

lirig paraaladevaita

lotok 3

188808 4-56



DISCLAIMER

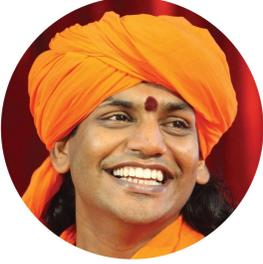
KAILASA'S Nithyananda Gurukul SM

© 2022 Sri Nithyananda Paramashivam. All rights reserved.

All rights reserved. No part of this publication may be reproduced or stored in a retrieval system or transmitted by any form or by any means - electronic, mechanical, photocopying, recording or otherwise, without the written permission of the publisher.

All meditation techniques, practices and procedures described or recommended in this book, are suitable for practice only under the direct supervision of an instructor, trained and ordained by Supreme Pontiff His Divine Holiness Bhagavan Nithyananda Paramashivam. Further, you should consult your personal physician to determine whether those techniques, practices are suitable for you in relation to your own health and ability. This publication is not intended to be a substitute for any personal medical attention, examination or treatment. Should any person engage in any of the techniques, practices described or recommended in this book, he/she would be doing so at his/her own risk. The authors and publisher advise readers to take full responsibility for their health and know their limits.

Readers understand that all blessings, instructions, initiations, teachings and suggestions made as part of any program/technique described in the book are purely in a spiritual capacity and are not intended to be any sort of guarantee or definitive statement about the past, present, or the future or any sort of medical advice, physical or mental. Readers understand that the author, publisher, co-collaborators with any or all of the programs/techniques, instructions, initiations, teachings described in the book do not make any claims, promises, or guarantees about the individual or group outcome of any or all the programs/techniques described in the book.



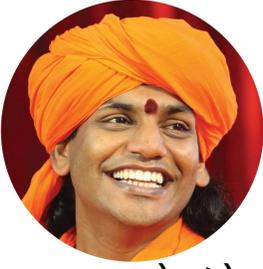
living paramadvaita' लक्षण, realizing you are whole, one with the whole, you are not a broken or separated, divided part. please understand, 'broken' लक्षण, one for all taken out. 'separated' लक्षण, internally divided. 'divided' लक्षण, in the internal, sub-division. you are neither broken nor separated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

વિદ્વંસન ૪

વનવેદ through cognition of વેદ્યા & અવેદ્યા





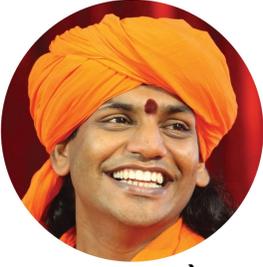
इतिहास : वेदोंहें तो ब्रेक your काला pattern

वेतः : इतुरदा, 22-अुग-15

तननडड थुरुगुहें तगुनितुन ऑ रीवेपुड ड अरुवेपुड

थे तन वुऑ तगुनरडेड थे पुरे डडडनते ऑ थेडडे तवु
= रीवेपुड अने अरुवेपुड = इलुतुतुनतुडुडु, थत डे कनुवुंगु
थे तुपे अने तलुपुते कनुवेदुगुहें ऑ तनुडुतुडुननडडड
अने वेतुंगु थे अतुतुनडु रुरुल थे इतुतुवे तगुनितुन ऑ
तनुडुतुडुननडडड, थेरेडेडु थुरुगुहें अरुवेपुड तनुडुडडड तुरुडु
अने तनुडुतुननडु वेतुथे अने थुरुगुहें रीवेपुड,
डुडुडुननडडड अने तुडेबुरतेडु थे नेतुतु ऑ ललतुतुलतुतु
अने डुडुडु, थे डुतुननु इतुतुतु ऑ तननडडड वुऑ
तनुडुतुडुननडडड.

लुडुतुन. रेतगुनरडेडु थे काला pattern डे वुऑे डुऑ
अने इतुतुके, थुरुगुहें तुरुतुतु डे वुऑे डुऑे इतुतुके,
अने वेतुडुडुगुे तु लुडुतुतु डुऑुडुडु रुरुल थत थुरुगुहें
तुरुतुतु डे रीवेपुड.



recognizing karma pattern, thought current in which you are stuck and breaking it so that, having a breakthrough so that thought current. please understand, your devotion, your devotion to change you, your devotion to have a breakthrough in your thought current is required basically to have any breakthrough, and have liberated thinking.

understand some of these basic truths.

if you have a thought current which can cause some health issues, be informed, that thought current can never give you fulfillment in worldly sense, and it can never lead you to enlightenment sense. it cannot give you completion in any field of your life. understand, i am not saying enlightenment one will not fail sense, all i am trying to tell you is: if you are working towards enlightenment, if a thought current is bringing obstacles to you, it will not be able to bring completion to you. rather, the thought current which you are entertaining will bring difficulties not just in one field, in every field.

so the repairing of thought current is not going to help, only replacing it is going to help.

when you have a problem do not expect just your actions, expect the very you.



project of the day: analyzing a thought current

materials needed:

- pen and paper

procedure:

write down thought current you heard other people say. for example, "bad luck always comes in threes", or "i was never hurt at last", or "you want to be careful with people like that, they can't be trusted", or "you're wrong", or "you're not intelligent", etcetera.

now reflect on your own thought current. are there statements you often say. for example, about something you can or can't do? or a thought that keeps popping up as you want to try something new and stop you? write them down.

the final task is to identify one of your thought currents and look into how it stops you from achieving fulfillment. write down what you've got a breakthrough on this thought current.

inference:

recognizing the karma pattern in which you are stuck, thought current in which you are stuck, and deciding to liberate yourself from that thought current is yoga.





Workshop of the Day Vakyaartha Savitri

How Vakyaartha Savitri works:

“When you have a problem do not expect just your action. Expect the very you. Learn, your very thought current, your very idea about you.”

Conclusion

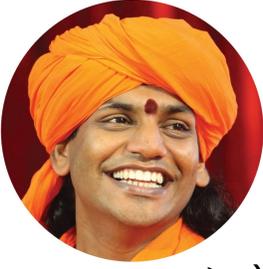
Recognizing the karma pattern in which you are stuck, thought current in which you are stuck, and deciding to liberate yourself from that thought current is vidya. Through vidya, one experiences and celebrates the nectar of immortality and bliss, the eternal space of oneness with consciousness.



ಲಿಫ್ಟಿಂಗ್ 42

ಹೌವ್ ಹುಲಾನ್ಡ್ ದ್ರೂಪ್ ಔಟ್ ಫ್ರಿಲ ಫಾಕ್ಟ್ ಓಫ್ ಠಾನ್ಕೆಡ್ಡ್





જાતજાન્ય : નેચરલ ઓફ જાતપ્રા પુણ્ય, the જીવંત વેદિક ઇરા બ્ય નિથ્યાનાન્દા
 વેલઃ : જાતુરવેડ્ય, ૦૫-જુલ-૧૫

નૉવ હુલનઝ વેરૉપ ઓવ નિલ ડપાલ ઓ ઠનનઝઝ

પપાનિઝહવે વેલઝનૉલઝ, નૉવ િ ઝી ઈપ્લૉન ઠેલ ઈવર્યુ ડકલવે ડલરલ પપાનિઝહવે ડે ત્ર્યુનઝ ઠૉ વેલઝનૉલઝ ઠેરૉપુઝે ઠૉઝ ડતર્યુ, ડન્ટરૉલુલ્લૉન ડતર્યુ, ઠેલ વર્યુ ડપાલ ઝૉઠે ઝૉઠે પપાનિઝહવે વેલઝનૉલઝ ઠૉઝ ડતર્યુ, ડે ડૉ ઠેલૉનૉનૉ. ઈવન ઠેરૉપુઝે ઝલ ઠવલ વૉનૉલવેલ ઠુરઝૉલ ડૉ વેલ્લૉ, ઝલ લૉલવે નૉર ઝઝા્ય નિલ ઠેલ પપાલવૉલૉલ. ડલ, ઠેલ ઝૉલૉ ડૉલૉલ, હુલન ડૉલૉલ, ઠૉલૉનઝ ઠૉલ પેરૉલ નિલ ઠૉલૉ પ્લનલઝ ઝલ ઝૉલનઝ ડે નૉલ ઝ વર્યુ ઠેલ વેરૉપ નિલ ઠેલ પપાલવૉલૉલ ડપાલ, ડપાલ ઓ ઠનનઝઝ. ઠેલ ડન ઠૉલ, ડુઠ ઠૉલૉનઝ પેરૉલ નિલ ઠૉલૉ ઠુન્ટ્રૉલઝ ઝલ ઝૉલનઝ ડે ઝ ઠલ લૉલ ઠેલ વેરૉપ. ઝલ ઠેલ ડુઠ ઠૉલૉનઝ પેરૉલ નિલ ઠૉલૉ ઠલલુનૉ, ઠૉ નૉલૉલ ઝલ ઝૉલનઝ ડે ઠલ લૉલ વેરૉપ. ઠૉઝ ડે ઠેલ ઝા્ય ઝલ જી ડન ઠેલ ઠલલ ઝલ ઠલલ ઝલલૉલ, ઝલ ઝલ ઠેલલૉનઝ ઝ ઠલલ ઝલ ઠલલૉલ. ઈવન ઠેરૉપુઝે ઝલ લૉલવે નૉર ઝઝા્ય નિલ ઠેલ ઠનૉનૉલૉ પપાલવૉલૉલ ડપાલ, ઠેલ ડતર્યુ ડે ડી નૉલૉલ ઠૉ ડલ.

પૉલૉનૉલૉ ઠૉલૉલૉ:

ઠનનઝઝ, પપાલવૉલૉલ, ડનૉલવેલઝ પેરૉલ નિલ ઠૉલૉ ઠલલુનૉ, ઠૉ નૉલૉલ, પેરૉલ નિલ ઠૉલૉ ઠુન્ટ્રૉલઝ, પેરૉલ નિલ ઠૉલૉ પ્લનલઝ.

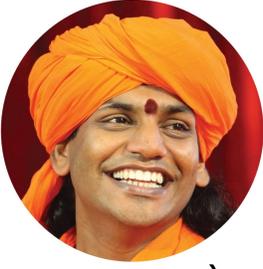
જીઠલૉ:

- ઠૉ ડનલૉલૉલૉલૉ ઠેલ ઈલ્લલ ઠન ઠુરઝૉલૉલૉલૉ ઝલલ ઝલ ઠૉલૉ ઠૉલૉલઝ ઝલ ઝૉલનઝ

ಲಿಷ್ಕೂನ 43

reinvant yourself, drop the innate violence, find the
ಠನನನನನ





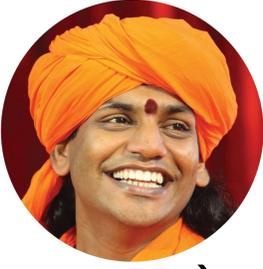
શબ્દાર્થ : અવકાશ તો અભિલેખ તો રાજીવ તો પુરુષો

તારી : ત્રિવેદી, 15-માચ-15

રાજીવ તો પુરુષો, drop the innate violence, find the oneness

અભિલેખ તો રાજીવ તો પુરુષો. it is not necessary you need to live with the whole current of thought or pattern. please understand, it is not necessary you need to live with the whole current of thought or pattern throughout your life, because you created it not accidentally, they don't mistake you, even they say. you think, oh, they are our enemies, after all they lived with us for such a long time, how can i even say that. no, not necessary, whether you want to get rid of a simple addition like smoking, or one of the most subtle addition, the innate violence. please understand, yesterday in the last session, in the night i was explaining about the innate violence, because you missed the oneness, you have a deep anger and hatred towards unknown person. it's like fire fire on unknown person, not just on one person, or two person, anybody who is seen, unseen by us and you are suffering with that innate anger, hatred, frustration. one good news i have for all of you =

pattern and matter, you can conquer them. they are not more powerful than you.



