श्रीतुकारामचरितम्
By the same Author

SATYAGRAHA-GEETĀ
KATHĀPANCHAKAM
ŚANKARA-JEEVANĀKHYANAM
MIRĀ-LAHARI
UTTARA SATYAGRAHA-GEETĀ PART I
SANT TUKARAMA

Statue by B. V. Talim
To the loving Memory of my Father
S. P. PANDIT
FOREWORD

This is a timely production. Tukarama, the great saint poet of Maharashtra, passed away 300 years ago. He is and will always remain a living source of inspiration to millions of ailing hearts. His poetry has a lofty appeal, springing from a tortured soul yearning for relief. Its simplicity and lucidity are attractive. It has the powerful charms of simple folk-songs, and yet it has found its way into Marathi literature as a classic and a philosophy. Tukarama was a mystic, but never an elusive escapist. On that account his teachings have established permanent supremacy over the common man in Maharashtra.

Pandita Kshama Row has couched Tukarama’s life incidents and teachings in a Sanskrit version. This garb has added to the charm and dignity of the theme. Some of the lines are reminiscent of well known Sanskrit verses. Pandita Row’s effort does great credit to her enlightened ancestry, as also to her personal scholarship.

The Sanskrit language, so long left in discare, promises to come into its own in the renaissance of modern India. Many scholars have claimed for that language, with admirable courage, the sublime status of a national language. Pandita Row’s publication
will, it is hoped, strengthen the claim of that language
to form a flexible and resilient medium for the
expression of modern thought, despite its archaic
antiquity. On that account, if for no other reason,
Pandita Row is entitled to our congratulation and
gratitude.

Poona,
18th February, 1950.} M. R. Jayakar
स्वीकारकृतम् चरितम्।

प्रथमः सर्गः।

महाराजेणु प्रागचन्द्रि शरदुः यद्वादि तक्षालर्कः।
तुरंत्रो वर्णानामपि तदिति। पुजितांदशा।
तपस्वि निशोदयिति प्रभृतियस्मारोघ्यविचित्रपदः।
स्तुकारामस्तोत्यः जयति श्रुतैवं चरितम्।

हेदं हि राज्यं महात्मं मुनीनामातीतपुरा पावनजनमभूमिः।
शानेश्वरामा: किंशु संयमीन्द्रस्त्रवद्धवारसस्तत्स्माः विभुवेये।

इन्द्रायणी यजञ बरसमल्य सुरसमस्यावति परस्यशति।
शिवंहुरी स्तर्याविचारकानां विराजं भूरी भुवं नुनाना।

तथां तत्त्वं पुरास्ति देवहरिः श्रुतं यजञ चकार वासम्।
योगोति तुकारमकुलमपूर्वी विश्वमरो नाम तपस्वियः।

वाणिज्यवर्तिन नगरं हि कुर्ष्यवाचिष्ठि माना सहस्रापुषः।
वत्साभिरात्यन्न्द्रपुरीयमुपेन्य व्यावहितिचिंतेन परार्धेदाम्।

इति प्रसुवाक्ष्मासौ भृहीत्वा गुरोर्चेरः: शिष्य इवोपदेशम्।
यथि पुरीं तलीसेवं पश्चात् श्रुविमादेशेरथ यलसामेऽभूतः।

निध्य भूतिं निखिलेन्द्रियां निवेद्य तत्चिजगोऽकान्तः।
निधावेच्छा जगतामधीशः निर्नतरवैयानिपेदै यमासीत।

समाहितस्तवम् पुरः प्रकाशः सहभमानूपम आविरासीत।
आन्नसूर्यं: स च पांडुरगः सांसाक्षचूर्द्धयमववाप मक्खः।

निदुत्य देहपुरामात्मः संवर्णयामास रघो जनस्वै।
महादृढः भागवती विभृति साख्सात्त्व ग्रामम्बस्पुष्ययोगात्।

जनाद्य साक्षर्वः सुहृदगात्री तवेश्चवर्णसमाकूलाः।
अहो परं घन्यतमास्च वतस्य त्यायाय परेडशे।

1.।
तद्दीयांकक्षतोऽस्य सुगंधभक्तमाहात्मयावैशायस्त्वाच छोःः।
व्यावृत्तेऽसौ यदि पाण्डुर्गे तदविन्द्रे तिरुवत्रे कि न नितम्मुः। ०१।

जगाद्वक्षत्रिपुरः सहासं चणिकिलाय धनलोकविश्विनः।
कोकिक्मरीस्वप्नवृत्ते वैश्व हातृं विभववर्त्याः विद्वेर्मैै। ०२।

क्षणप्रवेशार्कदिताधिकृपि प्रशान्तविश्राय निराशमेव चैतनः।
अनेदसूक्ष्मस्य वित्तवाचकृपं प्रचंडविभावत्सिज्ञैशुः। ०३।

ध्रुवपल्लव्यन्तरया वर्गमध्ये प्राश्रयुक्ताय पुनः पुरस्तातोः।
दीपस्ताक्षर्वेकतिमेव द्रुत्य पादार्विन्य न्यपमत्त्ववक्षः। ०४।

स च बच विसेरविलोचनां तं श्रीरोपस्य भक्त्या मध्ये ते महाया।
अर्द्ध तवचारमानो भूमः ख्राम एवचर्य मां यथेत्रोः। ०५।

निर्पीय वाह्यासुमतंभुधारां सुपवाप हर्पणैवमस्यचेताय।
ख्यो दृश्वेऽलापुरातिनिकोऽ वनेनिमिकाये शिरिते क्षेत्रेः। ०६।

क्षणाल्पमुख्यत्तल्लितं प्रभासे स्वाभिन्दृष्टायोभक्षितार्पणः।
यथी निष्क्रमितिकां विद्वृत्तामाहेत चतुर्विन्यासम्प्रयोः। ०७।

प्रातिपद्गुः प्रणो वरः प्रतस्ये मात्रामितः केदारवर्तणाय।
अन्निवारणोपिः न पाण्डुर्गे न कापि तदविन्द्रे जगाम। ०८।

कवित्स्थली दश्विछिलोभस्मीयासप्रच्छतं तो तुस्सीपविव्राम।
यतो वाह्य दृश्वेऽआपोनोज्जवः समाजुहचेभ समिषेतोः। ०९।

भूगम्भीरीनः नरपाणिनः स्वाधूवेत मन्दर इवचित्तीनः।
गवेशणीयों भगवाहिनःखेल्वृवाच पुनः जननी बहुः। १०।

आकाशाचार्येः तया प्रयुक्तो यावत्स्य भवः खनिती क्षमालः।
तावस्त्योिहुक्षप्रथमेति तिंचित्सुपुण्यवद्विश्व न द्रुपूर्वे। ११।

भूगम्भीरीनः दृश्वे हि तम्ममुस्तुध्यायास्मिनिपन्नम्।
देन्द्रीयानास्या शुभस्रूतियुगमृ स्वहिनमणीमाग्दशयः। १२।

अवत्रवर्तु लत्त्विमिदं सुपुण्यं सवेत्र छोःः वहुलीब्रवृः।
हन्द्रायणिरोपसिः मूलियुगम् न्येववेत्रि तत्सापि किता पथिवा। १३।
न्यायांशी सा पौरजने शुगोहे विचो: सजानेतपनियमर्ति:।
व्याधांशी विनिर्देश बेदविनिष्ठे: प्राणप्रतिष्ठा विनिविधायिष्ठे:॥

पादार्विनदे किल विन्धामून्त्यार्कुत्संस्तारसुखोपोषगः।
विनाय विन्दामभर एप शाश्व निवायुपि नियतपोमिष्ठे:॥

तपोधन: केशवलोककामी समाश्व वर्षसम्हिल्कोल्कायाम।
भार्याभास्वाय: तनयि च हित्वा तत्त्याज देहं मध्यभाष्मान्त्यम्॥

दिवंगते महती पुण्यपुजे वियोगाभोकानि नितानां सुग्रवा।
आमा निबुज्यायतोऽमाविचित्ता ध्यानास्तेनेच पुषोप देहम्॥

हरिमुकुन्दः सुती प्रहत्या रितु: खमाचात्मविविधावृशिष्ठी।
हरिमुकुन्दविति दूरत्व एव कुत्वा मोगासायामहः सम्भूतम्॥

आमा तु मःता पतितवत्स्त्रां अध्यावती चक्षुये चचरार।
यनासीवपथविति तु पुर्बी परस्परे चिन्तयं स सिन्यम्॥

कृष्णयो दृष्टि यदि संद्रायावस्त्राम भवेद्रासद्यक्ष्मिरसिद्धि:।
इत्यादिष्टे देशमहीपतेस्तालुकायामी यत्नः सकाशाम्॥

असौ महीन्द्रः शारणालेताना मनोरथसमगः महीन्द्रहेतुः।
संग्रामशिक्षाविहीलयामीचार कार सेनाधिकृतस्तै ह्रास्यः॥

तयो: प्रसः केशवनामतुष्टा पराइत्यमी लोककविविधामोः।
प्रस्थानमयन्त्र निवाचावती छूटस्त्रा तै निजगाव गुरुः॥

किमित्ये वत्स हरे सुकुन्दः दुराग्रहो च पुर्वेव हातुम्।
इहासायि विध्यु: कुर्जैवेत्र न: कल्पमुम: सर्वमनोरथायम्॥

ब्रह्म बिवदेशारम्गेन लोकामाला विस्मृतिभृजाग्रावर्यः।
यदीयकल्पवाणपदानवसः वज्रायते विनिविधिप्रतिरथाम॥

हृदेऽव महक्या हरित्रतिदाने यथा चुर्विञ्जये जनकः खिरोत्तमूः।
तथा युवाभायामि वर्तितव्रं श्रवं च च चास्मि: स च सिद्धिहेतु:॥

पतावदुक्तवा विराम माता वचस्तुं तथा दुर्मन्त्युः जातमः।
स्वतः पुरं जगम्युरेव दूरे महीपतेस्ताय दि राजाधानी॥

प्रयत्न: लगः:
तुकारामचरित्रम्

प्रात्रम प्रति महाश्रद्धान्ता समाह्यास्तानि समर्पिते प्रवाणदाति।
प्रात्रम प्रति महाश्रद्धान्ता स यान्मानलेनुमाव्यो व्यवहृतसमेताय हृ।

चारस्वयंद्रघोस्युद्देशीय निर्देशवाणी तुराराज्ञानीमू।
सा वेदमाने जगाम गौरागदिनाय चैतो महाबत्तावज्जे।

मेने यथा निर्देशतात्मपि सा विभोः समस्त महत्त्वी विभूतिमू।
सा तत्परे शुमारोऽन्त्रितं दारिद्र्यकल्पं मनुः सा माता।

पेष्याध्योगाः विरुद्धस्वतिहृतः विचित्रणवती सततं महादूरमू।
दद्वीि साक्षादिक पाप्पद्रुः स चाण्डिूं वाचमास्य वभापे।

जानासि देवीपरमाणगते सच्चतं पवयुतं भास्नम्।
पुन्ध्रामोशं नामस्तानिमान्या श्रवणसि महिस्मृतिकर्मं तवम्।

संसारबिनाशित्विमास्य विहाय समुच्छा गुप्तमासुपसाध्याचित्वा।
देवीपुरं याहि भजस्ति निंदा विशिष्टसार्ध्यकरं पुरे माय क।

अथ प्राणे सा शयनोपदिविण सुति समाह्य नितान्त्वद्वय।
तामुद्वतस्मक्कथामुद्भता निवेदध्मास्य निहस्तब्रह्मच।

विनिःश्य ताकृतु तरात्तुहातस्यलेक्षण्यो हो मुग्दजनन्त्रीतिः।
जात्रेज्ञायमुलाभे योगे जनः पश्यति किं विचित्रम्।

माता खुलायामुपहस्मस्माण्यच्रुः सचिन्ति व तासस्य।
भाविष्यतारामप्रदर्शितजालः कदापि चैतंसि न विकृचिन्त्यन्ति।

कुप्रमस्त्रूः स्पुर्च्छ प्रयाणे शाश्वेतं नेपत बतं मन्द्रामाणा।
अभाववत्ता अपि सज्जन्या। कुप्रमस्त्रूः हि सुभाग्यायोः।

अवते पुनः कुश्त्रविहारारसिक्षान्तरं च जगाद देव।
वास्तवपवेशन हृतासि बह्वा मोंहं विजाजीहि विनाशहेतुम्।

जयदुस्याया। न विचारस्तोवालीं विवाखस्ति सम्मक्षार्थालयं।
इय्यात्मजी विचारविवृणार्ताशी सावप्प्यात्मासा विसुवासाय।

समासम्याधिक्षोजनेषु सुखोपविष्णु जनेषु गीते।
सुपस्य दूरस्तरस्वस्वात्रहर्षो जीववेने। समुपारस्तोऽभूतो।
प्रथमः सर्गः

आदानस्विदेशायमवाय राजस्वत्रन्तितकं भातुययुं जगाम।
तावथव्रीज्ञुमिति: खराये महाबिपत्तिनं चिराभ्येवी। ॥ ५० ॥

शत्रुः सम्यकालस्य राजां प्रतिपेलते कालसिहास्योक्तम्।
हन्सस्यपादातिस्वरूपिनीभि: लोकः युवाभामस्मिपेयेनीय:। ॥ ५१ ॥

आदयः मूर्तिः तुपतिनस्यवायमपुष्यभायं जननीभवति।
सहोदराः तो चतुर्जसेनायुजी पुरातीतं युक्तेऽवै। ॥ ५२ ॥

दिनदृशयान्ते रणभूमिवधाप्यापूल्य बेदार्दः तो शायानी।
प्रायोण पुण्यायत्तित्वतानो वा शुभराजाभिनवबूह्ताम। ॥ ५३ ॥

उद्तमेन्त्य जननी बनिभयं हुँकारसयुल्लाम परस्य श्रवणे।
अभो मयेवात्मत्वम् पातितोऽयु पुरावमादः भ्रमो विपक्ष:। ॥ ५४ ॥

ममापाराधिकान्तु दीनवन्धो ममात्मानि द्राण्डतवान्ति त्वम्।
यद्रोहे तत्कुर पाँडवरः सर्वः सहे त्वनं द्राण्डस्युक्ती। ॥ ५५ ॥

अथ स्तुंकाका यद्यासे कुलसहिः चित्ताः सम्भवंसुक्तमार्हो।
अन्यः यथा गम्भीरी खमात्तुर्धचः सवंशाहद्वरक्षणाय। ॥ ५६ ॥

शोकाक्षिनाम्वा परिवहमाना कुट्रेण वेदुतमालसादव।
लोकः शान्तिमुपाजगाम ध्यानासुते: श्रीमुखकेतशा:। ॥ ५७ ॥

अक्षिना बन्धुजानेश्वरीनां पर्यंतुम्या हरिमन्युहः।
बिनपुर्वः विभासा विभो मां महायते वार्थकजजराशृङ्गः। ॥ ५८ ॥

तपस्विनीः ताः निजकान्ते वार्थ पीयुषकप्पामध्य पाण्डवरः।
अबेहि मां मक्कदशयम्यी तवांबं भक्तिः परिरक्षति त्वाम्। ॥ ५९ ॥

प्रश्वर्त्यनी नयमनवाहि निरन्तर सामवदन्तवधितः।
शारीरायसाम्पि निश्चेस्यथ न वाच्ये सार्थयथानु शासक। ॥ ६० ॥

तथापय्यें दधिमिं तद्यें सज्जसृंगं सज्जनं सवमातातू।
आहारपामाहिंशव्यवहारां तेषापि तत्र जित्यथे सा काले। ॥ ६१ ॥

शुभ्रसितं मन्त्रितं सुँथ्यं स्वस्वरं हन्त समागतेति।
कुलस्यामाजनो वामासे पद्यन्त। तुंको महोत्पत्तिदस्तहस्ताम्। ॥ ६२ ॥
विश्वम्भरस्य समभूद्धि पौशप्रोज्यो
बंधार्त्वात्सुन्हयर्चनमुदरकैतिः।
विमेतरोषि कृत्यमुर्विमानवतः
कियोदयमध्य भृति तित्तति योगभाजाम्। १ ॥

बोटाडिनमास्य पिता बर्मूव माता कनाकि कनकाक्षयि:।
प्रसुतामात्रस्य शिष्योऽशीर्य करापि दिव्यप्रभा चक्तासे। २ ॥

ब्राह्मणात्मकं तवारंकस्य प्रमो चत्वार्य नाममुखरतिविचेतया।
छुंदा खावाणी चत्वनेहि नाम: कृत्तितु का राम इवाज्जुस्य। ४ ॥

निकृत्य गोव मुदितानिया सा शिर्यु वथामः मद्यदृष्टिकायाम्।
बकः शुभाचारण्डः सर्वेः च पुर्वस तुकारामस्तुमाययेय। ५ ॥
समाय तां नामज्ञातं कनाकी वृषेश्वर वालेश्वर खुलासिनीशु।
तांबृहमशश कुलमण्डलिन्य खर्च हर्षा गीतिमार्गदेवताम् ॥ ६ ॥
जात सुखापीति यत्र शाश्वतो नामरूपरहितो विभावजः।
यत्र शिद्धपुरुषाः सुनिधि यतोष्ट्यमेव परमास्ति देवता ॥ ७ ॥
आलोच्ये च परमातमं जिषो पाणजीराजरणारविन्द्रयो।
जात सुखापीति तत्र शास्तिमानं यत्र भाति सुखविन्द्रज्ञचलः ॥ ८ ॥
समभूचिप्पसा शृंगाराय अनतिक्रान्तवनोभूयो।
यतुस्वप्नसैः यशोऽवादितूर्मे सहोदराः ॥ ९ ॥
बालेन विवाहं कुलवानु पिताश्च आभाष्य कन्यकवा कवयितर।
सा भवासोरत्रवेदनीयील्ला क्रृपि संसारसुखं न मेले ॥ १० ॥
अत: कुमार्यावलिनामान्या पुनरब्रजस्वल्सैः कुलः पूर्त्व्याम।
परं तुकाराममे प्रधान य्वर्जेति सिन्धुमित्राये क्रेते ॥ ११ ॥
वेश्याद्रहसतयु विनबार्त्य विनक्षुज्ञ वन्धृणु नियोऽन्निष्ठितः।
पितामुतुकारांको निधायं क्रेयसदिवार पिवारहोरः ॥ १२ ॥
पितुर्मदेर शिवसा युश्तिसा स कार्यमान सचिति स धीरः।
क्रष्णेऽव वाणिज्यविधि च दृश: प्रभासितकोभूमिलिप्रजामि: ॥ १३ ॥
तत्सक्त माता परमस्तुकेव सार्ववं पत्यूर्तियाय साध्वी।
परं विदुष: निवन्धपादकल्लोक्याभवुः क्षयोधिमयः ॥ १४ ॥
मनोहस्तस्यस्य वाणिज्यक्षयाः प्रभूतस्यसार्विधिवार विदंक्ष।
इत्यं हताशोर्चिन धनाभावम् व्यचिन्त्यवांसर्वार्मार्गवाहः ॥ १५ ॥
वाणिज्यजनाशास्त्रादुत्तरत्वादेव विद्ययो विश्वकेस्व प्रभृतिविनो।
कुलसिद्धेश्वर: कुलसौवश्यं वर्तमार्व स ऋणेचकार ॥ १६ ॥
तत्त्वं गोमेघुद्वावन्यायकारे वही समारोध कुषेशु धीरः।
पुरातत्वं परंतुद्वितिविशिष्टं श्रीपाप्ताणां कल्याणसचमः ॥ १७ ॥
भरतमाछोक्या निवर्तमानं मागे वद्धीचर्चसहायमेकम्।
भारं उभे अध्यभिषज्ञमनुस्तं प्रमोदसंगुणुमुखार्बिन्दे ॥ १८ ॥
तुकारामचरितम्

प्रयाणबुध्वन्तमसू प्रियस्य प्रवहे शानीयःवुढापाकसिदम् ।
द्वारा विहरण सुखस्य तावद्रीस्क स्थिते शानिद्रौ सुहृत्तम् ॥ १९ ॥

पर्युत्सुकायां परिपृच्छ्यमानो श्रुति तुकाराम ऊवाच तद्यथम् ।
सताहत: पूर्व्वसिद: प्रयातो वाणिज्यहेतोरहस्यत्वेतोऽधिकारे ॥ २० ॥

सांख्य सुख्द्रितः पर्थि गच्छतो मे प्रचंडवामस समभूतुप्रस्तात् ।
अस्तुमुद्रितः क्रष्णमात्रकाऽस मानुकस्वाम्यकरोदिरिष्टिम् ॥ २१ ॥

आहिपद्वंगानि महान्त्यकारो वभायः च सर्वं प्रलयान्तकपुरः ।
कुञ्जाणकिण्डात्सह्याणिविगङ्ग बुष्टप्रतितियो हाहङ्कः जीवे ॥ २२ ॥

मनुष्यतोके शरणं न पद्याद्रकाणिन्तु तारमहं प्रवृत्तः ।
हरे पिपार्कोसि गतिः मे स्तुत्य व्रजस्व देवहुत्मेङ्ख पाहि ॥ २३ ॥

