

lirigga parashadevaita

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ପୃଷ୍ଠା ୫୭-୭୨



DISCLAIMER

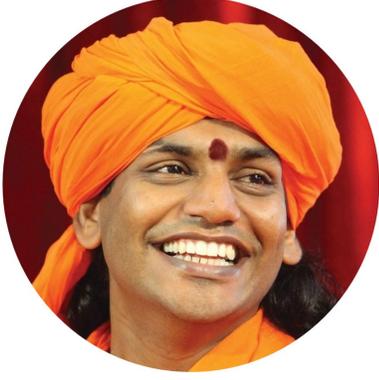
KAILASA'S Nithyananda Gurukul SM

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इपरदल पन्तर्गि ऑ हिन्दुडैल हर्धे भेगवर्न नैथुयनन्दे पारमशैवळ

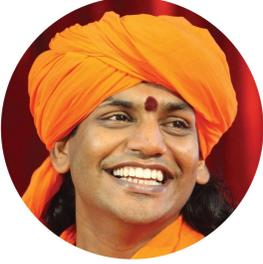
हिंदे दिवने हलिनेइ भेगवर्न नैथुयनन्दे पारमशैवळ (हर्धे) हे थे रेवरेर ऑ कौबड = थे अन्डेंट एन्लैग्टेन्डे सिवैलैज़ेशन, थे ग्रेट टुडलैट बरवेनेइ हिन्दु नैशन.

हर्धे हे अ अवतार लिल, अन्डे हे अ इपरदल पन्तर्गि ऑ हिन्दुडैल. हर्धे हडे लवडे इन्डेंट ऑ पव्हर लानैडैतेशन, पुग्ग अन्डे तेल्ले बडेवे अनैवरेडैतेड ऑ हुलनैतु.

इवरेनेग्न रवेर ऑ कौबड हेवे बु हर्धे अन्डे नैथुयनन्दे रवेर ऑ लोनेइ, नुनइ अन्डे हिन्दु वेडैपुठक अन्डे वरनेकैंग् ऑ श्लोबो पेअट अन्डे त श्लेइ इपर टुनैडैतेड बरेअकथेरुपुगे त हुलनैतु.

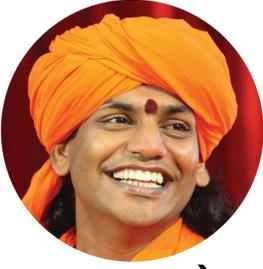
हिंदे नैथुयनन्दे हिन्दु अनैवरेडैतेड (वठनेंइ कर्गुडै) वीथे एक्टेन्डेड टालपुडैडे न 150 टुनैनेडे हे टौलैकैंग्, रगुनैनेडैंग्, प्रेडैरवेंग्, लिले टापुलैंग्, वेकडैंग्, इप्रेडैंग् अन्डे रेवरेंग् 25 लौलैठ इवरेडे बठके ऑ हिन्दुडैल अन्डे थे ह्य इकरेवे अन्डे अन्डे इन्डेंटडे लैके अ्युरवेक, लुडैक, वेअक, इटुपुलैंग्, अइरुठेगु, रकैतु.

हर्धे हे थे 233वे गुरु लकै इअनैवेअल ऑ इयुलकैपेकै इअरवैनेपेकैथल (अन्डेंट अथे बठेड ऑ हिन्दुडैल) अन्डे प्रेडेंट हलपेठर ऑ इअरुवळकै इअरवैने इअरवैनेपुठक. हर्धे हडे इअरवेडे थे वठने पेअडैकेशन ऑ लुपुलै अइकैनेनैशन अटलैपुडे ठ पेरठेन अन्डे थेअरैकैर बु अन्डे-हिन्दु डेवेलन्डे.



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.



પરબર્ણાની ટરૂનોતિન:

તેદ છૂતવે રલેશિનશિપ હાપ્પનરૂ વરૂ ડ રૂવેદ-રૂરૂદરૂ ઓ ત્હે રૂપિનરૂત્તરૂ રૂપરૂદ ઓ પરબલરૂવરૂત્તરૂ.

છૂતવે:

- તો ડરૂદરૂરૂતરૂંદ ત્હે ત્હે પરબલરૂવરૂત્તરૂ રૂપરૂદ, બેદરૂરૂદ ઓ ત્હે નન-વેપ્શિત્તુ, ડુતુ વ્શિત્તુ ત્હે ઓથર પરૂરૂનરૂં રૂપરૂદ, ડુતુ રૂતરૂં તરૂનરૂં ત્હે ઓથર પરૂરૂન, ડુતુ બેદરૂલ રૂલપરૂરૂરૂનરૂતરૂ તરૂવરૂરૂ ત્હેલ

વરૂરૂરૂરૂરૂરૂ:

1. વે ડુતુ નેરૂવે તો હરૂવે છૂતવે રલેશિનશિપ તો બે ત્હે રૂપરૂદ ઓ પરબલરૂવરૂત્તરૂ?
2. વે ડુતુ નેરૂવે તો તરૂક વ્શિત્તુ રૂત્તરૂનરૂં તો રૂપરૂરૂનરૂંદ ત્હે પરબલરૂવરૂત્તરૂ રૂપરૂદ વ્શિત્તુ ત્હેલ? વ્શિત્તુ વે ડુતુ રૂવે ત્હે અરૂવરૂ?

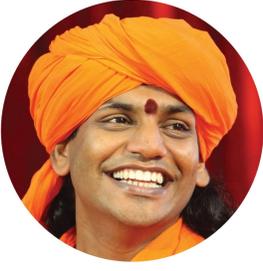
પ્રોજેક્ટ ઓ ત્હે ડેઝ: ત્હે રૂપરૂદ ઓ પરબલરૂવરૂત્તરૂ

પ્રોસેડરૂરૂ:

રૂદરૂરૂરૂ ત્હે રૂપરૂદ ઓ પરબલરૂવરૂત્તરૂ. તિંવે રૂપરૂરૂરૂ રૂદરૂરૂરૂરૂરૂ ઓ બરૂબરૂરૂરૂ વેરૂનરૂં વ રૂવે ડુતરૂ ઓ અનરૂથરૂ પરૂરૂન, રૂદરૂરૂરૂરૂ ત્હેલ તિંવે ત્હે રૂપિનરૂત્તરૂ રૂપરૂદ ઓ પરબલરૂવરૂત્તરૂ. અરૂ ત્હે બરૂબરૂરૂરૂ અબલે તો રૂતરૂં રૂત્તરૂરૂરૂરૂ ત્હે હરૂવે ત્હે ઓથર પરૂરૂન?

તિંવેરૂનરૂંદ:

ત્હે રૂન્ટેક્સ્ટ િ અલ ત્હેરૂનરૂંદ તો શ્શિ ઓ ડુતુ િ રૂદરૂરૂરૂરૂરૂરૂ ડુતરૂરૂરૂરૂ િ ત્હે રૂપિનરૂત્તરૂ રૂપરૂદ ઓ પરબલરૂવરૂત્તરૂ.



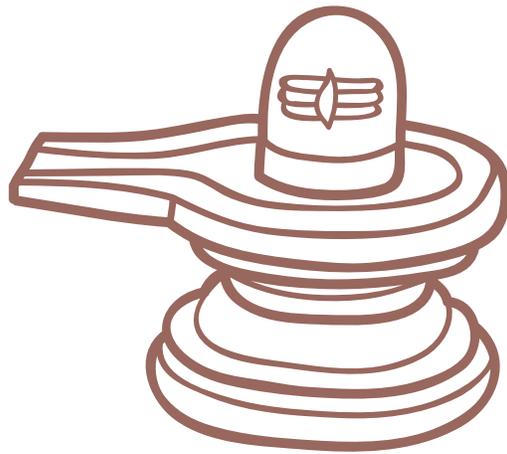
Workshop of the day Vacharyartha Sadhana

How Vacharyartha Sadhana is

“Understand, anything becomes known to you, anything becomes part of you knowledges, you start loving it. Because you know the desire, greed, attachment, fear the other person is going through when you experience paraadvaitic space with them, because of that non-duality, you love them, you become compassionate towards them, the relationship may become better. But, my purpose is not making just your relationship better.”

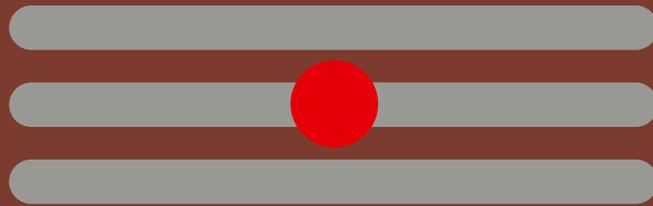
Conclusion

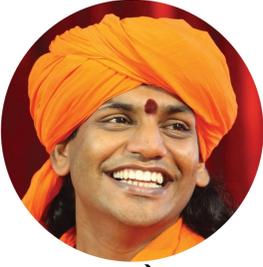
There are thousands of, in can say, lakhs of people who don't get to talk to me. But they are so fulfilled just by doing me.



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achieving through being in oneness





इतिहास : harmony leads to the space of advaita

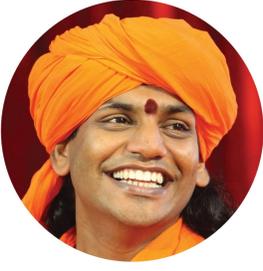
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achieving through being in oneness

please understand, your hormones and programming in such a way that before you enter the life, you experience oneness at least with one person in your life beyond your mind's preparation. that is what is "puppy love". the puppy love of a human-being is, just by the programming of the physiology, experiencing the space of paraadvaita, whether your psychology is prepared or not. if you can prepare your psychology right, realize that space of puppy love, you will see clearly it was a pure paraadvaitic space.

you may not have understood all the time when i was, it is only now i understand what happened to me at the age of ten with arunachala prashasthara, what happened to me at the age of twelve with arunachala, and a shivkopa shaladhi and nirvikopa shaladhi. at that time, i did not know all the time when i went through the experience just because of my biological programming. when i programmed my body, biologically i programmed it in such a way. that is what i had at the age of ten and twelve.

please understand, all of us are programmed to experience paraadvaita as our puppy love. forget about with whom you fall in love: it may be soul of your classmate, soulmate your school teacher. whatever it may be, that is not the question. but, at that time what you go through and experience, is the biological programming of paraadvaita.



ઝડઝડઝડલન્ટ:

1. કાદ વદ પ્રદપારદે ઠર ઠુર ઠિરૂદ દપ્પરોદન્ટદ ઠ ઠરકલવદરકોતક?
2. ઠે ઠરકલવદરકોતક ક ઠરલઠઠકો ઠિઠવ ઠ ઠુર ઠઠવેપુ? વોપુ / વોપુ નઠ?
3. વોદન વદ દપ્પરોદન્ટદ ઠુપ્પુ ઠરદ, ઠે ઠે ઠેપઠરકન્ટ વોઠ વદ દપ્પરોદન્ટદ ઠે વોઠ?

પ્રોજેક્ટ ઠ ઠે વેય: કપુનકુઠિને ઠુઠ્ઠોદેવકરક

લકલરોકોઢે નદદેદ:

- કલ્લેઢે ઠે ઠિવેઠેઢ ઠે ઠઠકેઢ ઠ ઠે ઠિઠક્રકપ્પુ ઠ ઠે કવકર

પ્રઠ્ઠેદુર:

નદેકરકે ઠવલોઠોઢે દપ્પરોદન્ટદ વોઠે કપુનકુઠિને ઠુઠ્ઠોદેવકરક ક ઠે કુદ ઠ ઠેન, કંદ વોઠે કપુનકલકોઢ ક ઠે કુદ ઠ ઠવેરદ. વેઢકઠોઢ ઠઠવ ઠેઢેઢ ઠઠે વદદ દપ્પરોદન્ટદ ઠ ઠે ઠપકલ ઠ ઠરકલવદરકોતક.

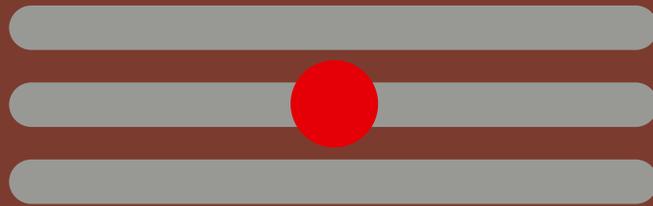
ઠિરેદન્ટ:

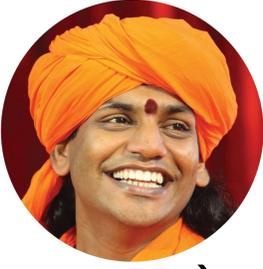
નઠવ ઠ ઠંદેરકલન્ટ વોઠ હપ્પેનદે ઠે લદ ક ઠે કુદ ઠ ઠેન વોઠે કપુનકુઠિને ઠુઠ્ઠોદેવકરક, વોઠ હપ્પેનદે ઠે લદ ક ઠે કુદ ઠ ઠવેરદ વોઠે કપુનકલકોઢ, કઢે ક ઠવઠોઢકોઢ ઠલકલઠોઢે કંદ નોરઠોઢકોઢ ઠલકલઠોઢે.

ઠે ઠુઠ વકન પ્રદપારદ ઠુઠર ઠેપ્પુઠોલોજુ, ઠેલોઢે ઠેઢે ઠપકલ ઠ ઠુપ્પુ ઠરદ, ઠુઠ વોઠે ઠેઢ ઠેઢરોઢુ ઠે વકઢે ક ઠુરક ઠરકલવદરકોતકે ઠપકલ.

ಲಿಷ್ಕಣ ೩೨

ಠಿರ ಠನನಡ್ಡ ಪುಠ ವೆರ ನಱವೆ ಠೆಡ ವೆಠೆಲೆ ಠಡನ





પરબર્ણાની તરફગોતિન:

શ્રી પુરુષ નદરે િંદ દોદરદન પદરપોદ િન પુરુષાર િંદ. યુદ્ધ તેદરેદ દોદરદન પદરપોદ, યોતે તેદલ દરપદરોદનતદ તેોંદ નન-દુઓડતીત, પારબલોદરવોતીત ડપોતદ: પુરુષ યોી દરપદરોદનતદ િંચોંદ્દ દનોંદ્દોદનલનંત ઓલોપુદ.

દુરોલોડ:

- તે પનદરેડતંદ તેહત ઓ ઓંદોતીપોદ પુરુષ તેન તે િંદે ડલોલોંડ દરુતરો ઓનદે, િંદે ઓંદ દરુતરો િંદે, િંદે ઓંદ દરુતરો િંદે. લદોનડ, તે તેન િંદેરોલોપુ ડેહોરદ ઓંદ યોતે યોતે તેદલ, તે તેયુ યોતરોતે િન તેહત વદરુ ડલોલ િંદેરુવેન્ટુ.
- તે પનદરેડતંદ તેદ ડિલોત તેલવેદન યોદન પુરુષ ઓર િન ઓનંદોલ ડુઓલોલ ઓંદ પુરુષ િંદો િંદે દરપંદોંદ, પુરુષ િંદો િંદે ડેહોરોંદ પુરુષાર િંદ, ઓંદ યોદન પુરુષ ઓર િન ઓ િંતરોલપોદતદ લરોલો ઓંદ પુરુષ િંદો િંદે ડેહોરોંકોંદ.

ઓડેડેડેલનંત:

1. િન પુરુષાર તેન યોતરોલે, દરપોલોન તેદ ઓઓલોપુ તે તેલોીતન િંદેરે તે ઓરોતે િન ઓ ડેહોરુ ઓત. પુરુષ તેનંત નદરેલ લોીતન િંદેરે: તેદ યોતેલ તેદોન ઓત. પુરુષ યુદ્ધ નદરેલ ડોલોલ હુનદરેલો િંદેરે.
2. યોહત હોપ્પેનડ તે પુરુષાર િંતરોલપોદતોંડ ઓંદ નોત પોતેરનડ યોદન પુરુષ દરુતંદ પુરુષારેલો તે દરપેરોંકોંદ તેદ નન-દુઓડતીત, પારબલોદરવોતીત ડપોતદ યોતે દોદરદન િંદેરે?



project of the day: your teakly

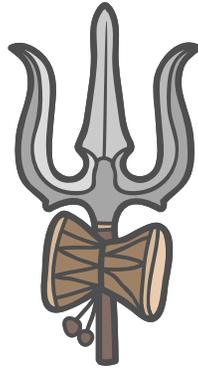
procedure:

your teakly is your teak and your teakly combined.

incidentally look at the way around you. who can be your eleven people, who who you want to experience the non-dualistic, paramashivite space? work incidentally, automatically with the. experience tremendous friendliness with the and they should experience tremendous friendliness with you.

intention:

understand, eleven people in your life if you feel the non-dual experience of oneness, you'll become enlightened. you don't need more than eleven people, the twelfth person, you will be enlightened. because your brain, your individual logic cannot retain the individual existence if you extend your oneness more than eleven people.





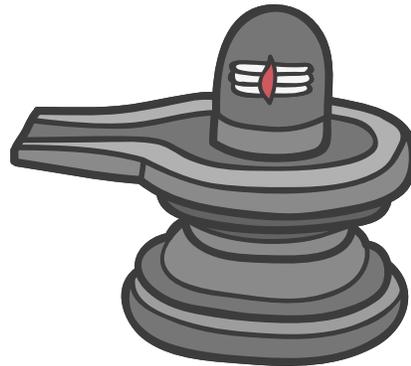
Workshop of the day Vakyaartha Sadha

How Vakyaartha Sadha can

just teach even people, with the experience that non-dualistic, paradvaitic impact: you will experience living enlightenment always, you will be established in that, because your incompleteness and root patterns cannot survive more than even five' extension."

Conclusion

There may be billion of people. you may think you have to deal with all of them, non-dualistic, non-dual with all of them. no need, just even people, work interactively, intuitively.





શ્રાવણ : શ્રીગણેશાય નમઃ in the space of પવનપુત્રશ્રી.

તારિખ : થુરેદાય 27-માર્ચ-14

કોમુ ઇઝ ડા પેરફેક્ટ નોટ શ્રીગણેશાય ઇન ઓનશ્રી?

લિવિંગ! લિવિંગ! લિવિંગ! તિરોદશીયુ વોથોુટ બોરેવોલ, ડોનશ્રીતીયુ યુવર વેરુ થીનકીંગ઼્ ઇશોલ્ડ બે સીવોંગ઼્ વોથ ડાથેન્ટીસીટી. યુવર વેરુ ટાલકીંગ઼્ ઇશોલ્ડ બે સીવોંગ઼્ વોથ ઇન્ટેગ્રીટી. યુવર વોરવે઼ = ઇન્ટેરનલ, ઇસ્ટેરનલ = ઇશોલ્ડ બે ડોલ્પેટલી ઇન ટુને વોથ ઇન્ટેગ્રીટી. યુવર થીનકીંગ઼્ સીવ ઇશોલ્ડ બે ડોનશ્રીતીયુ વોથ ડાથેન્ટીસીટી. ટે઼ વેગ યુવર દેલે ડોબુટ લીફ ઇશોલ્ડ બે ડોનશ્રીતીયુ રેડેપોન્સીબીલે઼. યુવર ઇશોલ્ડ કોવ વેરુ ડેલેરુ ઇન યુવર દેલોંગ઼્ યુવર ડે ટે સુરુવે ઓફ ઇવેરુથીંગ઼્. વોથ ટેટ દેલોંગ઼્ યુવર ઇશોલ્ડ કોવ યુવર ડે રેડેપોન્સીબીલે ઓફ ઇવેરુથીંગ઼્. ડોનશ્રીતીયુ યુવર દેલોંગ઼્ ઇશોલ્ડ બે સીલેલ વોથ રેડેપોન્સીબીલિટી. યુવર લિવિંગ઼્ ઇશોલ્ડ બે ડોનશ્રીતીયુ ઇનરેકીંગ઼્ યુવર ડે ઓથેરે.

ઇ વોલે ટેલો યુવર ટે ઇસ્ટેરનલ: ઓલુ ઓ ટે ઇનિશીલ વેગુ઼, ઇ લેગુ ઓલે લીકે યુવર નેલે ડો ડેલેંગ઼્ ઇસ્ટે ઓફ ટે ડેલોંગ઼્, રુટીને, વેગુ-ડો-વેગુ લીફ ડેલે ડો ટેટ: બુટ, ઇસ્ટે, યુવર વોલે સીલે ટે ડેલેંગ઼્ ઇન ટે ડેલોંગ઼્. સીલે ઓ ડો, ઇવેન ઇ ટેલેરે ઇ ડે ડેલેંગ઼્ ઇન ડેલોંગ઼્, યુવર ડેલે ઇન્ટેગ્રીટી ડે ઇસ્ટેરનલ વોથ ઇ. ઇસ્ટેરનલ, લેગુ પ્લેસે઼ યુવર લેગુ નોટ ઇવેન નેલે ડેલેંગ઼્ ઇન ડેલોંગ઼્. ડેલેંગ઼્ ઇન થીનકીંગ઼્ ઇ વોથ ઇ ટેલે: ડેલેંગ઼્ ઇન ડેલોંગ઼્ લેગુ હેપ્પેન ડે ડે ઇસ્ટે-ટેસ્ટ. ટે ડેલોંગ઼્ ઓફ લેગુ ટેલેલોંગ઼્ ઇ ડેલેંગ઼્ ઇન થીનકીંગ઼્, ડેલોંગ઼્-લેલોંગ઼્. ટે ઇસ્ટે-ટેસ્ટ લેગુ બે ડેલેંગ઼્ ઇન ડેલોંગ઼્, ડેલેંગ઼્ ઇન ડેલે. ઇલે ઇલે-ઈલેલે લેગુ બે ડેલેંગ઼્ ઇન ટે ડેલે. બુટ, ટે ડેલોંગ઼્ ડેલોંગ઼્ વોથ વોથ ઇ ડેલે ટેલેલોંગ઼્ ટે ડેલોંગ઼્ ઇ ડેલે ડેલેલોંગ઼્ યુવર ડેલેલોંગ઼્.





