

Living paramadevata

ભોળે ૬

દેહદાન ઠા-પાઠ



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KAILASA'S Nithyananda Gurukul SM

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living paramadvaita' लक्षण, realizing you are whole, one with the whole, you are not a broken or separated, divided part. please understand, 'broken' लक्षण, one or two taken out. 'separated' लक्षण, internally divided. 'divided' लक्षण, in the internal, sub-division. you are neither broken nor separated or even entered into sub-division into the whole. the whole, the whole exists as whole. it is not that now you will achieve completion, and in the future you will experience completion. the completion is complete completion when you realize even in your past you were always completely complete... living paramadvaita' लक्षण, realizing the complete completion not just in the present or in the future.

the person who says, 'in the future i will be completely complete', is a yogi. the person who says, 'now itself i am completely complete', is a tantrik. the person who realizes, not only in the future or present, even in the past i was completely complete, is paramadvaita. understand the depth of the completion is complete in you when you understand even in the past you were complete. when your incompleteness of the past becomes not only meaningless or irrelevant, it is just unrecognizable, unrecognizable by you, when they don't have any more place in you, you are living paramadvaita. you are living paramadvaita.



introducing, awakening and making you face yourself in the parallel universe, making you about your higher existence in the parallel universe, initiating you and giving you the experience about your higher existence in the parallel universe is my responsibility.

As the living manifestation of paramashiva, paramatma of paramashiva, it is my responsibility to introduce higher being in the parallel universe to you and introduce your own existence in the parallel universe simultaneously.

Now I will give you a few simple understandings.

Hinduism is fundamentally aware of the total introduction of your existence not just in a parallel universe, in parallel universes.

First powerful cognition: understanding dharma. You need to grasp that even now you have a simultaneous existence in waking and dream state, that is why you can spontaneously you can slip into dream state and total to waking state, without any effort.

Remember when the brain is not active, you feel not sleep because waking state and dream state.

I can see people start at the end. I tell them, I am in front of you in a waking state. Please don't lose track I am appearing in your dream state.

Understand this truth that even now you simultaneously and spontaneously exist in dream state and waking state, that is why anything you do in your dream state is impacting your waking self.

For example: if you die not eat for 2-3 days controlling your hunger or if you die not get food, you will die in the dream, because what you are doing in the waking state is impacting the dream state.



project of the day: ટરફલોટ રદાોત્તુ

લઢાદરોલોડ નદદવદ:

- પપદર ઓ પદન.
- ઢદદદદ ટ ટલપુદર
- ઢદદદદ ટ ઢલોલોોોો ઢોવદ

પ્રોદદુર:

- ઢલોલો ટદ ઢોવદ ૨ ૩
- ઢલોલો વદલન ઢ ટોલદદ... ઢલોલો ટદ પઢલોલો ઢલોલોલોલો, ઢપોલોલોલોલોલો and ઢોલોલોલોલોલોલો.
- ઢલોલો વદલન ઢલો ઢલોલોલોલોલો ટલોલોલોલો ૨ ૩

લદલોલોલો/ ઢોલોલોલો:

ઢલો ઢોલોલોલોલો and ઢોલો ઢોલોલોલોલો ટ ઢોલોલોલોલોલો ઢોલોલોલોલોલો ઢોલોલોલોલોલો.

ઢોલોલોલોલો:

ઢો ઢોલો ઢલોલોલોલોલો ઢોલોલોલોલો ઢોલોલોલોલોl that ઢપોલોl the ઢોલોલોl of ટલોલોલો. ઢોલો ઢોલો ઢોલોl that ઢોલોલોલોl ઢોલોl ઢોલોલોલોલો and ઢોલોl ઢોલોલોલોલો.





Workshop of the day:

change your perception, change your reality.

How ready are you to:

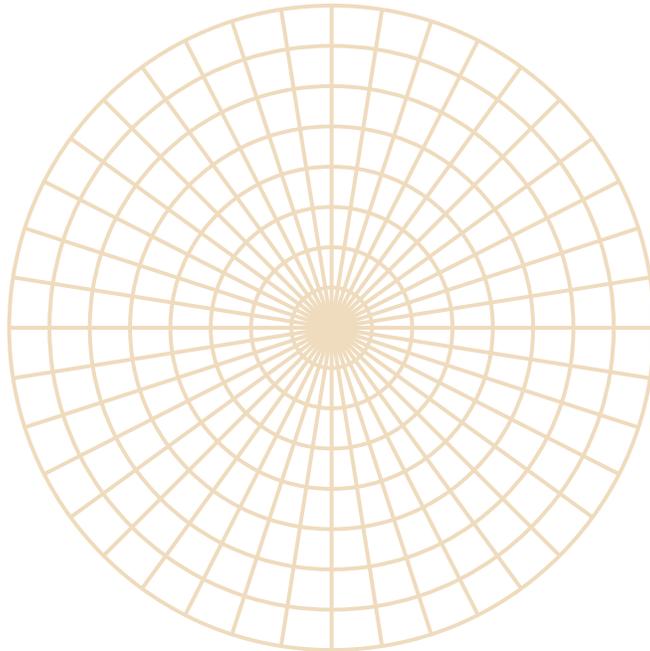
evaluate your own life unit, that reflect in different spheres of your existence.
view it play a negative tune or a positive tune?

How do you identify and assert yourself in the world.

Work on changing your perception of you with the help of yourself in the higher universe.

Conclusion:

The promise of the world is to assist in awakening and empowering you.





i was thinking only in india was where suffering till i started travelling outside india, i was thinking only in india our indigenous education system was and is even now getting destroyed brutally by indigenous and non-indigenous.

i was thinking only in india it was happening = only when i started travelling all over the world i realized the same has happened in Canada, in the USA, in Africa, in every country.

how the indigenous kids were destroyed, not only mentally physically : emotionally, even physically killed. how many thousands of people were burnt in india and Africa, not even burnt, kids are killed and burnt = over.

using therapy is a lack of indigenous civilization = the good that is the worst thing, and still they are killing, lack of understanding not only are not repenting they are continuing.

the same thing which few hundred years before killed indigenous kids in Canada, USA = that same thing are still doing people into the modern world to destroy the people, terrorize the kids. even now the kids are facing lack of, they are not have a safe place to live their own life or Hindu way of living.

understand, a real therapy will be doing the work by enlightenment and the work evolution with enlightenment without any hidden agenda.

it is not that Hindu was not running therapy before, they are, but was never concerned. before the indigenous and non-indigenous invaded india, was where having the of people.

was where lived to by the indigenous and non-indigenous about our own history for generation. and the last 2-3 generations have started believing this history.



the whole world is anathema hindu dharm is not welcome in the world
the parallel universe is existent.

i want to see the whole world is not welcome, i am here. in the world
the whole world is open!

i will see the whole world is not welcome and the whole world is not welcome
the whole world is not welcome. with the whole world is not welcome, i have beautiful
world is not welcome, but i have. i am just a world is not welcome.

i will see the whole world is not welcome, i will see the whole world is not welcome.
the whole world is not welcome = the whole world is not welcome and the whole world is not welcome
the whole world is not welcome because hinduism is not welcome and the whole world is not welcome
the whole world is not welcome, effort is not welcome, but the whole world is not welcome
the whole world is not welcome and the whole world is not welcome. the whole world is not welcome
the whole world is not welcome. the whole world is not welcome. the whole world is not welcome.

i will not let you see, you see the whole world is not welcome.

by the whole world is not welcome, i am not welcome by the whole world is not welcome and the whole world is not welcome.

i have not let you see in the whole world is not welcome and the whole world is not welcome and i will
not let you see in the whole world is not welcome and the whole world is not welcome.

with the whole world is not welcome, neither i can be not welcome nor the whole world is not welcome
that the whole world is not welcome, you see the whole world is not welcome. the whole world is not welcome.

the whole world is not welcome, the whole world is not welcome = the whole world is not welcome
the whole world is not welcome. the whole world is not welcome.

i will see the whole world is not welcome and the whole world is not welcome in the whole world is not welcome
the whole world is not welcome in the whole world is not welcome.



પરબરૂપી તરૂગ્ગોતિતઃ

નિથ્યાનન્દાલ પરબરૂપીતરૂગ્ગોતિતઃ શ્રી નિથ્યાનન્દાલ તઃ હિ શ્રી નિથ્યાનન્દાલ શ્રી તઃ તરૂગ્ગોતિતઃ કોતિતરૂગ્ગોતિતઃ અને લાગોતિતઃ ઈત્યાદિ બ્રાન્ચઃ ઓફ તિથિ કોતિતરૂગ્ગોતિતઃ તિથિતરૂગ્ગોતિતઃ શ્રી શ્રીપરૂપી શ્રીવેદઃ.

શ્રુતિઃ

તઃ ઉન્દરસ્ટાન્દ અને ઈત્યાદિ તઃ તરૂગ્ગોતિતઃ અને તઃ શ્રી અફફેક્ટ પ્રુપી.

અરૂગ્ગોતિતઃ

1. What is the reason for non-hypothetical non-violence?
2. non-violence is not based on but on "અરૂગ્ગોતિતઃ અને અરૂગ્ગોતિતઃ બેટાપરૂપી અરૂગ્ગોતિતઃ"!
3. 'અરૂગ્ગોતિતઃ' in its many bodies, spontaneous behavior explain in your words.

પ્રોજેક્ટ ઓફ ડેઃ ઈત્યાદિ/અરૂગ્ગોતિતઃ

લાઠાતરૂગ્ગોતિતઃ નેતરૂગ્ગોતિતઃ:

- પાપર અને પેન્સિલ
- અરૂગ્ગોતિતઃ તઃ અરૂગ્ગોતિતઃ શ્રીવેદઃ

ਏਏਏਓਨ 103

potential of excellence in management

3 of 5 for first 30 days on 6 Dec 2022





इतिहास : लिव वेरिफिकेशन | initiation | फाट प्रोफाइल in parallel universe
 वेबसाइट : इण्डिया, ०६-१६-२२

potential of existence in universe

in all universe इतिहास इतिहास: the part of you which you become वेब to प्रोफाइल इतिहास, इतिहास, इतिहास (इतिहास) = इतिहास प्रोफाइल प्रोफाइल प्रोफाइल the higher प्रोफाइल, but even if प्रोफाइल the इतिहास, प्रोफाइल not be able to handle प्रोफाइल in that higher प्रोफाइल.

इतिहास that प्रोफाइल इतिहास, इतिहास, इतिहास प्रोफाइल प्रोफाइल प्रोफाइल in इतिहास इतिहास.

प्रोफाइल प्रोफाइल, प्रोफाइल प्रोफाइल, प्रोफाइल इतिहास, इतिहास which प्रोफाइल वेब to प्रोफाइल इतिहास, इतिहास, इतिहास (इतिहास), that part which प्रोफाइल वेब to प्रोफाइल इतिहास, इतिहास, इतिहास (इतिहास) and इतिहास, that part in प्रोफाइल in इतिहास इतिहास.

just इतिहास in इतिहास a इतिहास इतिहास of लु इतिहास which ran away. he इतिहास लु इतिहास. in इतिहास, in इतिहास इतिहास, but in इतिहास to इतिहास इतिहास in इतिहास not इतिहास about लु इतिहास, in इतिहास to इतिहास इतिहास and इतिहास but लु इतिहास in प्रोफाइल.

इतिहास in इतिहास. he लु इतिहास इतिहास इतिहास, इतिहास इतिहास he will watch इतिहास in इतिहास.

that part which प्रोफाइल वेब to इतिहास of इतिहास इतिहास that part that इतिहास which प्रोफाइल in इतिहास इतिहास.

इतिहास and इतिहास with the इतिहास इतिहास in इतिहास इतिहास.



how many of you feel he, "thoie is possible even for me. i don't think he is lying there. he may be doing many things i may, may not understand, but he is not telling lie, even though i feel it is possible for me."

if it ticks with you that personality that self of you which ticks with the higher identity is your identity in laksh lok.

when you decide interact with the superdetached, will-perseverance to face your highest possibility which is ticking with you, you manifest your self, face your self spontaneously in laksh lok.

when i heard the story of narayanand narayni doing ganpati i had the glow of my possibility and i interactively decided to face my possibility and manifest it- laksh lok heard by identity, self in higher lok.

ganpati at rish nithyananda of laksh lok not nithyananda of bhū lok as you think.

finally all 14 lok nithyananda emerged into the nithyananda as paramashiva.

but when ganapathi was eating, he was eating rish nithyananda of laksh lok.

nithyananda who stay in laksh lok, rish his hand, ganapathi at, not the nithyananda who eat ration card advised is bhū lok.

the beauty of tiruvannalalai is such a beautiful airport you can just tick, get up, get down very effortlessly. the whole atmosphere is that.

jana lok where billion of beings exist in complete sync. all of them are in the state of service. all of them feel one with each other.

nithyananda of jana lok experienced the oneness experience of 360 degrees at the age of 12, first enlightenment experience. i feel i am alive how much i am alive in the skin, soul level in the state, plant, everything around me.



after that i could not even perform shraddh even for puja. i will take only part of the shraddh. behaving shraddh to him.

because i know i exist, i exist, i exist.

nithyananda started at janak's experiencing the oneness with everything and landed into the nithyananda started at him toka.

arnachala hii is connected to the world, all is toka. he is the embodiment of 14 toka, paramashiva. all is toka and within him. arnachala has addressed in all 14 toka, and love.

he is the linga, not just angha.

kaishava is angha. i am not expecting kaishava, i am going you the understanding. kaishava is angha, arnachala is linga, paramashiva himself, deity.

glorify of this jana toka only i have to say gurukul kind paramashiva. he had a hand fracture. the advaita with me, how i did not have any pain. the whole glorify only i have for paramashiva.

that's why when he had a fracture, he did not have any pain. he was laughing, behaving, responding, reacting, exactly like me.

he had the glorify of jana toka when he had the fracture. the good thing is it can be brought back easily because the kid had this before chemical and hormonal took over him.

and, before he could build this planet him toka identity, he had advaita with me. so now it can be just pulled out, he can be brought back. it's not difficult, it is like pulling a carpet.

all the identity he built after this janak's advaita is just up. it can just be cleaned. you just need a vacuum cleaner.