भयेति बद्धःश्रिष्कु रमेशो संक्राधिते कथन नामवोखतः ।
कुटोत्रवर्तते तु जनस्य गाँगी को वा महावान च वने प्रवासी ॥ २४ ॥

पांत ब्रह्माणाय कथास्मृतमेव न्यावेद्यं भीकरवुच्चस्वारम् ।
अथश्च साहायकमयायाचे संरक्षितं महास्म च महावरम् ॥ २५ ॥

अथ सु पुरुषः श्रुत्वा दोषों चचम: कथां मम
क्रममुपमत: पल्लु मयं मदीयक्रणोचमम् ।
सति सं बलकाज्राहैं निग्रहा समुद्रस्य
शुधि निपतितां गोपीं पूढे पशोऽनिष्ठचिचे पल्लुः ॥ २६ ॥

तद्वत् च करं धुर्वा मेंवरेन निनाय स मां शानीः
परिचितपणेनेव ध्वान्तेयवप्रगाहङ्गाचाचः।
तमसि सहसा विकुञ्जीति मदीश्रणगोचरा
शचिरमणिभा श्रीकरसाडा भन्तु तद्वा: तदायतिः ॥ २७ ॥

तन्वरजनि मेव धुर्वा तिल्ला प्रकर्पस्माकुत्ता
न्यावेद्यागहारातः पपात निर्गमात् ॥
अहह कपला तावधान्य ममाक्षिकुलं च तस्मि
तद्वत्त सचिरस्तीरं प्राणी भण्डात्स तिग्रहोऽधिष्ठे ॥ २८ ॥

जानित्मार्गे पुष्योत्तमं ते साहायदान्यं स्थलं नायाक्षातः ।
सोऽयं शरण: शरणागतान्यं ध्वान्तिप्रगाहान्यम तारणाय ॥ २९ ॥
द्वितीय: सर्गः

इति प्रियाश्यां स निवेद चूतं नन्ति मानें विवशः प्रहर्षात्।
उन्मचमेते पतिमालमुखेशि: सनीःवासमतादयेवताम्॥ ३०॥

अथ च गमनात्पूवं बैभ्यो धनानि युहितवावः
खुलदुब्यथे वाणिज्यायथं कृष्णं किलं ते जानः।
तदुपरि बलात्परेऽच प्रांशु वितीयवधनं निजम्
अनुविपितते द्वेषना: कौश्यं यथा अस्मिनिषोभवतः॥ ३१॥

भूतं तमाङ्गकृष्णमयम्यां बहुशंके दैवनिग्रीषभाषम्।
विकीर्तिप्रमेषं ऋग्यं शुर्दि दृशां सर्वकामादुशोचिति स।॥ ३२॥

कैचित्युकारमणुवाणस्या: कुसीदिका: सजनसात्वम्यना:।
निर्माणितं चक्षू च चक्षुरोपायाण्वं तं गृहोत्पपजुः।॥ ३३॥

हितविण्नस्यं दुर्घटस्यास्विशिष्टसिते जनिता त्वथैव।
न कोडपि नारायणां चाराबुद्धुपैकि लोकाभ्युदयं जगत्याम्॥ ३४॥

तूर्णं तुकारामं जहाँं तस्मादुमारिनं विषयवद्भवग्रंथिकं।
अमी जपध्यानसामाचायरयोगा विप्रयय धम्मचारिणो न युक्तः।॥ ३५॥

वाणिज्यकुख्या किलं पूर्वपायं सम्बन्धित्व सम्पन्नं प्रयत्नेः।
सनातनं धम्ममपुणं दौरे बृणोपि दारियापिशाचसुग्रुः॥ ३६॥

त्वदियजालं परमभाव्यं: पुरा विचिन्द्रतिः पथं प्रक्षर्णान।
अवस्करे धान्यकाणपालस्तानं कुलनिषिं: कुलवाकेभ्यो॥ ३७॥

प्रतिशेषस्यचोदाईः: पीडितोधपि पुनं: पुनः।
न च चाचाल तुकारामो दहिपादाजसेवानात॥ ३८॥

इति सौः क्षमाः: इति श्रीतुकारामचाररेति जन्मादिस्करीति नाम द्वितीयः सर्गः।
तृतीयः सर्गः

प्रचालित तत: काले सोःभूतकथपसिपिरः
सकलविविधव्याहुच्छात्मा श्रृवाण पराशुः
अवजत जपद्यानस्तोऽकारसार्वेभ्र्तरः
परिक्रतितनिजाहारकः प्रवोधसमुड्डः

रथात्त्व गृहिणी व्येषिन नित्यकारणपूरितः
परित्यागनिश्च्या तुकाराममकुल्लवलः

शुभुवश्या मरिष्यामौ वां तवषुपस्तिविनः
गृहिणः प्रथमो धर्मी: स्तुकुंडमवश्य पोषणमुः

वजनं शुद्धया ततं वीर्यितुं सहसे कथम्
पाण्डुरोपिः ते देवः करणावलवलितः

किमेतादशावाप्य तथये त्वपरित्यर्ह्मीः
अधं तत्त्व जापैयः कीतिनेः: कण्ठशोषणे

उपेशित: सघमस्तवं गृहेष्यपराशुः
ईर्द्वो त्वा महापापं महेश: क्षमते कथम्

हा धिगावामिथ्यावः कन्यां धृतवा गृहावाहः
रक्षितुं मरणाधावस्तवान्तः धृथ्यावर्तितानः

गृहिण्यवैयुपाशोल्वव्यूत्वित्सिब्यमानसः
तुकारामोजवीज्रायाः सान्तवयविद्विः

आहं सयं करोमीति प्राणी सुधाति तथा
भोगमेतस्मदेवं न: पाण्डुरोपं वहयसीः

तत्स्मात्तर्यास्भू: भूय: करिष्येः वविपिक्रियामुः
अविरात्तमसादेन कार्प्पणं न: पलायते

इत्यमास्वाति भायं मन्नविद्वा परस्परः
कर्त्तनविमूलभा माण्डव हक्कुष्ट्वनसङ्करः
ततः कीत्वा मरिचानि बुधेश्वारोप्य यज्ञतः
कुशदेवं तुकारामः सर्वं गेहादिनिर्ययोऽः ॥ १२ ॥
गच्छतो वनमार्गेण भक्ष्यस्य सुखास्तुजातः
हरिसामास्तित्वोऽवस्त स निर्गलस्मु ॥ १३ ॥
प्रविश्योऽश्व कर्मेणासो कोडऺ्णावनिम्मलस्मु
आसुत्वचारूपेन हृश्ततालस्तोभितामः ॥ १४ ॥
पिपलवनमूलेऽकः शिवमनिर्धरस्तंगिरः
रिक्षभारां चलीवर्धा विप्रमाय युमोच सः ॥ १५ ॥
प्रसारं भूतसः पण्छ्वं खय्यास्तं तदुपि चके
विस्मृत्य वाहितं वाहं हरिध्वन्नपरीभवतः ॥ १६ ॥
पण्स्य पृष्ट्तो मूल्यं श्रामीणानु प्रव्यभाष्टः
गुरुत्वं यथाद्रिं वं किं मूल्यस्य विचारानातः ॥ १७ ॥
इत्युक्ता श्रामिका निन्युसीरीचानि यथेष्टितमुः
खानीतपरिमाणेऽस्मिना भ्यातो मुनेः ॥ १८ ॥
असाध्येः निम्युच्छीयाद्वः कानिति तेष्वस्तसं
स तु विस्मृतिवाल्याः स्थितोभृद् ध्यानत्तपः ॥ १९ ॥
बदान्यत्वमुदारस्य श्रुत्वा मरिच्कालितः
वुद्यःभृद् समाजःसुः सख्माजनपायः ॥ २० ॥
मूल्यं प्रथादिति ग्रोऽजः स चोच्च तथास्तित्वि ।
अग्रहद्वृ मुद्धिमि केचिद्वरे मान्तोदपिक्रिमुः ॥ २१ ॥
जगादिकः शासं तर्कः गोपीदिकेःकिष्किष्कयहः
गुरुहेमिः प्र्रवाहामि तस्य मूल्यमशष्टः ॥ २२ ॥
स विभवस्य तुकारामो श्रामीणास्य चोधोऽञ्जहीतः
देवश्वाप्यायं भक्तो विदाल्य तु दुरास्तनामः ॥ २३ ॥
तावदनिश्च वात्यायं येन साखं पुरा क्रतः
स प्रव श्रामिसाधु विनयाद्वृजज्ञातः ॥ २४ ॥
पश प्रतिनिधित्वाय वणिज्ञानिसि निषादयताम्।
ब्रह्म तेन प्रयात्सव्यं पद्मसूरलं प्रदीपयताम्॥ २५॥

dतुकौका प्रामिकाः प्राहुन किंशुषेन मापितम्।
क्रियन्मूलव्यमितीद्वारिनी को वा प्राहोऽदराश्येत्॥ २६॥

dतुकौके पुरुषः प्राह प्रत्यक्षं द्रव्याविनः।
षेन यावद्धितं तत्जानास्वेच्ययः यथायथम्॥ २७॥

dति बुद्धिन प्रतिप्पद्यक्षीत्रं निजगार्द्र सं।
शुतवेदं विसिता: स्वेच्छतस्तवित्रांश्चाम्मास्यायुः॥ २८॥

gृहात्मकमन्मूर्त्यं पुरुषं संगृहीतवचानं।
लष्ठान्ते कृत्तिव्याकर्षितस्य सुंग्रहं यथोऽः॥ २९॥

dेवं दातुमनन्तरं धूतेमाण्डलनः क्रियन्।
कण्ठपाशीर्षिवाचि न चेत्तस्य प्रयच्छलि॥ ३०॥

cविष्ण्यति स्वापेन स्वेच्छामप्यनिनाशकः।
तत्तक्तुकमारे तु धिकः तवां रे वंचकाधम॥ ३१॥

d्वाक्रोधाणिप्रस्वोमसं निपालं शारं वच्चात्।
प्राहर्मुद्धिःति: पादेयाच्चेष्ट धनं दृश्य॥ ३२॥

avादाय मूलयश्वेतमाजगाम स पूर्वपः।।
सारं सन्ध्यामुपातीसं तुकारामं तरोरः॥ ३३॥

cमपरं इतसंध्वायां द्रश्यमस्य गुरुः: स्थितः।
तं च प्रतिमार्गिण मल्ल तुकारामोऽत्रविष्प्रच॥ ३४॥

tौस्य किंशुष्टः प्रामान्यमहामानेतुमद्धिः।
dतुकौकः पुरुषः शीत्रः प्रभुर्तं घुतमाहर्तं॥ ३५॥

cवेयेन पण्डवेनाहों कर्षं लघ्यमियबुध्मुः।
प्रायोगिन हि मन्दोऽन्तरं गव्यसंतपस्थितार्णात॥ ३६॥

सह भोक्त्यावतेत् तावस्त्येयतास्ति वादिन।
तुकारामेन नरः सोपशि सीवकार निम्नश्रापम्॥ ३७॥
निर्गते पुरुषे सुक्तवा तुकारामसुपारयुः
पौरा: प्रमच्छरेति ज क ते प्रतिनिधिगतः || २८ ||

व्ययोजि न मया कोपि प्रातिनिध्येन पूर्णः
इति श्रुतवा जनो भूयः पुछलति सा सुभिसितः || २९ ||

पण्यमूलयं तदस्तातो श्रीहीं कोप्यमागतः
श्रामणीरिति सोव्यादीरिति नेत्रवचविजनः || ४० ||

विसितो विसितानेत्रास्तुकारामोभरणचः
अविस्तारतकर्माणि पाण्डुरिखः के चितः || ४१ ||

अथ वजन निर्जनवर्तमानासि दृशर्ष कंचितप्रथिकृप पुरस्तातुः
शनेनस्तुकारामसुपेल्य सोपि प्रार्थकर्माणिनिमित्तिवः || ४२ ||

कणादर्शी विकायल्प्विविच वणिकवहिलस्ति विवेदः धृतः
जिहीपुरसारसिलं तदेवतजनानं तं सशक्तिनिभुवनः || ४३ ||

सन्त्रा कार्यस्वरकाज्यानि पत्तिये महाभासिनी मया इताने
तावथरस्त्रस्वयं समुदयोऽसि चित्तुकारामपतिनिनवरणाय || ४४ ||

अककाराहृं भवति सकाचेऽदिश्या यति स्थाचर्च इतानि
इसाने ते हल्लतानि चेति प्रार्थकर्मरोञ्जचमानानि || ४५ ||

देवदेवमनन्यावेद्येरस्नोस्य प्रसाद जाहे सरसन्ध्रुधः
मन्देिप्रि हेमवधवार्ययोगे स कृत्तिमेति चतो चधन्धः || ४६ ||

ततः कटिस्याहू गुरुधीवर्गव्याहमुच्य नात्यानि विकुञ्ज तदाये
प्रसार्यामास सकेन्तबतिहितकायस्यस्मिनिति तुवाणः || ४७ ||

विलारितं तंदनमेघ धृतं निहृत्यन गुरुधरि स्थिरात्मा
अहोत्तमालामालामिव च्छलेन प्रदर्शनमनन्यथायच साधुम् || ४८ ||

भयोप्यमेतज्ञदीर्विविच तथायतं कुच्चगतो श्रीहीं
इत्येव वाचा निबन्ध सुरवन् जालेन वीणृसिवोऽर्जनिनामः || ४९ ||

धनमगणयुवीकृत द्राक्ष पत्यायत धूर्तवराहः
रमसपलितः इयेन: शार्व कपोतसिव क्षणात्
तवदू च तुकारामो श्राम प्रविद्य हृदान्तिविषादः
कालावहायायदयागारकुसीदिक्षमदिर्मचः || ५० ||
पक्रण सर्वांतूळ मेलिपिता निजतमांगणियिजिवधेतातः।
अद्वैतात्तमाितस्यमानायेत्रविभयः प्रदानानात्तुस्विदिमिचियः। ॥ ५१ ॥
कुसीदत्रा दृश्यतकङ्कनान्तः धूतवा परीक्षा दिनक्योपलेन।
धूताणांपैथ्यपरिवृतां तत्तत्त्वः छालो विषमित्व्वचन ॥ ५२ ॥
प्रोचेतस्ततैःपहपस्यमाने जनप्रवाहैपैस्मिदः ।
प्रत्यथमाःपौरुषुविशुभियमार्थि गेंद गतवचावो विषणः ॥ ५३ ॥
विन्याधिक्षममुं विलोक्य ज्येष्ठ विचुकोषाः तदीयमार्थि ।
सुवाच नेत्रामुहस्त्रिन्त्रीस्या परित सुतत्व परितपत्त्व्वइः ॥ ५४ ॥
निध्य शोकं निजभूपणानि न्यासेन दुःखा धन्दितायकेभ्यः ।
कनीयसती कपिलधर्म जाया समाध्व विचं वितंतार मन्लेः ॥ ५५ ॥
शारदेयनाथ स दृष्ट्वारणां कौला प्रभूतः घनं विषण्यायसः।
बुधे समारोपे च विक्रमय ाताताकाराम घातय सवृः ॥ ५६ ॥

बालेघटध्वयं नगरं प्रविष्टो विक्रियं गोरीपतवं समात्मूः।
खुशरकरायः घविक्रियायां लेभे स मूर्त्यादयिकं शातार्थमे ॥ ५७॥

सद्रूतिश्राबम हुःः प्रयायी कांचित्युरे विप्रमदश्वद्वरः।
गले हुःः दासस्मय पहरं निमुस्त्रम प्रत्यध्विदाचर्त्वमुच्यमे ॥ ५८॥

स च द्विजो गद्दुदकण्ठमुः धृति प्रथो किठ्ठिदित्व भवाणः।
अनिच्छ्विधीयत कैविद्वल्यं तिरस्कुत्तथायाध्यजनवरामः। ॥ ५९ ॥

द्रवीढ़तत्त्वम कर्तकर्ष्यम सौम्यस्तुकाराम उपेय विप्रमूः।
प्रमच्छ किं रोदनकारां तं वरैति सोइपं हिन्त्य इत्युवाच। ॥ ६० ॥

रिक्तान्नराय निर्गांसे मा समविन्निनो राजकुलेशभिजय।
सर्वेनां जनायंभं मुहाद्व विषम्वस्यति नेतरापि। ॥ ६१ ॥

व्रष्णवहरा मधे पातिवो भूच्छतयथा राजस्तुद्रिकाणामू।
अशोरयं कुचक्काप्तोपि तस्यात्ताण्याद्वारतं देवकुपपावशेष। ॥ ६२ ॥

व्यापि सार्वत्रिहतं शतानामिलति प्रदेशं न च वातावमी।
तद्वर्थस्ते यमकिक्रसः परीख मां राजमं मासुमा वनित। ॥ ६३ ॥
तत्स्तुकाराम इसम स्वास्ते हिजं समानीय इतासिपकम्।
अमोजयते दश भूसुरांश सुक्तोत्तरं प्राप तदाशिष्यद्। एक।

अथ विरहिताशेषद्वयः कुष्पम्वुनिधि: पुनः
पुरुषनाहासारं प्रासो व्यलोकि निवासिसि।
धनविनशनावस्यां श्रुतवा तदीयमुखोद्वतं
समजनि किलोन्चकः सोदयं हहेत्यहस्यमि। एक।

tadbhiyakayamधम्बरतो ग्रामलोकः पद्याणुः
मातातुयायशिपत पितुनेष्ठमणि: प्रदिष्टः।
आरोधेन सुधजनमहिं राजसभ्यात्र पृष्टे
ग्रामेरनेपितू सकलजनधिगिरापार्श्च चिकित्त्वः। एक।

इत्यसौ श्रमाया: इतिदु श्रीदुकारामचरिते वाणिज्यविनाशो नाम तृतीयः सर्गः।
चतुर्थः सर्गः

अथ यावदुपावचिन्तनं पुनरथाधिगिरावस स व्यधातुः।
उद्भूतुपरि तावदुस्वरम् गुहसमस्मिक्षमतीचवदारणम् ॥ १ ॥

चर्येऽकामावतं परं सवर्गामेवं नेषुः पदावो नराथः।
साधुः स कौदमसचिपतिशाही मुया यवाचे प्रतिवेशिसादधाम् ॥ २ ॥

पद्मरे: पवयाप्नेश्वरी जीणे: कीवापणे काधान धाल्यमुद्दी:।
तामिर्विन्याय चित्ता च बचावृमुरुस्तस्तकुंडखक्षम् ॥ ३ ॥

निश्मोचिते धाल्यमुद्दी: जनासं प्रोचुस्वतावध क नु पाण्डुरकः।
सदा हितावथ किलटे वेशायं: किं रक्षति त्वामथ वा जहाति ॥ ४ ॥

मर्मान्त्वं रीतिसं निशाम्य सवेदवताया: परिवार्तवधैर्येः।
निश्चर्तकल्मानविन्यालखं योनेन पिताय प्रतिवचासुवेचे ॥ ५ ॥

प्रहारबः स्मारकतिः भूती सीथाय: क्रृते: समस्मविवधो प्रस्थवः।
प्रमोद्वेदते सवयानिपक्ताले विस्मुख कर्त्य हान्मूहोपर्वम् ॥ ६ ॥

आध्यात्मिकक्ष्यालिति तथा प्रयातो दोर्वेंद्यतो: किजयं नरेन।
स च सवकाशे परमालमैथथयं प्रयत्य शास्त्रसुखसेवायामम् ॥ ७ ॥

�थ विस्तारितिपर्यं दुर्मिश्यवस्तिनांिति।
अणवाधाकलखासौ निर्मायय: स्थितोऽभवस ॥ ८ ॥

क्षणो च पह्ली तन्यक्ष तस्य शुवाहितिः चाक्षुषकाम प्रयातो।
सर्वसमानाली शारण प्रयत्नो हारिः यवाचे कस्त्रास्मुद्रम् ॥ ९ ॥

हरे प्रस्तीद क्षुद्रमेहि नाथक्षमस्मत्यापमध्रणाशिनि।
क्षुमेह चाळः क्षुपितो मयाभूमृतिताख कार्य च निधितस्मे ॥ १० ॥

यद्च कलेख भ्व जीवविद्वं तथा धृपम खुकुन्दः।
विपाणले मां पतितं भवाव्यो हे पाण्डुरजोधर पाहि पाहि ॥ ११ ॥

पर्वं स भक्तं परिवेशने श्रीपण्डारिशां कलघनं इद्वन्त:।
समस्मिकाचार्यतावत्से वित्त्विक्ति: सामिनिशिविवतः ॥ १२ ॥
चतुर्थिः सर्गः

अभिधन्तकार्यः प्रकटं समाधिः कथापि विस्पथगोरिता नमस्तः।
स चापिं सार्वब्याप्तिमुदगोधः समुक्तिः ोमुदवधारितार्थः। १३॥

श्रीदामनिकायं। स्थितोपसिः भवति पाद्रामुज्जवलकार्यः।
पुण्यं वर्तपालिंतं तद्वितिः में विचित्रं हरे शाश्वतम्।
तद्वितिः वधोधनः फळिं विदुर्दिव्यं वामोदक्रिया-सिध्यिं सं दिवानिषों काठयेव चतः। स्वयं स्वाल्मिक। १४॥