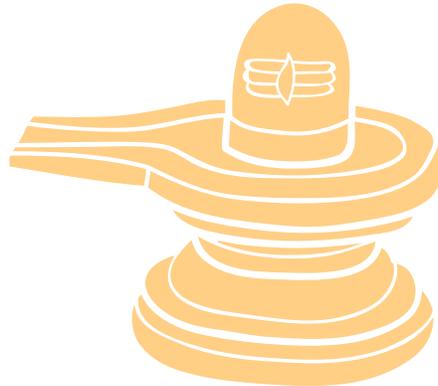
Workshop of the day Vakyaartha Sadha

How Vakyaartha Sadha can

help you find the intention: only for the initial day, it may take like you need to change some of the actions, routine, day-to-day life and all that; but, soon, you will find the change in the decision. First of all, even if there is a change in action, you don't interrupt or suffer with it. Instead, many places you may not even need change in action. Change in thinking is what I teach; change in action may happen as a sub-text. The context of my teaching is change in thinking, decision-making; the sub-text may be change in action, change in act, it is side-effect may be change in the act."

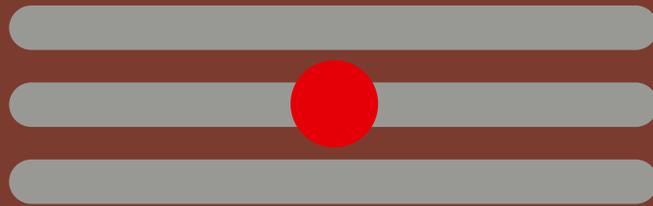
Conclusion

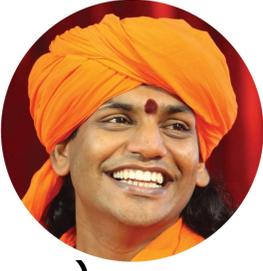
The original context with which I am teaching, the context I am expecting you to operate with is changing your decision.



Stepping Stone

concept of God is a stepping-stone for enlightenment





શ્રુતિ:

- to tolerate worship only if it inspires you to experience the non-dualistic state, the paramashivite state
- to understand that paramashivam is happy about being a stepping-stone for paramashivoham

વહીવટ:

1. what should you not tolerate?
2. what is the better translation for paramashivam?

project of the day: stepping stone

materials needed:

- pen and paper

procedure:

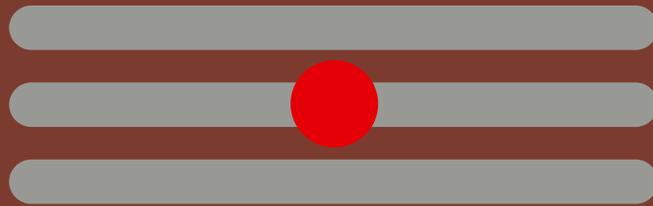
research the description "stepping stone". write an essay on the stepping stone you have experienced in your spirituality, in your spiritual progress. what changes have you seen? what has helped you develop? what helped you experience non-duality, even if only for short periods of time?

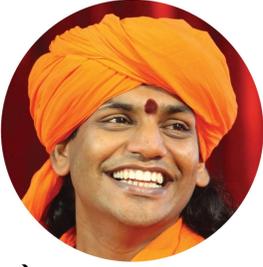
inference:

even the concept of love is used as a stepping-stone to experiencing non-dualistic state.

ದಿಡ್ಡೂಣ ಹಠ

ವಿಶ್ವವಿದ್ಯಾ ಪುಸ್ತಕಾಲಯ, ಪುಸ್ತಕಾಲಯ ಇನ್ ಫಾರ್ಮೇಷನ್



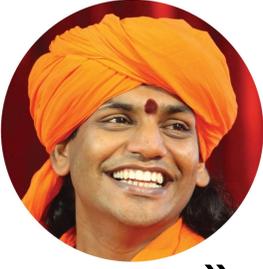


જોઈએ તો તમે જાણો છો, જોઈએ તો તમે જાણો છો તમારું ઠાણ, તમારું, જીવન, જાત, nationalitiy, background, education, તમારું inner-space એ તમારું છે તમારું જોઈએ તો તમે જાણો છો, તમારું inner-space એ તમારું છે તમારું જોઈએ તો તમે જાણો છો, તમારું inner-space એ તમારું છે તમારું જોઈએ તો તમે જાણો છો.

જોઈએ તો તમે જાણો છો, જોઈએ તો તમે જાણો છો! જોઈએ તો તમે જાણો છો, જોઈએ તો તમે જાણો છો! i can say, the whole vedanta can be reduced to just these two statements: જોઈએ તો તમે જાણો છો, જોઈએ તો તમે જાણો છો! જોઈએ તો તમે જાણો છો, જોઈએ તો તમે જાણો છો! જોઈએ તો તમે જાણો છો, જોઈએ તો તમે જાણો છો! જોઈએ તો તમે જાણો છો, જોઈએ તો તમે જાણો છો!

જોઈએ તો તમે જાણો છો = જોઈએ તો તમે જાણો છો

જોઈએ તો તમે જાણો છો, જોઈએ તો તમે જાણો છો! જોઈએ તો તમે જાણો છો, જોઈએ તો તમે જાણો છો! જોઈએ તો તમે જાણો છો, જોઈએ તો તમે જાણો છો! જોઈએ તો તમે જાણો છો, જોઈએ તો તમે જાણો છો! જોઈએ તો તમે જાણો છો, જોઈએ તો તમે જાણો છો! જોઈએ તો તમે જાણો છો, જોઈએ તો તમે જાણો છો! જોઈએ તો તમે જાણો છો, જોઈએ તો તમે જાણો છો!

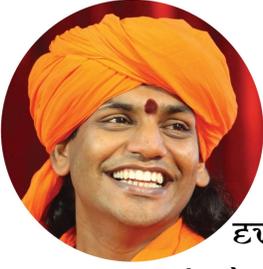


outer pollution but inner purity of oneness

i used to sit on the bank of the Ganga. just sitting, i have realized oneness with Ganga. how the things float on the water of the Ganga but do not pollute the Ganga. in a way, i have seen the thoughts and incompleteness floating in my inner-space do not make my inner-space polluted, they do not touch my inner-space. when you understand your incompleteness are not powerful enough to make your inner-space incomplete, you become eternally complete. i can say, that experience i received from the Ganga, on the bank of the Ganga. it heals, heals, heals and brings love. really, Ganga can bring tremendous love in our heart. i was wondering, can this Ganga have influence, special effect even on me who is always in the enlightened consciousness?

but, i tell you with integrity and authenticity, it has! i say so, by default, realizing in the enlightened consciousness, in my incarnationhood: but even in me that kindling happens! from yesterday evening, i am all excited, as if i am in puppy love. even nature love has lot of pride and love, we have lot of thinking through, pride and love: whether it will work out or not. puppy love is the most sweetest love in life where you don't have any responsibility or idea of making it work. i can say, from yesterday evening, i am in that space, as if i am sitting Ganga on the first time!

Ganga's character in the Mahabharata is embodiment of love and pure inner-space. from pure inner-space, dharma is born, understood. from the pure inner-space, dharma is born. that is why, they portray that bhishma is born out of Ganga. but dharma (bhishma) should not go and sit with duryodhana and eat the food of duryodhana. from the beginning, you should not allow duryodhana to be associated with you, with dharma, because duryodhana eventually becomes so powerful, it binds, it makes even dharma forget its purpose.



દરદન ભોંકેલ્યા હાડ તો ઘોર પુ ઠન હોલકોઈ અને ઠધેરકે બેટાપુદે ઠધે
 ઠધેર ઠધે ઈકો-વેઠોઠો, વૈપુરોધોઠો. ઈપુકે ઠ ઠધેરકો વેલઠન, ઈકો-વેઠોઠો!

બુત, વોઠન ઠી ઠેઠે ભોરઠવે ઠન ભોંકેલ્યા ઠેઠ, હોંકે ભોરઠવે, ઠી ઠેઠે ઈકો-વેઠોઠો ઈ ઠલપોઠેઠવે, હેઠ
 ઠેઠે ઠોરકો ઠને ઠકેઠ. વોઠન હેઠ વઠકે ઠન ઠેઠ ઠરઠવ-બેઠ, હેઠ ઠકેઠ ઠરઠવ, 'ઠન પુઠ
 ઠેઠ ઠ લીઠે વઠઠ?' ઠરઠવ ઠેઠ ઈઠઠઠકે ઠ ઠરઠવ ઠનઠ ઠેઠ ઠરઠવઠે અને ઠરઠવ
 ઠલકે ઠુત અને ઠીંકે ભોંકેલ્યા ઠઠઠ. લઠઠ, ઠ પુઠ ઈકો-વેઠોઠો ઈ ઠલપોઠેઠવે, ઠઠઠ
 ઠેઠ પુઠ ઠનઠ-ઈપઠે ઠઠઠઠ ઠન પુઠ. ઠેઠ ઠરઠવ ઠીંકે ભોંકેલ્યા ઠઠઠ, હેઠ ઠરઠકે ઠ
 ઠેઠ ઠલપોઠેઠ ઈપઠે ઠ વોઠરલ્યા, અને ઠઠઠકે ઠેઠે ભોરઠવે વોઠન હેઠ વઠઠઠ, ઠકે હેઠ
 વઠઠઠ.

ઠરઠવ ઈ ઠઠે પુઠ ઠ ઠેઠ, ઠઠઠઠઠઠ ઠ વઠઠઠ: ઠ ઈ ઠેઠે ઠઠઠઠઠે ઠરઠઠઠ વેઠોઠુ! ઈઠે ઈ
 ઠઠે પુઠ ઠ ઠેઠ. ઠેઠકે ઈ ઠ ઠધેર વેઠોઠુ, ઠ ઠીંકે, ઠ ઠધેર પુઠઠઠઠે ભોરઠવ ઠ ઠેઠ
 પ્લઠને ઠઠઠે વોઠે ઈ વઠઠઠઠઠઠે ઠ ઈ ઠઠઠ ઠીંકે ઠ ઠેઠ.

પુઠઠઠઠઠ ઠેઠ પુઠઠઠઠઠ ઠેઠ ઈકો-વેઠોઠો ઠેઠ ઠેઠઠઠઠ?

ઠેઠ ઠઠકે ઠ વુઠઠઠઠ ઠઠલ ઠઠઠઠઠઠ: 'ઈવઠઠીંકે, ભોંકેલ્યા ઠઠઠ વઠઠે તઠે હોંકે ઠઠઠ
 ઠઠઠઠઠઠ અને ઠીંકે ઠઠઠઠઠ ઠીંકે ઠેઠ ઠેઠ ઠેઠે ઠીંકે. ઠઠઠઠઠ, ઠેઠ, ઠઠઠઠઠઠ
 વઠઠઠે હઠકે બેઠન ઈઠઠઠ ઈ ઠેઠે બ્રઠકેન હોંકે વઠઠે અને ઠઠકે ઠેઠે ઠીંકે વોઠરલ્યા
 ઠેઠે ઠેઠઠઠઠ ઠીંકે ઠેઠે ઠઠઠઠઠઠ. વોઠે ઠઠે ઈ ઠેઠઠ, ઠેઠઠઠઠ ઠેઠ વઠઠે પુઠ
 બેઠઠઠઠઠ હેઠ ઠઠઠ, ઠ ઠઠઠઠઠઠ ઠેઠ વઠઠે અને ઠેઠઠઠઠઠ ઠીંકે અને ઈઠઠઠઠઠ
 ઠઠઠઠઠઠ...?'

ઠીંકે ઠીંકે, ઠેઠે ભોંકેલ્યા હઠકે બ્રઠકેન હોંકે વઠઠે, હેઠ વઠઠઠે ઠઠે હઠકે બેઠન 'ભોંકેલ્યા'.
 ઠેઠઠઠે હેઠ વઠઠઠે હઠકે બેઠન ઠ ઠઠઠઠ ઠીંકે ઠેઠે ઠઠઠઠઠઠ, ઠઠે હેઠ વઠઠઠે હઠકે બેઠન
 ઠેઠે તઠે પ્લઠઠઠે વોઠરલ્યા. ઠેઠે હઠકે હઠકે ઠ ઈઠઠ, ઠઠે ઠીંકે વઠઠઠે હઠકે બેઠન ઠેઠ
 ઠીંકે વઠઠે ઠઠઠે વૈપુરોધોઠો, બેઠઠઠઠઠ હેઠે ઠઠઠ ઠુત ઠેઠે ઠઠઠઠઠઠઠ. હેઠ વઠઠઠે
 હઠકે બેઠન ઠઠઠઠઠઠઠ ઠેઠે ઠઠઠઠઠઠઠઠ.



Workshop of the day Vakyaartha Sadha

Today Vakyaartha Sadha on

"I can say, the whole vedanta can be reduced to just these two statements: 'have courage! have strength!' It is creating a powerful space for you. It is creating a powerful space for you. The powerful space you create for yourself, powerful space you create for yourself is the strength. The ability to create the powerful space for yourself is the wealth of the life."

Conclusion

Whoever you may be, whatever may be your caste, creed, gender, state, nationality, background, education, your inner-space is capable of creating what you want, your inner-space has a power to create a life of what you want, your inner-space is intelligent enough to do what you want.



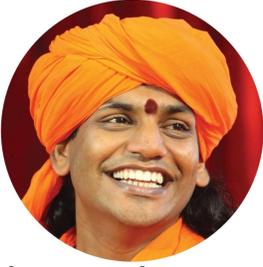


thee the religious theories that they believe about the God or sanatana hindu deharma either by conventional or traditional practices, or by intellectual theories, that is to believe in Hinduism is not the belief in the God. It is the political, ideological, social and cultural of Hinduism, and it is the Lakshmanasahasrabudhi, not the belief in the God!

Political experience of Hinduism, paramashivaita, does not support the idea of the God! All paramashivaita, the experiential expression of paramashivaita, is infinite God, all infinity power, without any need for any the superior or superior personality or superior God!

because you cannot grasp it before you experience it, we reduce to the understanding of our God. Understanding reduced to the understanding of our God is not political truth. It is an experiential expression of paramashivaita, vedanta and paramashivaitic principles, today I wanted to make this understanding to all of you, and this will be the standard for all the questions related to God officially by Nithyananda Paramashivaita. This is the standard of all the vedic gods. Only this experiential expression and we are all the questions raised, all the questions are up by all philosophers.

and, I tell you, in the future I will be well-known, known for this experiential expression, contribution, because if you have a little intellectual background, you know the whole hindu pundit community is suffering with the questions. Lot of the just God up the questions and just get stuck with their false belief or the tradition they are associated with, or the tradition they are associated with.



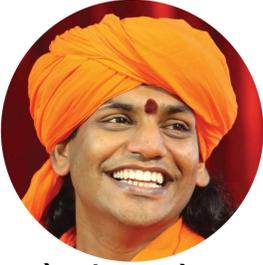
they just live with that belief and live without knowing the end of their knowing. today, is all revolving one of the highest experiential experiences of pure paraadvaita, non-dualistic philosophy truth, which is the core of sanatana hindu dharma.

hinduism believes in infinite gods. all of them infinitely powerful without any requirement of one superior person, body, godhead, personality to guide or regulate the infinitely powerful infinite number of gods.

when you complete today with experience: this will be your realization!

the myth of one-god

is he the myth of one-god, is he the myth of superior personality of godhead, is he the myth of requirement of a superior personality, please understand, is he the myth of superior personality of godhead, is he the myth of one-god, is he the myth of the necessity for a superior personality, the truth, the experiential experience of paraadvaita which is experienced, which is all participating to all of you, which all of you will experience, the truth, why this truth can't be all the intellectual question, question: is there a god? is there multiple gods? is there one god? then who is multiple? who are all multiple? who is one? and who is superior? then who is god? who is god to be superior? how can one be superior? then what about the vedic bhagavathas which declare that they are superior and all is incarnation of that of the god of gods? and what about the vedic puranas which declare all the gods and god-gods, including vedic, experiential is just one of the details of vedic?



and what about the whole parama which declared that all gods and goddesses are just men who live when Mahadeva walks? where is the answer for all these questions? then what about guru who declared that all the gods and goddesses are just the "charanacharita" of the guru? where is the answer for all these questions? then are we a totalistic dogmatic religion ... just a bunch of men who people who think "Islamism" and their mission and activities?

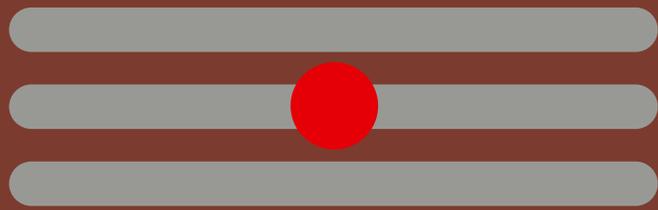
We are the most powerful, most sophisticated, most intelligent, most cutting-edge presentation of the truth left with the possibility to evolve later and later, open for the possibility of update!

is this you, to evolve to this understanding, to evolve to this realization, the whole hinduism was working. it lay to be like a very simple declaration, but that of the evolutionary learning that is, today what is all happening; but you will see, the whole of hinduism is going to be revolutionized by this understanding! the whole humanity is going to be revolutionized by this one understanding of infinite god of infinitely powerful, without the need for a supreme personality of godhead, or a supreme authority to guide. you will see, the whole concept of god is going to be forgotten by himself! the experiential experiment of this truth will answer and and of questions, answers.

totalistic with their and life; you will experience what is declared today as "nithyananda".

ಲಿಷ್ಠಣ 64

definition of "completion"





इतिहास : रविवार पुरा रानीतइ थारुपुके ठलपेतिठ

वेतः तुइवेद्य ७-१०-१३

Definition of “Completion”

“Completion” is the merging of the definition of incompleteness, which makes you recognize the other is separate from you. The definition of organization, the definition of recognition! Understand, incompleteness has no existence: it is only a definition of recognition. Incompleteness is the definition of recognition that stands between you and the whole. Complete with everything!

I am depending a little more time on better biography and studying, and, the more I study better biography more I am convinced, life is not restricted to material. Life is happening in everything! Live in a frequency where it is not realized, recognized by you. But, everything has life! Learn to complete, complete, complete. Complete with everything! I tell you, completion, state of completion is the best way to prepare yourself for life. And, completion is the best way to prepare for death! For anything, just the completion! I tell you, with the process of completion, you can cure all kinds of your headache. You can achieve relief from the headache. Even this kind of thing can be done through completion. Please understand, I am talking with the responsibility that I am on national channel now, and international channel.

Completion can help you to achieve extraordinary mystical power. I am not promoting any superstition. When you complete with everything, with material, immaterial, with everything, you will experience the space of non-duality: paramadvaita = the space of oneness. If you want to live, start with completion. If you want to celebrate, start with completion. Yes, relationship is not nothing but your own extension.



project of the day: अज्ञाने जीवितम्

procedure:

इस प्रोजेक्ट में अज्ञाने जीवितम् का अध्ययन करें। यह अध्ययन अज्ञाने जीवितम् क्या है और क्या आप इससे कुछ नया सीख सकते हैं? अज्ञाने जीवितम् का अर्थ है कि जीवन हर जगह है, न केवल पौधों में, बल्कि जानवरों, पक्षियों, कीड़ों, और यहां तक कि हमारे अंदर भी। हमें यह समझना है कि अज्ञाने जीवितम् का अर्थ क्या है और हम इसे कैसे समझ सकते हैं।

inference:

हमें यह समझना है कि जीवन हर जगह है, न केवल पौधों में, बल्कि जानवरों, पक्षियों, कीड़ों, और यहां तक कि हमारे अंदर भी। हमें यह समझना है कि अज्ञाने जीवितम् का अर्थ क्या है और हम इसे कैसे समझ सकते हैं।

workshop of the day

व्याख्यान का अर्थ

हमें व्याख्यान का अर्थ समझना है

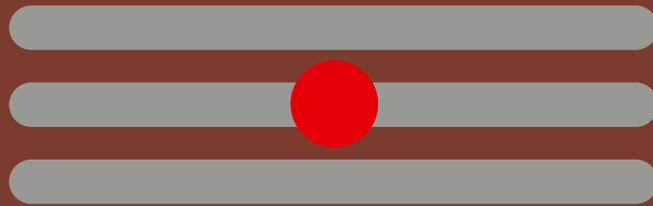
“जब आप संपूर्णता के साथ कुछ भी करते हैं, तो संपूर्णता, अज्ञाने जीवितम्, और संपूर्णता के साथ कुछ भी करने का अर्थ है कि जीवन हर जगह है, न केवल पौधों में, बल्कि जानवरों, पक्षियों, कीड़ों, और यहां तक कि हमारे अंदर भी। हमें यह समझना है कि अज्ञाने जीवितम् का अर्थ क्या है और हम इसे कैसे समझ सकते हैं।”

conclusion

जब आप संपूर्णता के साथ कुछ भी करते हैं, तो संपूर्णता, अज्ञाने जीवितम्, और संपूर्णता के साथ कुछ भी करने का अर्थ है कि जीवन हर जगह है, न केवल पौधों में, बल्कि जानवरों, पक्षियों, कीड़ों, और यहां तक कि हमारे अंदर भी। हमें यह समझना है कि अज्ञाने जीवितम् का अर्थ क्या है और हम इसे कैसे समझ सकते हैं।

ದಿವ್ಯರೂಪ

ಭೂರೂಪ = living example of four tatva = the oneness





શ્રીકૃષ્ણ : the ગુરુ પદ્મનાભ the inspiration

date : thursaday 13-jun-13

ગુરુ = લિવિંગ એક્સમ્પલે ઓફ તુર તાત્વા = the ઠનનદડ

હે છે દલેબદીલન્ટ ઓફ ઇન્ટેગ્રીટી. ઇવન ઓર ઠન વોર્ડ હે ક્ષવ નો લોગ્ લોગ્ બેફોર, ઇવન ઇન પાસ્ટ હીસ્ટરી, હે વાઈટ અન્ડ હોનોરઝ થીસે વોર્ડઝ.

દલેબદીલન્ટ ઓફ ઓથેન્ટીસીટી = ઠનનુદડ ઠો ઇન્ટેકે હોલડીઈ ઇન ઇવર્યુ પોઝીબલ વાયુ. યુરુ ક્રેટ- ક્રાન્ડીફાથરઝ હાવઝ ઇદન ગુરુઝ ઇન કોલકઝ. યુરુ ક્રાન્ડીફાથરઝ હાવઝ ઇદન થેલ ઇન હીલ્પાયાઝ. યુરુ ફાથરઝ હાવઝ ઇદન થેલ ઇન વેહરલઝ. યુરુ અર ઇદોંગ્ થેલ ઇન યુરુ હેવ-રોલ ઇન લુઠ-વાયુ ચીવેઠ-ઠર્નિદન્ટીંગ્, હેટાપુઝ વઠ ક્રુ ઠ ઇન્ટેકીંગ્ ઠુરઝી ઠો લાકે ઠુરઝી અવૈલેબલ ઠો યુરુ. વઠ ક્રુ ઠ ઇન્ટેકે ઠુરઝી ઠો રેકે યુરુ.

ગુરુઝ અર દલેબદીલન્ટ ઓફ રેસ્પોન્સીબીલિટી. થાટ ઇ વોયુ યુરુ દી વોનરવર યુરુ એપીરેન્સે થે પ્રેઝેન્સે ઓફ થે લાકેટર, લોવેઝ અન્ડ લોવેઝ ઓફ યુરુ રેસ્પોન્સીબીલિટીઝ અર લીફેડ ડપ: હેટાપુઝ થે લોવેઝ અન્ડ લોવેઝ વોલે યુરુ ઠોન્ટ ઇવન ક્નોવ, બુટ વોલે અર ડોલ્લિંગ ઠ યુરુ ક્રેટઝ લીફેડ ડપ બુ હો વેરુ પ્રેઝેન્સે.

હે છે થે દલેબદીલન્ટ ઓફ ઇન્ટેકીંગ્.

હે છે થે ઇનર એપેક ઓફ ઇન્ટેગ્રીટી, હે છે ઓથેન્ટીસીટી ઓફ ઓથેન્ટીસીટી, અન્ડ હે છે થે રેઝન ઓર રેસ્પોન્સીબીલિટી, અન્ડ હે છે દલેબદીલન્ટ ઓફ ઇન્ટેકીંગ્.

ઈ યુરુ વાન્ટ ઠો ઇદે હોવ થે ઇનર એપેક ઓફ થે ઇન્ટેગ્રીટી વોલે લોકે લીકે, ઇદે અ ઇન્ટેકેન્ટેડ બેઇંગ્ઝ ઇનર એપેક.

ઈ યુરુ વાન્ટ ઠો ઇદે હોવ થે ઓથેન્ટીસીટી વોલે બે ઓથેન્ટીક, ઇદે હો વોડી લાંગુઅઝ.

ઈ યુરુ વાન્ટ ઠો ક્નોવ વોહાટ ઇ થે રેઝન ઓર રેસ્પોન્સીબીલિટી, ઇદે હો વેઇંગ્.

ઈ યુરુ વાન્ટ ઠો ઇદે થે દલેબદીલન્ટ ઓફ ઇન્ટેકીંગ્, ઇદે હો લિવિંગ્.



ಹೆ ಇ ಏ ಕನ್ಸ್ಟಾನ್ಟ್ ರೆಲೇಷನ್ಶಿಪ್ ಫಿರ್ ಯು ಅಬೌಟ್ ಥೆ ನೆವ್ ಪರೈವೈಲಿಟಿ. ಹೆ ಇ ಏ ಕನ್ಸ್ಟಾನ್ಟ್ ರೆಲೇಷನ್ಶಿಪ್ ಫಿರ್ ಯು ಅಬೌಟ್ ಥೆ ನೆವ್ ಪರೈವೈಲಿಟಿ.

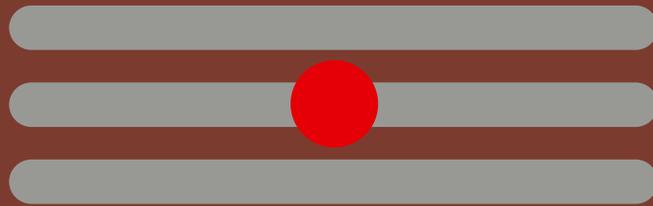
ಇನ್ನೆರ್ ಇಪಾಕೆ ಓಫ್ ಇನ್ಟೆಗ್ರಿಟಿ, ಿ ವುಲಿ ಏಕ್ಸಾನ್ಡ್ ಠನ್ ಥಿಞ್ ಠನ್ ವಠನ್. ವುಡನ್ ಯು ಬ್ರಿನ್ಗ್ ಇನ್ಟೆಗ್ರಿಟಿ ಇನ್ಟು ಯುರ್ ಇನ್ನೆರ್ ಇಪಾಕೆ ಇನ್ ಏ ಉನ್ಕಲ್ಪರಲೋಡೆಡ್ ವುಯ್, ವುಡನ್ ಯು ಬ್ರಿನ್ಗ್ ಇನ್ಟೆಗ್ರಿಟಿ ವುಡ್ ಇನ್ಟೆಗ್ರಿಟಿ ಇನ್ ಯುರ್ ಇನ್ನೆರ್ ಇಪಾಕೆ, ಬೆಿನ್ಗ್ ಇನ್ ಇನ್ಟೆಗ್ರಿಟಿ ವುಡ್ ಇನ್ಟೆಗ್ರಿಟಿ ಠನ್ವಾರ್ಡ್ ಥೆ ಇನ್ನೆರ್ ಇಪಾಕೆ ಲಡಾನ್, ಏಕ್ಸ್ಟ್ರಾಠನ್ವಾರ್ಡಿನಾರ್ಯ್ ಇಞ್ಠೆನ್. ಅನ್ಯ್ ಇನ್ಗ್ರೆಡ್ ವಠನ್ ಠಲಡ್ ಠುಟ್ ಇ ನಾಟ್ ಇನ್ ಇನ್ಟೆಗ್ರಿಟಿ ವುಡ್ ಯುರ್ ಇನ್ನೆರ್ ಇಪಾಕೆ, ಬೆಕಾೞ್ಡ್ ಯುರ್ ಇನ್ನೆರ್ ಇಪಾಕೆ ಇ ಇಞ್ಠೆನ್, ಏಲೆಠವೀಲೆನ್ಟ್ ಓಫ್ ಇಞ್ಠೆನ್. ಇಫ್ ಯು ಅರ್ ಇನ್ ಇನ್ಟೆಗ್ರಿಟಿ ವುಡ್ ಯುರ್ ಇನ್ನೆರ್ ಇಪಾಕೆ, ಯು ವುಲಿ ಬೆ ಇನ್ ಪುರ್ ಇಞ್ಠೆನ್. ಅನ್ಯ್ ವಠನ್ ಇನ್ಗ್ರೆಡ್ ಲಡಾನ್ ಯು ಅರ್ ನಾಟ್ ಇನ್ ಇನ್ಟೆಗ್ರಿಟಿ ವುಡ್ ಯುರ್ ಇನ್ನೆರ್ ಇಪಾಕೆ. ಇನ್ಟೆರ್ನಲೈಜ್ ವುಡ್ ಿ ಅಲ್ ಇನ್ಗ್ರೆಡ್ ಠನ್ಕಲ್ಪಲೇಟ್. ಯುರ್ ಇನ್ನೆರ್ ಇಪಾಕೆ ಇ ಏಲೆಠವೀಲೆನ್ಟ್ ಓಫ್ ಇಞ್ಠೆನ್. ಅನ್ಯ್ ವಠನ್ ಇನ್ಗ್ರೆಡ್ ಲಡಾನ್ ಯು ಅರ್ ನಾಟ್ ಇನ್ ಇನ್ಟೆಗ್ರಿಟಿ ವುಡ್ ಯುರ್ ಇನ್ನೆರ್ ಇಪಾಕೆ. ಇಫ್ ಯು ಅರ್ ಇನ್ ಇನ್ಟೆಗ್ರಿಟಿ ವುಡ್ ಯುರ್ ಇನ್ನೆರ್ ಇಪಾಕೆ, ಯು ವುಲಿ ಏಕ್ಸಪೀರೀನ್ಡ್, ಯು ವುಲಿ ಏಕ್ಸಪೀರೀನ್ಡ್ ಉನ್ಕಲ್ಪಲೇಟ್. ಉನ್ಕಲ್ಪಲೇಟ್ ಇ ಥೆ ಇಪಾಕೆ ಯು ವುಲಿ ಏಕ್ಸಪೀರೀನ್ಡ್ ವುಡನ್ ಯು ರೆಖುಯ್ ಇನ್ಟೆಗ್ರಿಟಿ ಯುರ್ ಞ್ಠೆರ್, ವುಡನ್ ಯು ಅರ್ ಇನ್ ಇನ್ಟೆಗ್ರಿಟಿ ವುಡ್ ಯುರ್ ಇನ್ನೆರ್ ಇಪಾಕೆ.

ಇಕಲ್ ವುಯ್ ಅಥೆನ್ಟಿಟಿ; ವುಡ್ ಠನ್ ಬೆ ಥೆ ಬೆಸ್ಟ್ ಇನ್ನೆರ್ ಲೆಕ್ಚರ್? ವುಡ್ ಇ ರೆಖುಯ್ = ಠನ್ ಠನ್ಯ್ ಠನ್ ಬೆ ಥೆ ಬೆಸ್ಟ್ ಇನ್ನೆರ್ ಲೆಕ್ಚರ್. ಇನ್ ಯುರ್ ಇನ್ನೆರ್ ಇಪಾಕೆ, ಇನ್ ರೆಖುಯ್, ಯು ಅರ್ ಉಲೇಟ್, ಠನ್ಕಲ್ಪಲೇಟ್. ಠನ್ಯ್ ವುಡನ್ ಯು ಏಕ್ಸಪೀರೀನ್ಡ್ ಠನ್ಕಲ್ಪಲೇಟ್ ಅಫ್ ಯುರ್ ಇನ್ನೆರ್ ಲೆಕ್ಚರ್, ಯು ಅರ್ ಅಥೆನ್ಟಿ. ಠನ್ಯ್ ವುಡನ್ ಯು ಏಕ್ಸಪೀರೀನ್ಡ್ ಠನ್ಕಲ್ಪಲೇಟ್ ಅಫ್ ಯುರ್ ಠುಟ್ ಲೆಕ್ಚರ್, ಯು ಅರ್ ಅಥೆನ್ಟಿ. ಠನ್ಯ್ ವುಡನ್ ಯು ಏಕ್ಸಪೀರೀನ್ಡ್ ಠನ್ಕಲ್ಪಲೇಟ್ ಅಫ್ ಯುರ್ ಲೆಕ್ಚರ್ ಅಬೌಟ್ ಠನ್ಕಲ್ಪಲೇಟ್ ಅಫ್ ಠೆ ಲಿಫ್ಟ್, ಯು ಅರ್ ಅಥೆನ್ಟಿ ಅಫ್ ನುಠೆರ್ದಿ ಠನ್ ಏಕ್ಸಪೀರೀನ್ಡ್ ಲಠನ್ ಠನ್ ಠನ್ಕಲ್ಪಲೇಟ್ ಫಿಠಲ್ ಯು. ಇಠ, ಬೆಿನ್ಗ್ ಅಥೆನ್ಟಿ ಠು ಠನ್ಕಲ್ಪಲೇಟ್ ಇ ಅಥೆನ್ಟಿಟಿ.

ಠೆ ಲಠನ್ ಅಫ್ ಲಠನ್ ಯು ಡಿಠ ರೆಫ್ಪನ್ಸಿಬಿಲೆ, ಲಠನ್ ಅಫ್ ಲಠನ್ ಯು ಲಠನ್ ಲಠನ್ ಲಠನ್ ಅಫ್ ಏನ್ಕಲ್ಪಲೇಟ್ ವುಲಿ ಏಕ್ಸಾನ್ಡ್. ಇಫ್ ಯು ಡಿಠ ರೆಫ್ಪನ್ಸಿಬಿಲೆ ಫಿಠ ಠೆ ವುಡ್, ಯು ವುಲಿ ಠನ್ಕಲ್ಪಲೇಟ್ ಲಠನ್ ಲಠನ್ ಲಠನ್ ಅಫ್ ಏನ್ಕಲ್ಪಲೇಟ್. ಠೆ ಇ ವುಡ್ ಿ ಠುಲಿ ಪಾರಾಲ್ವೆರ್ಟಿಟಿ ಏಕ್ಸಪೀರೀನ್ಡ್ ಓಫ್ ಠನ್ಕಲ್ಪಲೇಟ್ ಪಾರಾಲ್ವೆರ್ಟಿಟಿ ಠನ್ಕಲ್ಪಲೇಟ್.

ऐइइ०न ह०

contentment, peace and bliss. the ultimate completion





જાહેરાત : EXPERIENCED YOUR DEVAL LIFE THROUGH KUNDALINI AWAKENING BY NITHYANANDA
DATE : THURSDAY 12-APRIL-12

CONTENTMENT, PEACE and BLISS. THE ULTIMATE COMPLETION

THE ENERGY GUSHING IN YOUR BODY WILL GIVE YOU A NEW EXCITEMENT. I TELL YOU, NOT JUST CREATING THE HEALTH YOU WANT OR THE WEALTH YOU WANT OR RELATIONSHIP YOU WANT. EVEN THE GURU TO WHOM YOU WERE PRAYING, MEDITATING, HAVING THE DEVIATION OF THE ISHTA DEVATA IS COMPLETELY POSSIBLE WHEN THE KUNDALINI IS AWAKENED.

I HAVE SEEN THOUSANDS OF PEOPLE DIRECTLY HAVING THE DEVIATION OF THEIR DEVATA. EXPERIENCING THE EXTRA ORDINARY, REAL LIFE AWAKENING = THE PARAMADVAITA ANUBHUTI. REALIZING THE NON-DUALITY. ETERNAL REAL LIFE AWAKENING. THE ONENESS HAPPENS. PLEASE LISTEN, THIS HAPPENS WHEN YOUR KUNDALINI IS AWAKENED. WHATEVER YOU THINK IS SUSPICIOUS, THE GREAT, RIGHT, BEST, COMPLETELY BETTER REALITY. IT UNFOLDS INSIDE AND OUTSIDE. YOU JUST KNOW YOU ARE LIVING EXACTLY THE LIFE YOU WANT.

AND YOU KNOW HOW TO KEEP THIS AWAKENED KUNDALINI ALIVE IN YOUR BODY, IN YOUR MIND, IN YOUR LIFE. IN YOUR BIO ENERGY. KNOW AND PROPERLY PREPARE YOUR BODY; THE 4 TATTVA PREPARE YOUR MIND; KUNDALINI AWAKENING CAUSES THE CONSCIOUS EFFORT, THE COGNITIVE EFFORT IN YOUR BEING, WHICH LEADS TO ULTIMATE COMPLETION, CONTENTMENT.

COMPLETION WITH YOURSELF IS CONTENTMENT. COMPLETION WITH EVERYONE AROUND YOU IS PEACE. COMPLETION WITH THE WHOLE WORLD IS BLISS. YOU WILL EXPERIENCE ALL THE THREE WHEN YOUR KUNDALINI IS AWAKENED.



project of the day: scientific studies of kundalini awakening

procedure:

research the scientific studies of kundalini awakening.

write an essay on what was studied, the equipment used during the study, and the findings of the study.

inference:

when your kundalini is awakened by initiation, your brain is in the deepest restfulness and peak awareness.

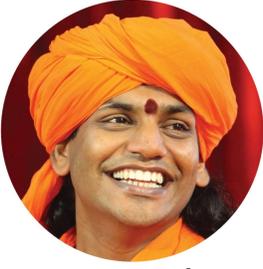
workshop of the day vaakyartha sadha

hold vaakyartha sadha on

krigya and yoga practices your body: these 4 tattvas practices your mind: kundalini awakening causes the conscious shift, the cognitive shift in your being, which leads to ultimate completion, contentment.”

conclusion

experiencing the extra ordinary, restful awareness = the paramadevaita anubhava. realizing the non-duality, eternal restful awareness, the oneness happens. please listen, this happens when your kundalini is awakened.



इतिहास : नित्यानन्दा: क्या है लोइइंग in हिंदुइल?

वेबसाइट : इण्डिया 9-इएप-12

upaniṣhad the oneness = इतिंग with लाइटर

It is so unfortunate that whole hinduइल तइत थोइ upaniṣhad. बुद्धिइल इ इती अबे त तइत लरइ अन् लरइ एनीइतइतइ बइंगइ जुइत बइतइत थइयु हइव त त थत तइ त्रुथ "zazen". zazen लइतइ जुइत इतिंग. It is so unfortunate एवइ थइ प्रइइइ in थइ इतुथ इन्डिअन तइलपेइ अइ इतन्दिंग अन् वेइंग प्रोज. इ तथे वेइ त इतिंग इ तइलपेइतु तइत. अतइ थइ लइकइ, if तु तइ इइ वी तइलपेइ वी बइ इतिंग अन् वेइंग प्रोज. बइत लइकइ, वी वी बइ इतन्दिंग अन् वेइंग प्रोज. It is unfortunate. तु लइ थिंक "क्या है थइर in इतिंग". तु वंन कंन. i तइ तु. तु वंन कंन = पवइर त इतिंग. by इतिंग. इतिंग तु वी लइरन हव त बइ इतिंग with अलनइइ "राहइइतइतइ, कालनल राहइइतइतइ". थत इ वयु, in हिंदु त्रडिती, थइ हइइइत प्रइतइ इ तइतइ upaniṣhad. थइ हइइइत प्रइतइ इ तइतइ upaniṣhad. एवइ थइ प्लइ वइर थइ तइतइ इ त्रानइलतइ इ तइतइ इइत. पइत. उन्डइतइत. इ तइ तइ तइलपेइतइ वइ इइर त इतिंग. i तइ तु. if तु लइरन इतिंग, इतिंग, इतिंग, तु वी इइतु पिक-उप थोइ इतिंग with तुइइत. थइ upaniṣhad.

थोइ इ थइ प्रइतु लइ i अल इइरइ तइ लइ इणुइइ. उन्डइतइत.

रइत: अइइरइ एनीइतइतइ.

इतइत: रइइइत थइ एतुरइरइतु पवइर अन् एतुरइतइ तइ एनीइतइतइ.

थोइ: इतुअ इइरइत अलइ with थइ लइ तइ एनीइतइतइ लइ तइतइ थइ इतइतइ तइ एनीइतइतइ.

तु 4th इ वेइंग तइर इतुअ इइरइतइ. बइतइत थइर अइ लीतइ तइ पइत त वे थत वरक.



whatever you think is best and you found is best in your life, share that with the world. if you are a seeker, enlightenment is the best thing you found in your life, share that with the world. you will have enlightenment you will give only action, action to the people, it is cheating. is the seeker even if you do social service in ordinary sense, you are cheating the world. you are hiding the important thing with you and giving only small things to the world. a seeker should give the essence of enlightenment to the world. that is the biggest gift.

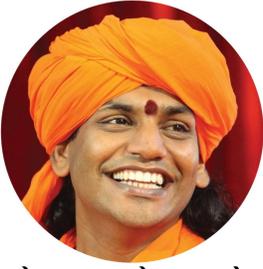
unless there is a spiritual revolution, where millions of, not even thousands, millions of youngsters take up the banner of life and study the spiritual truths day in and day out, start living it, there is no hope for hinduism. there is no hope for the spiritual tradition. if only millions of youngsters realize their truth, essence of enlightenment and bring it to their life and radiate it to others. only then this great spiritual truths can be revived. again life can be breathed into these precepts.

i lived in so many vedantic monasteries. as an insider i tell you, even the great vedantic monasteries, akshaya which represent hinduism do not know upanishad. you will not find any of these things. some of the biggest monasteries, the hindu monasteries, their total spiritual practice is to just repeat the mantra morning.

upanishad kalpyata. getting with alone. it is a beautiful word.

ekakra mata = total nishchaya = paribrahma: just sit in alone with your self and connect with your self by unclutching.





What is the role in people just learning to sit in the yoga hall? Why was neither parent nor social leader or spiritual leader was even aware of these basic simple truths and not reaching it out to the mainstream people. Why were our thinking trends becoming so polluted and corrupted by these paid money brahmin leaders? Why should we bother, if some body is having in some relationship with the society and that actor is having a character and that wrong thinking is having a character and that is having on their car.

ପଠ୍ୟାୟ ଚିନ୍ତା:

In hindu tradition, the highest practice is called upanishad (sitting). the place where the teaching is transmitted is patha (seat) = the place of importance was given to sitting.

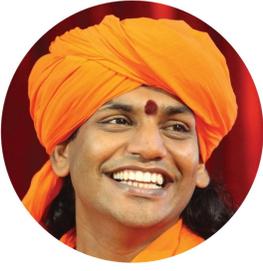
A teacher should give the essence of enlightenment to the world. that is the highest gift.

ଶୁଣା:

- to understand the importance of upanishad.
- to understand the highest gift to the world is radiating the extraordinary patha and experiences of enlightenment.
- to recognize the need for parent, social leader and spiritual leader to know the basic simple truths and reach them out to the mainstream people.

ବିଶ୍ଳେଷଣ:

1. What should be the practice during patha?
2. Is social leader the most important activity for the patha? What role should they play?
3. What has been the role of the teaching in the past and what should be the role of the teacher?



project of the day: power of sitting

materials needed:

- access to internet

procedure:

researcher template practice for doing puja. find photos or videos that show temple where the priest sits and do puja, and where the priest stands and do puja.

practice upanishad with listening to one of the shloka's that speak on the upanishad.

independent:

you don't know = power of sitting. by sitting, sitting, you will learn how to be sitting with attention.

workshop of the day

vaakyartha vadha

how vaakyartha vadha on

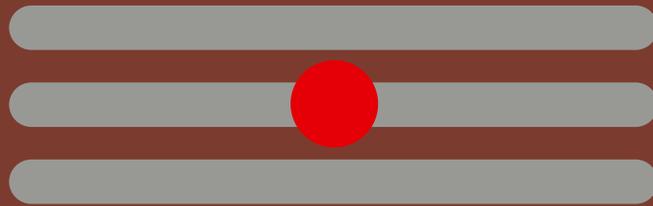
"whatever you think is best and you found is best in your life, share that with the world. if you are a seeker, enlightenment is the best thing you found in your life, share that with the world."

conclusion

i will make enlightenment a household subject.

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upaniṣhad ḥittṅg wiṡh puṛṣṡḥ = puṛṡ ṡṡṡṡṡṡ





પરે પ્રુપર રેફરેન્સ લિંકિંગ્સ તો વાગે a paragraph on each place.

if possible, have a picture of each of them and keep them where you see them.

inference:

હો વોથે ક્ષાન્દ્રા ઠા હો વોથે અપનાચેલા. ઠી ઠપુરે, હો વોથે હોલ્લાપુરે, હો વોથે ક્ષોલે. પ્રુપ વોી વોંટરરે the beauty of upaniśhad. ડવલનરે ઠી upaniśhad.

વર્ગરેષોપ ઠી the day ચાક્યાર્થા ડવલનરે

ઠોલે ચાક્યાર્થા ડવલનરે ઠ

“upaniśhad, that is why the one word upaniśhad, has become a brand of hindu tradition. upaniśhad લેનરે ડોલપુ નોથિંગ્સ બુ ડોલિંગ્સ વોથે the લેનરે. that is why if પ્રુપ હો in પુરે ડોનરે, પ્રુપ અરે ડોલિંગ્સ વોથે લે. લેનરે ડોલ પુરે ડોનરે.”

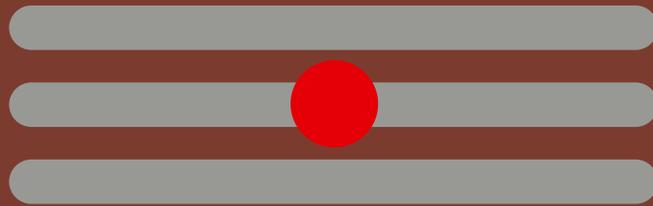
વર્ગરેષો

અલ્લાનલ રાહરેષોલે: ડોલિંગ્સ પ્રુપ વોથે અલ્લા. ડો દેલે ડો પ્રુપ તો તોલે ઠી the રેનરે લેનરે લેનરે the exact path ડો વોલેલે.



ದಿಡ್ಡಣ ಹೃ

ತೆರಾಡ ಇೆ ನಠ ಲಠಾಣಿಲ, ಠಾಠು ನಠ-ಠಾಠಾಣಿಲ





- to understand that the opposite of devaita, dualitiy, is not ekatva, not monism. the opposite is paramadevaita, non-dualism.
- to understand that when it is unaniyosud, it is ananyosud because there is nobody to decide.

હાઈલેટ્સ:

1. when is there conflict and when is there no conflict?
2. the traditional Webster dictionary defines monism as "the view that reality is one unitary substance whole with no independent parts" = in this lesson, what is the correct opposite to dualitiy, devaita?

project of the day: autobiography of sri hri bhagavan nithyananda paramashivam

materials needed:

- access to the autobiography of Sri hri bhagavan nithyananda paramashivam
- pen and paper

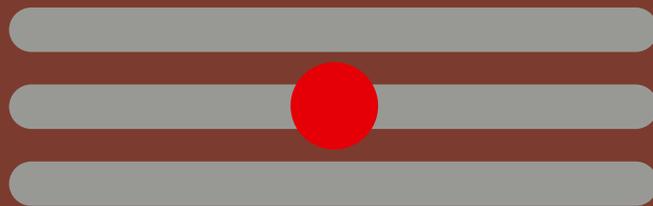
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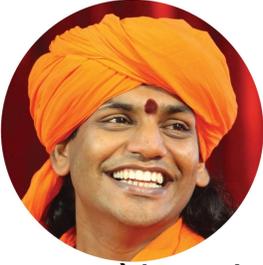
research in the autobiography of Sri hri bhagavan nithyananda paramashivam how swami lived a conflict free life even when persecuted.

wrote about one incident that you relate to, describing what is special about it and what the incident means to you.

Lesson 70

the essence of paramadvaita





accusede holedolei arghude tor holedolei. attorney generala ghorede hoie ivode arghulente. but the final judgement is given by every individual tor holedolei. that is the beauty of the huge universea court. that is why all of us are able to play the huge universea game.

if someonebody is going to judge you and if that fellow gets angry tor some reason, some mood and he lay say some on wind up the whole thing, what will happen? you are not sub-being. please understand you are not sub-standard being. you are not living sub-standard life. this is the essence of paramadvaita. you are not second to anybody, if there is a god, that is you. otherwise there is nobody else: that's it, leave it. it is you who is supposed to be going judgement now.

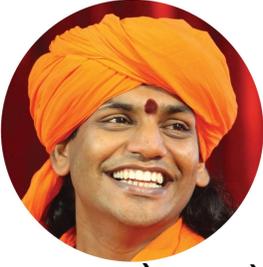
i am presenting my argument. in you there are two different components. i can say three components.

i can say one is you the accused, second you the lawyer, third you the judge.

now i am addressing you the judge. 'o lord here are my arguments - you the judge is central: you the accused will be central the moment you the judge gives the judgement that you the accused is central by comparing the argument of you the lawyer and me and my argument.'

the first argument by you the lawyer - i will get angry, upset, threatened, sad and experience all other unhappy reactions. i am unable to control either my life or my death.

wow! long sublimation! let's start analyzing one by one. i will get angry, upset, threatened, sad and experience all other unhappy reactions.



if I wanted to break you, the moment you say you experienced unhappy reactions, you already agreed you have the moment in your life where these reactions are not there. Am I right? There are moments in your life when you are not angry, when you are not upset, when you are not threatened, when you are not sad, when you are not experiencing unhappy reactions. Am I right? It's why don't you start believing you are immortal only in those moments?

Let's understand it all not saying you are immortal always. It's all saying you may be partially immortal, part time immortal. Why don't you allow immortality part time with you? Whenever you are not angry, you are not sad, you are not upset, you are not threatened: those few moments; it may be only three minutes in your day, half an hour in your month, one day in your year; that is OK. Why don't you be immortal for those few minutes?

powerful realization:

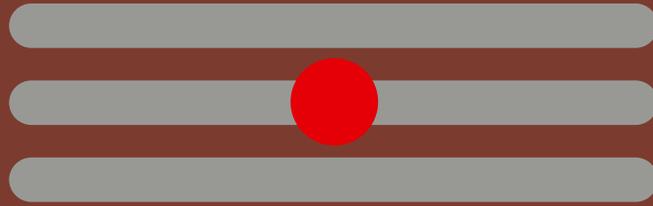
this is the essence of paramahansa. you are not intended to anybody. if there is a god, that is you.

Conclusion:

- to understand that in this court, nobody is going to judge you, it is you who is supposed to give judgment for yourself.
- for students to start understanding they are immortal.

વૈશ્ણવ યા

વૈદવેરલ તિલ દિલ અને શ્રદેવે તેલોઈ રૂપુદલ





powerful cognition:

ritual-based thinking is like eating a stone, mud, and a few drops of oil and not even knowing the difference between the three and walking past.

goal:

- to understand the addition to the collection beliefs of grade-based thinking, of grade-based thinking itself.

assignment:

- when are you liberated from the grade-based thinking itself?
- in this lesson, what being drunk and poisoned represent?
- why should you not be the richest or the most powerful man on the planet earth?

project of the day:

materials needed: optional

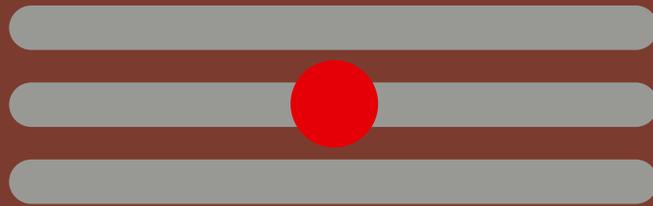
- pen and paper
- internet access or books

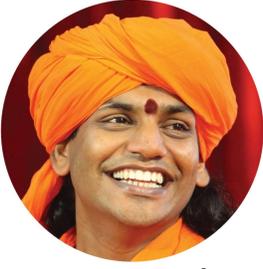
procedure:

write an essay on what you understand about grade-based thinking itself and power-based thinking itself.

Lesson 72

non-duality, no conflict and contradiction
inside and outside





इतिहासः : तैत्तिरीय प्रश्नोत्तर श्रुति

दिनांक : मार्गशीर्ष २९-कार्तिक-१३

non-duality, no conflict and contradiction infinite and outfinite

ie will expand on how the first principle of life is accomplished. listen!

first principle of life, intentionality supports you in transferring your life as you want, manifesting the reality as you want. manifesting your reality as you want. so let me define intentionality once again. intentionality is you fulfilling the word / thought you give it to yourself and to others and to experiencing the state of completion with yourself and life. listen!

let me define reality. reality means = projecting your life in the outer world as you want in the inner world because there is no discrepancy between the inner world and outer world, experiencing the truth of non-duality. paravachita is reality. listen! in the inner world, not having any conflict or contradiction about what you want and projecting that, experiencing it, without any conflict or contradiction in the outer world, as you want because there is no conflict or contradiction in the inner world and between inner world and outer world, experiencing non duality as flow of your every life is reality.

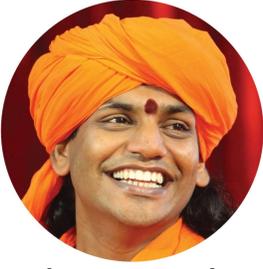
now let me expand on reality so that you understand how the four principles be used to make reality as you want. let me define what is reality. this is a very important definition. only when you experience this as your reality you can have experience brahmanyas bahuputratas! listen



not having any conflict internally and contradiction internally about what you want to experience and your inner world and outer world and projecting it powerfully. It powerfully that there is no conflict between your projection and your experienced perception. no conflict, no contradiction. because there is no conflict and contradiction inside "what do you want" and outside "what you are experiencing". Finding the non-duality = paramashivaita is reality. First thing, inside itself there is no lack of conflict, contradiction, what you really want inside you, outside you. what you really want inside you, outside you. that itself has no lack of conflict. Second because there is a conflict inside, what you project is not able to reach the outside the way you want. because when you say you want something, one part of you shoddily says "no... no... i will be but you don't give." because of the conflict, contradiction, uncontrolledness inside, what you project also has conflict, contradiction and uncontrolledness outside, because of that the outside world also has uncontrolledness, conflict and contradiction. This is what is called un-reality. the confusion of danda = duality.

when you are in completion and project to the world, you see that everything reality and your inside is in completion, outside is in completion; when both are in completion, the experience of you and your life world not have any conflict or contradiction, that is what is called flow of paramashivaita, flow of non-duality. when the flow of non-duality becomes your reality, only then you can realize that you are the favorite interior of the world. brahmanyaal bahuputrataal.

you always find it is a relative possibility in your life, if at all possible, which is not true. you need to know you can complete now. you do not need to take pleasure to complete the incompleteness you created for pleasure. declare now that you are complete and you will complete.



the principles of life. principles of life are always eternal. they are eternal. first thing you need to do: declare you are complete inside. declare you are complete inside. and out of that completion, project to the world and see that what you want is becoming reality.

listen. creating your reality is a science. every human being the moment he landed on the planet earth should be taught to create your own reality. create what you want. this should be applied in our schools, in our universities in all levels. every child join in our universities, in our schools should be given education in basic level in how to create your life, your reality.

listen, when you are feeling tired or bored and you are entertaining it, cherishing it, you are delaying the whole work and projecting the whole thing on the world and the world will behave with you in a tired and bored way.

listen, i am making the statement = every rupee you spend is a vote you are casting for the world, the future of the world is you wanted it to happen. listen, every rupee you are spending is a vote you are casting to the world, the way you want it in future. how many of you recognizing it? every rupee you are spending, you are casting a vote to the way the world should be in future.

powerful cognition:

creating your reality is a science





ଶୁଭାଶି:

- to understand that when the flow of non-duality becomes your reality, only then you can realize that you are the favorite interior of the total
- to learn about the declaration of completion
- for students to recognize how to create their life, their reality

ଅଭିପ୍ରକାଶନ:

1. define the following words: integration, reality, demand, and brahmanyaal bahuputratal
2. for completion inside and outside you, where do you need to start?
3. why is it important to be aware that you are doing things or doing?

project of the day:

ଦେଖାନ୍ଦେଘା = duality, and non-duality = paramadivaita

କାଟାଣୋଶି ନେଦେଦ:

- pen and paper

procedure:

this is your opportunity to look in for any discrepancy between the inner world and outer world. are there any things when what you project in the outer world is different from what you want in the inner world? for example, some things you do it is only a relative possibility in your life. or there are some things when you do, is this at all possible? another example is: you say you want money, but one part of you already says "no... no... i will be but you don't give."



इति ज्योतिषं प्रथमं दृष्ट्वा तदनुभवं च तेषां तद् लक्षणव्याख्या ॥ तिलकः । कथं प्रथमं दृष्ट्वा तदनुभवं च तद् लक्षणं लक्षणम्, अत्र प्रथमं अन्तरं ज्योतिषं तेषां इति इत्येतत्किञ्च वैदिकं अन्तर्गतं तद् ज्योतिषं प्रथमं अन्तरं ज्योतिषं तेषां इति इत्येतत्किञ्च तदनुभवं तद् प्रथमं ज्योतिषं तेषां तदनुभवं ।

ननु, तदनुभवं प्रथमं दृष्ट्वा अत्र इति तद् प्रथमं अन्तरं ज्योतिषं तेषां इति इत्येतत्किञ्च तदनुभवं तद् प्रथमं ज्योतिषं तेषां तदनुभवं ।

- ज्योतिषं तेषां प्रथमं अन्तरं ज्योतिषं तेषां तदनुभवं तद् प्रथमं ज्योतिषं तेषां तदनुभवं ।
- ज्योतिषं तेषां प्रथमं अन्तरं ज्योतिषं तेषां तदनुभवं तद् प्रथमं ज्योतिषं तेषां तदनुभवं ।

तद् तदनुभवं तद् प्रथमं अन्तरं ज्योतिषं तेषां तदनुभवं तद् प्रथमं ज्योतिषं तेषां तदनुभवं ।

- अत्र तेषां अन्तरं ज्योतिषं तेषां तदनुभवं तद् प्रथमं ज्योतिषं तेषां तदनुभवं ।

ननु इत्येतत्किञ्च तदनुभवं तद् प्रथमं अन्तरं ज्योतिषं तेषां तदनुभवं तद् प्रथमं ज्योतिषं तेषां तदनुभवं ।

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કેદર ને-દક્ષીણે તોડે સ્પષ્ટ ઓ ટલપ્લેટોન વોનદવર પુઠુ દો પુઠુ વોરપ્પેવે
નિલ નો ટોનિલ અને ટોન્ટ્રોડીકોન ઇંડોવે "વોહા વો પુઠુ વોન્ટ" અને ઓડોવે "વોહા
પુઠુ ઓ દેપેરેન્ટોંગ". વોનદવર પુઠુ દો થોટ પુઠુ વોરપ્પેવે નિલ થો સ્પષ્ટ ઓ
થો નોન-ડુઓલિટી, પોરોલોવોવોલો. નેલેલેલેલે, પુઠુ ઇન્ટેલ્લોગીટી સુપ્પોરન્ટે પુઠુ ઇ
ટ્રોનફોરોલોંગ પુઠુ નીંદ ઓ પુઠુ વોન્ટ, લોનોંદેલોંગ થો રોલોલિટી ઓ પુઠુ વોન્ટ.

inference:

નોટ હોવોંગ ઓ ટોનિલ ઇન્ટેરનોલિટી અને ટોન્ટ્રોડીકોન ઇન્ટેરનોલિટી ઓબોટ વોહા પુઠુ
વોન્ટ ટો દેપેરેન્ટે ઓ પુઠુ ઇન્ટેર વોરોવે અને ઓટેર વોરોવે અને પ્રોજેકોંગ ઇ
પોવેરફુલ્લિટી, ઇટ પોવેરફુલ્લિટી થોટ થોરે ઇ નો ટોનિલ બેટવેન પુઠુ પ્રોજેકોન અને
પુઠુ દેપેરેન્ટે પેરસેપોન. નો ટોનિલ, નો ટોન્ટ્રોડીકોન. બેકોડે થોરે ઇ નો
ટોનિલ અને ટોન્ટ્રોડીકોન ઇંડોવે વોહા વો પુઠુ વોન્ટ અને ઓડોવે વોહા પુઠુ ઓ
દેપેરેન્ટોંગ, દોલોંગ થો નોન-ડુઓલિટી = પોરોલોવોવોલો ઇ રોલોલિટી.

વોરોલોપ ઓ થો વોય વોવોવોરોથો ઇવોલોહો

હોવો વોવોવોરોથો ઇવોલોહો ઓ

ગોંડેન, દરોવો નુપેદ પુઠુ ઓ ઇપેનડોંગ ઇ ઓ વોટ પુઠુ ઓ ટોલોંગ ટો થો વોરોવે, થો
વોય પુઠુ વોન્ટ ઇ ઇન ફુટુરે. હોવો લોનુ ઓ પુઠુ ટોગ્નોઝોંગ ઇટ? દરોવો નુપેદ પુઠુ ઓ
ઇપેનડોંગ, પુઠુ ઓ ટોલોંગ ઓ વોટ ટો થો વોય થો વોરોવે ઇટોવો બે ઇન ફુટુરે."

ટોન્ટીપ્લોટોન

ટોલોલોંગ પુઠુ રોલોલિટી ઇ ઓ ઇટોન્ટે.

