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Aashadi Ekadashi is today.

So, let me join the band.

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1/n



"Anyone who walks while uttering God's Name earns the virtue of a sacrifice with each stride. His body becomes a pilgrimage site. While working, he who repeats God's Name enjoys absolute tranquility. When a person utters God's Name while eating, he earns the right to fast." 2/n

Where can my mind roam after seeing your feet, O' Lord? That is to say, my thoughts are now focused solely on you and your holy feet. 1|| 3/n

All of my exhaustion, grief, and miseries have fled as a result of this, and all that remains is bliss. Now that I'm in your presence, I'm quite happy. || 2|| 4/n

I've welcomed your name in my mouth with love and devotion. Means I'm engulfed in the sweetness of your affection and my mouth has become sweet as a result of it || 3| 5/n

According to Tuka, a measurement of the size of Lord Himself is required to measure this bliss. He's implying that Vitthal is the only true and proper measure of happiness and grandeur. 4|| || 6/n



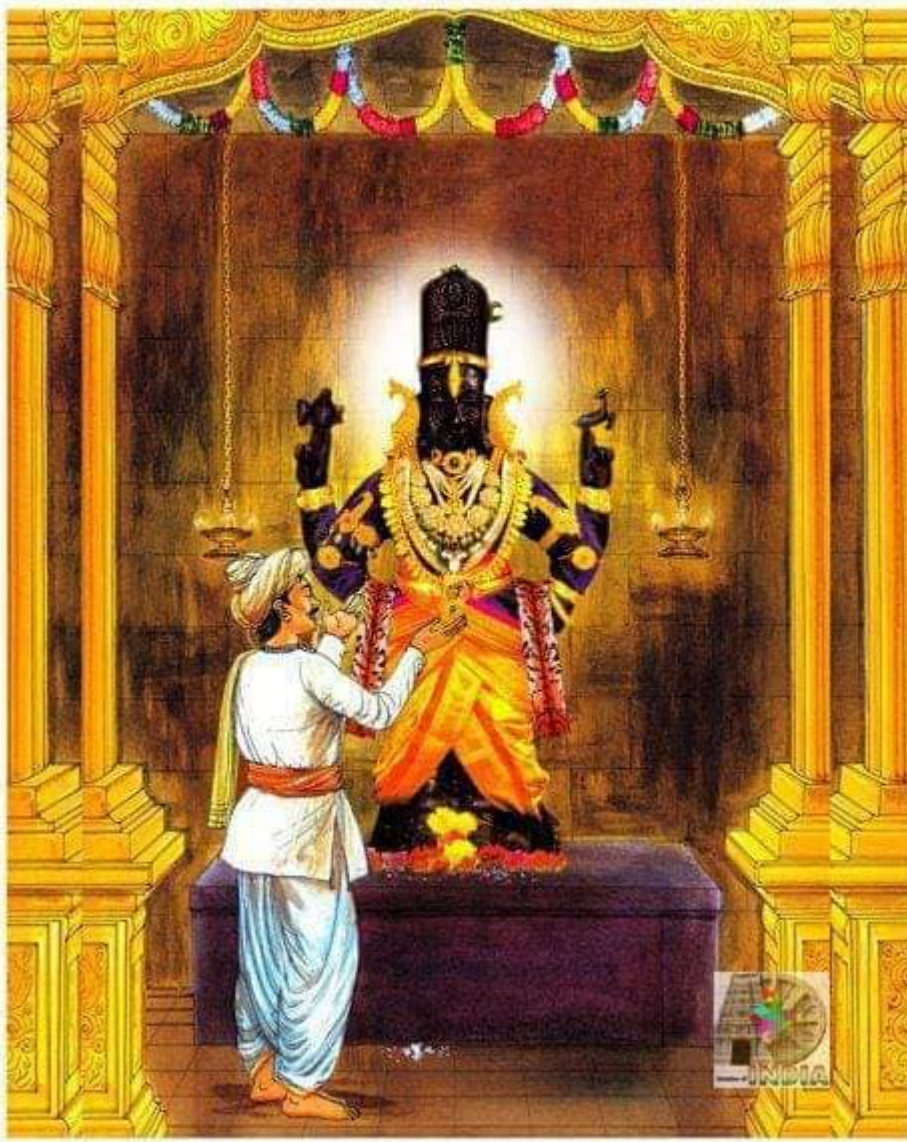
Background: Tukaramji wrote this Abhang upon experiencing the Divine's union. 7/n

He has returned to the Dual State despite having experienced Unification with the Divine (This is what is named as Turya Avastha in the spiritual Language). At this point, one is aware of the surrounding Universe while also being connected to the Divine. 8/n

It is described in the Shastras using the example of a Light maintained in the door. The light shines through the window, revealing the house's outside while also revealing the interior. 9/n

Tukaram Maharaj is emphasizing in the first verse that his mind is still remembering and feeling the Bliss as a result of his oneness with the Divine. 10/n

However, now that he is aware of the world around him, he thinks that his consciousness is directing itself solely to Lord Vitthal's Holy Feet. 11/n



Maharaj recounts the impact of the previous encounter in the second verse. He claims that he is no longer troubled, upset, or in any other way. As a result, he claims that he is no longer exhausted. 12/n

It is commonly recognized that if one's mind is not at peace, he or she will suffer from a variety of maladies (both physical and mental). Because of the disturbed state of mind, one eventually becomes exhausted. 13/n

The third stanza expands on the state of the union. In Maharaj's mind, there is just one emotion: his love for Lord Panduranga. Our experience has taught us that the ability of our tongue determines how much we love the taste of any dish. 14/n



Whatever it wants, it demands the same thing all the time. The experience of enjoyment has a physical limit, which is known as the Law of Diminishing Return. 15/n

However, this Law does not apply to the tongue when uttering the Lord's Holy Name. Tukaram Maharaj expresses this by claiming that his tongue enjoys nothing more than uttering the beautiful name of Lord Panduranga. 16/n

The fourth stanza employs the concept of Quantity Measurement. If we had to measure the quantum of experiencing Bliss, Maharaj says, it is so large that we must use a greater Measure for the same. 17/n



Lord Himself is the measure. He penetrates the entire cosmos, which is so vast that it is impossible to define. In short, the poem tells us that the Bliss one experiences cannot be explained by any means. Only those who have experienced it can comprehend it. 18/n



Teachings from this Abhang: This Abhang tells us to practice the Namasmaraan (Chanting) and experience Divine unity and bliss as a result. 19/19