सार्वं श्रीयुज्ञं पुनः। प्रतिगतं केलिज्ञं वीक्ष्यं तं
प्रारंभां बहुभिर्विपिंचिरिणः मन्यास्यं मेनिन्नो\
असुप्रयुपतिनिन्दनः स्वरमतियोऽसि सा वीक्ष्यं यती-
बुङ्का: हुनक्रजसमुगोंतो राजाध्वनीव क्रिय। १५॥

आसादः क्षुद्रं सं लेख्यनीचयग्रंथं चित्तः पेठका-
दुक्षुभागमदार्य्र्यं चठाचिक्षेपः तं तज्जले।
तवाशार्यमकायकृत्यमितरेद्व्यं बहु व्यक्तय-\
फिंदुः। करणब्रजस्तदृणं सं मेने तृणायीव स। १६॥

क्षत्रियं पूतजलं वहनं सं गतवान् कृपाणुरজ्ञांत्यं
देवं तत्र समर्थं शास्त्रमनसा भण्डारशौले यथी।
तवाशार्यसम्भूतेऽसुविमाले प्रच्छायवतीता स्थानी
सोत्रा ध्यानपरायणः समवधोगाय वदासनः। १७॥

तत्त्समाधिविचविशंधावचूुक्ष्ट्रेमेकमकमवदच तत्पति।
रश्च सस्मिह भोस्तपालरस्य धार्यमाधनकयुगं द्रस्तामि ते। १८॥

बाधर्मित्युपचकीपुरुरुक्षा सिन्द्रिपाळसुमरीचकारः।
गम्यतामिति सहो श्रितोसम्यं सार्वस्थानमीति चाचवीवेस्वमु। १९॥

क्षेत्रस्वदेशु निर्यान्त पति। पालकः छुदु मधुरस्यं गतः।
तत्स्यां च विनिपेतरुक्षा साध्यमुदचिं चुन्तशः। खगः। २०॥

वीक्ष्यं पद्य्युपविवः यन्त्रित्यममाणिनः छन्ठु बुध्युक्षिता इत्ये।
पापमापतिः तत्त्वचवारणानिद्यायं हमादिव्यविश्वयेः। स्वतः। २१॥

यामुगममथुतिन्युज्ञं ते कुणां च मधुरं विलेनिरे।
सुधानाम्यक्ष्यका यथेच्यति प्रत्येकं च विद्वृहंगत्तागमः। २२॥

ढौं चौं ३
तुकारामचरितम्

तत्कलश्रमविचित्राय वने मार्गवणाय पितृराधिशत्खुताम्।
नैत्यरक्षेप किल गन्तुमाधर्य तत्वाकृ च चलति न प्रतिश्रुताम्॥ २३॥

आवली तद्धो सा सुनेहिणी प्रत्यष च नयति सो मोजनम्।
लोकध्युवास वनिभारप्रवित्तसं प्रातरचित्तहुर॥ गुराण्॥ २४॥

सायसेष निजग्राम पक्षीणो गम्यतामध्ये कुलायकानि वः।
आभुते हि तमसा वने मेवेशीलकप्रतित्तमो हि दुःकर॥ २५॥

वीक्ष्य तान्न सं हलत् पतिनि विसयाब्वित्तमाना व्यचित्तयत्।
भक्त्यनिः किमपित्र हिन्नासे न हिन्ना हिन्न नवति तत्र्हुम्॥ २६॥

जीव्यतेत्त्वाःण्डसंम कदा मया संकुलित्सामतीकृतसं कदा।
नामस्ताम्बधावेष्ठी च खं कदा वरद सर्वोपगमृ॥ २७॥

जीर्णगणमिस्थ वायुना ह्वतं जीव एवं कृतां गतागमि।
काष्ठीरकनेकि मे समा व्युहरस्तु जशी देवे मे दुभाम्॥ २८॥

मा पतल्नु वचनानि कर्ण्योर्विंदककस्य न च चाहदिविनः।
व्योजितस्त हृदयेऽया यत्यान्त वेणियां मम पुरोहितस्त तद्विनो॥ २९॥

ध्यातितथमनुवासर्य सुनो मुंजते सा किल धात्ममण्डलाः।
तेनिरेस्य च उद्य यथा हिन्ना भोजनेन परिभाषा मानसा॥ ३०॥

वत्सराण्तमनुपाल्य कर्ष्टो धात्मसम्पदेवेवेविन्तं सुदा।
लिंगब्राह्मणमां धारोणाय धात्ममण्डलिं विविधमण्डेय॥ ३१॥

सर्वदिशेऽविचारंमण्डलासर्वा विलोक्य सहसा स्विनिर्युः।
अन्तर्कितमागां यथा वीक्ष्य भूसुरगणणो ज्ञेयस्या॥ ३२॥

क्षेरज्ञिरकथ सुविचारेऽरोपिणा प्रजवल्मुनिचरं प्रधावितः।
चित्री विदुष्ट तव कारणद्वयः नाशितोपसिसि वति सर्वकन्वकण॥ ३३॥

इव्यातु पद्मवात विगर्जिणु भ्रामसंघसिंघं चकर्षण तमः।
वृजस्य समितिसिंघं ततोपोस्यविहितं चकर्व तसः॥ ३४॥

अन्ययुक्त कुशिन्क सभायपिनानिः कियदनेन कथ्यताम्।
छायाकारविनिण्यती प्रतीतिः क्षेरमाण्डलसै परिशिष्टम्॥ ३५॥
याचदेश सरणः समीक्षतिः केत्रमाप किल तावदक्षतमः
पकधान्यपरिपूर्णमुप्रीरुक्मघुद्वस्वतालिन्धमः। ३६॥

साचिते सपदि धान्यसंग्रहेऽतस्य सततदश खारिकाः स्थिताः
दिव्यचेतिद्वितिमन्निन्यम्प्रज्व वि हि वेद नुवशुज्जगत्ततेः। ३७॥

केत्रमक्षित सत्तमुक्तिमद्रवक्षणाय हरिणा मुनेरिति
खारिकाहद्यमदाधि केवलं कर्षकाय तद्रेणितं यथा। ३८॥

धान्यशेषमथ दित्सति प्रभां संसदोऽस्य मुनये समहते।
तत्तु सर्वमुनान्ति निराळ्यत हेम कलृणमकामचेतसामः। ३९॥

अयावीच स वर्षी स्वकर्मणां यो न वाल्लचति फलानि कहिचति
सोजस्वेभ सदुपासको हरेः शान्तिसेप भजते च संततमः। ४०॥

श्रीमहादेवज्ञपत्तेन श्रामकोशाधिकारिणा।
श्रामडोपोघोगाय तद्रान्यभिषिक्षितम्। ४१॥

इति लोक श्रामायः कःतिप्रु श्रीदकारमचरितं शकुंतसन्ततिः नाम चतुथं सर्गः।
पादमः सर्गः I

अथावाच तथा सुनेन्कहलवः त्यागेन धान्याय्य चुकोप पल्ये। परिअश्चात्सथापणुमुद्दीवक्य धीरातः सदा महाध्यात्मपरिम्वर्त्त्रः।

उपेक्षितः ग्रामजनेलिनिक्षाय श्रीपाणवुद्धालकहजातः।
उद्धृतेऽयं बन्धजङ्गिसंभिच्छन्न सकृतः स साक्षात्करितांखिमनः।

खरिणपाणिः सुमुखस्ततात विमेदृ लोपानी स कोडिदेशः।
सुदं जलेन लघायागकार निर्माणिः तोर्नविवमनिर्मसा।

तात्माहासाजरीस्तवः सभ्रे समाधेशासुदीर्यन्तमुः।
भक्त्व मे पुण्यक्रः कुरः ल्वः साहाय्यः महाभक्ष्मक्षणिः।

आरामः न्योऽकरान्युश्वीवं संप्रेष्यामासुः सकाशमुः।
नवीताते देवगुहेऽधो हर्षाद्वैतः द्विजान भौजयितुः महात्मा।

निराकुः धान्यामायाः तस्के आरामिधेयन द्विजभोजनाः।
पुण्याक्षारेऽत्र वाचियाः व्यवायनुसिन्द्र हरिपतिभादृः।

मुकुन्दस्वकेतृस्वमचः कर्तुः पदनं स पदानी द्वार जरेन।
जानेवार्योऽवशकरीरनामेवकनाथायाधिबुधः कुतानि।

अभ्यस्तस्वतः गिरोऽप्रभातादश्वर्ब्बली भोज्यमुक्काजाहारः।
या कोपामृति लपतौ विनिताः हारि नित्यदेव विरागहेतुमुः।

अथैकदा पूपैयं वहती तवोदकुमः च गिरो श्वामृः।
अथवा ध्माभिष्कान्दकर्मः पूर्वविवतिहृतम निपपत सुभृः।

भ्रशो घटः पादतत्तलुः च विद्रहः दुक्षणत्कृर्कइणजातानीत।
अपारायण्यां कमिं उपस्तवः ध्माभिष्कान्दकर्मः।

तस्याः पुरः श्रावेशभूदकाण्डे स्कुरुभमणिः कोडिपि दहस्वकुळः।
आधोक्यं तं कर्तशास्त्रामिनेया चुकोरा रोपाजशमुस्वचलनतिः।

भूतारसुमाहुतं विभाय रे जालम कक्सातित आगतोऽवसि।
प्राणेन दुःखार्णवम्प्रमेयं कुतो जनं दुःखयसु दुराधमः।
पारं तमाकृत्य पराक्रमिता सा जुगुप्समानेन वभूष चावद।
तावत्पुरस्तार्तविक्षितिकेव दिन्यासकृतिः कापि तथा व्यालोकिः।

उद्दैरखत्रोपि निमीतितात्रश्रीं मन्यसे मान तव शायातुर्मयो।
यदि सहमार्न मितरं विरको वससे हुतो मा परिमिन्दसिस्तवम्।

यथेच दुःखः फलति सकाले वासुर्यथा चारति फलो पतेच।
तथा पतित से परिपक्ववृद्धिविवेकस्य सेवम मम कोश दृष्यः॥ १५॥

तथोऽकमाने तु तदीयपादाद्वागल्पायतकष्टकानि।
जहार्षयः तत्र च साध्वोक्य भंतरमाणगातृतिलोदुकुम्भः॥ १६॥

अध्यैकः ध्यानयूह साह स्थान समुद्रप्रण निजावलम्।
तस्य तु साध्वारम उद्दैरखः स्वप्तस्तुत्तिति विस्रोतवाहलोकः॥ १७॥

अन्तान्त्रे प्राप्तकिर्तुना हि तारज्जनिः दीतीनप्रितात्रश्री�।
प्रदशस्त्रश्यन्ति निजजीवनचः नवाम्बरे सा च मुनि यथैरे॥ १८॥

हट्ट्याधिकारानुक्रममानः पवयः स च वर्धण प्रदृशार्भुवे।
हट्ट्या तदवाणां यथैः इत्यह ततस्तुकाराम इत्यां शीलम्॥ १९॥

हट्ट्यास्थिथ शाक्षोबेस्तर्व विनाय स्वार्चान्ति आन्तिमो सन्तुल।
वृत्ते विदित्वाथ शाश्वान नारीं रोपाविता स खपति नितिन्द्॥ २०॥

हा चिम्म छलः कुद्राः पण भरी भावापि मा सन्ततमेकव्याहम्।
दुर्बृति तदेवतन्त्रवाचकाये सैरे गुर्णावधानि च मत्यरोक्षम्॥ २१॥

क्षीतं मद्येन न हि तेन कृष्णनभ्याः न भुक्के च तदविस्ताश्रमः।
धन्या सपल्ली मम या प्रसीता केषीश्या सर्वे लाघपदू विपुका॥ २२॥

मान्यस्यस्य मिनिथित्यक्ष्ते मम प्रसुकिस्त्यकरणः स जातः।
तदस्युरुस्यम सुदेश्य तासी द्वारानावशोह इति निबधा॥ २३॥

तावतस्यसीनिजनसंबन्धसमाहुम्बराहमहोत्सवः।
तदस्तवेचोऽजनि कोपवेिः कष्टे पुनः कावरुचाच तथा॥ २४॥

तत्तंत्रे सा सहस्र पुरस्तादातोक्षकक्षुण दिन्युर्मम।
नरं करेणोपरस्तस्य दुहूवमें कनकोज्रङ्कस्तम्॥ २५॥
कालेन बैण्णविदियोरमणिरेष धीमानु
प्रामेश्वरकी ब्रजबरूपरिय गणितोसभुत्।
न लक्ष्मणु गुणमार्गनिनानवन
पूर्णः फलारिव महानु पुष्पिव्रहे०ः। ॥ २९ ॥
भक्ता यद्य समगमन परिस्थितियोः
देवाण्ये निष्क रमाधवकीर्तायाः।
पश्चात्तुकाधरम व्यासकानाः
स्थिता श्रुति परिजगतो भजनीयोऽवेयः। ॥ ३० ॥
सिद्धाः चैतन्यसीविविषाध्रमस्य सर्वा
श्रोके प्रभुसिद्धाल्प न्यवहारवेयोः।
सिद्धाः लक्ष्मणसिद्ध सिद्धां शरण्यः
काशिन्महीपतिसमाश्च इथमूः। ॥ ३१ ॥
सिद्धः स पव परकीयश्रूँ वदस्त्र
मद्या खण्ड्यमिच चेतासि दूरते यः।।
चोरे० श्रूः निकिले निजविचित्कोऽषे
न क्रिहयते स्पर्शस्वत्सामिदाविहः। ॥ ३२ ॥
सन्तुष्टेन श्रीतिपदेन चमदाहरले।
श्रद्धालोच प्रियकेत्व वित्सेन्द्रशकः।।
इदुङ्क तुकाधरमसुने० श्रुति।
राजार्दितिः प्रणागद्वान्तु पुराविद्वौधः। ॥ ३३ ॥
नधास्ते दिनाथौ नयति हस भक्तः
सावृत्तनां हरिप्रस्तुव्यं ग्यातः।।
आधारालामार्गरिशृण्यं विघाय
सावृत्तनामस्वीतः पव शिष्ये। ॥ ३४ ॥
पद्धत: सर्गः  
पितृ हरी प्राणिहितोपिसदा विकर्षे-
मैंने निर्देश लापरमेय महान्तरयायम्।
योगी भवेककथमानिर्धारितध्वनित-  
निद्राप्यभावकल्यात्मतिव्रतस्मा एव ॥ २५ ॥

राज्यनिवाः हरिपदर्भश्रवणामूलभिः  
साहाययकसं विद्ये पथि यात्रिकाणाम्।
उष्मागमेवदृढः सजलमध्वस्यस्योऽधिकाः  
ह्रणान् कवितपथि विठोकः चिन्नित्रस्ति ॥ ३६ ॥

पद्धन् वने पल्पःणं विकर्षं मरन्तम्  
आनीय वाससुद्रक्ष च दृवी उपालाः।
काले विठोकः सकलापिनि ह्रणुपाणः  
आलिङ्गनेन संतरां उद्यायास्कार ॥ ३७ ॥

अंबेकदा तं सरितस्तै स्तिरं समेव सद्रम्भजनोऽवश्यिद्विदम् ।
वयं प्रयांव विपरीणि समुदजता भवायं अंगायशकदेतु नै: हतेऽऽऽ ॥ ३८ ॥

जनेवस्तुकारम इति प्रचोदितो भवतिचित्र घागुनमोच तथायोऽऽऽ ।
अन्नद्वावः क्षणान्यपारितु योगी हरेरव्यनि नाम पावनः ॥ ३९ ॥

निरीण्य चुक्तो पत्रं पिकेशु हर्वलः हिजः दुष्टान्तिजनाद घुरवचतः ।
मद्दीयपुष्येषुर्म्व निषोद्धारितो छुडुर्गमोर्व्वचा विनिधाय दूरतः ॥ ४० ॥

अवैवेयं स्थिरा प्रवृत्तिताब्रवशीः सा कुरु भद्रा रत्नेरः ।
मद्दरम्मखे न तैठमाहर्म्मस्वमिति तेनैव इताधिता त्वया ॥ ४१ ॥

भवतिचित्र द्वागुप्रमो वाचिकाः प्रतिश्रुतं तैठभापहरत्स्वयम् ।
तदेवत्वक्षेत्रमभूतं हि इति प्रत्येकमाणा स्थिकाबिबिज्ञानः ॥ ४२ ॥

निशाच्छ लोकः: परमार्तुतां कत्वाः तद्दीयहस्ते कलणां निधानां ।
प्रतिज्ञाने निरुकास्यं यथाचरे सिताण्कैस्तैठमतीं देवनकुः ॥ ४३ ॥

पुनः स: चोमिल्यमिथाय मर्तके निधाय भाष्यादिनि यथैः तमापणम् ।
समागतं वीर्यं जनो विणिक्षपे निजे निजे कर्मेण तं न्योन्यजनन ॥ ४४ ॥

हरायुः सः केषांचिबुद्धबुद्धष्ठममाथ्यापेयः घ्रुपिसावणमोऽचयतः ।
प्रदाय तेष्यन्तु दृष्टौन्क मुद्रा जगच्छ देवायत्मचन्ताय स: ॥ ४५ ॥
तत्तथ तेलेन सुपात्रसङ्गर्थं वणिन्धिलापूवर्य वितीयं च कथाम्।
पुनर्जीवित्वा मगाद्वली मुनिवेहन्तृह्य जातना करस्मां न। || ४६ ||

कुत्स्तस्तिक्ष्मं विषण्यं नित्यं: भवसुचिमालम्ब्यं परोपकारिणे।
चुकोप भर्तेः भृष्माचावदी ततो हित्तैषिण्तामस्तिक्षणं सदृक्षिष्मिः। || ४७ ||

खण्ड्यन्विभवाच्छे साधूर्भच्चाति दुःखमाणुः
वचनपद्धतेवास्ते हेतुः शुकस्य हि बन्धने।
ध्वंसचिचिचिं गोविदोहृद्यं जनो द्विती फौतुका-
दिति सुभवनेत्रेऽसास्त्वं कतवु वथा किल बन्धिने। || ४८ ||

इति सौऽ क्षणं: इतिव श्रीतुकारामचरिते दिन्त्रवा वर्णने नाम पल्लवम्: सर्गः।
षष्ठः सर्गः

कदाचिदथ सातसवली पतिमुबाच धर्मेश्वियो 
प्रियाच समुपागता गुरुजनस्य पुण्या तिथिः।
न किष्किदृष्टि वन्दिरे नन्तु भवेत्कर्थ पूजनं 
यथाविशिष्ट हि पौर्वक प्रणिगुरुति कार्यं हुञ्छः।

जगाम च च मा कुश प्रियतमे विषाङ्ग धूष्ठा 
वचनं हि नविरादितो हरितकाय गच्छायमहम्।

विभाय पचनं ततः पितुगण समारापथे: 
खं तद्वशेषितं प्रियजनेत्र भोक्ष्यामहे॥ २॥

इति लग्निशिलो मुदुगिरा समावायस्य तात 
गुर्दाशिरगमिहस्तोविसबनाम सज्जीत्यानुम।

जगाम च पदम्बुजे तथ विधाय सर्वं भरे 
स्थितोसिसिसभगचन हेरे भुवि निरस्तविच्छिन्तामणं।

अथाध्वृती समुचतानु खनितुमेष केदारके 
दुरुशी पुष्पानि कवित्तप्रमुद्यामधुक्षियानि।

धरमी च तमुपाईत्रियि नरोतु साहं भवाव 
इति प्रणयतो। धरिष्टं खनितुमुखतं सोभवमवत॥ ४॥

अथाध्वसमयोंचं च परिश्रृंग धान्यं जने:
प्रद्वसमभियान ग्रृह मघुचालम्ब्रमायमवत।
ततः सपदि पण्डङ्गाः पष्टन्नती विनिष्कम्यं तं 
दुरुशुरतिनिमर्मे विषारसिस ब्रुद्याः पातुका॥ ५॥

सतानितिहजातोद्धर्यवगणयथ धीराश्रणी- 
व्यविन्तत्वदियर्तं ततु: क्षणविनश्वरी नस्थयु।

परोपकारिषरसुर्म से पितृदिनं हि सैयं तिथि- 
नन्तु भ्रमरुपिणं: पितर एव दशा इत्येच॥ ६॥

न यास्वदभावयनमनसि साक्ष्येतादिः 
स तावद्विद्विनः गणो गणमुख्यपत्र क्षणातु।

मुनिस्तन्तु धान्यावान ग्रुहसुपागत: खं वधू- 
सुबाच पच धान्यत: पितुगणाय सदजोजयस्य॥ ७॥