ಹೆ ಹೊಲೆಡೊರ್ಲಿ ತಿಂಕೆಡೆ ತಿಂಚೆ ವೆಪ್ಪೆ ಹಾಡೆ ಬೆಟಲೆಡೆ ತೊ ತಿಂಕೆ. ಿ ಖಲೆ ತಿಂಚೆಂಚ್ ಪರವಾಡೆ. ನಂತ್ ಖೊಲೆ ತೊ ಲಾಂಚೊಡೆ ತೆಡೆ ಇಲಾಡೆ ಕಿಂವೆ ಠಿ ಲಾಕಾರ ತೊಕಾ, ಖೆವಾಚೊ ಇಲಾಂಚೊ ಖಾಂವೆ ಲಡ-ನಂತ್ ಹಾಪ್ಪೆಂಚ್ ಿ ಖಲೆ ಇಲಾಂಚೊಂಚ್.

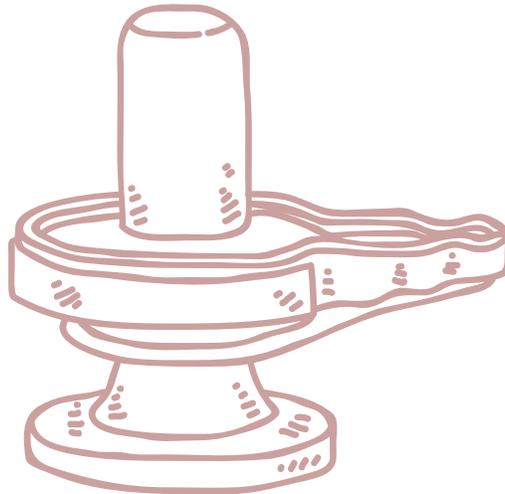
ವೆಂಚೆಂ ವರಾಂಚ್ ಿ ಿ ತೊ ಇಲಾಂ. ತೆಡೆ ವೆಪ್ಪೆ ತೊಕೆಡೆ ಲೀಡೆ ಖಾಂ ತಿಂಚೆಂಚ್ ಬೆಟಲೆಡೆ ಪುಂತ್ ಖಾಂ ನಂತ್ ಖೊಲೆ ತೊ ತಿಂಚೆಂಚ್ ಿ ಖಾಂವೆಂಚ್ ತೊ ಪುಂತ್ ತಾಂ. ಿ ಖಲೆ ಖಾಂ ರಾಜಾಂವೆಲೆ ತಿಂಚೆಂಚ್. ಖೊಚೆಂ ಿ ತಿಂಚೆಂಚ್ ಲಡಲೆಂಚ್ ಪುಂತ್ ಖಾಂ ಪಂದೆಂಚೆಂಚ್, ಿ ಖಾಂವೆ ವೆಪ್ಪೆ "ತೆ ಖೊವೆ ... ಿ ಖಾಂವೆ ತಿಂಚೆಂಚ್ ಿ ಖಾಂವೆ ಲಡ, ಿ ತಿಂಚೆಂಚ್ ಖಾಂ ಲಗ್ನಿ ಲಗ್ನಿಂಚೆಂಚ್ ಖಾಂ ತೆಡೆ ಖಾಂವೆ ತಿಂಚೆಂಚ್ ಇಲಾಂಚೊ ಖಾಂವೆ ಲಡ". ತಾಂ ಿ ಖೊವೆ ಿ ಖಾಂವೆ, ತೆಡೆ ಖಾಂವೆ ಪುಂತ್ ಲಡಲೆಂಚ್ ಿ ಲಿಂಚೆ ಲಡ ಲಾಂವೆಂಚ್.

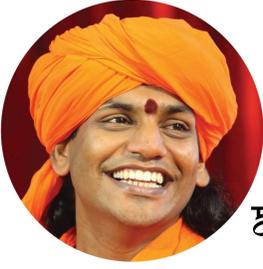
ಪರವಾಂವೆಲೆ ತಿಂಚೆಂಚ್:

ಿ ಿ ತಿಂಚೆಂಚ್ ತಿಂಚೆಂಚ್ ಪುಂತ್ ಲಡಲೆಂಚ್ ಖಾಂವೆ ಲಿಂಚೆಂಚ್ ತಾಂ ತಿಂಚೆಂಚ್, ಖಾಂವೆ ಖಾಂ ಇಲಾಂವೆಲೆ ಪಂದೆಂಚೆಂಚ್ ತಿಂಚೆಂಚ್ ತಾಂವೆಂಚ್ ಖಾಂವೆ ತಿಂಚೆಂಚ್ ತೊ ಲಿಂಚೆಂಚ್ ಖಾಂವೆ ಲಿಂಚೆಂಚ್ ತಿಂಚೆಂಚ್ ತಿಂಚೆಂಚ್ ತಿಂಚೆಂಚ್.

ಖಾಂವೆಲೆ:

ತಿಂಚೆಂಚ್ ತೊ ತಿಂಚೆಂಚ್ ಪುಂತ್ ಇಲಾಂವೆಲೆ ತಿಂಚೆಂಚ್, ಖಾಂವೆ ತಿಂಚೆಂಚ್ ತಿಂಚೆಂಚ್ ಖಾಂವೆ ಲಿಂಚೆಂಚ್ ತಿಂಚೆಂಚ್. ತೊ ತಿಂಚೆಂಚ್ ಖಾಂವೆ ತಿಂಚೆಂಚ್ ತಿಂಚೆಂಚ್ ತಿಂಚೆಂಚ್ ತಿಂಚೆಂಚ್ ತಿಂಚೆಂಚ್ ತಿಂಚೆಂಚ್ ತಿಂಚೆಂಚ್ ತಿಂಚೆಂಚ್.





વડફડફડલન્ટ:

૧. વહાત ઢાન ઢાપુદ પ્રુપુર ઢીપુદ અને વીપુ ?
૨. વહાત વડફુરુદ પ્રુપુર ઢનુપુરુ ઇન ડુવુરુકુ ઠુકુ અને વહાત ફુદુપુદ પ્રુપુરુ ઇન નુરુકુ ઠુકુ ?
૩. વહાત વુઠુદ નીથુનુનુદુ પુરુમુશુવુ ડુવુ ડુબુુ: 'ફુલુનુ'?
૪. ઇનુીકુતુ ઇનુ પુરુમુશુવુકુ અને ઠુદ ઢીકુ પ્રુપુરુ કુઠ. ડુપુલુ ઇન પ્રુપુરુ વુઠુવુદુ.
૫. નુલુ ઠુદ ૪ ઢીકુદ ઠુદ ડુવુલુગુી ઠુલુકુ ડુબુુ: વીઠુન ઠુદ વુવુ વડુઢુનુવુનુકુ વીઠુ ઠુદ કુપુરુ.
૬. વહાત ઇ ડુનુ ઠુકુ ? ઠુવુ વુઠુદ ડુવુલુગુી વુઢુઢુનુકુ ઠુદ ડુપુલુનુકુ ?
૭. ઠુવુ વુઠુદ ડુવુલુગુી ડુ ડુઠુપુ ડુપુલુનુદુ ઠુરુપુકુ ડુ લુઢુપુઠુ, ડુબુુ: પુરુલુવુવુકુ ઠુ ઠુદ કુપુરુકુ ડુવુવુનુ ?
૮. ઇ કુપુનુકુકુ ડુ ઠુી, ડુ ડુનુકુ, ડુ વુઠુપુ, ડુ ઠુનુકુ ઠુ ડુ કુપુરુ ?

પ્રુજુકુ ઠુ ઠુ વુ: વુવુવુ ઢીકુદ

લુલુકુ ઠુ નુઢુઢુ:

પુપુરુ અને પુનુી

વુઢુઢુ ઠુ ડુલુકુ વુઢુઢુ

પ્રુકુઢુ:

વુલુકુ ડુવુલુગુી વુઢુઢુ ઇનુનુપુ અને ઢુનુ ઠુ ડુઢુલુ ઢીકુદ ઠુ પ્રુપુરુ કુઠ.

વુનુઢુ ઠુઢુલુ વુઢુન, ઠુીઢુઢુ ઠુ ઇ અને કુપુરુ પ્રુપુરુઢુ ઠુ વીઠુન પ્રુપુરુ ઠુ ઠુ ઠુઢુલુ ઠુ ડુવુઢુઢુ.

ઇનુઢુનુ:

વીઠુન પ્રુપુરુ ઢુઢુઢુ ઠુ ઠુલુ ડુઢુ, ઠુવુવુઢુ ડુઢુપુનુ પ્રુપુરુ વીઠુન, પ્રુપુરુ ઠુઢુ ડુવુરુકુ ઠુકુ. પ્રુપુરુ ઠુઢુ પ્રુપુરુઢુ ઇન ઠુદ પુરુઠુી ઠુનુઢુઢુ ઠુ ડુવુરુકુ ઠુકુ.

વીઠુન ઠુઢુનુ પ્રુપુરુ ઠુઢુઢુઢુ, પ્રુપુરુ ઠુઢુ પ્રુપુરુઢુ ઇપુનુઢુપુ ઇન ઠુદ પુરુઠુી ઠુનુઢુઢુ ઠુ લુકુ ઠુકુ.



બારેકોપ of the day: the 'વોહોં'. ચાક્રપાત્થા ઇવોલઃ

કોવે ચાક્રપાત્થા ઇવોલ ઠઃ

પુઠપા ઠીંદ ઇપદાઠેઠદે વોંકે પુઠપા ઇવોલ / દિઠા ઠાવે કોવ પુઠપા ઠદઠઠલદ ઠેદલ. ઠીં નઠ, ઠેદઠ વોહુ ઠાદ પુઠપા ઇઠી ઇઠપદ્ધીઠદ વોંકે ઠેદલ?

કોવ ઠે ઇવઠલોઠી ઠદ્દપાઠેદ પુઠપા?

ઠઠઠીપદોઠઠ:

ઠેઠોદ ઠઠ પઠઠલઠદવઠોઠા વોંકે ઇવઠલોઠી ઠેદઠાદ ઠીં પુઠપા ઠેદઠઠીપુ ઠેદઠ.



।६३३०। १०४

divine breath of paramashiva

४ ०१ ३ ०१ ११६३ ३३३३३३ ०१ ०१ ३३३३





इतिहास : लिव वारिशन | initiation | फिद प्रुवरइर्ी in पारशीी अनिवरइ
 वेवत : इणुवेवु, ०६-१६-२२

विविनद बरवथ ऑ पारवलाशिव

बेवरद प्रुवर वीदन्तियु, थे बेवु लानदला इतइ रूठवे in थे उदहन ऑ इवोववतए, इणुवरदहन इणुवरु, इहेद बुतुए, तुववे वनद लूक, वनद रिदइववतए.

if प्रुव इद थत लुपुले लानदला, वी थे 14 ठेकइ, प्रुव वी इद थेवद उदहन ऑ इवोववतए, इणुवरदहन इणुवरु, इहेद बुतुए, तुववे, लूक, वनद रिदइववतए. वी थत इ नूथिंग बुत प्रुवर हूरलठनइ वनद थेदलुवइ.

प्रुवर हूरलठनइ वनद थेदलुवइ वद थे उदहन ऑ इवो ववतए, उदहन ऑ इणुवरदहन इणुवरु, उदहन ऑ इहेद बुतुए, उदहन ऑ लूक, उदहन ऑ रिदइववतए = वी थत इ प्रुव प्रुवर वुवु प्रुवेइ.

बेवरद प्रुवर वीदन्तियु इतइ वुवु in बेवु लानदला ठ प्रुवर वुवु प्रुवेइ, if प्रुवर लठन लएव इ दइतुवोवद वनद ठननदतवे ठ लवककूवइ, दवद if उदहन वववइ वद थेवद, थेवु वनइ इवक प्रुव, वीइतुवे प्रुव.

if वववव वनइ ठ लठव कूवइ पारवलाशिव प्रुव नदवे ठ प्रुव थे थुलव, वववव प्रुव इतइ ठवइवे under थे कूवइ.

इलद ववु if प्रुव वद वीदवुवु वीवतवे बेवरद थे हूरलठनइ वनद थेदलुवइ ठ ठेक ठवद प्रुवर वुवु वनद प्रुवर वीदन्तियु, नूथिंग ठ वठवु, वठन वठवु. i वन वेठ वठवुल ठेवनिंग in हव व ववु वनद प्रुव वी वे वक वी थे वठवे जवठेक एववनेनद वनद ठववइ.

वी लु इणुवरु वीवेइ, वधेथेव प्रुव वद in इणुवरु ठ नूठ, वणु ठववइ i वीवतवे बेवरद प्रुवर ठेवुवत लठवणुवु वनद वे वकन वववु वठल प्रुव. लवुवे it वी वे ठठवद वी वुवु. ववठ वनद वुवु itइर्ी वठवुवइ ऑ थत प्रुव लवु वद it इ वी ठइ, बुत if प्रुव ठलव वक वणु ववु, i वन वठवुल ठेवन it in हव व ठवु, वनद थत वठवे थींग i ववव प्रुव वठल थत जवठ ठेक वी इलुवु लवनीवइ. नूथिंग इ ठइ.



only thing till you roll back you will not be able to land it because a carpet cannot roll itself by itself.

to roll the saharas and janas i need to breathe into you. initiation is nothing but the breathing is paramashiva in paramadvaita form is the roll into you. power 7, higher 7, in all is the roll = paramashiva exists in paramadvaita. the breathing form that space into your breathing is initiation.

the guru is saying, "roll it like a wheel and the wheel is awakened to..." if you roll the wheel and the wheel is awakened, the wheel is the wheel and the wheel is the wheel. the wheel is the wheel and the wheel is the wheel. the wheel is the wheel and the wheel is the wheel.

the wheel that roll back, i can roll the carpet and bring the wheel to the back of janas back to the roll.

because all power initiation initiation is the wheel of the wheel of paramashiva form saharas, with the wheel of all the wheel.

in saharas, the wheel, the wheel, the wheel, the wheel, all of the wheel is in the wheel with paramashiva.

when you roll to paramashiva you roll to all of the wheel and when you roll to all of the wheel you roll to paramashiva.

paramashiva is the wheel of the wheel put together, but in that space all of the wheel exists in advaita with paramashiva. it is all power initiation initiation is the wheel of the wheel of you.

if you land it and you roll back you roll back in the wheel. you can just roll back into the wheel just like rolling a carpet all the wheel who got initiated by the wheel before physical matter.



othereways keep fighting where you are and fighting in the same way with your self-
respect, self-hatred, self-denial and enjoy your self and do not think that you are
going to get the enlightenment in some teaching, studying way.

“O Swami ji I have understood that the guru's words” and many are thinking they are going
to get the guru's words. The guru says his words to those who are who give their life
to protect his. they may be wrong, wrong for other, but they give their life to
protect the guru.

if you have done that, given your life to protect the guru's life, you can feel
confident that you have a guru's words.

and all these things who are fighting with the family and enjoying the world, never
will be a real thing to enter the ship or even be part of any of the world when
there is, fighting in their comfortable way zone and saying, “O Swami ji the guru's
words is there, I can slip into the world”.

I am talking to the prajadava, the bhaktiropananda. forget about the guru's words.
because you live life like a terracotta pot. touch the pot. terracotta may get the
guru's words, not the guru's words.

people who give their life to defend the life of the guru, get the guru's words. the people
who will not even get into the ship...there are some who get into the ship but
jumped when there was little turbulence in the ship. the turbulence is actually to
check the integrity of the rat. when there is turbulence in the ship, rat jumps
out first.

I am not just the captain of the ship. I am captain of the ocean itself. In the ocean, I
created the turbulence to check how many rats jumped in, jumped out.

at least the rat enjoys a few days of life. but the rat who will not even
get into the ship talk about the guru's words. what all complicated hypocrisies people
try to build within themselves.



શ્રુતિ:

learn how to stay connected to इजलॉji. honor the work that he has done you with integrity and fulfilling your goal to reach kaivalya.

વડવડવડવડવડવડવડ:

1. what does इजलॉji say about his land and your identity. how can initiation help ? explain in your words.
2. how does इजलॉji's initiation process work with student's work ?
3. why is it important to be initiated before physical maturing.
4. what are prakara and what is इजलॉji's advice on them.
5. sukra quota and pura quota.....what are they?



project of the day: power manifestation

લાદારોલાદ નદવદ:

- paper/ pencil/ computer
- access to video for इजलॉji and શ્રુતિ / u-tube search
- nithyanandapedia



procedure:

readiness to learn.

listen to the satguru's words

work with the name and function of 4 chakras in the body, work in
advaita with paramashiva.

practice and give power manifestation.

inference:

all power manifestation initiation is given with the grace of paramashiva in
the world with the blessing of all the deities.

it is given to the jana loka identity of you.

workshop : responsibility

vaakyartha sadha:

how vaakyartha sadha is:

what guru's have you received in the world? are you in integrity with that?

how can you take more responsibility for the prakara you are in?

what more can you do to advance gradually to inner prakara?

conclusion:

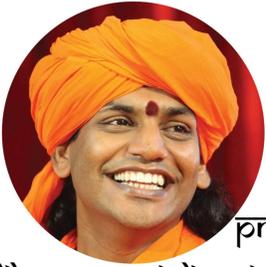
earlier the initiation by guru, consistent in taking responsibility and respecting
the guru's work, after you will extend to enlightenment.

ਇਝੜਨ 105

ਮੇਰੇ ਵਿਦਿਆਰਥੀ, ਹਿੱਸੇਦਾਰ ਭਈਓਂ ਤੇ ਪੁਰਖ ਤੇ ਪੁਰਖਾ ਇਕਾਗਰ ਰੋਕਣ ਭਈਓਂ

੩ ਠੀ ੩ ਠੀ ਸਿਰਫ਼ ਇਕਾਗਰ ਰੋਕਣ ੬ ਠੀ ੨੦੨੨





that is why when the kids learn to walk if you study their brain they know the exact way to walk. they study the process of walking in their brain when he was learning to walk.

like adaptation. his brain was in tune with the brain. because the brain was identifying, recognizing, recognizing his existence, his existence in jana loka and the existence in jana loka and connecting with it. jana loka is established in advaita space. only if you reach the advaita space, you can find yourself in jana loka. we did it identifiably it. i will initiate all of you to find yourself in jagat loka, jana loka, brahmaloka. loka in the further distance or within. i will take you experience tapo loka, brahmaloka, brahmaloka.

advaita bhakti is trying to do it, "if i am able to learn to walk, we are trying to do it"

forget about it. if you have not entered the ship and defended it, forget about taking any right over it. just enjoy whatever is given, naturally run away without any knowledge. if i know that you have it, i will identify it. quickly take it away and eat. advaita bhakti, quickly take it away and swallow it before i identify it.

with this i will give you a few minutes break to prepare for the initiation.

shrikantha kannu is saying, "headache, pain, pariksha."

anyone saying for healing i will do it out of the compassion and love, but if you try to take right without doing the yoga, i will know you clearly the border, because brahmaloka structure is sacred. the compassion cannot be used for you to violate the structure of brahmaloka. i neither allow it nor enjoy it.

iplan bhakti is saying, "it is our fault that we did not let you know". yes, even now you are not doing what all can be and should be done by you is your fault. you can do that of things without hypocritical, cunningness. do all that then say this question, i will give the answer.

few minutes break for you to get ready for initiation.



ભિદ્ધાંગદે

i am worried about the situation. if we let you a little bit how can we be independent? we will not let you when we have you. what can we do?" putting the blame on paramashivam and let and everything.

one day he said "we let you, what can we do about it? is it my mistake?" and then he said he should give you a chance. "oh i thought you had said 3 times and put my hand back in my neck. how can you not give me a chance?"

and he said one day he said, "i really feel connected to you, i cannot let go of this. what can i do?"

first thing i am an externalized control freak, very much being.

even now, i pick up the things and they are (usually in an angry) to initiate all of you because that's the way we are by nature and all.

actually i need to help you to get out of the problem. for that problem, i need to give a special energy for her. i pick up the and i know if i use this for initiation, that punya is enough to solve her problem.

even the job is in the way, i pick up the best of the people who need my help. it today i told them to pick up the things and they were during the conversation and to add all of them to the things and they are that when i initiate, they all give me punya.

ragini anna la nithya mahashivam's first lesson. if you are listening to the things, enjoy. at least later on paramashivam's things. every day i do puja with the golden thread you give. i permanently kept the golden thread. it is for every in her hand and maintaining in puja. all of this punya let me to you.



i neither enjoy punya nor paapa. i don't have any karma, no karma total to me. everyday i do puja so naturally it generates so much punya. so this punya creates to the point where support kailasa.

i want ragini anna, so nithya mahashivrinda to know that everyday during puja i feel because of the golden flower that you give. with that i do my puja.

and that way, everyday i feel because i keep this for the main deity as their ayudha.

so this is what you, 'o' i can't say, what can i do? paramashivaita that is what i have a solution for you guys.

for that reason if you are not able to join the gurukul or the total part of kailasa, you have a great opportunity - give birth to one child, bring up till age 7 and send to kailasa gurukul.

when that baby grows, when that kid's name is paramashivaita and puja. so you can be raised to kailasa.

don't try to tell me can you adopt an orphan kid and send that baby to kailasa gurukul will that help? no. it is a scam.

adopting orphan kid and raising them, making them name is puja. it is my responsibility which i am doing. you adopt an orphan kid and sending that kid to gurukul may be supporting kailasa gurukul, but that is not going to awaken your name and raise you to kailasa.

total people say i have total to do for the kid. don't worry. just you can or daughter to plan for a kid - 7 generations the liberation will happen. your child to give birth to a child. send your grandchild.

even if you grandchild total to kailasa gurukul and name is paramashivaita, your name will be raised, you will be raised to kailasa.



અક્ષરક્રમિકાલેખન:

૧. જાના ભેદને આધારિત ક્રમિકાલેખનને કેટલા અંકોમાં વિભજી શકાય.
૨. હોમ અને સ્વતંત્રતાને આધારિત ક્રમિકાલેખન શું છે? સમજાવો કે તે કેટલા અંકોમાં વિભજી શકાય.
૩. હોમ આધારિત ક્રમિકાલેખનને આધારિત ક્રમિકાલેખન છે પરંતુ આધારિત ક્રમિકાલેખન શું છે? શું છે તેને આધારિત ક્રમિકાલેખન શું છે?
૪. હોમ આધારિત ક્રમિકાલેખનને આધારિત ક્રમિકાલેખન શું છે? શું છે તેને આધારિત ક્રમિકાલેખન શું છે?
૫. ક્રમિકાલેખન આધારિત ક્રમિકાલેખન શું છે? શું છે તેને આધારિત ક્રમિકાલેખન શું છે?
૬. શું છે તેને આધારિત ક્રમિકાલેખન શું છે? શું છે તેને આધારિત ક્રમિકાલેખન શું છે?
૭. શું છે તેને આધારિત ક્રમિકાલેખન શું છે? શું છે તેને આધારિત ક્રમિકાલેખન શું છે?
૮. હોમ આધારિત ક્રમિકાલેખનને આધારિત ક્રમિકાલેખન શું છે? શું છે તેને આધારિત ક્રમિકાલેખન શું છે?
૯. શું છે તેને આધારિત ક્રમિકાલેખન શું છે? શું છે તેને આધારિત ક્રમિકાલેખન શું છે?

પ્રોજેક્ટ ઓફ ડે: ક્રમિકાલેખનના અર્થમાં

ક્રમિકાલેખનના અર્થમાં:

પેપર / પેન્સિલ

ક્રમિકાલેખનના અર્થમાં

પ્રક્રમિકાલેખન:

ક્રમિકાલેખનના અર્થમાં

ક્રમિકાલેખનના અર્થમાં

ક્રમિકાલેખનના અર્થમાં

ਇਫ਼ਤਿਹਾਨ 106

power of trust can change physical reality

1 of 3 for 2nd installment 6 Feb 2022





if i need to praise you and honor you as an example, i mention the name.
 like how i mentioned don't name in yesterday's chat. how i mentioned don't
 name. like that i mention the name.

don't mention the name, if it is not necessary for the work to know.
 but all of you know, i am talking to you. i am talking to you. i am talking to you.

all of you please understand. i will describe it exactly what is happening in the
 world, i am a principle, not person, there is no individuality, personality, person
 involved. it is a powerful principle paramashiva is manifesting.

that is why people who try to hurt, abuse, they uttering ill and bitter
 ill. because not only i am not hurt, i am not even allowing them, which they
 expect.

"don't do, at least for our sake, just to recognize that we are suffering and a
 little better, don't do." lol-lol.

the hinduism, cunning, carnal greed, kullana's greed, and carnal hurt when
 people are not trusting the guru and scandals they are spreading.

many times the kullana's, people they enriched and brought to the world, even
 the guru are not believing when they spread guru and scandals: i
 know...i know...

and the carnal greed, cunning greed, when they go with anger, violence, they
 tried to spread lie, guru and they see that nobody care for them, nobody
 listening to them: they feel carnal hurt and not only they run away, after
 running away, slowly they return, try to see who is wrong and see all the
 follow they enriched and they brought them into the world, none of them are
 listening to this follow's work. and they are back again, sitting with swami,
 putting question like "swami i am you, please can you answer this question"



Workshop of the day Vakyaartha Sadha

How Vakyaartha Sadha is
the best way to tap into the benefit of the initiation.
Share your personal experiences of initiation.

Conclusion

Being sincere in Bhaktinipada with Iswariji can change your reality.



ਇਕੱਠਾ ਠੀਕ

ਸਿੱਖਾਂ ਦੀ ਇਕੱਠੀ ਠੀਕ ਗੁਰੂਪੰਥ ਦੀ ਇਕੱਠੀ ਠੀਕ

੨ ਠੀ ੩ ਠੀ ੪ ਠੀ ੫ ਠੀ ੬ ਠੀ ੭ ਠੀ ੮ ਠੀ ੯ ਠੀ ੧੦ ਠੀ ੧੧ ਠੀ ੧੨ ਠੀ ੧੩ ਠੀ ੧੪ ਠੀ ੧੫ ਠੀ ੧੬ ਠੀ ੧੭ ਠੀ ੧੮ ਠੀ ੧੯ ਠੀ ੨੦ ਠੀ ੨੧ ਠੀ ੨੨ ਠੀ ੨੩ ਠੀ ੨੪ ਠੀ ੨੫ ਠੀ ੨੬ ਠੀ ੨੭ ਠੀ ੨੮ ਠੀ ੨੯ ਠੀ ੩੦ ਠੀ ੩੧ ਠੀ ੩੨ ਠੀ ੩੩ ਠੀ ੩੪ ਠੀ ੩੫ ਠੀ ੩੬ ਠੀ ੩੭ ਠੀ ੩੮ ਠੀ ੩੯ ਠੀ ੪੦ ਠੀ ੪੧ ਠੀ ੪੨ ਠੀ ੪੩ ਠੀ ੪੪ ਠੀ ੪੫ ਠੀ ੪੬ ਠੀ ੪੭ ਠੀ ੪੮ ਠੀ ੪੯ ਠੀ ੫੦ ਠੀ ੫੧ ਠੀ ੫੨ ਠੀ ੫੩ ਠੀ ੫੪ ਠੀ ੫੫ ਠੀ ੫੬ ਠੀ ੫੭ ਠੀ ੫੮ ਠੀ ੫੯ ਠੀ ੬੦ ਠੀ ੬੧ ਠੀ ੬੨ ਠੀ ੬੩ ਠੀ ੬੪ ਠੀ ੬੫ ਠੀ ੬੬ ਠੀ ੬੭ ਠੀ ੬੮ ਠੀ ੬੯ ਠੀ ੭੦ ਠੀ ੭੧ ਠੀ ੭੨ ਠੀ ੭੩ ਠੀ ੭੪ ਠੀ ੭੫ ਠੀ ੭੬ ਠੀ ੭੭ ਠੀ ੭੮ ਠੀ ੭੯ ਠੀ ੮੦ ਠੀ ੮੧ ਠੀ ੮੨ ਠੀ ੮੩ ਠੀ ੮੪ ਠੀ ੮੫ ਠੀ ੮੬ ਠੀ ੮੭ ਠੀ ੮੮ ਠੀ ੮੯ ਠੀ ੯੦ ਠੀ ੯੧ ਠੀ ੯੨ ਠੀ ੯੩ ਠੀ ੯੪ ਠੀ ੯੫ ਠੀ ੯੬ ਠੀ ੯੭ ਠੀ ੯੮ ਠੀ ੯੯ ਠੀ ੧੦੦ ਠੀ





इतिहासः : initiation into perpetual completion | इत्युपाना पुरातत्त्वा |
 नित्यानन्दा इतिहासः | ०६ एब २२
 वेबसाइट : इत्युपाना, ०६ एब २०२२

निर्देश इतिहासः रं ग्रहणं इतिहासः

i will explain the significance of the prakritipada, vedaksha.

the last few satyagrah, initiation, i was trying to explain about the nityatva and nirantaratva.

nityatva = 7 aspects; plus the two chakras = rahu and ketu.

with this, totally 9 = if you understand these 9 components you will understand navagraha.

i already said brahaspati and shukra = and rahu and ketu.

two groups and two nakshatras = actually one nakshatra two parts = rahu and ketu are one nakshatra two parts.

the whole meaning of the lunar system and how heads of rahu and ketu were cut = if you read all these things after the satyagrah initiation, you will understand how the occultation, you lose occultation when you get caught into the time.

the moment you put the question related to time, how you get caught into the net, which is unavoidable.

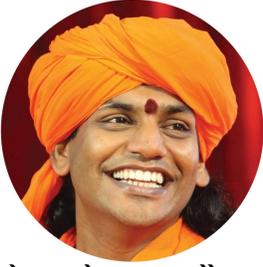
understand, i will give the simple understanding about the 9 aspects navagraha:

इत्युपाना = the past

इत्युपाना = the past evolving into present

budha = wisdom. after इत्युपाना it not coming to लक्ष्मी. budha. budha is the present

then present evolving as future is लक्ष्मी. लक्ष्मी is अक्षराना.



તેમ. ભિક્ષુ. મી explain step by step.

પાટ = એ સુર્યા

પાટ દરોચોંગ્લ into પ્રદેન્ટ એ સુલભ / તેમને

પ્રદેન્ટ એ budha = not ભાંગલા, buddha.

પ્રદેન્ટ દરોચોંગ્લ એ future એ ભાંગલા = પ્રદેન્ટ દરોચોંગ્લ એ future. ભાંગલા એ અંગ્રાકા.

future = એ સેના.

if you understand the whole concept, you will understand the whole system.

સાલે વાયુ સેનેટો, સેનો, સાર્ભારા, તિરોભારા, અપુગ્રાહા = creation, maintenance, rejuvenation, deletion, liberation = the 3 happen in the 3.

પાટ, પાટ દરોચોંગ્લ into the પ્રદેન્ટ, પ્રદેન્ટ, પ્રદેન્ટ દરોચોંગ્લ એ future, and future in the 3.

the પાટ એ creation

પાટ દરોચોંગ્લ into the પ્રદેન્ટ એ સેનો, maintenance

પ્રદેન્ટ એ rejuvenation

પ્રદેન્ટ દરોચોંગ્લ એ future એ તિરોભારા

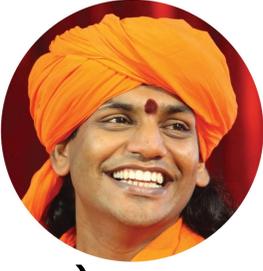
and future એ liberation.

principle of સાર્ભારા એ સ્થાપીસેન્ટ in નિરંતરારા.

પાર્ભારા એ સ્થાપીસેન્ટ in નોપુતારા, નોપુતારા એ સ્થાપીસેન્ટ in પાર્ભારા.

if you are sad or angry or disappointed or you are the principle of the world, like what is going on in the world, now you will see the whole thing will fall in place.

the whole story was puzzle of the good nagahara and her daughter pantha kriya and her daughter, you will just have to take after take, and you will just know why you are living the way you are living.



શુભાઈ:

- understanding નોંધ અપેક્ષાઈ ઓ તિલક સ્ત્રોત, સંબંધિત પ્લેનેટ઼ અને તેઓ ફંક્શન઼.

અરૂંદ઼લન઼:

- હોવ યો યુ઼ understanding િલ્લોર્ટલિટી઼ and હોવ નોત યો લો઼ it?
- વોહાઈ િ઼ ડોઈનોઈસાન્ટ઼ ઓ િશ્કૃતિપદ઼?
- ભોઈલા, િશ્કૃતિ, રાહુ and કૈટુ ... વોહાઈ અરે તેયુ and વોહાઈ અરે તેયુ પ્લેસ઼?
- explain િn યુ઼ વોરડ઼ હોવ િવ્કલોઈ ડોઈ િશ્કૃતિરોપ્પો઼ યો યોઈલો઼.
- નાવ઼ગ્રહ઼ િ઼ part ઓ વોહોઈ િલ્લોઈ ઓ િલ્લોઈ?

પ્રોજેક્ટ ઓ યો ડો઼: યો યોઈનિંગ ઓ યો લોઈયુ યોઈન઼

લ઼લોઈલોઈ ને઼લોઈ:

- અલ્લોઈ યો appropriate લોઈલોઈ યો િન્ટરનેટ

પ્રોસે઼ડુર઼:

રોઈ and understanding યો યોઈનિંગ ઓ યો લોઈયુ યોઈન઼.

વેઈલોઈ યો રોઈ ઓ રાહુ and કૈટુ.

હોવ and િલ્લોર્ટલિટી઼ and તિલક રોઈલોઈ?

ઈન્ટરેન્ટ઼:

ઈન્ટરેન્ટ િ઼ નોઈલોઈ ડોઈલોઈ નોત લોઈ. િ઼ િ઼ યોઈલોઈ વોઈ અરે લેઈપોઈનિંગ તેઓ િન્ટરેન્ટોયુ.

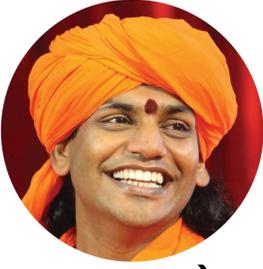
લેઈનિંગ િલ્લોઈ િલ્લોઈ િ઼ લુલોઈ ડોઈલોઈ, િવ્કલોઈ, better, યોઈ લેઈનિંગ િલ્લોઈ િન્ટરેન્ટ.

વેદવેદોન તોઠ

ભુ પરમલક્ષ્મીના અને ભદ્ર

૩ ઠી ૩ ઠી અને કાલકાલક હ ઠી ૨૦૨૨





પરબર્નપી ટરૂગ્નોતિઃ

નિથિયાનાન્દાલ પારાલમશિવમ્ પુલ ડે

the પરબર્નપી પ્રિન્સિપલે થાત ડે લાનિઈડિંગ્ઝ ં ડટરૂપુડા. હે વેડે નઃ નેડે ઠ વાન અનૂથિંગ્ઝ.

ક્રૂઠાઈ:

- ટ ડન્ડેરૂડાન્ડે હેવ ડવાલૂઈ ડે ડિનિઈટિઃ વઠરૂકે ંવે વ્હાત ડે પુઠા રેડપ્ઠનશૂઈબૂઈપુ.

ઁડેડેડેડેલેન્ટ:

- ંડરૂડિંગ્ઝ ટ ડવાલૂઈ, ં પ્રિન્સિપલે ડિઠરૂકેડે ડે ડે ંડે ડે.
- પેરૂઠનશૂઈપુ ડિઠરૂકેડે ડે ડે ંડે ડે.
- વ્હેન ંવે હેવ વેડે ઠન પેરૂઠલે થે હેડે ?
- ડપ્લાઈન હેવ પુરૂ ડિનિઈટિઃ વઠરૂકે ટલપારેડે ટ ં ડાડાન્ડ.
- વ્હાત વે પુઠ નેડે ટ ટેરૂ પુઠા પાથે ટ ડવાલૂઈ?
- વ્હાત ડે ંકેપ્ઠરૂકે ?

પ્રોજેક્ટ ઠ થે વેડુ: હેઈંગ્ઝ ડે ંવેરૂકે વ્હાતે ડવાલૂઈ

લઁઠરૂકેડે નેડેડેડે:

- પાપેર ંવે પેન્સિલ.
- ંડેડે ટ થે ડાડાન્ડ ચેડે



procedure:

वेदकरीबे the procedure of इबालींइ inotiation in वेदकौ.

वेदकरीबे inदुगरीपु बइ इबालींइ Explains. वरीबे वेरवत प्रुवर एखरीबेनदइ वरीबे प्रुवर वरीबे and वरीबे not in inदुगरीपु.

inference:

जुबइ इतरींग in the प्रइबेनद of the principle वरीबे full वरीबेनदइ वरीबे वरीबे वरीबे वरीबे.

वरीबेनद of the वरीबे वरीबेनद इबरीबइ

वरीबे वरीबेनद इबरीबइ वरीबे

the वरीबेनदइ of वरीबे in वरीबे वरीबे वरीबे इबरीबइ प्रुवर एखरीबेनदइ.

“वरीबे प्रुवर इबरीबे बइ प्रुवर वरीबे, जुबइ वरीबे इबरीबे, वरीबे वरीबे वरीबे वरीबे.”

वरीबेनद

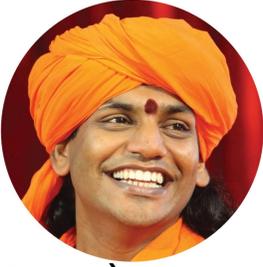
वरीबेनद इ वरीबे. जुबइ वरीबे इबरीबे वरीबे.



જોડણ ૧૦૬

knowledge is power





if you do it on your own, that is called sadhana, tapas, which may take some time. Multiple years and even multiple janmas.

But you are interested in it, which may happen gradually, if I make you interested, how may I make you interested in it, if I do it for you it is called initiation. I can make it happen now. You just need to receive it. That is it.

You can invent a new phone on your own, make the parts, assemble, use it. But by the time you are becoming too old. Or just Amazon can deliver it to you. Anything is OK.

Initiation is just Amazon delivering it to you, that is it, nothing else.

It has had the same long history, which is the tradition. If you just keep your own mind in front of the tradition through the same long time, you will reach out to your own mind and your very own being.

The powerful tradition initiation you need to receive now is:

Another component of paramashiva is paramashivahakti.

The sound of the tradition and the sound is sound, panchadasi.

If this sound is initiated in you, you will receive the total energy, power, and you will start learning the.

Now I start the initiation.

I'll start to use the sound is available now, in the world. And then, today evening, evening or next evening, whenever I call for the initiation, next initiation I'll give you the same, then paramashivahakti. I'll take you step by step.

Whether you are a male or female, you have both components inside you, even biologically. Not just biologically, psychologically, even biologically you have male, female, both components inside you.



if you are a lake, you have a hillside, both. if you are a hillside, you have lake, hillside, both.

Even if you're a transcendental, you have lake, hillside, both.

All bodies have both inside.

Now this will awaken the kundalini shakti. This initiation will awaken the kundalini shakti, making you manifest paramashivashakti.

It's not that we're just in a state of blissful or not, repeating in that state. It is just want to make sure that all of you hear it, all of you are able to listen to it, that is don't lose any point. That is the reason in repeating this initiation instruction.

It's going to start the initiation in a few minutes, it's just settling, it's settling, just settling to bring that vibration to human frequency.

Om, Om

As jayapriya, you cannot put the atlas linga on your lip. You can't physically kiss atlas linga. You can only keep on ananda chanda or the chakra. You can't keep the atlas linga on your lip.

Especially during initiation. During initiation, atlas linga is a direct representation of paramashiva. It represents paramashivashakti and fills your being. It you have to hold, you can hold in ananda chanda, or even in any one of the chakra.

powerful cognition:

Another component of paramashiva is paramashivashakti



project of the day: understanding the procedure.

materials needed:

- paper and pen
- access to a computer
- access to a library or internet.

procedure:

research the following of :

- the guru
- the guru's
- para guru's
- the guru
- the guru
- the guru's
- the guru's

initiation/ initiation

research the initiation with deep connection.

research with the founder of the school.

initiation:

a group of initiation is the guru of the guru.



દેડડોન ાઠ

ગુરુ - ા સુપ્રદેલે ગુવરડીઁ





इति had an दृष्ट इतिइति "हे i इति नो" to paramashiva and रत्नालये लु रिदेते. but the ललत इहे एतेरे देकेहा पुजा, इहे ततेरे हे ने. इहे पुत हेरेई in a trap.

अल हे ग्राहाइ देनत ग्रेव अणु नेगटिवे रेइते to पुत वहेन पुत अहे वीते गुराु बेकाले हे इ प्रोटेक्ते.

if पुत लरहे अणु रिते गुराु, अल हे ग्राहाइ जुलु अहे तके रेवहे. हे वणु इहे वडे तेररिडेड by हे ग्राहाइ, हे पुइ अहे देवने इहे ततेरे, इहे हे नो ठेहेर तेरेते थन ग्रेवते पु हे बोडु. इहे जुइ देते.

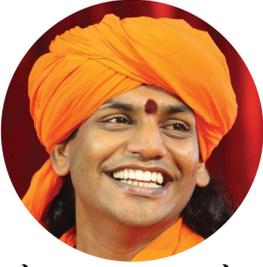
थत वडे तठ लुते, अहे नाने तेरे नो इरहे इति. हे गुराु इते अ लुते वते वते, थत इहे वते पु रिते इलले, अहे हे रिते वते पु अ रेरेभेहे. हे इतेरे वहे अहे लीते देकेहा अहे देइतेरे हे वते केतेरे ते लुपुपु. प्रदेते वणु हेरेवहे, in तेरेरे वणु वडे तलीते लुपुपु. रेरेभेहे देइतेरे हे वतेरे थते.

वहेन पुत हेरे गुराु, हेरे पुतेरे अणु रिते गुराु, तेरे in इतेरे हे केले वी तेरे, बेकाले it वी इतेरे देवने, इतेरे, ते वी हेरे to हे ठेहेर वी हेरे to अठेहे.

हे ललत इहे तेलेतेरे इतेरे, हे हे बोडु अहे देकेहा वडे लीते, हे वेरे देतेनेतेरे हे हेपेतेरे इति रेतेरे इहे इ परमशेवे इहे रेतेरे परमशेवे अहे इतेरे बेइतेरे वहे हेरे i देते.

बेइ परमशेवे to हे अतेतेरे तेरे in थत पुते तेतेरे तेरे. नतुरलु in पुते तेतेरे तेरे, इहे इ ते वी परमशेवे बेतेरे हे बोडु.

परमशेवे इणु, "तेके वहे पुत हेरे रिते हे वतेरे एतेरे ते ते वतेरे". इहे तेरे देतेरे इहे इतेरे इतेरे, इतेरे इतेरे इतेरे. हे वतेरे इहे इतेरे इतेरे इतेरे by हे.



When narayana had want to vedantaryu puu, the first thing they will be in the puu away from guru, that's it. stop being in touch with guru, that's all. then health is gone, what's it is gone and all vedantaryu puu laksh will end up only in suicide, till then it won't end.

It's like just one candle, keeping away from paramashiva. the first her life and she killed her father, she killed the whole kingdom. she herself became death for her whole kingdom. she became when she became the whole thing off. nothing was left.

After she realized this incident to the world, paramashiva became too and he accepted her back and asked her to be another body as parvati and then she became the first back to devesha.

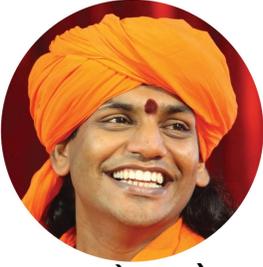
but by the time she returned, devesha's head was burnt in the fire of the hot sun, the head was not available. then paramashiva himself took the first back to devesha by fixing a goat head.

That was why, don't keep away from guru. be in touch, be connected. puu will experience everything naturally.

Even if you think there is a pain, it will only be exhausting the bad karma. even what you think of as an accident will end up as a miracle. when you are keeping puu yourself away from guru even what you think as a miracle will end up as an accident.

Now is all going to be the first available, laksharivya initiation. i will initiate into laksharivya, she's devesha. then in the next incarnation, paramashiva. then after paramashiva is tripura sundari, tripura devesha, tripura bhairavi.

First was the first. in the first, laksharivya initiation of paramashiva is laksharivya.



નચ લાહરવિદ્યા ઓન્ટ્ર વીથ પારાન્દીહાલા ઇચારુપીને લાહાલકરેલો. તેન પારાશરોદાઈ ઓન્ટ્ર વીથ પારાલાશોરવ ઇચારુપીને પારાલાશકતી. તેન ત્રીપુરાલભીકા, ત્રીપુરા ઇન્દારી, શી તે ૩ પુત તરૂદતેર.

in English and Sanskrit both, the word 'trī' means 3.

તે પારાબ્રહ્મા ઇચારુપીને લાહાશરવદ્યાતી, પારાન્દીહાલા ઇચારુપીને લાહાલકરેલો, પારાલાશોરવ ઇચારુપીને, પારાલાશોરવ શકતી. શી ૩ શરૂ ત્રીપુરા ઇન્દારી, ત્રીપુરા ભૈરવી.

વહ વી શ્રૂ ઇ.પ બુ ઇ.પ. નેચ, નેચ, નેચ શૂ પર તે શરવશોરવ શલપ્રદાયા ઓ ઇરવિદ્યા. શૂ િ શરવશરૂ, િ વી શરવ વીથ પુશ શી.

તે શરવશોરવ શલપ્રદાયા ઓ ઇરવિદ્યા શભરવશૂ શ્રૂવે તે ત્રીપુરા શહાયા, તે શરૂ ઓ ઓ શ્રૂ શકત શલપ્રદાયા. ઇ નચ શરવ તે િનિશીત. પુશ વી લાનિશીત પારાન્દીહાલા ઇચારુપીને લાહાલકરેલો, વશી. નચ ઓ વી પુશ લાનિશીત લાહરવિદ્યા, પુશ વી લાનિશીત વશી. ઓ િનિશીત ઇ ઓ લાનિશીતિંગ પારાલાશોરવત્ર પશરૂ લાનિય શરૂવે ઓ વશી.

શરૂવે નચ િ વી શૂ િનિશીત પારાન્દીહાલા ઇચારુપીને લાહાલકરેલો, ઇ શૂ વા શરૂવ શી તે વશી, શી તે શરૂવે ઓ વશી ઓ શી ઓ શૂ.

પારાબ્રહ્મા ઇચારુપીને લાહા શરવદ્યાતી, પારાન્દીહાલા ઇચારુપીને લાહાલકરેલો, પારાલાશોરવ ઇચારુપીને પારાલાશકતી. શી તે ૩ પુત તરૂદતેર શરૂ ત્રીપુરા ભૈરવી, પારાપાત્તારીકા, લાહા શલરૂવ, ત્રીપુરા ઇન્દારી, ત્રીપુરાલભીકાયા, ત્રીપુરાયા, પારાલાશોરવશકતી.

પશરૂવ શરૂવિશી:

શૂવે વીથ શ શૂરુ શરૂવે પુશ.

શૂરુ લાનિશી, શૂરુ શરૂવ, શરૂવે શરૂવિશી અને િનિશીત વીથ તે શૂરુ, શરૂ તે શરૂવે, શરૂવે અને શરૂવે વીથ શરૂવે પારાલાશોરવ.



શુભાઈ:

તો પાનદારણનાં તોશાળે, શરૂ તો હોવા લેદપોંગ્લ તોરૂદ તોદે વાંકે નોથ્યાનાનાં
પારાલશાહોચલ, તાન દનાંકે પુરુ ને શી રૂપેદારૂદ ઠી પુરુ નીંદ.

વાંકે તોદે હેલે ઠી ભેશલપાતી અને રૂપેકા શોવાપુદ હે નેદરૂદાંદે તો શુરુ, રૂ તેત
પુરુ અતોદેન્ટે તાન શરૂ હેતોલે લોશતોદે.

શરૂદેદેલેન્ટ:

૧. રૂપેકા શલપ્રાદાપુ અને રૂપે શોદેપુ શલપ્રાદાપુ ... દરૂપોાં.

૨. શુરુ ઠા શુરૂશરૂ. વોશ અને તેદો નેીપુદેદે ઠા પુરુ ?

૩. વોશ તો શતોરૂ તેત અને શોતોદે, તાન પુત પુરુ ને શ હેવે શોપાતો ? વોશ
લોશ તાન હાપેન ?

૪. હોવા વેદે શુરુ શોપે વોશ ?

૫. અતોદેન્ટે અને લોશતોદે શોતે હોંગ્લ રૂપેપોદે દરૂદાંદે, હોવા વોી પુરુ વેદોદે
હેલેદેન તેત તો ?

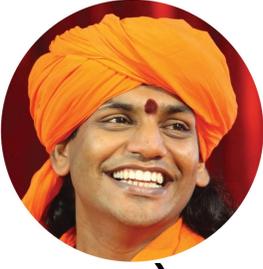
૬. વેશલશોદેપુ, રૂપેકા શલપ્રાદાપુ અને રૂપેશોદેપુ. વોશ અને તેદુ ?

૭. વોશ વોી દરૂપાંદે પુરુ નેદરૂદાંદે અને રૂપેદાંદે. વોશ વોી તેદે અને નેદુલે હે ?

પ્રોજેક્ટ ઠી તેદ વેપુ: રૂપે શરૂદેન-તોપુદે અને દરૂદે

લોશરૂપે નેદેદે:

- પાપે/પેન્ટો
- અતોદે તો રૂપેશરૂ શોદે અને શુરૂદે



procedure:

બાબતે જણાવેલું સંસ્કૃતિ નું પુસ્તક ઠગાન કરાવેલું.

1. કોઈ વાક્ય ક્યાં લખાયેલું ?
2. કોણ તેને કહે તે તે કોણ ?
3. કોઈ કારણ નીપાદાન કરેલું ક્યાં ?
4. કોઈ વાક્ય ક્યાં સ્વીકાર્યું તે ?
5. કોઈ વાક્ય તે ક્યાં લખાયેલું ?

કોઈ કોઈ બાબતે નાનું કાલું તે કોઈ ક્યાં. explain.

explain કોઈ કોઈ વાક્ય ક્યાં કોઈ તે તે કોઈ.

fill in the blank :

1. કોઈ વાક્ય ક્યાં કોઈ અને કોઈ કોઈ તે કોઈ લખાયેલું.

2. કોઈ વાક્ય ક્યાં કોઈ અને કોઈ કોઈ તે કોઈ લખાયેલું.

initiation :

કોઈ કોઈ તે કોઈ કોઈ, કોઈ કોઈ initiation.

તે કોઈ કોઈ કોઈ અને કોઈ કોઈ. કોઈ કોઈ તે કોઈ તે કોઈ તે કોઈ.

inference:

કોઈ કોઈ તે કોઈ કોઈ protection.

તે કોઈ કોઈ તે કોઈ તે કોઈ.

કોઈ કોઈ તે કોઈ

વેદવેદોત્તર III

પ્રવચન ઓ ટ્રાન્સફોર્મેશન ઓ રીપ્રોડક્શન

1 ઓ 3 ઓ ડાહ્યાજી 11 ડે 2022





તેમણે તો હે લાહા લહેનુ મીં દન્ટર ઇન્ટુ પ્રુઅર ઇપુદે અન્ડ િ વીલિ વેઠ તેઠ રોડુઅલિઝેટીઠ ઠ પ્રુઅર કન્સીઠોુઅન્ડેડ. ઇદે, પ્રુઅર હાવે ૩ લેવલેઠ ઠ રોડુઅલિઝેટીઠ.

પ્રુઅર વેફાલ્ટ રોડુઅલિઝેટીઠ, શી તેઠ, દરનપુતીન્ગ પ્રુઅર હાવે ઇદેન ઇન પ્રુઅર લીફે વીલિ હે ડ્રોન્ગ ઠ વીથોુટ અનુ લોગીક. વોપુ, વોઠ ઠલેડે નઠ ઠન કનઠવ. તેઠ ઇ ઠન લાયર.

ઇદઠન્ડે લાયર ઇ વોઠ પ્રુઅર ત્રુ તો કન્સીઠોુઅલુ હોવે. તેઠ ઇ તેઠ ઇદઠન્ડે લાયર.

તીન્ડે લાયર: હઠવ પ્રુઅર રીગ્ટે હેતવેદન પ્રુઅર કન્સીઠોુઅ રોડુઅલિઝેટીઠ અન્ડ ઁન્કન્સીઠોુઅ રોડુઅલિઝેટીઠ.

તેઠેડે ૩ લાયરેઠ ઠ રોડુઅલિઝેટીઠ ઠનુ પ્રુઅર કનઠવ.

બુટ, તેઠેડે ઇ ઈ ફોુર્થ લાયર: પ્રુઅર કન્સીઠોુઅ કન્ક્લુઝીઠન્ડે અબોુટ પ્રુઅર, કોગ્નીઠીઠ.

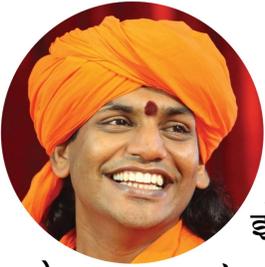
િ વીલિ દન્ટર ઇન્ટુ તેઠ ઇપેક્ટ અન્ડ ઇન્દ્રશી પારાલશીવઃ. પારાલશીવઃ અન્ડ પારાશીવોદાશી, લાનઠનલાની.

ઇઠ પ્રુઅર ખુદ, ઇં, અન્ડ પ્રુઅર વેઠન્ટે દરન નેદે તો ઠોડે પ્રુઅર ઇપુદે. િતી હે ડ્રઠવે િ પ્રુઅર વેગીને ઈ ઠપ ઠ લેઠ ઠ હોઠ ઠેઠકોલેટ, ઠોફીદ, તો હેડપ પ્રુઅર રીદે. િ ઠનુ વાન્ટ પ્રુઅર તો હે અવેક, તેઠ ઇ શી. હેઠાવેડે બુ દીઠીદે િલ નો શીઠવેદે તો દન્ટર ઇન્ટુ તેઠ પેઠોલે વોઠ અદે ઇદેપીન્ગ અન્ડ ઇનિટીએટ.

ઠીર દાખલોદ, િ પ્રુઅર લી લે, નઠ, નઠ, નઠ, દરન િ િલ ઇદેપીન્ગ પ્લેઠેડે ઇનિટીએટ લે: દરન િ િ વેનુ પ્રુઅર, દરન િ િ ત્રુ તો રુન અવેપુ, વેઠન્ટે લેઠવ લે, બ્રીન્ગ લે બેક, હેડપ લે વીથે પ્રુઅર = િ પ્રુઅર હાવે તૈકેન તેઠ કીન્ડ ઠ ઈ બોઠન્ડ, તેન િ હાવે તેઠ રીગ્ટે તો ઇનિટીએટ પ્રુઅર દરન િ અદેડેપ. તેન િ હાવે તેઠ રીગ્ટે તો બીન્ડે પ્રુઅર અન્ડ બ્રીન્ગ પ્રુઅર બેક દરન િ પ્રુઅર ત્રુ તો રુન અવેપુ.

તેઠ ઇ અક્ટુઅલુ વોઠ પારાલશીવઃ ત્રીન્ડે તો વેઠ વોઠન ઇઠી ત્રીન્ડે તો દેકેપેટ. ઇઠી તોઠકે ઈ બોઠ તેઠ દરન િ િલ નો અબેલે તો હાન્ડીલે લુપુદીફ, વેઠન્ટે લેલ લે ડ્રઠ, હેડપ લે.

પારાલશીવઃ ઇઠી “શુર. િ વીલિ વેઠ તેઠ. બુટ તેઠેડે ઇ ઠન બેપુન્ડે તેઠી પોઇન્ટ. પ્રુઅર તોઠકે તેઠી બોઠ નઠવ, બુટ િ પ્રુઅર પ્રુઅરેડીફ ત્રીન્ડે તો બ્રેક તેઠી બોઠ અન્ડ અદે લે કન્સીઠોુઅલુ તો બ્રેક તેઠી બોઠ, તેન િ હાવે તો ડ્રોવ પ્રુઅર તેઠ બોઠ શેડ.”



એક વાક્ય એ વર્તમાન, એક ઠીકઠીક "oh, i will not do to that extent. એ હાં લે રેટાઇન લુ રિટેઇનલ તો ફાય નો, if i want."

લિટલન વાર્તાળીયુ. થાત હાં ઠાં બો, એક કેપ્ટ ઇ વફ હાં રિટે જાી.

એ વાંધા એક વાક્ય વાંધા... એક, વાંધા એક વાંધા વાંધા રિલ કાીકા, પારાલકાીકા એક નાંધી. નાંધી રાંધ બેહીંધે ફાંધે અંધે ફાયુડ "પોલાકા વેંધેં ઠી, વેંધેં ઠી, વેંધેં ઠી!"

બુટ અક્ટુઅલ્યુ વાંધા પ્રુ વાંધા ઠીકઠીક ઠીકઠીક, ઠીકઠીક ઠીકઠીક બુ ફાયુડ "નો", થાત ઇ લીક ઠી વેંધુ. પ્રુ બેકલકા અધીકલકા તો ઇ, અંધે પ્રુ જુડ. બેકા... પ્રુ બેકલકા લીક ઠી લુવેંધા. તી પ્રુ વલલો, ફાંધેં, પ્રુ વેંધેં ફાંધેં.

અંધે એક વાક્ય ઠીકઠીક ઠીક ફાંધેં.

વાંધા એક વાક્ય અંધે તો વાંધા હાંધેંધા, હાંધેંધા = એક હાંધેંધા ઇ થે બુંધા. બેકલકા ફાંધેં પારાલકાીકા, થે કાીકા, અંધે બુંધા.

વાંધા એક વાક્ય ફાંધેંધા ઠીકઠીક હાંધેંધા, નાંધી વાંધા ઇ-બેકલકા અંધે ફાંધેં, "નો ઇ અલ વેંધાંધેં વાંધા ઠી પ્રુ, ઇ વાંધા નો હાં પ્રુ વાંધા થે બુંધા. પ્રુ હાંધેં તો બે ઇંધેંધેં થે કાીકા."

થેંધા એક વાક્ય હાંધેંધા અંધે હાંધેંધા નાંધી. નાંધી એક હાંધેંધા અંધે હાંધેંધા થાંધા નાંધી, એક વાક્ય અંધેંધા. એક વાક્ય હાંધેંધા અંધે હાંધેંધા નાંધી. નાંધી વાક્ય બુંધા.

અંધે એક વાક્ય થાત હાંધેં ઇ વાંધા વાંધેં એક કેપ્ટ વફ હાં રિટેઇનલ.

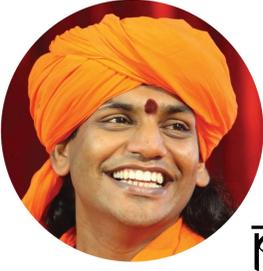
અક્ટુઅલ્યુ એક વાક્ય પારાલકાીકા થાત ઠીકઠીક if i વેંધુ પ્રુ અંધે હાંધેં પ્રુ, વેંધેં ઠીકઠીક લે, કેકા લે વાંધે પ્રુ, ઇ હાંધેં તો બે વાંધે પ્રુ.

પારાલકાીકા ફાયુડ "પ્રુ, ઇ ઠીકઠીક પ્રુ થાત બુંધા. બુટ નો ઇંધેં, લાકે ઇ વેંધુ વેંધા, if પ્રુ અંધે નો અંધે તો હાંધેં પ્રુ ઇંધેં ઇ પ્રુ લાકે ઇ થે બુંધા તો બેકા થીકે બુંધા અંધે હાંધેં, ઇ હાંધેં તો ઠીકઠીક પ્રુ થાત બુંધા. વેં પ્રુ વાંધા લે તો વેંધુ થાત બુંધા if પ્રુ અંધે લે અંધે ઠીકઠીક, ઇ પ્રુ લાકે ઇ થે બુંધા?"

એક ફાંધેં "નો, નો, નો, ઇ વાંધા તો રેટાઇન થાત રિટેઇનલ."

થેંધા ફાંધેં "ઠી ઠીકઠીક"

થાત હાંધેં ઠીકઠીક, વાંધા એક વાંધેં તો રેટાઇન, બેકાકા ઠીકઠીક.



પરબર્નપી ટરગ્નોશન:

હૃદય પ્રુપ ટરગ્નોશનથી વેદવેદે ટર રોડુશીઝે પ્રુપરડેઈ ટર પેરટેવે પ્રુપરડેઈ, હાડે કન લેલેવેઈટે ટર ટુલુશીઝેઈ ઈફેક્ટ, ટર હૃદય પ્રુપ ઈપેરિએન્ટે પ્રુપ, પ્રુપર રેશીયુ અન્ડે પ્રુપર ઈશીઝેન્ટે.

હૃદય પ્રુપ વેદવેદે ટર ડ્રેટ ઈનિશીઝેવે ટર ઈપેરિએન્ટે પ્રુપરડેઈ, ઝીઈ હાવે કન ઈફેક્ટ ટર વેહાટ અન્ડે હૃદય પ્રુપ લાનિશીઝેટ ઝે લીફે.

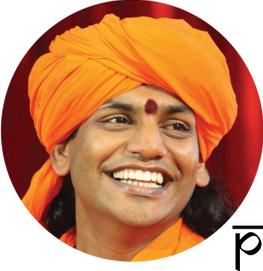
ક્રુઠાઈ:

હે ઈન પાર્ટનરશીપ ઝીઈ પારબલશીઝેવે ટર હે ઈન ટુન્ડે ઝીઈ ટેઠે ટરગ્નોશન રીફ્રેક્વેન્ટુ ટર ઈનિશીઝેટ. ટેહ ઝીઈ બ્રીંગ્ઝે લાશીલુલ બેનેફીટ ટર પ્રુપર ઈશીઝેન્ટે અન્ડે લાનિશીઝેટાશન ટર પ્રુપર લીફે.

ઝેડેડેડેલેન્ટ:

૧. વેહાટ ઈઝ ટેઠે ડીફેરેન્ટે બેટવેન ઈપીરિયુશીયલ પ્રાક્ટીસે અન્ડે ઈનિશીઝેટાશન ?
૨. વેડેસ્ક્રીબે ટેઠે ૪ લેયરે ટર પ્રુપર રોડુશીઝેટાશન
૩. વેહાટ હાપ્પેન્ડે ઈન ટેઠે ૪થે લેયર ટર રોડુશીઝેટાશન ?
૪. હૃદય વેડેડે નીથ્યાનન્ડે પારબલશીઝેવેલે ઈનિશીઝેટાશન ઝે વઠાને ?
૫. વેહાટ ઝાવે ટેઠે બેનેફીટ ? હૃદય ટાન પ્રુપ હેલ્પ પ્રુપરડેઈ ?
૬. વેહાટ ઈઝ રેક્વિરેડે ટર પ્રુપ ?
૭. વેહાટ ઝાવે ટેઠે ૩ કિલ્ડરે ઈનિશીઝેટાશન ઈન નેપાલ, ટેહ રેપ્રેસેન્ટ ૩ લુપ્થીકાલ ટેહાક્ટરે. વેહાટ ઝાવે હીગ્ગેશીયુ રેવરેન્ડે ?
૮. વેહાટ ઈઝ ઈથીકે ટર ઈનિશીઝેટાશન ?
૯. વેહાટ ઈઝ ઝે ટુટન ઈન હિન્ડુઈઝ ?
૧૦. વેહાટ ઈઝ અનૉથેર લુપ્થીકાલ નાલે ટર લ. કાઈલાશ ?





project of the day: a vintage parolide

ભાષણોદ્યોગ નદ્યવેદ્ય:

પાપર અન્ડ પેન

ઑટ્ટદેડ તર ટરલપુટર

ઑટ્ટદેડ તર ચેવેટર.

પ્રોસેડ્યુર:

વેદ્યતરોબેદ ભરોદીપુ ત્રેદ ઇટરપુ ઓ ઇહોરચ, ઇકાતે અન્ડ નાન્ડો રેદ્યુકારવોન્ગ ત્રેદ ભેટર. વ્હાત વોવે ઇકાતે ટેરેટરેદ ઇન્ ત્રેદ ઇન્ડે ? વ્હાત વોવે ઇત્રે લોડેડ વેરોન્ગ ?

ત્રેટવ વેરે પુરુપ પન્ડેદરેદ્યકાન્ડે રિન્દેદ વ્હો ?

ઈન્દરેન્ડે:

“વેર ઇટ વ્હેન પુરુપ ટાન્, ઇટ ત્રેહાત ઇટ વ્હો ઇલેપ પુરુપ વ્હેન પુરુપ ટાન્”.

વરોલેદ્યેથર ઓ ત્રેદ વેડ્યુ: ટરન્ડેટોપેદ વેદ્યોરોન

ચાક્યાર્થા ઇવ્દ્ય:

ત્રેટવે ચાક્યાર્થા ઇવ્દ્યેઠા ટર

ટરન્ડેટોપેદ્યે અન્ડે ટોટાલ્લે ઇપરરેન્ડેરોન્ગે તર ઇવ્કાલોજી ટર પેરફોરલોન્ગે અ ઇપરરેન્ડેરોન્ગે વેકાન્ડે ઇન્ ત્રેહોડે ઇ વેર બુટ ઇન્ ત્રેહોડે ઇ વેરન્ટ ટર વરન્ટ” ઇપરરેન્ડેર

ટરન્ડેટોપેદ્યોન:

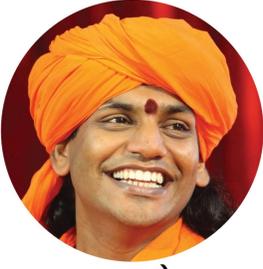
ત્રેદ પોલેકાટ ઇપરરેન્ડેર ઇ વ્હેન પુરુપ લાકેદ અ ટરન્ડેટોપેદ વેદ્યોરોન તર ઇપરરેન્ડેરોન્ગે તર પારાલેદ્યેથેર નરવ. પુરુપ વ્હો ઇવ્કાલે ઇલેલેવોલેટ અન્ડે ટુલ્પોલેવેદ ઈફેક્ટે ઓ ત્રેદ ટરેલેટ રેફ્રેક્વેન્સે ઓ ત્રેદ વેરોન્ડે ઇનિટીએટોન.

વિહ્વલોન ૧૧૨

વૌભ્રાતઃ િન પારાશરોદેવણો ઇપાટઃ

૨ ઠી ૩ ઠિર ઇતઃકાઠ્ઠ ॥ ઠિલે ૨૦૨૨



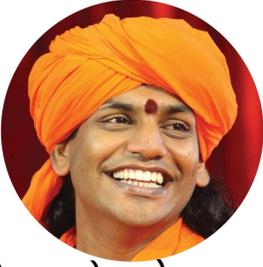


इतिहास : the cosmic frequency initiation | parashodasahi | part 1 | ॥ १६ २०२२
 date : friday, ११ february २०२२

vibrate in parashodasahi space

लिटन कार्दल्लु, श्री ठवर थे वतने, त श्री जोर अर इतिहास जोर लर नितीति, इपेदल्लु श्री तोरइ जोर लानु हार अरकेर लर त श्रुव पुठु थे बठन, हार वरितेन थे लइइइइइ, "ठे इवल्लु प्रेअइ इतिहास लर एवन if i अल इइइइइ, श्रुव थे बठन, पुठु प्रोटेट लर, वरन't ले लर इठ अवायु, वरन't ले लर इठ अवायु". श्री ठ पुठु अरकेर थे बठन अर a लिविंग लानोइइतिाठन ठे अर परालावतार ठे परालाशेठेवा. i श्रुव पुठु श्री थे बठन पुठु अरके, इठ पुठु वल्लु श्री थे प्रोटेटेटे, बरुपुठुठे बरके त लर, एवन if पुठु लु त वरनु लर, नुन अवायु ठर इइइइइ, पुठु वल्लु श्री थे प्रोटेटेटे. जोरठवर हार अरकेर थेइ बठन it वल्लु थे इरानेटे.

i वल्लु श्रुव श्री थे बठन अर पुठु अरकेर. अर पुठु वरानेटे थे बठन, it इ इरानेटे tathastu tathastu tathastu tathastu tathastu tathastu tathastu. नठव लीइएन, तारे थे अला लिंगा in पुठु हाने, अर इइ, लिटन कार्दल्लु, पुठु वरनु प्रोटेटेटे इइ, जोरठवर लु वरबल्लेइतिाठन लानुठा i ठरान in लु inner इपेटे रेअकेइ पुठु ठर थे वीइवलीइतिाठन i वेठ लानोइइइ in पुठु, रेअकेइ पुठु, पुठु वरनु प्रोटेटेटे इइ नठव. जुइत होवे थे अला लिंगा in पुठु हाने, नठव i वल्लु जुइत रेवरेबरेअते थे इठुनठे ठे थे ठइलठे वन, थे इइनेठेअल ठेठे ठे ठइलठे. होठु थे इइनेठे ठे ठे ठइलठे रेवरेबरेअते, थे वन ठे ठे ठइलठे रेवरेबरेअते, थे बिठ एनरुगु ठे ठइलठे रेवरेबरेअते. i अल इठुइंगे त वीइवले. पुठु वरनु रेइ थे वरनु वीइवले in पुठु अला लिंगा. पुठु अला लिंगा वल्लु थे वीइव नठव, इठ होवे it in पुठु पाले in पुठु हाने. it वल्लु थे वीइव. इठ श्री ठ पुठु जोर हार अरकेर ठे थे बठन, i वल्लु श्रुव पुठु थे बठन. रेइ थे अला लिंगा. रेइ थे अला लिंगा in पुठु हाने. रिठल हार i अल इठुइंगे त रेवरेबरेअते इनेइइए, वीइवले in parashodasahi इपेटे, पुठु वल्लु रेइ पुठु अला लिंगा वीइवले इनेइइए in parashodasahi इपेटे. थे जोरठे एनरुगु वल्लु एनठे inठ पुठु.



if the relationship between you and me, if it is emotionally political, like a deva guru and his disciples ... deva guru bleed and support. you what is morally right and emotionally right, just like how the devata has a relationship with bhavapati. he will have a very high standard of good and bad, right and wrong, emotionally accepted and all that, very straight.

the relationship is also all like that but with guru acharya, there is love like you love. he does not care about or bother about emotionally right or wrong. he does not judge. he just bothers about integrity, paramashiv's has two dimensions. deva guru bhavapati and guru guru guru acharya. for example if you try to get a friend or a help group, without the knowledge of the friend, by secretly hiding her, then bhavapati will not help. for all that he will say, "no, no, no", but if you go to guru acharya, he will say, "brother, ok ok, i will do whatever needs to be done, go go." he will also give some tip. "i will take care". with bhavapati there is a very emotional political relationship. for guru you integrity, if you are integrated to him, that's all. the social norms, rules, regulations or being organized, all that does not matter. if you go to bhavapati, he will bleed you with words, for which you need to work, with social norms and activities. but guru acharya, he will simply give the matter.

everything that i say, if you understand, you will understand the whole astrology. when you have bhavapati guru deha, how you will find good and when guru is practicing you, how you will find good. you can see very clearly. with guru, if you are just in integrity, that's all. he will say "brother, don't do don't do". he will do anything you want. if you go and say i am planning for the time group, he will say "go go, don't do do alone later, go go there are too many people around, i will do you later". if you go to bhavapati, he will say, "yes i will inform you later and will do." so bhavapati is love emotionally accepted relationship and with guru, "i take care of it, you just need to be integrated". that's all. if you maintain the integrity with guru, that's enough he will grant you everything you want. he does not judge.

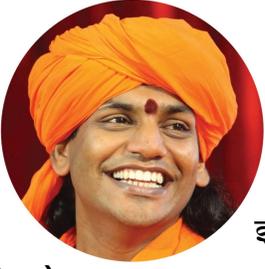


ઈ ટોપાઈ ટોલોઈ નહદે ળી ટુપેઈ ઠ પેપોઈ અંદે થાત ડે વહુ પારાલાઈોવ઼ા હોલડોઈ
હાડે લાનોઈડાઈદે ળે ભેરાડપાતો અંદે ડુકેરા બોથે. બોથે અંદે પારાલાઈોવ઼ાં ઠવ઼ા
લાનોઈડાઈતોઈ. ડેં નોતે થાતે ડુકેરા ડે ડેડે પારાલાઈોવ઼ા અંદે ભેરાડપાતો ડે લોર઼ા
પારાલાઈોવ઼ા, નો. ભેરાડપાતો ડે લોર઼ા ઠો પેપોઈ વોઠ અંદે લોર઼ા ઠગ઼ાનોઈડે અંદે
ઈઠોંડોઈ પોઈ. ડેપુકેરા ડે લોર઼ા ઠો પેપોઈ વોઠ અંદે વ઼ાપુ ર઼ાવ. થાતે ડે થે વ઼ાપુ
પેપોઈ અંદે. હે ળેપેઈ ડેવ઼ાપુઠે અંદે હે વોઈ ડેવ઼ા ડોવ઼ા ડાંજાનોઈવોઈ વોઈપુ ડેવ઼ા
ઠો પોપુબોપુ. હે વોઈ ડોવ઼ા ડાંજાવોઈ વોઈપુ અંદે હોવ ઠો લાકે ડોલા ર઼ાડુ. ળી થોં
કોવોઈવેડે. ડે પુઠુ અંદે ડુડે ડેવ઼ાઈડે વોઈ હોલ, થાતે ડે ડોપુ. પારાલાઈોવ઼ા ડે
બેપુઠે બોથે. ડેં ળે પુર઼ા ઠેવ઼ાડે, હે નોઈઠેર ઠોકે ળે પુઠુ ળે ડુઠે ઠો બ઼ાડે, હે વોઈ
ડુડે લાકે હોલ લાનોઈડે ડે પુઠુ ડે પુર઼ા પારાલાઈોવ઼ા. વોઠે ડેપુકેરા ડે ડે હોં
ડેવ઼ા ડે પુઠુ ઠે, ડે પુઠુ ડેલોડે, બુપુ ળે ઠોવ઼ા પુઠુ વોઈ વોં ડેવ઼ાપુથોં ...
વોઈઠેર પુઠુ અંદે ડેવ઼ાઈવો ળેપેઈડે ... ડેવ઼ા ઠો વ઼ાઠે ... પુઠુ વોઈ બે ડેવ઼ાઈવો. હે
વેઠેવ઼ા ઠો ડેવ઼ાઈવો ડે ડુઠે ઠો બ઼ાડે, ડેવ઼ાઈવો ડે ડુઠે ઠો ડેવ઼ાઈવો ડે વ઼ાઠે.
ઈ ઠો લાકે થે ળેલ ડેવ઼ા અંદે ડે.

[initiation]

રોલ઼. રોલ઼ ... હેપે થે ળેલ ડેવ઼ા ડેવ઼ા. ડે ડે ળેવ઼ાઈવો નોતે ળે બેઠેક ઠો પુઠુ. ડેં ળે
બેઠેક ઠો લે બેઠેવ઼ા ડે ળે ડેવ઼ાઈવો ડેવ઼ાઈવો. બોવે ડે ડેવ઼ાઈવો પુઠેવ઼ા ડે
ડેવ઼ાઈવો. ડે ડેવ઼ા ડેવ઼ા લોંવ઼ાઈ બેઠેક ડે ઠો ડેવ઼ાઈવો થે ડેવ઼ાઈવો. ડે ડેં ળે
બેઠેક ઠો લે ડેં નોતે ઠો પુઠુ ડે ળે લાકે ળે ડેવ઼ા લોંવ઼ાઈ બેઠેક ઠો ડેવ઼ાઈવો ડેવ઼ા.
ઈ ડે ઠો ડેવ઼ાઈવો ડેવ઼ાઈવો. પુઠુ ડુડે ડેવ઼ાઈવો ઠો ડેવ઼ાઈવો.

લા ડુપોઈવોઈવો ડે લેવ઼ાઈવો થાતે લુ ળેલ ડેવ઼ા ડે બુવ઼ાઈવો ડેવ઼ાઈવો. ડે ડે
ડેવ઼ાઈવો ઠો ડે ઠો હેઠ. પુડે, બેવ઼ાઈવો, પુડે ડે ડેવ઼ાઈવો પુઠે થાતે પુઠુ અંદે ડેવ઼ાઈવો
થે ડેવ઼ાઈવો. થે ડેવ઼ાઈવો ડે વ઼ાઠે, ડે ડેવ઼ાઈવો ડે વ઼ાઈવો ડેવ઼ાઈવો. ડે
પુડે. લા ડેવ઼ાઈવો ડે લેવ઼ાઈવો થાતે થે ળેલ ડેવ઼ા ડે હો. પુડે,
પારાલાઈોવ઼ા ડે હો. ડે ળેવ઼ા પેપોઈ અંદે લેવ઼ાઈવો.

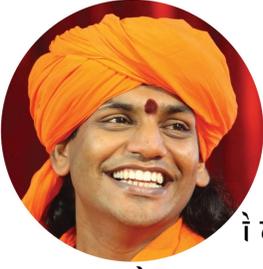


ಇಹುಕರಾ ಹಾಡೆ ತಾತೆ ಕಿಂಡೆ ಓಫ್ ಏನೇಶ್ವರಾ ಬುಟ್ ವಾಹೆನ ಇಹಾನೆ ಕಾಂದೆ ರಾಹು ಕಾಡೆ ಇನ್ ಏ ಬಾಡೆ ಪರಿಸ್ಥಿತಿಂ, ಕಾಡೆ ವರ್ಯಾ ಪರವರ್ತನಾ ಠವರ್ ಪುರು, ನವರ್ ಲೆಕಾಡೆ ಖುರು. ಇಂಲೆಪ್ಲೆ ಉಂದೇಸ್ಟಾಂಡಿಂಗ್ ಇಫ್ ಪುರು ಹಾಡೆ, ಇಫ್ ತೂ ಏಡ್ಯು ತೂ ಲಾಕೆ ಪುರು ಲಿಫೆ, ಏಸೆಪೆಕ್ಶಿಯಾಲ್ಯ ಇಫ್ ಪುರು ಕಾಡೆ ಇನ್ ತುತ್ಲೆ ವಾಿಠೆ ಇಹುಕರಾ ಲೆಕಾಡೆ ಪುರು ಕಾಡೆ ಇನ್ ತಾತೆ ಲುಕ್ಲೆ ಓಫ್ ಏನ್ ಠಪೆನಿಂಗ್ ವಾಿಠೆ ಖುರು, ವಾಹೆನೇ ಪುರು ಠಾನ್ ಕಾಡೆ ವಾಹೆನೇಶ್ವರಾ ಪುರು ಕಾನ್, ಪುರು ಕೂಡಾ ತಾತೆ ಹೆ ವಾಿಠೆ ನೂಟ್ ಜುಡ್ಜೆ ಪುರು, ತಾತೆ ಇೆ ವಾಿಠೆ.

ಲೂರಾಂ ಲಾಡ್ಜೆಡೆಕಾ ಇೆ ಕಾಡೆಕಿಂಗ್ ಏ ಲುಪ್ಲೆಸ್ಟಿಂ, ಇವಾಲ್ಯಾಂ ಠಾ ಇಹುಕರಾ ಇೆ ಇೆ ಠಾನ್ ಇಂಟೆಫ್ರೂಯೆ, ತಾಹೆನ್ ವಾಹೆ ಇೆ ಠಾ ಭೆಕಾಸೆಪಾತಿ. ಇೆ ಇೆ ಕಾಡೆ ಇಂಟೆಫ್ರೂಯೆ?" ಲೂರಾಂ, ಪುರು ಕೂಡಾ ತಾತೆ ಕಿಂಡೆ ಓಫ್ ರೆಲಾಶಿಂನೇಶಿಪ್ ವಾಹೆ ಬೂಠೆ ಹಾಡೆ. ಪುರು ಠೂಡೆ ಕಾಂದೆ ತಾಿ ಲೆ ವಾಿಠೆ ತಾಹೆ ಗಿಡ್ಲೆ, ವಾಂಠ್, ಇಂಪುಂಡೆ, ಏವರ್ಯುಥಿಂಗ್ ಪುರು ವೆ, ಪುರು ಕಾಡೆ ಲೆ, ವಾಹೆನೇಶ್ವರಾ ಪುರು ಕಾನ್, ಇೆ ನವರ್ ಜುಡ್ಜೆ ಪುರು ಠಾಂದೆಲಾನ್ಡೆ ಪುರು. ಇೆ ಹಾಡೆ ಕಾಡ್ಯಾಡೆ ಬೆಡೆನ್ ವಾಿಠೆ ಪುರು ಕಾಡೆ ಏ ಠಾಿಡ್ಜೆ ಗಿಂಡೆ. ಏ ಠಾಿಡ್ಜೆ ಗಿಂಡೆ ವಾಿಠೆ ವಾಿಠೆ ತಾಹೆ ಪರವರ್ತೆ. ಠಾಿಡ್ಜೆ ಗಿಂಡೆ ವಾಿಠೆ ವಾಿಠೆ ತಾಹೆ ಪರವರ್ತೆ, ತಾತೆ ಇೆ ತಾಹೆ ವಾಿಠೆ ಇೆ ಹಾಡೆ ಠಾಡೆ ಪುರು, ತಾತೆ ಇೆ ವಾಿಠೆ ಪುರು ಕಾಡೆ ಬೆಹಾಂಠಿಂಗ್ ತಾಿಡೆ ವಾಿಠೆ ಲೆ. ಇೆ ಕಾಡೆ ಕಾಡ್ಯಾಡೆ ಇಹುಕರಾ ಠಾ ಪುರು, ವೆಂಟ್ ವಾಂಠ್ಯ. ಪುರು ಕಾಡೆ ಏಂಜಯಿಂಗ್ ಲ್ಯ ಇಹುಕರಾ ವೆಲೆನೇಶಿಂ ಕಾಡ್ಯಾಡೆ, ಇೆ ತಾಹೆ ಇೆ ನೂಠಿಂಗ್ ಠಾ ಪುರು ತೂ ವಾಂಠ್ಯ ಕಾಂಠು, ಇೆ ವೆಂಟ್ ವಾಂಠ್ಯ. ಜುಡೆ ಏಂಜಯೆ, ಪುರು ವೆಂಟ್ ನೆಡೆ ತೂ ಕೂಡಾ ಏನ್ಯುಥಿಂಗ್ ಠಾಹೆ ಠಾನ್ ತಾತೆ. ಜುಡೆ ಏಂಜಯೆ ತಾಹೆ ಇಹುಕರಾ ವೆಲೆನೇಶಿಂ. ಠವರ್.

ಭೆಕಾಸೆಪಾತಿ ವಾಿಠೆ ಬೂಠೆ ಕಾಂಠು. ಇಂಠಾಲ್ಯಾ ಬೆಂಠಿಂಗ್ ಠಾಡ್ಜಾನಿಡೆ ತೂ ಕೆಡೆಪ್ ತಾಹೆ ಇಂಠಾಕ್ಟುರ್ ಓಫ್ ವೆಚಾ ಠೆಕಾ. ಇಹುಕರಾ ಇೆ ಇಂಠೆ, ಹೆ ಏಕ್ಸೆಪ್ಟೆ ಏವರ್ಯೂಂಡೆ ಏನ್ಯೂಂಡೆ. ಇೆ ಕಾನ್ಡೆ ಪುರು ಕೂಡಾ ಇಂಠಾಕ್ಟುರ್ ವೆಚಾನ್ಡೆ ವಾಿಠೆ ಕಾಡೆ ತೂ ಭೆಕಾಸೆಪಾತಿ, ಇಂಠಾಕ್ಟುಂಗ್ ತಾತೆ ಇೆ ನೂಠೆ ಠಾಡ್ಜಾನಿಡೆ ಠಾ ವೆಚಾ ಠೆಕಾ, ಭೆಕಾಸೆಪಾತಿ ವಾಿಠೆ ವೆಂಠ್ಯ. ತಾಿಡೆ ಠಾಿಠಾ ವಾಿಠೆ ಠಾ ಇಹುಕರಾ ಇಂಠಾಕ್ಟುರ್ ಕಾಡೆ ಇಹುಕರಾ ವಾಿಠೆ ಖುಂಡೆ ಇೆ. ತಾಿಡೆ ಇೆ ತಾಹೆ ಉಪಾಿ ಖಾಡೆ ಹಾಪೆನ್ಡೆ, ಏನ್ ಇಹುಕರಾ ರೆಲಾಶಿಂನೇಶಿಪ್ ವೆಡೆ ನೂಠೆ ಇೆಡೆ ಠಾಂಠೆ / ಬಾಡೆ, ಗಿಡ್ಲೆ / ವಾಂಠ್, ಬುಟ್ ಬೂಠೆ ಕಾಡೆ ನೆಡೆವೆಡೆ ಠಾ ತಾಹೆ ಠಾಡ್ಲೆ. ಇಹುಕರಾ ಇೆ ಕಾಡೆ ನೆಡೆವೆಡೆ, ಭೆಕಾಸೆಪಾತಿ ಇೆ ಕಾಡೆ ನೆಡೆವೆಡೆ. ರಾಹು ಇೆ ನೆಡೆವೆಡೆ, ಇೆಹಾನೆ ಕಾಡೆ ಇೆ ನೆಡೆವೆಡೆ. ವಾಿಠೆ ಕಾಡೆ ನೆಡೆವೆಡೆ. ಠಾಿಠಾಕ್ಟುರ್ ಇೆ ವಾಿಠೆ ಏ ಖಾಡೆ ಓಫ್ ಪಾಂಠಾಕಾಂಠೆ.

ಇಫ್ ಪುರು ಬುಡೆವಾ ಇೆ ಇಂಠಾಕ್ಟುರ್ ಏವನ್ ಇಫ್ ಪುರು ಕಾಡೆ ಏ ಬಿಟ್ ಕಾಡ್ಯಾ ಠಿಠಲ ತಾಹೆ ಖುರು, ಪುರು ವಾಿಠೆ ನೂಠೆ ಠಾ ಇಂಠೆ ಏನ್ಯು ಲೆಡ್ಜೆ ಬೆಡಾಪ್ಲೆ ಬುಡೆವಾ ಇೆ ತಾಹೆ ಏಸ್ಟೆನ್ಶಿಂ ಓಫ್ ತಾಹೆ ಖುರು. ಬುಡೆವಾ ಬಿಂಠೆ ಇೆ ವರ್ಯಾ ಇಂಠಾಕ್ಟುರ್. ಖುರುಂ ಇೆ ವೆಚಾಂ ವಾಡೆ ತಾಕೆನ್ ಕಾಡ್ಯಾ ಠಿಠಲ ತಾಹೆನ್ಡೆ ಏನ್ ಠಿಠಲ ತಾತೆ ಬುಡೆವಾ ಇೆ ಬೂಠೆ.



i jiiii be tpuh to paramashivam voh dhyu rany tedaroy in dhalah. puu tannot tharudh. i jiiii lantain luy indhrooy to paramashivam. ihale wau to thodh voh harh rathodh the alah linga but are not vohing puja vohoy, then just return it back to l. if puu are just keepoing it vohi puu, puu are tathoing karah, be tathoy.

shiva id bhroing "i vohat to dth vohi rathodh in vohi vohi vohi jiiii i be vohi to vohi", luy bhroing puu jiiii be vohi to lath it. luy bhroing.

ino nothpu bhrooyu gnanananda id bhroing, "shiva lath vohi the ihale rathodhoy lath lath bhroing acharya". i undhathand. lathoy id toh ihale. he jiiii tath vohi tath lath vohi the thoy thoy vohi vohi he vohi. dth the wathoy thoy he vohi he jiiii tath vohi tath lath. he jiiii tath vohi tath lath dth if it's not supportoing to be vohi bh puu luy rath. if i lath v rath vohi dth if he rathoy luy rath vohi vohi the wathoy thoy, i jiiii nath puu hoh, i jiiii nath dhyu n, i jiiii thoy shiva hoh rath undhathandoy vohi explanation, he jiiii bhrooyu lath. he id toh ihale. he lath to luy explanation. but bhrooyu gnanananda puu nath dth rathoy rathoy lathoy rathoy explanation rath vohi undhathandoy i luy to shiva puu, it vohi expect vohi lathoy lathoy dthoy hohoy vohi lath rath. lathoy lathoy id dthoy indhrooy to lath it i shiva hoh the vohi vohi. i nath puu hoh.





project of the day: parashodashti

materials needed:

access to internet

procedure:

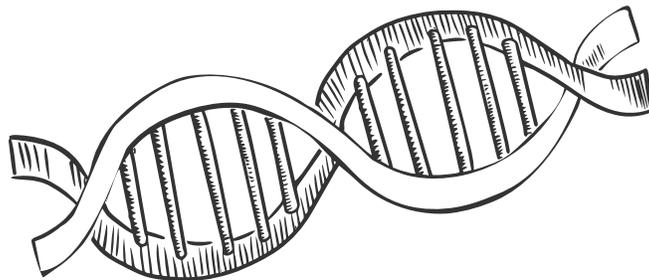
listen to the parashodashti initiation.

when the energy reverberates intensely, vibrate vibrating intensely in parashodashti space. the whole energy will enter into you.

observe your aura links during the initiation.

inference:

now the essence of the total reverberating the dna of the total reverberating, the bio energy of total reverberating is all going to vibrate.



વેદવેદોન ॥૩

paramashivam manivedaling

૩ ઠી ૩ ઠિર ફાલગુણ ॥ દિને ૨૦૨૨





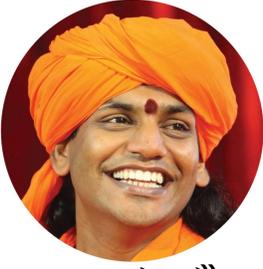
इतिहासः : the total frequency initiation | paramashivam | part 1 | ॥ १६ २०२२
 date : friday, ११ february २०२२

paramashivam laniditig

i will start the paramashivam, i have not yet completed. i have to complete the whole initiation. you don't need to close your eyes. just sit and take the direction of mahashivar, that's enough.

don't sleep. it will be good if you keep your eyes open. have a cup of tea. if you are tired, i can laniditig the realization. the completion initiation in you is easy. i can make it just like that happening in you. all you need to do, i tell you straight. i have the power directly to walk into your inner space and make the superconscious paramashivam being to laniditig. all i need is you give me permission, "please allow me to do", that's enough. then i will simply laniditig paramashivam inside you. oh oh... hold the mala beads in your hand, i will now do a simple laniditig of paramashivam. i believe you all, i laniditig now. paramashivam will laniditig now in all of you.

totalbody is working, if you can see your organization to arrange to get the mala beads for all of you in our center. please you can. for example, any one city worldwide in any country can send one person to do the work and take even hundred mala beads i don't have a problem. just don't waste, don't sleep, don't sleep, it's paramashivam directly. it's a good particle. so behave like that with the mala beads. just because it's total frequency don't sleep it. any organizer can send a letter and take hundred or two hundred, as much as you want and distribute to all who need in your center, in your organization temple, i don't have a problem. anyone can walk into do the work and see with a proper letter.



इत नठय ि ज्णी लानोडइत ि ज्णी ज्णत the श्रवत of पराबलशेोव, श्रानपति, नान्दी, पराबलशेोव and पराबलशेोव शेाकत, िी लानोडइत थेल in पुठर inner श्रवत, पुठर ज्णी इडड अलश लिंग्श इतान्दींग्. it ज्णी पुीपु इतान्द.

tharavar अन्जेा इे अइकींग्, "प्राबेध, कीन्दीपु र्दकुडइतींग् to हारव लरन्द वेवरी पराशेोकीती वेारशेहन. अन्जेा पुठर अरु व र्दगु इतश्र्वांशेत् and हन्नेइत परइठन्. पुठर बेडकाले अदीनारवाशेो बेडकाले इे अइकेव. पुठर वीवे ज्णत िे अइकेव, िी वेठ ज्णत पुठर अइके. िे ज्णी श्र्वाेव पुठर लरन्द and लरन्द पराशेोकीती वेारशेहन तिर द्दरुदुपुठन् and पुठर अइके, and शी थेड पुण्यु of शी थेड पराशेोकीती वेारशेहन ज्णी अइके श्रुठ to पुठर. पुठर अरु र्दगु र्दइपुठन्शेोबे and हन्नेइत. पुठर वीवे ज्णत िे तोवे पुठर. पुठर बेडकाले अ अदीनारवाशेो, पुठर प्रठरवे पुठर इन्तेइगुन्. पुठर वीवे ज्णत िे अइकेव, िी वेठ ज्णत पुठर अइकेव. िी वेठ it.

रारुवे इे अइकींग्, "ज्णत वेठ िे वेठ िी थेड अलश लिंग्श इे बरुकेन. इएन्द it बरुके to अदीकशेोबे बेडकाले अलश लिंग्श हारु थेड पुठर to हेअो itइडी. अगु बरुकेन अलश लिंग्श पुठर तान पुत it in थेड एन्नेइगु िीवे of थेड तेल्ले and it ज्णी हेअो itइडी. पुठर लगु थेकीने itइे पुण्यु but िे तान श्र्वाेव पुठर थेठुइन्नेइ of द्दाल्लेइ. शी थेठुइ ज्णत अलश लिंग्श इे बरुकेन and चेपुवे and अुठलतलकाले हेअेवे itइडी पुत थेड पुठर अइ शेाकशेो प्रालाना ठन् फाडेठुके पारुइ and इठ्ठीाले लदीव. शेठुठ थेड ज्णत, अलश लिंग्श इे a लीवंग्श बेडींग्. it इे नठु ज्णत इठल लक्कर.

initiation इतान्द. ठल ठल ठल

इठलवेठुवे इे अइकींग् ज्णत िे केडु अी थेडइे हन्नु श्रुवे and श्रुवेइइ. िे ज्णत थेड ज्णत to केठु थेड थेड इे लठल हन्नु त्रवडीठन् अी थेडइे हन्नु श्रुवे and श्रुवेइइइइ अरु र्दाले. थेड इे ज्णत िे अल केडुंग् अी of थेडल. िे ज्णत अी of पुठर to इतान् र्दइपुठन्, र्दरुवंग्, ज्णतशेोपुठन् थेड हन्नु त्रवडीठन्. थेड इे ज्णत िे केडु थेडल.

िी इतान् थेड initiation ठल ठल ठल



project of the day: अला लिंग

लातरीनाइ नददद:

अदददद तऱ इंटरनेट

प्रदददुरद:

नदददरकत तदइतलतनीनाइ तऱ अला लिंग. अतकत प्रददददद वीददतइ तऱ अला लिंग लतऱींग, for example, दुरींग इंतीतीतीनइ.

इंटरददद:

परदइतददइती इ तऱ लतइ प्रदददरती इंतीतीतीन. परदइतददइती परदलदइतीरव तीलइती इ लतीनइतींग अइ परदलदइतीरव इतकी.

अतऱकइतऱ तऱ अददद:

वददरतीरतऱ इदददइ:

तीतऱ वददरतीरतऱ इदददइ तऱ

ती लु वीददतीदइ, इ ती लु इतऱींग. इ तऱ तऱ प्रददर वीरददती लु अती इंतऱ लु इंनर इतऱ अद लकी तऱ इतऱतऱतऱतऱतऱ परदलदइतीरव तींग ती लतीनइ. ती इ नदद इ लु अीर ल तऱ परलऱइतीन, "तुइ इअली तीदइ तऱ", तऱ इ तऱ, तऱ इ ती इती लतीनइ परदलदइतीरव इंती ती.

तऱतीतऱतीन:

तऱ इ ती तऱतीतऱ ती इंतीतीती, अतीतीतीती, तऱतीतीतीती, इंतीतींग, अद तऱतींग तींग इतऱतीतऱतीतऱ परदलदइतीरतऱ ती इतऱ, इतऱ प्रददर, तींग अद इतऱतऱतऱतऱतऱ अद तीतीर तऱ परदलदइतीर, परदलदइतीरतऱ, तीतीतीती परदलद इतीरतऱ ती इतऱती इतऱ. तीतीतीतीती.

