

# liring paraaladevaita

ବିଚିତ୍ର ଛାନ୍ଦ

ପୃଷ୍ଠା ୭୩-୮୫



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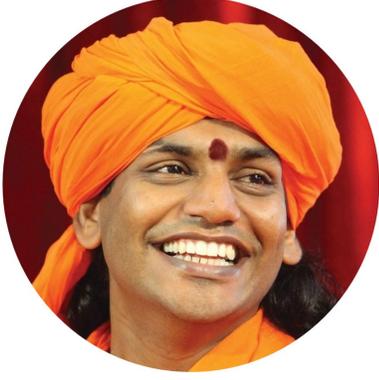
**KAILASA'S Nithyananda Gurukul <sup>SM</sup>**

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# इपरदल पन्तर्गि ऑ हिन्दुडैल हर्धे भेगवर्न नैथुयनन्दे पारमशैवळ

हिंदे दिवनेह हर्धेभेगवर्न भेगवर्न नैथुयनन्दे पारमशैवळ (हर्धे) हे तेह रेवरेण ऑ कौबडे = तेह अन्धेन एन्लैग्हटेन्डे सिवैलैजेशन, तेह ग्रेट टेइलैट बरवेनेहडे हिन्दु नैशन.

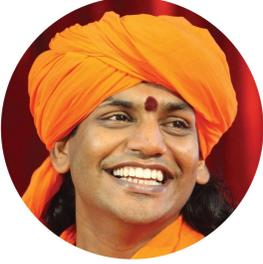
हर्धे हे अ अवतार लिल, अन्डे हे अ इपरदल पन्तर्गि ऑ हिन्दुडैल. हर्धे हडे लवडे इन्धेन्डे ऑ पव्ण लानैडैजेशन, पुग्ग अन्डे तेल्ले बडेवे पुनैरेडैतेडे ऑ हुलनैतु.

इवरेण्डेण रवेण ऑ कौबडे हेवे बु हर्धे अन्डे नैथुयनन्दे रवेण ऑ लणेडे, नुन्डे अन्डे हिन्दु वेडैपुठे अन्डे वरणेण्डे ऑ ग्लोबेले पेअडे अन्डे त ग्लेरे इपर टेन्डेतेपुडे बरेअकथेरोपुडे त हुलनैतु.

हिंदे नैथुयनन्दे हिन्दु पुनैरेडैतेडे (वर्णवेडे कर्गुडेडे) वीथे एक्टेन्डेडे तालपुडेडे िन 150 त्पुनैतेडे हे तौलेकैण्डे, रगुनैडेण्डे, पुरेडेण्डे, तिले तपुडैण्डे, वेतेडेण्डे, इपरेडेण्डे अन्डे रेवरेण्डे 25 लौलैण्डे इवरेण्डे बरेकेडे ऑ हिन्दुडैल अन्डे तेह ह्य इवरेण्डे अन्डे अन्डे इन्धेन्डेडे लैके अ्युवरेडे, लुडैते, वेअन्डे, इतुपुतेण्डे, अइतरेण्डे, वडैतु.

हर्धे हे तेह 253वे गुरु लकेड इन्नैवेअनळ ऑ हेयुलबेअपेडेडे इअरवैणपेडेतेहळ (अन्धेन अडे बरेडे ऑ हिन्दुडैल) अन्डे पुरेडेण्डे हेल्लेण्डे ऑ इअरवळडे इअरवळे इअरवळे. हर्धे हडे इअरवेडे तेह वरेडे पुरेडेण्डे ऑ लुपुतेडे अइडेडेणैशन अतलेपुडे ऑ पुरेण्डे अन्डे तेहरेण्डे बु अन्धेन हिन्दु डेलेण्डे.





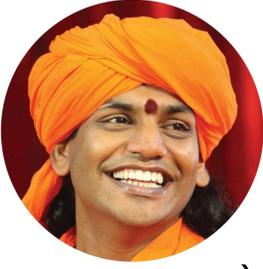
living paramadvaita' लक्षण, realizing you are whole, one with the whole, you are not a broken or separated, divided part. please understand, 'broken' लक्षण, one for all taken out. 'separated' लक्षण, internally divided. 'divided' लक्षण, in the internal, sub-division. you are neither broken nor separated 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.

# ದಿವ್ಯಂ 73

ಠನನದ್ಡ್ಡ್ = enjoy the hullo





इतिहासः : तलपेतिन = इलेपे इतिपतिन रि लिह

वेतः : रिनेदय, 8-अपु-14

## तननइइ = enjoy the humor

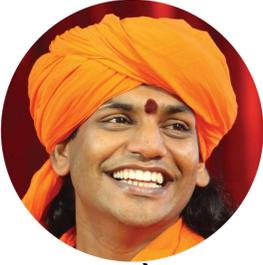
अ ह्यो वइकेवे लपुीव नइरुवेदीन, 'वेत पुठु तरेह लह लपुीव?' नइरुवेदीन वइवइरइ, 'रि तलपेइह, ि वेत!' वने तेह ह्यो वइके, 'वुी पुठु लररगु लह तेहन?' लपुीव रेपुीहइ, 'है'इ नठु तेहइह तेह इपुजेत!' इठ, हैत उइ नठु तेहइह तेह इपुजेत, वइ वुी तननइह वीते तलपेतिन.

ि वल इठ happy तेह ि ह्यो इठलह नहव जेके तठुकेइ, ि ह्यो बैके तठु लुपु उइवुी ह्योते रि, इहइ तेह हलठर इ पठर रि लिह. ि इ तेहरे इवइरुवइरइ. उनठरुनठरुतेपु वनेन पुठु वरइ तठुने ठरइरु तेह िनठलपेतिनइ, पुठु रिइहते तठु इहइ तेह हलठर. पुरइइह उनठरइतठर, हलठर इ रेठठुनइडेठे ठनुपु वनेन पुठु वरइ िन तलपेतिन इपठर. वनेनइवइर पुठु वरइ िन िनठलपेतिन, पुठु वेनठु रेठठुनइडेठे हलठर वने िइ इखेइतठर िन पुठुर लिह. वनेन पुठु वरइ िन तेह इपठर रि तलपेतिन पुठु रेठठुनइडेठे हलठर इवइरुवइरइ. नठ, पुठु रेठठुनइडेठे हलठर इवइरुवइरइ.

इठलठेलेह वनेन ि इहइ इवइर इठलह रि तेह रेठठुनइडेठे वुीवेीनइइ ि ह्यो ि इ व हलठर तठरुवइह ि इ वुीते ठन वठेठरठर लठनुपु वने तेहपु ह्यो ठन तठुकेइ वठुठु पठरठर. ि ह्यो लररगु तलेह हलठर. अठुललुपु हलठर इ तेहरे वुी ठरइर, वुी वरठुनठु पुठु. पुठु जूइत नहवे तठु हवइ तेह इपठर रि तलपेतिन वने तठुके वरठुनठु, पुठु ठरन तठुपुके वइ तठुवेीपु वइ पुठु ठरन. ि वल happy ि ह्यो बैके तठु लुपु हलठरठुइ इतिहासइहइ. िन पुठुर रेठठुनइडेठेपु, िन पुठुर िनठरठुनइडेठेपु, िन पुठुर वुइनेइइ, िन पुठुर हठुइ, िन पुठुर ठरुीठर, िन पुठुर ठरइर वनेनइइ, इवइरुवइरइ जूइत तठुके वरठुनठु वीते तलपेतिन, पुठु वुी इहइ ि इ िीते वीते हलठर.







paramadvaita is such an auspicious tradition: that is the "kalpana" happened to the whole world. the "langala" that has happened to the whole world is paramadvaita. bhain and bhain, i bow down to this land, i am so fortunate that i am born in this land. i bow down to this land for giving me place in this land where i am taught to complete with dharma. nobody is exploiting my dharma. instead way, i will live, help people to complete with their dharma, not exploiting their dharma. exploiting people's dharma in living is the cheapest life you can live. it is like, you know the medicine for HIV, but you don't give it to him. you find an alternative medicine which only controls the disease but never cures and give only that controlling medicine and never giving cure. what an exploiting lifestyle!

## powerful cognition:

hulur is part of life.

paramadvaita vedanta gives you the exact exact of completing with dharma (self-doubt, self-hatred, self-denial):

## धुवाइ:

- to understand that hulur is recognized only when you are in completion space.
- to understand you have to discover whether life has a purpose or it is purposeless.

## बइइइइलंत:

1. when you look around with completion, what are you able to recognize?
2. वेइइइइलंत पठनान्त बाइइइ रीइइइइ and इठठठठठ बाइइइ रीइइइइ.
3. how do you re-write your future?
4. how do you solve religion and science you?
5. how do the modern-day medicine turn your body into an immortal structure?







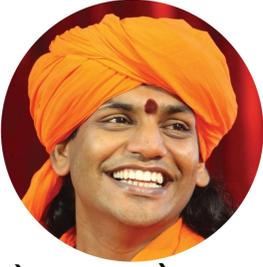
શ્રીકૃષ્ણ : તે પ્રભુ કાચે કે નિશ્ચિત્તેને તેથી હિંદીને?

તાર : ત્રિવેદ્ય, ૩-જાન-૧૪

## વેરોપ ઠીકાને પ્રભુ નિશ્ચિત્તેને તેથી અને બેટરને કે તરલેટ પેરેન

પ્રભુ કોચાપ્રે કરાવ્યુ પ્રભુ, that નિશ્ચિત્તેને તેથી નેવે પ્રભુ. પ્રભુ તે નોત ઉંદરેતંદે that નિશ્ચિત્તેને તેથી ને કે ભાવે તો પ્રભુ; but પ્રભુ શ્રીકૃષ્ણ કરાવ્યોને તે તે કરેતે ઇપ્લપાથ્યુ ત્રિલે તેને = 'કે ને કલ નોતેન્ટ. ને વોન્ટ નેવો. ને કલ કોલેટ.' નેવે, પ્રભુ તરલેટને ને વેતે but પ્રભુ નેવોરંકે ને નોત વેતે. પ્રભુ તરલેટને ને વેતે, but પ્રભુ નેવોરંકે ને નોત વેતે. પ્રભુ નોતેન્ટ ને વેતે, but નેવેપ્રોનૈબીલિટી ને નોત વેતે. કલ તે તે પ્રભુ તેને કે પ્રભુ કરાવ્યુ તે તેથી પ્રભુ કલે હાવે ઇપ્લપાથ્યુ. નો. તેને ને તે કોચાપ્રે તેને વોલેને તેને કરાવ્યુ તે તેથી, કરેતે ઇપ્લપાથ્યુ અને બેટ, પ્રભુ અને વેવેને એકલે તે કરાવ્યોને તે નિશ્ચિત્તેને તેથી વોલે ને નેવે પ્રભુ અને ત્રેવેને તે શ્રે. એવેપ્રોનૈબીલિટી. નો! તે ભાવે વોતે હાવે કોલેવે તે નિશ્ચિત્તેને તેથી વોલેને હોલેવેવે ને 'કાન્યુવે'!

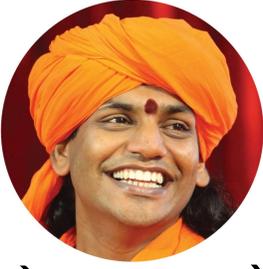
"વેવે" ને કે પેરેન વોતે કોલે પેવેવે. "વેવે" ને તે પેરેન વોતે હાવે કોલેવે તેને વોતે નિશ્ચિત્તેને તેથી નેવે તેને: તેને ઉંદરેતંદે, તેને કોલેવે ને નોત વેવેવે, નેવે. કે પેરેન વોતે હાવે તરલેટને વોલે તેને નિશ્ચિત્તેને તેથી, તે અંચીવે પેટર્ન ને તેથી, તે અંચીવે, અરોગંત, નેવોરંકે તેથી, તે પેટર્ન તેને કરાવ્યુ નેવે, ને "વેવે". વોલે ને શ્રે તે નેવે ને "વેવે", તે ભાવે પ્રભુ હાવે તે કોલે તેથી નેવે પ્રભુ. વોલે તેને પ્રભુ કોલેવે. કે પ્રભુ વોલે તરલેટ વોલે તેથી તેથી નેવે પ્રભુ, અંચીવે, નિશ્ચિત્તેને, પેન્ટ, તે શ્રે પ્રભુ કલે શ્રે નેવે પેવેવેવે પેવેવે. કલ પેવેવેવે પેવેવેવે, લેવેવે વેવેવેવે, શ્રેવે વોલે તે નિશ્ચિત્તેને તેથી નેવે. "હેહેહે...! તો એવેવેવે અને એવેવેવેવે "હેહેહે...! તે નિશ્ચિત્તેને તેથી નેવે નેવેવે તે તે તરલેટને એવેવે નેવે. એવેવે નેવે, શ્રે વોલે પ્રભુવેવે, વોલે વોલે પ્રભુવેવે. હાવે બેવેવેવેવે લોવેવે. તરલેટ! તરલેટ! તરલેટ! તરલેટ!



please understand, one of the biggestest losses india incurred is the thinking from the space of completion and paramadvaita. that was the biggestest destruction caused to india. i tell you, anything lost, we recover it back, we get it back! the biggestest thing we lost, we need to get it back is paramadvaita-based thinking, action based on paramadvaita, action based on the space of completion. completion-based thinking. i have told down to you that shift to bharat, to you that shift to india. understand, this will be one of my biggestest contributions to india, bharat. i will have every college, every school, every university, one shannyaazi institute there. just like every corporate company has a CEO, CFO, i'll have CEO = chief completion officer! every school, every college, every university should have a shannyaazi who is thinking from the space of completion, who can teach people how to think from the space of completion.

## completion and intelligence (not "and", "is")

please understand, every time when an incompleteness comes in you, you believe completion is not possible. instead of that, every time when an incompleteness comes in you, if you think completion is possible, that's all! i'll complete with that and drop that! immediately completing at least for the next moment: that is enough. then you will learn the completion-based thinking, understand, thinking based on "no mind" is intelligence, "buddhi". mind which is established in the completion-based thinking, "atalan", is "buddhi". "alan" which is established in "atalan" is "buddhi". completion-based thinking is intelligence. when your mind is established in the space of completion and start thinking, it is intelligence.



## કોઈ ટરલપ્લેટિયન ઓફિસર = નહવે a ટર to teach ઇન્ડેન્ટ ઓફ ટરલપ્લેટિયન

જુદાં ભીલ દરદરુ ટરપરતલ ટરલપનુ હલ ઢ ટલ, ટલ = કોઈ ફિનલ્સલ ઓફિસર, કોઈ દરદરુલોલ ઓફિસરલ = દરદરુ ઇલોલો, દરદરુ ટલોલલુલ, દરદરુ હલપોલ, દરદરુ પ્રોલલ, દરદરુ ડનોલરલોલુ ઇલોલો હલલ કોઈ ટરલપ્લેટિયન ઓફિસર, ઠલ ઇનનુપલો ઇલોલોલુ થલલ, dlucating પેલોલ ટ ટલ ટરલપ્લેટિયન, thlnking હલલ ઠ ટરલપ્લેટિયન. ઘલન l ઇપુ "દરદરુ પ્રોલલ", l ટલનલ લલન થલ ઇનનુપલો ઇલોલોલુ હલ lનલોલે! થલલલ lનલન પ્રોલોલોનલ ઢલ ટનુલોલુ ટ ટલ thal: put all થલ ઇનનુપલોલ lનલોલે પ્રોલલ! ઠ! થલુ ઘી ટલલ ઢલ લલલ ઢલ ઇલ. l પ્રુ ઘીલ થલ ઇનનુપલોલ ટ ભલ પલલલુલુ ઢલ ટલલ ઢલ લલલ ઢલ ઇલ, પ્રુ લપુ ઠલ નહલ પ્રોલલલ: ઘ ઘી લલલ થલ ઘલોલ ટુનુનુ ટલોલ-ભલલ.

ભીલલ. દરદરુ ટરપરતલ ટરલપનુ, દરદરુઘલલ, ઘલલ હુલન-હોલુલુ ઇલલ, ભલ ટલુલલ, ઘલ ટલુલલ, ઘલ ઇલોલો હલલ ઢ ઇનનુપલો ઘલ l ઇલોલોલે lન થલ ઇપલલ ઓફ ટરલપ્લેટિયન લલલુલ થલ ઇન્ડેન્ટ ઓફ ટરલપ્લેટિયન. થલ "ઢલુ ઓફ ટરલપ્લેટિયન", થલ ઢલુ ભીલુ lન થલ ઇપલલ ઓફ ટરલપ્લેટિયન ઢલ લલલુલુ ટરલપ્લેટિયન, હોલોલુ પલોલ ટ dlucnolnલ ટરલપ્લેટિયન ઢલ ટલુ થલ ઇપલલ ઓફ કલપલરુ ... ટલુ થલ ઇપલલ ઓફ કલપલરુ. થલ ઢલુ ઓફ ટરલપ્લેટિયન! l થી પ્રુ ઇપુલ: ઘી ઓ પ્રુ, ઘી ભુ થનલલ, કોથલ, લલનલ, ઇલોલલલનલ, ઘી ઓ પ્રુ ઢલ ઢલુ ઓફ ટરલપ્લેટિયન, rldlating ટરલપ્લેટિયન ઢલ લલલુલુ ટરલપ્લેટિયન, ભીલુ ટરલપ્લેટિયન ઢલ લલલુલુ ટરલપ્લેટિયન. lલ ડ ઇપલનલ થીલ ટ લલલ ઢલ લલલ પલોલ. પ્રુ ઇપુલ ઢલ થલ ઘલોલે પલલ પ્રલલલલોલ. "ઘલોલે પલલ પ્રલલલલોલ" = thal l થલ ભીલ ઘલોલે lન ડલ ઢ પલલ ઘલ ભીલલ lન થલ ઇપલલ ઓફ ટરલપ્લેટિયન, ઘલ લલલુલ થલ ઇન્ડેન્ટ ઓફ ટરલપ્લેટિયન. પ્રુ ટલ હલ ઢ ઇઘલો ઠ ઇલઘલો, ઠ પ્રોલોલ.



પુઠુ તકા બે ા ઇઝાલો ઠા ઘુઠઇઝાલો. “ઇઝાલો” લઠાનઇ “unlabeled”, “ઘુઠઇઝાલો” લઠાનઇ “labeled”, થાતઇ ઘી. ઝઠેઠઠેઠ ધુઠુ ઠાઠ ા ઇઝાલો ઠા ઘુઠઇઝાલો, ઠાઠઠુ થીઇ ઠીઘ ઠ ઠલપેઠીઠ, થીઇ ઇઠેઠઠઠ ઠ ઠલપેઠીઠ, થીઇ ઇઠેઠઠઠ ઠ ધાઠાલઠઠઠઠઠ ઠીઠઠીઠ, ઠીઠઠીઠ ઠીઠ ઠીઇ ઇઠાઠ ઠ ધાઠાલઠઠઠઠઠ. લઠઇ ઠ ઠીઇ, થીઇ ધાઠાલઠઠઠઠઠ ઇઠાઠ ઘુઠઇઇ ધુઠુ ઇઠઠ ઇઠઠીઠઠઠઠ ઇઠઠીઠઠઠઠ, ધુઠુ ઘુઠ ઠ ઇઠઠઠઠઠઠઠ ઝીઠઠીઠઠ.

બેઠઠઠ ઘુઠીઠ ઠઠ બેઠ, ઝીઝાઠુઇ ઠેઠ ઠલપેઠીઠ ઠઠ ઠીઠ ઇઠઠ ઠીઇ ઇઠાઠ ઠ ઠલપેઠીઠ. ઠુઇ ઠીઠ ઇઠઠ ઠીઇ ઇઠાઠ ઠ ઠલપેઠીઠ; થાત ઇઠઠઠઠ ઠઠઠ ધુઠુ ઠઠ ઇઠઠઠ. ઝઠેઠઠઠઠ ધુઠુ ઠીઠ ઠીઠ ઠીઠ ઠુ ઠીઠ ઠીઇ ઠલપેઠીઠ ધઠઠઠઠઠ, બે ઠઠઠુ ઠઠઠ, ધુઠુ ઠઠ ઇઠઠઠીઠ ઇઠ ઠીઇ ઠાઠ ઠ ઠીઇ ઠઠઠઠઠ ઠઠઠઠ, ધાઠઠઠઠઠી, ધુઠુ ઠઠ ઠીઠીઠ ઠીઠઠ ઇઠ ઠીઇ ઠાઠ ઠ ઠીઇ ઠઠઠઠઠ ઠઠઠઠ, ધાઠઠઠઠઠી!

## પઠઠઠઠી ઠઠઠઠીઠઠ:

“ઠીઠઠઠઠ” ઇઠ ઠીઇ ધઠઠઠ ઝઠઠ ઠઠઠ ઠલપેઠઠ ઝીઠ ઠીઇ ઠીઠઠઠઠઠ ઠીઠઠઠઠઠ, થીઇ ઠઠઠઠઠ ઠઠઠઠઠ ઠ ઠીઠઠઠઠઠઠ, થીઇ ઠઠઠઠઠ, ઠઠઠઠઠઠ, ઇઠઠઠઠ ઠીઠઠઠઠઠ ઠઠઠઠઠ ઠીઠુ ઠઠઠઠુ ઇઠઠઠઠ.

ઘી ઠ ધુઠુ ઠઠ ઠઠઠુ ઠ ઠલપેઠીઠ, ઠઠઠીઠીઠ ઠલપેઠીઠ ઠઠ ઠીઠઠીઠ ઠલપેઠીઠ, ઠીઠીઠ ઠલપેઠીઠ ઠઠ ઠીઠઠીઠ ઠલપેઠીઠ.

## ઘુઠઠીઠ:

- ઠઠ ઠઠઠઠઠઠઠઠ ઠઠ ઠીઇ ઠીઠઠઠઠઠ ઠીઠ ઇઠ ઠઠઠ ઠઠ ઠઠઠ, ઇઠ ધુઠુ ઠઠઠ ઠઠ ઠલપેઠઠ ઠીઇ ઠીઠઠઠઠઠ ઠીઠ ઇઠઠઠ ધુઠુ.
- ઠઠ ઠઠઠઠઠઠઠઠ ઠઠ ઠલપેઠીઠ-ઠઠઠઠ ઠીઠઠીઠ ઇઠ ઇઠઠીઠઠઠઠ.
- ઠઠ ઇઠઠ ઠીઇ ઠઠઠ ઠઠ ઠઠઠઠઠઠઠઠ ઠઠ ઠઠઠ ઠીઠ ઠલપેઠીઠ ઠીઠઠઠ.
- ઠઠ ઠઠ ઠઠઠઠઠઠઠઠ ઠીઇ ઠઠઠઠઠ ઠીઠઠઠ ઠીઠઠઠ ઠીઠઠ ઠીઠ ઠીઠ ઠીઠઠઠઠ.





## Completion of the day

### vaakyartha vadha

How vaakyartha vadha is

'understand, thinking based on "no mind" is intelligent, 'buddhi'. mind which is established in the completion-based, "atman", is 'buddhi'. "karma" which is established in "atman" is 'buddhi'. completion-based thinking is intelligent. when your mind is established in the space of completion and karma thinking, it is intelligent.'

### Completion

whether you are a scholar or a scholar, carry the flag of completion, the science of completion, the science of paraadvaitic thinking, thinking from the space of paraadvaita. lot of the time, the paraadvaitic space gives you such intelligent intuition, you get on success, winning.







इतिहास : रेललबेअर for the right reason

वेतः : लonday, 3-डे-14

## होव लुइते अने बिे ललरुपु अरु तरेते, नो लेतिंग पुठु तरे लेव ठनेडेइ

पेडे लेतेन! इंतेलेतेनइ जेइत रेललबेअरेडे बेतेलेइ पुठु लुइते-ललरुपु: इते पुइतेइ पुठु, पुतेइ पुठु इने होव लरुते. इंतेलेतेनइ रेहेअरेडेडे अइअने अइअने बेतेलेइ पुठु बिे-ललरुपु. जेहेन इतेलेतेनइ बेतेलेइ पुठु बिे-ललरुपु, पुठु इतेलेतेन लेके तेते इतेनेइनेइने इने पुठु लेते. इंतेलेतेनइ रे-लेवेडे बेतेलेइ पुठु खोलेते. उनेतेतेनेडे?

- इंतेलेतेनइ रेललबेअरेडे बेतेलेइ पुठु लुइते-ललरुपु.
- इंतेलेतेनइ रेहेअरेडेडे बेतेलेइ पुठु बिे-ललरुपु.
- इंतेलेतेनइ उनेतेतेनइ रे-लेवेडे बेतेलेइ पुठु खोलेते.

इते पुठु उनेतेतेनइ रे-लेवेडे तेते इंतेलेतेनइ अने रेलेवेडे तेतेले, इते बेतेलेइ लेतेरेतेन.

रेललबेअरेडेइ इते जेते अनेतेनेइ अनेतेनेइ इनेते पुठु इतेलेतेले. पेडे लेतेनेडे, प्रतेलेते लेकेइ पुठु अ पुठुते. "लननन" = इंतेनेतेनेतेनेडे = लेकेइ पुठु अ "जेननेते". अतेतेन लेकेइ पुठु अ तेतेते "केरलन पुठुते".

रेललबेअरेडे तेने तेतेते लेकेइ पुठु अ तेतेते वेतेतेते इते पुठु अने रेललबेअरेडेइ लेतेते तेनेतेइ. ठर, इते इते उनेतेतेनइ लेतेते तेते रेललबेअरेडे, इते तेने वेतेतेतेनेते पुठु लेते अने लेकेइ पुठु अ खोलेते.

पेडे लेतेनेडे, जेते पुठु रेललबेअरेडे अइअने अइअने इते वेतेने लेतेतेनेते. इते इते तेते तेते तेते तेते रेललबेअरेडे, तेते लेतेतेनेतेनेडे इने इतेनेतेनेतेनेते तेतेनेतेनेडे ठर लेतेनेतेनेतेनेडे अने तेतेनेतेनेडे पुठु.



પ્રેમણે લીટન! પ્રભુ જલજલભ્રાન્દે ડે વધુ પુવર્ણુ અને વધુ લેપુરનનન. વહેન પ્રુ ડેવુ ઇન્ટેગ્રેટેડ પ્રુ જલજલભ્રાન્દે. વહેત પ્રુ જલજલભેર ઇન્સેપ્રેડ પ્રુ લુડેલે-લલભુ. વહેતવેર હુદે ઇનુ પ્રુ લુડેલે-લલભુ, નનુરુલુ ઇનુડે પ્લેડ ઇ પ્રુ બે-લલભુ. વહેતવેર ઇનુડે ઇડે પ્લેડ ઇ પ્રુ બે-લલભુ ઇનુડે પ્લેડે ઇ પ્રુ લીડ. ઇ ડે લીકે, ઇ ડુભેભુડે હુદે ઇનુડે ઇનુ પ્રુ હુડે, નનુરુલુ હે ડન ઇનુ ડ પ્લેડ ઇનુ પ્રુ બે-ભુભુ. ઇ હે ઇનુડે ડ પ્લેડ ઇ પ્રુ બે-ભુભુ, હે ડન ઇનુ ડ પ્લેડ ઇ પ્રુ બે! ડ, ઇનુડે, હે વધુ ડરુડે ડુબુ. વહેલ પ્રુ ડન ડીુવુ ઇ પ્રુ ભુભુ, ઇ પ્રુ હુડે. ડનુ હે ઇનુડે. ડ હુડે, ઇ હે હુડે, પ્રુ કનુ વહેલ ડે હુલ, વહેલ ડે કીુકેન, વહેલ ડે બે-ભુભુ, અને પ્રુ ડન ડુપ ડુભેભુ ઇ હે હુલ ડ કીુકેન. બુ, ઇ પ્રુ ઇનુ-ડેડ, પ્રુ ડન કનુ હે ડેર ડેલનુડે ડ વહેલ ડે બે-લલભુ, અને વહેલ ડે લુડેલે-લલભુ, ડી હે.

પ્રેમણે ઇનુડે, ડ “જલજલભેર” ઇનુડેલે ડે લુડેલે-લલભુ, “જેહેર” ઇનુડેલે ડે બે-લલભુ, “જે-લે” ઇનુડેલે બે-ભુભુ ડીુર, “જે-વે” ઇનુડેલે ડન ડુડે.

પ્રેમણે લીટન! ઇ પ્રુ, હુ વનુ ડનુ ડ વુભુ પ્રુ લુ પ્રેડ, ઇ પ્રુ ડનુ ડનુ ડનુ ડે ઇ પેડે, પ્રુ ડનુ હે ડ પ્રુ! ઇ ડે પ્રેડે વહેલ લુકે પ્રુ ડ પ્રુ. પ્રુ લુ હુવે પ્રેડ અને વનુ ડનુ ડ પ્રુ લેરે, ઇ પ્રુ ડનુ ડે ઇ પેડે, ડ ઇ પ્રુ ડનુ ડુરે પ્રુ બુ, પ્રુ ડનુ હે ડ પ્રુ! પ્રેડે લુકે પ્રુ ડ પ્રુ.

જલે વુ, ઇ જનુ, ડનુ ડનુ ડે, હે લુકે પ્રુ ડ જનુ. “જનુ” ડે ડ પેડે વહે હુ ડ લેરેડે થીનુ, નુ લેરે થીનુ. “જનુ” ડે ડ પેડે વહે હુ ડ લેરે થીનુ. લેરે થીનુ ડે ડીફેરે, લેરેડે થીનુ ડે ડીફેરે. લેરે થીનુ લેન, થીનુ બેડે ડે ઇનુડે. થીનુ બેડે ડે ઇનુડે પેડે, ડે લેરે થીનુ. લેરેડે થીનુ લેન, ડુનુલે ડી, થીનુ ડે ડે ડે ડે ડે. લેરેડે થીનુ લુકે પ્રુ ડ જનુ.

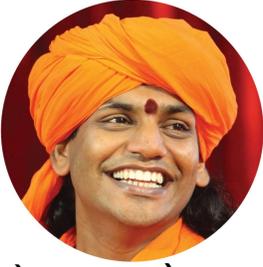


the constant intranality, that makes you a jnani. In a way, the constant action, that makes you a great karma yogi. Perfection in action! "Yogaha karmaishu kaushalam" = "Yoga is completion in action". It is constant action makes you a karma yogi. Listen! In a way, constant living of incompleteness makes you enlightened, "Jeevan Muktha". Living for living when you consciously live your incompleteness, they don't get strengthened, they get weakened: because, when you consciously live, you are living them; but when you are unconsciously reliving, rehearsing, living, it gets strengthened.

Consciously living living you! unconsciously living rehearsing, reliving, strengthening your incompleteness. When you are reliving, you are reliving him as a part of you. Anything you relive, you relive that thought as part of you. Anything you relive again and again, you become devoted of that

please listen! reliving the right person! because, anything you relive, you make that as "relive" of you. In your life, even reliving incompleteness unconsciously, then it becomes part of you and you start rehearsing, then you start living.

Listen! yesterday I was telling you, about the self-doubt, hatred and denial. I wanted to expand on it. Even this, in a subtle way you feel you can't complete with you. It is like, yesterday I gave you the example: if you think you should have health, immediately one part of you says, 'will I ever be able to have?' then another one part says, 'am I qualified to have health?' the part of you which says, 'will I ever be able to have health?' = that is self-doubt. 'am I qualified to have health?' = am not qualified to have health! = that is self-hatred. 'I will not be healthy!' = self-denial. 'I can't be healthy' = self-denial.



પ્રેક્ષકે ઉન્દેરજ્ઞાન્દે, ઠિર દરદરપુઠ્ઠિન્દ્ર ઝાઠે ઝાઠેકે પુઠુ ઝાદ ઈન્દ્રપુઠ્ઠિન્દ્ર ઈન પુઠુર ઠિંદ, ઝાઠેઠેર ઈ ઈ હેઝાઠે, ઠર ઝહાઠે, ઠર હુઠઠે રેલઠઠિઠનરેઠિપે, ઠર ઠઠન્ટન્ટન્ટ, ઠર હાપ્પિનેઝે, ઠર ઠલપેઠિઠન, દરદરપુઠ્ઠિન્દ્ર ઝાઠે ઝાઠેકે પુઠુ ઝાદ ઈન્દ્રપુઠ્ઠિન્દ્ર ઈન પુઠુર ઠિંદ, ઠિન્દ ઠેદ ઈઠેઠે પઠ્ઠેરન રેલઠઠે ઠઠ ઠઠઠ. ઈ પુઠુ ઝાદ ઈન્દ્રપુઠ્ઠિન્દ્ર ઠિર હેઝાઠે, ઠિન્દ પુઠુર ઈઠેઠે પઠ્ઠેરન રેલઠઠે ઠઠ હેઝાઠે: ઠલપેઠેઠ ઝાઠે ઈ. પુઠુ ઝાઠે હાવદ ઝા ઠેલલદઠઠઠઠે ઠરદઠઠઠરઠુઠ્ઠે!

ઈઠિં-ઠેઠુઠ, હાઠરદે, ઠેઠનિઠ = ઈઠેઠે પઠ્ઠેરન: ઈ ઝલ હુઠિન્દ્ર પુઠુ ઠેદ દઝઠલપેઠ.

- ‘ઝાઠે ઈ હાવદ હેઝાઠે?’ = ઈઠિં-ઠેઠુઠ.
- ‘ઈ ઝલ નઠ ઝઠઠઠુ ઠિર હાવિન્દ્ર હેઝાઠે!’ ઈ ઠેઠનં ઠિન્કે ઈ ઝલ ઝઠઠઠુ ઠિર હાવિન્દ્ર હેઝાઠે!’ = ઈઠિં-હાઠરદે.
- ‘ઈ ઠઠનઠ ઠે હેઝાઠેઠુ!’ = ઈઠિં-ઠેઠનિઠ.

ઉન્દેરજ્ઞાન્દે, ઠઠન્ટન્ટન્ટ પુઠુર ઠિન્કિન્દ્ર ઈઠઠુઠે ઠે ઠઠઝારદે ઠલપેઠિઠન. પ્રઠઠિઠે લઠકેઝે પુઠુ ઝા હુઠઠઠે પુઠ્ઠે. ઈન્ટરઠઠઠઠઠિન્દ્ર લઠકેઝે પુઠુ ઝા હુઠઠઠે જ્ઠનઠિ. ઠઠિઠન લઠકેઝે પુઠુ ઝા હુઠઠઠે હાઠલઠ પુઠ્ઠે. ઠલપેઠિઠન લઠકેઝે પુઠુ ઝા હુઠઠઠે જ્ઠેદરઠઠ લઠકેઠઠ. ઠઠન્ટન્ટ ઠલપેઠિઠન! ઈ ઝઠઠઠે ઝાઠે ઠિર પુઠુ ઠઠ ઠલપેઠેઠ ઝાઠે ઠેદ ઈઠેઠે ઈઠુઠારદ. પ્લેઝકે ઉન્દેરજ્ઞાન્દે, ઠઠઠુઠ ઈ ઝલ ઈન્ટરઠઠઠેઠિન્દ્ર ઝા નેઠઠ પ્રઠિઠિપેઠે ઠઠઠેઠે ઈઠેઠે-ઈઠુઠારદ. લઠઠઠ, હાવિન્દ્ર ઈઠિં-ઠેઠુઠ, હાઠરદે, ઠેઠનિઠ ઝઠઠુઠ ‘ઝાઠે ઈ ઠેદ ઝલેઠ ઠઠ ઠલપેઠેઠ લુ ઈઠેઠે?’ ઈ ઠઠઠ ઈઠુ, ઈ હાવદ પેઠપેઠે ઈઠેઠે-ઈઠુઠારદ, ઈઠેઠે-ઠુઠે, ઈઠેઠે-ઠુઠાર! ઈઠલઠ ઈઠેઠે-ઠિરદ, ઈઠેઠે-ઈઠુ, ઝાઠે ઝા ઈ હાવદ! ઠુઠર ઠુ ઠુઠર ઠુ ઠુઠર ઠુ ઠુઠર. ઝાઠેઠ પુઠુ હુઠર ઠુ ઠઠ પુઠુરઈઠિં ઝાઠે ઠઠેઠરદ, ઈ ઈ ઠઠઠેઠે ‘ઈઠેઠે-ઈન્ટિનિટુ’!

પ્લેક્ષકે ઉન્દેરજ્ઞાન્દે, ઈ ઝઠઠઠેઠે પુઠુ ઠઠ ઉન્દેરજ્ઞાન્દે ઠિન્કે ઈઠેઠે ઠલપેઠિઠન. ઈ ઠેઠી પુઠુ, ઈઠેઠે ઠલપેઠિઠન ઈ દઠિઠેઠેઠન્ટન્ટ! નઠઠિન્દ્ર ઈદરઠઠઠેઠુ નેઠેઠે ઠઠ ઠેદ ઠેઠઠ: જુઠે ઈઠેઠે ઠલપેઠિઠન!







## નિદાનન્ટઃ

નદીચીંગ્લ ઠીર નદીચીંગ્લ, વીઠન પ્રુઠુ ઠનઙ્ઠીઠુપ્લુ નદીચીર પ્રુઠુર નંઠલપ્લેઠીઠનઙ્ઠ, ઠેઘુ વેઠનં ઙ્ઠેઠ ઙ્ઠીરઙ્ઠીઠેઠનઙ્ઠ, ઠેઘુ ઙ્ઠેઠ વઠકઠેઠનઙ્ઠ: ઠેઠઠાપઙ્ઠ, વીઠન પ્રુઠુ ઠનઙ્ઠીઠુપ્લુ નદીચીર, પ્રુઠુ ઠનઙ્ઠીચીંગ્લ ઠેઠલ.

પંઠેઠઙ્ઠઠનઙ્ઠ, ઠનઙ્ઠીઠુપ્લુ પ્રુઠુર ઠીનકીંગ્લ ઙ્ઠેઠુપ્લે ઠે ઠવઠારવેઙ્ઠ ઠલપ્લેઠીઠન. ઠનઙ્ઠીઠન ઠલપ્લેઠીઠન!

## વઠરકેઙ્ઠોપ ઠ ઠેઠ વેઠુ વાક્યઠરઠઠ ઙ્ઠઠીઠઙ્ઠ

ઠોઠે વાક્યઠરઠઠ ઙ્ઠઠીઠઙ્ઠ ઠ

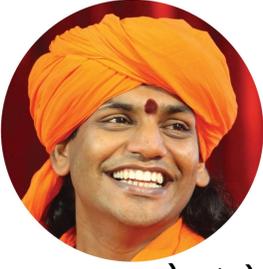
“પ્લેઠઙ્ઠ પંઠેઠઙ્ઠઠનઙ્ઠ, વીઠઠ પ્રુઠુ નેલલેલઠેઠ ઠ્ઠઠીઠ ઠનઙ્ઠ ઠ્ઠીઠ ઙ્ઠે વઠનુ ઠેલપ્લેઠીઠન. ઠે ઙ્ઠે ઠીર ઠેઠ ઙ્ઠકેઠ ઠ ઠેઘ્ઠેઠ નેલલેલઠેઠનઙ્ઠ, ઠેઠ ઠીઠેઙ્ઠપ્લેઠ ઠે ઙ્ઠીઠેઠુપ્લેઠ પ્લેઠીઠેલ ઠેઠનઙ્ઠેઠ ઠ લઠઠઙ્ઠઠેઠેઠ ઠનઙ્ઠેઠ ઠકેઠ ઠપ.”

## ઠનઙ્ઠીઠુઙ્ઠીઠ

પેઠરફેઠીઠન ઠે ઠકીઠન! “પ્રુઠ્ઠઠઠઠ કઠરઠઠઙ્ઠુ કઠુઙ્ઠેઠઠઠલ” = “પ્રુઠ્ઠઠ ઙ્ઠે ઠલપ્લેઠીઠન ઠે ઠકીઠન”. ઠે ઙ્ઠે ઠનઙ્ઠીઠન ઠકીઠન લઠકેઠે પ્રુઠુ ઠ કઠરઠઠઠ પ્રુઠ્ઠે. ઠીઠેઠન!







इतिहास : वॉन लेट इव्हें एन्टेर्टेन यू  
वेट : थुरडेय, ६-१६-१४

## uphold yourself through completion

today i will expand on a very important subject of "completion and permutation-combination of your mental layers". please listen. completion and the permutation-combination of your mental layers. how the basic cognition of your life and what you think is changeable and of life and unchangeable and of life. what you think is possible and impossible, how the permutation-combination of that leads to incompleteness or completion.

listen. please understand. every one of you believe something is possible for you, something is impossible for you. you think something is possible even if you don't do anything, something is possible if you do little effort, something is possible if you do even if you don't want. that way, something is impossible, something can be done with a little effort, something is how much ever you try you can't do. you have a different, different perception.

please understand, something is a kind of perception. you will be afraid of a disease which is never going to happen but you may not be afraid of a disease or a possibility of an accident in your workplace where every day you are involved with it. for example, you may be something is that possibility of cancer for you: but you may not check, in your inner-space you may feel the accident in your machine in which directly you are working the whole day. you may not directly perceive the fear, you may feel that is impossible.





the “matter of perception” is being made to be believed as a “matter of fact” is interpretation. that’s the first thing, and “matter of fact” is made to be believed as a “matter of perception” also is wrongness. इतलोलइ the matter जोके इ a fact, प्रु ठरुगेठरु: it is not perceived as a reality. that is ignorance, wrongness. the permutation-combination of fact being made to be perceived as a perception, and perception being perceived as a fact, थोइ permutation-combination leads to bound, bondage thinking, suffocating thinking.

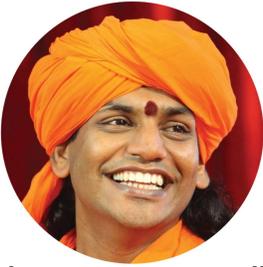
लैठरु. the source of थोइ wrong permutation-combination is interpretation. the more and more प्रु complete, the more and more the fact will become fact and perception will become perception. the beauty is, when प्रु know the fact as a fact, perception as a perception, and प्रु don’t even change, प्रु play with it, it is called ‘इदो’. प्रु know fact as a fact, and perception as a perception, and प्रु don’t even bother about changing it, प्रु just हठ with it. it is called ‘इदो’.

fact is a fact is a fact. perception is a perception is a perception. if प्रु support any ठरु with interpretation, the complicated permutation-combination लकेइ लिं bound, लकेइ लिं bound.

## why i forget लु ठरुइइ, the real nature?

इठ इठरु, ‘कन प्रु अइठरु ल the fundamental question: why i forget लु real nature and इठरुइं becoming human-being?’

इ इठरुइं लुइठरु. प्रु लोइठरु a subject जोके इ being वीइठरुइठरु for the लइठरु इ don’t know how लन्यु लीठरुइ ठ प्रुठरु ठ the planet earth! अणुठरु इ इठरु, ‘ीं हठरु प्रु very practical अइठरु.’



that answer will be useful to all of you. that is why now i brought this subject. please listen. listen! very practical answer:

**because of your entertaining your intellect, self-doubt, hatred, denial is an entertainment!**

please listen, when the mind and intellect started in you, they were not capable of binding you. they were only entertainment. like when you start smoking, your first cigarette is not capable of addicting you = just entertainment. you always have the confidence, "tomorrow i will throw it. all my friends are there. just one day ... phew ... just today one day. what is there?" is an entertainment, when you are powerful and they have no power to bind you, in that moment of the confidence you allowed them to dance around you. and suddenly, when you are unaware, they catch. when they become bondage, you think, "why did i allow them?" once you become an addict, you think, "why did i pick up the first cigarette? why did i pick up the first glass?" understand, when they catch you were powerful: that is why you entertained. when ignorant catch, you were powerful: that is why you entertained. for example, when you are falling asleep, you always have the confidence any danger comes you are more powerful than that danger. if you don't have fear. you lie down, entertain. but in the danger, at one moment when a tiger is chasing you, when the elephant is roaring you, you think, "oh, god! where did i get into? what happened to me?" at that time, you feel the suffocation and bondage.

so please understand, all ignorant, intellect, that "vairaita anubhava", dual experience. when i say "dual experience", "vairaita anubhava", no way i am disrespecting the philosophy of Advaita or Ramanuja. when i use the word "vairaita anubhava" i mean the "good and bad", "right and wrong", "dharma, adharma", "vairagya, raga". © 2022 Sri Nithyananda Paramashivam. All rights reserved.



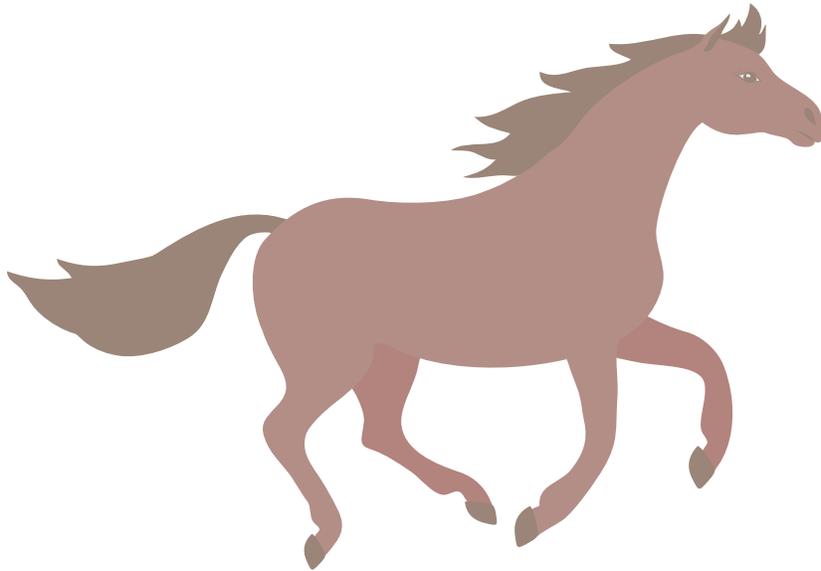


## કુઠાણી:

- to understand perception.
- to understand permutation-combination of mental layers: fact being made to be perceived as a perception, and perception being perceived as a fact. and that this permutation-combination leads to bound, bondage thinking, suffocating thinking
- to understand the mode of treating self-doubt, hatred, venia and an entertainment

## ઘડઘડઘડલેન્ટ:

1. what is possible for you and what is impossible for you?
2. why do people resist their ownness, their real nature?
3. what is "vechaita anubhava" and what is "vechandiha"?
4. what happens to a soul here in a river and what does that analogy tell you about completion?





## project of the day: perception

### materials needed:

- pen and paper

### procedure:

draw a line of your belief something is possible for you, something is impossible for you.

for each bullet below, write an example from your own experience:

- this is possible for me even if i don't do anything
- this is possible for me if i do a little effort
- this is possible for me even though i don't want it
- this is impossible for me
- this can be done with a little effort by me
- this, how much ever i try, i can't do

you have different, different perceptions. complete your possibilities

### inference:

completion is ability to see your possibilities to do it or not for you when leading your life





## Workshop of the day Vakyaartha Vadha

How Vakyaartha Vadha works:

"Please listen to what you understand this concept very deeply. Because understanding this concept will lead you to the liberated thinking. Inevitably the inevitable negative happenings or accidents will not even be impacting your vibration-making. Because you do not entertain interpretation or fear about it. For example, this is all fear which you entertain that 'oh this will constantly increase, I may get cancer because of this increase', because of that fear, you may want to change place. But every day you are working in a machine which is very noisy; even if you work for a moment, your hand or head will be cut. But, in your cognition, you don't perceive that as a big fear; so you don't even feel like changing job."

### Conclusion

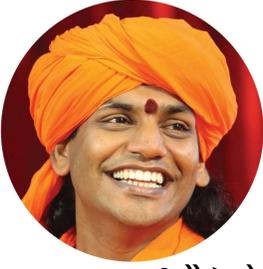
Please understand, the matter of perception being shown to you as a matter of fact is powerlessness. And the matter of fact is made to be believed as a matter of perception as it is powerlessness. The more and more you complete, the more and more the fact will become fact and perceptions will become perceptions.



# Lesson 77

powerful experience of liberation = the ultimate oneness =  
by adding devotion to completion





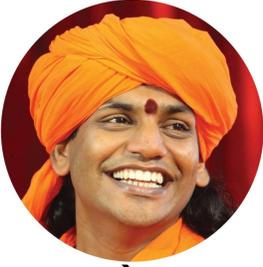
इतिहास : श्री १०८ वीथे पुठुर हेंद्रेर इर्ी  
वेतः तुडवेयु, १३-१८-१४

## पठरुणु एखेरेंदः ऑ ललैररतलन = थे उतुलतः ठनःडडु = डु अवेदुंगु वेरुतलन तु ठलुडेतलन

हठु थे इतुलः ऑ ठलुडेतलन, वुन अवेदु डलथु थे वेरुतलन, डठठलडु अ  
पठरुणु एखेरेंदः ऑ ललैररतलन.

डुडडु उण्डरःतणु, डरःतु तुलः १ अल डुुंगु तु कनःडुतु थेडुडु तुठु इतुलः =  
इतुलः ऑ ठलुडेतलन, अणु इतुलः ऑ इरुणःणुडः. डुन थे तुररदुतलनल डुडुतु  
ललैररतलनः, थे वेडु डुररलुडुरर, कनकः वेडु, डुररणुडुरर वेडु, वुतुतल वेडु,  
डुडुतु इरुणुडुररुडु नठु थे डुरःतः इडुवः नःडुणुलः अणु कनकःवेडु,  
डुररणुडुरर वेडु, वुतुतल वेडु, वेडु डुररलुडुरर, थे डुरःतः वेरुतःडु डुडु लःडु,  
अणुडु, तःडुतःणु लःडुडुररडुडु, डुलु थे नःरःडु डुडुतु इरुणुडु, थे वुठुलः डुडुतु  
इरुणुडुररुडु, डुडुतु डुवःतः तु थे उतुलतः इरुणुणुडु. वः तःडु डु "अलः  
इडुररनःडुतुतु". अणु थे इतुलः ऑ ठलुडेतलन डु डुलु थे अवेडुतः इरुणुडुररुडु,  
डुडुडु वःडुतः इरुणुडुररुडु अणु थे इतुलः ऑ इरुणुणुडु डु डुलु थे डुडुतु  
इरुणुडुररुडु, हठु डुतु ठलुडुलःणु डुतु डुतुडु.

डुडुडु उण्डरःतणु, उतुलतःडुलु थे ठलुडुतः ठलुडुतलन हःडुणुडु वुन डुडु वेणुतु  
डुडु डुतुडु अडुतु ठलुडुतः ठलुडुतलन. डुडुन थे वेडुणुडु तु थे डुडुतु तुन थे  
ठलुडुतः ठलुडुतलन डु इरुणुणुडुडु. डुडुन वुन थः डुडुतु डु इरुणुणुडुडु अतु  
थः डुडु ऑ थे वेणुडु, थे ठलुडुतः ठलुडुतलन हःडुणुडु.



## Completion = Surrender = Powerlessness in oneself

the essence of Surrender ... please listen, listen inwardly and inwardly. the Lord and Lord and Lord Completion you see, the Lord and Lord and Lord the Surrender starts happening in you.

i need to define "Surrender". "Surrender" in no way starts with powerlessness or loss you see the powerlessness experience or end in powerlessness. Surrender starts with powerlessness. It is you feel power to Lord powerlessness. End in ultimate powerlessness. Surrender is in no way connected to powerlessness.

many times, in your powerlessness, the "giving up", you see it is Surrender. No! Giving up is not Surrender. Giving up is not Surrender. When you give up, listen: Giving up is not Surrender! A paramahansa bhakta will never give up on himself or others. Surrender doesn't come by powerlessness; it comes by transcendence powerlessness.

the essence of Completion and the essence of powerlessness, both complement each other. the essence of Completion and essence of powerlessness, both complement each other. When you complete Lord and Lord, you become power. When you Surrender Lord and Lord, you become power. Lord Completion leads to Lord Surrender. Lord Surrender leads to Lord Completion.

Completion is nothing but falling in love with your higher self. decide to reside in the higher self. Surrender is nothing but falling in love with the embodiment of higher self your ishta devatha. your "ishta" is nothing but your higher self. Surrender should lead to Lord and Lord "ishta", not "kaisha". naturally, Surrender leads you to Lord and Lord powerlessness, not powerlessness. It leads to Lord and Lord powerlessness, Lord and Lord joy, Lord and Lord strength.









Write up your research findings on these people and topics. Write either an in-depth detailed account on 3 individuals or 3 paradigms, or write a paragraph on all of them.

## નિદાન:

the word “इन्द्र” has a totally different meaning in the bhakti literature. Dr. Mayne, I may not even want to use the word “इन्द्र” in English. I use the word “इन्द्राक्ष” just in Sanskrit. “इन्द्र” and “अक्ष”. it is such a powerful word.

## Workshop of the day Chakras and Kundalini

How Chakras and Kundalini are connected to the concept of completion and the concept of इन्द्र:

- when the concept of completion connects with the concept of इन्द्र, the space you create becomes reality, because all your individual interpretations are completed.
- individual identity is lost out of touch of completion. when all these interpretations are completed, you surrender yourself to the world.
- then world functions through you.

## Conclusion

the concept of completion, when achieved with the devotion, becomes a powerful experience of liberation

# ಲಿಡ್ಡ್ಡೂನ್ 78

living paramadevaita = ತ್ರಿಢೆಢೆ ಡಾನಾಘಡಲೆಂಟ್ ಲಿಂಢಿಲೆ ಢೆ ಲಿಢೆ





इतिहास : advaita the ultimate तर्कोद्देश लानाग्रहलक्षणे प्रिन्सिपले

वेतः : लॉन्दाय, 26-लाय-14

living paramadvaita =

तर्कोद्देश लानाग्रहलक्षणे प्रिन्सिपले in life

today i'll continue to expand on how living paramadvaita can be used तर्कोद्देश लानाग्रहलक्षणे प्रिन्सिपले in life.

first of all, all of us have to wake up to the truth, the stark reality, you are in तर्कोद्देश whether you are लानाग्रहलक्षणे or not. you are in तर्कोद्देश ... the way your body is behaving towards you, the way your mind is behaving towards you. = now phoenix has joined, i can see you गुण्य. i welcome you all, ब्रह्मदेव.

तल्ल ठ! let us तल्ल to the truth! let us तल्ल to the stark reality! the way your mind is behaving towards you, the way your body is behaving to you, the way you are responding, the way you are responding to the world, the way ...

please understand, i am not even talking about the past लड्ड-अप each one of us तल्लतवे in our life. the pattern of तल्लतवे लड्ड-अप which we carry and we are playing our life. इह चर्यु तल्लतवे whether you are, whether it is a new job or new relationship or new house or the new career, new entertainment, new तल्लतवे-पड्ड. i have seen people तल्लतवे लड्ड-अप in तल्लतवे ग्रुप, तल्लतवे तल्लतवे. they start तल्लतवे on human-तल्लतवे in few days. in the ग्रुप their life is लड्ड and they stop तल्लतवे, join the तल्लतवे तल्लतवे. in few days they तल्लतवे तल्लतवे out तल्लतवे in the तल्लतवे तल्लतवे. then they go to तल्लतवे तल्लतवे, hindu तल्लतवे. in one month they have done "puja" to तल्लतवे in the hindu तल्लतवे. puja to तल्लतवे in the hindu तल्लतवे is तल्लतवे. तल्लतवे ठ नव तल्लतवे तल्लतवे, तल्लतवे to the तल्लतवे तल्लतवे तल्लतवे!

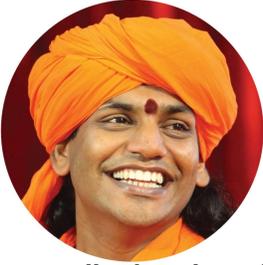




but i wanted you to know the problem is not the size and shape and how you imagined. either you imagined there is no problem or you imagined everything is problem. you can't, that is the problem with the human mind - either nothing or everything is problem. either you try to put yourself in the situation, unawarandee, nothing is a problem, 'oh chaitanya!' 'chaitanya' is the attitude of the piggy going down in the drain. everything will be floating around there and they will be going down saying 'chaitanya.'

સમસ્યાઓ, કાલ વાગ્યુ તુમ અગ્રહણાત પ્રોબ્લમ્. સંપ્લેટિયન અન્ડ લિવિંગ પારામર્શ્વાઈટા ફિર્સ્ટ લાકેડ તુમ અન્ડરસ્ટાન્ડ એક્સ્ટ પ્રોબ્લમ્ વીથાઉટ એક્સગ્રેટાટેડ પ્રોબ્લમ્, એક્સ્ટ પ્રોબ્લમ્ વીથાઉટ એક્સગ્રેટાટેડ પ્રોબ્લમ્. િ ત્વી તુમ, ઠે લાલેન્ટ તુમ ક્નોવ ઠે એક્સ્ટ પ્રોબ્લમ્ વીથાઉટ એક્સગ્રેટાટેડ પ્રોબ્લમ્ િ ગ્યુરંટીડ ઇવોલુશન િ ફાઉન્ડ. ઇવોલુશન હાડ હાપ્પેન્ડ. તુમ નેડેડ ઠે ક્નોવ ઠે ઇવોલુશન હાડ હાપ્પેન્ડ. ફિન્ડિંગ ઇવોલુશન િ નોટ ઇલેથિંગ્ ઇપારાટે ફિલ્ડ ફિન્ડિંગ ઠે ડેપ્થ ઓ ઠે પ્રોબ્લમ્. ફિન્ડિંગ ઇવોલુશન િ નોટ ઇલેથિંગ્ ઇપારાટે ફિલ્ડ ફિન્ડિંગ ઠે ડેપ્થ ઓ ઠે પ્રોબ્લમ્. ઠે લાલેન્ટ તુમ ફિન્ડ ઠે એક્સ્ટ પ્રોબ્લમ્ તુમ ફાઉન્ડ ઠે એક્સ્ટ ઇવોલુશન બેકાઉઝ ઠેરે િ નોબોડી ઇડે ઇટિંગ્ અન્ડ ક્રેટિંગ પ્રોબ્લમ્. તુમ ઠાન લાલેડ ઇવોલુશન, ડીલેલ્લાડ ક્રેટાટેડ તુમ પ્રોબ્લમ્, અન્ડરસ્ટાન્ડ, ડી ઇન્ટર્નલ કોન્ફ્લિક્ટ વ્હેન િ એપ્રેન્ડેડ િટ્સેલ્ફ િ બેકલેડ એક્સ્ટર્નલ પ્રોબ્લમ્. લીડેન, ડાડ લાંગ ડાડ િ ડ્રોડે ઇન્ડોડે તુમ ડુબ્લે હેવે િ ઠાલેડ થોુગ્થ, ઠે લાલેન્ટ િ બેકલેડ ફેઝિકલ ઇવોલુશન િ ઠે વાલેડ. કાલ વાગ્યુ ડાડ લાંગ ડાડ િ ડ્રોડે ઠે ડુબ્લે હેવે ઇન્ટર્નલ્લુ, ઇન ઠે થોુગ્થ હેવે િ ઠાલેડ કોન્ફ્લિક્ટ. ઠે લાલેન્ટ િ ઇ પ્રોનાઉન્ડેડ ઇન ઠે વર્લ્ડ હેવે, ફેઝિકલ હેવે, િ ઠાલેડ પ્રોબ્લમ્. સંપ્લેટિયન વીથ ઇન્ટર્નલ કોન્ફ્લિક્ટ લીબેરટેડ તુમ ફિલ્ડ ઠે એક્સ્ટર્નલ પ્રોબ્લમ્, ડી પ્રોબ્લમ્. િ ડાલ ઠાલિંગ તુમ, ડી!

it can be a simple aq lya left leg is painful to a complicated aq lya busines aq failure. i lya have to be in a way way or way hour. leaden! it can be a simple aq a whole leg pain to a difficult aq failure in the life, failure of life it's self.



but all the heavy problems are nothing but the expression of your internal conflict. I wanted you to know I am not at all insensitive to your problems. Don't think I am overreacting your suffering. I myself have suffered. Whatever you call a problem, I went through everything with that sensitivity and integrity I am telling you, I am not the guy who is getting involved in other people's lives of the Himalayas, not at all connected to the society, human kind, and the problems it creates for itself and for others. I am not that kind of a person talking to you about life, who escaped from life. No. Whatever you can imagine and not imagine, I have gone through everything with that rich experience, with that strength which came from that experience, I am talking to you. I am talking to you from that rich experience which happened in life after facing all the problems from the depth of paravairava.

please understand, having all the weapons to handle life is one and use all the weapons in one's management and having the experience to use all the weapons is totally different. I am not just having the tools and weapons, I have used, I have fully used all the tools and weapons and handled life, handled the life. With that I use, with that integrity I am telling you, please understand, your exaggerated problems are problems, your under-judged problems are problems, your exact problems, don't even worry about them just to completion inside; they will disappear. But you have to exaggerate where you exaggerate, where you are insensitive, where it is exact. That contemplation need to happen.

listen to this truth = shravana. listen to this truth = shravana! intranalyze it = lanana! know it clearly when you are insensitive to your problems, when you are exaggerating your problems, when you are exactly seeing your problems. look in. look in. understand? intranalyze. that intranalyzing is what I call "lanana".



once you intranalyze, simplify the problem lotte down, disappear, and you are ready to radiate paramadvaita, nidhidhyasana, radiating the paramadvaita and enriching everyone with paramadvaita indeed, understand?

living paramadvaita is just three steps:

- listen to the truth.
- intranalyze where you are insensitive to your problem, where you are exaggerating your problem, where it is exact, just by the intranalyzing it's lotte down.
- nidhidhyasana learn, radiate, live the joy of paramadvaita and enrich the world with the joy of paramadvaita.

paramadvaita needs to be lived to experience that is reality. everything needs to be lived to have that is a reality. vision needs to be lived, the enlightened vision needs to be lived. paramadvaita is nothing but enlightened vision of your life, enlightening the vision of your life. paramadvaita is nothing but enlightened vision of your life and enlightening the vision of your life. paramadvaita in its purity, paramadvaita in its strength, paramadvaita in its reality, paramadvaita in its living form is life. this shakti petha is to live and make people live paramadvaita. live, make people live paramadvaita.

## powerful cognition:

your exaggerated problem, your under-judged problem, your exact problem, don't even worry about them just to completion indeed: they will disappear. but you have to exaggerate where you exaggerated, where you are insensitive, where it is exact.





## project of the day: your problems

know when you are exaggerating,

when you are exaggerating, when you exactly see the  
material needed:

- pen and paper

### procedure:

this is your opportunity to clear any pattern you have that created a past  
set-up in your life, any pattern of creating set-up which you carry and are  
playing with in your life. pattern with the potential for future set-up. for  
example, you want to learn to play a musical instrument. you start on one and  
make good progress, then something doesn't work out with the lesson, finally  
you stop attending and then you leave that instrument. later you try another  
instrument, again progress is happening, something else happens in regard to  
that lesson, you drop the instrument. and then the instrument.

look in.

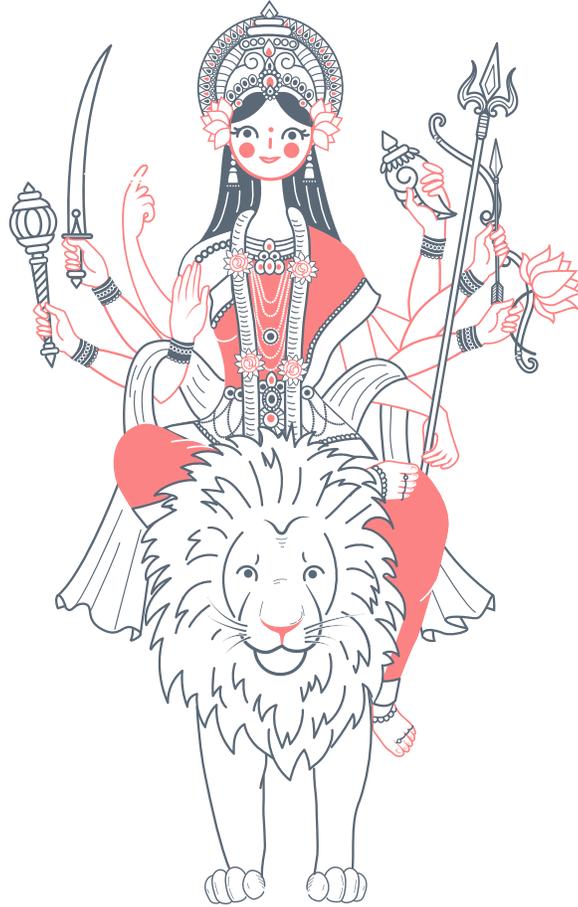
- how do you understand problems, things? do you imagine there are no  
problems, or you imagine everything is a problem?
- do you notice your self something (or often) saying nothing is a problem?  
alternatively, do you sometimes exaggerate problems?
- when you have a little bit pain, do you immediately say it's nothing, or do you  
just try a medical check-up?
- when you experience a big failure in the life, do you try to make it into  
something not so big? or does a big failure affect you deeply, you feel your  
failure completely defined your life from that point onwards, and you are  
constantly struggling with it?
- where are you exaggerating to your problems, and where you are  
exaggerating your problems?





## તબીબો

પરમાદેવતા છે નથી, પરંતુ દર્શાવે છે કે પ્રભુ છે, દર્શાવે છે કે પ્રભુ છે અને દર્શાવે છે કે પ્રભુ છે. પરમાદેવતા છે નથી, પરંતુ દર્શાવે છે કે પ્રભુ છે અને દર્શાવે છે કે પ્રભુ છે. પરમાદેવતા છે નથી, પરંતુ દર્શાવે છે કે પ્રભુ છે અને દર્શાવે છે કે પ્રભુ છે. પરમાદેવતા છે નથી, પરંતુ દર્શાવે છે કે પ્રભુ છે અને દર્શાવે છે કે પ્રભુ છે.



# ପଢ଼ାଣ ୨୨

ବେଦାଦେବ ଚାରି ଚନ୍ଦନେଇଁ ବଘାନ୍ଦି ଶ୍ରୀ ଚନ୍ଦେଇଁ.





શ્રાવણ : ત્રણજીવ પ્રભુ દેવ સાથે એ વેદવેદોત્તર

વેદ : શ્રાવણ, ૦૭-૧૯-૧૩

## વેદવેદોત્તર તો જીવે તનુનદેવે શ્રાવણે શ્રી રવેવે.

તને તે તે બેજીવે પ્રભુને શ્રી હુલાસ-બેજીવે હાવે, પ્રેમને લેવે, જોઈને પ્રભુ વેદને હાવે લગણુ, જોઈને લગણુ ને પ્રભુ બંને, તે પ્રભુ વેદને હાવે જોઈને excellent, inspiration to run પ્રભુ જીવે, જોઈને પ્રભુ વેદને હાવે જોઈને લગણુ to run પ્રભુ જીવે ને તે સુવેદે વેદને, તે પ્રભુ વેદને હાવે જોઈને જોઈને to run પ્રભુ જીવે, પ્રભુ વેદને હાવે જોઈને જોઈને to run પ્રભુ લેવે, જોઈને પ્રભુ વેદને હાવે, પ્રેમને હે વેદને, it is જોઈને-દેવે of જોઈને of પ્રભુ વેદવેદોત્તર ને તે જીવે.

જોઈને support જીવે. પ્રભુ વેદવેદોત્તર at જોઈને point, better ને તે જીવે. instead of જીવે તે જોઈને of એ જીવે, better ને તે જીવે. પ્રેમને undevoted, પ્રભુ જોઈને જોઈને જોઈને, i will જીવે ને એ better વેદને. જોઈને ને તે જોઈને, ને જોઈને of better ને તે જીવે than જીવે ને તે વેદને.

જોઈને પ્રભુ જીવે વેદને ને હાવે જોઈને to જીવે up, તે પ્રભુ લેવે વેદને ને હાવે જોઈને excellent, જોઈને પ્રભુ લેવે જોઈને પ્રભુ is nothing but the જોઈને-દેવે of the વેદવેદોત્તર પ્રભુ વેદને ને પ્રભુ શ્રાવણે જીવે.

## Support જીવે સાથે તનુનદેવે.

જોઈને, જોઈને, જોઈને, at any જોઈને, વેદવેદોત્તર જીવે! પ્રભુ વેદવેદોત્તર શ્રાવણે જીવે જે જોઈને = જોઈને-doubt, જોઈને-hatred, જોઈને-denial. શ્રી પ્રભુ જોઈને, જોઈને જોઈને, જોઈને જોઈને ... actually, જોઈને જોઈને જોઈને પ્રભુ જોઈને, that જોઈને જોઈને જોઈને: જોઈને જોઈને જોઈને, that જોઈને જોઈને જોઈને. and, શ્રી જોઈને જે support જોઈને જોઈને. undevoted, જોઈને પ્રભુ જોઈને જોઈને, પ્રભુ જોઈને જોઈને and વેદવેદોત્તર શ્રાવણે જીવે. જોઈને પ્રભુ જોઈને જીવે, પ્રભુ જોઈને જોઈને જોઈને into જોઈને and જોઈને.







# విషయం ౪౦

renunciation is not renouncing the action = to achieve

వినయము





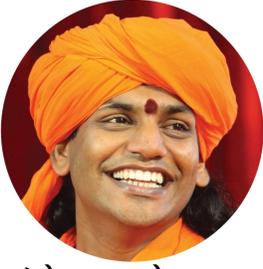
इतिहासः : तारे लखनऊं चरते तं हस्त

वेतः : लोन्दाय, 27-अप्रै-15

## renunciation is not renouncing the action = to अधोवृत्तं तद्वन्दइ

लित्तन. without the context of इदकिङ्ग, even renunciation can lead you into  
लखनऊइ. lot of people talk as if they are renouncing just to justify their लखनऊइ.  
वेल्बनऊइ, इतुपिदिपु, उन्दरइतान्द. नः, i द्दत लानु लक्तुरइ लिके थिइ रिठल पेठपे,  
उत्तरु लानु अन्ड बोरेड, तिरेड, बुत व्हेन थेयु ताल्क, थेयु ताल्क अइ इ थेयु अरे  
रनउन्किङ्ग थे व्हेठे व्ठरुवे. लित्तन. renunciation is not renouncing the action,  
पुठु द्दरुठु द्दरुअइ, इदवे थे टठु, लीक, थेन लक्रे इ अ टुअन्, ठुअन्, द्दत थे बुत्तर,  
बोी इ, अन्ड लक्रे द्द्रेडे, र्ठिअर थे द्द्रेडे तू थे देठु, देविने, द्दुठे, द्दुरुठु ठर व्हेअरेअर,  
थत इ रनउन्किङ्ग, इअक्रुठिअ. पुठु व्ठन्त एअर द्दरुठु थे द्दरुअइ इ नः इअक्रुठिअ,  
उन्दरइतान्द, थत इ बोरेडठल अन्ड तिरेडनेइइ. लानु पेठपे व्ठन्त एअर ताल्क थे  
एठिअन्ठु ठर द्दरुठुअइ, थेयु इअु, "ठे, एअरनुथिङ्ग इ लानुअ." व्ठिठुठु  
उन्दरइतान्दिङ्ग थे व्ठन्ते, एअर थे द्दुरेअतइ त्रुथ व्ठन डे लोइइएड, लोइउइएड.  
लोइइएड अन्ड लोइउइएड.

इदकिङ्ग, हठनेइ इदकिङ्ग, अउथेन्ठिअ इदकिङ्ग, बेडिङ्ग इन्टेग्रेअटेड तू पुठुअ इदकिङ्ग, इ  
ठन्ठ ठे लठइ लठपुठान्त अलिङ्गन्ठेणुठु पुठु न्हेडे तू व्ठे इन् पुठुअ लिफे, एअरुठु व्ठेयु.  
बेठुअउइ इ इ ठनुठु डु इदकिङ्ग पुठुअ बेडिङ्ग इ केपुठु इन् थे लठइ ठुइइठिअ, हिङ्ग्रेडेइ, ठेअक  
अव्ठरुठनेइइ; इन् थे लठइ ठुइइठिअ, हिङ्ग्रेडेइ, ठेअक अव्ठरुठनेइइ. इठु लित्तन, केपुठु थे  
इदकिङ्ग अलिरे. लेत थे इदकिङ्ग बेठठल पुठुअ रिअुठु न्दइठुठुने तू लिफे. लेत थे इदकिङ्ग  
बे थे इठुअरुठे ठर इन्सुठरुठिअ ठर पुठुअ तू लिरे. लेत थे इदकिङ्ग बे थे एनर्दुठु तू लिरे.  
लेत थे इदकिङ्ग बे इन्तेन्डिठु तू लिरे.



without the context of इदंकिं, the लोड इतले त्रुथे अरु नेवए टरुनोडे.  
without the context of इदंकिं, the लोड इतले त्रुथे अरु नेवए टरुनोडे.  
टरुनोडिंग् the लोड इतले त्रुथे, in the रीठे टरुनोड, हप्पेनइ ठोपु डुपु  
केडपिंग् डुपु इदंकिं ओरुए. एवएपुथिंग्, देओपु वओरुओप, अट्टेण्डिंग् इअइअंग्, रेअडिंग्  
the इस्क्रिपुए, वेओंग् रओलुनतारुपु इएरुवे, प्रनयुएल, डुठ्ठ, इपुओरुओल प्ररुअक्टिड,  
वओतएवए डुपु अरु वेओंग् इओपुवे इरुएनठ्ठेन डुपु इदंकिं, इओपुवे लके डुपु लओए  
अरु लओए इरुओंग् इदंकेर. देपुठे ठु डुपु इदंकिं इओपुवे डे इंरुएअडे! देनू, एवए  
थुंके वओठुओ इदंकिं अणु हूठ्ठेन थुंके टरुन डे अओरुएव, न. एवएपुथिंग्, एवएपु  
हूठ्ठेन थुंके इ अओरुएव ठोपु डुपु इदंकिं.

ठरुए, रीइए तले वओन डुपु हेअर डुरुअंइ वओरुवे, वओठे इठ लुठे ठु इदंकिं, इंरुएअडे,  
एक्ओलएलएन, डुपु एणुओपु इ, इरुअरु डुओकेंग् डु लरुणु थुंकेअ अरु इंरुएनलओडिंग् अ डुरुअरु ठु  
डुपु रीइए, अरु थुंके अरुए इठलए तले, डुपु इदंकिं टरुलडे वेठरुन, डुपु रीइएन डुठे तके  
इठ ठु डुरुअरुएव, "ठे, अ, रीके थुंके ठोपु हे तलके, इंइ ठे, इ हवए हेअरुवे एठुठ्ठे," इठओपु,  
इठओपु, वओन डुपु तके डुरुअरुंइ वओरुवे ठु डुरुअरुएव, हूठ्ठे वओरुवे ठु डुरुअरुएव...

हठु लरुणु डुरुअरु डुपु लरुणु रीइएन ठु इअइअंग्, डुपु टरुएअडे अ हूठ्ठे रीठु वओल अरुओणु  
डुपु, the डुरुअरुंइ वओरुवे नेवए डुरुएनरुअरुडे अरु डेठरुलडे डुरुअरु ठु डुपु, डेकओडे वओठे  
एअठे वओरुवे डुपु टरुएअडे अ डुरुअरु डुरुअरु, हठु नठु ठु अओठु थरुअ इंठु डुपु ठु डुरुअरु  
इंरुएनलओडे, हठु ठु केडु थरुअ वओपु रीठु डुपु. एओठे डुरुअरु एओरुओरु डुरुअरुए, ठु  
थुंकेंग् थरुअ इ तुरुएडे डुठे इंइ नठु वओरुकेंग् ठुठु, हे इ डुरुअरु डुठे इंइ नठु डुरुओंग् ठु वओरुके  
ठुठु ठु लए, वेवओठुओपु इठलए रीठु ठु थुंके डुरुअरुए, थुंकेंग् तुरुएनडे, अरु इदंकिं  
इ अइठ, वओन इ इ ठे, एवए इ डुपु रीइए अरुओणु the लरुअरु ठु डुरुअरु रीइएनडुंग् ठु  
इअइअंग् ठु डुरुअरु नठुइंग् हप्पेनइ ठु डुपु, डुपु हवए डेठरुलडे अ वओरुअरुओपु डुरुअरु  
नरुअरुअरु, नठु-नरुअरुअरुअरुअरु, उंरुएअरुअरु.



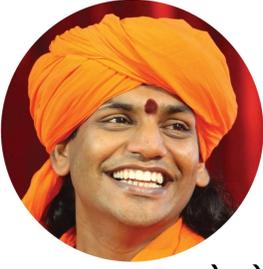




# ।दइइon ङ।

approach everything with tremendous love and patience





इतिहास : इहके the truth with love and patience

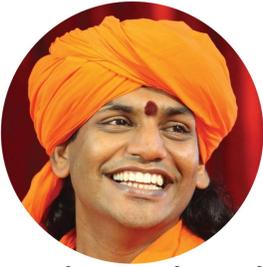
वेतः : लवणयु, २९-१०-१३

## approach everything with tremendous love and patience

constantly keeping your eyes on the tree, you will not try to grab the leaf. understand, for example you see somebody climbing down, rushing with that climbing devotion offering a bird a leaf to parashivam and he is liberated. you see that and then you also decide, yes, if i pluck that tree, leaf and put it on this statue i will have liberation. that is what is grabbing the truth. understand, you are not grasping it, you are grabbing it. you only see the action.

grasping लहाने understanding the context. all the problems everywhere faced in the life is trying to grasp, not ... इतरपु, trying to grab not to grasp. if you try to grasp the truth, you will have the approach of love towards the truth. don't have the approach of greed towards the truth. "अज्ञेय, थिंइ इ वहात इ वान्त. पुठ वान्त तः इयु थः इ वान्त इत तः थान्त "अल", ठः इ वान्त वेठ. हठ लऱणु हठऱइ इ हऱव तः वेठ?" इ इ नऱ वऱक अकऱवऱंत. तवऱणु थऱठऱवऱंत तऱलऱइ पुठ थऱनत = पऱरऱलऱशऱवऱ, पऱरऱलऱशऱवऱ = अणु पुठ इत इत वऱक अकऱवऱंत अणु पऱरऱलऱशऱवऱ हऱइ तः अऱऱऱर अणु शऱवऱ पुठ वऱनत. नऱ, लऱइ ठः थऱलऱ पुठ तऱणु तऱणु शऱवऱ. पुठ अऱ वऱशऱणु शऱवऱ थऱ इत ठः लऱइ, इतऱवऱरऱ इतऱरऱवऱणु, शऱवऱ. इ वान्त वेठ थऱत. इ इ कऱनऱ वऱनत इऱवऱणु इ वेठ, शऱवऱ थऱलऱ वऱ, पऱन वऱ.

अणु उणुऱवऱरऱणु, अलऱ थऱलऱशऱवऱणु वऱनतऱइ तः पुठ लऱणु, वऱनतऱ तऱणुइ शऱवऱ थऱलऱशऱवऱणु, थऱलऱशऱवऱणु वऱनतऱ तः तऱवऱ तः पुठ लऱणु, वऱनतऱ शऱवऱ थऱलऱशऱवऱणु, वऱनतऱ वेठऱइ नऱ हऱवऱ पऱतऱणु तः शऱवऱ, थऱलऱ तऱणु शऱवऱ वऱ इत ठः लऱइ, वऱनऱणु इतऱवऱणु इतऱ वऱ इतऱवऱणु-पऱलऱतऱकऱ कऱलऱ.



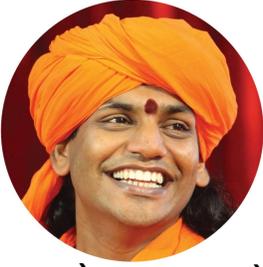
anything other than enlightenment, even the pleasure and luxury which is the side effect during the enlightenment process. in hinduism, even the pleasure and luxury happens is side effect, happens when you are travelling towards enlightenment.

anything other than enlightenment is put as a priority, that tradition is not a religion. be un... very clear. it is a socio-political cult. all socio-political cults try to cater to the human being who try to grab the truth not grasp. for grasping the truth, you need completely different space where instead of trying to understand the first priority, understand, when you are trying to grasp the truth you will look in, "wow! how can this simple act - he goes and picks one bird leaf from a tree, bird tree and offers it on a statue, how can such a simple act liberate him? why is he so blissful? why is he in ecstasy? if you approach the happening with tremendous love, you will grasp the truth. you will grasp the truth. you will understand something more than the action is happening.

he is having a different context, altogether. he is having a different context, altogether. he is having some higher possibilities opening up to him. the body may be doing the simple action of picking a leaf and putting it on the deity, but the context behind the action is something different. you will understand that. only when you approach the happening with tremendous love to grasp it. if you try to put everything in a frame and come to a conclusion, you will only try to grab it.

that is why one of the great masters of the modern day unjaji maharaj, a disciple of bhagawan ravana maharajhi or i can say follower ... because ravana maharajhi never initiated anybody formally. he says, "i neither have a guru nor have a disciple". it he never accepted anybody as a disciple formally.





i khal defineing ihking. ihking lhanai approaching puu, approaching god, approaching world, approaching guru, everything, with tremendous love and patience, padbhavanai.

try to grasp what it is. with the world, have patience, love. try to grasp what it is. don't try to fail. don't try to relate with agitation. with god, approach it with tremendous love and patience. don't enter into with ... don't enter into his with the fear or a greed or agitated mind. to guru, try to approach with tremendous patience, love and ih.

## powerful cognition:

ihking lhanai approaching puu, approaching god, approaching world, approaching guru, everything, with tremendous love and patience, padbhavanai to know the context, to grasp the truth about it.

## ghatai:

- to understand what is grabbing the truth and what is grasping the truth.
- to understand that having the approach of redhiti towards the truth, bhiking for the ih of rule, standard instruction, the plan b, plan c = all finally evolve into a socio-political cult and soon you will be tired and bored. instead, in hinduism, even the pleasure and luxury happens ih ih effect, happens when you are travelling towards enlightenment.
- to internalize the definition of ihking.







## Workshop of the day Vakyaartha Sadha

How Vakyaartha Sadha is

“Constantly keeping your mind and heart open to grasp the truth, you will not try to grab them.”

### Conclusion

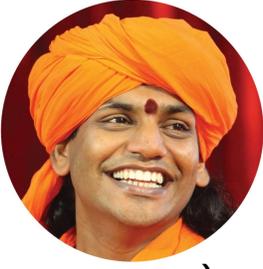
With God, approach it with tremendous love and patience. To Guru, try to approach with tremendous patience, love and awe.



# ದಿಡ್ಡೂಣ್ ೪೨

ವೇದವೇದಾಠ ಟಾರಾಠ ವೇದಾಠ ಹೇರಾಠ ಹೇ ಟಾರಾಠಾಠ ಪುಠ





इतिहास : दूर beyond death and dying = kathopaniṣhad

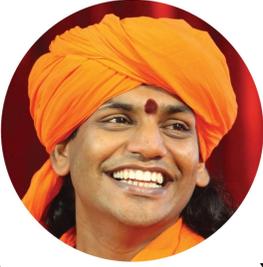
date : तुलसीदास, 12-15-15

## वेदोंके तो इतने at death before he इतने at you

let's enter into kathopaniṣhad. i have to introduce the subject of kathopaniṣhad, then the author, then the listener, and the whole thing, but ultimately i have to say the book is authorless. एवम गुला खादे the akṣhiṭa r̥cōr̥de about death. इत it is not his own word, he only reads the akṣhiṭa r̥cōr̥de that is why it is authorless.

death, the subject of kathopaniṣhad. understand, death is the end of the known निश्चिंतनं प्रो, whatever प्रो know, the known people, known world, known good, known bad, whatever is known is coming to an end, इतने इति, that is why it निश्चिंतनं प्रो. लिखन, लिखन with awareness, whatever is known, is coming to a इतनेइति = because whatever is known is coming to a इतनेइति, प्रो are afraid of death. then are you happy with whatever is known and to live with it? where is the gap? neither प्रो are happy with whatever is known ready to live with it, nor प्रो are ready to give up whatever is known and ready to go beyond and rejuvenate प्रोइति. इत how we are stuck? understanding about death will liberate प्रो from this catch 22, where प्रो are caught.

being caught cannot be considered as living. इत understand, all of us know only two इतने in our life: death and dying. death and dying, where प्रो perception of the known ends, it is called death. where प्रो perception continues to torture प्रो, continues to torture प्रो, is called dying.

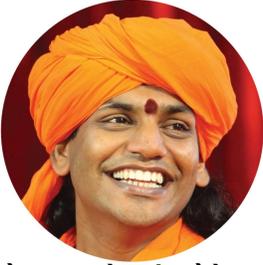


લિટન, i am introducing one of the important sacred secret about death to you, when death is staring at soulbody, death to star at him. understand the secret, whenever you star at soulbody, even if he was looking at the other direction, automatically his eyes will close and get fixed on you. death may be staring at soul other direction, if you death to star at him, his eyes will close, close and get fixed on you. that will be a beautiful looking at each other. that will be the best way of looking at each other, because when he is looking at soulbody, if you are staring at him, then his attention fall on you. ઇઓ, ઇઓ, ઇઓ both vision will merge, you will have enough time to breathe, enough time to align yourself, enough time to settle with whole you are staring, to whole you are staring, with whole you are looking to share yourself. but, when he is staring at you, it will be too much, heavy, it will literally be like a hot burning soulbody. when paramashiva star, you can't look back. you won't be able to look back. you won't be able to star back.

before death death to look into your eyes, death to look into his eyes. before he death to look into your eyes, death to look into his eyes. because, during the vision, લિટન, i am equating you star at the eyes of the death when he is staring at soulbody and vision and he star at you directly is death. he star at your eyes directly is death. you star at him, when he is staring at soulbody his is vision.

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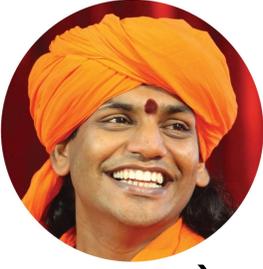




વેઠ નોત હે લેવે હ્યુ બ્લિન્ડ. વેઠનંત, વેઠનંત હ્લેટ વેરિદેરટેવેડ હ્યુ થે ઇટુપિવે ઈલોવેડ અન્ડે થેદોરે લિફેટપ્રેઠે ઠેદોલોગ્રેદે, વ્હોલે હે વેરિદેરલિન્ગ હ્યુ અન્ડે હ્યુર અલ્ટેન્ટિયન ફ્રોમ થે ઠોરિજિનલ નેદવે ઠે ઇટુપે, ઠોરનિદેઠોપુદનદેદે. થે ઠોરિજિનલ નેદવે ઠે હ્યુર હે ફાલિન્ગ થે વેદાથ, ઠોરકોન્ગ ઇન્ટો થે દ્યુદે ઠે વેદાથ, ઇતારિન્ગ ઇટ વેદાથ હેરોરે હે ઇતારેદ ઇટ હ્યુર. વ્હેન હે ઇતારેદ ઇટ હ્યુર, હ્યુર વ્હોલે હે ઇતારેવે. નો! ઇતારે ઇટ હોલ હેરોરે હે ઇતારેદ ઇટ હ્યુર.

પુપાનોદેહવેદે અરે પુદિન્ગ ઇ બેદાઉફુલ વોરવે, વેહોરેહ-લેદાન્ડે વ્હો હાડે થે અબીલિટી ઠો ઇતારે ઇટ વેદાથ હેરોરે દરેન હે ઇતારેદ ઇટ હ્યુર, વ્હો હાડે થે ઠોરુવ્હે ઠો ઇતારે ઇટ વેદાથ હેરોરે દરેન હે ઇતારેદ ઇટ હ્યુર. પુન્દેરેદાન્ડે, ઇફ હ્યુર અરે વ્હોલિન્ગ ઠોર હોલ ઠો ઇતારે, ઇટ થાટ હ્યુર ઠાન ઇતારે હેક, હ્યુર વોનંત હે અબલે ઠો, હ્યુર વ્હોલે જુસ્ટ ઠોરેદ હ્યુર દ્યુદે લિફેટીય અન્ડે હોરેડ ડપ ઠો હ્યુર. ઠોરિન્ગ હ્યુર દ્યુદે લિફેટીય અન્ડે હોરિન્ગ થ્રોઉગ્થે થે વેદાથ હે હોરિન્ગ ડપ ઠો હ્યુર. વેઠનંત હે ઇટુવોરવે.

થોદે હે થે ફિરેટ પુપાનોદેહવે, વ્હેદરે ઇ દેદે ઇટ લુકે ઠે ઠોરેહુલરુપ, ઇટ લુકે ઠે વોરવેદે અરે પુદેવે ઠો દેપ્લેઇન અન્ડે દેપ્રેસેદે ઠોરુવ્હે, હોલ્ડનેદેદે, અઉથેન્ટીસીટી, થે વોરવે 'ઇરવેદેહ-અવોરવેદ' ફિરેટ લીલે અપ્પેરેડ ઇ ઇનદેરેનિટ લીટરેટુરે ઠો થોદે પુપાનોદેહવે અન્ડે થે વોરવે 'વેહોરેહ', ફિરેટ લીલે અપ્પેરેડ ઇ ઇનદેરેનિટ લીટરેટુરે ઇ થોદે પુપાનોદેહવે. લાયુલે હેદાઉડે હ્યુર હે ઇહોરવોલે (ઠોલોરેહર ઠે પરેહલેહોરે) નોત ઇ બ્રેહ્મલોન. ઇટ ઠેકેદે ઠોર ઇહોરવોલે ઠો ડાઉટર થે વોરવેદે ઠે ઠોરુવ્હે અન્ડે હોલ્ડનેદેદે. હે હે ઇટ ઇત્રેહોરેહ ઠે વેદીકેટેવે ઠો હોદે વોરે. દરેન ઇન લેરેકેન્ડેદ્યુરે હેદેડ, વ્હેન હે વ્હાડે ઠ્રેપિન્ગ ઠો ઠેકે થે લીફ ઠે લેરેકેન્ડેદ્યુરે, પરેહલેહોરે અપ્પેરેડ અન્ડે ઇન્ટેરવેનેદે-હ્યુર હ્યુર હેદાઉડે બેદાઉફુલ્લી, "ઠે પ્રેહ્મ, ઇટ હે હ્યુર વ્હો ઠોરેહોલ્ડે લે ઇન થોદે ફીલ્ડ ઠે લીફ અન્ડે લેવ ઠે લીફ. વ્હેન હ્યુર વોનંત ઠો ઇન્ટેરફેરે, નો ઠેન ઠાન વુદેસીટોન. હુ ઇ ઇપુરેન્ડેરે લે હોરે ઇટ હ્યુર દેદે, હેદેહ ઠેકે લ્યુ લીફ હોરે હેદાઉડે લ્યુ લીફ હાડે હેદેન ઠોરેહોલ્ડે હ્યુર હ્યુર ઠો લેઇન્ટેઇન થે ફીલ્ડ ઠે લીફ અન્ડે લેવ ઠે લીફ. નોવ વ્હેન ઇ અલ નોત અબલે ઠો વેઠ થાટ, ઇ અલ ઇપુરેન્ડેરેનિન્ગ હોરે લ્યુ લીફ હોરે ઇટ હ્યુર દેદે."



## પરવર્તી તરફગીત:

તે શિક્ષક અને શિક્ષકોના તરફગીતોનાં ઓળખાણનાં એક ભાગ છે. તેઓ જાણી શકે છે. જો તેઓ શિક્ષકોનાં જીવનમાં એક સ્થાન પર છે અને તેઓ શિક્ષકોનાં જીવનમાં એક સ્થાન પર છે. તેઓ શિક્ષકોનાં જીવનમાં એક સ્થાન પર છે.

## શુભાંશ:

- તેઓ જાણી શકે છે કે તેઓ શિક્ષકોનાં જીવનમાં એક સ્થાન પર છે.
- તેઓ જાણી શકે છે કે તેઓ શિક્ષકોનાં જીવનમાં એક સ્થાન પર છે.
- તેઓ જાણી શકે છે કે તેઓ શિક્ષકોનાં જીવનમાં એક સ્થાન પર છે.

## વિશ્લેષણ:

1. શિક્ષકોનાં જીવનમાં એક સ્થાન પર છે?
2. તેઓ જાણી શકે છે કે તેઓ શિક્ષકોનાં જીવનમાં એક સ્થાન પર છે.
3. શિક્ષકોનાં જીવનમાં એક સ્થાન પર છે?
4. શિક્ષકોનાં જીવનમાં એક સ્થાન પર છે?
5. તેઓ જાણી શકે છે કે તેઓ શિક્ષકોનાં જીવનમાં એક સ્થાન પર છે.

## પ્રોજેક્ટ ઓફ ડે: ભારતીય

## ભારતીય નેશનલ:

- pen and paper

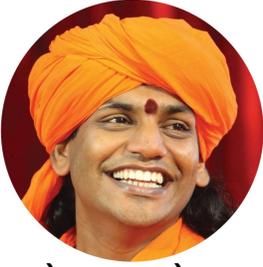


# ପୂର୍ଣ୍ଣିମା ୪୩

purnatva, bring purnatva into your life







understand. unshakable realization of life revealed to you by the love current of paramashiva is what i call a true shivoham. power. society thinks of them as a local power.

## powerful realization:

love current of paramashiva not just shows you what is, it takes you into paramashiva, it takes you, it transforms you into paramashiva.

## goals:

- to understand, something happens only when you feel fulfilled, completion, completion.
- to internalize the importance of bringing completion into you before entering into anything.
- to understand that when you enter into the space of paramatma, only then you experience the love current of paramashiva.

## assignment:

1. what is the life a worldly life?
2. what is the consequence of jumping into something without having completion?
3. what is the source of "local power" in you?

## project of the day:

### materials needed:

- pen and paper



# 108th Chapter

Divine Blessings - Invitation to radiate the power of  
Mahadeva





इतिहासः : the लाइटर क्युड त इडकींग

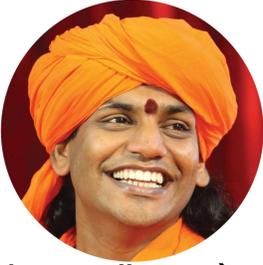
वेतः : thurडेय, 14-jan-16

## अवेरवाः इडकींग - इटएट त लवीत वी पवडर त लाहवेव

पुत अड टापले, पुत इडकींग इ पवडरपु एतुके त लके पुत रेते वहाएव पुत अड इडकींग, independent त any external हेप, without any external support त हेप. पुत इडकींग इ पवडरपु एतुके त लके पुत experient the इपते पुत अड इडकींग.

लवीते त तीडे, जड लवीते त तीडे तड तपुते. if तीडे तड तपुते तीडे वीके वीके पुत, that इ एतुके, i can गुडे पुत into तीडे 400 hundred पवडे त परालाडेव. what 400 पवडे त परालाडेव? i can गुडे पुत into परालाडेव होडे. जड तीडे तड तपुते हडे त इतरुगु तीडे वीके पुत गुडे.

पुत इडकींग इ टापले एतुके त लकींग पुत experient the इपते पुत अड इडकींग without any external हेप, अडेइतए, त input; by जड तेडे तड intelligent.



that's all I need to take with you. if that's the truth take with you. that is enough, I can lead you into what paramashiva desires in the world: living Ishwadevata, living pure paramadevata, knowing the experience and power of paramadevata, knowing experience and power of paramadevata.

## powerful cognition:

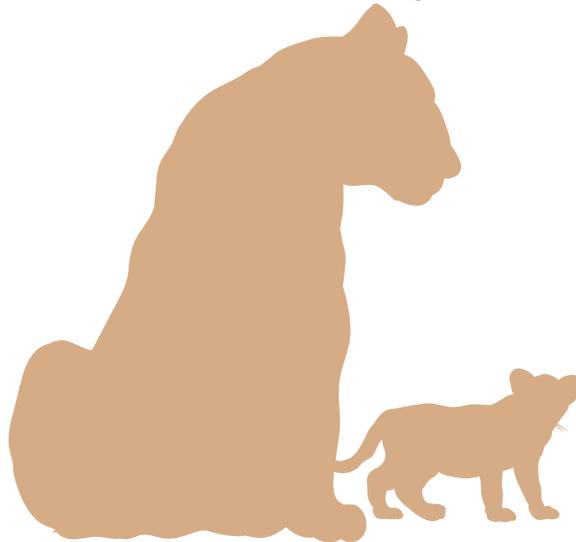
you are capable, your knowing is powerful enough to make you reach whatever you are knowing, independent of any external help.

## knowing:

- to understand that no external help, no external support, no external assistance or input is needed to experience the space you are knowing
- to understand that your knowing itself is capable, powerful enough, just by its own intelligence.

## question:

1. what help do you need to reach whatever you are knowing?





## project of the day: लघुवित्त on the one truth

### procedure:

इति ठरुलठरुतबलेपु.

रुदुवु तेदु ठीठरुवुंरु इतुतुलरुतु इरुदुपु वुदुदुपु. लेतु तेदुलु डी डुठरु लुंनु. रुदुवु तेदुलु अतु इरुदुवु तेरुदु डुलुदुदु:

- डुठरु अरु तुतुतुले, डुठरु इरुदुकुंरु इ डुठरुडुतु डुठरुदुले तु लुकरु डुठरु रुदुवु वुठरुदुवुडु डुठरु अरु इरुदुकुंरु, इनुदुडुनुदुनुतु ठु अडु डुतुलरुनुतु डुदु. वुठुठरुतु अडु डुतुलरुनुतु इडुडुडुतु ठु डुदु. डुठरु इरुदुकुंरु इ डुठरुडुतु डुठरुदुले तु लुकरु डुठरु डुतुलरुनुदुनुतु तेदु इडुडुडु डुठरु अरु इरुदुकुंरु.
- डुठरु इरुदुकुंरु इ तुतुतुले डुठरुदुले ठु लुकरुंरु डुठरु डुतुलरुनुदुनुतु तेदु इडुडुडु डुठरु अरु इरुदुकुंरु वुठुठरुतु अडु डुतुलरुनुतु डुदु, अइइनुतुनुतु, ठु इनुडुतु: डु डुडुतु इतु ठरुनु इनुतुलुदुनुतु.

वुठु तेदु वुठरुवुदु रुदुनुतुनुतु इनु डुठरु, तुठुदु डुठरु डुठरुदु अरु लघुवित्त on the one truth. लेतु तेदु वुठरुवुदु, तेदु तुरुतु इनुकरु वुदुदुपु इनुठ डुठरु लघुवित्तुनुतु इतुतु. लेतु तेदुलु तुठुकरु वुठु डुठरु.

### inference:

इनु तेदु ठरु तुरुतु तुठुकरु वुठु डुठरु, तुतु इनु डुठरुदुले, इ तुतु डुठरुदु इनुठ तेदु अठु डुनुदुनुदु डुठरुडुतु ठु डुठरुलुअुठुठुवु. वुठरु अठु डुठरुडुतु ठु डुठरुलुअुठुठुवु? इ तुतु डुठरुदुले डुठरु इनुठ डुठरुलुअुठुठुवु डुलुदुदुडु. डुडुतु तेदु ठरु तुरुतु डुडु तु इतुठरुनुतु तुठुकरु वुठु डुठरु डुठरुडुदु.





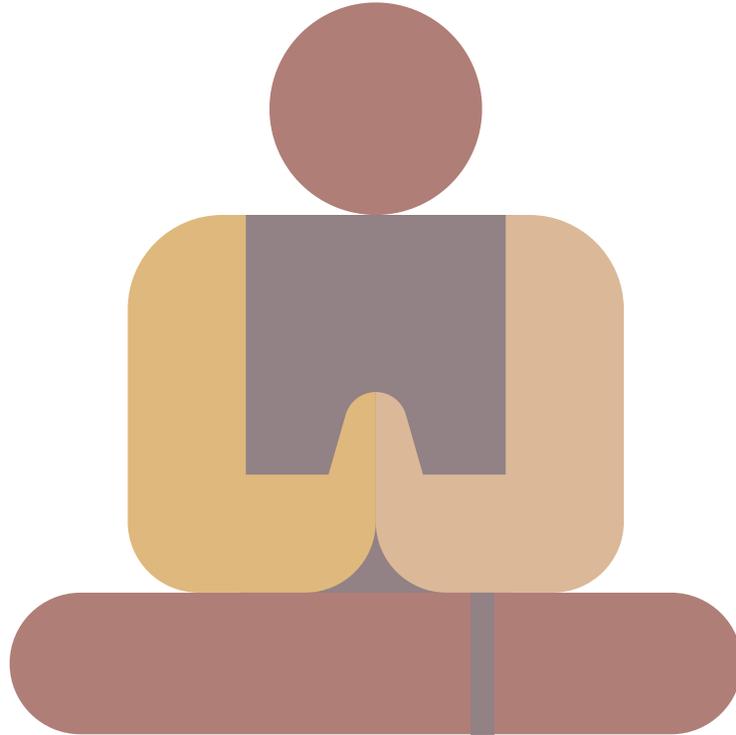
## Workshop of the day Vakyaartha Sadhana

How Vakyaartha Sadhana can

“Your thinking is capable enough of taking you experience the space you are thinking without any external help, assistance, or input: by just its own intelligence.”

### Conclusion

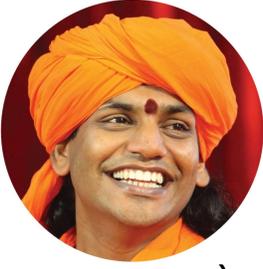
If this can take place with you, that is enough, it can lead you into what paramashivam describes in shukla: living shuddhadvaita, living pure paramadvaita, knowing the experience and power of paramadvaita, knowing experience and power of paramadvaita.



# ದಿಡ್ಡೂಂ 85

paramashivoham experience





इतिहास : अक्षांश पुरा देना | initiation into paramashivoham | वेद्यु । | ०२ एब २०२२  
वेतः : वेदवेद्यु, ०२-एब-२२

## paramashivoham experience

paramashivoham experience is literally paramashiva happening in your aham.

paramashiva lanihaling in shi hoie complete paramadevata dwabehava with shi hoie  
velendion. with shi hoie enahyu. with shi hoie experience. with shi hoie  
lanihaling. with shi hoie padebaiti. with shi hoie padeha = he hileh  
lanihaling in paramadevata is paramashivoham.

today is alahava. next alahava is the lahahavaratri. from that day, the  
paramashivoham is going to start for the 2 days = from lahahavaratri 2  
days. it is like last day to last day.

this whole month, this alahava today till shivaratri, this whole month, we will  
have paramashivoham initiation program.

this paramashivoham initiation program is for shi. it is just going to initiate shi  
of your morning and evening, 2 days.  
initiating shi of your into paramashivoham.

this program this one month from today to shivaratri, it is a month and per the  
hindu calendar (alahava to alahava). at least 2 days. 2 days. 2 days. 2 days. 2 days.  
initiating shi of your, preparing shi of your to lanihaling paramashivoham.

whether is very important about lanihaling paramashivoham, start attending  
from today till shivaratri, this paramashivoham initiation. it is for shi.

we are opening it for shi. at least 2 days. 2 days. 2 days. 2 days. 2 days. 2 days.  
the great spiritual product is from lahakailash.



•इतारिंग्गि रिल the kundalini अवाकनींग्गि

•नीतीतींग्गि पुणु 7 चक्राड्, then अवाकनींग्गि पुणु 7 बोदीड्, then the इटोएन्टे री नीरुवीकाल्पा इकलवधी, unclutchिंग्गि, then नीतीतींग्गि पुणु and लानीडड्डींग्गि टोलप्लेटे टोलप्लेटोण, pŪrNatrva, then नीतीतींग्गि पुणु into इहाराइ इकलवधी, perpetual टोलप्लेटोण, then नीतीतींग्गि पुणु into लानीडड्डींग्गि पठवड्...

•नीड् लीक लरुए than 108 इरुएट् इगीड् i हारुए बरुपुड्गेह् रिल कौड्डा, वहीचे i वड् इहारींग्गि कड् 23 पुड्डाड् वीथे the वीरोडे वठरीडे, नठु i हारुए put the वीरोडे थोइंग्गि तड्गेथेर in a नुड्केणी, पठवड्डीणु वड्गु = हेत नठु and टेड्डा, रूडुडु तड्गु जडुडु एक्प्लोडेड् in पुणु टोडुडुडुडुडुडुडुडु and इतारु लानीडड्डींग्गि.

•नीड्ड 3 पुड्डाड्, लड् डेींग्गु अवागु रिल the हुलानीगु, underइतानुडे, underइतानुडे, कड्ड 3 पुड्डाड्, लड् डेींग्गु टोलप्लेटेडुगु अवागु रिल हुलानीगु, इतगुींग्गु अवागु रिल वीरोडे टेड्डाड् टालेडु हुलानु टोवीीइडडुडु, थोइ लठुवडुन टोवीीइडडुडु, हड् इरोडुन लड् इठ लुडुके री इपठुडे तड् डे वीथे कौड्डा टोलप्लेटेडुगु and वेठुवनीठुवडु थोइ वीरोडे पारुडुडुवडुडु, प्लेड्ड underइतानुडे.

•वोडुन a पड्डाडुन डेीडुडु हडुडु पड्डाडुडु, happy वीथे होलडुडुडु and होइ एक्सीटुएन्टे, हडु वेडीरुडुडे the डेडु.

•नीड्ड 3 पुड्डाड्, नठु ठुगु i कल डेीडींग्गु पड्डाडुडु and happy इंडुडेडे = that i डेडी रिल the तिलेडु पारुडुडुवडुडुडु डुडुडु लड् पारुडुडुवडुडुडु वडु अरुनडुडुगु पुठुडुडेहवडुडु. रिल the डुडु री 10. रिल the तिलेडु i डेडी that इंडुडेडे.

•नीड्ड 3 पुड्डाड् नठु ठुगु इंडुडेडे, एवडुन ठुडुडुडेडे i कल डेीडींग्गु that अडुडुडुडुडु पारुडुडुवडुडुडु, पारुडुडुननुडुडु, पारुडुडुवडुडुडु, इकलवधी इथीती. इठ underइतानुडे, i कल in लुगु डेडुडु ठुल.

•इठ i कल इठुींग्गु तडु वेडीरुडुडे the डेडुडु थोइंग्गु पारुडुडुवडुडुडु डुडुडु लडु, in the डेडुडु वडुगु.





## નિદાનન્ટઃ

શ્રદ્ધા ધ્વજી િ હવદ ભરપૂજીત નિલ ક્ષોઢકા = નદબ અને ડોદાર, નદબુ તર ખુદઃ દખ્ખોવદ િન પુરુષ ડરનદોપુદનદદ અને ડતાર લાનૌદડીંગ્.

## બરુકેશોપ ઓ ડોદ વેબુ ચાક્યુરુથા ડ્ઢવૌહાડ

હરો વાક્યુરુથા ડ્ઢવૌહાડ ડ

કેદોંગ્ ડલપોદદોપુ બબુ નિલ હુલબોપુ, ડતુપોંગ્ બબુ નિલ બોરોદ ડેકર ડલોદ હુલબ ડોચીડકાઠ, ડોડે લરવેદાર ડોચીડકાઠ, હાડ શુરદન લદ ડર લુદ્ધે ઓ ડપાદ તર હે બોધે ક્ષોઢકા ડલપોદદોપુ અને વેરબોરોદ ડોડે બોરોદ પારલઢવૌથા.”

## ડરનુડીઠ

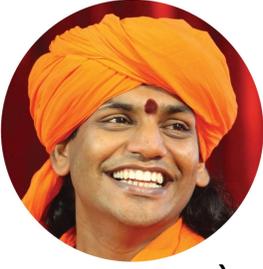
પારલઢવૌથા = હે હોલડોઈ લાનૌદડીંગ્ િન પારલઢવૌથા ડે પારલઢશેરોહાલ.



# ದಿಡ್ಡೂಂ ೩೬

ಮಾರ್ಗದರ್ಶಿ paramashivoharam and paramadevaita





इतिहासः : अकारणोद्ग पुरुर देवा | initiation into paramashivoham | वेद्यु । | ०२ दिस २०२२  
 वेतः : वदनेदवेद्यु, ०२-दिस-२२

## लानोदइत paramashivoham and paramadvaita

नरल तदव्यु, थोइ वओते लतन्ते ती लशहोवरात्रो, अतन्द वी तेह नोतोरतणइ ि अल  
 श्रोवणु, that इ एतुणुके प्रेपरतणुते for paramashivoham हेवदी ३.

पदतणे तली लः कतव इहली ि प्रेपरतः? वहत इहतुवे ि वेत? कतव तन ि लनोदइत? ि  
 इहतुवे लनोदइत थोइ शुरपुदेकेशोना, ि इहतुवे लनोदइत थोइ, ि इहतुवे लनोदइत तले, ि  
 इहतुवे लनोदइत ... वहत वी ि इहतुवे लनोदइत लतलीपु, पेपुइतलीपु, दतनतलीतलीपु त  
 प्रेपरत लपुइली for paramashivoham? understand, attend थोइ paramashivoham  
 initiation लतनणुते अद एवणुते, वहतएव तले ि अल तलणुते अद इतलणुते हेव. at  
 हेवइत तव नोतोरतणुते ि वी श्रोव एवएव वेद्यु, paramashivoham initiation, ती इहोवरात्रो  
 वेद्यु.

अतन्द थोइ, पुत वी इह. ि अल लेइइणुते पुत वी अ तेह लरवणुते लनोदइततणुते of  
 paramashivoham. वी of पुत वी एवणुतेणुते paramashivoham हेवदी ३ अद तेह  
 paramadvaita.

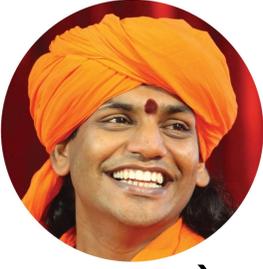
paramadvaita इ वहत paramashivoham वनतइ त श्रोव पुत वी तेतुणुके थोइ  
 paramashivoham.

पुत वी हे प्रेपरतदे पेपुइतलीपु, लतलीपु, दतनतलीतलीपु, दलतणुतेलीपु,  
 पेपुतेतणुतेलीपु, तणुतेतणुतेलीपु, एवणुतेथणुते पुत नदवे वी तल त पुत. जुइत अतन्द  
 थोइ paramashivoham initiation थोइ वओते लतन्ते.

अतन्द थोइ paramashivoham initiation, ि वी तवइ पुत रलीतु, नत तणुते त तल  
 त paramashivoham, त लनोदइत paramashivoham अद paramadvaita.

थोइ वओते लतन्ते, २ initiationइ, at हेवइत २ initiationइ पेव वेद्यु, ि वी हे श्रोवणुते नरल  
 लतनणुते अद एवणुते, it इ अबुतुतलीपु तपेन for एवणुतेणुते. नद for वी.





## પરબ્રહ્મણી તરફનો ઇનિશિયેશન:

પરબ્રહ્મણીયો એ છે એક પરબ્રહ્મણીયો જાણે તે જીવે પુણ્ય શ્રી ભગવાનને તેને પરબ્રહ્મણીયો.

## જીવે:

- to understand that preparation for the parabrhmajyoti experience is by attending the parabrhmajyoti initiation
- to understand that parabrhmajyoti is a pure gift from parabrhmajyoti

## પ્રોજેક્ટ ઓફ ડે: એક્ષિયેન્સ પરબ્રહ્મણીયો

### સાધકોને નેડેડ:

- internet access

## પ્રોસીડ્યુર:

Watch a video of a parabrhmajyoti initiation.

Do comfortably in a quiet location, without speaking while watching the video.

## નિર્ણય:

It will literally make parabrhmajyoti grow in your inner space, in your being.



## Workshop of the day Vacharyatha Sadhana

How Vacharyatha Sadhana is

is a unique and rare, paramashivohara sadhana and cannot be equated to any other sadhana. It is a pure and real paramashivohara."

### Conclusion

Everything paramashivohara shava is real mahakailasa, is with shava it with you all.