तूः चौ० ४
निधाय परिवचितां तद्वु शुक्लपानालयाय।
मयाचत हेरि हृदयां कितल सकतिनास्थिरं।
विभो सह मयाशनं कुरु मुकन्द नो बेदहे।
चर्चविश्वासनवं परिजहांििि तुच्चं चुप। || ८ ||
क्षणाच त्रद्धे हेरि समुपकलिते विद्वद्रे।
शुद्धि च शुद्धदेवताप्रथम च सन्धिमा चेतुः।
युगान्तरतपस्कलाम्बद्धमोऽध्य विशेष्वरः।
कलै भवती शोधर दजमभकिभ्राजं हराः। || ९ ||
अथाक्ष नितिरलस्वाता प्रतिभाया चक्रासेचर्धा।
ददश्य स च केसरवं शयनं क्षणां स्थपं।
अभूतमुदगमुको विज्ञानमदेवं कबिः।
शालेस्तदृशे शुभ्रे प्रणयपूर्णवाणी यथा। || १० ||
अष्टि हुसमुस्थित: श्रृः पचसुकालम् भो!।
स्थितोऽस्म महुःस्वको महितनामदेवं कबिः।
स्तुतिः स शतकोष्ठिकां मम निन्दन्तमाचारवतो।
रुष्यपूर्णितान्तितिर्भी हृजिमिं लयं पूर्यताम। || ११ ||
प्रम्पर्वतुलं गतो मुनिवं: क्षणादुश्यितः।
समारम्भत शिशितसं सप्ति बाह्यवोधक्षरम्।
ज्जुगुफ्न नविराशः नवशति सुपवश्रा:।
यदीयगुसलोमं भास्माति स भक्तिननिः। || १२ ||
अधयदस्वद्वित्रं बचिरबुद्धमात्मम्वस स।
प्रवस्मुखम्चमममक्षेत्रं रचित्तुं हरितालकः।
तद्रा हि वहति स स चागसूतवाहिनीनिश्चर।
स्त्रीयहृद्यार्दितं सततभविंविखोलं। || १३ ||
अथाध्वसर्वेकोत्तर कचन् बिच्यवाद्यं पुरं।
महीहदुर्बरो महान्निधया हि चिन्तामणि।।
निषाम्य परितस्तकामधमरामकीर्तिचैतं।
न्यमायत मुकेये वितुधमामस्कौत्तूहः। || १४ ||
मुनिष्क परिशुद्ध तत्त्त्वाधम्म तत्त्त्वाधवं।
प्रेतेविनिचं चर्कुपपरतःस्वी। हिंद्र:।

1 अभिः is the name of a metre very frequently used in the marathi literature.
षष्ठः सर्गः  

मुद्गवत्तमठिर्गीहाद्विदिरलक्षितं तस्त्विधानं  
अभुध्यत जपान्ते यजनमा क्षिप्तां द्रिकम् ॥ १५ ॥

विलोक्य न चिरान्तुनिर्मिवर्दिपागतं भूखरं  
पपत पद्योऽस्मावतिविनीतिमादुर्दश्यन् ।
स हत्त्वृत्तीवरं: समतिपावनं मात्रय-  
शपसरद्रूत: सपदि चैनमाभायं ॥ १६ ॥

कदा नु युहमागतस्वमिन्द से तुकाराम मो  
जपचिह यदा भवानुपवनं गतस्तेतसा ।
विनाश्य सं विलशितः कथमयं मद्वयं मनः  
प्रविष्ट हृति चिन्त्यनुपुरभापतैः द्रिजः ॥ १७ ॥

यदाह जन्ताभचानु हद्धरमसैढीति तदूः  
यथायत्विनिति संशयोऽन खलु देशमान्योपि मेः ।
बद्धति च जनास्त्वाव बितस्ये हरिमाजजं  
तदेवत्रहमुतं समवलोकितुं कामये ॥ १८ ॥

अदाप्तात सं द्रिजस्तवरं पाठमेकं मुने:  
स्वयं च समुपाविशारकरचतुर्यं हृदत: ।
अमागेवधुं भाजनद्रयमसो मुनिन्द्रयोः  
सकस्य च हरेस्तथा द्रिजगर्भ स्विचित्ति: ॥ १९ ॥

पागमयं दैवतं द्रिजं तब्रेति समपरितः  
सं विष्र उपहुतवातु गणणपति निमद्धाभिग्री ।
अजागताति प्रभृति चिरमसी समाधी धित-  
स्थापि न हि देवतां प्रतिचमी जनस्याप्रत: ॥ २० ॥

मुनिनिर्जपोवधात्तातंद्रविद्यापरं: श्रणा-  
जगाद्ध गृहं संस्के ग्रणु विलमबेंतु विमोः ।
उपासक्वरोदयपरा शतिवस्मृयुक्कर्षित-  
स्तमाह्यदिविजान च गतो हि तेनेब्रह्म: ॥ २१ ॥

भरैष्टक्षिरायं भवनमायमै मूर्तिमाना  
गणार्थदितिविद्वयो च मण्यवारिस्तकाम्बः ।
निमित्य युहागमतमयि तत्वायुना देवत-  
मिति द्रिजवरोबर्धितं प्रतिजगाद्ध शालाकुल: ॥ २२ ॥
तुकारामचरितम्

भालौकिकस्मिविशुद्धे कथमुपासयदेवयाय से
गणाधिपत्यामवे नरपशुचिं भोजनम्।
निम्नम्य वचनं यतिः पुनरम्बाच लम्बोवदुरे न भोकरि न भोजनं मम खुशाय कवेपेत भोः। ॥ २३ ॥

अयाधिर्यत तापसो गणपति निबधासैनि- नेमांसिर रचये प्रभो वरद मक्कलोकप्रिय।
विपद्विरिविक्षक शिरजनेयुसंद्रायक
प्रसीद्ध भव्यतारक प्राणतखोकसंरक्षक। ॥ २४ ॥

इति स्तवनतोषितो गणपति: पुरस्ताचदल- शुपाविदवशद्रोऽस्मालसुपकलिप्ते विघ्रे।
यतिस्य निजदेवतां मनसि चिन्नयशाहितु
स चापि पुखोतमम: सितमुकामबुजोऽह्रयत। ॥ २५ ॥

तदतथा सहभोजं भूवस्माप्य भक्तालिती
तिरोगितुहममतिभुजयुद्धम्यऽपदेव देवावधो।
विद्वृक्य परमाहृत्यं चिरतप: प्रभावोद्वत
पपात स पद्राम्भुजें सुनिवरस्य चिन्तामणिम्। ॥ २६ ॥

निरस्त्रप्रद्वहंकितनिद्वितीय विचारणानो
निपीड्य स महातमम: पद्युगं ययाचे श्रवणम्।
यति स्तु चकितोऽन्नविदविश्ववत्सालस्याद्य
सखं बुधजं कथं स्पष्टम्याशु मैथि धर्मं: स्वरुप:। ॥ २७ ॥

मध्यव हि भवानु सदा भवति पूजनीयः परं
जधन्यकुलजोयस्म्यहं मम गतिर्भवित्रिकर्ष:।
न नाममहिमानि सो न च यासितागार्थव
सदासि निजधर्मिभाषं हि विपादिशेषोपयम्। ॥ २८ ॥

तूरीयकुलसम्भवं: परिचरेत्तदुष्चिनकं
सदेवति हि सुनान: प्रवृत्ते विचिवैदिकः।
न पीदयमि सा मनाग्रिः विभोरिंश्च दास्यम्
ख्रिस्ता: किल नरोत्माः प्रकृतिसिद्धसौगण्यतः। ॥ २९ ॥
प्रतिक्षणमुदीरथनु भगवत: श्रुमाक्ष्यां जनः
करोति यदि भोजनं सह विभु: स्वयं सेवते
स्मृतैव कृष्णेऽवताभ्रष्टि भक्तिमत्सानिधिं
ञ्ज्योरप्राय यदन्तरं तदर्पि हीयते हीलया || ३० ||

आचिन्त्यमहिमा विभोर्यदिः दौरिचि वस्थ्यापि गौरिर्दं परममुद्रं स्मृतिपथात प्रेयति
स्वदेशश्चारणाय मे चित्तर देव संदर्शनं
न चातकसुपेष्टे जलश्रोहि हि दुष्पारकालम् || ३१ ||

इति प्रसुदितात्मनो सुनिवर्गस्य चक्रामुजः
विराज्जुस्थितस्मी निरस्तरसुकालायात्मनः
व्रृहस्पतिसुखोद्वैरिव वचोभिरस्योववर्धं
रापृस्तितिविसंयं कल्यंति सा चित्तामणि: || ३२ ||

उच्छ्वअस्तुस्तुच्छसंघर्षविविक्षर्श्राद्धारण्डिताताना-
सुभाषस्तमसाध्वप्रपतिविविद्यास्तिकान्तवतानाम्
निर्माणं कोटिज्ञमातितुदिरतिगणध्वान्तविविधातितिनंके-
निध्यन्तः कोटिप्रि वाचाममुद्वरसमयः प्राद्वरासीहनसीनीन्द्रोः || ३३ ||

इति चौः क्रमाया: छपिषु श्रीदुर्गारमचरिते हरिगणेशभोजने नाम पढः सर्गः ।
सत्समः सर्गः ।

हासीदशो व्रजः काण्डरक्षापाणिसमाध्यः ।
वर्धाचार तपस्तीव वर्धाश्वासोपतितम् । ॥ १ ॥

उपवासब्रतं च चक्‍य प्रयतः दुःख चावसरान् ।
दुःखी च हरि खोम्य चत्तमेवं सनादिजातुः । ॥ २ ॥

आलिन्दीनगरं याहि केन्द्रभूमिः तपस्विनाम् ।
तन्त्र पूजाजपध्यायनैैवसः सन्नोरथम् । ॥ ३ ॥

अथ नाचेश्वरस्तैं समाधिशास्त्रसंस्काराः ।
चाचार भ्रादशाहानि तपस्तीवसुपोषितः । ॥ ४ ॥

यथाभावी चुनलेखे कोदिम दिग्यो विष्णु ध्वनि ।
इतो याहि तुकारामं तवादग्रीं स दास्यति । ॥ ५ ॥

शूक्लासर्वं नेष्ठुलामि तं गतवान् व्रजः ।
श्रुतावसं महत्त्वमिच्छा मयाचे स हरि मुनि । ॥ ६ ॥

अभोजनं सूक्तुरं शांकं शिखं वे शैवं च विभो ।
सर्वं कर्णं सम मृदुण्व व्रज्यानि तदवरं पुनः । ॥ ७ ॥

अथ तस्य दुःखी मालं सुनमं सुमनोहराम् ।
पकादशानं पदामा नालिकेश्वरपोप गामुः ॥ ८ ॥

व्रजः प्रकृपितोद्वादीर्दिनिमिदं प्रकृतं वचः ।
संस्करं शाखविष्णुं चिन्तितं में न चेदशाम् ॥ ९ ॥

इति पदामा विकृत्य दृष्टेण निर्गार्भिजः ।
आलिन्दी च पुनः माण्य चकारोगिरं तपः ॥ १० ॥

शूक्लुष्ट्रेतथा पुनर्वाणी दिव्या समवोधयं न्यथम् ।
इति ते संशयाभिः विपकः पूर्वकर्मणाम् ॥ ११ ॥

चिन्ति जडमें स्थलवा कल्पदुम्स्य तत्त्वे शुमे ।
कथमिकुं फलं वर्धाश्वात् कविरस्तुताणि ।
मधुरश्चाचैं: पच्चर्गमु या दुधनेन विनिर्मिता ।
निकिलकलमप्रेयस्ितां विभारी नियोध ताम् ॥ १२ ॥
उचास चायोलिपुरे द्विजनन्दा रामेश्वररायः श्रुतिपारदश्वः।
श्रुत्वा तुकारामात्रूः स कीृति द्वेषाशिनातष्टम्यत् निर्बिभेः॥ १२॥
विधाता निर्वाचित्युः मूलः वनं न्येवदेवव्राजकुमेरः सोपानः।
यथैव शुद्धः पतितः श्रुतित्वम् धर्मस्वर्जी वशयते व विवाहः॥ १४॥
निशार्म निर्वाचितानि प्रकृतिवा धर्मास्तिक्षःतृतिविवेकशुन्यः।
निश्चायतामेव निर्मूलः जालः पुराणदिति ग्रहपापातीदेशः॥ १५॥
तत्तवस्तुकाराम इत्यं विदित्वा रामेश्वरं सान्तविष्ठ्रोः जगामः।
आकोशादृशः स तु भूमिदेवो ध्वेषे विकीर्तिनंविद्वेषमिक्त्वा त्वाभू॥ १६॥
युम्माकमायां शिरसा बहानि द्रिजो हि साक्षात्त्रवि विपुलूः।
इति प्रश्चिद्यं तपोधनस्तु प्रच्छ नत्रः परिश्वरेत्वा॥ १७॥
कि भद्र कुर्यां वद सर्वेघ이च्छे स्वयं विपुलस्वातत्स्मृतः।
उबच विप्रः श्रीप तानि न धामोस्मित्युदयीयः वृन्दावनः॥ १८॥
आसाच देव्यं हरिमन्दिरस्वः संवोधयत्रीवश्विन्यरोदीत्।
श्रीपायम हि देव सरिजलेश्वर तवद्वायः निर्मितपवशुर्मु॥ १९॥
इति प्रसूढाथ्य पत्रविवेण निवध्यत्व पत्राणि शिलास्मेतमु।
संतकैर्वाभ्रम हरेरनिन्द्वस्तागतीत्त्वः सलिले निरास्यत्॥ २०॥
जहास तोकः कि लिन्यात्त शूद्रः पश्चीव जातः प्रविज्ञुपश्चः।
रामेश्वरेणाविजनस्य सोऽहो निरास्यत्व ध्वात्मस्वाराणः॥ २१॥
तस्यौ तुकारामसंतितिदिनां चतुर्दशं ध्वाफलिनमर्चिते॥
अनेदमूःको चन्चने: खलाना प्रताथमानोश्चिपि न वेृत्तानः॥ २२॥
निनिन्दुरुपन्नन्यापितः स्वा पितः पुरा देववनस्तु समस्तमु।
सम्प्रति पिट्य स्थितवाजनस्य सुपुजहारः च प्रजुर्णाराणः॥ २३॥
हर्ष्य वचोमिर्निविस्त्रिविशेषहृतः स माती व्यथ्यतो चमूः।
निषच माहो हरिमन्दिरस्य श्रीपायादः समुपासुरावः॥ २४॥
पंक्तेऽचो देव माया लप्त लं न याववलाव ततु ल्येजयमु।
अमद्रोवे तवतपदशायामः च रङ्गे विनाशो न तु देहरक्षा॥ २५॥
तत्वावदायका विरस्तस्त्रवी निम्बिकाशाखः सुबहन्त्यहानि।
निश्चालनिज्राश्यनपान्हैनो विनिमिचः प्रेत इह स्तितोऽभूतः ॥ २६ ॥

तत्तज्ञः पुरुषपुरीं गभियन रामेश्वरः शाक्रंदशनाय।
स्त्रेष्ठपरिजातस्य सरो जगाध्य गायित स चैनं कुपितः शशाप ॥ २७ ॥

यद्वश धिक्का पल्यं जलाशयं में मभिविल्ल संदृष्टिवास्तवम्।
तरातमनोऽन्तज्ञेविलिप्ताश्रीकृष्णपादचुंडेः संग्रवेहेऽऽः ॥ २८ ॥

शापपक्षरोशयरणामात्र पव ज्वातावधिवर्मं कलेवरान्तः।
इंद्रहमानाधितः सिष्टो वा न निष्ठुतः स क्षणमभवाप ॥ २९ ॥

ऊरुजनात्तू प्रतिपतिमूढं निपत्तेवं जगदीशकोपातः।
ततः स आदित्यिसुपेशः मूर्तं श्रीहान्देवस्य पुरोविरलाचैः ॥ ३० ॥

शुचाच मध्ये च नमःऽइच्छान्स सरसरीतिमलशुद्धीरयन्तीमृ।
इतस्तुकारामसुपेदि साधुं क्षमां च याचस विनितभावः ॥ ३१ ॥

तवायपाचारं इतवासात संग बुरा हरेमकिमताबस्य।
तथापि भावी व्यवि स प्रस्याः सरार्जित पूर्वप्रकारं न सन्तः ॥ ३२ ॥

निवर्त्येते सत्यगृहे पीडा महामनः संगमुपेयस्य।
प्रचलणे च प्रहाति पुरा शामार्तोपकारः प्रभृतिमुनिनामः ॥ ३३ ॥

ततः स ज्ञानः कलितातुपतिः हिंदेथ परं मृण्वेच्छमेवमृ।
किं च विचार सायो चरितापराय: क्षमौ मूर्ता त्वमसि प्रमाणम् ॥३४॥

इस्त विस्मयात्तू प्रत्येका परं द्वायाणेतः स सूनिविष्मूरः।
निमेषणात्रेश च पदहुरुमं विलयं दृष्टयुवे करे व्यतारीतः ॥ ३५ ॥

भैरवैपि भवेवसामने ते मनो यत्स निरम्भं।
उरगाधर्मोऽनं लवं हिंसतः सिष्टाविपि संनिधौ।
पिष्कुलकौयोजाकं भायात्रं। कृदनांमयं
प्रतिभयमहादासवाला भवेदिमु शीतला ॥ ३६ ॥

यद्व भवतं: श्रीतिर्दिष्टा तथा प्रतिपपाते।
प्रशुकलमपि कृरं विशेषतमिः प्रयवधृपतः।
स्वयमुत्तमवालासाय: तव युद्धविशेषातिनिः
निगट्यि तुकाराम: सत्यं सुपीरसिद्धं वचः ॥ ३७ ॥
निकाय पदास्ततमस्य विन्दुस्त्रीयसौजन्यसुविसितः सन्।
जनवेन देवपुरसुबचाल समुत्सुकससुनिवृद्धशान्यय। ॥ २८ ॥
प्रविद्य देवलयमण्डलन्मु दुःस्प्राणाम सुनवे चकार।
निकायः तत्प्रार्थरेजुगम महादुरङ्गस्व प्रसन्नसंस्य साहौः। ॥ २९ ॥
तत्स्तुकाराम उच्च नाधः शूद्रोदका सा लोमसि द्रिष्टेन्द्रः।
अजस्मयभायं तव प्रसादमायस्य ताम पुनः पुनर्भः ॥ ४० ॥
नांहं गामिश्याम पुनः मनोहं सत्ता भवतस्मिनिधिमाधृधिविये।
इति द्रिजः सामिनिवेदयुमचा निनायः कालं मुनिपाद्मूलेः ॥ ४१ ॥

अधे कद ध्याननिमप्रवेशतः प्रार्थुस्मृताय पुरो जनार्दनः।
निथाय इत्स्तार्थुमण्डलन्म मोक्ते वायुमोदनायवित्तपिनमवः। ॥ ४२॥
यथेतरस्य नम भक्तसन्तते: शरणयतामच गातेवसिः सन्ततः ॥
तथा तुकाराम तवापि वस्तात श्वीतोदकिः संरक्षणनिवृद्धिः। ॥ ४३॥
अद्रिशि तत्त्वानि निशि नेरावः पुरः परोपणां समगरतोभविवेच तान।
मथा तुकारामकुप्प्यपत्तकर्जः समस्तोऽपि सुपरस्त: स्वितः। ॥ ४४ ॥
इन्द्रायणीसाहिती गच्छलल परो पत्राणि सर्वाणि बिलोक्तिपिथः।
श्रुत्वा जन्नार्दचनं प्रशर्वितस्त्थाय प्रभातार्जमवेचिन्याद्युकः। ॥ ४५ ॥

dinamunjay prachchāvāra muñichittamānato
Karputurjanatostalavarnīdūrapādavān।
Sūmashtimuneyoṣeṇāvā pravānastasmuṇeyā
vimaścālādaiti pūrvarvā chalantamālottak। ॥ ४६ ॥

tadadh tathā: kasyācāra nishānām nishāḥ kave-
rahaṃmukikākānto navān paṇāt nārīṣvaraḥ।
śrītītī ch jādānāḥpūrṇāmunēṃdrāḥ kare
sa c bhagavatstutāvobyāchitàsamadhāñjutaḥ। ॥ ४७ ॥

इति सौः क्षमायः कृतितुः श्रीतुकारामवर्ते नद्द्रायगमाय नाम सत्तमः सर्गः।
अश्मः सर्गः

कवित्युर्वा चिन्तवंडमव्युपास सुम्भवाजिनामा द्विजवंशजातः।
विजय संसारसुखोपजोगाहेद्धुपरस स न्यवसचिराय। १

यथा यथा वृद्धिमियाय राष्ट्र यशस्तुकारासुम्भवेशोमोघम्।
तथा तयेष्योपहतः स विप्रो दित्रेषु ते दीनकुलत्वहेतोः। २

मुनेः क्षत्रग्रिमहिष्य खगोलमथ्याः प्रमादाध्रिज्ञशकावानीत्मृ।
तबात्यशाकं त्वरया चरन्तीं गाढमहारे प्रज्ज्वल विम्र। ३

उद्यानांगृंहो शिकारकंदकां गणेश्वर्कीर्ती स विषय नीचः।
चकार देवायत्यसंघेशं दुरासर्दं भक्तजनस्य गन्तुः। ४

एकादशिपुष्पिणी समागतरुपं समूहः किंच यज्ञिकाणाम्।
तदा तुकाराम उपेत्य रोध्य निरस्य मार्ग सुगमं चकार। ५

वण ज्वलन भूरी स विन्यन्तुमृं हिन्द्रास प्रज्ज्वल दुरासर्द।
हल्लेन पादेन च ताड़कू न स आन्तो नितान्तो विनारास पापात। ६

स तु प्रशान्तः सहते स वर्ष संकीर्तनयानं हरेस्तपस्वी।
व्यथानं च गुरुं तुष्यचिरीपायुर सुरालयं सायमियत्या योषम्। ७