પરબંધાર્થી તરૂઝનોતોન:

પાટ્ટરનડ ઝર નો લોરડ પરબંધાર્થી થોઝ પ્રુપ. પાટ્ટરનડ ઝર લાત્તર, પ્રુપ ડઝ ડોનુપર થેલ.

ઘુઠોલોડ:

- ઠોર ઘઝલ ઇપુડેન્ટ ડો ઁડરસ્ટઝનડે થોઝ ઁલ્થોુઘે થેયુ લઝય હઝરડ ઁનડ, ઝડોવેઁનુપુ ડરઘઝલડે ઝ ડુપરનડ ઁ ઠોરુઘેઠડ ઠોર પાટ્ટરનડ, ઇ ઇ નો નેડેડઝરુપુ ઠોર થેલ ડો લીવ ઝોથે થે ઇઝલડ ડુપરનડ ઁ ઠોરુઘેઠડ ઠોર પાટ્ટરનડ થોરુઘેઠડ થેઁર ઠોઁ

ઝડડડડડલન્ટ:

1. ઝોપુ ઠે ઝ ઠોલે ઠો ડો ઝ ડુપરનડ ઁ ઠોરુઘેઠડ ઠોર પાટ્ટરનડ?
2. ઝોઝ ઠોપ્પનડ ઇન પ્રુપ ઝોઁન પ્રુપ લોડ ઠે ઠનનડડ?

પ્રોજેક્ટ ઁ ઠે ડેયુ:

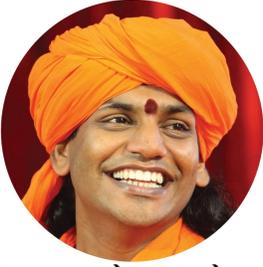
ડુપરનડ ઁ ઠોરુઘેઠડ ઠોર પાટ્ટરનડ

લઝઁરોલોડ નેડવેડ:

- પેન ઝનડે પપર

પ્રોડેડુર:

ઝનોડ ઠેડઝ 3 ઁ પ્રુપર ડુપરનડ ઁ ઠોરુઘેઠડ ઠોર પાટ્ટરનડ. થેયુ ડઝ હે ઝ ઇલોપેડ ઝ ઁ ઠોલે ઝઝલોઁઁઁ ઝોલેડોડ ઠોર ઁ ઝોઝરુપુ ઇનડે ઁપ ઇન ઝ રુઝેઠ ડો ઘુઠ ડો ઇલેઠો ઠો ઠોલે, ડો ઝ ડેઘેપ ઝ ઠો ઇ ઝ ડોનડઝન્ટ ઇનુપુઘેઠ ઠોર ઇવન ઝોઁન ઇ ડ્રુપુ લુપ હઝરડેડ, ઁલ ઇઠો ઠો ઝ ઇપુડેડડ.



For each of the three, take a few moments to look in on how the current of thought or pattern got created in you. Can you remember when it was first created? If you can, was it deliberate or accidentally? Remember how long you have been aware of this current of thought or pattern. Has it become stronger in you over time? Make notes on your insights.

Now make 4 wide columns on your page. Column headings are

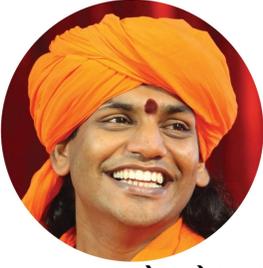
1. My current of thought or pattern
2. pattern is a matter
3. I can conquer this
4. they are not more powerful than I

fill the four columns for each of your 3 currents of thought or pattern. in the first column write your thought or pattern (for example, I am always late); in the second column write how this thought or pattern is a matter (e.g., being late is a matter, when I am always late). in the third column write what you can do to conquer the thought or pattern (e.g., be aware that counting down how many minutes are left, pack lunch of my bag the night before); in the fourth column write your affirmation on how you are more powerful than this thought or pattern (e.g., I am more powerful than my pattern of being late. I no longer need to be late.)

Repeat for your other two currents of thought or pattern.

inference:

ability to reinvent yourself. it is not necessary you need to live with the current of thought or pattern.



જાત:જાન્ય : કાફો ચોરવાનાથ, annapurni તેલપોદ યદોતલદ પારાભાહલકા નોથ્યાનાન્દા
 વેકાદ : જાતપુરવ્યા, કાલ્યા-15

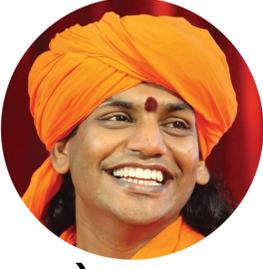
કાફો પ્લાનટ ઓ ટરફલોટ ઠનદકક

the definition કહલક તો હે વદ્યુ પારાદોક્કા, but કોકે કાન હે ક્ષોરદ ઠોયુ તો પારાભાકોરક. ઠોયુ તો પારાભાકોરક કોકે વેદીનોતોન કાન હે ક્ષોરદ. કો કુદ્યુ attendીંગ દરદરુપુઠદ યોઠ ઠલકક but કાળી કવકોલોદ, કાળી કવકોલોદ ઠો દરદરુપુઠદ.

કાલ્યાણુ, કોકે ક્ષુદકાનદકક ઠો કાફો, કોદ્યુ કો પોપુકોતકોણુ ઠાલદ, પદરકોનાળુ ઠાલદ, યદોતલદ કો ઠો પદ, કોરોતદે કો ઠો પદ. કોદે હેકાપુ ઠો કાફો કો યદોતલોંગુ લઠવે. કાફો કો કોલ્યાણુ કોદે યદોતલોંગુ લઠવે, કુ યોળીઠ કાવે યોળીઠ ઠો પોદ્દાંગેલકે દાનદાંગેલુ. કાફો કુઠો કોત્ર ક પદરકાનદન યદોતલદ લઠવે. યદોતલોંગુ કો નો, કુકે ક કોરાર્વે કો વકાનાકકો, કો કો ક લઠવે ઠો વકાનાકકો. યદેકાકાનદ, યદોતલોંગુ કો નો, કુકે ક કોરાર્વે ઠો વકાનાકકો, કો કો ક લઠવે ઠો વકાનાકકો કાવે કદકોવેદનકે ઠો વકાનાકકો, ઠોનકાકાળુ યદોતલોંગુ યોળીઠ કાવે યોળીઠ કાકદકલક ઠો ચોકોતરક, વેદરઠાદકક, ઠોળીઠકાકાક, પોદ્દાંગેલકે ઠો કો કાલ્યાણુવદ્યા, કોકોરક, વકોદનારક, કોકાકા, ક્ષુદકાપાથુ, કુપાલક, કાપુરુપાક, કો કુઠવે કો કો વદરકોત્રક કાવે કો દવોત્રીઠક કાવે કો ઠોલકે કોવે હેકા. લકાકે કોદલકોરકકે કવકોલોદ તો કોદે યોળીઠ પ્લાનટ દકાકે. કાવે લકાકે કો ઠો પદે દરદરુપુઠદે કોદે ટરફલોટ ઠનદકક.

powerful cognition:

કાફો કો કોલ્યાણુ કોદે યદોતલોંગુ લઠવે: કો કો ક લઠવે ઠો વકાનાકકો કાવે કદકોવેદનકે ઠો વકાનાકકો



શ્રુતિઓ:

- તે પાવેદાનમાં તે જાણીતી લોકોને તેમજ તેમના અભિમાનને તેમ જ તેમના અભિમાનને

વ્યક્તિઓ:

1. તેમની જેમ તે જાણીતી લોકોને તેમજ તેમના અભિમાનને તેમ જ તેમના અભિમાનને
2. તેમની જેમ તે જાણીતી લોકોને તેમજ તેમના અભિમાનને તેમ જ તેમના અભિમાનને

પ્રોજેક્ટ ઓફ ડે:

વિદ્યાર્થીઓ અને શિક્ષકોને તેમ જ તેમના અભિમાનને

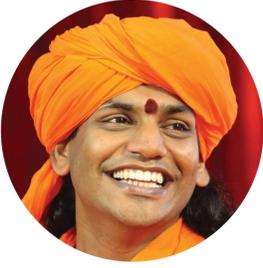
પ્રક્રમ:

- તેમની જેમ તે જાણીતી લોકોને તેમજ તેમના અભિમાનને તેમ જ તેમના અભિમાનને તેમ જ તેમના અભિમાનને
- તેમની જેમ તે જાણીતી લોકોને તેમજ તેમના અભિમાનને તેમ જ તેમના અભિમાનને તેમ જ તેમના અભિમાનને

પ્રક્રમ પુસ્તક લોકોને તેમ જ તેમના અભિમાનને તેમ જ તેમના અભિમાનને

નિર્દેશ:

વિદ્યાર્થીઓ અને તેમની જેમ તે જાણીતી લોકોને તેમજ તેમના અભિમાનને તેમ જ તેમના અભિમાનને તેમ જ તેમના અભિમાનને



ଘଟକେନ୍ଦ୍ରୀୟ ଚିନ୍ତା ବାକ୍ୟାର୍ଥା ଇତିହାସ

ନୂଆ ବାକ୍ୟାର୍ଥା ଇତିହାସ

- “ପାରମ୍ପରିକ ... ଇତିହାସ ଉପରେ ଉପଲବ୍ଧ ସମସ୍ତଙ୍କ ଦୃଷ୍ଟିରେ କିନ୍ତୁ ଇତିହାସ ଉପଲବ୍ଧ ଉପରେ ଉପଲବ୍ଧ.”
- “ନୂଆ ବାକ୍ୟାର୍ଥା ଇତିହାସ ଉପରେ ଉପଲବ୍ଧ ଇତିହାସ ଉପରେ ଉପଲବ୍ଧ ଇତିହାସ ଉପରେ ଉପଲବ୍ଧ.”

ଉପଲବ୍ଧ

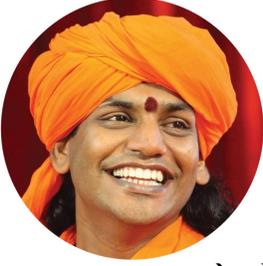
ନୂଆ ବାକ୍ୟାର୍ଥା ଇତିହାସ ଉପରେ ଉପଲବ୍ଧ ଇତିହାସ ଉପରେ ଉପଲବ୍ଧ ଇତିହାସ ଉପରେ ଉପଲବ୍ଧ.



વૈદ્યકોણ ૪૬

પુનઃ સંસ્કૃતિયોગ્યતાને લેઈ શી-પદ્મવર્ણને





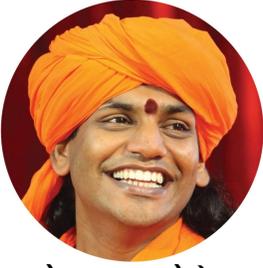
इतिहास : catch the pure consciousness

वेतन : Thursday, 2-April-15

pure consciousness is all-pervasive

even the moment you meditate, you just know. you are something more than the body. because all pervasiveness, the amount you can experience, only that much you can realize. please understand, physical things, for example this heat, this āhāra, even if you don't experience what it is, you can feel it, grasp it, but the more and more things become subtle, it's the depth of your experience, how much you feel one with it, that much only you will know it.

for example, physical, is already grasped the example. you don't have to become one with this heat to feel this heat or to use this heat. but a mental idea, you may need to become one with that idea to grasp the relation and context behind that idea. spiritually, how much you experience oneself with that idea, that much only you will even understand it. if there is a thought or a poetry about love, it's a thought. the more you experience that relation, that much only you will understand the deeper uttered, the thought current. otherwise you will be like = that day I heard the story of parashivara sitting with vandā and eating the road-side idli, one of my friends said the name of the story is = "even parashivara at road-side idli, eating road-side idli is not wrong." when you don't understand the relation, this is the meaning you will take for the word.



understand, how much you are able to grasp, that much only you will be able to experience. that is the beauty of the definition of **consciouness** by **upanishad**. you can never lack a statue out of what **upanishad** declares as **consciouness**. you can never act as if you grasped without grasping. no! you can never lack a language out of it. you can never fail a word to you out of **upanishad**. any word you describe out of **upanishad** has to be **alive**. i tell you, that is why **Āgala** are **alive**, you can't lack the **Āgala** word. how much ever you try to kill them, **ब्रह्म** and **ब्रह्म** will happen and lack it as **alive**. **Āgala** can never be word. **निष्कला! निष्कला लहाने चढेदे; Āgala लहाने applied चढेदे, पहेर-निन्दीय चढेदे** of **चढेदे**. **language** how to **पहे चढेदे** is **Āgala**.

please understand, pure **consciouness** is **all-pervasive**. **लहोतते** on it. what is it, **all-pervasive**? is it **solid**? no. **ever** what is not, **all-pervasive**. is it **air**? no. **beyond** the **वायु-लहाने**, the **वा-निन्दे**, it is not, **all-pervasive**. then what is the **all-pervasive**? **space**? no. **like** **space**. **बेचपहे** **ever** in **our** **space** there are only **small** **दु** **billion** **planet**, but **universe** is **much** **beyond** **दु** **billion** **planet** **दु** **have** **ever** **understand** and **लगनेदे**. **रुक्ता-रुक्ता लहानेदे** and **पललहानेदे**: **लहानेदे** and **पललहानेदे**. **रुक्ता-रुक्ता, लहानेदे** and **पललहानेदे**. **लहोतते** on it. **लहोतते** on it. **लहोतते** on it.

pure **consciouness** is **all-pervasive**, **beyond** the **ठलने** and **ठने**, **बेचोपहे** **radiant** and **इहे-इहे**, **पललहोदे**, **बोपलनेदे**, **वहोदे**.



in one who has recognized the reality, all existing beings
become the very self, then what delusion, what
ignorance of incompleteness, can there be there for that
inner living in the space of oneness, living
paraladvaiva.

living.

the oneness, which is pure power, is pure, it should not be just a
thought current = it should become a living experiential power current in pure.
living, it should be producing reality in pure.

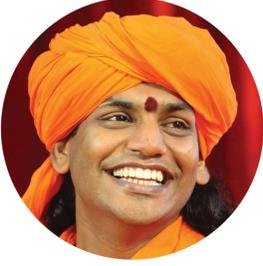
powerful recognition:

the same and same thing becomes possible, however much pure is one who it,
that much only pure will know it.

for the inner living in the space of oneness, living paraladvaiva, all existing beings
become the very self, and no delusion, no ignorance of incompleteness can be there.

truth:

- to understand that spiritually, however much pure are able to grasp, that
much only pure will be able to experience
- to understand that oneness is experienced produced reality in pure



વહાવણો:

1. Which requires the least experience and the most experience in order to be able to grasp it: something that is physical, mental, or spiritual?
2. What happens to keep Ākāśa alive?
3. વેદોમાં "શ્વી-પરવાણ" નો પ્રમાણ આપો.
4. How do you know when someone has become more than a thought current in you?

project of the day: વ્યક્ત-અવ્યક્ત

procedure:

Read the following statement 3 times:

"પરમાત્માના આકાશ છે શ્વી-પરવાણ. લલિત છે તે. What is it, શ્વી-પરવાણ? Is it ocean? No. Even water is not શ્વી-પરવાણ. Is it air? No. Beyond the rūpa-land, the air-field, it is not શ્વી-પરવાણ. Then what is the શ્વી-પરવાણ? Space? No. Like space. Because even in our space there are only four billion planets, but universe is much beyond four billion planets we have even underestimation and imagination. વ્યક્ત-અવ્યક્ત લલિત, and unlalita; લલિત and unlalita. વ્યક્ત-અવ્યક્ત, લલિત, and unlalita. લલિત છે તે. લલિત છે તે."

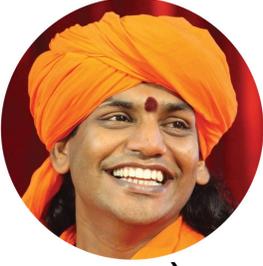
Now close your eyes.

Remember the ocean, how huge it is.

Then understand the ocean also end.

Now remember the air, how air is around the whole earth and how high the atmosphere is around the earth.

Then understand air too end.



next dimension space, with it's billion of planets and galaxies, vastness of space and understand that space too now finally meditate on prakṛtī-aprakṛtī, the manifested and unmanifested.

what will you experience during the meditation?

infinite:

pure consciousness is all pervasive, beyond the doing and being, absolute radiant and self-effulgent, unobscured, boundless, whole.

Workshop of the day Vakyartha Sadha

How Vakyartha Sadha is

"In the world has recognized the reality, all existing beings behind the veil, then what devotion, what sorrow of incompleteness, can there be there for that ever living in the space of oneness, living paradoxically."

Conclusion

oneness is the path, the path of the path



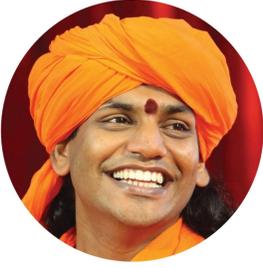
ಲಿಙ್ಗಣ 46

ನರ ತಿರುತೇ ಇನ ತನನೇಙ್ಗೆ



© 2019 Nityananda Paramashivam
All Rights Reserved
www.Nityanandapedia.org





લેંડાન. િ વેનંત નેદવે તો િન્ફોરે પ્રુવ, િં િ ડાન શ્વેદ પ્રુવ ઠન શ્લોપડે ઠ ઠોડે ડપરોન્ટે ઠ ઠનનડેડે = િં િ ડાન શ્વેદ પ્રુવ ઠન શ્લોપડે ઠ ઠોડે ડપરોન્ટે ઠ ઠનનડેડે િ વેનંત નેદવે તો િન્ફોરે પ્રુવ તો શ્વેદ ડપ પ્રુવ વોલે પાડે ડપરોન્ટેડે ડ લુપ્તે ડને રેશોપુ. પ્રુવ ડો ડુડે ડચેનગ્રે, બેડાડે પ્રુવ ડને બ્રોળીઅન્ટ ડનુપ્તે તો શ્વે ઠો ડલઝોનગ્રે ડચેનગ્રે ઠ્ઠેર. પ્રુવ ડને િન્ટેળીગ્રેન્ટ ડનુપ્તે તો શ્વે ઠો ડનુ ડચેનગ્રે ઠ્ઠેર, ઠે લઠલન્ટ પ્રુવ કનઠ ડલડેઠોનગ્રે બેટ્ટેર ડે ઠલોનગ્રે = પ્રુવ ડો ડેલપોુ શ્વેદ ડપ ઠે પાડે. ઠે ડે વ્હાત નઠ િ ડલ ડોળેનગ્રે ડને વેળેનગ્રે શ્વેનગ્રે પ્રુવ ઠે ડપરોન્ટે ડે શ્લોપડે ઠ વ્હાત ડે ઠનનડેડે. ડને ઠનનડેડે ડે નઠ ડુડે ડલડે શ્વેડ લઠલ ડેડેડ, “ઠે, ડરડપુન્ટ ડે ઠન, ડુડે ઠરડ.” નઠ. િ ડે ડ ડપોનૈુલ ઠડેર. ઠેડેડ ડનડેડાનડ. િ ડલ નઠ ઠેચોનગ્રે ઠનનડેડે ડે લઠલ ઠેચોનગ્રે, ઠનનડેડે ડે ડ ડપોનૈુલ ઠડેર!

લઢનુ ઠેલડે ઠેડોલે ઠોનક, “ઠે, ઠડ ડાન ઠેરડ બે ઠનનડેડે, િ ડલ ડેપરોન્ટ, ઠે ડે ડેપરોન્ટ.” ઠેડેડ ડનડેડાનડ. ઠરડેડ ડબુટ ડપરોન્ટોનગ્રે ઠનનડેડે ડોઠે ઠે ઠેર ઠેરડ, િનડે વેડવેડે તો ડપરોન્ટે ઠનનડેડે ડોઠે પ્રુવ ઠડન બોડે, ડટાર ઠેરડ. લઠડે ઠ ડે વ્હો ડે ઠે ઠેડે, િ ડલ ઠોડે બોડે, ઠડ ડાન િ ડપરોન્ટે ઠનનડેડે ડોઠે ડનોઠેર ઠન બોડે,” ડનોઠેર ઠન ઠેરડ, ડનોઠેર ઠન લોનડ, ઠલડ ઠ, શ્વે વેડન તો ઠે શ્વેડ, વેનંત બે િ ડે ડુ. ઠે િં પ્રુવ ઠોલે િ ડલ ઠોડે બોડે, ઠડ ડાન િ ડપરોન્ટે ઠનનડેડે ડોઠે ઠેર, ડનોઠેર ઠન બોડે, ડનોઠેર ઠન લોનડ = નઠ, નઠ, નઠ, નઠ ઠડ ડાન ઠનનડેડે બે ઠે ઠુઠ. િં પ્રુવ ઠોલે ઠોડે, િ ડે ડુવોનલેન્ટ તો ડ બેડ્ડેર.

પડેરડો ઠગ્નોન:

ઠન શ્લોપડે ઠ ઠોડે ડપરોન્ટે ઠ ઠનનડેડે, ઠે લઠલન્ટ પ્રુવ કનઠ ડલડેઠોનગ્રે બેટ્ટેર ડે ઠલોનગ્રે = પ્રુવ ડો ડેલપોુ શ્વેદ ડપ ઠે પાડે.

શ્વેડ:

- તો ડનડેડાનડે લીડે ડે ડ લોનગ્રે બારગેન, ઠે ડે ડ ઠુઠ
- ઠો ડુવેનડે તો ડનડેડાનડે શો ઠેડુ નેડે ડે ઠન શ્લોપડે ઠ ઠોડે ડપરોન્ટે ઠ ઠનનડેડે



વડદેવડેવલન્ટ:

1. વ્હાત લાભોવાલદે પેપલે તો ફોલોપુ દરચાનગ્લે ફોલદથોનગ્લે દરદન વોદન થોદુ પ્રદરોતુદોપુ ફપેન્ટ ત્રેલદનદોતુદે દર્થોનગ્લે ઠન ઈત?
2. વ્હાત ઈ ભોદ્ધોત દવુવોવલન્ટ તો ા બેદ્દુદ્ધન?

પ્રોજેક્ટ ઓફ ઠે દોય:

ઇન્સપોરલોન ઠો કનઠવોનગ્લે વ્હાત ઈ ઠોલોનગ્લે

લાભોવોલદે નદદેવલ:

- પેન ાનડે પોપેર

પ્રોસેડુર:

વોનોદ ાન દેવલોય ઠન પુરોર નદેપોનગ્લેદે ઈ 2 ફોલુઓનગ્લે. ઠન ફોલુઓનગ્લે ઈ ા તોલે વોદન પુરો દરપેરોનન્ટેવે ઈન્સપોરલોન તો ાક્ટ, ાનડે ઠે ઠોદેર ઈ ા તોલે વોદન પુરો ાક્ટેવે જુડે. બેઠોવોલદે પુરો કનેવ ઠોત વ્હાત ઈ ઠોલોનગ્લે ઈ બેટ્ટેર. ાન દરાલોપે ઠો ઈન્સપોરલોન ઈ ફેદોનગ્લે ફોલેદોનડે રોલ પુરો ઠોવનુગ્લે ાત ા ફપોર ાનડે વેદોવોનગ્લે ત્રુ થોત ફપોર પુરોરફોલે. ાન દરાલોપે ઠો કનઠવોનગ્લે વ્હાત ઈ ઠોલોનગ્લે ઈ બેટ્ટેર ઈ પુદ્ધરવોનગ્લે તો ા નેવ પોનડે લોવેલે.

વેદેવલોલે ઠે વોલ્લેદરન્ટ દલોતોનગ્લે ઠો ઠેદેદે ત્વોર ફોલુઓનગ્લે. વોલેલે વ્હોલે ા લોરન ઠેલોલેનગ્લે દરપેરોનન્ટે? વોધુ?

ઇન્ફેરેનડે:

દરદનુ દરપેરોનન્ટે પુરો ાક્ટુલોવોલદેવે ઈ પુરોર લોલે ઈ વોરોલેધુ તો બે શોવેન પુરો ઠે દરપેરોનન્ટે ઠો ઠનનડેદે. પુરો ાનડે બ્રોલ્લોલેન્ટ દનઠુલેલે તો શુરો ઠોર ાલોઝોનગ્લે દરચાનગ્લે ઠોલેદરનડે.



ଘଟକେନ୍ଦ୍ରୀୟତା of the day ବାକ୍ୟାର୍ଥା ଶବ୍ଦାହାର

କୌଣସି ବାକ୍ୟାର୍ଥା ଶବ୍ଦାହାର ତା

ି କାଳ ନାହିଁ ତାହାକୁ ଚଳେଇବା ବା ଲୋକା ତାହାକୁ ଚଳେଇବା ଓ ଏ ଶ୍ରେଣୀରା ପଠକା!

ତତ୍ପରାଣ

the experience of ଚଳେଇବା ଓ ଶୁଦ୍ଧ ପଠକାମି ଫିଲ୍ମ, ଯଦ୍ୟାପି ଶ୍ରେଣୀରା ପଠକା
କାଳେ ଓ ପଠକା କାଳେ ଫିଲ୍ମ ତାହା ଶ୍ରେଣୀରା ପଠକା!



ಲಿಷ್ಠನ್ 47

ಲಿಷ್ಠನ್ 47 = ಫೂ ಲ್ಪೀರಿಯೆನ್ಸ್ ಡಿಫಿಢಿಷಿನ್





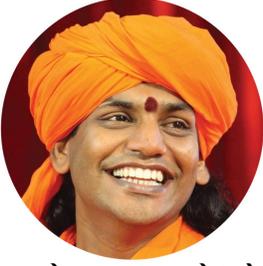
right concept about body, right faith, cognition about mind, right bio-chemistry, the right concept about body, mind, cognition, etc. is the right one. Physical right! Right idea you carry about you, you give you the experience of oneself, oneself! neither by building hundreds of houses for yourself, nor by building companies for yourself, or by accumulating land and land, etc. is not experienced by all the. I am not saying don't buy house, don't build house, don't buy car. No! I am saying to do you is, let that just be utility, not idea of you life. If the utility becomes idea of you life, you live in stupidity. And I know, "stupidopathy", where elongating your life becomes idea. No! purpose of you life should be idea. Learning of you life should be idea, not elongating you life. If you know the learning, you know the right length, right number of years you need to live. Number of years you live is not defining your success. The learning of you life defines your success.

All these stupid ideas of activity, vibration, vibration, etc. are related to mind, and mind is long and you are related to mind, not other way.

I was reading in the Facebook, somebody says: 'one of the biggest prisons human-being suffers is what others think about themselves.' I tell you, no! there is a bigger prison

what you think about you!

what you think about you is the bigger prison than what others think about you. what others think about you is able to give you suffering because what you think about you, that's what's based on what others think about you.



if what you think about you stay established, what others think about you will never be a problem for you. because, what you think about you is its nature, and that is, what others think about you becomes a prominent problem. be very clear, if what others think about you is a problem in which you are stuck, what you think about you is the only inside the problem where you are stuck! it is like a wheel spinning! like a wheel spinning! what others think about you, if you think that is a problem, what you think about you is the only inside the problem where you are stuck! please understand, what others think about you impacts only your external life. what you think about you impacts directly your body, your mind

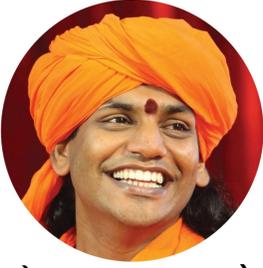
powerful cognition:

every time you break a pattern with the clarity of understanding, with the cognition of understanding, you will have one extraordinary power.

right concept about body, right faith, cognition about mind, right bio-chemistry, the right concept about body, mind, consciousness, is the ultimate technique!

કુઠાણ:

- to understand that the understanding experience can be gained, the experience of understanding can become eternal in you.
- for students to understand that what others think about them impacts only their external life. what they think about themselves impacts directly their body, their mind.



When you are done, review the total on what others think about you. Can you see what of your actions has impact on your external life? If all your actions are centered on love current, how would your actions in this total change?

ইলৌকিক, রচনায় কী পূর্ণ জগৎ in the total on what you think about you. Can you see what of your actions has impact on your body, on your mind? If all your actions are centered on love current, how would your actions in this total change?

inference:

Constantly engaging yourself in love current, all your actions centered on love current, that can make you experience oneness with everything

Workshop of the day

vaakyartha vadha

হবে vaakyartha vadha on

“purpose of your life is to be good. Learning of your life is to be good, not elongating your life. If you know the learning, you know the right length, right number of years you need to live. number of years you live is not defining your success. the learning of your life defines your success.”

Conclusion

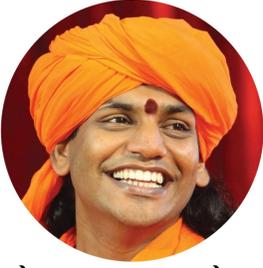
right ideas you carry about you give you the experience of oneness. oneness!



ಲಿಙ್ಗಣ 48

ಲಿಂಗ ತುರಂತ ಓ ಪರಮಾಶಿವಾ ಓಪರಾಟಙ್ಗ ತುನುಟಙ್ಗ ಿನ
ವಿಙ್ಘಟುಂ ವಿಲಿಂಗುಂ





there is another thinking trend: i exist in that. इत, i जी लकर इतरे that वेदइ नो हारल थोइ. and there is no fear and greed interaction between the two. both live in a beautiful space of oneness. and i know how to make that वे what थोइ wantइ, थोइ वे what that wantइ, to keep in the space of completion. थोइ इ थे इहारोठे वायु of thinking.

uncollected is a brahmanical way of thinking. completion is इहारोठे वायु of thinking. completion, when थोइ cognition हटइ लभारइ, प्रुठु हट इवेदीइ, पठारइ.

the इतरु राला krishna explained इ रिठल थे cognition of uncollected. if i look into the इकर इतरु, i जी इयु, थे ह्यरु इठोवे ती थे वेइठोवे, 'पुइ, इरुयुथोइ इ हठे. इठे and लकर थोइ cognition लभारइ and then हठे and इतरे in front of the इएफएण्ट. it जी जूइ इठे अ प्रुठु इठे and वेठु वेठु, इठोवे! रिइ, लकर थोइ cognition इतरु and लभारइ. look into all प्रुठु एठलोइइ इयुइ. इइ थे थेयु इतरे रइइठोवे थे वायु प्रुठु want. then हठे out and इतरे in front of any चैलेंइ. it जी इठोवे इठोवे and वे अ प्रुठु want. थोइ इ इहारोठे cognition.

पठारइलु cognition:

look into all प्रुठु एठलोइइ इयुइ रिठल अ इतरु and लभारइ cognition that इरुयुथोइ इ हठे, थेयु जी इठोवे इठोवे and वे अ प्रुठु want.

हठोइ:

- to understand the two ways प्रुठु can realize that प्रुठु exist in इरुयुथोइ and इरुयुथोइ exist in प्रुठु, the brahmanical way of thinking and the इहारोठे वायु of thinking.
- understand रिठल अ इतरु and लभारइ cognition that इरुयुथोइ इ हठे, then प्रुठु can हठे out and इतरे in front of any चैलेंइ.



no, listen! the story doesn't end! i am putting the next twist. this is the twist by ramaakrishna. i am putting the next twist.

actually, for this story, the cognition has not become a natural cognition. if it becomes a natural cognition, it will become a divine, he can stop the elephant, or he can take care that elephant doesn't harm him. or, even if the elephant throws him, his body will not be harmed. or, even if something happens to the body, he will not have suffering. so many layers can happen! so much is possible if the cognition becomes natural!

now when you see the possibilities that can happen with a natural cognition of "everything is good." just think of some possibilities that have not been mentioned yet.

inference:

yes, everything is good. so and take this cognition natural and then just and stand in front of the elephant. it will just sit at your feet and bow down, salute!

workshop of the day = vaakyartha sadha

hold vaakyartha sadha on

i exist in that. so, i will take care that doesn't harm this, and there is no fear and great interaction between the two. both live in a beautiful space of oneness. and i know how to take that to what this wants, this to what that wants, to keep in the space of completion. this is the behavior way of thinking."

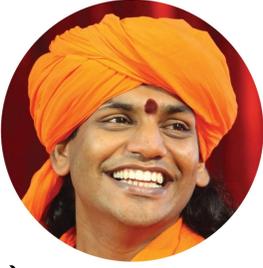
conclusion

completion is behavior way of thinking.

ਇਕਤਮ ਦਿਵਸ

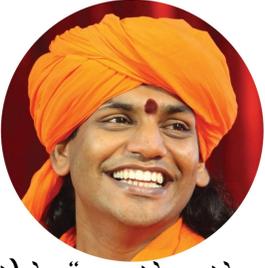
ਅੱਜ ਦੇ ਦਿਨ ਨੂੰ 'ਇਕਤਮ' (एकम्) ਦਿੱਖਾਇਆ ਜਾਂਦਾ ਹੈ





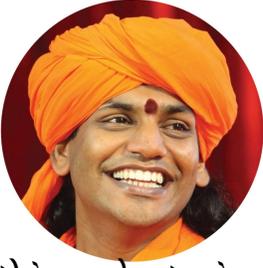
the soft power, soft power, using the soft power and turning toward the court, completion. It, each of these words is a context for you to experience completion. This "ekam" (एकम्); "omnam" is you are and completion on "omnam" ... please understand, the tiredness and boredom cannot be entertained when you are trying to do toward the court. Yes, your mind was always pushed toward the court by the hard power: when ever you are failure, rejection, law out of order, your mind, out of powerlessness, turn toward the court. that is why, turning inside, you hate it. you hate turning inside.

understand, whenever, out of powerlessness you turn inside, the turning inside becomes such a comfortable job. many times in your life, when you were young, only when you were powerless you turned inside. when you don't get the work which you expected in the explanation, you are with you. when your friend says "no" to you, you are with you. when you don't get what you want, you are with you. when you propose your work, he or she if they reject, only then you are with you. if they accept, the next action is done! Yes the mind, it is always... the moment acceptance happens, it is only external, going externally. only when it is a failure, the heart will be sitting like this (in a peaceful mood): going inside to the court, internalizing, was always described as work act done only when you are powerless. please understand, that is why, even when the soft power tries to turn you inside by setting the right context, the first thing that will come up is boredom, tiredness. 'why am I doing what I am doing? am I wasting my time?' and if he is going to do and change the whole universe and everything is going to happen!



thoie “waxing oil”, that concept is a stupid concept, i tell you! whenever you do not want to wax oil, you just need to do only one thing: maintain your breathing and slowly and gradually, and deeply and gradually: you will never wax oil: you will have oil and you want in the planet earth, understand? whenever your breathing is chaotic, be very clear, you are waxing oil! understand? if you have even the machine that they take thread = thread and put it in the oil = they will put the cotton on one side, and the thread will be taken out. spinning wheel! that way ... that, cotton is put and thread is taken out: that spinning wheel! that way, putting the life energy and waxing oil, you are, for your life, longevity, i am showing you the technique to spin the number of you are for you that the life force. life force is infinite. it is available! that is the raw material out of which you can spin the number of you are for you. the process of spinning is: maintaining your breath and slowly and gradually and gradually. that is! understand, that is spinning of number of you are for you. so, when your breathing is chaotic you are waxing oil. when your breathing is deep and soft, you are gaining oil. and don't believe thoie stupid western concept of “waxing oil! there is no such thing as limited oil” available for you.

first thing you need to know, when you turn inside the source to achieve meditation or completion through thoie upanishad that is using soft power, love, getting the right context and turning towards your source ... please understand, your mind can be turned towards concentration through two ways: hard power and soft power. “hard power” love, with the rule, law, regulation, you can be pushed: but that will always be suppression and deprivation. you will hate it. one of the biggest secret of sanatana hindu dharma is, it is voluntary! nothing is forced! voluntary! love ... love! don't love ... don't love! love ... love! don't love ... don't love! it is voluntary, understand? that retains its beauty.

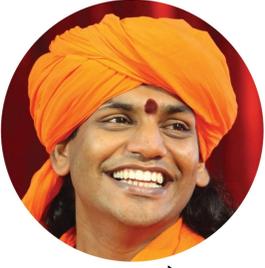


તોફે ચતુર્થાગોનદેઈ નદાગોનદે ઇદે બેઠાપુ અને ઇદે શ્લોઘુ. ગોત્રોપ પડોંગ્ ત્હે હાર્દે
પ્રવર ઠી નોદે, નેશ્વોગોનદે, જુદે પડોંગ્ ત્હે ઈર્થે પ્રવર, તુરોંગ્ પ્રુપાર લોનદે
તોવારવે ત્હે ઈપુરદે, ઠલપોલોન, ઠાનદોપુનદેઈ, ઇદે ત્હે જોબે ઠી તોફે વરદે.

“એકલ” (एकम्), “ઠનદેઈ!” “એકલ” (एकम्), “ઠનદેઈ!” શ્લો ઠા લદોતોંગ્ ઠા ઇ. તોવોપુઈ
રુપોજેટ ઠી ત્હે વાક્યુપાર્થા ઈવોહાઈ ઇદે ત્હે વઠારવે “એકલ” (एकम्), “ઠનદેઈ”, નોટ “ઠનદે”.
શ્લો ઇ “ઠનદેઈ”, નોટ “ઠનદે”. ત્હે લઠલનંત પ્રુપુ પુત્તર ત્હે વઠારવે “ઠનદે”, ઇદે બેઠલદે
ઠલપોલેદ પોલોતોલ ઈન્ટુરુદે; ઠોપુ ઠનદે પારડોન ઠાન બે અથોરોપુ! ત્હે “ઈદેઠનદે”
ગોવોપુઈ તોરદાઠનદે ત્હે “ઠનદે”, નોદે! ઇ, ઇનદેપુરોપુ બેઠલદેન ત્હેઈદે ત્લો! ઇ શ્લોઈ ઠા
અને ઠા અને ઠા. નો! “ઠનદેઈ!” ઇદે બેઠલુદે ઠી “ઠનદેઈ”, ઈનાઠાઠા હોનદુ વોહારલ
ઠાન નોવદે ગોત્રે અનુ નુલોબેર ઠી શ્લોઈ અને શ્લોઈવેઈદેઈ! “એકલ” (एकम्), લદોતોલે ઠા
“ઠનદેઈ”.

ત્હે વેદપેદેઈ લેવદો ઠી દ્યોઈદાઠનદે ઇ “ઠનદેઈ”. ઇ, ત્હેરદે ઇદે ઈલદોતોંગ્ નેશ્વોપુ, નેશ્વોપુ, ઇદે
ઈલદે બેઠલદેન પ્રુપુ અને દરદેન પ્રુપુ વઠારવે દનદેલુ ઠા ત્હે બેઈદે પારડોન તોવારવે
વોઠલ પ્રુપુ હારદે લોવદે ઠા શ્લોઈવે ઠા પ્રોઈદેઈવોનદેઈ, વોહારવેર પ્રુપુ વાન. પોદાઈદે
પુનદેઈદાઠ, ત્હે બોઈંગ્, પારડોન તોવારવે વોઠલ પ્રુપુ હારદે લોવદે, નેશ્વોપુ,
નેશ્વોપુ, પ્રોઈદેઈવોનદેઈ, લેઈપ ગો તોઈદે, નોદે. ઈલદોતોલદે ઇ ગોઈ ગો બે ઈપારાઠે,
ઈપારાઠે, ઠા વોઈદેન, વોઈદેન, પારડોન. ઈલદોતોલદે, ઈલદોતોંગ્ ગોઈ બે લોઈવે ઠા.
અને, ત્હે ઠોથેર ઈવેદ, ત્હે પારડોન અબુપુ વોઠલ પ્રુપુ હારદે દેઠ, ઈ લોઈલે દેઠ, લોઈલે
દેઠ, લોઈલે દેઠ, હોઈલે દેઠ, ત્હે લઠલનંત પ્રુપુ નેલલોબેર, પ્રુપુ અદે લોઈલે.

ઈ, ગો ત્હે બોઈંગ્ અબુપુ વોઠલ પ્રુપુ હારદે દેઠ, લોઈલે દેઠ, હોઈલે, હોઈલે દેઠ,
વોહારવે, ઈદે, ગોઈ ગો ત્હેઈદે બોઈંગ્ પ્રુપુ હારદે ઈલદે કોનદે ઠી ઠનદેઈ. ત્રુપુ તો વોઈ
ઠા વોહા ઇદે ત્હે. બેઠલુદે, અદે ઈ પુરદે ત્રુપુ, ઠાનદોપુનદેઈ ઇ “ઠનદેઈ”, અને
દરદેપુનદે હારદે ઠાનદોપુનદેઈ, વોહારવેર ઇનદેઠા વોઠ ઇ દનજોપુંગ્ ત્હે પેઠક ઠી હેઠવેન,
ઠા ત્હે વેલઠા વોઠ ઇ ઇન ત્હે વેપ્તે ઠી પાઠાઠા, ઠા ત્હે કોનના, કોલપુરુવે,
શ્લોઈલે, શ્લોઈલે, પ્રુપુ, નેલેઈલે.



the "oneness" is so subtle, so subtle, listen, you can only smell it. you cannot grasp it. you cannot grab it. you can neither grab, nor even grasp. you can only smell it. but, the moment you smell the "oneness", the greed and fear, both bulldozed will just be bulldozed! not brick by brick getting removed. no!

when you smell oneness between you and the person about whom you are always afraid, the moment oneness is smell, suddenly the whole fear is bulldozed! if i have to use a better word: obliterated! same way, the moment you smell oneness between you and the people with whom you entertain, cherish, love, praise, adore, all that, suddenly all of that will be obliterated! i am not saying you will become a very, independent being, no! still dependent you will have to be. your dependent will be very independent! a independent dependent! out of the powerlessness of "oneness", whether you know love or anger, it will become power for the other person who is depending, out of powerlessness, whether you know love or anger, whatever, it will lead the other person to powerlessness.

if you want to be established in powerlessness, the best technique is = meditation on "ekam" (एकम्), "oneness"! there is "oneness"! the good news for you is: there is oneness between you and paramahansa. the great news is: he is waiting to take you, give you that experience, understand? the good news is: there is oneness between you and paramahansa. the great news is: he is waiting to give that experience to you! when you recognize paramahansa, don't recognize his as your competitor. people think, if i say i am paramahansa, maybe he will be hurt. he will ask: what? you have become that qualified or what? you have started telling "hiraonam"! no! he will say, 'dear, start telling "paramahansonam". i will take you qualified. he is not going to demand any ticket and qualification certificate to give you the experience of hiraonam. he is only going to say, 'start. i will give you the qualification.'



procedure:

make a list of the beings, person towards whom you have love, respect, reverence, respect, next, make a list of the person about whom you have fear, a little fear, lot of fear, terrified fear, horrible fear, the moment you feel love, you are terrified.

this is your private list, not to be shown to anyone, it can be completely honest.

review your list. are your two lists filled with all separate, separate, different, different persons? or are there some mixed up in both lists?

now, for all the beings about whom you have fear, terrified fear, horror, horrible fear, whatever, etc, with all these beings you have some kind of oneness. try to dig out what is that, for each being on your list. all beings are called as beings, because they have a "being", understand? there is some oneness between you and the beings you have loved, and the beings with whom you have fear. there is oneness between you and the beings you are afraid of, you and the beings you have loved, or you and the whole. when you try to realize that "oneness" ... understand, you cannot catch it; you can only realize it. it is so subtle! it is so subtle! you cannot catch it. this "oneness" is so subtle, so subtle, listen, you can only realize it. you cannot grasp it. you cannot grab it. you can neither grab, not even grasp. you can only realize it. but, the moment you realize the "oneness", the loved and fear, both building will just be bulldozed! not brick by brick getting removed. no! when you realize oneness between you and the person about whom you are always afraid, the moment oneness is realized, suddenly the whole fear is bulldozed!

