merely things which your caste demands, what special merit is there in thee? Tukā says, If you lay aside desire, then only will you see Rāma with your own eyes.

2626

HE is like a black-faced dog; he eludes men's eyes and acts outrageously. Fie upon his saintly claims! His conduct pollutes his own mind! He repeats spells to bring people under his power. Tukā says, Verily he is lost; he will come to no good.

2627

IN calling himself a worshipper he deceives himself; why does he eat cowdung thus? He has wasted the rags and string round his loins; he incommodes others in the temple. If service once undertaken be broken off, the worshipper may be likened to a broken potsherd. Tukā says, How can such worshippers stand grinding in the mill? Instability rules in their minds.

2628

WHAT avails a skin washed, where deceit, the worst of poisons, dwells within? Keep silence, O reviler of the people; you have led astray children and widows. You sit with bowed head at places for drawing water; you nod with idle pomp. You lock the door and sit within, while your mind and senses run wild. You sit telling your beads, while you think continually of pleasures. Tukā says, This is a trade with you; whereas the name of Viṭṭhobā should be the chief thing in life.

2629

WHAT *purāna* gives us authority to believe in his words? What gag can I put on his tongue? Tukā says, The messengers of Yāma seek to make mouthfuls of him.

2630

A PREACHING in the crowded bazaar, this is what the Lord of Pāndhari does not love. It is all a pretence to earn money; how can Pānduranga be there? The preacher tells a set of tales, hoping his patrons will pay something

You wretch, what have you done? Tukā is displeased with you.

2631

HE lets his hair grow long; he takes a crooked staff in hand and goes marching about wrathfully. He is fond of eating; he abuses the world; what power has such an ascetic to advise men? He takes plenty of bhang, tobacco and opium; yea, he is for ever stupefied. A man of this sort, says Tukā, is quite lost; Pāduranga stays far from him.

2632

I HEED not the learned and instructed; there are many sorts of them each with his own faith. They fatten up their bodies and counsel other men to do likewise; there is not a vestige of love in them. I heed not ascetics and preachers of Hari, their views are many and diverse; I may salute them out of courtesy, says Tukā, but what I delight in is purity of heart.

2633

HE is the chief of liars who says he has seen God with his eyes. Tutored by such a one, how can any man break off the fetters of the world? He ruins himself and others by his pride. When such a fool calls himself divine, he has indeed no peer. He will not credit the wisest of men, says Tuka.

2634

HE covets other men's wives, and yet he grips his nose. He boasts of his purity, but his heart is polluted by anger.

2635

HE wears a tall head dress and a mark on his forehead; it is all outward show, sensual desires dwell within his heart. Deep he stamps the sacred lines on his person, to win himself honour among men. How many such, says Tukā, have gone down to hell!

2636

BBETTER be an ant and live on sugar; you will be free to find what you really want; when sugar has been spilt on sand, an elephant may come and see it, but he can only weep over it. There are preachers and ascetics whose acts are all deceitful, they learn texts by heart, and recite them to allure mankind. They make a great show with their tricks; the honour they receive is such as issues from themselves. Tukā says, Better be a small man and find that which really concerns you.

2637

HE lifts up his mouth and utters a monstrous cry; in diverse strains of music he calls on thee, but he knows not what he sings. As long as he has worldly hopes, what can he give you? He toils for his belly's sake, says Tukā.

XXV

Worldly Comforts described under the Image of a Blanket

2638

THE children of Gokula exchanged their blankets among themselves; each one cried, "I look like Kānhobā;" into such a frenzy he threw his playmates. "I will not contradict them," said Kṛṣṇa, for he saw nothing wrong in their saying so. Tukā says, He merely disguised them; he did not take away from them their frailty.

2639

WE began to play at hide and seek; I lost my blanket; so I fell on Kānhobā's neck, crying "Come, Gopāla, let me search you! I am stripped naked, I have lost everything." Tukā says, Nevertheless, my intellect was weak; this did not restore me to repose in him.

2640

THERE was a heap of blankets and mine was amongst them; show me some trace of mine; you have made this confusion; put an end to it! If mine is spoiled, you will have to give me another. Tukā says, O God, put away the proud idea that you are great and I am small.

2641

I WILL not fall on your neck for nothing; don't stir a step, Gopāla! I will tell about your

mischief at home and leave you nothing to say. There was a curtain drawn between us; it is lifted now and we are face to face. Tukā says, My last word is this, I have embraced you and I will not leave you.

2642

AS long as "You" and "I" are left separate in thought, in the world too we shall be left separate. Give me back my blanket, then we shall be friends together. As long as you are hostile, we shall stay apart; you must not be so treacherous. Tukā says, You know all, O God; you make me rebuke you as though we were quarrelling.

2643

YOU were born with these mischievous tricks, and therefore, O Gopāla, you won't give them up. We see it is your practice to take and to give nothing back; my blanket was a big one, but you won't give it me; leave me at least a waist cloth. Tukā says, I have given up all desires, for I have smelt out the hook here.

2644

WHEN once he has seized your blanket, he will not give it up, no, not for your life. Hollo! there is a thief in the house! Run and catch him; he is rummaging the four corners. I have caught him, but I cannot tell who he is; I have lit a lamp, I have kindled a wick in my body. It is no use running, you won't catch him; I stand crying aloud; Tukā is robbed of all his worldly wealth.

2645

WHAT, O God, what shall I wear now? What others had given me that too I have lost.

This thief does not distinguish between rich men and poor; where he sees a house empty he breaks into it. I have not left even a broken potsherd, not my cloak which I had of the five elements. Tukā says, I have been severed from the world; I have been singled out to lose the one thing I had.

2646

I WAS taking care of my own, when a thief from within seized all in my house; he was there before I came, though I did not know it. He took away my blanket and left me bare. Tukā says, When a thief behaves like an honest man, you can expect no justice.

2647

MY blanket has been stolen; whom shall I tell about it? Nobody cares for a feeble creature like me. I shall never get it back; I have neither money nor authority. Merchants and traders, some of you, listen; look for my blanket. Tukā says, Cry aloud after my blanket, while the market place is full.

2648

I HAVE got my blanket back; I have found where it went to. The thief was an honest man; Pundalika has set him behind his back. Where is the thief? There is one spot where he dwells, you need not look for him anywhere else. Other people's blankets were stolen before mine, and mine got mixed with theirs. They searched for theirs and found them; I will do the same. Tukā says, I have gained after all; I lost a torn blanket, and I have got a new one.

NOTES

Abhanga. Line.

- 1212 4 The words of Krishna's mother.
 1222a The story is that Krishna by playing tricks on his neighbours and stealing things got his mother into bad odour with them. This incident is made the basis of an allegory, which is difficult to follow in detail. First the neighbours speak, congratulating themselves that they have caught the thief—the thief of hearts. They determine to keep him and vex his mother—the illusion of the world. The idea is that Krishna's bodily form is indeed produced by this illusion, but he laughs at it. What he desires is to capture people's love—after which the material vehicle becomes unimportant.
- 1227 8 The mountain is Govardana, which Krishna lifted up to shield the cowherds from the rain.
 1228 The mystic meaning is that Krishna relieves mankind from the burden of following the Vedic precepts.
- 1230 1 A jungle fire.
 1233 6 Who gives up sacrificial rites.
 1235 1 *Nauclea Cadamba*, a small tree.
 1238 1 Allegorically Kali represents self-will.
 1239 1 Allegorically the cows are the senses.
 1251 1 The pot is suspended in a sling and as Krishna dips his arms in it the curds trickle down them; the cowherds open their mouths to receive the stream. The butter stolen by Krishna represents allegorically divine knowledge.
- 1258 1 The eternal Brāhma, Parabrahma, the original unmodified spirit.
 1263 1 The words of the cowherds to each other.

Abhangā. Line.

- 1265 8 The jungle of the world.
 1267 1 Allegorically the cows represent the senses. Karma follows the self continually.
 6 'Khodā, a log of wood fastened to the neck of the cow and hanging down between the front legs, to prevent it from straying. Here the log fettering the cow is the world as perceived by the senses.
 9 Pādi, the leader of the herd; here, the intellect, viewed as the head of the senses. "Obstinate as this chief cow is, how can she run quite ahead of you?"
 9 Until you reach salvation (lit. "till the cow reaches its stable").
 1269 1 "The cow whose udders are filled" is devotion as contrasted with ceremonial religion.
 1270 6 "Home," i.e., back to the world again; if by devotion we can avoid re-birth.
 1272 1 Represents the protestations made against religion by those who feel it will compel them to resign the pleasures of the world. The more violent this language is, the better pleased God is to see that men recognize the nature of religion.
 1280 2 Kṛishna is speaking to the boys. Allegorically, let my worshippers merge in me (as the Advaita school desire).
 4 I.e., let the timid cling to the world.
 1818 7 Reading नित्य; or, reading नीच, "the old is pleasant, the new is undesirable;" the old name of Rāma is sweeter than the new terms of the philosophers.
 1290 1 It is related that Rāma's mother, while pregnant with him, remained in a state of ecstasy.

Abhangā. Line.