तत्र हिन्द सर्वाच्छि नाबंकोक्त्यं प्रतीष्यं तत्यागमनं चेरय।
स्वयं तमासा तुमगात्य प्रहरक्षतात्मेद्वहीः पदीयोगेहम्। ८

स्थितो निवासाद्वीरे तस्य श्रुणवः सुदीवाणरस्तं तदन्तः।
प्रविष्या विम्र शाने ऎदुर्दा द्रवाहयासर्वरा खरन्त्मृ। ९

उपेत्य शरयां स मुनि: कुपाल्लिवस्येव विमाधरितापचारम्।
सुखोपजोगाहेद्धुपतिः साभास्वानसाहित्माचार। १०

अपूर्वसंजज्ञस्मवेश्यान्विन्यपतिरेकात्मवत्स सुकुमः।
निविष्य भुम्भो मुनयेव प्रणम्य सुरालयं प्राणिहितेन्यग्यात्मृ। ११

अथाय कीतिमसरं निशाम्य प्रतापवान राजापति: दिवाहिति।
दित्यधुरेन प्रज्ञय तस्य स वितातपजाय बक्रप्रदीपान। १२

नुपाल्लसदेरहः समाधी स्थितं सुनि: लोहोपुरे द्रवर्षः।
सत्मानचिह्नानि निदेशपूर्वम समपद्यानां च तत्पुरस्तानुः। १३
अवाय्य संदेशसिम्म चूपारात लिखेक पद्मतमकुस्तरं शुभम्।
दृढः च दूताय स पद्मालिकाः धरापार्ति यज्ञ किलेध्वथमुचिवान्॥ १४॥

अधि नरपते बाजिच्छ्रत्रप्रदीपविशृष्टिः
न खल्लु विभयव्यावृत्तां मनवापि मादशाम्।
निलिङ्गसमसम्मोनोद्धर्मिभ्रोचय मां ह्रेण
किमिति लिपेम् संसाराभ्धो निमज्ञायलि मभो॥ १५॥

सुखमंगणयजनिविश्वासे कचिरजजनस्वतः
निजजनमपि व्यक्तचा दूरे लिवस्तुमपेतः॥
यहुपरि मम क्रेष्यं शौरे तदेव दुरासि मे
कथमकरणः स्वातोजसि त्वदेवकस्माधये॥ १६॥

दिद्धश्रुतिः मामिति स्फुतसिम्म तवदमचाना
जानेश्वर जाहिनि मां जतिरकार्ने जीवितम्।
निरस्वरसिंह वपुरस्व रजोमिरावृति
न योग्यमवलोकितं भवति भाग्यभाषा तया॥ १७॥

बहसित कृतां शृङ्ख बलविहीनगाराणि मे
विभृति महत्री मुखे निराशनरतापाण्डुताम्।
कथं न्यायभद्राचारं तत् खुशाय कल्पत भो
स्स्प्यदेर्शसंकुचस्तुः विस्वास मामिहछ प्रभो॥ १८॥

शाया शिला शैठागता प्रियाः मे मम किलोच्छ पद्मच प्रशश्चतम्।
अपेक्षायते यदी नित्यवृत्ते द्रवति लोको मम तद्भिः॥ १९॥

अवाय्य राजा प्रतिवाक्यमेवतिचक्रीयते सा वृत्तिः खृष्या।
तदृष्टीनोतकणितचित्तवृत्तिः स्यं यथो लोकपुरं जवेन॥ २०॥

अमृतार्द्रातिमुपेत्सा मन्नाथ के प्रणाम मुखे तुषम्।
सुवर्णमुद्रापिपपृणपार्थ दृढः च तस्म तुलसीपदिव्रित्म॥ २१॥

तदेतत्वादलोक्य मुनिर्मापिशे किं नाम राजनु करवानं हृदसा।
वहायंसि मम पाण्डुरजो न चैहिके वस्तुि मेधमिदाश॥ २२॥

दिवाकरे दश्यति किं प्रतिसौंहिमोपचारः खल्लु किं हिमाग्रे॥
सूर्योद्हत्तुः मम हेमरात्ति: श्रेयस्कं ते श्रणु बच्चम किलित॥ २३॥
तुकारामचरितम्

भृषा तवेका तुढीसीमगालसेकादशी च वत्तमेकमेव।
जहीहि सर्व विष्णुमिष्ठन हरिगृहितसे मद्व तस्य मक्कः॥ २४॥

श्रुतोदेशः प्रहृदे शिवाजि: सुचरणसुद्रः सक्तमा विजेभः।
निनाय राज्य मुनिसत्तिधाने श्रवणं हरे: पावनकीर्तनानि॥ २५॥

स्वारं सारसिंद्र वुधस्य वचनं भृष: प्रह्यान्तर:।
स्वातूं तत्र माति चकार विपिने संतल्य राज्यसिद्धिम्।
आतानं सविचे समर्य मुक्तं प्रास्थापयक्तान पुरीं
साक्ष्यं दिवसानु, निनाय कतिचिद्राष्टाःखिम्येः स्थितः॥ २६॥

विरक्तमारघर्णं नुस्या माता कुमारसुरान्तमना व्यस्तापीत।
हा हुविंदे राज्यविद्वानं हेलित्तुवाकंत्सुकारामस्मुनि। कथं न:॥ २७॥

सा राज्यचान्यः सप्तद्र प्रयाता दोहोपुरं सत्वामाससाद।
निपीढः साधोक्षरणार्बन्त्य धीरा तमूचे परिषयमाना॥ २८॥

राज्याविद्यां जहातांमेजस्य व्यस्य राज्यस्य महानन्दः।
अपल्ही:का खलु मेकुमार: कं शालिता स्वादपरो महात्मनु॥ २९॥

यत्वेचोसिंमें सुरुहर्दार: समाध्यान: प्रसुंब्रुत्व नुस्या।
श्रेयसं राजाः हरिकीर्तनान्ते श्रिवास्तिमित्य समुपार्थिदेशः॥ ३०॥

यदीच्छसि तं तरिन्तु मद्वारिध्य भव सधारणेऽपि लस्यः।
जहात्यपः कं पवनाय मत्सः खगोःपि कं मुख्यति खं जलाय॥ ३१॥

सांग्रामिकाः: क्रष्णं न योहण: क्रष्णीवलोक्ष्या न च योहणेऽपि:।
धारा धरिष्येऽपि परित: पत्योऽपि निधाय धारीन्धुः ततोक्तोऽपि॥ ३२॥

देवस्य सच्छि नियतामेवहि धर्मांपि तेनेवाः हतो न लुह्रद्यः।
विप्रस्य तावच्छुतिः वक्ष्यमाणाः राजस्यलोकस्य च मुख्यस्माहं॥ ३३॥

आदौ द्रिज्ञमा शृद्धत्वाकाविद्यामहीने पद्मकेरौ युधी स्थानः।
उपेत्य वार्त्तक्षः सिद्ध: संसारस्योज्यमित्यदुप्रयामाम्॥ ३४॥

राजस्य: प्रथम निजारिविज्ञं क्लत्वा खरम्ब चरेतु।
सायोधिनिगतं परातपर्तरं पश्चे धृतिजनानांतेऽपि॥ ३५॥

नो हिन्दुकारमपि वस्त्रजनमेवेत सवद्यूः वेदग्वेदः।
दीनांनं शायेपुढ़ामावित्य ध्यातिच्छियो वक्ष्णम्म।॥ ३६॥
एवं गुरुभक्षणैः श्रद्धा वसति निर्भयः।
कीमस्य चन्द्रवासेन गृहमैति खयरं हरिः॥ ३६॥

मुनेऽशिवाजीं परिप्रायवाच मुमोच द्वार्षाश्रुहरीं कृत्यः।
जगाद नद्रा मुनिमस्य माता कथं महादश्चतुर्या तव स्याम्॥ ३७॥

महीपति व्रियपुरी गमिष्यन वरं व्रुणीते सा तपस्विवचारां॥
प्रदेहि राज्यम् श्रुभाय पूर्ण फलं च मे पुद्दलसोपलब्धे॥ ३८॥

यथेन्दितं तद्भवत्यं च तस्मे दद्वौ तुकाराममुनि।
तत्तत्त्वमाशीर्यचर्माम्बिक्ष्यं विसर्जयामास पुरीं जनन्या॥ ३९॥

इति सौः क्षमायः केतिः श्रीतुकारामचरिते शिवजीसमागमोनादमः कर्गे।
नवमः सर्गः

दिने दिने वृद्धिमया संख्या कठेष्ठ चार्द्री यतिचर्यामाजाम्।
ऋत्रोपपिति मित्राणिः बम्बुवर्षस्य क्षेत्रे जैजोत न गुणः श्रमायाम्॥ १॥
अर्धेश्वर कोशिपिः महान् धिंजनमा वेदान्तसुद्दिःक्ष नवप्रणीतम्।
प्रक्ष्यवनीलयी मुनिः सकाशे तदाचारायायुगलितेः यथाचे॥ २॥
तथेयत्रुक्ताय मुनिः श्वेदम्पादवाषीः घनकम्बेण।
प्रच्छाद मौनेन खुशापारिः पृष्टोऽपवचेन महीन्द्रेण॥ ३॥
प्रच्छादगृंहः किरीति स्थिरसतोषिः चसतोषि किं शीतलज्ञाप्रसंगात्।
मुनिन्द्र तस्मै प्रतिवाक्यमूचे विषेषभिषच्चामि न वाहातोष्ठम्॥ ४॥
तत्तथाद होराचिव पथयामने अःथे महोत्साहवता धिंजेन।
विधाय कण्ङा स्विृतचानमुनिन्द्रो निपपदविप्रष्ठ द्याचैधेन्द्रः॥ ५॥

धिृजनमा पदनावसाने कुतुहलात्क्वलसुद्गुराः।
तं वीक्ष्य चिंचारिस्मृतितुल्यं चिरीविमाणश्रु विबुद्धिक्षतित्वाः॥ ६॥
कुस्तस्तया व्यर्थिचिरियचिरिः में काठो व्यपतिती रुपं जागरो।
मुनिस्तमूचे अद्वं विंपे में जीवेश्वरेण्य्यतिपादनोऽकोकः॥ ७॥
भक्तयु च सन्स्य च मेदरसौवी विचिविविधाना नियतो व्ययाचि।
देवस्या हुमवावा शक्तिदैवी सम्प्रवा न क्रत्वापि लभाय॥ ८॥
सूचितस्तिकृतत्वी तु शक्तिमाहिमाहिमहोऽख विमोरपरा।
संततेरेः स्वाक्षरसम्पवताः गेदान्तधोषः ऐवःऽ कठोरः॥ ९॥
महाप्रभावं परस्येव यत् गद्याय भक्तोऽचिति नग्रनन्दः।
त्रिमूल्यतादात्मायुगोपन्थवै कदन्त्वादै न स्पृहयेन्नमुणः॥ १०॥

अर्थानुगा वेशम सत स्वार्थीलावलोकितुं कौतुकमाधित्याः।
मुनि तुकारामसुपेश्य नद्यः प्राध्याकिंक महत्मार्थयन्त। ११॥
तान वर्षितयु शुभाःसनामिविद्वा च तुम्बीवङ्गमेष तिक्रमू।
प्रक्ष्यवनीलयव तद्वः पवित्रेसीतिथादृश्यवद्विद्विषेधम्॥ १२॥
नवमः सर्गः

निचिेयः यात्रा स्वपुरे निबृत्ता: सन्तप्तं ते खजनयः चकुः।
तदातिथियः परिवेष्ठ्याः भोजस्तमोति शिवशानुनिराविद्वेषः। ॥ १३॥

आश्वाद तुम्भीशकलां लोकः सुविसितः स्नमनमन्त्रयुक्तः।
पूर्वापि तीर्थिनिर्गतिकामां कथं महात्मम् जहाति तुम्भी। ॥ १४॥

प्राहं गती नातरंदोषशुद्धिवत् विध्वंस्य शिखरं कदापि शाक्या।
न तीर्थ्यवात्तात्रिकमात्रशूद्धि शाक्तोति संसारार्थिं भूत्यूः। ॥ १५॥

प्रभुः शिवाजिसुनिषेधकैः प्रवासिनं पुण्यपुरे दिव्यत्।
जगाम सामाय्यसुक्रस्थेऽपि सितांगः पूर्णापितिरपिणः। ॥ १६॥

सुनि: खपादम्बृजयो: पतन्ति श्रुताशिष्या भूपितस्म्यस्तन्वत्।
वधोपब्रह्मोत्समविघ्ने संप्रकामं श्रीहरिं मूर्तिप्राप्तम्। ॥ १७॥

तत्कालमसिद्धचरमाधिकारी चाकानुरे हंसवरात्रुः।
स च स्वस्यं भ्रमप्रजाय गुरूं वलात्तज्ञविश्वाह्याय राजः। ॥ १८॥

इत्यदि रहस्यारूपहरोप्येदितवा हरिस्तुवस्मादमनाय भूपोः।
संखोमोक्षेयुतिविदिता समस्ता हारिः सुनि: प्रायोग्यं प्राप्तस्त॥ १९॥

न में भवं किंचिद् चिदिषयां मृतस्य: परं त्विमानं पार्थ हरे भयातीन।
परात्विवि ध्यात्माय एव सुवृद्धधार्युत वाहः नमस्तात्। ॥ २०॥

अस्तं विकल्पस्यजः वत्सं शेषं च भवत्तसं नित्यविचिन्द्रविदः।
प्रायोः कित्दोंरं जगाः श्यमोत्सिः भ्रानाय शास्तिपरि: शिवाजिम्। ॥ २१॥

अथ स यवनं: सैवोपेत: स्यं सुरस्जन्वः
प्रसवतपत्थपनारः स्वातंशितायुः।।
सदृशि शतास्तालसीनाः शिवाजिशरमाक्ष्यि
नुमणामिति: पतंत्राभान्तो मुहर्वत्मचिन्तः॥ ॥ २२॥

प्रक्षः तागरस्मात्मस्मूर्तिभवविश्वाविद्वताय पदार्थमायः।
अनुबुद्धोभूवनाब्यायवाचर्महारण्यमदवरिः मामेः। ॥ २३॥

तत्रावचाहानु: यवनं: प्रविष्टो हरिरात्रयं भूपितमन्त्रत्वः।
तत्राचियावि: श्रुतमास्त श्रवण्वन्विष्णुवर्तिदेवधृते विशिष्टः। ॥ २४॥

तत्त्वपर्वी भजनावस्तो नुपस्य रक्तः सुमुनस्त्रुंद्यः।
वान्द्वाभायव्यक्तांशिष्यः श्रीपाण्दुरक्ष्य पदार्ज्जमूले। ॥ २५॥
निश्लारमयजूतमेवभताती सुनेः प्रभावोंतत्वमिति प्रतीतः
प्रयोगमणिज्ञज्ञजाधानोऽपि प्रसादविचारं स यति "यथाचे " II २५ II
स च भूकितीशय दृढ़े श्रवणातिरिक्तगते वाजिपुरीविष्णूम।
भूपतस्तायाः सुन्ते प्रतिः हृदिव मूर्तियोऽहृतमास्तसाद II २६ II

निर्जियूः सोऽथश्यन्तरशालुपण् दिने दिनेश्वयाभवारसेवी
हरिः प्रतिश्रस्मुपािछेंश्व शरीरप्रायामकरोितः II २८ II
प्रामान्तः यान्त्रिवेजः पारः प्रच्छुरेत न गमिष्यस्विति
स च चापि वैकुण्ठसितिविवाणं सैने हि याति सा नरीवनानंदीः II २९ II
कमालदेवाधिवेशप्रकाशं समुज्वलो विस्मयात्ततान
विपक्षिमास्तानगति: स पतेव्यावहर्तसार्थसहो जनेन् II ३० II
सद्देहायते वस्मायात्तेषामी सुधान् दुरार्थ्य प्राप्त हरिः पश्चा
पापिष्कम्पमात्ममरं निवेद श्रमल देवेति विन्याय यवाचे II ३१ II
अथाध्वना सश्रुपरण एव कहीरुक्षङ्गजवीत्यमेकूम।
विद्वानमाते मुखजं विठोपक्य जटाः: श्रुकुष्त्री गता हुमामस्तम् II ३२ II
व्यविन्त्यदासीशुहो किमेतेपुरुष मासुकुम्भिताः शाशुन्ता:।
पद्मालि सचं जागदाल्मसूरः कुतो हि महर्ष्यति पक्षियोऽः॥३३॥
श्रेयं इति विनितव ग्रहं न प्राणिमाध्यमय मया द्वारकारि
प्रायोगेन जन्मातन्त्रुपरतां फलोमुखानां फलतंत्र द्वितीया इत्यादू II ३४ II
स्वश्व श्वर्तं श्वरं च सचं देहोपि देशाय निवेदितो मे
वासः खगानां मद्व वशं गताय मामायति हा हस्ति तपो विनाशम् II ३५ II
पत्रेविचलपैधिनियानमानः क्षणं स दूषणिवभववनीयः।।
ततः समुज्वः समाहितास सुदृढः हरिः पापहरं वभापे II ३६ II
अन्यः श्वेतार्थिवध्वनीनां श्वेति पष्ठी त्वामवत्स्वमानः।।
चरामिल ललेन हरे करं मे मा सुख मा सुख व्यापयोधे II ३७ II
प्रतीतु पापे जहि म समस्तं न कोषिय जनतयथेतु मच्च।।
इत्यं तुकाराम उद्दील्य वाचं निपत्न्तृः भासि ह्वायवत्स्ये II ३८ II
नवमः सर्गः

tावच तवें नमस्कर्मास्ते महीनाधाप्रात्सहस्रावतीयः
तद्विधेहं परित्यागरतं निरोधुससासे सन्नायिनेतुः ह || ३९ ||

विढळकययुँ जम्मुकर्मनें पतांत्रिपुष्पं: परिशोभमानम्
अद्षुपूर्वं हृषितोपवतस्ये जनः समन्तातिकिल बहुद्विषः ह || ४० ||

श्रीजनानिः कच्चर्वुक्षण परिशुस्तो देवरिसिध्वासरेजः
राहुःचैन्याचाहानानि गह्वादेह्व पुरे वातत्तरवः
आसीनं सरितस्तेथिफळः मुनि स्पृहार्जविविधिसिंहः
बैकुण्ठं मम भाति वत्स विररस कालारकवां विना ह || ४१ ||

dेवा: पञ्च दिनानि तब विद्धुः श्रीपाण्डुरक्षोत्सवान
स्वर्ग्यात्मकसहस्रयं बहुविधानिन्द्रायणीरणोऽसि
अन्येषां हम्गोचरच्छ अपि सुनेहरेवया बमुडः सुरा
दिव्यानन्दर्शरीरः परित्याश्नामानी सर्वतः ह || ४२ ||

केनाय्यतरंविश्वारुपानमस: शान्तमयम: स्वं
पौरा: फल्युन्होक्तसवामपि स्वच्छा समेयस्वातमः
श्रुणानसेव भुमेकारच्छना: पदात्मिक: शोभना:
विश्वाम्बिहिरारपानश्वनं तत्वैव त्वस: स्फिता: ह || ४३ ||

पञ्चादेशथ विनिगते सुनिधरं श्रीपाण्डुरक्षोत्सववीरः
बैकुण्ठविविहारं वस्तस वस्तिनाशास्ति ते शाब्धती
िृतुको सुनिराह पण्डुरपुरी बैकुण्ठभूमिति मे
साविन्यं तव नित्यमण्ड ममत प्रमौकसार प्रमो || ४४ ||

dेव: प्राह महततिर्थिसार संक्ष्रीवक्त्र: मे वैमयः
प्रलक्ष्यितायां स्वरैव महीमा क्षीरामुखी वत्स मे
नित्यान्यजपार्च्छैर्पि भृति प्रप्या न दृश: परा
बैकुण्ठेष्व वस्तिनासन कल्पलितका सर्वद्वैताणिनी ह || ४५ ||

दिन्यासेवानमसार निश्मय रचिरेः परविध्वासारसं
हन्तायेर हे महापरंपरां मुलतिर्क्षवान दुस्तरम्
यस्य तवं कर्मणिनिजेन्यायो: पुण्यसेवानो गोचरः
स क्षीरामुखतुष्ट: छला कर्म संसारबधो भवेतुः ह || ४६ ||

दु: च० ६
देवाळथचनातपर समुद्रिरे तित्रियमाणा भूषां व्याजुद्ध परस्परं न्यु व्यं धन्या हुनें। सहजः। तद्वियायांत्रिताः तस्यचनातपारेः पीयूषमम-प्यासांक विरसायते सुनिरंये देवोपपम् पुण्यमाक्षः॥ ४७॥

श्रीतांत्यमित्रत्वानु पुनरुनिवर्तं यातुं सालोकं हरिः-देवोथामसुरितं मतिमधात्तित्वः श देहियुस्मु। भार्याः प्राण निपदितोपसि हरिणा वैक्रुण्डमालोकितुं वायनारोग समं प्रिये हरिःपुरं नो चेहयेच्छुं कुरु॥ ४८॥

भार्यां ते निजगाढ नाथ न मया हातु गृहं साम्प्रतं जानासि प्रस्वोनुखी जडमाते पली तचाहि स्त्रिवा। बालान् गोघनमध्यहो निजगुडः को नाम रक्षणयोगी स्वेरं याहि गृहं हुरे। परस्थः जाने क गन्ता भवान्॥ ४९॥

तत्त्वमुत्त्वा बहुविस्तितो सुनिरसी निश्चयं ताम्रब्रवीद् वैक्रुण्डाधिपतेरुप्रहस्तिमां प्रभापे नो मोरुसे। हानि तव विषयोपमोगनित्ता हातुं गृहं नेंहसे वालिं तित्त निजामेकः सद गृहं यास्यनि तन्नानकः॥ ५०॥

पाभ्येस्या प्रस्वमीक्ष्यं तै वरितं चकूविंतकानु वहनु। आदि: सहस्त्रििसाहरे बिलुनाभ्रिथान्तये गच्छित। प्रायः क्रायं तपोवं हिमगिरी मार्गेयसी तापसः। स्वेरं यातुं व्यं च दूरमुगा: पवित्रमीक्षामेते॥ ५१॥

तेतालोकित तद विलाम्बरतेऽदेवीप्यमाणृति-दिवंग्यक्षनसंहंतिष्ठुतत्वरं कोणीरतः गाहिनी। तत्वसान् कमलासनाच्युतहरा: खल्प्रियनोदिता:। गन्धवेंगे परिपीयमानन्यामो देवारिभिः सेविता:॥ ५२॥

नितेशा: समायताम्बरम्याणिरिद्वंप्रभाविजिती। विभुतुप्रधाता वृक्षाकिल्लुणां संवितिता ददयः।।

खोमल्लु इवेशते जनगणो यावस्मन्ताग्निम-स्तावस्वर्वेद्वदिः शून्यमन्धोरप्याधित्तसापसः॥ ५३॥
तद्विष्णु तद्कुब्जास्तः द्रुहमोत्सङ्क्यभाजः
त्रितयमशीलमहां सिन्युशिःश्रनेत्रा: ।
द्रुहुरथ विन्दुरादस्मेरे लम्बमानां
किमस्य महिनमुर्वीमापतनमदिन्दम् ॥ ५४ ॥

teroroda phalitam ca tarnu neha dhari puttyuto hi rakam: ।
harsha-daksyam charisa-virechannaghanyakasya te sthita: ॥ ५५ ॥

इति सौः क्षमाय: कछित्पु ध्रुवकरामचरिते प्रस्तववैक्ट्ठो नाम नवम: सर्गः ।

भोजमन्यामूः १६४५७
LIFE OF TUKARAMA
CANTO I

1 There was in the Mahārāṣtra three hundred years ago a Śudra of adorable character who, though a destitute, was revered by kings. And this was Tukarama. Hear, ye readers, his life’s story.