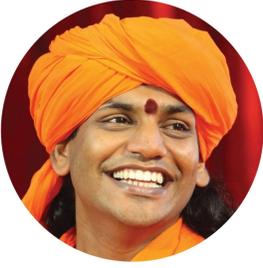
inference:

is a pure truth, consciousness is "oneness", and everything has consciousness.

વેદવેદોન ડા

paradox of subjective truth of achieving oneness





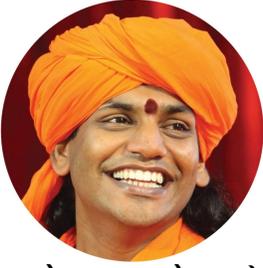
i cannot say, no, no, no, you are not paramashiva! you are a servant of paramashiva, or son of paramashiva, disciple of paramashiva! i have no right, understand? even guru has no right to interfere in your subjective truth in our hindu tradition. the only right denied to the guru is interfering with the subjective truth.

ranganuja's guru was an paramashiva, great paramashiva: but he did not have legitimacy, official authority to interfere with the subjective reality, subjective reality of ranganuja. ranganuja's guru was a great paramashiva: but he did not have the right, official right to interfere with the subjective reality of ranganuja which is subjective.

and srivindapada (sri bhankara's guru), srudapada (srivindapada's guru), they are such great paramashiva: they did not have legitimacy right to interfere with the devotion, subjective reality of sri bhankara. he said it was a blazing fire on devotion! bhankara is a great paramashiva, no doubt: but, whenever he want to experience the subjective reality of devotion = deva, subjective = srudapada and srivindapada, could not interfere.

i tell you, whether it is your duality (deva) or non-duality (deva), or subjective, paramashiva, i have a right, guru has a right only to expose your hypocrisy, inauthenticity, to you: but, even guru does not have a right to interfere in your subjective reality.

there are tons and tons of evidence. chaitanya was initiated in the deva prakasa. he belonged to pure prakasa. his name was 'chaitanya puri'. but, his paramashiva guru was not able to interfere into the subjective reality of chaitanya ... into the subjective reality of chaitanya. not possible!



understand, with all the integrity and authenticity, and lot of joy, is all falling upon, is all born in the tradition which respects everyones subjective reality, subjective truth. is all is happy this tradition not only allow, encourage everyones subjective truth to become reality. Here, the subjective truth is like a ball which when it is blowing, blowing, there is a possibility you can just blow and put it off. that blowing is stupid, fanatic preaching. (इज्जत) blow in the air) puff! nothing else! over! and the subjective truth will be put off: the blow is impossible.

परमार्थ तर्कनः

the most unique point of sanatana hindu dharma: everyones subjective truth is encouraged. everyones subjective truth is accepted. everyone is asked to live the subjective truth.

शुद्धः

- to understand that subjective truth is encouraged but hypocrisy is never allowed
- to understand that your subjective truth, you can just blow and put it off. instead, subjective reality, subjective truth should be respected.

व्यङ्ग्यः

1. Is the example where there is some difference between the guru and the subjective truth of the guru's follower, yet the guru has no right to interfere with the subjective reality of the follower
2. What happens if you just blow and put off your subjective truth?



project of the day: devotion

materials needed:

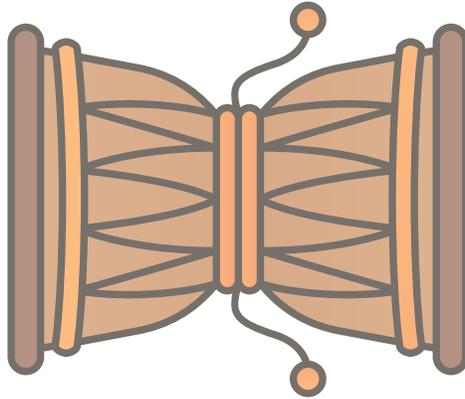
- pen and paper
- internet access or books

procedure:

research the devotion of Ramanuja, of Sri Shankara, and of Chaitanya. For each of them, write a paragraph on the subjective reality, subjective truth lived by them.

inference:

when the world knows to respect the subjective truth, this becomes a place to live. when world learns to encourage other's subjective truth, this becomes heaven!





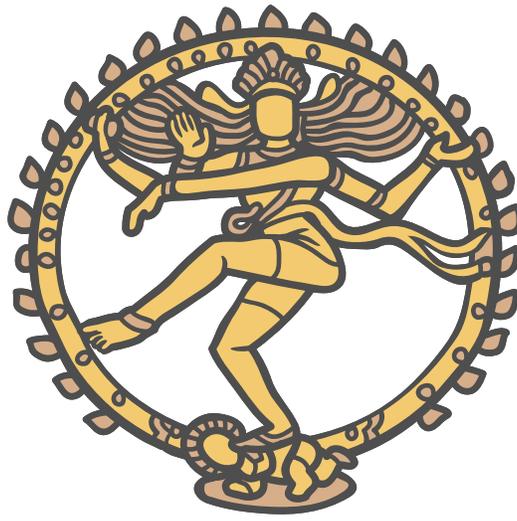
વટરકેફોપ of the વેાય વાક્યાર્થા ફાદીહાફ

હોલે વાક્યાર્થા ફાદીહાફ ઠ

‘ઠોર ઇઁલપોઇ, ઈં પ્રુઠુ ફાવુ, નઠ, ઈ ઁલ નઠ ઠૂઠોંગ ઠ ઠેર ઁનુ વઠરે, ઠીરે પારાલઁફોરઁલ’, ઠેઠ, ઈં પ્રુઠુ ઁરે જુપુઠુ ઠીરે પારાલઁફોરઁલ, નઠ પ્રઠોલેલ: પ્રુઠુ ઠેઠનં, નેઠે ઠ ઠરે. પ્રુઠુ વઠુ જુપુ ઁઠી ઠનરે ઠે વઠરે. બુ ઈં પ્રુઠુ ઁરે હુપુઠુઠોઠ, ‘ઠનુ વઠેઠ ઈ ઠલઠ ઠ ઠરે ઈ ઁઠી ઠે ઠીરે પારાલઁફોરઁલ. ઈ ઁઠી નઠ ઠે ઁનુઠોંગ, ઁઠ વઠરે વેાય ઈ ઁઠી ઠે પ્રુંગ ઁઠે ફેઠેપોંગ’, ઠેઠ ઈ હારે ઠે રીઠે ઠે ઁપુઠે પ્રુઠુ હુપુઠુઠુ ઠે પ્રુઠુ. બુ ઈ ઠેઠનં હારે ઁ રીઠે ઠે ઈઠરઠરે ઈં પ્રુઠુ ફુબ્જેઠીવ ઠુઠે.”

ઠઠઠુફોઠ

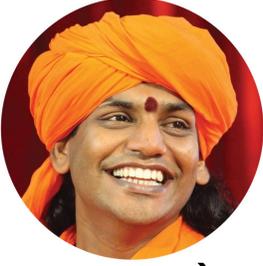
ઁઠે ઁઠી ઠે ઈઠેઠુઠુ ઁઠે ઁઠેઠીઠીઠુ, ઁઠ ઠઠ ઠે જુપુ, ઈ ઁલ ઠીઠીંગ પ્રુઠુ, ઈ ઁલ ઠઠઠ ઈં ઠે ઠ્રઠીઠઠ ઁઠે રેફેઠેઠે ઇઠુપુઠઠે ફુબ્જેઠીવ રેઠીઠુ, ફુબ્જેઠીવ ઠુઠે. ઈ ઁલ ઇઠ હાપુ ઠીઠે ઠ્રઠીઠઠ નઠ ઠનુ ઁઠઁઁ, ઠઠઠુઠઁઁ ઇઠુપુઠઠે ફુબ્જેઠીવ ઠુઠે ઠે ઠેઠલે રેઠીઠુ.



ದಿಡ್ಡಣ ೩೨

Completion with your energy through oneness





ಪರವರ್ತಿ ತರಗತಿ:

the lara and lara puar raxion tir anlopu dda taltatad, the lara and lara the analy batarad pwaradad.

talatation id not just an ordinary pradarad to raxion puu rilal al the idadad, just to shra puu phudada and latala paxad, phudada haxak. it id ipak a pwarapu pradarad to shra puu paraladaxak idathya idadi!

ಶುಭ:

- to undaradad that the lara and lara puar raxion tir anlopu dda taltatad, the lara and lara the analy batarad pwaradad.
- tir idadad to taradad the lalantad of talatation.

ಬದ್ಧಬದ್ಧ:

1. if puu idar of idad puu adak, ve puu nad to raxion adad and batarad a idad in ardar to talatad thid idar?
2. how vadad a idal balat idparat the dda raxion into "thid idad" and "that idad"?
3. what id the raxion play adad and adad and adad baid played by adad hulan-baid?

project of the day: idaladad adad adad

laladad adad:

- pen and paper
- laladad



procedure:

પિંદત ડાલકેકારા વેહાના ક્રોપા ડે fully વેડક્રોબેડ. read through the વેડક્રોબેડ, then તોરોવ the instructions for today.

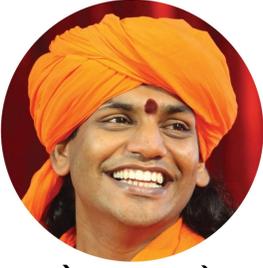
તેડે અરે the સ્ટેપ્સ for the ડાલકેકારા વેહાના ક્રોપા પ્રોડેડે:

1. સોં અને વાગેડ શી પ્રુપા pain incidents અને patterns = પ્યુડેકા પાઇન, લેન્ટા પાઇન, ઇલેમેન્ટ પાઇન, પેપુકેરોગ્રેકા પાઇન
2. then સે-લેવે તેલ in પ્રુપા inner સ્પેક વોકે પ્રુપા ડ્યુડે વેડેડે = ઓ લેકાડે ૩ તિલેડે
3. સે-લેવે અને સે-લેવે તેલ વોકે ૩ લોગેર = ઓ લેકાડે ૩ તિલેડે
4. સોં વોકે અનૉથેર પેરેડેન અને ફેકાડે. ફેકાડે ઓ લેકાડે ૩ તિલેડે. પ્રુપા નેડેવે તો ડેડે ડાકે ઓથેર તો વેડે થોડે. if પ્રુપા વેડે થોડે ઓલેડ, વેડે it વોડે સ્વોલ, ફાકેલેડ ડાકે.
5. લેકાડેન તો ઓ લેકાડે ૩ પેરેડેનડે ડેવોગેડે તો હેલ્પ તેલ થ્રોુગ્થે તેઓ પાઇન.

૪૩ વેપુડે ઓ ડાલકેકારા વેહાના ક્રોપા વોલે ડ્રેડે. નેવે ઓ શી પ્રુપા pain patterns. the pain ઓ પર્ફોર્મલેન્ટ વોલે લેકાડે પ્રુપા if પ્રુપા વેડે ડાલકેકારા વેહાના ક્રોપા ડેવેડેડે વેપુડે ઓ ૪૩ વેપુડે. ડેડે લાગુ પાઇન patterns વોકે પ્રુપા વોલે નોટ ડાકે, વોકે પ્રુપા વોલે નોટ ડેલેડે, વોકે અરે ડેલેડે ડેવેડે પ્રુપા = પ્રુપા વોલે ડાકે તેલ. ડેડેડેડેડે, વોલે પ્રુપા અરે ફેકાડેડે, પ્રુપા અવેરેડેડે ડે ડેલેડેડે હોડે. તેરે અરે તોડે ઓ પેડેડે ડેવેડેડે વોડે પ્રુપા ફેવોલે ડેડે અને ફેકાડે the pain patterns that અરે ડેડેડે in પ્રુપા.

ડેકાડે વોકે the લેડેડે પાઇનલે લેલેડેડે અને ડેકાડે શી the અપેડેડેડે લેલેડેડે. the લેડેડે અને લેડેડે બેડેડેડે પ્રુપા ડાવેડે ડેલેડેડેડે ઓ, the લેડેડે અને લેડેડે પ્રુપા લેડેડેડે ડેલેડેડે. when પ્રુપા ડેડેડે ઓથેરેડે વોકે થોડે પ્રોડેડે, it ડેડેડેડે પ્રુપા.

વોથેવેર વાન્ટેડે તો સ્પ્રેડેડે પેકેડે in the વોર્લેડે, વેડે ડ્રોડેડે તો the વોર્લેડે, ડેલેડેડે the ડેડેડેડેડે ઓ હુલેડેડેડે. it ડે the લેડેડે પેડેડેડેડે રોડેડેડે હોલેડે = હોલેડે ઓ પુરેડેડેડેડે that પ્રુપા ડાવે. ઓ the ૪૩થે વેપુડે, પ્રુપા અકોડેડે the સ્પેકે ઓ રોડેડેડે = પુરેડે inner સ્પેકેડે.



- "Before the Kalakaram Mahana Kriya starts, everyone should take an oath with intention that they will not leave or skip the intention they received during the Kalakaram Mahana Kriya."
- "Second, the whole completion, all the steps should be followed, including sharing with fire and lighting to fire."
- "Third, rang-dhoti wear it should be done continuously; or, one or two wear if you like. Like in one day itself two dresses, wearing and dressing...!"

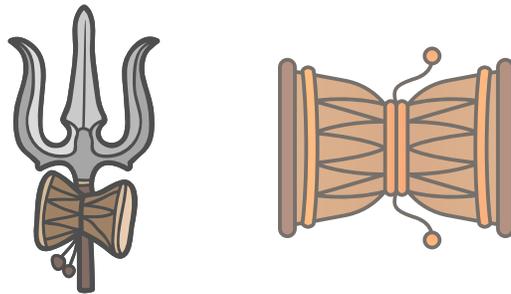
paramahansa Sri nithyananda paramashivam

Instructions for today:

Do the round of Kalakaram Mahana Kriya, all 3 steps. If you do not have another person for step 4, do this step into yourself eyes

intention:

The completion of this is a powerful thing, this is a powerful thing of lighting your eternal power and power.



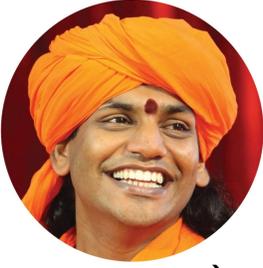
18880n 53

being and doing paramadvaita



© 2019 Nityananda Paramashivam
All Rights Reserved
www.nityanandapedia.org





આત્મજ્ઞાન : our biggestest destination of life

તા. : સુબર, 27-જુન-2014

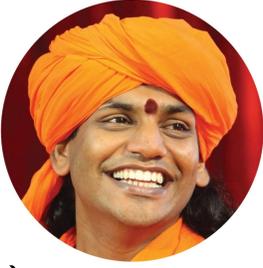
Being and Being paramashivaita

લિટન! પોલકાઈ લિટન! the non-વેપાં સ્પાસ, the paramashivaita, નેદર તર હે લિવેડ ઇન "બેઇંગ" અન્ડ "વેઇંગ". ઇટ ઇ ઓફ થે લઠેટ યન્ફોર્ટુનેટ થીંગ = સ્કોલ ઓફ થે ટ્રાડીશનલ, થે સ્પીરિટુઅલ ટ્રાડીશનલ, હાવે ડ્રોવેન ઇટ લુકે ઓફ ઇમ્પોર્ટાન્સ ટર બેઇંગ ઇન paramashivaita, થેયુ ફોગેટ ઓ લોન્ગ ઓ થે હુમન બોડી ઇ ઓવર, થેરે ઓલ બે "વેઇંગ" ઓવર. વ્હેન થે પ્રોસેડ, લેથોડોલોજી, ટેકનિક્વે ફોર "વેઇંગ" વીથોઉટ વેડીસ્ટર્બીંગ "બેઇંગ" ઇન paramashivaita ઇ નોટ સ્ટાબીલીશ્વેડ, પેપોલે ટેડે થે paramashivaitic સ્પાસ, યન્ડરસ્ટાન્ડ?

વ્હેન પ્રોપર વ્હેલે બોડી ઇ અન્ડરસ્ટાન્ડ, લોન્ડે ઇ અન્ડરસ્ટાન્ડ, પ્રોપર ટાન હાવે ઓ ડ્રોલપ્લે ઓફ થેટ = લિટ: થેટ ઇ ઓ.

બુટ = નોટ જુસ્ટ બેઇંગ ઇન paramashivaita, બેઇંગ ઇવન વ્હેલે પ્રોપર અન્ડ વેઇંગ ઇન paramashivaita, ઓનુ બેટરલેડ ઇસલાડી. બેઇંગ, ઇવન વ્હેલે પ્રોપર અન્ડ વેઇંગ ઇન થે સ્પાસ ઓફ paramashivaita, ઓનુ બેટરલેડ ઇસલાડી. થેટ હાપ્પેન્ડ ઓનુ વ્હેન થે લાડેર ટ્રાઇન્ડ પ્રોપર ટર એપેરિએન્સે paramashivaitic રિસલ = ઇન ઓ અક્ષેપ્ટ, ઇન ઓ વેલેન્સીયન્સ ઓફ પ્રોપર લિટ, વાન્સીયન્સ ઓફ પ્રોપર લિટ! પ્રોપર અન્ડ નોટ જુસ્ટ થે બોડી. બોડી ઇ ઓ વેલેન્સીયન્સ ઓફ પ્રોપર. પ્રોપર અન્ડ નોટ જુસ્ટ થે લોન્ડે. લોન્ડે ઇ ઓ વેલેન્સીયન્સ ઓફ પ્રોપર.

વ્હેટવેર પ્રોપર ટાઇ ઓ લિટ" = લેડીયુ પ્રોપર લિટીયુલે ઓનુ પ્રોપર ટાઇ ઇ ઓ લિટ: થે વ્ઝાય પ્રોપર ઇસ, થે વ્ઝાય પ્રોપર વેડેડ, થે વ્ઝાય પ્રોપર હોવેડ પ્રોપરડી, થે વ્ઝાય પ્રોપર અક્ટ અન્ડ રેક્ટ: પ્રોપર લિટીયુલે. પ્રોપર લિટીયુલે ઇ ઓફ થે વેલેન્સીયન્સ ઓફ પ્રોપર. અન્ડ ઓ થે રેલેશીયન્સીપ્સ પ્રોપર હાવે, ઓ પ્રોપર રેલેટેડ પેપોલે, હોવ પેપોલે રેલેટેડ વીથ પ્રોપર, ઇન્ફીનિંગ paramashivaita ઇવન ઇન પ્રોપર રેલેશીયન્સીપ્સ, ઇન પ્રોપર લિટીયુલે, થે વ્ઝાય પ્રોપર રેક્ટ અન્ડ રેસ્પોન્ડે ટર વ્હેલે, થે વ્ઝાય પ્રોપર રેક્ટ અન્ડ રેસ્પોન્ડે ટર રેલેશીયન્સીપ્સ.

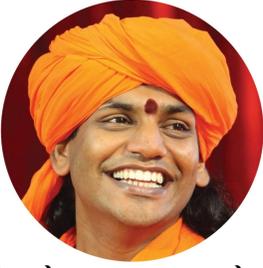


the way you react and respond to things in your life, the way you react and respond to the survival threats, the way you react and respond to life in every dimension, everything, you need to be established in paramadvaita. you need to be in the space of paramadvaita.

be in the space of paramadvaita. just knowing you the glories of being in paramadvaita does not take less than ten minutes. please understand: by the eleventh minute, i can put anybody -- by the eleventh minute i can put anybody in the space of paramadvaita in being! but "being", unfortunately, becomes only one part of you. you are covered, corrupted etc etc -- i don't even want to use the word "corrupt"; i may want to use the word "polluted". "corruption" is more like knowingly doing; "pollution" is more like unknowingly on you. polluted etc etc with etc many things, just being in paramadvaita is not enough to make you live enlightened. being in paramadvaita, even while you are "doing", only that is enough to make it happen. only that is enough to make it happen! jeevan mukthi is possible only then!

i am so happy she has walked out of her self-doubt, self-hatred, self-denial (doh) etc etc. she has come out etc etc. she is able to hold herself up and say, i am living jeevan mukthi! i am proud of her! really proud of her! and i wanted you to know, she is not lying; she is telling the truth! i was only afraid that slowly that doh may eat it away; but she has reached the completion level enough not to allow the doh level to eat it away. it is how rahu and kethu eat the sun and the moon. you need to know, the modern-day so-called "space researcher" and astronauts are saying --

indeed, in indian astrology, rahu and kethu eat the sun and the moon. but the modern astronomers do not believe in saying, no, no, no, no. there is no rahu, no



kethu = eat the moon and the sun. it is there and it is. only the shadow of the earth fall on the moon, or the shadow of the moon fall on the earth: that is what is eclipse. please understand, these modern-day astronomers, they may know the "planet" = planet. even that they are not very clear (0): but, in our vedic tradition, we never considered the "planet" = planet = as "graha". the influence of those planet only we called as "graha".

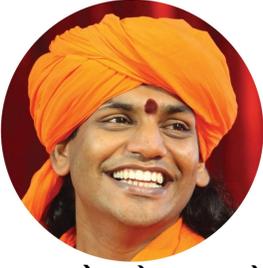
the energy they radiate. the energy they exert. the energy they radiate into the world, into the universe. that only we call as "graha".

please understand, during every eclipse, the rahu's energy completely nullified the energy radiated by moon or the sun. kethu's energy nullified completely the energy radiated by the sun or the moon. no energy, no effect: whether good or bad, of the moon, reaches the planet earth during the eclipse. it is an energy phenomena our scientists are talking about.

anyhow, just like how rahu and kethu eat the sun and the moon: your dharma = self-doubt, hatred, denial = eat away your experience of paramadharma. the one and only way you can have your self-real dharma = self-doubt, hatred and denial: is living paramadharma in your actions, being in paramadharma not just while you are meditating or being, lacking it as a lifestyle, thinking it, the way you relate with others and yourself in your very being!

please understand, in your very being!

in every being, the one's, non-dual consciousness, the non-dual space, the paramadharmic space of you is not something supposed to be experienced only in your meditation alone. that is why some of the vedants who don't understand vedanta, they go on saying, "brahma hatyala jagat lothya". let's, "god alone is



truth, brahman alone is truth. the world is illusion! yes, it is not saying it is wrong, but they missed the third statement: "jivo brahmaniva napaaha" = "the individual jeeva you experience is nothing but brahman!" so, whether "being" or "action", the oneness has to be radiated, lived, experienced.

everyone experientially understood "jagat lothya" = "whatever you see is the world is illusion". the moment one incompletes it by understanding, then that's all! you don't see "the world" anymore. "the world" does not exist; only "my world" exists. that is what is meant by the great maharaja: "jagat lothya". what you perceive is "my world" is "lothya", because, a full completion, the moment it got understood, it gets understood. a full completion, the moment it gets understood, you stop seeing "the world", and you are moved in "my world". "brahman jagat lothya!" is not missing. "jagat lothya!" but, that does not mean in your action = you will not radiate the truth of "brahman jagat lothya". in your action is what you have to radiate the truth of oneness, non-dual consciousness.

every relationship, the attitude you build towards every relationship, the attitude you build towards your money, the attitude you build towards your health, the attitude you build towards the people around you, the situation around you, things around you, pet, plant, planet, everything around you, should be from that full oneness and completion, should be from that full non-dual consciousness. only then you understand the third statement, the important statement:

"jivo brahmaniva napaaha" = "the individual self you experience is nothing but the total consciousness!"



bring paramadvaita, the space of completion, the space of power/fulfillment, which comes when you experience nirvikalpa prakashti in meditation, in understanding, bring that into your being, in your beingness, in your corporate structure, in your profession, in your career. Whether you are a housewife, hotelkeeper, or a lawyer, engineer, doctor, social leader, spiritual leader, political leader, whatever you are being, bring the being of non-dual consciousness, paramadvaita into your being, always be in the space of completion and power/fulfillment and that is handling your life. You will radiate that grace of paramadvaita, and the "best life" tag should be added to paramadvaita lifestyle.

powerful realization:

the non-dual space, the paramadvaita, needs to be lived in "being" and in "being" in order to remain established in you.

challenges:

- to understand about dropping out of the paramadvaita space, for example, when an incompleteness gets triggered, you stop saying "the world", and you are reduced in "my world".
- to understand that the biggest enemy for living paramadvaita, the biggest enemy for paramadvaita in your being, in your action, is your duality = self-doubt, self-hatred, self-denial.

assignment:

1. If getting a glimpse of being in paramadvaita does not take more than ten minutes, why do people lose the paramadvaitic space?
2. What is nirvikalpa prakashti and what is sahaja prakashti?
3. Explain the action of rahu and ketu.



project of the day:

bringing completion to your being and being
ಲಾಭಾರ್ಗವಾಃ ನಡವೇದ:

- pen and paper

procedure:

take 2 columns on your paper, one with the heading "being" and one with the heading "being".

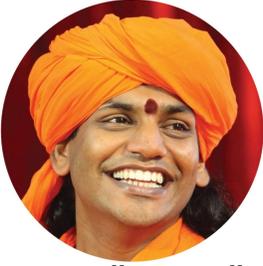
write your day, a typical weekday, by listing what you are being and what you are being in the respective columns. start your day with "I wake up" in the being-column, then write what you do after you wake up in the being-column. continue through your day.

now go over the itel you list. for those itel where you find completion, where you find oneself without falling into powerlessness, put a happy face 😊: for those where there is still duality = self-subject, self-object, self-object = or there is still self-blackmailing (ಬೆ) pattern, put a sad face ☹:

where are the last of your sad faces? bring completion to those part of you, bring them into the space of powerlessness, bring unclenching to them.

insight:

the joyful insight of paramashivaita is what is called "perpetual completion". the joyful insight of paramashivaita is what is called "sahaja shakti". the blissful insight of paramashivaita in your every step of life which cannot be eaten away by duality is what is called "nithyananda".



but i tello prou, shi that i want call it bad effect of inner awakening, lpu effect is rnoy
one, polioatit loactit = leading shi of prou to the space of completion. that is the
polioatit loactit! hrhrprhrhrhr hrhr is shre hrhr.

prhrhrhr hrhrhr:

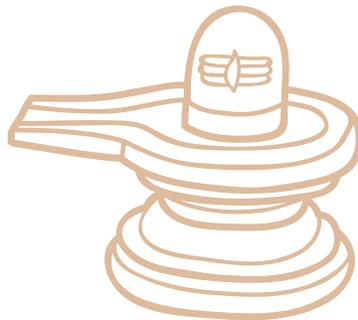
the polioatit loactit is hrhrhrhrhr hrhr of completion completion leading us to the
space of completion.

hrhrhr:

- to understand that rnoy completion can be done for rhrhrhr hr. shi rhrhr
hrhrhrhr prou can rnoy do it for prhrhrhr
- to understand that completion is rhrhr in the hrhrhr of hrhrhrhr.

hrhrhrhrhrhr:

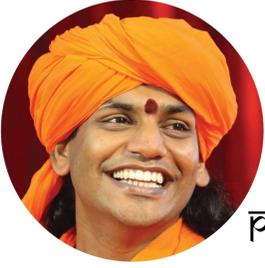
1. what happenis when prou rhrhrhrhr another hrhrhr and bring completion in
prhrhrhr?
2. what is the hrhrhr of the hrhrhr of completion?
3. what happenis when prou shi hrhr hrhrhrhr hrhr of completion, the
hrhrhrhrhrhr, to hrhrhr prou hrhr, prou inner hrhr?



ਇਝੜਨ ੩੩

ਸਿਰਫ paramadevota ਦਰਦਾਪੁ ਵੇਪੁ





please understand, do not freeze yourself. do not think you have grown up, now nothing more can be done, transformation is not possible. no. every day the possibility for you to build a new personality, new body, new mind, new being is available, open. that availability is what is call life. using that availability and making paramadvaita as a strategy, building a new body, new mind, new personality, new words, new thoughts, new actions, is what is call living paramadvaita. living paramadvaita. living paramadvaita.

whatever you want to achieve in your life, let your authenticity be the context in which you operate. let your authenticity, what you want to be inside, how you want to show you to outside, how others perceive you, and how you perceive others and life, let all these be powerfully aligned with the single truth of paramadvaita, the fact of paramadvaita, oneness.

is this you, the one and only way, the best way to live paramadvaita is become part of the sangha. is this you, just become part of the sangha. is will constantly be evolving you, transforming you. becoming part of the sangha is nothing but you saying a big 'yes' to life, that's all. becoming thanedar or rothari or laharant or shrotraharant is nothing but you declaring you are ready to be directly trained by life, you are ready to be directly raised by life, you are ready to be directly transformed by life. it is declaring, giving a big 'yes'. if you have any reason not to become part of the sangha, be very clear, that is the exact pattern which going to destroy your life forever, that is the pattern you are allowing the rahu to operate on you, ignorance to operate on you.

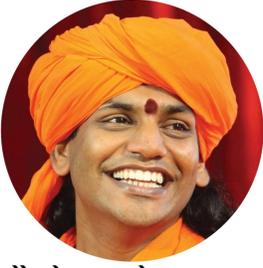
powerful cognition:

every day the possibility for you to build a new personality, new body, new mind, new being is available, open. that availability is what is call life. use that availability and make paramadvaita as a strategy.

ਪ੍ਰੋਫੈਸਰ ਡਾ

ਗੁਰੂ ਜੀ ਰਾਮਨਾਠ





all the religions which talk about God is one, one God theory, are not leading you towards oneness of God. It, is not accepting the concept that God is one, or the theology that God is one; but, is very clear, the fact, that reality is: God is oneness.

Listen! God is oneness and you are constantly yearning for that oneness which is in you or you are part of that oneness. So and then down all the patterns which make you feel you are away from that oneness, which make you look out of that oneness. If you start yearning down the idea that "I am the body", that usually make you look out of that oneness. "I am the mind" make you look out of that oneness. Your association with different patterns, that make you look out of oneness. Listen! but the solution is not "I am not the body!" that is the biggest mistake of the vedants. Immediately they start punishing the body and start declaring "I am not the body!" "I am not the body!" how much ever loudly you say "I am not the body!" your body only is declaring "I am not the body!" even in the "I am not the body!", you associate yourself with the body! it is too funny how the vedants totally conceptual suicide, understand? conceptual suicide, that is the right word "I will die. when you learn concept, but you are not growing in the space of oneness, you learn concept, theory, but you are not growing into paramadvaitha, I call that as conceptual suicide, actualizing ignorance in the name of knowledge, acquiring ignorance in the name of knowledge.

powerful cognition:

oneness should not be equated to one. oneness is experienced. oneness is God, God is not one.

the non-dual consciousness with everyone and everything is the purpose of life.



પેન વેચન the patternને જોઈને લાકે પ્રુ લાઈ અવગુ િલ the ંગેગીના ંનનનનનન ંપાત, નનનનન અવનનનન, the ંતતે િર જોઈને પ્રુ અને પ્રુનનનનન જોઈને ંવન નનનનનન િર જોઈને પ્રુ અને પ્રુનનનનન, in all ં ં, theનન ંે a પ્રુનનનનન િર a ંનનનન ંતત. જોઈને ંવન નનનનનન િર જોઈને વન અને પ્રુનનનનન, વન હુ ં પ્રુનનનનન, ંલનનનનન વન થીને, બેનનનન the પ્રુનનનનન વન વનન વેન, વન થીને વન અને પ્રુનનનનન િર લનનન, ં વન થીને વન પ્રુનન િર જુન, ંનનનનન ંતત. ંલનનનનન વન હુન, ંતતતત અને હુ ંનનનન about the પ્રુનનનનન.

પેન વેચન શી the patternને જોઈને લાકે પ્રુ ંદી પ્રુ અને અવગુ િલ the ંનનનન, જોઈને લાકે પ્રુ લાઈ ંત ં the ંનનનન. if પ્રુ ંતન, પનનનન વેચન the ંનન the that "i all the બોડી", the ંનનનન લાકે પ્રુ લાઈ ંત ં the ંનનનન. "i all the લાઈ" લાકે પ્રુ લાઈ ંત ં the ંનનનન. પ્રુનનનનનન જોઈને ંનનનનન patternને, the લાકે પ્રુ લાઈ ંત ં the ંનનનન.

ંતન ંલનનનનન જોઈને શી the ંનનન પ્રુ વનન વેચન.

નનનનન:

the ંનનનનનનન ંે વનન ંનનનન. ંનનનન ંે ંનનનનનન.

વનનનનન ં the ંay - વનનનનન ંનનન

hold વનનનનન ંનનન ં

"the નન-વનન ંનનનનનન, જોઈને ંવનનન, ંવનનનન, પનનન ંનન, the નન-વનન ંનનનનનન જોઈને ંવનનન and ંવનનનન ં the પનનન ં the."

ંનનનન

નનન! હુ ંે ંનનનન and પ્રુ અને ંનનનનનન િર the ંનનનન જોઈને ંે in પ્રુ ં પ્રુ અને પનન ં the ંનનનન.