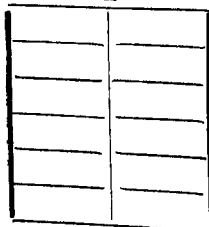
- 5 Rāma took all the people of Ayodhya to heaven with him.
 1306 Sututu is a game in which the players on one side have to run between two goals, while those on the other side try to catch them. It is a condition that each player as he runs must continue crying "Sututu" without stopping. Allegorically the game represents life; the opposing players are the forces of the world, between which the soul has to make its way. This is not quite the same antithesis as that between Siva, the universal, and Jiva, the individual soul. To illustrate this we must identify the player who runs with the universal soul striving to assert itself against the manifold forces which make up the Jiva or individual life. But Tukā in the last line seems to view the whole struggle as something which may be avoided by recourse to simple devotion. So possibly the game represents the struggle to attain salvation by works. Aham and Soham ("I and mine" "I am he") are two compendious phrases to indicate (i) self-will and separation from the divine, (ii) unity with it.
 1307 Tipari is a circular dance in which each player carries a short stick which he strikes rhythmically against his neighbours' sticks, turning first to the right and then to the left. It is not a contentious game, and therefore represents allegorically the unity of love between Viṭṭhobā and the saints.
 1309 1 The twelve, i.e., the eleven senses and the vital air or breath; or, counting another way, the sixteen, i.e., the eleven senses and five vital airs. We may make up seventeen by adding the controlling self.
 1312 Chenduphali is a game resembling cricket on a small scale. Like Sututu, being played between two sides, it represents in some way the struggle of life. "Catching the ball"

Abhanga. Line.

represents dealing with the world in a right spirit; possibly observing the prescribed forms of ceremonial religion. Tukā means to deprecate this and recommends faith.

- 1313 5 It is an incident of the game that the defeated players have to carry the others.

- 1314 Atyapātya is the most popular of these games. It is played on a field marked out as in the accompanying diagram. The players of one side stand at A and have to run to B without being touched; the players of the opposite side stand one on each of the cross lines and try to touch them as they pass. They may each move up and down his own cross line; the captain of the side may also move up and down the longitudinal line from A to B. The interpretation is the same as in the preceding Abhanga. The captain is the individual; the players on his side are the senses; opposed to them are the temptations of the world.



- 7 Nava either (i) need or (ii) nine referring to the nine organs of sense.

- 1315 Witudāndu, a sort of miniature cricket; the witi is the bat. The game seems to represent in general language the turmoil of life.

- 1316 Phugdi, a game of girls, in which two girls seize each others hands and spin round and round. It represents mystically the union of God and the worshipper.

- 6 Mulbad (i) the part of the head where the hair is fastened, (ii) the head of the spinal cord, where the power of concentration resides.

- 1317 In this Abhanga the same game of Phugdi seems to represent the turmoil of life.

Abhanga. Line.

- 1318 Humbari; in this game the players see which can keep up a humming noise longest. Allegorically this contest represents the effort of man to comprehend or praise the nature of God.

- 7 Refers to the story of Putana.

- 11 Uncle, Kansa.

- 1319 Hamāmā, a game resembling Sututu.

- 1320 16 Surya's son is Yama.

- 1321 Riddles, resembling English riddles, e. g., "My first is in Heaven; my second in the company of musicians; my third in the Vania's shop." (Hara tāla).

- 1323 Johāra is a salutation employed by members of the low castes. The Mahār are such a caste employed as messengers in collecting the revenue. The language used by the collector of the revenue is here employed to remind the listener how he will have to pay off the debts incurred by his actions in the past.

- 1324 The gate-keeper of the village is usually a Mahār.

- 1325 The application of these lines remains quite obscure.

- 1326 Lakhṣṭā; a messenger carrying a sealed packet. Most of the poems have no reference to the occupation of this personage; the point of contact is "be like a trusty messenger."

- 1327 Gōndhalas are religious mendicants who recite songs in honour of deities, male or female. These verses are in honour of Viṭṭhobā considered as female.

- 1328 The apparatus of worship usually employed by the Gōndhalas is replaced imaginatively by attitudes and feelings of the mind.

- 1329 Viṭṭhobā described as feminine.

- 1330 Vasudevas are religious mendicants who appear in the very early morning just before daylight and waken the village with their songs. The name is that of the father of Kṛishṇa and

Abhanga. Line.

the verses often play on the double sense of the word.

1331 6 Chipalya, or large wooden castanets, are employed to keep time in singing.

1332 Jōgi, a corruption of Yōgi, a general term for naked ascetics.

1336 A Gāvagunda is a fellow who has made him self-conspicuous for coarse wit and has perhaps some claims to be considered a magician.

1337 A 'Vāgha is a mendicant connected with Khandobā or Malhari. He speaks in language praising Khandobā, but so constructed that it would apply to Kṛishṇa.

1338 The Sarvada is a magician, who pretends to foretell the future. The language applies (i) to some supposed responses of her to a client, which are purposely mysterious, (ii) to the process of the soul's emancipation. This seems to take the form of an attack on Dvaitism; "the mother of two souls" is Brahmā, on the supposition that the individual and the universal self are distinct.

1340 Rice is pounded to get rid of the husks; it is placed in a hollow in the ground and struck with two long pestles, wielded like paviour's rammers by two women standing opposite each other. The process requires them to keep good time together, hence it is taken allegorically to represent unity between God and his worshipper.

6 After the rice is pounded it is sifted in a fan to separate the husks and the refuse.

1341 6 The bracelets on the arms of the women.

1342 Grinding is performed at a hand-mill, by two women sitting opposite each other. This is a tedious employment, like pounding. Possibly Tukā thought these songs of his would be found agreeable to lighten the toil and at the same time interest the people in religion.

Abhanga. Line.

1344 A paik is a man-at-arms paid to accompany and defend a rich man. Nothing in English represents its meaning, which hovers between "henchman" and private detective. Here the paik represents the true devotee of religion.

1356 Reference to the mirage.

1362 God means the conception of God as different from man, and the subject of praise and blame. This is apparently a monist Abhanga, in which Tukā rejects his previous conception of God as a being apart from man.

1363 Anī seems to mean "bringing."

1364 7 Showing partiality to one wife is simply a typical form of ill-doing; Tukā does not really mean that he personally was guilty of it. So far as the words refer to him they may be taken, by a pun, to mean:—I have been tormented by the question whether to be a monist or a dualist.

1407 "To whisper in men's ears," to pretend to initiate them into religious secrets.

1420 Read *ṣvatchane*; the object is *nirdhara* (for *nirdharala*).

1421 The son of the chief of mothers Kartikeya, the son of Parvati and commander of the divine forces.

1424 A Feringhi sword is a European—or in general a foreign sword. Such swords were esteemed better than those made in India.

1425 The nose and ears were occasionally cut off by rulers as a punishment.

1432 The *Kalpataru* and *Chintamani* are, respectively, the Tree and the Jewel which grant their possessor's wishes.

1444 Tukā did not often stay at Pāndhari; he was usually content to recall it in his thoughts.

1445-59 These Abhangas are said to have been written by Tukā when he felt death approaching.

1455 4 Read *varī* without the *Anusawar*.

Abhangas. Line.

- 1447 If we eat nothing at all, but disregard hunger, and go on with our devotions, hunger disappears of its own accord.
- 1467 *The test.* Marathi for "test" is the same as "Tukā".
- 1460 Composed no doubt (like others) when some of the audience interrupted his address by talking.
- 1461 The worship of Viṭṭhobā was traditional in Tukā's family.
- 1462-3 According to the manuscripts these two Abhangas were sent with some pilgrims as a letter to the Ganges, of which the Bhagirathi is a sacred branch.
- 1465 This is directed against parents who will not let their children come to hear Tukā.
- 1466 There is a certain hot spring near Alandi on which a Muhammadan had laid a curse, to the effect that any one bathing in it should suffer from inflammation. Rameshwar Bhat suffering in accordance with this curse went to Tukā for advice and this Abhangas was delivered to him.
- 1468-74 These Abhangas were written when Shivaji sent a deputation with a horse and an umbrella (the sign of royal dignity) to bring Tukārāma on a visit to him. Tukā declined the honour, and composed these Abhangas explaining his action.
- 1478 10 Rāmdāsa is chosen as a perfect example of a true devotee, hence, "See yourself in Rāmdāsa" means "See yourself in God." This is a generous tribute of Tukā to Rāmdāsa.
- 1475 1539 A letter sent by Tukā to Viṭṭhobā by the hand of some pilgrims who were going to Pandhari.
- 1477 It is difficult to distinguish *mana* and *buddhi*.
- 1478 A feather was affixed to a letter as a sign of urgency.

Abhangas. Line.

- 1491 1 They, i.e. the worshippers of Viṭṭhobā. They go on counting over and over again the wealth his shrine has amassed. The poem is an example of raillery on the acquisitiveness of Viṭṭhobā, with the after-thought that he leaves men richer by making them poorer.
- 1518 A bowl of curds was eaten by the pilgrims together before starting back.
- 1529 "O Gods" addressed to the pilgrims.
- 1542 A certain Brāmhana came to Tukā seeking advice. Tukā received him honourably, offered him a coco-nut and composed certain Abhangas for him; these, however, dissatisfied him; he rejected the nut and went away.
- 1549-73 These Abhangas were written at Alakapura, where Tukā was ordered to throw his poems into the river. He complied with the order, but remained for several days in great distress. Afterwards he fell into a deep sleep, in which Viṭṭhobā appeared to him in a vision and told him his poems were uninjured, and he might take them out of the stream.
- 1549a 3 Alluding perhaps to the belief that in wakeful nights evil spirits take possession of men.
- 1550 8 *Kari* is for *Karina*, future tense.
- 1551 2 Tukā having lost his spiritual touch with God feels it would be sinful and useless for him to try to write any more spiritual poems.
- 1552 The orders, 'to throw his books in the water.'
- 1554 Grinding songs, strung together of meaningless words.
- 1555 4 I shall be like a man going through the action of ladling out soup with an empty ladle.
- 1560 8 Read *nishchala* for *nishchaya*.
- 1573 1 Read *āli sisā suri*.
- 1573a to 1573k These eleven Abhangas were addressed by Tukā to his wife. The occasion is obscure.
- 1573a This is an Abhangas addressed by Tukā to his wife on some occasion that is not easy to make

Abhanga. Line.

out. Apparently he considered that he owed a debt to the shrine, and wished to sell his household goods to pay it, and his wife objected.

4 You . . . together. This is a literal translation of an idiomatic phrase which means 'you will die.' The point is, 'you may as well hand over your worldly wealth to me. Death will overtake you soon in any case.'

1573b 8 The cowshed is the world in which we live. The cows getting loose may run about in it for some time without being caught, but they will soon be caught after all. So we too shall soon be caught by death.

1573c These are different ways in which men have tried to solve the problem of life:—

(i) Some have become naked ascetics. They at any rate have gained emancipation and have not been reborn.

(ii) Some became Brāhmacaryas. They did not procreate children, but lived as students. These still remain entangled in the net of worldly desires.

(iii) Others remain within the pale of society and obey caste rules; they give security, as it were, that they will obey them. But after all they cannot help some breach of them occasionally and the world they have tried to please laughs at them.

(iv) Others find the path of *bhakti* or devotion.

1573d 4 If you resolve to share my religious views and way of life we can live together.

1573m Morya Deva and Chintamani Deva were two Brāhmanas living at Chinchwada, who invited Tukā to a feast and pressed him to produce Viṭṭhobā in person. He retorted that Brāhmanas *they* might be expected to produce as some deity first.

4 'Brāhmana Gods', a sarcastic reference to Morya Deva and Chintamani Deva.

Abhanga. Line.

1573n 4 This is Tukā's retort; 'through no doubt Ganapati will be induced to appear'. Morya is a name of Ganapati.

1573o This is the serious reply; we ought not to look for apparitions of God; we must find him in ourselves.

1573p 1 It is said that when Krishna was fleeing from the Yāvaras, he entered a cave and was lying there asleep and disguised when a Brāhmana kicked him in the chest to wake him. Tukā (whether seriously or not) reminds them that they are superior to him and his God and should not expect miracles from him.

1576 1 Grey hair.

3 Time was measured in India in ancient days by placing in water a small hollow vessel (*ghatika*) with a hole in it. The length of time taken for this to fill constituted a unit. There were thirty *ghatikas* in twelve hours.

1578 The sky-clothed are naked ascetics.

1584 4 The evening breeze blows towards the sea.

1592 2 Reading *khela*.

1594 4 Wisdom, i.e., the omnipresence of God.

1604 Forty-two ancestors.

1621 2 *Adi*, i.e., considering the class of Gods first and other beings afterwards.

1628 3 The water-thief is a toy, consisting of a vessel with a syphon concealed in it which can only be filled with water if the syphon is closed by pressing one's finger on a certain hole.

1632 Krishna is often represented as Balakrishna, the naked crawling baby.

1636 I have learned to recognize where the supreme self is present and how it can be attained.

1640 6 One, Narada. He, learning of the incarnation of Krishna, communicated the news to his

Abhanga. Line.

preceptor Sanak, by whom the identification with Vishnu (Vitho) was authorized.

1643 1 *Ranga* means a scene where feeling is stirred up; here, a preaching or *kathā*.

1655 God becomes the soul in each being.

1656 5 The theist argues that the existence of God can be inferred from the existence of the world, as the existence of a potter from the fact of a pot being found. The atheist replies that the cause of the world is simply the elements that produce it, as the warp and weft produce cloth.

1661 8 It is said that once Krishna was passing through a grove when a number of little rishis who lived in the trees assailed him by throwing fruit at him. He defeated them, however, by causing each fruit, as it was thrown, to return to its own stem.

10 On one occasion Satyabhama and Rukhmini were each boasting of her place in the favour of Krishna, when Narada suggested to Satyabhama that she ought to give her husband away in charity to him, as a Brahmana, in order that she might regain him in a future life. Satyabhama consented, and Narada carried off Krishna. To regain him, Satyabhama was told to produce as much gold as he weighed. All her jewels, however, were insufficient to weigh him down; Rukhmini's aid was then called in and hers too proving insufficient she was bidden to put in the scales one leaf of tulsi. This offered in a spirit of true devotion was found enough to make the pan of the balance descend.

1664 Strumpet, the *māyā* of the world.

1665 Silence, the silence of the ascetic.

1667 Luckless men, i.e., infidels.

1668 8 The sixteen thousand Gopis. Refers to the legend that when Draupadi was stripped of

Abhanga. Line.

her clothes Krishna kept forming new clothes which appeared wrapped round her and preserved her modesty.

1674 4 There is an old notion that the glow-worm puts an ordinary worm in its retreat and by repeatedly stinging it turns it into a glow-worm. The worm thus assumes the nature of the glow-worm and becomes identical with it.

1681 1 To whom shall I confess my sins?

2 All things are alike to me. The sentiment of the Abhanga is monist.

3 The stroke is the 1; if you remove it the cipher is left. So too take away the 'oneness' from man and he is merged in God.

1686 This Abhanga is obscure, but is placed here because it is perhaps an attack on the Monist Soham, i.e., if absolute unity is attained then true salvation is impossible.

1687 *Thayipadd* is treated as one word.

1689 Lines 1-6 are apparently the words of an objector, who is arguing for the Monist position. The argument is that if there were no original cause of duality in God, a real duality could never have come into existence. The illusion of duality has arisen within God's nature—as one member of a family may steal from another; but this does not create a real being without God, any more than the other action a thief external to the family.

Against this argument Tukā appeals to the experience of God's love as sufficient to establish our divinity from him.

1695 8 My own ascendancy, i.e., over the world; my own separate personality.

6 Black unguent, the mention of Krishna's name, his colour being dark. In daily life the black unguent collyrium is used to preserve the eye sight; there is also a nation that its use enables men to see hidden treasure.

Abhangā. Line.

- 1699 4 The paths (Yoga Dhyana, Karma and Wairagya), are called corners because they really do not lead to the end desired.
- 1727 The two letters are those of *Bramha*.
- 1732 5 The Ganga, the Yamuna, and the Saraswati meet at Allahabad.
- 1736 4 So the individual soul is lost in the universal.
- 1741 The 'prohibitions' are ritualistic rules regarding time and place.
- 1754 Pilgrims often get themselves branded at temples with signs peculiar to the God of the temple. Tukā uses this as an image of close union.
- 1766 4 Referring to the waving of a lamp round an image in a temple.
- 1770 5 She knows all the time she is treating them fairly.
- 1774 'In the heart of a rock', a toad.
- 1807 The *Salunki* is the *Gracula Religiosa*.
- 1813 Measure after measure; as a man runs up a bill at a shop which he will eventually have to pay, so he enters on actions, each of which involves him in future action.
- 1815 4 The thief is Time.
- 1826 1 This is only a guess for *asoni*.
- 6 The gateway is shut; there is no avenue by which divine wisdom can enter them.
- 1827 3 Read *Kirtani Samadhi*.
- 1842 6 Action tends to prolong action and rebirth.
- 1901 'The four Saints'; the number imports only a jury of Saints, like the ordinary jury of village arbitrators. Tukā means he has asked the Saints to arbitrate as to whether the fault of separation is his or Viṭṭhobā's.
- 1924 'Let us grant that the monist position, strictly, is correct. God has not really created us as beings with individualities of our own. Our feeling that we are able to worship him is

Abhangā. Line.

- an illusion, founded on our own pride. *Still, why not leave it so? Why not let the attitude of worshipper and worshipped continue?*
- 1930 4 A Hindu corpse is painted with vermillion and turmeric and covered with flowers when it is carried to the funeral pyre.
- 1934 1 Or, 'you have stripped me of my money.' The argument is that as Tukā has lost all his money through the service of Viṭṭhobā, the God has virtually received it and is bound to help him in return.
- 1935 8 The serpent is his guilt.
- 1964 5 Reading *mana*.
- 1974 King of Mathura, Krishna.
- 1975 The swan is the vehicle of Brahmā; I do not know why it is mentioned here.
- 2013 The blue jay will drink no water except the rain as it falls from the skies; thus during six months of the year his resolution is severely tested.
- 2017 4 Clapping the arms is the sign of challenge on the part of wrestlers.
- 2022 2 We should be conscious of no qualities but those which are in his feet.
- 2030 1 The Chakora is the Sanscrit *Chakravaka*, a mythical bird.
- 2038 Read *Asantiton*.
- 2070 6 If a man is dull and heavy as a stone, you do not tell him so, but you come to his help.
- 2085 I [shall not begin preaching hurriedly. I will answer questions if I am asked them, but otherwise I will wait till God puts me in motion.
- 2090 2 Or, the biestings.
- 2099 5 As a rule, Tukā speaks of himself as trading in God's mercy; the application of *Vyapāra* is here slightly different; it means, it is useless

Abhanga. Line.

- trying to count up God's mercy, as we can count up the stock articles in a shop.
- 2100 The seed is ignorance (of the unity of the self and the Divine self), the sprout is the spirit of individualism; the foliage, the passions; the fruit, merit and demerit; the store of seed, and roots lingering desires, which lead to rebirth.
- 2119 5 The last part of the body to die is the eyes; when the light reflex passes from them the body is a corpse.
- 2129 You would not give us the magic stone, because the satisfaction of our material desires would be bad for us.
- 2136 At the *pralaya* when the world is dissolved in water, Krishna resumes the form of an infant and floats on a banyan leaf. As he grasps one leg and puts the toe in his mouth. Tukṣ speaks of him as making himself into a bundle.
- 2138 5 Such a wanderer was the boy Chandrasahya, who was starved to death in the jungle.
- 2178 Read *Sukhādikapaṇḍ*.
- 2180 4 Reading *nako*, husband.
- 2181 When we have made certain of the true principle of devotion, we may, if we like, attend to worldly affairs.
- 2205 19 Gaya is the spot where the dwarf incarnation left the mark of his feet, hence the *shraddh* ceremonies on behalf of the dead are often performed there.
- 2215 1 We ought to find something which will give us that satisfaction men idly expect to find in material wealth.
- 2217 This Abhanga is one of those in which Tukṣ pretends to renounce God, with the object of inviting him to renew his favour. It is impossible to attack a precise meaning to all of its phrases.

Abhanga. Line.

- 1 Who has been so foolish as to take you to his bosom, knowing how ungrateful you are?
- 2221 The present referred to is the coconut bestowed on a *Sati* before she ascends the pyre which implies that she is really going to die.
- 2223 The point is that men must be gradually led to the right path; if a new city is to be settled the best plan is that the citizens should make their own agreements with each other according to circumstances, so that they will be satisfied with them, rather than that general regulations should be issued. So too children should be gradually taught what religion requires of them.
- 2225 8 From a worldly point of view, people have real reasons for their actions. E.g. a man runs after thieves to recover his property. We ought not forcibly to interfere with such proceedings, although the highest comfort is secured by renouncing the world; we must allow people to find this out gradually.
- 2227 4 *Sahasa* seems to be merely expletive.
- 2273 Tukṣ attributes all utterance—even the unformed speech within his breast—to God, working through him.
- 2316 4 Read *Gābhā*. Become all-pervading, one with the all-pervading spirit.
- 2320 The thieves are the passions and pleasures of sense, which rob a man of his natural faith.
- 2321 As above.
- 2323 5 The long-haired Saint Romeshwar, who though he passed through fourteen world-cycles of life still looked on life as transitory and never built himself a house.
- 2330 There are proofs that I have reached the final soul.
- 2331 The three and a half cubits are the space of the grave.

Abhanga. Line.

- 2361 The followers of Viṭṭhobā do actually introduce a good deal of leaping and 'frolicking' into their worship.
- 2368 'Not such,' He is not capable of any attributes.
- 2388 It is believed that the odour of sandal affects even the wood of trees growing near it in the forest.
- 2389-2389a The Vaishnavas persuade us men to give up worldly interests and forget them entirely.
- 2405 3 'Time' stands here for the grasping attachment to worldly goods which makes men unwilling to part with their property in charity.
- 2406 A parrot catches his feet in the wires of his cage and feels himself ensnared.
- 2417 Each line of this Abhanga begins with a fresh letter of the alphabet.
- 2442 Measures, Time.
- 2445 Swati, Arcturus; the rain which falls when the moon is in this house is said to become pearls in the pearl oysters.
- 2470 3 The scare-crow is formed of a tripod of sticks with an earthen pot inverted on them and covered with white lime.
- 2471 The Mahars are the low caste who perform the part of village messengers, etc. It is interesting to observe Tukārāma coolly taking the current view of their morals.
- 2476 I cannot say whether this Abhanga is by Tuka or not; but, so far as I remember, it is the only one which does not contain his name in the concluding line.
- 2484 A picture of a mean man.
- 12 The meaning is that he quarrelled with his wife in his ill-temper, and used a not uncommon form of sarcastic objurgation: 'No doubt you would be glad to get rid of me; treat me as though I were dead.' A Hindu woman

Abhanga. Line.

- is bound to shave off her hair when her husband dies.
- 2504 2 In his hurry he does not know which way he is going.
- 2510 Because her nose has been cut off for adultery. The nose ring of pearls is one of the chief ornaments of a Hindu woman.
- 2516 The heron looks as though he were wrapped in contemplation as he stands by the water, but he is really waiting to catch fish. The rat lives in a hole—so does the ascetic.
- 2572 "That" is the Supreme Being; how can it be discerned by a man wrapped up in the narrow circle of his worldly interests?

Usages and Beliefs referred to by Tuka

(a) *The Mother's House*.—Under the old Hindu system, as it existed until recently among the upper classes, when a little Hindu girl was betrothed, she went to live with her husband's family, who were thenceforward responsible for her education. At times, however, such as Divali, she received an invitation to spend a few days at her mother's house, and, as her husband's home was no very pleasant for her (resembling, perhaps, the boarding school in the life of an English girl), the change was greatly appreciated. Tuka uses the father's house allegorically for this world, the mother's house for union with God.

(b) *Milk*.—Tuka employs many images from the processes undergone by milk in its ordinary treatment by Hindus. These are unfamiliar to the English reader and a sketch of them may be useful. It will be observed that the resultant products are strangers to Europeans and the conventional translations of their Marathi names are really misleading.

- (i) The milk, on being drawn from the cow, is warmed and allowed to cool;
- (ii) A little buttermilk (*taka*) is added;
- (iii) This turns the whole sour;
- (iv) It is then churned, and the curd (*virjana*) is broken up and separated from the whey (or 'buttermilk') *taka*.
- (v) The curd thus separated is often called in the translation 'butter' (*navanita*).

(vi) This 'butter', if heated once more, becomes 'ghee' or *tupa*.

Tuka often compares true spiritual experience of bliss to *navanita* and mere talk about it to *taka*.

A further list of proper names

Ganika.—A courtesan, who was visited by Shiva in the disguise of a Lingayat merchant. He gave her a crystal ling to keep while he stayed with her, and then set the house on fire to test her fidelity. At the risk of being burned she strove to rescue the ling from the flame, and Shiva assuming his true form took her to Kailasa.

Dasaratha.—One day when he was hunting he thought he heard the sound of a deer drinking out of a stream. He aimed at the spot, but unfortunately hit a Brāmhana, who was filling a vessel—it was the gurgling noise of the water entering the vessel that he had heard. For this offence, though the father of Rāma, he had to spend a period in hell.

Shabari.—A Bhil girl who offered Rāma some nuts during his wanderings.

Garuda.—Krishna once sent Hanumāna to gather some fruits in a garden guarded by Garuḍa. Garuḍa resented this and assaulted Hanumāna, who thereupon wrapped his tail round Garuḍa and paralysed him.

Satyabhama.—Krishna on the occasion of a visit from Hanumāna determined to personate Rāma and deceive him. He asked Satyabhāma to assume the character of Sitā. To this she willingly consented and put on her finest jewels to adorn

the part. Nārada, however, persuaded her that she should represent Sītā as she was in the most glorious period of his life, a ragged wanderer.

Satyabhāma foolishly consented, took off all her jewels and presented herself at the court as a ludicrous spectacle.

Arjuna.—In 166, the allusion is to an occasion when Krishna humbled Hanumāna by making him sit on the flagstaff of Arjuna's chariot.

Pundalika.—It was he who brought about the settlement of Viṭṭhobā at Pāndhari. He learned at Benares that the form of devotion most acceptable to God consists in filial service to one's parents. One day, in the light of this knowledge, he was shampooing his father's feet, when Krishna arrived and asked him for entertainment. (Krishna had come seeking Rukhmini, who had retired into the wood of Dinderawana, near Pāndhari, through jealousy of one of the gopis.) Pundalika paid little attention to Krishna and instead of a seat offered him a brick and told him to stand on it till he was ready to attend to him. Krishna, however, appreciated his conduct rightly, and, after finding Rukhmini, returned with her and consented to become incarnate in a image which should stand for ever on a brick at Pāndhari.

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showing the correspondence between the numbers in this edition and those in the Indu-Prakash edition of 1869. English No. 1 in the translation is No. 643 in the Indu-Prakash edition, No. 1 in the Indu-Prakash edition is 127 in the English.

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	11	1082	90
	12	818	91
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789	14	598	93
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78	235	705	144
1235	236	809	27
1236	237	861	1052
1237	238	678	1126
1238	239	658	732
1261	240	843	1005
1260	241	1085	1297
551	242	1385	1298
1053	243	372	1299
789	244	1398	1300
1007	245	516	938
1015	246	982	287
908	247	1142	550
1090	248	1109	695
600	249	844	696
114	250	716	737
1036	251	775	1018
1188	252	553	298
1065	253	182	294
818	254	1023	295
506	255	454	296
1165	256	927	297
228	257	419	298
547	258	981	299
994	259	265	300
49	260	728	301
780	261	718	302
1144	262	1488	303
947	263	597	304
733	264	315	305
258	265	86	306
368	266	134	307
1098	267	1235	308
563	268	1206	309
		896	310
		621	1094

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1190	311	819	1164
1119	312	936	178
1122	313	873	118
166	314	1188	117
263	315	1075	116
812	316	296	115
1127	317	1468	464
48	318	607	142
752	319	1424	237
84	320	1440	878
219	321	1476	168
26	322	657	736
425	323	654	882
196	324	686	942
552	325	1216	819
929	326	1406	80
755	327	1414	81
659	328	707	82
522	329	684	83
646	330	1210	243
160	331	622	940
161	332	1128	948
1166	333	1371	875
380	334	1115	876
1139	335	1359	877
80	336	1080	878
943	337	1484	879
1212	338	701	880
1305	339	633	881
688	340	1209	882
643	341	1149	883
959	342	1148	884
240	343	476	885
249	344	628	886
889	345	1080	887
740	346	867	888
709	347	764	889
205	348	788	890
1171	349	1487	891
1092	350	844	892
1093	351	1001	893
1094	352	690	894

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English	Marathi	English	Marathi
	895	1278	1338
	896	604	
	897	1229	
	898	1273	
	899	1076	
	400	860	
1302	401	606	
1303	402	638	
1304	403	689	
	404	532	1327
	405	656	1328
	406	674	1329
	407	1074	1191
1249	408	1119	726
	409	1225	724
1220	410	1228	689
1221	411	1246	890
1222	412	1281	991
1129	413	1253	254
1190	414	1271	
1181	415	1055	
1132	416	988	
1185	417	977	
1170	418	929	
256	419	770	
645	420	1418	
86	421	961	
85	422	1272	
13	423	771	
6	424	766	1337
24	425	828	603
62	426	138	482
87	427	470	483
89	428	620	427
723	429	637	484
1330	430	1896	480
1331	431	495	
1332	432	649	138
1333	433	972	139
1334	434	514	343
1336	435	854	301
1335	436	768	960
			487
			1114
			1019
			498
			1433
			807
			1215
			576
			605
			1082
			852
			1244
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			769
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			988
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			1012
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			859
			487
			978
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			745
			1053
			1006
			1419
			1184
			546
			502
			1092

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English	Marathi	English	Marathi
908	479	1042	579
930	480	472	790
761	481	785	121
679	482	468	122
145	483	469	20
1113	484	471	794
29	485	1024	91
215	486	780	21
468	487	1466	22
1120	488	1459	367
137	489	1428	796
291	490	589	404
757	491	96	207
	492	1416	599
148	493	1867	1109
1113	494	1486	784
481	495	725	45
1111	496	731	67
1112	497	748	869
489	498	895	1032
90	499	650	228
782	500	106	862
146	501	108	28
477	502	779	288
764	503	1304	754
1136	504	944	476
1114	505	949	689
1110	506	255	855
1107	507	98	661
1116	508	110	1192
457	509	706	1182
1117	510	112	1180
	511	1205	854
1115	512	100	
1125	513	29	861
434	514	1204	44
382	515	985	128
245	516	1203	124
72	517	759	125
1065	518	1022	915
60	519	1021	570
69	520	1011	
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			963
			917
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			242
			325
			293
			899
			905
			896
			1445
			1458
			1417
			107
			593
			82

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English	Marathi	English	Marathi
860	563	268	444
847	564	588	401
151	565	966	318
105	566	958	210
106	567	1449	1295
107	568	1332	1296
108	569	1324	186
109	570	561	760
110	571	876	15
111	572	1248	98
995	578	672	18
578	574	640	366
686	575	680	365
448	576	629	135
191	577	627	368
777	578	574	428
537	579	521	1169
776	580	1474	331
208	581	1249	841
838	582	1277	194
564	583	990	361
	584	789	92
641	585	890	577
	586	1029	344
1004	587	1366	576
775	588	1393	575
490	589	1391	360
905	590	1016	521
298	591	846	339
774	592	994	329
561	593	1061	147
1123	594	1255	324
910	595	1378	429
852	596	984	402
262	597	1274	403
14	598	1181	574
1035	599	584	751
1302	600	249	138
848	601	1382	1
909	602	1300	825
1201	603	467	1172
396	604	760	
			646
			380

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English	Marathi	English	Marathi
296	647	762	631
615	648	720	352
432	649	1430	827
499	650	1437	46
958	651	1368	276
280	652	1364	70
888	653	1348	71
323	654	1331	58
722	655	1275	232
405	656	1411	193
322	657	1426	234
239	658	136	1154
214	659	828	338
810	660	733	638
725	661	549	451
359	662	1118	233
294	663	1132	235
	664	1347	509
	665	1463	328
	666	756	811
	667	848	828
	668	869	545
680	669	932	544
	670	942	1124
682	671	1185	756
573	672	939	208
150	673	1276	209
406	674	1143	250
149	675	1227	17
119	676	1341	260
1047	677	1139	850
238	678	1349	648
1189	679	432	829
148	680	669	906
32	681	742	904
733	682	671	16
1048	683	1047	495
1108	684	1465	984
169	685	838	788
851	686	575	259
299	687	53	179
270	688	340	486
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			804
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			290
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			1431
			875
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			1352
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			1027
			92
			1002
			1490
			1377
			1120
			58
			825
			1147
			1358
			61
			655
			429
			450
			661
			449
			34
			1486
			1296
			1472

English	Marathi	English	Marathi
496	781	286	59
289	732	689	300
660	738	142	251
741	784	1491	1185
481	735	81	941
4 & 1142	736	364	112
212	737	291	502
348	738	781	1087
584	739	1290	738
381	740	346	815
799	741	784	640
681	742	847	961
35	743	863	894
98	744	891	1061
471	745	1084	895
190	746	1049	1198
898	747	1220	171
497	748	892	1155
1181	749	818	1162
189	750	998	1161
874	751	641	792
304	752	319	793
286	753	682	794
1152	754	545	1194
840	755	827	1159
666	756	713	1156
1151	757	491	1204
213	758	1929	1157
517	759	14	1158
604	760	612	772
622	761	481	612
647	762	1925	1174
879	763	1462	1039
347	764	503	1033
529	765	828	448
424	766	231	441
983	767	230	820
436	768	827	236
456	769	1238	231
419	770	143	73
423	771	35	153
271	772	801	12
			1062
			814
			888

English	Marathi	English	Marathi
997	815	782	886
1060	816	1485	581
801	817	871	467
749	818	254	400
311	819	367	617
962	820	808	939
968	821	988	743
36	822	98	154
2	823	1088	165
698	824	1073	100
718	825	644	846
813	826	1356	356
768	827	691	668
765	828	709	284
54	829	721	817
55	830	1037	919
618	831	1051	313
1168	832	365	1134
64	833	582	701
56	834	1354	571
1076	835	989	463
1059	836	1844	973
616	837	1448	900
685	838	953	642
357	839	1415	931
1020	840	755	59
57	841	623	778
605	842	1408	188
606	843	950	99
850	844	1390	268
272	845	1438	87
591	846	902	814
742	847	564	1147
687	848	601	585
932	849	1311	744
877	850	719	748
1075	851	686	1184
416	852	596	530
644	853	1362	498
435	854	553	556
608	855	548	1028
226	856	1407	964
			898
			747
			1396
			1397
			1322
			563
			555
			542
			1408
			269
			1257
			1477
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			1306
			1402
			653
			345
			452
			1498
			1498
			987
			785
			787
			1287

English	Marathi	English	Marathi
554	899	945	880
1001	900	879	670
1040	901		
846	902	179	504
1077	903	479	899
990	904	728	1016
555	905	590	987
969	906	722	52
978	907	125	505
	908	247	843
965	909	602	222
134	910	595	68
998	911	1241	838
977	912	1121	873
972	913	1141	175
384	914	50	192
184	915	560	881
51	916	18	566
549	917	987	607
1041	918	60	888
42	919	872	421
197	920	1299	1188
283	921	1456	548
3	922	1351	779
358	923	1077	389
387	924	1260	565
136	925	1242	612
181	926	114	187
255	927	178	890
452	928	51	391
418	929	326	392
583	930	480	433
257	931	881	379
669	932	849	893
461	933	287	369
596	934	38	894
871	935	1240	417
312	936	57	469
917	937	1247	611
821	938	1060	628
672	939	862	450
293	940	378	246
			982
			1899

English	Marathi	English	Marathi
416	988	767	710
623	984	726	690
515	985	298	711
781	986	1128	1131
898	987	947	586
1104	988	1889	845
835	989	1261	371
1137	930	904	445
1042	991	453	614
1074	992	1129	745
50	998		241
592	994	259	287
629	995	573	830
882	996	1050	823
211	997	815	1259
750	998	911	295
583	999	1361	162
798	1000	182	479
351	1001	900	
718	1002	1239	
	1003	1056	
1081	1004	587	
694	1005	282	688
473	1006	275	167
39	1007	245	746
532	1008	46	996
966	1009	55	831
536	1010	77	11
520	1011		472
465	1012	90	1133
875	1013	292	415
872	1014	274	1003
795	1015	246	1108
590	1016	946	40
874	1017	1137	854
88	1018	1284	983
498	1019	1308	593
855	1020	840	1354
519	1021	1297	1353
518	1022	1286	1352
253	1023	63	1351
485	1024	83	1350
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English	Marathi	English	Marathi
1349	1067	121	248
1348	1068	75	140
1347	1069	56	353
1346	1070	36	1143
1345	1071	276	216
1344	1072	202	437
824	1073	306	334
407	1074	992	373
815	1075	851	458
399	1076	885	662
923	1077	903	408
1145	1078	64	716
1163	1079	70	912
386	1080	120	802
2688	1081	117	832
2689	1082	105	156
2640	1088	97	626
2641	1084	95	157
2642	1085	253	1100
2643	1086	69	986
2644	1087	780	992
2645	1088	138	808
2646	1089	66	598
2647	1090	248	663
2648	1091	271	76
478	1092	350	475
41	1093	351	671
810	1094	352	172
1281	1095		1017
1282	1096	1262	314
1283	1097		677
1284	1098	267	297
1285	1099	270	913
1286	1100	1127	287
1287	1101	126	674
1288	1102	118	1038
1289	1103	1057	624
1290	1104	988	800
1291	1105	87	719
1292	1106	162	842
1293	1107	507	841
1294	1108	684	1153
			1150
			1232

English	Marathi	English	Marathi
1151	757	1198	788
1152	754	1194	795
1153	1150	1195	1470
1154	700	1196	1285
1155	790	1197	1478
1156	797		1198
1157	799		1199
1158	800		1200
1159	796		1201
1160	794		1202
1161	792	516	1208
1162	791	514	1204
1163	1079	511	1205
1164	853	267	1206
1165	256	25	1207
1166	333	539	1208
1167	1268	340	1209
1168	882	330	1210
1169	621	273	1211
1170	418	620	1212
1171	349	699	1213
1172	645	1186	1214
1173	1387	442	1215
1174	803	325	1216
1175	1444	19	1217
1176	1846	453	1218
1177	1471	75	1219
1178	1461	747	1220
1179	1412	81	1221
1180	552	804	1222
1181	749		1222a
1182	551	274	1223
1183	79	9	1224
1184	898	409	1225
1185	776	609	1226
1186	1214	675	1227
1187	1482	410	1228
1188	252	397	1229
1189	679	610	1230
1190	311	412	1231
1191	448	1150	1232
1192	550	806	1233

English	Marathi	English	Marathi
1057	1234	170	673
266	1235	236	582
1207	1236	237	395
364	1237	238	376
769	1238	239	787
1002	1239	220	951
935	1240	144	362
911	1241	223	702
925	1242	225	1018
572	1243	206	1196
447	1244	148	1022
462	1245	147	896
411	1246	210	378
937	1247	208	1140
141	1248	207	739
581	1249	408	454
227	1250	226	459
	1251	168	876
625	1252	228	535
413	1253	202	979
385	1254	182	729
594	1255	1451	1021
870	1256	145	1128
865	1257	165	920
807	1258	180	602
	1259	1039	949
924	1260	241	1058
989	1261	240	47
1096	1262	1454	503
1200	1263	216	945
950	1264	1372	886
975	1265	199	885
33	1266	181	1019
540	1267	177	66
1167	1268	238	980
466	1269	217	618
783	1270	186	849
414	1271	187	460
422	1272	197	1141
398	1273	176	225
597	1274	214	527
655	1275	200	
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English	Marathi	English	Marathi
120	1318	153	797
946	1319	154	999
103	1320	155	853
104	1321	141	868
859	1322	142	652
541	1323	127	974
569	1324	128	587
762	1325	129	493
218	1326	152	651
63	1327	445	971
805	1328	446	10
758	1329	447	333
785	1330	430	1264
654	1331	431	224
568	1332	432	221
101	1333	433	634
126	1334	434	292
113	1335	436	715
884	1336	435	595
798	1337	436	84
199	1338	437	1149
524	1339	116	152
220	1340	157	601
676	1341	158	806
523	1342	159	954
653	1343	160	242
836	1344	1072	970
1063	1345	1071	1173
1176	1346	1070	290
664	1347	1069	988
164	1348	1068	844
678	1349	1067	589
526	1350	1066	
922	1351	1065	588
707	1352	1064	173
952	1353	1063	
834	1354	1062	857
956	1355	2809	858
926	1356	1672	244
204	1357	1742	982
720	1358	1757	708
385	1359	1513	199
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English	Marathi	English	Marathi
887	1402	2857	1175
842	1408	2858	557
786	1404	2882	
277	1405	2517	
326	1406	2660	
856	1407	2773	877
863	1408	2791	201
1199	1409	2878	887
229	1410	2879	567
656	1411	2980	528
1179	1412	2958	1255
872	1413	2978	976
827	1414	1710	1148
889	1415	1775	1262
492	1416	1776	278
559	1417	1860	921
420	1418	2021	685
474	1419	2820	558
688	1420	2684	488
867	1421	2782	705
	1422	2783	1178
686	1423	2844	763
319	1424	2915	665
28	1425	2918	65
657	1426	1716	684
870	1427		487
489	1428	1870	619
875	1429	1895	817
649	1480	1901	981
700	1481	1579]	1195
706	1482	2948	1177
440	1483	2081	780
200	1484	2145	155
687	1485	2167	580
494	1486		968
650	1487	2637	321
845	1488	2642	866
279	1489	2674	1197
320	1440	2715	542
1064	1441	2789	708
1046	1442	2849	449
269	1443	2871	1187
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			1597
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			1590
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English	Marathi	English	Marathi
1208	1488	1918	1888
387	1484	1919	1698
816	1485	1920	1968
728	1486	1921	2256
849	1487	1922	2257
261	1488	1923	1578
967	1489	1924	2094
714	1490	1925	1969
784	1491	1926	2211
704	1492	1927	2258
892	1493	1928	1729
584	1494	1929	2532
1208	1495	1930	1444
1090	1496	1931	1730
1029	1497	1932	1860
891	1498	1933	1970
1206	1499	1934	2288
282	1500	1935	1895
	1501	1936	1749
	1502	1937	1781
	1503	1938	1782
	1504	1939	2246
	1505	1940	2259
	1506	1941	2251
1898	1507	1942	1620
1894	1508	1943	1549
2585	1509	1944	1971
1887	1510	1945	1618
1697	1511	1946	1788
2252	1512	1947	1750
2092	1513	1948	1751
1859	1514	1949	1972
1726	1515	1950	1768
2253	1516	1951	2291
2507	1517	1952	2291
2254	1518	1953	2098
2286	1519	1954	2292
2287	1520	1955	1821
2581	1521	1956	2296
2255	1522	1957	2521
2520	1523	1958	2545
1727	1524	1959	2546
1728			
			1625
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English	Marathi	English	Marathi
2491	1566	2288	1445c
2547	1567	2289	1445
	1568	2240	1446
2286	1569	2241	1447
	1570	2242	1448
	1571	2243	
	1572	2244	1449
	1573	2245	
	1573a	1981	1450
	1573b	1982	1452
	1573c	1983	1453
	1573d	1984	1451
	1573e	1985	1454
	1573f	1986	1455
	1573g	1987	1456
	1573h	1988	1457
	1573i	1989	1458
	1573j	1910	1459
	1573k	1911	
	1573l	2880	1610
	1573m	2881	1611
	1573n	2882	1612
	1573o	2883	1613
	1573p	2884	1614
	1574	2491	1615
	1575	2492	1616
	1576	2685	1617
	1577	2742	1618
	1578	1530	1619
	1579	2205	1620
	1580	2212	1621
	1581	2351	1622
	1582	2407	1623
	1583	2408	1624
	1584	2479a	1625
	1585	2667	1626
2260	1586	2668	1627
2297	1587	2669	1628
2288	1588	2670	1629
1889	1589	2672	1630
1445a	1590	2691	1631
1445b	1591	2725	1632
			1633
			2785
			2818
			2868
			2911
			2919
			2946
			2947
			2958
			1741
			1998
			2006
			2014
			2015
			2051
			2076
			2192
			2199
			2257
			2490
			2550
			2551
			2573
			2689
			2767
			2882
			1551
			1834
			1549
			1561
			1612
			1621
			1631
			1670
			1763
			1638
			2028
			2117
			2118
			2259
			2386
			2403

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English	Marathi	English	Marathi
1828	1634	2473	1676
2298	1635	2540	1677
1460	1636	2547	1678
1669	1637	2610	1679
2347	1638	2625	1680
1752	1639	2680	1681
	1640	2755	1682
2505	1641	2764	1683
2212	1642	2784	1684
1461	1643	2866	1685
2035	1644	2901	1686
1865	1645	2933	1687
	1646	1858	1688
1897	1647	2054	1689
	1648	2328	1690
2036	1649	2898	1691
2299	1650	2899	1692
2218	1651	2934	1693
1722	1652	1730	1694
2549	1653	1791	1695
2550	1654	1807	1696
2497	1655	1878	1697
1462	1656	2070	1698
	1657	2258	1699
1463	1658	2311	1700
1974	1659	2476	1701
2262	1660	2480	1702
1829	1661	2498	1703
1854	1662	2568	1704
1898	1663	2601	1705
1899	1664	2760	1706
1670	1665	2768	1707
	1666	2772	1708
1685	1667	2800	1709
	1668	2952	1710
1975	1669	1637	1711
1625	1670	1665	1712
1976	1671	1992	1713
1856	1672	2064	1714
1770	1673	2187	1715
1900	1674	2327	1716
2600	1675	2348	1717
			2426
			2429
			2449
			2482
			2536
			2584
			2585
			2796
			2908
			1667
			1681
			1682
			1782
			1993
			1995
			2058
			2152
			2267
			2557
			2648
			2699
			1509
			1526
			1611
			1708
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			1829
			1830
			2172
			2280
			2330
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			2479
			1697
			1801
			2078
			2101
			2402
			2406
			2623
			2624

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English	Marathi	English	Marathi
2552	1718	2685	1372
2509	1719	2677	1760
2510	1720	2678	2084
2528	1721	2747	1761
1808	1722	2867	1855
2558	1723	1626	1762
1464	1724	1856	2102
2822	1725		2103
2586	1726		2421
1784	1727		2541
2455	1728		2744
	1729		2802
1652	1730		1557
	1731		1614
2264	1732		1678
2587	1733		1704
1465	1734		1864
	1735		1872
	1736		2049
	1737		2148
	1738		2150
	1739		2309
	1740		2810
	1741		2843
	1742		2458
	1743		2545
	1744		2548
	1745		2586
	1746		2749
	1747		2794
	1748		1629
	1749		1679
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	1751		1882
	1752		2518
	1753		2587
	1754		2900
	1755		2904
	1756		2925
	1757		2945
	1758		1773
	1759		1885
			1902
			2059
			2274
			2441

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English	Marathi	English	Marathi
1860	1802	2688	1844
	1803	2816	1845
1861	1804	2922	1846
	1805	2926	1847
2824	1806	2985	1848
1654	1807	2949	1849
1905	1808	1722	1850
1906	1809	1769	1851
1907	1810	1786	1852
1908	1811	1824	1853
2121	1812	1827	1854
2122	1813	2693	1855
2143	1814	2717	1856
	1815	2786	1857
2925	1816	2894	1858
1978	1817	1686	1859
1979	1818	2896	1860
1980	1819	2899	1861
2144	1820	2400	1862
	1821	2414	1863
1880	1822	2588	1864
1867	1823	2808	1865
1811	1824	2817	1866
1862	1825	2848	1867
2088	1826	2475	1868
1812	1827	2928	1869
2458	1828	1634	1870
1702	1829	1661	1871
1708	1830	1822	1872
2894	1831	2189	1873
1789	1832	2336	1874
1627	1833	2566	1875
1619	1834	2752	1876
1797	1835	2821	1877
1961	1836	2515	1878
1863	1837	2529	1879
2400	1838	2585	1880
2089	1839	2568	1881
2123	1840	2576	1882
2124	1841	2577	1883
2518	1842	2596	1884
1909	1843	2617	1885

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English	Marathi	English	Marathi
1470	1886	2604	1498
1471	1887	2622	1494
1472	1888	2714	1495
1473	1889	2721	1496
1474	1890	2722	1497
1919	1891	2770	1498
2242	1892	2982	1499
2129	1893	1505	1500
2215	1894	1506	1501
1429	1895	1542	1502
2353	1896	1626	1508
	1897	1647	1504
2601	1898	1663	1505
2084	1899	1664	1506
	1900	1674	1507
1430	1901	1677	1508
1798	1902	1793	1509
2097	1903	1797	1510
2098	1904	1800	1511
1983	1905	1808	1512
2515	1906	1809	1518
1920	1907	1810	1514
2146	1908	1811	1515
1475	1909	1848	1516
1476	1910	1845	1517
1477	1911	1854	1518
1478	1912	1856	1519
1479	1913	1857	1520
1480	1914	1859	1521
	1915	1861	1522
1481	1916	1877	1523
1482	1917	1881	1524
1483	1918	1882	1525
1484	1919	1891	1526
1485	1920	1907	1527
1486	1921	2023	1528
1487	1922	2025	1529
1488	1923	2026	1530
1489	1924	2027	1531
1490	1925	2562	1532
1491	1926	2066	1533
1492	1927	2071	1534
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			2854
			1759
			1755
			2534
			2554
			1573a
			1573b
			1573c
			1573d
			1573e
			1573f
			1573g
			1573h
			1573i
			1573j
			1573k
			1671
			1689
			1690
			1601
			2147
			2148
			2267
			2268
			2243
			2289
			1736
			1602
			2099
			2100
			1395
			2244
			2042

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English	Marathi	English	Marathi
1535	1970	1540	2618
1536	1971	1550	2855
1537	1972	1556	1603
1538	1973		1604
1539	1974	1659	2408
2854	1975	1669	2404
1759	1976	1671	2302
	1977	1676	
1735	1978	1817	2149
2534	1979	1818	1418
2554	1980	1819	2150
1573a	1981	1875	1921
1573b	1982	1888	2135
1573c	1983	1905	1922
1573d	1984	2066	1923
1573e	1985	2061	1924
1573f	1986	2069	1628
1573g	1987	2097	
1573h	1988	2142	2516
1573i	1989	2155	2460
1573j	1990	2159	2151
1573k	1991	2160	
1671	1992	2177	1760
1689	1993	2208	2356
	1994	2281	1866
	1995	2283	2405
	1996	2284	2555
	1997	2303	2203
	1998	2315	2269
	1999	2317	2524
	2000	2334	2406
	2001	2362	2525
	2002	2391	2526
	2003	2404	2459
	2004	2423	2461
	2005	2246	2290
	2006	2452	2270
	2007	2465	1774
	2008	2499	2345
	2009	2513	1605
	2010	2528	2101
	2011	2538	1691
			2053
			2052
			2051
			2050
			2049
			2118
			2104
			2095
			2084
			2072
			2068
			2044
			2043
			2011
			1849
			1847
			1839
			1826
			1685
			1649
			1644
			1899
			2987
			2909
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			2698
			2697
			2681
			2655
			2650
			2619
			2606
			2603
			2602
			2559
			2555
			2542

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English	Marathi	English	Marathi
1647	2054	2135	2096
	2055	2175	2097
1984	2056	2188	2098
	2057	2185	2099
2152	2058	2188	2100
1799	2059	2261	2101
	2060	2262	2102
1985	2061	2326	2108
	2062	2331	2104
2043	2063	2405	2105
1672	2064	2500	2106
2153	2065	2511	2107
1926	2066	2519	2108
1396	2067	2580	2109
2044	2068	2582	2110
1986	2069	2543	2111
1856	2070	2646	2112
1927	2071	2574	2118
2045	2072	2575	2114
2357	2073	2614	2115
2102	2074	2663	2116
	2075	2689	2117
1606	2076	2701	2118
1761	2077	2819	2119
1712	2078	1761	2120
	2079		2121
1737	2080	1789	2122
1438	2081	1876	2123
2585	2082	2088	2124
	2083	2266	2125
2046	2084	2474	2126
2485	2085	2581	2127
2407	2086	2558	2128
2408	2087	2589	2129
2082	2088	2593	2130
2409	2089	2787	2131
2410	2090	2790	2132
2556	2091	2806	2133
2486	2092	1512	2134
2462	2093	1559	2135a
2411	2094	1581	2135b
2047	2095	1699	2135c

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English	Marathi	English	Marathi
	2135d	1989	1982
	2135e	1990	2116
	2135f	1991	2055
2054	2135	2024	1875
			1992
1898	2186	2263	1877
2412	2187	2424	1876
2559	2188	2248	2499
1999	2189	2506	2560
2155	2140	2588	2517
	2141	2781	2056
1998	2142	2969	2291
1867	2143	1914	2057
1868	2144	1820	2561
1434	2145	1850	1678
1928	2146	1908	2058
1869	2147	1999	1831
1775	2148	2000	1541
1870	2149	2020	
1776	2150	2022	1607
2105	2151	2082	2562
1692	2152	2058	2506
2156	2153	2065	2447
2157	2154	2130	1400
1989	2155	2140	2464
1871	2156	2153	2568
1872	2157	2154	1808
1929	2158	2161	2271
1990	2159	2162	2161
1991	2160	2163	2529
2158	2161	2201	2465
2159	2162	2251	2448
2160	2163	2297	1579
2604	2164	2801	2217
1980	2165	2382	2466
1873	2166	2378	1993
1435	2167	2385	
2498	2168	2416	2467
1874	2169	2417	2468
2303	2170	2419	1580
1931	2171	2420	2518
1704	2172	2487	2418
			2173
			2174
			2175
			2176
			2177
			2178
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			1794
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			2438
			1711
			1946
			2039
			2294
			2312
			2741
			2792
			2842
			2907
			2950
			1533
			1642
			1651
			1848

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English	Marathi	English	Marathi
1878	2215	1610	2257
2449	2216	1657	2258
2487	2217	1631	2259
	2218	2106	2260
2627	2219	2395	2059
2469	2220	2439	2060
2565	2221	2444	2136
1549a	2222	2461	1935
1550	2223	2620	1936
1551	2224	2641	2088
1552	2225	2682	1693
1553	2226	2730	2589
1554	2227	2746	2191
1555	2228	2798	2605
1556	2229	2886	2416
1557	2230	2905	2628
1558	2231	2916	
1559	2231a		
1560	2232	1800	
1561	2233	2923	
1562	2234	1541	2586
1563	2235	2807	2378
1564	2236	2597	
1565	2237	1518	2862
1566	2238	1519	1705
1567	2239	1688	1994
1568	2240	1714	1937
1569	2241	1879	1905
1570	2242	1880	1906
1571	2243	1892	2379
1572	2244	2003	2566
1573	2245	2010	2218
2005	2246	2050	
1881	2247	2397	2470
2138	2248	2626	2567
1988	2249	2804	2326
1984	2250	2865	2327
2162	2251	2957	2471
	2252	1548	2204
2414	2253	1511	2590
2415	2254	1515	
1879	2255	1517	2168
	2256	1521	1740
		1528	

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English	Marathi	English	Marathi
2450	2299	1650	1779
	2300	1700	
2164	2301	1851	2598
2368	2302	2018	1981
1997	2303	2170	1542
1741	2304	2411	1675
2591	2305	2478	1862
	2306		1707
2234	2307	2618	1581
2488	2308	2661	
1777	2309	2774	2192
1778	2310	2815	2380
1668	2311	2822	2580
2305	2312	2845	1401
2417	2313	2868	1402
	2314	2876	1408
1998	2315	2920	2451
2418	2316	2961	2864
1999	2317	2966	
1877	2318	1684	2001
1419	2320	1707	
1880	2321	1708	
1878	2322	1725	
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2587	2324	1806	
2588	2325	1816	
2061	2326	2291	
1674	2327	2292	2865
1648	2328	2488	2866
2620	2329	2489	2568
1706	2330	2564	1543
2062	2331	2567	1544
2165	2332	2618	1545
	2333	2629	1546
2000	2334	2652	1547
2372	2335	2658	1548
1882	2336	2659	1549
2592	2337	2665	2166
2419	2338	2729	2422
2199	2339	2732	2569
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English	Marathi	English	Marathi
2615	2384	2669	2108
2167	2385	2615	1940
1684	2386	2680	1677
2570	2387	2640	2298
1742	2388	2664	1882
1748	2389	2675	2109
1744	2390	2728	
2002	2391	1550	
2428	2392	1564	2296
1745	2393	1788	2539
1998	2394	1831	1941
2219	2395	2988	2200
1818	2396	1562	2220
2246	2397	1709	2197
2492	2398	1755	1801
1819	2399	1788	2278
1820	2400	1838	
2472	2401	1986	2221
1714	2402	1987	
1638	2403	2016	1708
2008	2404	2017	2595
2068	2405	2037	
1715	2406	2042	1678
1582	2407	2086	2540
1583	2408	2087	2572
2292	2409	2089	2006
2867	2410	2090	
2304	2411	2094	
2381	2412	2187	
2571	2413	2214	2541
1821	2414	2253	
2594	2415	2254	1780
2168	2416	2271	
2169	2417	2313	2542
1982	2418	2316	2222
2170	2419	2388	
2171	2420	2840	2274
1764	2421	2841	
2107	2422	2879	2007
2004	2423	2892	
2187	2424	2468	2189
1989	2425	2481	2424
1676	2426	2496	2621
			2469
			2220

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English	Marathi	English	Marathi
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	2471	2298	2514
	2472	2401	2515
1942	2473	2590	2516
1684	2474	2684	2517
2084	2475	2678	2518
1826	2476	2703	2519
1659	2477	2704	2520
2493	2478	2710	2521
2305	2479	2711	2522
1584	2480	2713	2523
1660	2481	2750	2524
2425	2482	2908	2525
1679	2483	2966	2526
2828	2484	1745	2527
1728	2485	2085	2528
	2486	2092	2529
2680	2487	2093	2530
2172	2488	2094	2531
	2489	2095	2532
2829	2490	2096	2533
1611	2491	2097	2534
1574	2492	2098	2535
1575	2493	2099	2536
1888	2494	2100	2537
1884	2495	2101	2538
2500	2496	2102	2539
2426	2497	2103	2540
2606	2498	2104	2541
1661	2499	2105	2542
2008	2500	2106	2543
2064	2501	2107	2544
2868	2502	2108	2545
	2503	2109	2546
	2504	2110	2547
2427	2505	2111	2548
2428	2506	2112	2549
2189	2507	2113	2550
2294	2508	2114	2551
1943	2509	2115	2552
1944	2510	2116	2553
1945	2511	2117	2554
2065	2512	2118	2555
2295		2119	

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English	Marathi	English	Marathi
1946	2556	2091	2574
1694	2557	2111	1885
2086	2558	2116	1863
2014	2559	2138	2015
2190	2560	2181	2016
2118	2561	2186	1886
1925	2562	2193	
1662	2563	2198	
2390	2564	2017	2606
2176	2565	2221	2114
1833	2566	2286	2178
2881	2567	2290	2282
1839	2568	2370	1637
2884	2569	2380	2503
2177	2570	2387	
1878	2571	2413	2307
2280	2572	2451	2073
1614	2573	2578	2885
2071	2574	2599	2198
2072	2575	2700	1843
1840	2576	2738	2832
1841	2577	2754	2018
2573	2578	2827	2619
1947	2579	2858	2620
1374	2580	2872	2621
2281	2581	2895	2622
1948	2582	2917	2623
2140	2583	2975	2624
1681	2584	2978	2625
1682	2585	1507	2626
1788	2586	1726	2627
1791	2587	1733	2628
1822	2588	1785	2629
2087	2589	2288	2630
2473	2590	2295	2631
	2591	2305	2632
	2592	2387	2633
	2593	2345	2634
	2594	2415	2635
	2595	2447	2636
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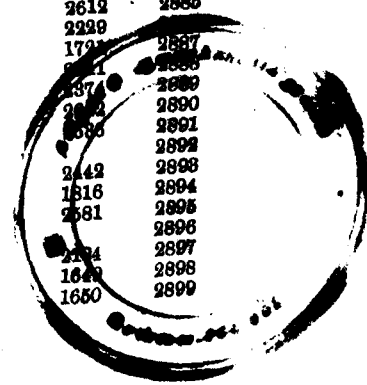
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1695	2648	1091	1590
2116	2649		1953
2019	2650		1818
2117	2651		1954
2384	2652		1955
2385	2653		1956
2284	2654		2032
2090	2655		2028
1952	2656		1696
2429	2657		2575
2430	2658		2076
2386	2659		1834
1406	2660		2476
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2388	2664		2504
2387	2665		2494
2431	2666		2478
1585	2667		2479
1586	2668		2024
1587	2669		2430
1588	2670		1898
	2671		1440
1589	2672		1957
	2673		1814
1439	2674		1963
2389	2675		1958
2389a	2676		1959
1719	2677		1889
2475	2678		1890
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2285	2683		1868
1420	2684		

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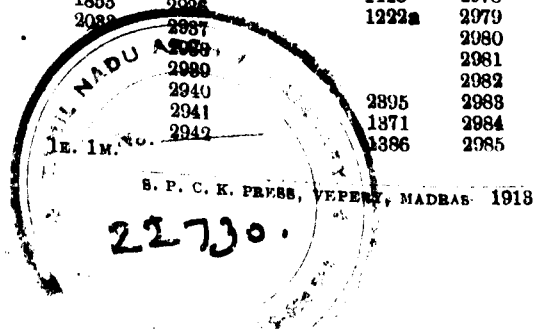
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2226	2730	1407	2773
2370	2731	2309	2774
2399	2732		2775
2118	2733		2776
2340	2734	2437	2777
2341	2735	1847	2778
1816	2736		2779
	2737	2027	2780
2342	2738	2141	2781
1441	2739	1421	2782
1846	2740	1422	2783
2206	2741	1642	2784
1577	2742	1592	2785
2435	2743	2631	2786
1766	2744		2787
2371	2745	2089	2788
2227	2746	1747	2789
1720	2747	2090	2790
1375	2748	1408	2791
1784	2749	2207	2792
2481	2750		2793
	2751		2794
	2752	1785	2795
	2753	2609	2796
	2754	1688	2797
2577	2755		2798
1640	2756	2228	2799
2194	2757		2800
2486	2758	1667	2801
1961	2759	2181	2802
1982	2760	1767	2803
1664	2761	2438	2804
2025	2762	2248	2805
2026	2763	2344	2806
2180	2764	2091	2807
1641	2765		2808
1888	2766	1828	2809
	2767	1855	2810
1616	2768		2811
1665	2769	2489	2812
2343	2770	2028	2813
1891		1968	

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English	Marathi	English	Marathi
2029	2814		2857
2310	2815	1965	2858
1808	2816	2081	2859
1824	2817	1869	2860
1598	2818	2453	2861
2077	2819	1870	2862
2090	2820	2318	2863
1835	2821		2864
2311	2822	2249	2865
2440	2823	1848	2866
	2824		2867
2632	2825	1594	2868
2597	2826	2599	2869
2678	2827	2611	2870
2596	2828	1443	2871
1384	2829	2580	2872
2182	2830	1748	2873
2372	2831	2345	2874
1617	2832	2195	2875
2188	2833	2314	2876
1364	2834	1849	2877
	2835	1409	2878
	2836	1410	2879
	2837	1573m	2880
	2838	1573n	2881
	2839	1573o	2882
1848	2840	1573p	2883
2638	2841	2612	2884
2208	2842	2229	2885
2378	2843		2886
1428	2844	1721	2887
2312	2845	2374	2888
2610	2846	2375	2889
	2847	2376	2890
1825	2848	2377	2891
1442	2849	2378	2892
	2850	2379	2893
1964	2851	2442	2894
	2852	1516	2895
2544	2853	2561	2896
2634	2854	2562	2897
2635	2855	2563	2898
	2856	1650	2899



English	Marathi	English	Marathi
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1644	2901		2944
1798	2902	1795	2945
2482	2903	1597	2946
1850	2904	1598	2947
2280	2905	2613	2948
2443	2906	1807	2949
2209	2907	2210	2950
1684	2908	2816	2951
2082	2909	1668	2952
1385	2910	1599	2953
1595	2911		2954
2185	2912		2955
	2913	2183	2956
	2914	2250	2957
1424	2915	1412	2958
2281	2916		2959
2582	2917	1724	2960
1425	2918	2623	2961
1596	2919		2962
2315	2920		2963
2444	2921		2964
1804	2922	2186	2965
2282	2923	2317	2966
1966	2924	1967	2967
1794	2925		2968
1805	2926	2142	2969
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1827	2928	2867a	2971
1851	2929	2367b	2972
1411	2930	1725	2973
1852	2931		2974
1892	2932	2583	2975
1645	2933		2976
1651	2934		2977
1806	2935		2978
1853	2936	1418	2979
2082	2937	1222a	2980
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	2939		2982
	2940	2895	2983
	2941	1871	2984
	2942	1386	2985



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