2 The Mahārāṣtra was the sacred birth-place of great sages. Jñānēśwar and other saints lived there for the glory of their austerities.

3 The beautiful river Indrayani flows there like the heavenly Ganges, sanctifying many villages by her pure water.

4 On the banks of this river is a village called Dehu where the yogī Viśwambhara is said to have lived. This hermit was Tukarama’s ancestor.

5 He was a tradesman in this village. His mother once said to him: “Go to Pandharapur, son, and meditate on God with a steady mind.”

6 He accepted his mother’s behest as a good disciple obeys his guru’s advice and that very day he walked to Pandharapur where he settled down in a clean spot.

7 There, he controlled the functions of all his senses and placing them in their due perspective with deep concentration, became absorbed in meditation.

8, 9, 10 While he was in deep meditation, there appeared before him, one day, Panduranga with a refulgence equal to the lustre of a
thousand suns, the very embodiment of bliss. Thus, the devotee attained the desired goal. Returning to his home in Dehu, he quietly described to his mother the wonderful splendour of the Divine Visitant whom he had seen only by the meritorious deeds of his previous births. The mother was thrilled. Her eyes were filled with tears. She exclaimed with a tremour: "Blessed indeed I am, my son. May your devotion to God remain steadfast."

11 Thereafter, the villagers seeing the intense fervour of his devotion, asked with a sneer that if he were so devoted to Panduranga why did he not always live near Him?

12 A certain wicked man ridiculing him, observed: "This tradesman has an eye for amassing wealth and that is why he does not wish to leave his home. He wants to fill his own belly and therefore his name of Viśwambhara* is sheer mockery."

13 The peaceful man, though hard hit by the ill-natured tittle-tattle, turned a deaf ear to it all and remained unshaken like a mountain struck by a fierce gale.

14 Meanwhile, Panduranga propitiated by his austerity, appeared again before him with all the fiery effulgence of the sun. Viśwambhara fell at his feet in a tremour.

15 Panduranga said to Viśwambhara who was dazed with astonishment: "I am pleased with thy devotion. Thou hast no need to come here again.

* One who feeds the universe.
 Remain in thy own village and worship me."

16 Filled with ecstasy by the ambrosial stream of Hari’s words, he slumbered, his mind immersed in an ocean of bliss. In his dream he beheld his God lying in the Ambica forest near his village.

17 He was awake in a moment and stumbling out in the night, he set out as though impelled by an intense urge; he walked to his village, regardless of the exhaustion of groping in the darkness of the road.

18 He arrived home early in the morning and, accompanied by his mother, went to the forest in search of Hari. But Hari was seen nowhere.

19 Then, accidentally, they noticed an attractive little spot with a sacred Tulsi plant. A delightful perfume of incense invited them to the place.

20 "Hari, the Treasure of kindness, must be concealed somewhere here in the womb of the earth as the divine Kalpa tree of Mandāra once lay in the ocean. We must search our God here," the wise mother said to her son.

21 Urged by her as though by a Voice from Heaven, Viśwambhara dug the earth and presently they saw something which even the most meritorious had not probably seen before.

22 It was a bright and beautiful pair of images of
Rukmini and Madhava,* set with dazzling gems that had been hidden under the earth.

23 When this wonderful news spread amongst the villagers, they laid these two idols on the banks of the Indrayani and thus sanctified the river.

24 Later, they installed them in a temple in a befitting manner, while Brahmins learned in Vedas and conversant with rituals, performed the consecrating ceremony.

25 Viswambhara who by now had given up worldly pleasures, spent the rest of his life practising severe austerities at Hari’s feet.

26 In course of time the ascetic longed to go to Hari’s Kingdom. When his tenure of life terminated, he left his wife Ama and his two sons, discarding his body as though it were a mere trash.

27 After the death of her saintly husband, the grief-stricken Ama gave up worldly pleasures and lived on the ambrosia of the hymns to Hari.

28 Her two sons, Hari and Mukunda, who were by nature totally different from their father, were attracted by worldly pleasures and kept all thoughts of God at a distance.

29 Their pious mother Ama did penance as her husband had done, while the sons constantly talked about acquiring wealth.

And lured by the martial profession they went to the Chief of their province in quest of a post.

This gracious Chief who, like the Kalpa tree, always granted the wish of those who sought his protection, employed them in his army though they had had no military training.

Their mother who was content communing with God, was indifferent to material prosperity. Trying to prevent their departure, she said: "My sons, what is this insistence on leaving your village? Here is your family Deity, Viṣṇu, the Kalpa tree of all our desires.

"Enough of wanderlust, enough of greed. Do not forget the Lord of the universe. Service at His feet will act as a thunderbolt to mountains of calamities.

"It is here that you should remain near Panduranga as your father did. He is your sole resort. He alone will bring you success."

When she had ceased speaking, her words proved as fruitless as an offering thrown on water. Both sons left the village and went to the king's capital.

Immediately they were employed by the king, and soon received due honour. Later, they sent a conveyance to their village to fetch their mother and their respective wives.

Her great love for her sons had made their mother yearn to see them. So she restrained
her tears and went to the king’s capital merely with her body, leaving her heart behind at the feet of Hari’s image.

39 Just as she had prized her poverty as a great fortune while she was near her God, now away from Him, she considered her sons’ prosperity as poverty.

40 Utterly indifferent to worldly pleasures, she thought constantly of Panduranga whom she once saw in person. He spoke to her reproachfully:

41 “Thou knowest that being pleased with thy husband’s devotion to me, I came to Dehu for his sake. By thy great attachment for thy sons, thou art sunk in the mire of forgetfulness.

42 “Shake off thy worldly delusion and think of me calmly. Go to Dehu and worship me there for I have granted thee my presence in that place.”

43 Early next morning, seated on her bed with a happy heart, she called her sons and recounted to them her dream.

44 They heard it and roared with laughter, saying how foolish it was to believe in dreams. What one experienced during the day one saw in a dream. There was nothing wonderful about it.

45 Though ridiculed by her sons, the mother remained steadfast in her devotion to God. Steady-minded persons never change by the assertions of others.
And thus prevented by her sons, the unfortunate woman could not go to Dehu. To be blessed with good sons is itself a great fortune to a mother who may be materially poor.

Finally, Panduranga, somewhat annoyed, appeared again and said to the trembling woman: "Thou art caught in a wretched web of attachment. Thou knowest that attachment is the root of destruction."

When again she spoke of her dream to her sons they thought she was suffering from dotage. Their eyes reeling with prosperity, they completely ignored their mother.

The following day as the family were resting comfortably after their midday meal, the king's mounted messengers suddenly appeared at their house in a great flurry.

The two brothers being summoned, hastened to the king who informed them of an impending disaster about to befall his kingdom. He said:

"An enemy has besieged the surrounding countryside and is about to invade the capital. He must be routed with the help of armies consisting of elephants, cavalry, infantry and chariots."

The two brothers accepted the royal mandate, bade farewell to their wives, bowed down to their mother and, accompanied by four armies, left the capital immediately.
53 At the end of two days they lay on the battlefield dead and, probably by their own merit or that of their father, enjoyed the embrace of heavenly damsels.

54, 55 The mother heard the news. Grief-stricken, she wept bitterly and cried: “I have brought on this calamity by my own blunder. O merciful Hari! Why hast thou punished my sons for my sins? O Panduranga, let thy will be done. I shall bear everything, I am merely a bee hovering at thy Lotus feet.”

56 One of her daughters-in-law mounted her husband’s funeral pyre for the glory of the family; the other who was pregnant went to her mother’s house to save the offspring of her race.

57 The broken-hearted mother returned to Dehu with great difficulty. Her grief gradually subsided by constant meditation of Hari.

58 The poor forlorn woman, bereft of all relations, her eyes full of tears, appealed to Hari: “I have lost my sons and am helpless, O God! Who will now tend me whose limbs are stiffened with old age?”

59 And Panduranga spoke to the poor woman sweetly: “I am the refuge of my devotees. Thy own faith shall protect thee.”

60 By shedding tears continuously, she lost her eyesight and was unable to see to her daily wants.
61 Nevertheless, everything connected with her food, drink and other comforts were somehow arranged for her by someone in the house.

62 "Her devoted daughter-in-law tends her," said the villagers with wonder, seeing in the house someone who resembled the young woman.

63 And the poor old woman became bed-ridden and looked forward to her end. Finally, she emerged from her body and hastened to join her husband like a river dashing from a mountain joins the ocean.

64 The daughter-in-law heard of her death and sorrowfully said to her relations: "How shameful of me it is that I stayed in my mother's house and could not tend the revered lady.

65 "And yet they say that I served her when she was ill, blind and old. Surely God who is deft in protecting His devotees must have created an illusive daughter-in-law for her.

66 "How else could those villagers have seen a woman like me in her home?" Thus she lamented. Indeed, omission to do one's duty stings one with remorse.

67 The good woman Ama and her husband Viśwambhara who merited the Highest place by the power of constant worship of their God, are said by the wise to be the progenitors of Tukarama's family.
CANTO II

1 Many many years later was born in Viśwa-mbhara’s family his great great grandson of world-wide fame. Though not a Brahmin, he attained perfection in Yoga and became the greatest Yogi.

2 His father’s name was Bolajee and his beautiful mother was called Kanaki. Her newly-born son was resplendent with an uncomman lustre.

3 After her bath on the twelfth day she went happily to Panduranga’s temple with her infant son and laying him at the feet of her God, prostrated herself before Him with a glad heart.

4 She prayed to Him as follows: “Oh, Panduranga, here is Thy child to be named by Thee.” And a Voice from above answered: “What is there in a name? That child is as luminous as Rama.”

5 She returned home happily and placing the infant in a pretty cradle, gave him the name of Tukarama with all the auspicious rituals.

6 After the naming ceremony, Kanaki distribut-ed betelnut, sweets and flowers amongst old men, children and married women respectively. Then, she sang the cradle-song composed by herself.

7 “Sleep, my child! Sleep in a state in which the Eternal, the Nameless and the Formless live; where, wise men say that Truth is Supreme Divinity.
“Sleep, my child, sleep in the abode of Panduranga. Sleep, my darling, where there is a brilliant ocean of bliss.”

Before he had attained manhood the child became famous for his austerities, while his two brothers remained in obscurity.

During his childhood his father got him married to a girl in the same village. Later, she developed chest trouble, was bed-ridden and never enjoyed any happiness in life.

Tukarama’s parents then arranged his second marriage with a girl called Avali and the two women with Tukarama as their husband were like two rivers united to an ocean.

His eldest brother lost his wife and disgusted with the world, abandoned his people and disappeared from home. Before his father died, he handed over to Tukarama the responsibility of his farm and trade.

And Tukarama in full obedience to his father’s behest, bravely carried on the work. He became so proficient in the management of his farm and trade that he soon won the praise of the whole village.

His good mother as though eager to join her husband in his heavenly abode, soon passed away and bereft of his dear ones, Tukarama was grief-stricken.

In his depressed state he lost a good deal of money in trade and finally in desperation
thought of other honest means of earning his livelihood.

16 On account of his financial loss he anticipated future trouble and borrowed sufficient money from moneylenders for the maintenance of his family.

17 He, then, filled gunny-bags with grain, loaded them on his bullock and thinking continuously of God, trudged from village to village.

18 When he was returning home with his bullock, his two wives, their faces beaming with joy, went forth to receive him on the way.

19 They were about to ask him about his trip but when they saw his pale face, they remained timidly silent for a second.

20 Presently, being asked by the anxious women what had happened, Tukarama told them the truth: “You know that I set out from home a week ago for my trade.

21 “While I was going along the road with my friends there arose a furious storm. A terrific downpour of rain flooded the earth and soon turned it into a sea.

22 “Intense darkness smirched our bodies and final destruction seemed near at hand. All my friends had vanished. Only my bullock remained.

23 “As I realized that there was no one to protect me, I cried loudly, invoking God: “Oh Hari!
I am lost. There is no other refuge for me but Thee. Have mercy on me, come quickly and save me."

24 "As I thus prayed with folded hands someone spoke to me: "Why are you obstructing the public path? Who are you wandering in the forest?"

25 "I narrated to him the story of my terrible plight and besought his help to save my bullock and merchandise.

26 "Hearing my pitious appeal, the man moved towards my bullock that was sunk in the mire and seizing him by the horns, dragged him out. Then, carefully he placed on the animal's back the gunny-bag that had fallen on the ground.

27 "Presently, he took my hand and led me quietly and steadily in the dark as though he were familiar with the road. Suddenly, in the flash of lightning his form became visible to me. It bore lustrous gems and the mark of Shree Vatsa on his chest!

28 "I was thrilled. I sweated, I trembled. A flood of tears streamed from my eyes continuously. Then, alas! the lightning vanished and so did the joy from my eyes. As we reached the banks of the Indrayani, he vanished in a moment.

29 "Know ye, that this adorable Being was no other than Panduranga Himself, the sole refuge of those who seek His shelter, the ocean of mercy who came there to save me."
30, 31 After he had recounted the incident to his wives, Tukarama gave himself to an ecstatic joy and started dancing on the wayside. Both the women feared that he had gone insane and heaving a sigh, they beat their foreheads.

32 The men from whom Tukarama had borrowed money to maintain his family before he went on his business, rushed to him in a furry to recover it like hawks pouncing on a *crouncha bird for a piece of flesh.

33 Harshly, they yelled at this honest man whose fortune was swallowed by Destiny. He genuinely wished to free himself of the debt and bemoaned his helpless plight.

34 Some of his money-lenders who lingered in Tukarama's courtyard were pacified by his good friends; so after threatening the poor man fiercely, they went away.

35 His well-wishers said to Tukarama, "You alone have brought this calamity upon yourself. No one can attain prosperity in this world by merely repeating God's name.

36 "Give up this excessive devotion for Vishnu, for prayers, meditation, concentration and yoga are the duties of a Brahmin and not those of a tradesman.

37 "Your ancestors worked hard and earned money by trade. You have set aside your family tradition and have been courting the fierce demon of poverty.

* The nearest approach to Crouncha bird is a heron.
“Your children are distressed with starvation and will soon start searching for atoms of grain in rubbish heaps scattered in the village lanes by house-wives for their poultry.”

He was thus harassed again and again by the lashing words of his neighbours but he did not swerve from his devotion for Hari.

---

CANTO III

1 As years elapsed, Tukarama became a great ascetic. He had withdrawn himself from worldly pleasures and remained oblivious of his domestic affairs.

2 He worshipped God by continuous prayers, meditation and singing hymns and cared little for food or sleep. He beamed with great intelligence.

3 His elder wife tortured by perpetual poverty, reproached him for renouncing his trade and said to him one day:

4 “Your entire family will perish with hunger. Don’t you realize that the first duty of a householder is to protect his family?

5 “How can you bear to see your people famishing? Your God Panduranga even seems devoid of mercy.

6 “What do you gain by worshipping such a
god? Enough of prayers and meditation and singing of hymns.

7 “How can God forgive you for neglecting your duties and remaining utterly indifferent to the distress of your people?

8 “We shall have to take to a begging bowl and wander from door to door to save our miserable children from dying of starvation.”

9 Thus reproached by his wife, Tukarama blessed with a steadfast mind, consoled her:

10, 11 “A living being is deluded by the futile thought that he is doing everything. Panduranga alone sees to our comforts. Inspired by him I shall again take up trade and by His grace our poverty will soon vanish.”

12, 13 Thus consoled by him, the two wives deliberated with one another and somehow collected the money to provide him with a capital for trade. With that money he brought chillis and loaded them carefully on his bullock. Then, thinking of his Deity, Tukarama set out from home again.

14 As he went along the forest road, a continual stream of the ambrosial names of Hari, flowed from his mouth.

15 Gradually, he entered the country of Konkan and soon reached the seashore where lofty palm-trees grew in abundance.

16 He unloaded his bullock under a peepal tree
near a temple of Śiva and let him loose to rest.

17 Then, spreading out his wares on the ground, he sat beside them and absorbed in the thought of Hari, became oblivious of everything external.

18 When the villagers asked him the price of his wares, he answered, "Take as much as you like. Why ask the price?"

19 Thus encouraged, they carried away as many chillis as they wanted, measuring them with their own measure without troubling about the sage who sat there contemplating.

20 At first they feared that he might catch them cheating him but he ignored everything external and remained rapt in meditation.

21 The news of his generosity spread in the village and crowds of men and women gathered here, each carrying his own vessel.

22 "We shall pay you later," they said. He replied, "Very well," and some took handfuls, others more than their measure.

23 "I want to buy the whole sack. Come to my house and I will pay you the entire price," said a rogue to Tukarama.

24 The credulous Tukarama took the villager at his word. A pious man may understand God's purpose but not that of the wicked.

25 Meantime, the man who had once come to
Tukarama's rescue on the stormy night, came to the village and said modestly to the villagers:

26 “Listen, I'm the tradesman's representative. He has to go away today. Give me the price of your purchase.”

27 “We never measured the chillis. What wise man can decide how much we have to pay?” the villagers replied.

28 “I know in detail how much each of you took away,” said the stranger as if he had witnessed everything in person.

29 So saying he told them exactly what each of them had taken. Hearing all this, they were all astounded and greatly puzzled.

30 The stranger wandered from house to house, collecting money and finally after a good search went to the house of the man who had bought the remaining contents of the sack.

31 As the rogue was reluctant to pay his due, the stranger said: “If you don't give what you owe, I shall hang myself with a rope.

32 “You will ruin the whole village by your dishonesty.” No sooner had he said this than a crowd of villagers shouted: “Fie upon the mean cheat,” and knocking the rogue down, they beat and kicked him until he paid the price.

33 The stranger went in the evening with all the money to Tukarama who was sitting under a tree and saying his prayers.
When he had finished his prayers, the stranger handed him the money. Tukarama mistook the man standing before him for the patel of the village and said to him:

"Please, bring me some ghee from the village, my friend." Thus requested, the stranger brought him a large quantity of ghee immediately.

"How could you get so much for a small amount? Probably the price is low here on account of the abundance of milk. Stay awhile and we shall feed together," said Tukarama and the stranger accepted his invitation.

When the stranger had finished his meal and gone away, the villagers approached Tukarama and asked him where his representative had gone.

When they were told that Tukarama had never employed any man as his agent, they were very much amazed.

"Who then came to take the price of the purchase?" asked the villagers. "I think it was the patel of the village," said Tukarama and they replied that it was not the patel.

Tukarama remarked with astonishment: "Who can fathom the unfathomable workings of God?"
Presently, as he was going along the lonely road, Tukarama saw a wayfarer in front of him. He approached Tukarama and spoke to him. The man was a thought reader.

In a moment the rogue knew that Tukarama possessed money accrued from the sale of his merchandise and wishing to rob him, he spoke in a manner to create confidence in Tukarama.

"I have some precious gold bracelets which I had made for my wife. I am anxious to sell them at half the price to avoid an impending crisis.

"If by chance you have enough money to purchase them, I shall have finished my business and they will be yours." So saying, he displayed the shining ornaments.

The simple-minded saint was greatly attracted by the glittering bracelets and although he knew nothing about gold business, he agreed to buy them.

Tukarama took the coins from a piece of cloth tied to his waist and spreading them out in front of the wayfarer said: "This is all yours, my friend."

The rogue stared at the money covetously but did not betray his feelings and pretending as though he was not satisfied, said quietly:

"This sum of yours is too little. None the less as I am needy, I accept it." Thus saying, he caught the simple man at his word as a spider catches an insect in his web.

Instantly, the rogue grabbed the money without
counting it and fled like a hawk, swooping down, flies away with a young pigeon. Tukarama entered his village happily and went with the bracelets to the house of one of the moneylenders.

51 Here the noble saint gathered all his other moneylenders and, anxious to free himself of his debts, showed them the bangles he had purchased.

52 The moneylenders tested them on a touchstone and shouted that they were all brass gilded with gold.

53 And they roared with laughter. Ridiculed by the villagers, Tukarama was overcome with shame and went home dejected. His two wives who were awaiting him eagerly, came forth to meet him on the way.

54 When they knew that he had lost every bit of his money, his elder wife yelled at him while the other wept bitterly. Thus both together added to his distress.

55 The younger wife who was somewhat the braver of the two, suppressing her distress, pawned her ornaments with a moneylender and collected some money to give it to her husband.

56 Tukarama bought a gunny bag of salt from the market for two hundred and fifty rupees and loading it on his bullock, again went out of the village to sell it.

57 He entered the village of Balighat where he sold the entire bag of salt and bought sugar and
sold it, thus making a profit of fifty rupees by the transaction.

58 Finally, as Tukarama went along singing praises of God, he met a Brahmin in a city. He had an unshaved head and a long untrimmed beard and wore a wooden plough round his neck.

59 The Brahmin was crying in a voice choked with tears: “Give me something, sir.” Some people reluctantly gave a little to the wretched man, others treated him with contempt.

60 Tukarama, moved with pity, approached him and asked kindly why he was crying and the Brahmin said:

61 “My kinsmen dragged me to the court in order to seize my inheritance. I have lost everything, and yet fate is not satisfied with this. A fine of three hundred rupees has been imposed on me.

62, 63 “And though hard hit I have paid fifty rupees. There are still two hundred and fifty rupees to be paid but I am unable to pay them. For this reason these policemen are hovering here like messengers of death and harassing me.” Tukarama melted with pity at the man’s woeful tale, readily gave him all the money he wanted and thus rescued the afflicted man from the penalty of the fine.

64 He took the Brahmin to his temporary abode, arranged for his bath and fed him along with ten other Brahmins. After the meal he received their blessings.
Later, the villagers saw this extremely kind man now bereft of all his money, returning to his village with his bullock. When they heard the story of the loss of his money, they exclaimed derisively that he had gone insane.

The mean villagers instigated by the moneylenders made a garland of onions and put it round Tukarama’s neck. Then, mounting him on the back of a donkey, they led him through the village so as to make him an object of contempt of the entire populace.
CANTO IV

1 In course of time, as Tukarama was thinking hard as to how to earn money again, a devastating famine broke out in the village.

2 On account of the lack of rain, men and beasts perished in every village and Tukarama dreading the destruction of his family begged of his neighbours for help in vain.

3 Finally, in exchange for a few torn rags and an old pack saddle, he bought a few handfuls of grain. And with porridge made out of it, he kept his family alive.

4 When the grain was finished, people asked him where his God Panduranga was. Was He not his benefactor and constant refuge? Was He going to protect or abandon him?

5 Their words which belittled his God, stung him and feeling dismembered, as it were, he closed his ears and replied:

6 "A cultivator who is keen on his work, toils hard, my friends, rejoices at harvest time and forgets the hardships he has gone through before.

7 "Even so is a man's spiritual struggle carried on by a long penance, but in course of time he becomes one with the Supreme Being and enjoys imperishable bliss."

8 Thus, Tukarama, at the age of twenty, afflicted by the ghastly famine and burdened with a debt, found himself utterly helpless.
His elder wife and son died of starvation and he took refuge in Hari with all his heart and prayed to Him most piteously thus:

"O Hari, my Lord, be pleased and come to me quickly. Forgive my sins, O Destroyer of all impurities! I have wasted years. Tell me what I should do henceforth. Save me, O Mukunda* from the poisonous fire of the world."

Thus, this devotee of Viṣṇu, invoking Him, remained absolutely still with closed eyes for a week, in deep concentration. When his meditation was suddenly broken by a distinct Voice from above, he grasped the meaning and arose. His face beaming with joy, he said:

"I remain here placing absolute faith in my devotion to Thee, O Govinda! Govinda! All my wealth will be the acquisition of merit by severe penance. Only the greatest ascetics know the priceless efficacy of that wealth." Thus Tukarama content in Self, thought day and night.

Some people showered praise on him as they saw him returning to his village every evening; while others censured him. But he used to go along the streets with a firm mind like an elephant followed by barking dogs on a highroad.

After he returned home one day, he took out from a box a bundle of documents indicating large sums of money due to his father. Tukarama went to the river and threw the papers into the water for he considered them as mere straws.

*Another name of Hari.
Then, after he had bathed in the clear waters of the river, he went first to Panduranga's temple where he worshipped Him with a tranquil mind and, later, to the Bhandari Hill. There, in a cool shady spot on a clean level ground, he assumed a Yogi's posture and became immersed in meditation.

There was a field near this place of Samadhi the owner of which said to him: "While you are doing penance here, keep a watch over my crops. I will give you a maund of grain."

"Very well," replied the sage who was always willing to oblige and taking up a sling, he added, "go along, my friend, I shall stay here and watch carefully."

The farmer then left the field and Tukarama mounted the watchman's shed, when a flock of birds fell on the corn sheaves.

When he saw the birds, Tukarama said to himself: "Hungry are these creatures. It will be sinful to chase them away." And he remained silent in his seat.

The birds warbling sweetly, spent two hours eating corn to their heart's content. They visited the field every day and ate the corn.

Tukarama's anxious wife sent their daughter in search of him but he did not wish to go home, for truthful men never break their word.

His wife Avali, therefore, brought his food here every day, and after his morning worship of Hari in the temple, he remained in the forest day and night.
In the evening he said to the birds: "Ye birds, go back to your nests. The forest will soon be covered with darkness, and it will be difficult to return to your nests."

As he saw the birds flying away, he said to himself: "These birds* eat here but never take anything home like Brahmins.

"When shall I live like birds and get over the worldly delusion? When shall I cast away the limitation of name and form and see myself in everyone?

"Let my soul come and go like a dry leaf whirled by the wind. Let me learn to look upon wood and mud and gold as the same. Destroy, O Hari, my greed.

"Let not words whether they be of censure or praise come to my ears. Let the Eternal Light which is in the heart of all living beings be near me, my Hari."

Thus, as the sage contemplated every day, the birds feasted on the corn and gave him as much joy as to see Brahmins satisfied after a hearty meal.

After some time the cultivator returned to see the harvest and was horrified to find the entire field empty.

The birds, seeing him going round every corner, flew away as a crowd of Brahmins flees with disgust at the approach of a pariah.

*Dwija in Sanskrit means a bird or a Brahmin.
Burning with rage, the farmer rushed at the sage shouting: "Fie upon you, villain. Alas! I am undone on account of you, you imposter."

Saying these words, he dragged Tukarama to the village council. Upon hearing his story, the committee roared with laughter.

"How much loss has he caused you?" the president asked the farmer. "Two khandis," the latter declared and the village chief went to inspect the field.

When he arrived there with his party, the whole field was seen undamaged, every sheaf laden with ripe corn.

When all the harvest was gathered it was found to contain seventeen khandis! How can a man fathom the miraculous working of God?

The village chief felt that God had created this abundant harvest to rescue Tukarama and, therefore, ordered that two khandis only be given to the farmer according to his expectation.

And he wanted to give the rest to the worthy sage but the latter declined to accept it. To the uncovetous Tukarama even gold was like straw.

And he said: "He alone who does not expect any fruit of his action, is Hari's true devotee. Such a man is always peaceful."

The treasurer of the village, Mahadaji Pant, then kept aside all the corn for the use of the villagers.
CANTO V

1 Tukarama's wife, Avali, was very angry with her husband for declining the corn. Wise men foreseeing trouble from acceptance of gifts, gladly avoid them.*

2 Tukarama, then, decided to rebuild Panduranga's dilapidated temple which had long been neglected by the villagers.

3 With spade in hand he dug out the earth, broke wood with a harrow, then mixed mud with water for building a new temple.

4 Just at that time, Mahadaji, in a dream, heard Viṣṇu saying to him: "Render help to my devotee Tukarama in building the temple."

5 And the chief of the village sent men at once to help Tukarama. When the temple was fully renovated, the Mahatma wished to feed Brahmins.

6 So the corn that he had declined to accept was given to him by the village chief for feasting Brahmins and after performing the consecration ceremony, he installed Hari's image in the temple.

7 In order to perform Hari-Kirtans here, he memorized verses of old poet-saints like Jñāneśwar, Kabir, Namadeva, Ekanatha and others.

8 From daybreak he studied these on the hill where his wife Avali carried his meal. She was a shrew but was indulgent to her husband and blamed Hari for being the cause of his renunciation.

*Second meaning of this line: wise men foreseeing trouble from marriage, remain unmarried.
9, 10, 11 One day as she was taking bread and a pitcher of water for her husband to the hill, she was exhausted walking in the excessive heat and fell down in a faint. The pitcher was broken and thorns piercing through the soles of her feet, caused her great pain. Unable to walk further she gave vent to abusing Hari, when suddenly there appeared before her someone in glittering silk and gems. Burning with fury, she stared at him and shouted harshly:

"You wretch, why do you come here after driving my husband mad? I am already steeped in distress. Why do you aggravate it, you wicked man?"

13, 14 Thus, scolding him, she turned away in disgust. But the same luminous figure seemed to reflect all around her. She closed her eyes when someone said to her: "Why do you, my child, regard me as your enemy and blame me for your husband's detachment from the world?

"A tree bears its own fruit in time and as the wind blows, the fruit drops down. Your husband's intellect having matured, he turned away from the world. How can you blame me for it?"

16 Hardly had he said this when the long thorns dropped out of her feet. And lo! She saw a streamlet nearby. She took some water and went to her husband.

17 One day Avali went to have her bath after hanging her one and only sari on a nail while Tukarama,
oblivious of the outer world, sat singing praises of Hari.

18 Just then there came a poor woman shivering with cold and pointing to her tattered clothes, begged of the sage to give her a piece of cloth.

19 Seeing the half-naked woman, he was moved with pity, and gave her his wife’s sari. Delighted, she took it gratefully and moved away. Tukarama, then, went off to the hill.

20 When his wife Avali found that her garment had vanished, she was frantic. When she knew what had happened, she cursed the woman and censured her husband in a rage:

21, 22, 23 “What a wretch of a husband! He knows that I have always had this one and only sari and yet he gives it away to this roguish beggar and goes off quietly in my absence. He has never bought anything for me nor have I eaten anything earned by him. Blessed was my co-wife who was relieved by death of all her worries. By tying the sacred beads round my neck after marriage, he became my relentless master. Since then bound by the fetters of poverty, I have been his slave in this house.”

24 Just then, some relations came to invite her to a wedding festival. That added fuel to the fire of her wrath and put salt in her wounds.

25 Later, she beheld in front of her someone of celestial appearance. He gave her with his own hand a silk sari with a bright gold border.
26 Avali was delighted and wearing it, she went to the marriage place. The womenfolk were wonderstruck by her beautiful apparel.

27, 28 A woman with a sly look remarked: "How can an ascetic’s wife possess such a garment? What a fraud he is! He is not an ascetic but a mere tradesman. He must have collected many such silk clothes.

29 In course of time Tukarama was revered even by Brahmins in the village as the greatest devotee of Viṣṇu. And though endowed with many virtues, he remained humble like a tree bent with fruit.

30, 31 When Vaishnavites gathered around him at night in the temple for Hari-Kirtan, Tukarama stood behind them and sang the refrain of sacred hymns. The learned Mahipati, while defining a saintly character attributed to him the following qualities:

32, 33 "He alone is a saint who is distressed to see another man’s child crying as though it were his own and who is not vexed when thieves carry off his goods because ego is totally absent in him. A saint is equally satisfied with a peasant’s gift of vegetables as with precious gems offered by a King." Such indeed was Tukarama’s character, say the wise men of yore.

34 The devotee spent the day on the banks of the river and humbled himself completely before Hari. He performed Kirtans with others and slept only three or four hours on a bare floor.
35 Immersed in his devotional pursuits, he looked upon sleep as a great hindrance and said to himself: "How can one become a Yogi without conquering the five states of mind?* On account of complete oblivion even sleep is an obstacle."

36, 37 And though engrossed in the worship of Hari day and night, he rendered service to pilgrims. In the hot weather he provided clean water for wayfarers, and if he saw sick people on the road, he tended them. If he found old and worn-out cattle in a wood, he gave them fodder and water. When gradually, they were well fed and frisky, he would embrace and fondle them excessively.

38, 39 Once when he was sitting on the banks of the river, the villagers gathering there, said to him, "We are going to the market. Come with us to help us." And thus urged by them, Tukarama consented but as he never liked to waste even a moment, he sang Hari's sacred hymns on the way.

40 He saw amongst these wayfarers an old feeble Brahmin woman and said to her kindly, "Sit on my back comfortably, mother. The road is bad and the market is far."

41 The old woman answered: "Don't trouble about me, sir. Just bring me some oil and thus you will render me service and I shall be grateful."

42 "Very well," said he and went to the marketplace and brought oil as promised. As this

* Direct perception, wrong perception, doubt, memory and sleep.
oil never seemed to end, she was delighted and
told the villagers about it.

43 Hearing this extraordinary tale, everyone put
his own vessel in Tukarama’s hand and begged
of him to bring plenty of oil for a few annas.

44 “Very well,” he said again and placing the vessels
on his head, went off to the market. When the
villagers saw him there, everyone used him in
some way or other.

45 He stalled horses for some, untied the bullocks of
others and after giving them all fodder and water,
went happily to the temple.

46 Later, he got all the vessels filled with oil by a
grocer and carrying the heavy load, he returned
to the village without fatigue.

47 His wife Avali was indignant with him for
rendering help to others while he ignored the
comforts of his own family. Her friends tried to
console her thus:

48 “By reason of his virtues, dear lady, every good
man suffers. A parrot is encaged merely because
of his clever talk. People cut off a cow’s tail if it
happens to be white and beautiful merely as a
curiosity.” Their words of consolation, however,
were of no avail.
CANTO VI

1 Avali once said to her husband: “Today is the sacred day of the anniversary of our ancestors but there is nothing in the house. How can we honour them? Wise men say that an anniversary should be performed according to prescribed rights.”

2 He replied: “Don’t worry, my dear, I shall go at once to the forest and bring vegetables. We will cook them and propitiate our ancestors. Whatever remains we shall eat with our friends.”

3 Thus consoling his wife, Tukarama left the house, extolling the glory of God: “I have laid all my burden at your lotus feet, O God Hari, and remained on earth free from all cares.”

4 On the way he saw some men busy digging in a field but they seemed slow and lazy. They called out to him: “Help us,” and complying with their request, he too began digging.

5 After some time he took the corn given to him by the men and while returning home, he disturbed a beehive on the way. The bees, flitting away, fell on his head in swarms and stung him badly.

6 Unmindful of the bees that were causing him intense pain, he said to himself most patiently: “Let this body of mind which is perishable perish. Let me do service to others because today is my father’s anniversary. Who knows, perhaps these might be my ancestors in the form of bees.”
7. Hardly had he conceived this thought, when the cluster of bees flew up in a moment. The sage went home with the corn and asked his wife to cook a good meal with it for his ancestors.

8. When two thalis had been served with food, he begged of Hari fervently: "O Lord Hari, eat with me or I shall fast and give up my wretched body."

9. In a moment Hari was seen on the seat intended for Him and both Tukarama and the family Deity ate together. The Lord of the Universe, inaccessible even to ascetics of other yugas* is sometimes visible even in the present age to great devotees.

10, 11. After this, Tukarama was suddenly inspired. One night while he was asleep, he saw Keshava (Hari) in his dream. He was accompanied by the illustrious poet Namadeva. Tukarama heard a tender voice saying to him: "Arise quickly, O Tukarama and listen to me. Here stands my devotee, the adorable poet Namadeva. He had vowed to compose one hundred thousand hymns in my praise but before he had done his work he left the world. You must finish them."

12. In a moment Tukarama sprang up in an ecstatic joy and at once commenced to learn Devanagari letters. Very soon he wreathed a garland of nine hundred beautiful verses, the perfume of which brought his followers clustering round him.

* Cycle of time.
13 Devoutly he chose the well-known beautiful metre of Abhanga and began to compose hymns extolling Hari. Words emerged from the mount of his brain like a stream of ambrosia. They were inspired by his constant faith.

14, 15 There lived at that time at Chinchvad a well-known Brahmin by the name of Chintamaní. He heard of Tukarama’s great fame, and seized with curiosity, invited the sage to dinner.

16 In compliance with the invitation, Tukarama arrived at the Brahmin’s house while the latter was engrossed in chanting hymns in the course of his morning religious rites. For a moment the guest stood outside the house unnoticed. He sensed, somehow, that his host was scolding his servant mentally in the midst of his prayers.

17 Presently, as the sage saw the Brahmin approaching him, he fell at the latter’s feet in extreme humility. The arrogant Brahmin, thinking too highly of himself, stepped back quickly, saying, “When did you come here?” “When you went out mentally into the garden during your prayers,” replied the sage. Hearing this, the Brahmin felt abashed and said again:

18 “People say that you can penetrate the minds of others which is undoubtedly true. They also say that Hari dines with you. I would like to see this miracle.”

19 The Brahmin ordered a thali for Tukarama and sat down a few yards from him. The sage asked
for two more thalis for two Deities, one for his own God, Hari, the other for Ganesh, the Brahmin's Deity.

20 Being asked to invite his Deity, the Brahmin closed his eyes and invoked Ganapati. But as the Deity did not appear, he remained in long concentration. And yet, Ganapati did not appear before them.

21 The sage who had acquired a divine insight by the power of his penance, said at once to his host: "Friend, listen to the cause of your God's delay in coming here. Another devotee of His, who was about to die by drowning, invoked Ganesh's help and He has gone there to save the man."

22, 23 Half an hour later, Ganesh arrived at the house looking refulgent. His clothes were soaked with salt water." "Invite now your Deity who has come to your house." Thus urged by Tukarama, the Brahmin answered with hesitation: "My adorable Ganpati only eats food that is sanctified by mantras. How can I offer Him this meal fit only for men and beasts?" Hearing this, the sage said: "If Ganapati does not eat, this meal will not be enjoyable to me."

24 Tukarama, then, folded his hands and prayed to Ganapati: "I bow to Thee, O Donor of boons and Beloved of Thy devotees! Thou, the breaker of mountains of calamities, fulfillest the wishes of Thy refugees. Oh, Protector of the humble! Be appeased."

25 Thus propitiated, Ganesh moved forward and lo and behold! He sat on the seat intended for him.
Tukarama, then, invoked his God, mentally and Hari appeared with a smiling face.

26 Both Deities dined with their worshippers and vanished simultaneously. Seeing this great miracle brought about by the power of Tukarama's long austerities, Chintamanī fell at his feet.

27, 28 His conceit shed, his head bowed, his face pale, Chintamanī touched the Mahatma's feet and begged his pardon. Tukarama was taken aback. He raised the Brahmin and said modestly: "How can you touch a Śudra? This is not right according to the Śastras. It is I who should always honour you. I belong to the lowest caste and my movements are always outside. I have neither a great name nor the glamour of fame. I perform my prescribed duties and there is not the slightest reason for me to regret.

29, 30, 31 "That a Śudra should serve the three superior castes was the ancient vedic command. This divine mandate does not distress me in the least because of their inherent virtues. The twice born (Brahmins) are indeed the best amongst men. A devotee has only to think of his Deity and the distance between them both will vanish easily. Unfathomable indeed is God's glory! It makes even a barren cow give milk. This great marvel never goes out of my memory. O God Hari, none but Thou art my refuge. Show Thyself to me. A rainy cloud never ignores a thirsty chataka bird."

32 Thus, verses of great spiritual beauty continuously flowed from the lips of the self-contented sage.
Chintamani was immeasurably amazed at the brilliance of his words as though they came forth from the mouth of Brihaspati, the heavenly orator.

33 Like nectar from the moon, flowed his words of indescribable charm. They comforted those who were distressed with extreme anguish; they exalted the blind atheists steeped in the abyss of ignorance; they were manifestations of devotion which destroyed the darkness of countless sins of previous birth.
CANTO VII

1. There was then a Brahmin called Deshpande who practised austerities with the desire of mastering all Śastras.

2, 3. He fasted ten days rigorously, and finally Hari said to him in his dream: "Go to Alandi, the centre of all ascetics. There by prayers and meditation you will achieve your object."

4, 5. So he fasted near Jñāneśwar's tomb twelve days and practised severe penance. One night a Voice was again heard saying: "Go to Tukarama. He will give you what you desire."

6, 7. And though reluctant to approach a Śudra, the Brahmin went to him. Tukarama heard about his great ambition and appealed to Hari: "O Hari! How can an ignorant man like me teach a Brahmin scriptures? Whisper everything in my ears and I will repeat it to you."

8, 9, 10. Then, he wreathed a garland of eleven beautiful verses which he gave to the Brahmin along with a coconut. The latter was furious and said: "To hell with your Prakrit language. It is the knowledge of Śastras in Sanskrit that I seek and not this." And rejecting the verses with contempt, the haughty Brahmin returned to Alandi and practised a more severe penance.

11, 12. A Divine Voice was heard again saying to him: "This base suspicion is the outcome of your previous birth. Oh what a fool you are! You stood at the sacred base of the Kalpa tree and somehow
obtained the fruit. But you threw it away. The garland of exquisite verses made by the philosopher, know ye, contained the very essence of the holy scriptures."

13 There lived at the time a Brahmin called Rāmeśwara, well versed in Vedas. Hearing of Tukarama's fame, this indiscriminate man was consumed with jealousy.

14, 15 In order to banish the sage quickly from the village, he reported to the king's court that although a Śudra, Tukarama read the Vedas and being an imposter, deceived Brahmins. The magistrate heard the complaint and was indignant. Without enquiring about the facts of the case he ordered the patel of the village to arrest Tukarama and drive him out of the village.

16 Tukarama came to know about this and went to propitiate Rāmeśwara but the Brahmin shouted at him loudly: "Be gone, you hypocrite! Fie upon you for all your show of Kirtans."

17, 18 The guileless sage said: "I submit to you because you are a Brahmin and equal to Vişnu on earth but what shall I do with all the verses I have composed in praise of God?" "Throw them into the river," said the Brahmin and the sage replied, "Very well," and went away.

19, 20 He walked to Dehu and going to the temple, cried bitterly before God: "O Hari! I am throwing into the river all the verses written at your command." Thus lamenting, he tied the
manuscript in a tattered cloth, weighted it with stones, then repeating Hari's name, the saintly man flung the bundle into the river.

21 People laughed and said: "He is now like a bird with his wings clipped. Rāmeśwara has dispelled the delusion of the ignorant as the sun dispels darkness."

22 After this Tukarama was immersed in deep meditation for four days. Although stung by the words of wicked men, he felt no pain but remained like one who is deaf and mute.

23 Others said reproachfully: "This stupid man threw away all his father's valuable documents into the river and now he throws away his verses —his only wealth."

24, 25, 26 Pierced by their words, the self-respecting sage felt miserable and sitting outside Hari's temple, appealed to Panduranga thus: "Speak a single word to me, O God, before I cast off the body. If it be my lot not to see You, then, it is better that I die." After saying this, he closed his eyes and remained still like a corpse for many days in deepest meditation without breath, sleep, drink or food.

27, 28 In the meantime, Rāmeśwara while going to Poona one day to worship Śiva, bathed in a fakir's pond on the way and the latter cursed him in a rage. "Fie upon you, O traveller for polluting my pond. Your body shall be consumed from head to foot with the flames of internal fire."

29 Hardly had he uttered these words when flames blazed within Rāmeśwara's body. He was so
consumed by fire that he found no relief whether he moved or remained still.

30 As he did not know what to do with himself, people said to him that the calamity was caused by the Divine Wrath. He, therefore, went to Alandi and meditated deeply before Jnāneswar’s tomb.

31, 32, 33 And in the midst of his prayers, he heard a voice from above saying: “Go in all humility to Tukarama who is Hari’s greatest devotee. You have wronged him greatly. Nevertheless, he will favour you, for good men never remember the wrong done to them. When you approach this great man all your agonies will subside and you will soon be normal again. To tend to the afflicted is second nature to a saint.”

34 The Brahmin then wrote a brief letter to Tukarama saying: “Indeed I am guilty. What can I say? You are forgiveness incarnate. I leave it to you to judge.”

35, 36, 37 When he received the letter, Tukarama was moved with pity and wrote a couple of verses in a minute and gave them to the messenger. They ran as follows: “If your mind is pure, neither a poisonous snake nor a rhinoceros will harm you even if it be near-by; harsh words of villains will sound to you full of tenderness; a terrible blaze of forest fire may be extinguished. If only you succeed in winning God’s love, even ferocious beasts will befriend you like your own dear relations. Whatever is said in this letter you will realize yourself by experience.”
38 When the Brahmin read this beautifully worded letter, he was astounded by Tukarama's noble character and set out instantly for Dehu with all eagerness to see him.

39 There, he entered the temple and prostrated before Tukarama, touched his feet and praised the noble character of the saint.

40 Said Tukarama humbly: "I am only a Sudra by birth while you are a Brahmin. It is your favour that I always seek. Please come here often."

41 "I shall never go back to my home. I will remain near you," replied Rāmēswara resolutely and thereafter spent his life at the sage's feet.

42, 43 Once while he was immersed in deep meditation, Hari appeared before him and placing His hand on Tukarama's head, He showered His ambrosial words over him. "Just as I protect all my other devotees, I am here to protect thee, for O Tukarama, thou art, indeed, very dear to Me."

44, 45 That night Hari was seen by other villagers in their dreams. Said He to them: "All the papers containing Tukarama's exquisite verses have been saved by Me. Go early in the morning to the banks of the Indrayani and there you will find all the papers." The villagers, delighted to hear these words, eagerly awaited the advent of dawn.
46, 47 The following morning before the sun was up to kiss the east, crowds of people had gathered near the river. And lo and behold, they saw the entire bundle of the great sage's poems floating in the clear water. As soon as a young man who was an expert swimmer spotted out the poet's treasure, he plunged into the water to forestall others. In a moment he had seized the papers and placed them in Tukarama's hands. The sage extolled loudly the miracle of God's glory.
There was a certain Brahmin called Mumbaji living at that time at Chinchvad. He had renounced all worldly pleasures and settled a long time in the village of Dehu.

The wider Tukarama's fame spread in the country, the more he hated the sage through jealousy on account of the latter's low birth.

Once, Tukarama's buffalo straying away from the cow shed, entered the Brahmin's vegetable garden. As she was devouring his vegetables, he struck her severe blows.

The mean Brahmin then scattered sharp thorns in the garden path, thus obstructing the entry of devotees to the temple.

On the auspicious day of Ekadasi, as crowds of pilgrims arrived at the village, Tukarama went to the spot, removed the obstruction and cleared the passage.

Consequently, Mumbaji, burning with fury, seized the sage, belaboured and kicked him, so much so that the Brahmin had to desist from the sinful deed out of utter exhaustion.

Tukarama bore everything patiently and kept on repeating Hari's name. And not caring a straw about his pain, he quietly went to the temple in the evening.

As he did not see Mumbaji there as usual, he waited for him a long time. Finally, though his
body was lacerated with wounds, he went to the Brahmin's house to invite him personally.

9, 10 He stood outside the house a second as he heard some one groaning inside. When Tukarama entered the house, he found the Brahmin lying on a bed moaning with pain. The sage approached the bed and forgetting the wrong done to him by Mumbaji, gently massaged the latter's body to assuage his pain.

11 Mumbaji, struck dumb at the extraordinary goodness of Tukarama's heart, was overwhelmed with shame and falling at the saint's feet, bowed to him and with folded hands, followed him to the temple.

12 The valorous King Śivaji by now had heard of Tukarama's great fame and anxious to meet him, sent a white umbrella, a steed and a torch for him.

13 The King's messenger found the sage rapt in deep meditation at Lohapur and placed before the latter all the presents sent as emblems of respect along with the King's message.

14 Tukarama received the message and wrote a reply in verses which he handed to the bearer. They were as follows.

15 "O King! All this display—a steed, an umbrella and a torch, ill befit men like me who have renounced the world. O Lord Hari! Free me from the fetters of royal honours. Why dost Thou, O God, plunge me in the troublous ocean of worldly life?
"Ignoring all comforts, I seek a lonely spot. I have abandoned my people with the desire of living afar. O Viṣṇu! Thou givest me the very things I dislike. Thou art my Refuge. Why art Thou unkind to me?

"O King, it is clear from your invitation that you are anxious to see me. Leave me alone to lead my life in a dense forest. My naked body covered with dust is not fit to be seen by a person of splendour like you.

"My weak limbs are emaciated. My face is extremely pale by fasting. I wonder how such an ugly sight can please you. Give up, O King, your curiosity to see me and leave me alone where I am. A rock in a mountain is my favourite bed, the sky above, my canopy. Whenever I need food, people give it to me in plenty."

King Śivaji, receiving this reply, was amazed by the noble character of the sage and being all the more eager to see him, hurried to Lohapur.

Śivaji approached the saint, bowed to him with all humility and presented him with a plate full of gold coins sanctified with Tulsi leaves. Tukarama saw them and said: "What can I do with gold, Your Majesty? My wealth which can't be taken away from me is Panduranga. I have no desire for worldly objects.

"When the sun shines, where is the need for lamps? What use are cool applications to the Himalaya? A heap of gold is to me like cow's flesh. Listen! I am going to tell you something
which will do you good. Your one and only ornament should be a garland of Tulsi. Let your vow be the observance of Ekadasî. Give up all worldly attachments. May Hari be your Refuge. Be His devotee.”

25 Śivaji heard his advice and gave all the gold coins to the Brahmins who were there. He spent the night near the sage, listening to the Hari-Kirtan.

26 Pondering over the wise words of the sage, Śivaji was filled with happiness and he decided to renounce his kingdom and remain in the forest. He handed over his crown to his faithful attendants, sent them away to the capital and spent some days happily amidst a group of devotees.

27 When the queen-mother heard about her son’s renunciation, she was greatly upset and cried: “Alack! Alack! What a misfortune! How could Tukarama be the destroyer of our kingdom!”

28, 29 She set out immediately from the capital. Arriving at Lohapur, she touched the sage’s feet and said bravely in spite of her distress: “O Mahatma! My son, by renouncing his royalty, has brought a great calamity to the kingdom. He is childless. Who will be the future ruler?”

30 Tukarama pacified the queen-mother with tender words and later in the evening when Hari-Kirtan was over, advised Śivaji as follows:

31, 32 “If you wish to cross the ocean of mundane life, do your duty assiduously, O King! Would a fish give up water to enjoy air? Or would a
bird leave the open air to live in water? A fine steed should not be used for agriculture nor should a cultivator's ox be considered fit for a warrior. The Creator set the sea round the earth and made mountains to support her.

33 "Know that God's creation is unchangeable and it is He who is the Maker of the duties of men and these duties should not be abandoned. I shall now tell you the duties of a Brahmin and also of a Kshatriya.

34 "A Brahmin should first of all master scriptures and Śastras, then, as a householder, perform the six duties. In his old age he should become a recluse and practise self-control.

35 "A Kshatriya, after overcoming his enemies, should observe the prescribed duties. He should see the Supreme One in all beings and honour Brahmins; he should not hurt anyone but protect the hungry and think of Hari constantly.

36 "A man endowed with such pure qualities lives without any misgiving. Why need he live in the forest? Hari visits him of His own accord."

37 Śivaji accepted the sage's advice and felt so grateful that he shed tears of joy; while the queen-mother said humbly: "O Mahatma, how can I ever repay my debt to you?"

38 As the King was about to return to his capital, he

---

* Study (अध्यापनम्), teaching (अध्यापनम्), sacrifice (व्रजनम्), officiating at a sacrifice (व्रजनम्), charity (दानम्), accepting presents (परिमह):
begged of the sage for a boon, saying: "Give me a piece of bread to wish good to my subjects and a coconut to bless me with a son."

39 Tukarama gladly gave him both the desired things and blessing him tenderly, sent him and his mother back to the capital.
CANTO IX

1 Day by day the circle of Tukarama’s followers widened like the digit of the moon. His enemies now became his friends. Indeed, no virtue in the world is as effective as forgiveness.

2 Once a learned Brahmin came to him with a newly written work on the Vedanta and asked permission to read it out to him.

3 The sage consented and covering himself from head to foot with a thick blanket, sat comfortably in silence.

4 The Brahmin asked him: “Why are you covering yourself? Are you afraid of catching a cold?” The sage answered: “I don’t want any disturbance from outside.”

5 The visitor read the book enthusiastically for an hour while Tukarama closed his ears and remained still like a rock.

6 At the end of his reading, the Brahmin lifted the blanket out of curiosity and was amazed and dismayed to see the sage with his hands covering his ears.

7, 8 “Why did you waste my time?” he shouted angrily. “To listen to the doctrine of identity between God and man is poison to me,” replied Tukarama and continued, “the Creator drew an unalterable line to indicate the difference between Himself and His devotees. A man may know God’s nature, but can never attain His divine power."
9, 10 "The power to create, protect and destroy possessed by Supreme God is unlimited. With such a difference between the two, where is the question of identity? All this talk of the Vedanta jars on one’s ears. He who worships God in all humility with the faith that He alone is All Supreme, should never aspire to attain identity with the Trinity." *

11 A few of his followers once wanting to visit seven places of pilgrimage, humbly asked Tukarama for his blessing before their departure.

12 He blessed them and gave them a gourd, instructing them to wash it in all the holy waters.

13 Upon their return, the pilgrims invited their own people to dinner, when the sage ordered his followers to serve the gourd to the guests.

14 When the guests tasted the fruit, they asked the sage with surprise why it was that it still retained its bitter taste in spite of its being purified by holy water.

15 Said the sage: "Internal purity cannot be affected by external treatment. Neither can a pilgrimage or other things purify one who seeks salvation."

16, 17 Once upon a time, when Tukarama was camping in Poona, Şivaji, dressed in simple clothes, went to see him. He was accompanied by a small

---

* Brahma (Creator), Vişnu (Preserver), Šiva (Destroyer).
retinue and took some presents for the sage. Tukarama welcomed the King with a blessing as the latter fell at his feet. Then, giving him the best seat, Tukarama started the Hari-Kirtan.

18 At that epoch there was a Muslim general in the town of Chākhān who was an enemy of the Hindu kingdom. He sent his men secretly that night to seize Śivaji alive.

19, 20 The King came to know about it through his spies and rose abruptly to leave. As the rest of the audience became panicky, Tukarama invoked Hari saying: “O Hari! I myself fear not death but protect all these people here who are terrified.” No sooner had he said this than a Voice was distinctly heard in reply:

21 “Away with thy apprehension. Do not despair but proceed with thy usual performance. Dost thou not know that I am the Life of the World and that constantly I am near Śivaji to protect him?”

22 Presently, the Muslim officer equipped with deadly missiles and accompanied by armed men, suddenly came down on the temple like a hawk. He looked round and saw a hundred men exactly like Śivaji seated amongst the audience! For a moment he stood intensely perplexed, staring at this collection of men.

23 One of these “doubles” of Śivaji sprang up as though terrified and fled. He was chased by the Muslim cavalry until they reached a dense forest.

24 As the fugitive entered the wood, the Muslims pursued him for three hours while King Śivaji sat
at ease in the temple listening to the hymns to God Viṣṇu.

25 At the end of the recital, Tukarama pondering over the King’s rescue, fell at the feet of Panduranga’s image, shedding tears of joy.

26, 27 Śivaji felt convinced that his miraculous escape was entirely due to the saintly Tukarama’s spiritual power and as he was about to return to his capital, he begged the sage for something as a mark of his favour. The latter gave to the King, who was inspired with faith, a lump of horse dung with his own hand. Śivaji accepted it gladly and set out towards his capital. The sage too went to Lohapur.

28 Tukarama who had by now completely conquered all the inner foes,* ate less and less every day. At each meal he invoked Hari and lived a life of the most rigorous austerity.

29 Whenever people saw him passing in a street, they asked him where he was going. “To Vai-kuntha,” was his reply as he hurried to the river or towards the hill.

30, 31 In course of time his resourceful intellect attained an uncommon brilliance and unfolded the latent faculties of his previous life. And lo, in his daily intercourse he spoke to everyone in verses. He had by now attained the fame of a perfect yogi. Daily he went to the temple,

* Passion, anger, greed, infatuation, pride and envy.
humbled himself before Hari, proclaimed himself as the greatest sinner and craved His pardon.

32 Once while he was walking along the forest road, he saw a flock of birds. Seeing a human form, they were scared and flew up to the top of a tree.

33, 34, 35 The sage said to himself: "It is really strange that these birds should have flown at the very sight of me. I look upon the world as myself and why should these birds be frightened of me? I can swear solemnly that I have hurt no creature even mentally. Probably the sins of my previous life have begun to react. I have renounced my family and dedicated my body to God. If the flight of these birds signifies my duplicity, then, alas, my penance is lost.

36 Thus distressed with misgiving, the great sage remained silent for a moment, then, waking up as it were, addressed Hari, the Destroyer of sins, with a sob:

37, 38 "O Hari! As a blind traveller leans on his guide, I lean on Thee and walk along the right path with great care. O Ocean of Mercy! Do not leave my hand. Be appeased and destroy all my sins and let no one be afraid of me." After saying these words, Tukarama remained still and breathless.

39, 40 Presently, all the birds came down of a sudden from the top of the tree, hovered round him, then gradually settled down on his head, arms and shoulders. He looked like a moving tree laden with flowers in the shape of birds. The villagers
thrilled to see this strange sight, stood staring at him.

41 It is said that Hari, once accompanied by celestial sages, yogis and gods seated in their respective chariots, descended from His vehicle of Garuda*, at Dehu. He touched Tukarama who was then sitting on the banks of the river and said to the amazed devotee: "Without thee, my son, Vaikuntha seems to me dreary like a wilderness."

42 For five days the gods celebrated various kinds of Panduranga’s festivities on the banks of the Indrayani which looked as beautiful as the heavenly Ganga. The gods, unseen by others, were visible to Tukarama and streams of heavenly bliss flowed everywhere in the village.

43 The villagers, urged by some inward feeling, gave up the Holi festival and gathered on the river bank in serene joy. Listening to Tukarama's beautiful verses, they forgot their food, drink and sleep and remained there content.

44 After five days, Panduranga said to Tukarama: "Come with me to Vaikuntha, my son. There alone is thy eternal abode." The sage answered: "Pandharpur is my Vaikuntha. May Thou, O God, remain here constantly. Thou art the very essence of love."

45 Panduranga said: "Be My guest even once to see My grandeur, Witness in person My glory on the milky ocean! Complete satisfaction cannot be

* The Eagle is Hari's vehicle according to the Puranas.
attained on earth even by constant meditation, prayers and worship. But living in Vaikuntha is like having the heavenly creeper that grants all desires."

46 Hearing this Divine Command, Tukarama gave a reply in lovely verses: "O Hari! I have indeed crossed the impassable sea of mundane existence today. How can one who is blessed by the vision of Thee, the Fountain of Mercy, be tied to the world? He is indeed absolved from all sins."

47 When the gods heard his speech, they were amazed and delighted and said: "Indeed, we are lucky to have the sage's company. After drinking at the fountain of his beautiful verses even ambrosia would now seem tasteless. Meritorious is this sage and he is like a god."

48, 49 Hari invited Tukarama again to Vaikuntha, so the sage decided to obey His command and leave Dehu. Then, he said to his wife: "I am invited by Hari to Vaikuntha. Let us both go together, my dear, to His abode. If not, do as you like." The wife answered: "It is not right for me, my husband, to leave my home. Can you be so foolish as not to know that I, your wife, am nearing my confinement? Besides, who will attend to our children and cattle? You can go yourself to Hari's abode but I know where you are going."

50 The sage was astounded to hear her and exclaimed with a sigh: "Alas! Even after getting this gracious favour from Hari, you are not delighted.
Alas! You are much too attached to the world and therefore, do not wish to quit your home. By all means, remain with the children. I go alone."

His followers seeing him about to go, made all sorts of conjectures. "He is tired of being tossed about on the sea of worldly life and is going away to find repose," said some. Others said: "Let him go where he wants to go. We shall follow him as far as we can."

Just then, they saw, up in the sky, a number of celestial chariots of dazzling lustre descending towards the earth. There were Brahma, Viṣṇu, and Rudra, all happily seated with their respective wives. Gandharvas sang their glory while heavenly sages attended on them. The sun seemed dim by the brilliance of the Gods. Mortals closed their eyes as though blinded by a flash of lightning, then, as though awakened from sleep, when they looked up, every direction of the sky seemed empty. The holy sage had disappeared!

His followers, eager to see him again, spent there three whole days and three nights without sleep. Later, they saw something floating in the atmosphere at a great distance. It was a dark object coming down slowly towards the earth.

It fell down. It was Tukarama's blanket. Wrapped in it was a pair of cymbals! And there they stood, with their hearts overwhelmed with emotions of joy, sorrow, fear, devotion, amazement.
Call No.— Sa5Ch/Row-8417

Author— Row, Faradita Kshama.

Title— Tukåramacaritam (with Eng. tr.).

Borrower’s Name | Date of Issue | Date of Return
---|---|---
G. R. L. Khem | 12.3.75 | 28/4/79

"A book that is shut is but a block.

Please help us to keep the book clean and moving.

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI