living paramadvaita

ठिठको । वट्डइठाइ १-५०



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his divine holiness bhagavan nithyananda paramashivam (holh) is the reviver of kailasa - the ancient enlightened civilization, the great cosmic borderless hindu nation.

halh is an avatar from, and is a supreme pontiff of hinduism. halh has made science of power manifestation, yoga and temple based universities for humanity.

इंग्एटन्होंक्रा उनवेहन of kailasa led by halh and nithyananda order of monks, nuns and hindu diaspora are working for global peace and to give super conscious breakthrough to humanity.

his nithyananda hindu university (world's largest) with extended campuses in 150 countries is collecting, organising, preserving, time capsuling, decoding, spreading and reviving 20 million source books of hinduism and the 64 sacred arts and sciences like ayurveda, music, dance, sculpting, astrology, vastu.

hath is the 193rd guru maha sannidanam of shyamalapeeta sarvajnapeetham (ancient apex body of hinduism) and present emperor of suryawamsa surangi samrajyam. hath has survived the worst persecution of multiple assassination attempts on person and character by anti-hindu elements.



introduction

लपु लहइइइहह जिन thiइ whole year:

living paramadvaita. living paramadvaita!

everyone will be exploding into shivoham by living paramadvaita. From today, formally i inaugurate speaking on upanishads... from today, formally i inaugurate speaking on upanishads, by uttering the first upanishad mantra, formally i inaugurate the upanishad series, this expression will be called as fiving paramadvaita series, and, as i already said, i am not going to interpret; i am just going to intercept the conversations of rishis and relay it to you all, i am not going to be interpreting the conversations of rishis; i am just going to intercept the conversations of rishis; i am just going to intercept the conversations of rishis; i am just going to intercept the conversations of rishis, and, with this mantra, i will inaugurate the upanishad series.

ऊँ पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।। ॐ शान्तिः शान्तिः

om poornamadhah poornamidham poornaath

poornamudhachyathe |

poornaeya poornamaadhaaya poornamevaavaejehyathey ||

| om ehanthi, ehanthi, ehantihi ||

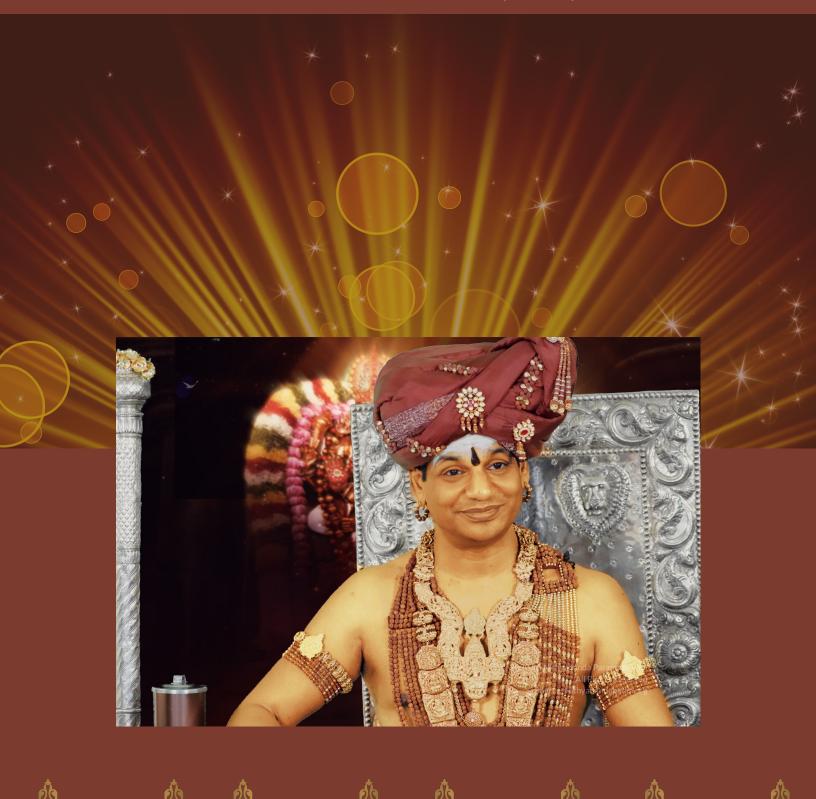


fiving paramadvaita means, realizing you are whole, one with the whole, you are not a broken or separated, divided part. please understand, broken means, once for all taken out. 'separated' means, internally divided. 'divided' means, in the internal, sub-division. you are neither broken nor separated or even entered into sub-division from 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 complete completion, the completion is complete completion when you realize even in your past you were always completely complete... fiving paramadvaita means, realizing the complete complete complete or in the future.

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

हिइइठा ।

ठाहारड्ड रेड्ड Tundaलहारा विकास कार्रा





satsang : circuitry for power manifestation - scientific secrets revealed

(intensity and continuity)

date : tueइday, 27 february 2018

ठाहारड्ड रेड Tundamental principle

where you end don't care: start always as advaiti. where you end don't care: start always as advaiti. because where you start matters: paramadvaita is the starting point, conclusive cognition. understand, i am not saying paramadvaita will not become conclusive cognition: i am only saying don't think paramadvaita should only be conclusive cognition. I sam only saying don't think paramadvaita should only be conclusive cognition. I start with paramadvaita. You will be an amazing advaiti, amazing bhakta, amazing vishishta advaiti. and no advaiti will have guts to say "start as dvaiti, you will have amazing paramadvaita" no! come on, give me a quotation: but i can give you ro, oo quotations, where advaitis say "start as advaiti, you will be an amazing dvaiti, amazing vishishta advaita."

because oneness is fundamental principle, which clears many of the internal conflicts, it makes you understand the units, formulas and apps of the cosmos.

विकास कार्या कार्य कार

oneness clears many of the internal conflicts.



*ष्ट्र*ठडोइः

• helping the students understand that starting as advaiti brings the best results.

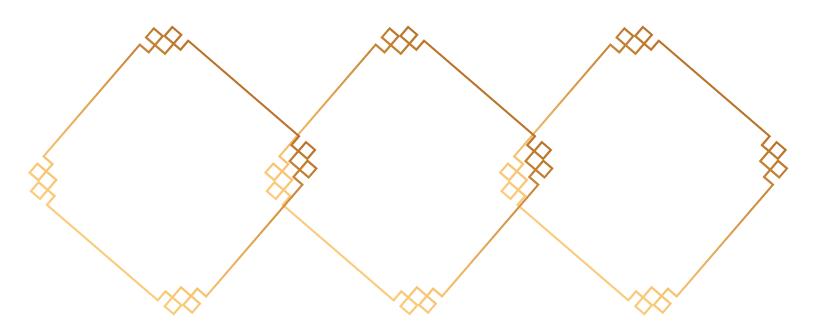
वइइइइलहाराः

ı. what iş paramadvaita and dvaita?

2. are there ecriptural references for choosing paramadvaita?

उ. why does swamiji say to start as advaiti?

4.how does oneness help you?





project of the day: oneness is fundamental

procedure:

• इtudents to write an essay on how they understand oneness acts as a unit, a formula, or an app of the cosmos.

किहिल्ह्य इंग्रेडिंग

इtart always as advaiti. where you end don't care.

ਘਰਾkਵੀਮਰਾ ਹੀ the day vaakyartha ਵadhaਵ

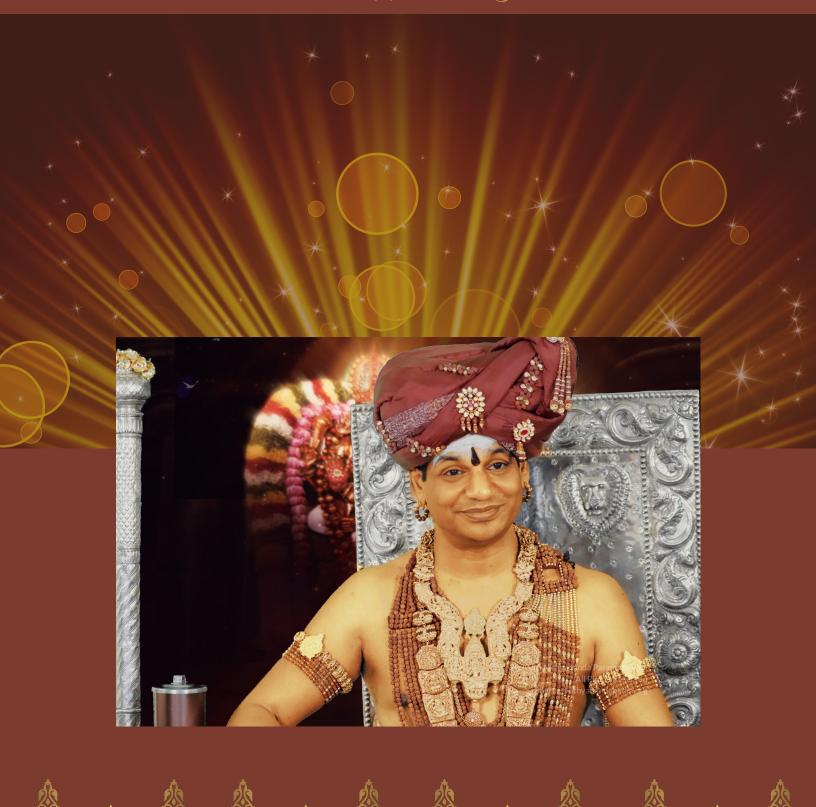
इtudents to discuss instances when they operated from the space of paramadvaits and when they operated from a space of dvaits.

टठाटीपइंग्ठित

इtart with paramadvaita. you will be an amazing advaiti.

हिइइठ 5

oneness इपटटहड़ इपpported by ferociousness





इंबर्ड्डिंट केंद्र हिन्ठेट हिन्ठेट होंगे प्राचित केंद्र है कि हिन्द्र होंगे हिन्द्र हेंगे हिन्द्र होंगे हिन्द हेंगे हिन्द हेंगे हिन्द होंगे हिन्द हेंगे हिन्द हेंगे हिन्द हेंगे हिन्द हेंगे हिन्द हेंग

date : riday, 29 february 2018

part ī

oneness success supported by ferociousness antidote for not manifesting powers is ferociousness."

you just need to add more ferociousness in your oneness declaration. your inner space need to be told ferociously - "oneness is going to be the space from which i am going to make all the decisions, all my decisions are going to be from oneness, all my decisions are going to be from the logic of oneness, visualization of oneness, depth of oneness." understand, if you want to have a big breakthrough in power manifestation, i am giving you the knack, technique, ferociously deal with your powerlessness, let ferociousness become the attitude with which you deal your powerlessness.

powerful cognition:

if you want to have a big breakthrough in power manifestation, ferociously deal with your powerlessness.





ट्रठडोइः

- to learn the technique for having a breakthrough on power manifesting is to be ferocious about your declaration of oneness
- to learn to make all decisions from the logic, visualization, depth of oneness

वइइइइलटगरः

I. what does antidote mean?

2. What is the antidote for not manifesting powers?

3. what is the oneness declaration that swamiji tells you to use?

4. what attitude do you need to deal with powerlessness?





project of the day: ferociousness

procedure:

- research definitions of ferociousness.
- what do you understand "ferocious" means for you?
- write bullet points on how you can "add more ferociousness in your oneness declaration."

किट्टिट्ट

let ferociousness become the attitude with which you deal your powerlessness.

ਘਰਾkਵੇhop of the day vaakyartha ਵadhaਵ

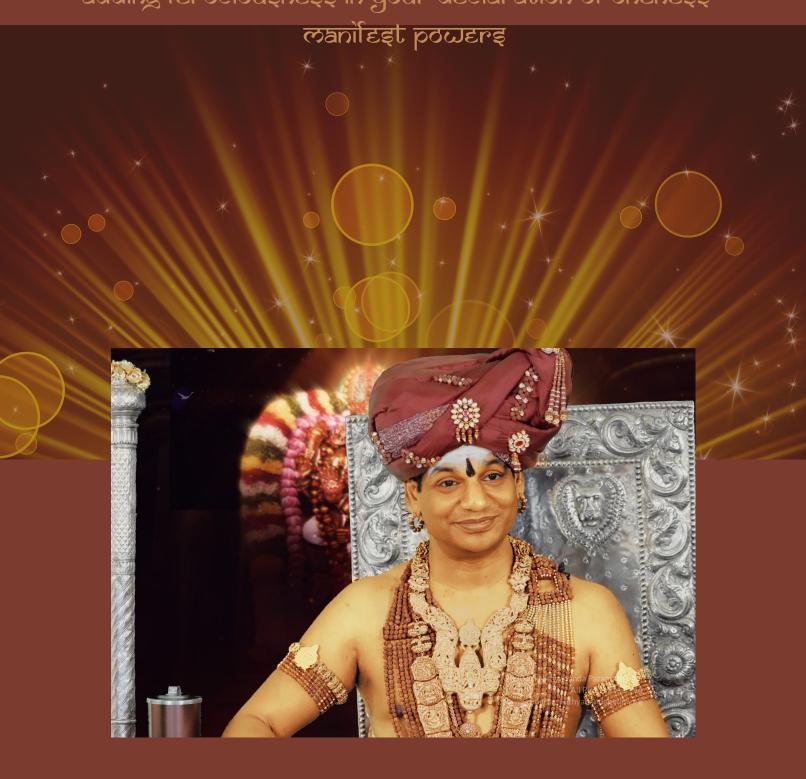
hold vaakyartha sadhas on making decisions from the logic of oneness, visualization of oneness, depth of oneness, each child describes a decision they had to make recently, then all discuss how they understand making that decision from oneness.

टठाटीपइंग्ठित

add लठार दिल्ठे विद्यादेश के प्रवाद विद्यादेश के ब्राह्म के ब्राह

हिइइठा उ

adding ferociousness in your declaration of oneness =





इंबर्स्ड्राह्ड : be ferocious with your boredom and tiredness

date : निवेबपु, इ हिर्णियमपु २ठाइ

part 3

adding ferociousness in your declaration of oneness -लanifest powers

understand. Your ferociousness makes your declaration as part of your space. bring ferociousness into your declaration of oneness, you will manifest powers: there is no other cheating methodology or knack, hypocrisy.

god is not snake, so you play some sound and mantra and he just dances for you no! no, you always think he is like a snake, so you play some mantra and he will just stand up and dance for you. no! bring ferociousness into your oneness declaration, paramashiva will manifest through you, you will manifest all the powers.

the moment i made you manifest one power, i have already initiated you after that, only help i can do to you is help you to become more ferocious in your oneness, that's all.

the moment one power has manifested, already borewell is drilled and we have reached the water source. After that i have nothing to do, other than fixing you that motor pump and making the water available to you constantly. Serociousness is the motor pump and the source is inexhaustible, deal with your powerlessness ferociously, declare your oneness ferociously.



the moment you decide to declare your oneness ferociously, you manifest all the powers of paramashiva, all the power of paramashiva all the powers of paramashiva all your powerlessness; silly conversations, silly pleasures, that is the right word i'll use - isilly pleasures i... deal all your silly thought currents, silly pleasures, with ferociousness, deal all your silly thought currents and silly pleasures with ferociousness.

powerful cognition:

the moment you decide to declare your oneness ferociously, you manifest all the power of paramashiva.

*ड्र*ठडोइः

- for the student to understand the difference between treating paramashiva as a snake ("play some sound and mantra and he just dances for you") and manifesting paramashiva
- to understand that after manifesting one power, the student just needs to become more ferocious in their openess
- to realize that powerlezznezz iz "झौीपु"

वइइइइलटगरः

I.how do you make oneness as part of your space?

2. what do you need to do to manifest all the powers?

3. explain the analogy of the borewell and motor pump



project of the day: declaration

procedure:

• write 7 declarations on how you can manifest oneness ferociously for yourself

ोत्तरिक्त<u>ा</u> विकास

when you decide to declare your oneness ferociously. You manifest all the powers of mahadeva

ਘਰਾkਵੇhop of the day vaakyartha ਵadhaਵ

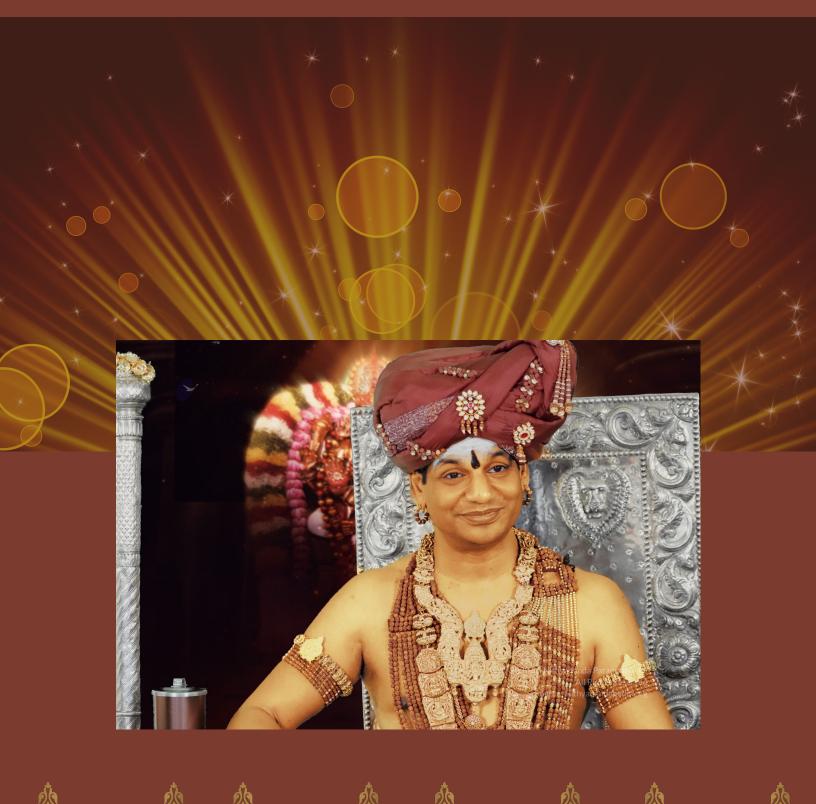
discuss an example when you brought ferociousness to an action and another time when you had a silly conversation, silly thought current, or silly pleasure. for the latter, can you now think of ways to bring ferociousness to your powerlessness?

टठाटीपइंग्ठित

deal all your इilly thought currents and silly pleasures with ferociousness.

हिइइठा ४

ठाहाहड्ड at three हिण्ही





इंबर्ड्डिंट केंद्र हिन्ठेट हिन्ठेट होंगे प्राचित केंद्र है कि हिन्द्र होंगे हिन्द्र हेंगे हिन्द्र होंगे हिन्द हेंगे हिन्द हेंगे हिन्द होंगे हिन्द हेंगे हिन्द हेंगे हिन्द हेंगे हिन्द हेंगे हिन्द हेंग

date : riday, 29 february 2018

part 3 oneness at three level

drop the silly conversations, silly pleasures, silly ways of pleasing yourself and pleasing others, no! bring matured conversation within you and with others. bring ferociousness to your oneness declaration.

oneness should be imagined, visualized, declared, ferociously digested in your space. oneness should be imagined, visualized, declared, digested into your inner space ferociously.

the way you declare oneness, even your atmosphere: the air which comes out of your body and mixes, that area is called your atmosphere, vatavarana. even your vatavarana should know: "yes! he means it." kannagi declaring her chastity, even the vatavarana was shivering shaking king dropped dead! understand, king dropped dead!

powerful cognition:

oneness should fill your inner space



*ष्ट्र*ठडोइः

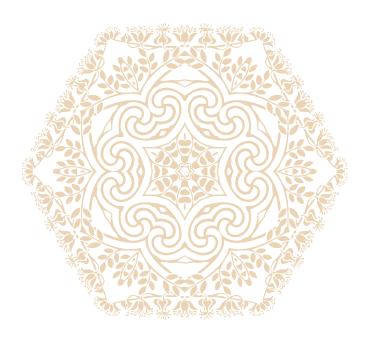
- to understand bringing matured conversation within yourself and with others
- to know that oneness should also be in the student's atmosphere, vatavarana

वइइटइइलटगरः

ा. what इनेठपोर्व पुठप वेल्ठा?

2. how should oneness become part of your space?

3. Explain what happened with kannagi and the king?



project of the day: strength of the breath

लंबा लंबा हा लंबी लंबा है लंबा है जिस्सी है ज

- if available, use a peak flow meter to measure peak expiratory flow (pef), or how much air a person can quickly breathe out. try to expel air as fast as possible to get a high pef reading
- alternative is blowing up a balloon. have one balloon per student.

procedure:

test the strength of your outbreath either with a pef or a balloon. compare the ability of your outbreath to push someone away from you compared to the ability of your hand to push someone away. comment on how powerful the declaration of kannagi was.

किटिएडगडिए

even your vatavarana should know the ferociousness of your oneness

ਘਰਾkਵੀਮਰਾ ਹੀ the day vaakyartha ਵadhaਵ

dięcuęę how to underętand and live:

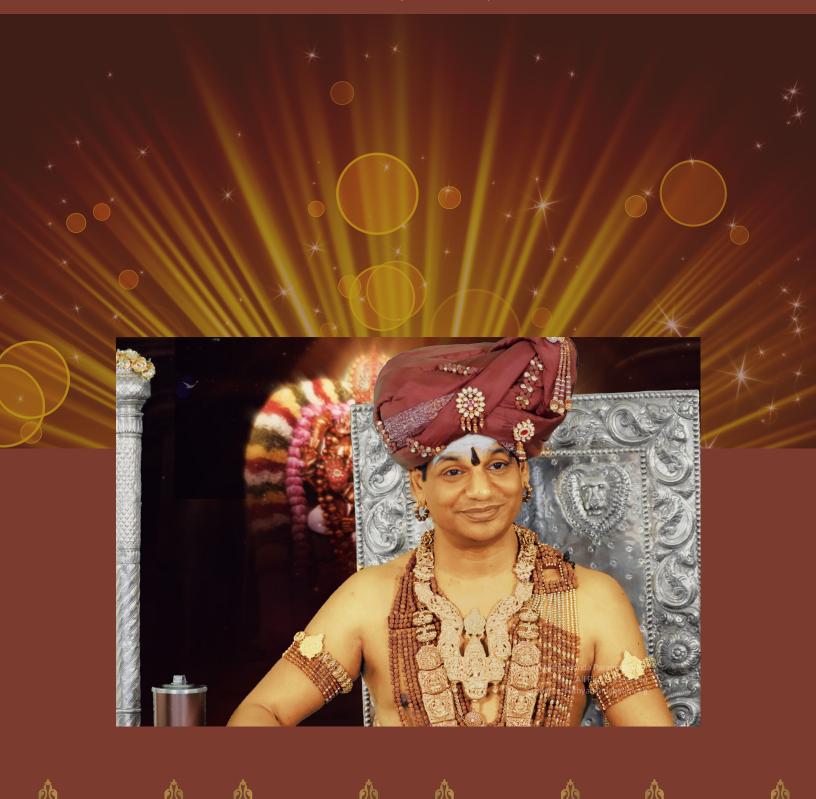
"oneness should be imagined, visualized, declared, digested into your inner space ferociously."

टठतटीपइंग्ठित

the way you declare oneness, even your atmosphere, your vatavarana should know that you mean it

हइड्ठा इ

ोहि instance as an example for power of oneness





इंबर्ड्डिंग्ड : be ferocious with your boredom and tiredness

date : riday, os february 2018

part 4

ੀਂ हिं instance as an example for power of oneness

the ferociousness of oneness in me, was more powerful than my bone marrow and bones, that is why even the fracture of the bones did not move me away from ferociousness and my ferocious oneness, still we have video, i just got up and said, i think there is a fracture, shall we give a medical attention to it multiple compound fracture.... i am telling, i think there is a fracture, shall we give a medical attention to it. as usual how i leave the campus when i go to medical attention to it. as usual how i leave the campus when i go to medical attention to it. as usual how i leave the campus when i go to medical attention to it. as usual how i leave the campus when i go to medical attention to it shalabhairava, i followed the same procedure, we have a video, i went to temple and took darehan and went to kalabhairava and went to ganesha, subramanya and then said, come on, let go to hospital, give the medical attention."

your ferocious declaration of oneness should be more powerful than your bone and bone marrows.

the air which goes inside you and comes out, should give withese to the air outside, "aye, this fellow is in oneness, don't play games with him." the breath which goes inside you and comes out, should give withese statement to the air outside, "eh, he is in oneness, i went and checked every corner, don't play games with him." the prana which goes inside and comes out, should give a withese statement to your vatavarana, about the ferociousness with which you are in oneness, nothing else, it is all simple ferocious declaration of oneness.



the ferociousness added to your oneness makes you manifest powers, that's it.

that's it! all you need is ferociousness in your oneness declaration. that's it.

powerful cognition:

ferocioueneee ehould be more powerful than your bone and bone marrows.

*ष्ट्र*ठडोइ:

- students to understand that ferociousness needs to fill every corner of them
- the ferociousness of oneness can be so powerful not even a bone fracture shakes it
- understand that ferociousness added to oneness makes you manifest powers

वइइइइलहरा:

- ा. what type of fracture did इwariji have and what did he do after it happened?
- 2. what should the breath witness inside you?
- 3. what do you need in order to manifest powers?

project of the day:

ोंहि instance of the power of oneness

लंबाहराबीइ तहहवेहवे:

- access to nithyanandapedia and youtube
- · biography of sph nithyananda paramashivam

procedure:

research the incident when swamilis arm got fractured for example, use nithyanandapedia to find a satsang where he talks about the incident and listen intently on how he describes his experience read about the incident in his biography.

ोर्जाहर हारा है

the power of the ferocious of oneness makes it more powerful than bone and bone marrows

ਘਰਾkਵੀਮਰਾ ਹੀ the day vaakyartha ਵadhaਵ

students to hold vaakyartha sadhas on how they experience the prana going inside and coming out, how that prana witnesses their vatavarana, and the ferociousness with which they are in oneness.

encourage students to explore how that prana, how that witnessing in them can raise their ferociousness of oneness.

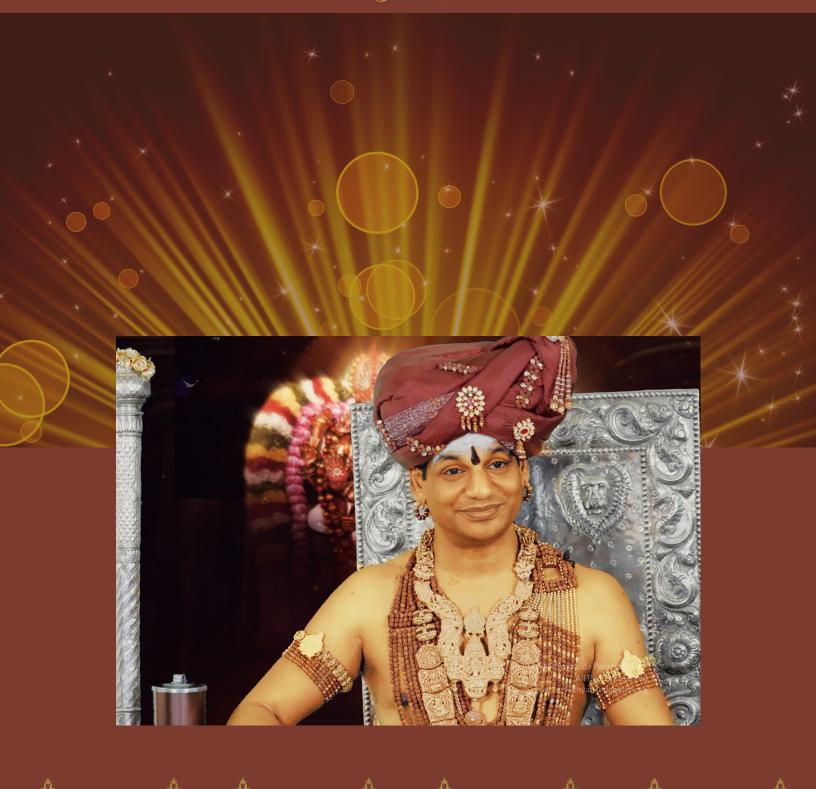
टठाटीपड्रांठाः

the air which goes inside and comes out, should give witness to the air outside, "aye, this being is in oneness, don't play games with them."

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हिइइठा ह

(right ट्राट्ट्यांtion about kala and time) पड्ड oneness to handle your problem





इंबर्डिं amplitativa aushadha - reversing the effect of time

date : इunday, 10-december-2017

(rìght cognition about kala and time) use oneness to handle your problem

your purpose of life and your perception you have not achieved your purpose already and you need to work towards it: this three... criminal cognitions, listen, listen to the word i am using — criminal cognitions... reduces, converts your kala to your time. aligning many of the fundamental understandings with the first principle of life:

the first principle of life is oneness. Using the first principle - oneness, when the problems and questions are handled, conversion of your kala into time is drastically reduced understand, depth of personality means your ability to handle all the fundamental questions of life with oneness, in the source itself.

in the source itself if you handle many of your questions your kala will not be reduced to time, your inner space will reside more and more in kala. It will not go through the fears and greeds of time. all fear and all greed is your ability to understand whether you have less time or more time; that all: all your fears when you feel you don't have enough time and all your greed is when you perceive you don't have enough time to enjoy achieve what you want, this one understanding of time releases you from all fear and greed.



powerful cognition:

uşing the first principle - oneneşş, for problems and questions means your kala will not be reduced to time.

*ट्र*ठडोइ:

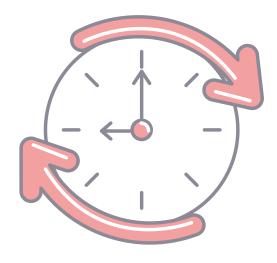
- to understand the difference between kala and time
- to understand why it is criminal to have perceptions such as i need to work towards my purpose of life"
- to understand how fear and greed relate to time

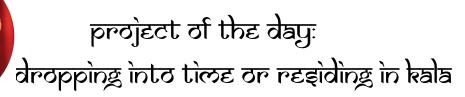
वइइइइलहरा:

I. what is the best way to handle problems and questions?

2. what is the problem with perceiving i have not achieved my purpose already and need to work towards it?

3. what releases you from fear and greed?





procedure:

write an essay on one incident where you had a problem and you dropped into fear of not having enough time to solve the problem, or you dropped into the greed of not having enough time to enjoy what you want describe the incident and the fear or greed you experienced, or maybe you experienced both.

now describe how you can experience this problem using the knowledge of handling life with oneness, in the source itself, with your inner space residing more and more in kala.

ोत्रहित्हा<u>त</u>्हा

in the source itself if you handle many of your questions your kala will not be reduced to time, your inner space will reside more and more in kala.

ਘਰਾkਵੇhop of the day vaakyartha ਵadhaਵ

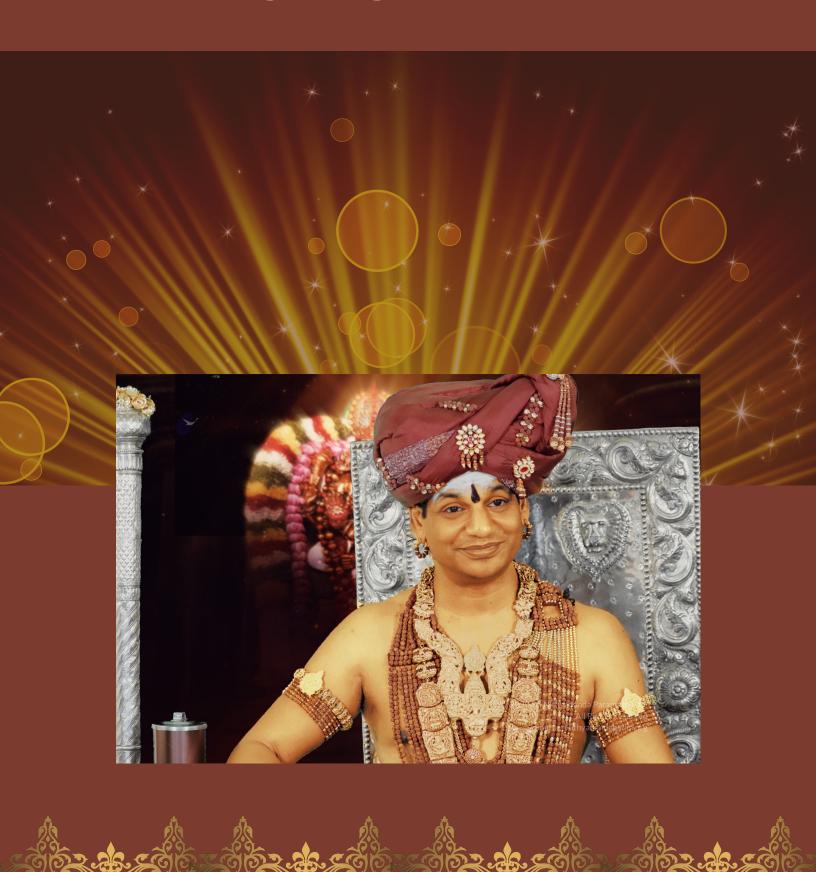
hold vaakyartha sadhas on how your perceptions about work and time convert your kala to your time, and how those perceptions are changed by handling them with oneness, in the source itself.

टठाटीपइंग्ठित

this one understanding of time releases you from all fear and greed.

हिइइठा ७

why इठ लंबाएं इठवेड़ in hinduis्ल?





इंबर्स्ड्रिंग्ड : why do we have इठ लंबागु gode in hinduism

वेंबर्ट : অहवेंग्रह्ववेंब्पू, <u>22-nov-2017</u>

"why इठ लंबाय हुठवेड़ in hinduise?"

i want all of you to know, lister carefully. One of the biggest question hindus face all over the world and do not deal with it properly, due to opinions they have or just knowledge: no experienced understanding or realization based understandings of pramanas: that is why hindus suffer so much with identity crisis: this ... many of even the hindus feel guilty about having so many gods.

many time people ask me, "why do hindus believe in so many gods?" first thing i want to tell you, "we don't believe in so many gods, we know so many gods exist." hey, hey, it is relationship, they come, they stay, it is relationship, listen.

first of all, opinion is not knowledge.

understand this basic truth. 'god is one' - oay be opinion, not knowledge.

and knowledge is not experience.

that is the next level. even if you have knowledge - 'god is oneness not one', it is not experience ... but experience-based understanding is the ultimate. but even if you want to believe something till you experience ... believe only experience-based shastrais understandings and realizations.





powerful cognition:

hinduism has so many gods because hinduism knows so many gods exist. experience-based understanding is the ultimate.

*ट्र*ठडोइ:

- to understand that experiences-based understanding is the ultimate
- to understand the importance of experiences-based understanding and realizations of pramanas, of shastras, of the many gods in hinduism
- help students understand differences between opinion, belief, knowledge, and experience

वइइइइलहरा:

I. what leads hindus to suffer with identity orises?

2. what do many hindus feel guilty about?

3. What are the different levels of knowing or understanding something?

4. what is the ultimate level of knowing or understanding many gods?

5. what should we believe until we have our own experience?





project of the day: hinduism has many gods procedure:

research the many gods of hinduism. for each one, find out some important information such as if they are god of specialization, or examples of temples to them. try to find at least 10s different gods.

ोर्<u>गिहिल्हा</u> हिल्हा

• hinduş know şo many godş exişt. if you want to believe in the many godş in hinduişm till you experience them ... believe only experience-başed shaştraiş underştandingş and realizations.

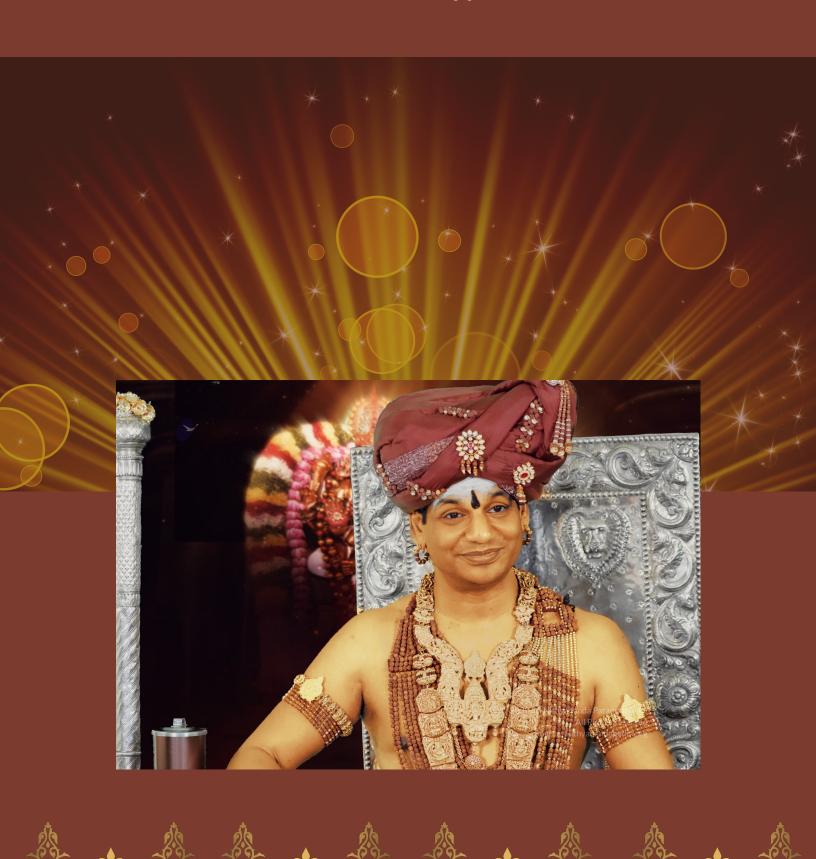
ਘਰਾkਵਨੇਰ ਰੀ the day vaakyartha ਵadhaਵ

hold vaakyartha इब्रोमेबइ on how "god iş oneneşş" relateş to the लक्ष्मण godş of hinduişm.

टठाटीपड्रांठा

gode come: they etay. it's a relationship.

हिइइठा इ





इंबर्डिं : यह बन्ह व nation of integrity

date : निवेबपु, 17-nov-2017

पिद्यो जिल् ठाइतहड्ड - विग्रह

thalai perugum gangaiyai than thuniyaal katti;
alai perugum vaigaiyai adaithu vaika muyandran.
puriya kulai peerutha moodargal;
thaan virumbum velai şeithalae velai endru nenaikum ariyathanam

he does the job exactly how it should be done because he knows the source of the problem. he is stopping the water from the source. but these fools are forcing him to work as they think what is the solution. they think dumping the sand on the banks of vaighai is the solution, that is the job he suppose to do. but only he knows where it has to be tied he demonstrates perception as useless, immaterial.

lister carefully. If you decide to operate only based on the pure emotions, not matter based, means your ... that ... the force that drives you instead of fear and greed, if you change the fuel to love, you will manifest the power of all-pervasiveness. love is the fuel for you to experience oneness. that is what he is showing in that "one incident." each incident he personifies one sacred secret and he manifest that power which is expressed by that one sacred secret.



if you want to manifest the powers of allpervasiveness, practice the sacred secret of love being your driving force, not fear or greed that will establish you in oneness and that will manifest the allpervasiveness power.

powerful cognition:

knowledge of the source of the problem is different to perception. love as your driving force will establish you in oneness.

ट्रठडोइः

- to understand that solving a problem requires going to the source, not acting based on perception
- to understand that to manifesting a power is an expression of a sacred secret
- for students to understand that to manifest the power of allpervasiveness, they need to practice the sacred secret of love being their driving force, not fear or greed



वइइइइलहर्गाः

i.if a river threatens to flood, what is more effective against the flood, perception about flood prevention or knowledge about flood prevention?

2. what are the 3 types of fuel or driving force? 3. how is oneness achieved?

project of the day: perceptions

procedure:

try to recall some incidents where you had a perception about a person and then your perception about them changed.

write down 2 of these incidents: for the first one, write about an incident where you went from a high perception of a person to a lower perception. for example, a girl you thought of as very loving shouted at an old lady who was walking slowly and holding up the car. or for example, a head master who tried to hide that he had not done what he promised.

for the second incident, write about an incident where you went from a lower perception of a person to a higher perception. for example, someone didn't look sporty but turned out to be top in their sports team. or a shy young woman in a formal sari turns out to be the most competent in giving first aid. or an old man runs up a hill faster than all in your soccer team.



did these perceptions come from oneness, love being your driving force? write your conclusion on what you understand about perception and oneness.

ोर्जाहर हारा है

perception iş uşeleşş, immaterial.

ਘਰਾkਵੀਮਰਾ ਹੀ the day vaakyartha ਵadhaਵ

hold vaakyartha sadhas on how the sacred secret of love as your driving force leads to oneness, and how oneness leads to power manifesting.

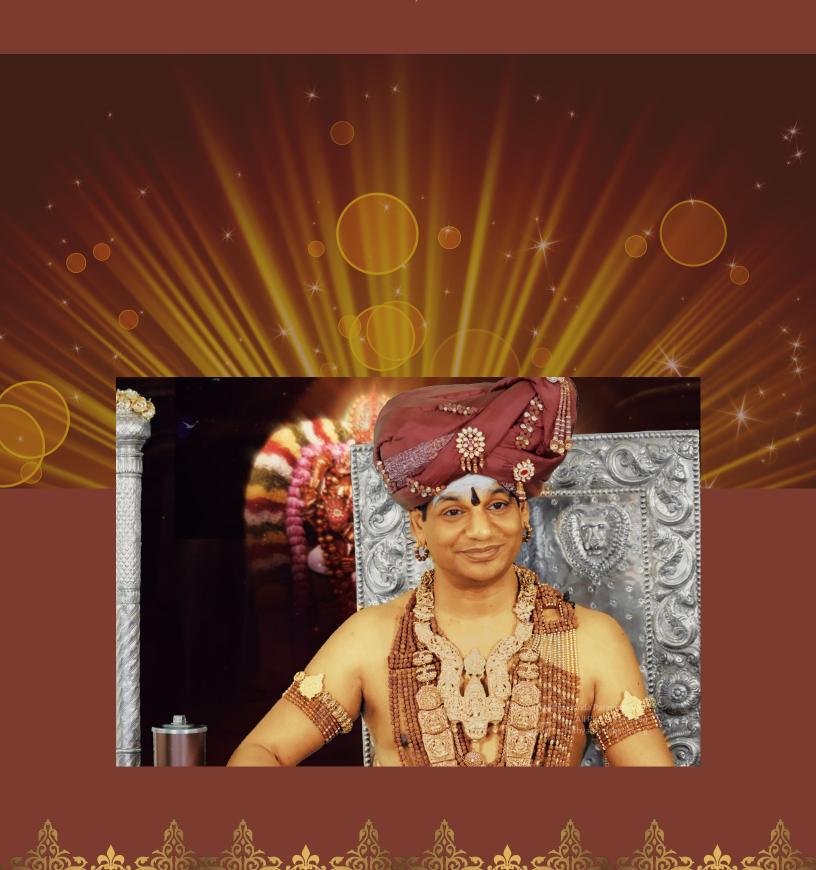
टठाटोपइंग्ठित

if you want to manifest the powers of all-pervasiveness, practice the sacred secret of love being your driving force



हिइइठा ५

oneness = achieved through matured conversation





इंबरड्बाइ : लंबर्पानोर्पु लंबिस्ड पुठप लंबार्गिहरूर गिर्ट with kalpataru process to लंबार्गिहरूर

ठळडाइ ठळळ

date : इंबturday, 11-nov-2017

oneness — achieved through matured conversation listen very carefully.

i aल ह्रोगोल्ड you the principle of इत्रेपवेवीत्रे advaita, pure oneness unit, foundational principles.

once you start having matured conversations with you, with life, with others, you will see life just makes everything as reality.

all struggle starts with immatured conversations with you, with others, with life, with principles of existence.

i am not giving you consolation. i am giving you strategy. if you think i am giving you consolation, you missed the whole game. i am giving you strategy. there is a big difference between consolation and strategy.

all power-based traditions are strategies.

sanatana hindu dharma, vaidika saivam, vaidika shaivite traditions shuddhaadvaita tradition, shuddha vedanta, shuddha agamanta, shuddha vaidika, shuddha saiva sampradayas are all power based traditions, not peace-based traditions, there was a time i was also peace based functioning because of too much of harassment from non-seekers, now i am able to handle even the people who say their soul is lost! i mastered the art. i am a power based tradition, understand, not peace based tradition.



understand, if faith is demanded from you, peace only they can deliver. if integrity is demanded from you they will deliver powers. i demand integrity, i will deliver powers to you.

allow oz to shift your inner space: just support oz. dzcidz = "zh, oy zxistence cannot change. oy upadhis can change. i zxist as woonan can change, i zxist as onan can change, i zxist as human can change, i zxist as young can change, i zxist as old can change, i zxist cannot change. upadhi can change, the pratyagatoa chaitanya jagrata, the individual conscious awakening cannot change.

come to the restful awareness = your consciousness is the most superior authority in everything that exists ... in everything that exists. your consciousness is the most superior authority = with that understanding decide to have a matured conversation with you. that is called completion.

ठळहर्नापी टठ्ड्रागेराठाः

power-based traditions are strategy based. the strategy of integrity delivers powers.





*ष्ट्र*ठडोइ:

- help the student understand that their struggles are their immatured conversations
- to understand the difference between power-based traditions and peacebased traditions
- to understand what can and can't change for a being
- to understand that consciousness is the most superior authority

aइइइइलहnt:

I. what is the difference between strategy and consolation?

2. what is the difference between faith and integrity?

3. what do we need to do to change our inner space?

4. explain upadhi and consciousness. which one can change?

project of the day:

procedure:

research the traditions and sampradayas listed by swamiji. What are the distinct characteristics or find out what is important for each of the followers?

<u>किटल्डल्ड</u>

इंबान्यवार्य क्षेत्रक क्षेत्रक



ਘਰਾkਵੀਮਰਾ ਹੀ the day vaakyartha ਵadhaਵ

hold vaakyartha sadhas on the foundational principle of shuddhaadvaita, pure oneness unit.

what happens when you hold matured conversations?

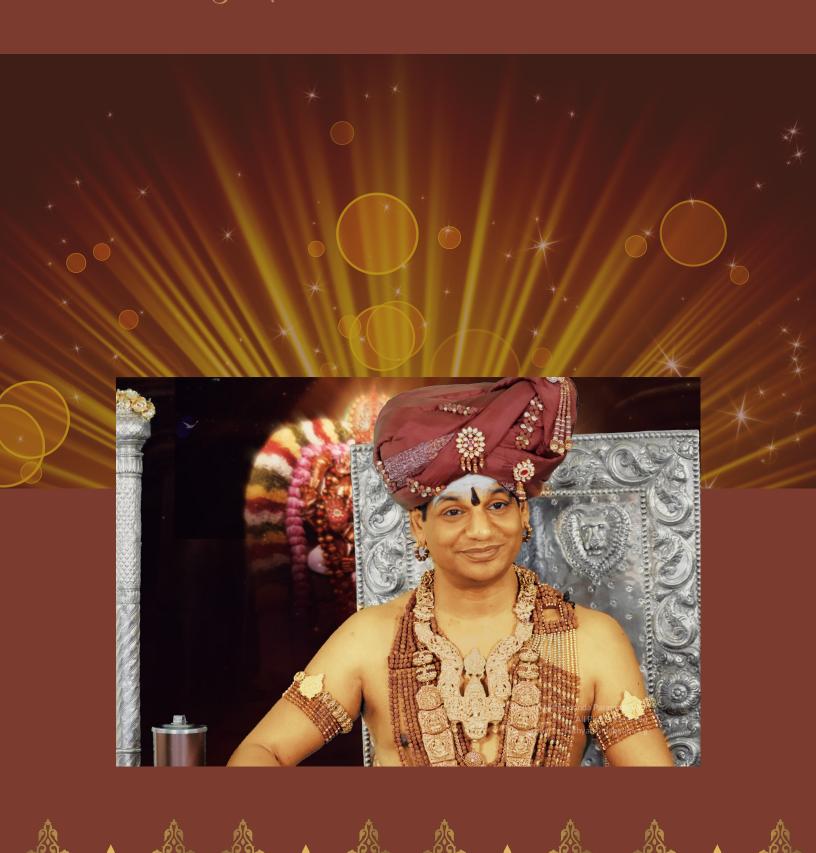
टठाटीपइंग्ठा

all struggle starts with immatured conversations with you, with others, with life, with principles of existence.



हिइइठा ठि

key to power लक्षांहिड्सवरांका - ठाटाहड्ड





इंबर्स्डिंग्ड : devotion in relative existence ह oneness in reality - manifests as

powers

date : tueइday, 17-oct-2017

key to power manifestation - oneness

understand: it is deep surrender and devotion and reverence, humbleness requesting =

paramashiva, please grace us. please grace us.

it is only with the tremendous humbleness and surrender with tremendous respect, reverence, devotion.

understand, as long as you exist in relative reality, be devoted.

it is oneness = oneness is the only currency, which works on all the II dimensions = dvaita only four dimensions = bhur bhuva svaha tapa, that all, not even satya loka. but now immoraking a statement, as long as you are in relative existence, be devoted. Yes, your third eye should be penetrated with the truth of oneness, paramadvaita, shuddhadvaita, but as long as you are in a relative existence, means you are to feel if and you = means first person and second person, as long as thereis a first person and second person = see when you decide to sit, manifest powers = oneness is the reality, oneness is the truth with which you manifest powers, that the ultimate truth.

powerful cognition:

oneness is the ultimate truth with which you manifest powers



*ष्ट्र*ठडोइ:

- the understanding that the properties needed are: deep surrender, devotion, respect, reverence, humbleness
- understanding oneness is ultimate, is reality and truth

वइइइइलहर्गाः

r. Explain what is relative existence, dvaita.

Titor those in relative existence, what is recommended for them?

3. What is ultimate for manifesting powers?

4. in how many dimensions is relative existence a currency, and in how many dimensions is oneness a currency?

5. What is needed to invite oneness?





project of the day: currencies and dimensions

procedure:

research these I concepts

- currency
- ॥ वीलहाइवाइ

for the topic of currency, find examples of different currencies. What does a person need to do when moving between countries that have different currencies? are there some currencies you can use despite it not being the currency of the country?

for the topic of II dimensions, name and explain the dimensions known to physics. also name and explain the dimensions known in vedic science.

ोर्<u>त</u>ाहित्य ।

oneness is the only currency which works on all the II dimensions

ਘਰਾkਵੀਮਰਾ ਹੀ the day vaakyartha ਵadhaਵ

topic for vaakyartha sadhas is the difference between the statements

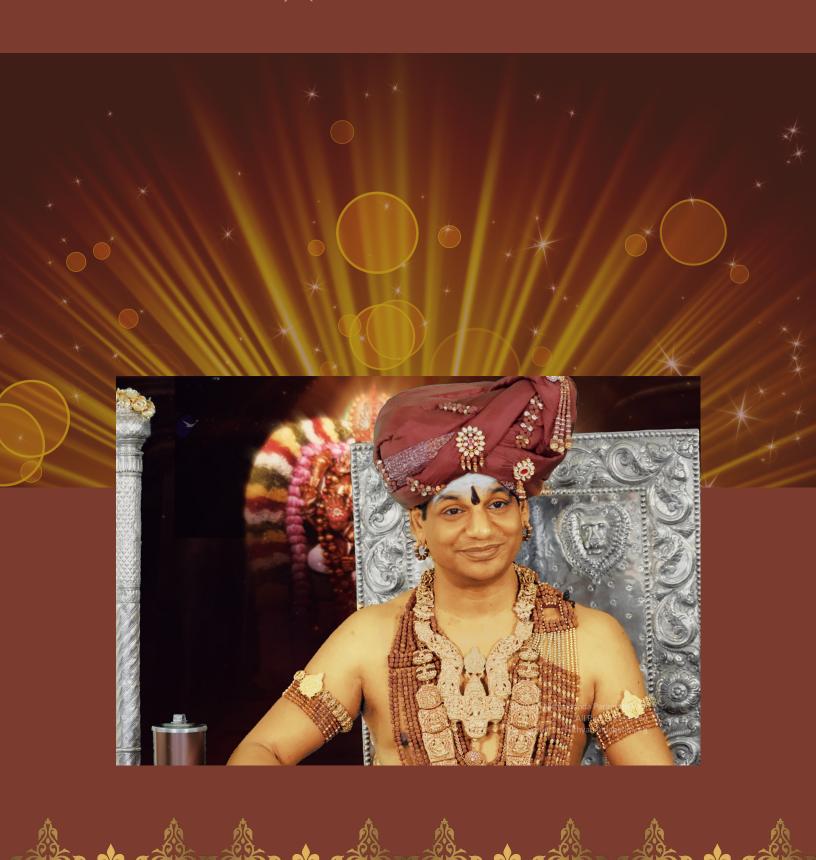
- "aş long aş you are in relative exiştence, be devoted" and
- "deep surrender and devotion and reverence, ... humbleness and surrender with tremendous respect, reverence, devotion"

टठाटीपइंग्ठित

oneness is the ultimate truth

हिइइठा ॥

equipments for scientists





eateang : introducing mahaeadaehiva & multiple dimeneione of the univeree =

न्त्रप्रवी इवटन्हरे इहटन्हरइ

date: saturday, 14-oct-2017

Equipments for scientists

if you are really interested only in research, if you are not interested in any vested interests, come. you don't need to waste your time on putting your algebraic topology projects on the ratis brain and study. i will give you live brain. you can इtudy लोगह. i will reflect these whole II dimensions, what is out there in here, purely, इtudy all the se billion neurons and its activities simultaneously, i am not interested in any of the pride, all this-that. I am saying, let's do something good to the world: not only me, i can recommend and request many of my dişcipleş alşo to şupport you in your reşearch. We can live-reflect.

understand, scientists are equipped with a algebraical topology which functions like a telegoope and microgope together for microcogm, brain, pindanda. We are Equipped with third Eye penetrated by oneness,

third Eye opened by oneness can be used same way algebraic topology is used in लांटनठटठइल.

we can use the third eye penetrated by the oneness in macrocosm. understand, ecientiete with their algebraic topology which can function like a teleecope and microscope together study the multi-dimensional happening in the brain. We shaivites empowered by paramashiva whose third eyes are penetrated by the oneness can show precisely what is out there in here. all of you are able to understand?



in the microcosm, brain, algebraic topology helps like a telescope and microscope to study what is going on in this: with that only they are coming to many understandings: i am telling them, please come here. We have cosmic algebraic topology, third eye penetrated by oneness, which can function as a cosmic telescope and microscope together. I can project and tell you precisely what is happening in the sun now, the precise temperature change or precise happenings of the sun and precisely what is happenings of the sun and precisely what is happening in your eardrum when you hear these words from my mouth.

understand, microcosmis telescope and microscope is algebraic topology. macrocosmis telescope and microscope together is third eye penetrated by oneness.

powerful cognition:

third eye penetrated by the oneness can study the algebraic topology of the macrocosm, can function as a cosmic telescope and microscope together





*ष्ट्र*ठडोइ:

- to understand that third eye penetrated by oneness can achieve simultaneously what scientists require separate equipments for (telescopes and microscopes)
- to understand that: currently scientists use algebraic topology to help study the brain, microcosm, pindanda. however, by studying the brain of someone who has third eye opened by oneness, scientists can study the algebraic topology of the macrocosm: can study the macrocosm and microcosm together.

वइइइइलहरा:

i. what example is given of how scientists currently study the brains what alternative is proposed here?

2.how can the II dimensions be studied? can temperature fluctuations and other happenings on the sun be studied at absolutely the same time as studying the physiology of hearing with human ears?

3. who is invited to come and study the brains of those with third eye opened by oneness?

4. what iş the इignificant underştanding proposed to scientists by swamiji?





project of the day: link between macrocosm and microcosm

procedure:

study the brain research that was done on swamiji and his disciples as described in his biography and other published information. Write a short essay on one or more of the research results that impressed you.

ोर्जाहर हारा के जिल्ला के लिए हैं जिल्ला है जिल्ला है

studying the brain of someone who has a third eye opened by oneness, studying all the se billion neurons and its activities simultaneously, does something good to the world

ਘਰਾkਵੀਮਰਾ ਹੀ the day vaakyartha ਵadhaਵ

hold vaakyartha sadhas on the statement below. Encourage students to provide examples and experiences.

• "we shaivites empowered by paramashiva whose third eyes are penetrated by the oneness can show precisely what is out there in here."

टठाटीपड़ांठा

third eye penetrated by oneness can function as a cosmic telescope and microscope together.

हिइइठा 12

only one tattva = integrity = measured in frames of one or other order of the state of the





इंबर्डिं इंबर्ग्या : इंबर्ग्या इंबर्ग्या चित्र इंबर्गे इंबर्गे इंबर्गे इंबर्गे इंबर्गे इंबर्गे इंबर्गे इंबर्गे

वेate : इपावेaपू, 13-aug-2017

only one tattva = integrity = measured in frames of oneness

listen, listen carefully. When you are not interested in unit, you will not allow that fact to be registered in you and that fact to become useful cognition, knowledge in your life. If you allow understanding about the units, tattvas, you will allow, that plane existences, facts, informations, to become your cognition and your life will be naturally richer, better, greater, useful for you and for others.

allergic to tattvas, is not going to work. i'll explain: she was asking, then, is the integrity, authenticity, responsibility, enriching - these four tattvas, like this there are 32 more?" i said, no, this whole thing is only one tattva - integrity." integrity is only one tattva listen carefully.

न्य न्या न्या ने कल वेहीं निष्टू निष्टु निष्टु

the quantity of the oneness, oozing out in your biomemory and muscle memory, is measured with the unit called integrity. listen the quantity of oneness, oozing out from consciousness to your body and mind, means amount of life getting infused into your body and mond, from consciousness, is measured with the unit called integrity.



listen carefully. When... first person = you, i= gets more and more infused with integrity, it is called authenticity.

when the integrity is manifested toward the second person, people who are in front of you, that is called responsibility.

when that same integrity becomes a lifestyle for the third person in your life, everyone, that is called enriching.

powerful cognition:

the unit to measure your quantity of the oneness, that unit is called integrity.

*ष्ट्र*ठडोइः

- to understand the measure of oneness and that this measure is beneficial
- to cognise the difference between integrity, authenticity, responsibility and enriching

वइइइइलहरा:

i. what are the benefits of letting facts such this lesson become your cognition?

2. give an example of not agreeing with the units, tattva of oneness 3. reword the definition of the quantity of oneness into your own words 4. how do authenticity, responsibility and enriching relate to integrity?





project of the day: infuse understanding in your bio-लहलठापु and लपड़टोह लहलठापु

लंबाहिनोंबीइ तहहवेहवे:

• optional to use drawing materials such as colour pens

procedure:

illustrate the quantity of oneness, integrity, authenticity, responsibility and enriching as creatively as you can, options are drawings, illustrations, descriptions, examples, writing, or acting them.

ो<u>त्रहित्हत्त्र</u>

if you allow understanding about the units, tattvas, you will allow that plane existence, facts, information, to become your cognition and your life will be naturally richer, better, greater, useful for you and for others.





ਘਰਾkਵਸੇਰp of the day vaakyartha ਵadhaਵ

hold vaakyrtha sadhas on how the unit called integrity measures the quantity of oneness, odzing out from consciousness to your body and mind. how the unit called integrity measures the amount of life getting infused into your body and mind, from consciousness.

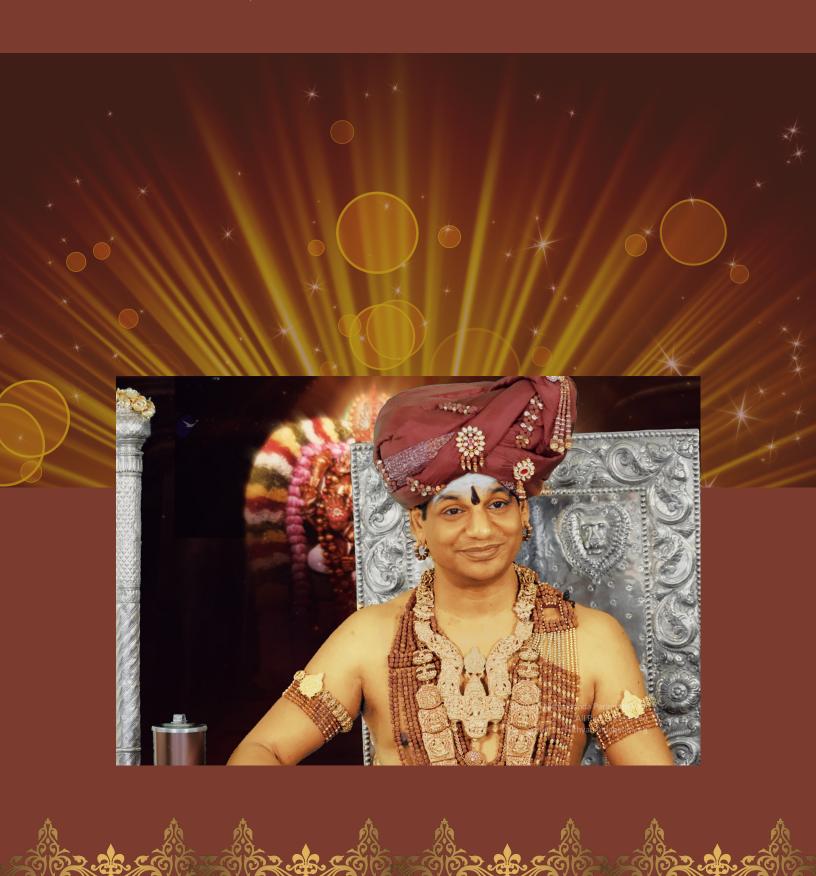
टठाटीपइंग्ठा

one tattva, integrity, measures the frames of oneness



हिइइठा । उ

where to grow and live oneness? - aadheenam





इंबरइंबाहु : the life and beings in kailasa, sadāshivais abode - engage with enriching

responsibility

वेंबर्रह : खहवेंगहङ्वेंबपु, ठ2-aug-2017

where to grow and live oneness? - aadheenam

understand: an aadheenavasi who is sitting here not doing anything, completely useless, is 1000 times more useful to himself and to the world, than anybody outside this campus in the bhu loka. When i say anybody =

A-N-Y-B-O-D-Y

in capital letter red!! because, just by being here, you learn and live 1000s of auspicious things from inside core — the non-violence, the ultimate truth of life = integrity and constantly working with space of oneness. I don't want to say = practicing manifesting. I don't want to say the word = practicing manifesting.

understand. only when you manifest oneness, you will be successful in anything here. the whole software is programmed like that, only for oneness password, anything will open otherwise, it will just show - wrong password, try again, second time it will show - wrong password, try again, third time, there is an automatic mechanism to 'tamaal' [swamiji shows a slap gesture] and you will not even know from which direction, because there will not be any hands slapping you, this very land will be slapping you.

understand. only with oneness, you can be successful here and with oneness, you can do anything you want here.

thiइ iइ the land, where oneness is the currency.

only oneness currency works here. only oneness currency is valid here. understand.



the space of oneness, paramadvaita, is the only currency works here.

that's the only currency valid here.

powerful cognition:

the ultimate space to manifest oneness is at the aadheenam

*ट्र*ठां इः

• learning oneness is auspicious in the right place, where even the land supports learning

वइइइइलहरा:

I. what can be learned at the aadheenam?

z. describe in your own words how oneness works as a password

3. similarly, describe how paramashiva acts as a currency





project of the day: aadheenaल and aadheenavasi

procedure:

research the lifestyle at the aadheenam mahakailasa.

if possible, interview an aadheenavasi, or listen to their sharings on youtube, or interview someone who attended a program or training held at the aadheenam.

before you talk to them, develop at least 3 questions related to this lesson, such as: did you experience the land teaching your during the interview make notes of their answers, and then afterwards write their responses into full descriptions of what they revealed to you about life at the aadheenam.

ोत्रहित्हा<u>त</u>्हा

an aadheenavaei who is sitting at the aadheenam not doing anything completely useless, is 1000 times more useful to himself and to the world, than anybody outside this campus in the bhu loka.

ਘਰਾkਵੀਮਰਾ ਹੀ the day vaakyartha ਵadhaਵ

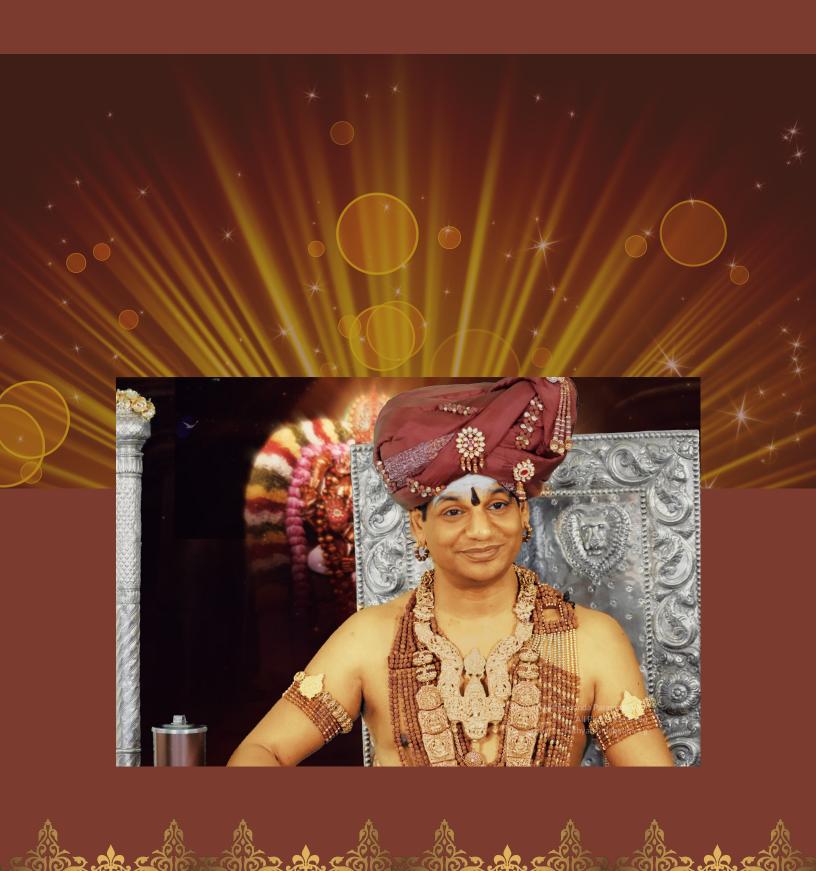
hold vaakyartha sadhas on "this very land will be slapping you." why? how can this be understood?

टठाटीपइंग्ठित

only when you manifest oneness, you will be successful in anything here. only for oneness password, anything will open.

हिइइठा 14

from tattva to tat - dharehan to onenees





satsang: don't equate your life to arithmetic logic (adheenam chalo series - vision document of sadāshiva)

वेatह : लिवेay, 21-jul-2017

from tattva to tat - dharehan to onenees

listen. i will break this important pot and blind spot. listen carefully.

the logic with which you can justify all the happenings of your life and settle in peace is called tattva

in hindu tradition = means you are haunted by the questions = why inequality, why poverty, why somebody gets good = somebody gets bad, why somebody gets disease = somebody does not get, why somebody gets happiness and somebody gets suffering, why i am getting all this, why i am always on the spotlight. With all this questions finally boiling down to = who am is

the logic with which you can justify your haunting seeking and rest in peace, is called tattva, darshana in hindu tradition.

even the darehana, ie not exclusive or monopoly, there are eix there are eix methodologies through which you can pacify your haunting logic and find peace "temporarily". Underetand.... "temporarily."

when darehana becomes anubhuti - means, beyond all the blind spots of pure science getting converted into applied science, if you evolve



the methodology for yourself to be absolutely in pure science space and radiate the pure science space and come to terms with life from the pure science space, so the state of paramashiva was not compromised to radiate the space of paramashiva or powers paramashiva, that lifestyle is what is called jeevan multi-paramashivatva.

only if you discover that for yourself, you achieve permanent peace, parama pada. You become paramashiva, you become para brahma, you become para - what hindu tradition is trying to show as para - ultimate.

listen. the ability to convince yourself logically and rest in peace, by answering all your haunting seeking questions, is only finding peace - not enlightenment.

darshanas are tattva not that.

understand. tat-tva means that and you, both. tva means you tat means that tattva is not tat. understand in hindu tradition, the methodology of finding peace, by answering the haunting logical questions can lead to peace, that is called tattva but tattva is not tat. understand.



tat iş anubhuti. tattva iş philoşophy, darşhana.

in darehana, ezer and ezen hae to exiet, only then darehan happene in anubhuti, ezer and ezen becomee the epace of onenees in anubhuti, darehana does not happen. If darehana happene, it is only tattva, not anubhuti.

powerful cognition:

answering the questions that haunt you is only finding peace - not enlightenment

*ड्र*ठडोइ:

to understand that finding answers to haunting seeking questions brings peace only temporarily: to achieve permanent peace, parama pada, you need to discover jeevan mukti = paramashivatva.

वइइइइलहर्गाः

- i. describe your understandings of the words tattva, tva, tat, darshana, anubhuti, jeevan mukti, parama pada, paramashivatva.
- 2. what is needed to move from temporary peace to permanent peace?
- 3. how do logic, darehana and anubhuti relate to onenees?



project of the day: pure science and applied science

procedure:

research an example of pure science getting converted into applied science. for example, the science of microwaves became microwave ovens (applied science)

ो<u>त्रहित्हत्रहः</u>

beyond all the blind spots of pure science getting converted into applied science, if you evolve the methodology for yourself to be absolutely in pure science space and radiate the pure science space and come to terms with life from the pure science space, that lifestyle is what is called jeevan mukti paramashivatva.

ਘਰਾkਵੀਮਰਾ ਹੀ the day vaakyartha ਵadhaਵ

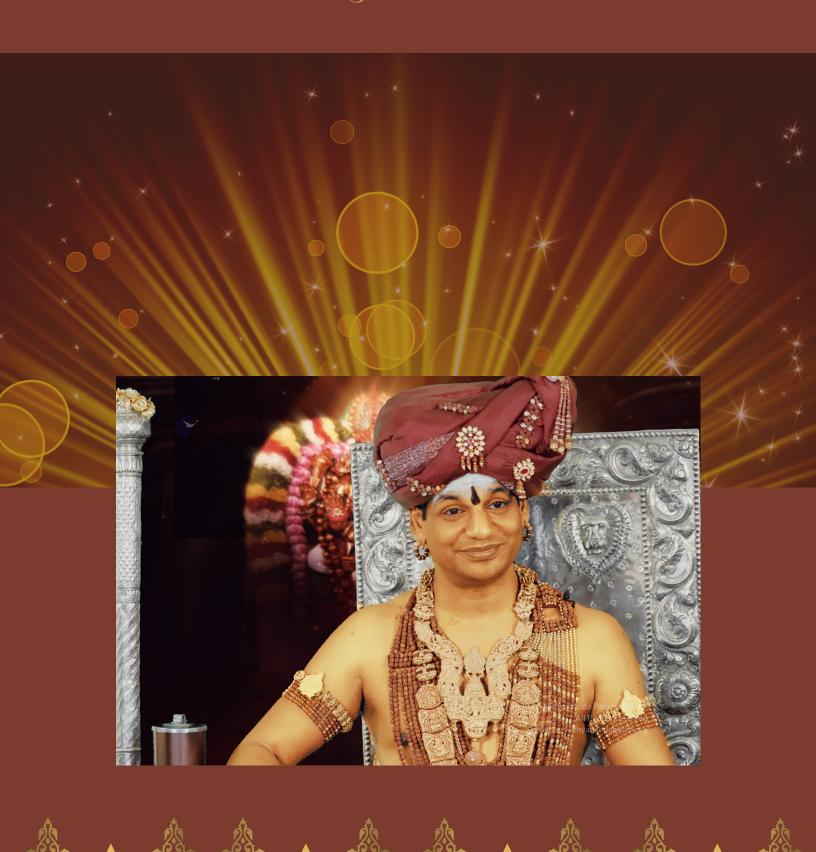
hold vaakyartha sadhas on understanding and experiencing in darshana, seer and seen has to exist, only then darshan happens. in anubhuti, seer and seen becomes the space of oneness."

टठाटीपड्रांठा

in anubhuti, darehana does not happen. if darehana happens, it is only tattva, not anubhuti.

हइड्ठा ।इ

the satya of the oneness





इंबर्डिं truth लंबेस्ड लंबारिंड्रोंग्ड powers a reality

वेबार : इपानवेबपु, 16-jul-2017

the satua of the oneness

paramadvaita satya, the satya of the oneness, is cognized by any existing living being, there is always the other part of you, which is fighting with sahd, self-doubt, self-hatred, self-denial. "no, no, no, no, no you don't know swamiji, you should have seen my wife, no need to live with her even if you see you will understand i am not god, she treats me all the time [...] dog, how can i be god?"

listen to the truth carefully. The truth is even when you are suffering getting tortured by the self-doubt, self-hatred, self-denial which has enough evidence. see your self-doubt does not come just like that as a statement, it comes with a long tiring argument. I tell you your self-doubt comes with that kind of an expertise. If you are depressed you have a expert self-doubt logic, it is a strength, you should recognize your efficiency to be always in depression, understand im using new word, your efficiency to be always in depression comes with a very elaborately substantiated arguments and ability to convince you very logically and systematically, self-doubt, your self-doubt has capacity and ability to convince you with large number of facts that you are not paramashiva, forget about it, that fellow because he got hold of a throne, he is paramashiva, and not you you'll only be thrown, not the throne, very elaborate logic.

powerful cognition:

your self-doubt may be strong, yet paramadvaita satya, the satya of the oneness, is cognized by any existing living being.



*ष्ट्र*ठडोइ:

to understand that self-doubt comes with a long tiring argument and elaborate logic. Yet the truth is that paramadvaita satya, the satya (truth, essence) of the oneness, is cognized by any existing living being

वइइटइइलटगर:

- i. what are all the attributes engendered by self-doubt?
- 2. who can cognize paramadvaita satya, the satya of the oneness?
- उ. what does your इंटीन्वेठubt logic tell you?

project of the day: completion

लंबाइ लंबीइ लंडहवेहवे:

• वटटहइइ एठ पुरुपएफेह

procedure:

find a satsang about sahd and how to compete with it. try to do a completion yourself, or help another student to find their incompletions and complete them. acharya to assist the students with this project.

ोत्रहित्हा<u>त</u>्हा

your self-doubt has the capacity and ability to convince you with a large number of facts that you are not paramashiva, yet you are paramashiva.



ਘਰਾkਵੀਮਰਾ ਹੀ the day vaakyartha ਵadhaਵ

hold vakyartha sadhas on

"paramadvaita satya, the satya of the oneness, is cognized by any existing living being, there is always the other part of you, which is fighting with sahd, self-doubt, self-hatred, self-denial."

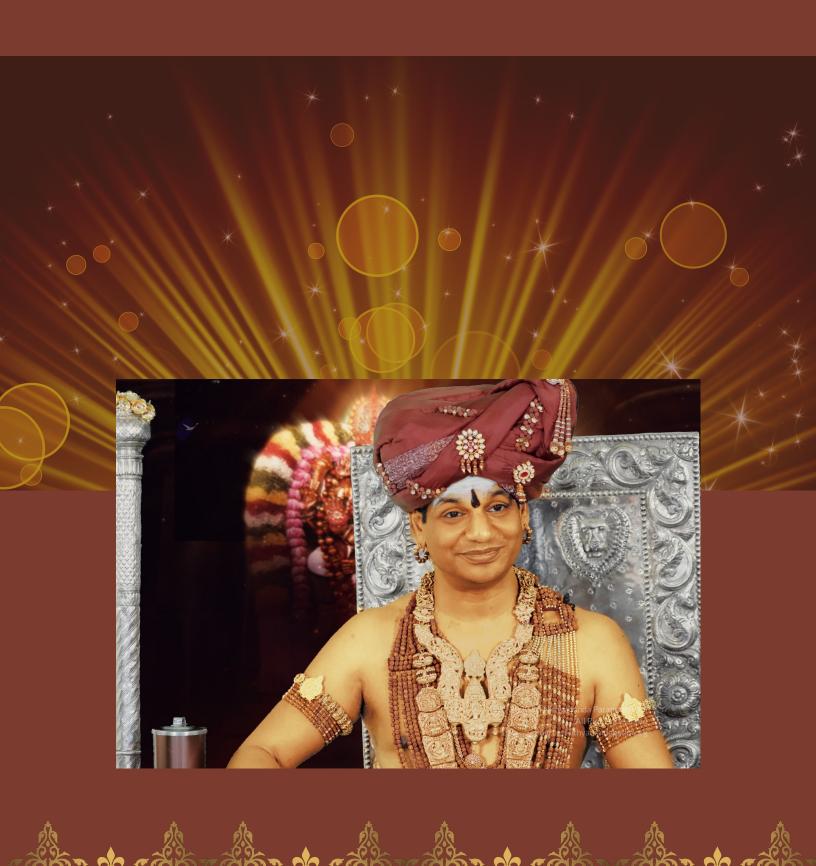
टठाटीपइंग्ठा

you have an expert self-doubt logic. It's a strength. but it is the other part of you, which is fighting with salbd, self-doubt, self-hatred, self-denial. paramadvaita satua, the satua of the oneness, is cognized by any existing living being.



हइड्ठा १६

action and reaction in terms of oneness





इंबर्स्ड्वाइ : neurology of reality = living इंबर्वेंब्झींग्ठिनेंबल process, इंटड्डोंका ह

वेबार : इपानवेबपु, 26-रिहो-2017

action and reaction in terms of oneness

listen intensely. reality as it is, is paramashiva, because kaarana (cause) and kaarya (action) can never be separated. Me and my actions can never be separated. You and your actions can never be separated but you and your reactions can never be together. You and your actions can never be separated: you and your reactions can never be together.

biggest problem you have is, with your action you try to separate yourself, with your reaction you always try to be one with itself. listen carefully, whenever you need to take the responsibility, you want to distance yourself from that, whenever you going to get the credibility, you want to become one with that, in actual neurology of the reality, your actions remain in oneness with you forever, your reactions can never be part of you, even when they are happening in you, this is the basic principle of neurology of reality, listen, your actions can never be separated, even after they are delivered thousands of years after, if you have speezed, screamed, even doing morning 1-2-3, cannot be disconnected from you after ten thousand years also.

your actions cannot be separated from you but your reactions can never be one with you, even when they are performed.



for example: somebody provokes your pattern and you start getting into your original stupid state: even while that stupidity is going on, it can never be part of you. listen, you associate yourself with your pattern so strongly; you feel if your pattern is disrespected you are disrespected; the oneness feeling is so strong, you respond as your pattern but even while you are responding and reacting, you can never be one with that, unfortunately, you forget and you think that is you and you go on reacting to it.

i tell you... listen listen carefully. with your actions, if you are not liberal, you don't have heart. in your reactions, if you are not traditional, you don't have brain. listen in your actions, if you are not liberal, you don't have heart. in your reactions, if you are not orthodox, traditional, conservative, you don't have brain be liberal in your actions, be orthodox in your reactions, be liberal in your actions, be orthodox in your reactions, be liberal in your actions, that's the solution for neurology, listen intensely, but you are doing the other way round.

powerful cognition:

you and your reactions can never be one with you: your actions can never be separated from you.





*ष्ट्र*ठडोइ:

- for students to understand actions and reactions in terms of oneness
- to understand that the solution for neurology is liberal actions and traditional reactions

वइइटइइलटगरः

- T. What cannot be separated from you and what can never be one with you?
- 2. what do orthodox, traditional, conservative means when should you be orthodox, traditional, conservative, in your actions or your reactions?
- 3. What does liberal mean? When should you be liberal, in your actions or your reactions?
- 4. what remains in oneness with you forever? give some examples





project of the day: action and reaction materials needed:

paper and pen

procedure:

write an essay on a personal example that shows the difference between reaction and action describe in your essay:

- were your reactions conservative or were they liberal? why do you say that?
- if your reactions were conservative give an example of a liberal reaction, and if your reactions were liberal give an example of a conservative reaction.
- were your actions conservative or were they liberal? why do you say that?
- if your actions were conservative give an example of a liberal reaction, and if your reactions were liberal give an example of a conservative reaction.

conclude your essay by writing which of the reactions and which of the actions that you wrote about are a solution for neurology.

ोत्रहिष्ट<u>ा</u>

your actions cannot be separated from you but your reactions can never be one with you, even when they are performed.



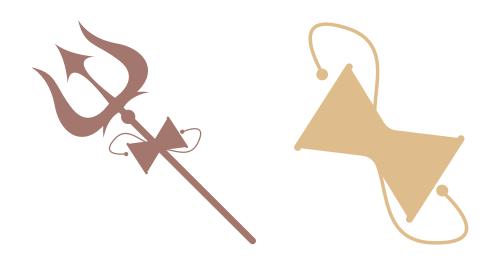
ਘਰਾkਵੇhop of the day vaakyartha ਵadhaਵ

hold vaakyartha sadhas on

- biggest problem you have is, with your action you try to separate yourself, with your reaction you always try to be one with itself."
- "your actions remain in oneness with you forever. your reactions can never be part of you, even when they are happening in you."

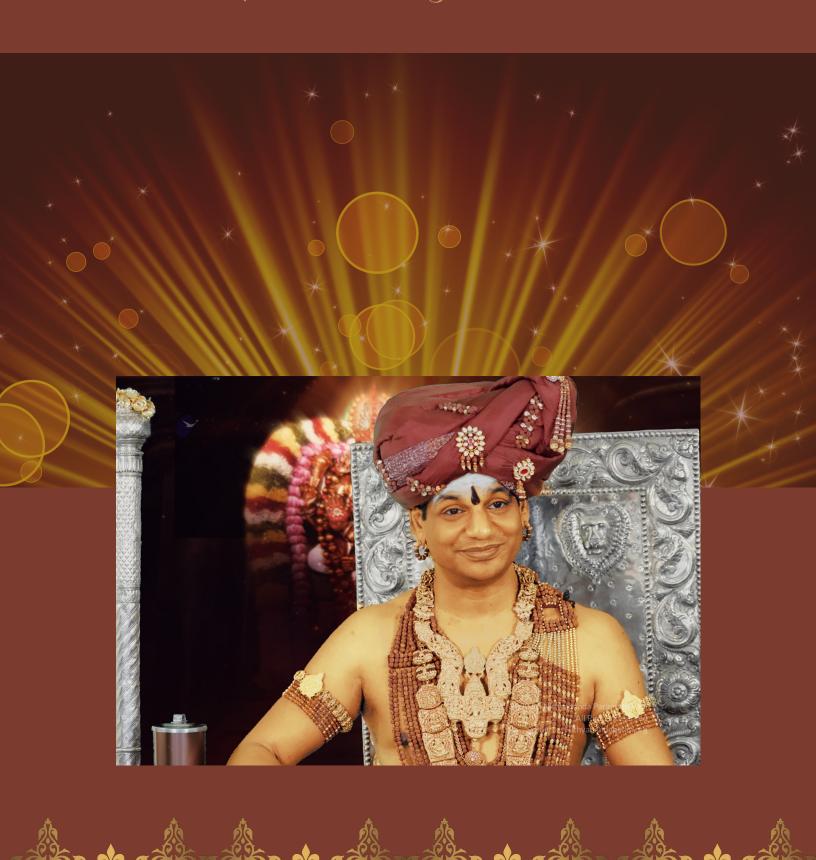
टठाटीपइंग्ठा

be liberal in your actions: be orthodox in your reactions: be liberal in your actions: be traditional in your reactions: that's the solution for neurology.



हिइइठा 17

persistence way to oneness





satsang: persistence makes ganga break the himalayas: persistence, not force,

makes us manifest powers!

date: thurइday, 16-feb-2017

persistence way to oneness

the highest supreme hypocrisy is, you not having persistence and blaming others, actually, even if you blame others, just for the sake of blaming and internally you knowing, that you are not persistent, that is why things are not happening, you are at least intelligent, but even internally, if you start believing others are the reason why things are not moving you are dead, better to bury you as early as possible, good for the world, i tell you, all the situational change you try, is stupidity, stupidity, extreme stupidity, it is change of vatavarana, inner space, that is required, the change of vatavarana, inner space, that is required, the change of vatavarana, inner space, remember ganga breaks himalayas, not by force but by persistence, you will achieve anything you want, not by force but by persistence, you will expensistence.

when you are trying to be oneness with paramashiva, when you are trying to be in oneness with guru — it does not happen by force, but it happens by persistence, paramashiva tests your ability to persist, he tests your ability to persist, so you manifest not by force but by persistence, the highest hypocrisy is when you do not have persistence, when you are not interested, when you don't want to involve, abusing others, this person is not doing, that person is not doing this person is not co-operating, that person is not co-operating others, that person is not co-operating at heast inside if you don't believe it, you only blame others but you don't believe inside, you are safe, if you start believing inside also, which you will do in few inside, you are safe, if you start believing inside also, which you will do in few



days, if you are going on talking. Understand. Whatever you talk you will start believing in few days. The moment you start believing - gone! it's gone, poinde, you are dead. so understand, in power manifestation, all you need is not force but persistence.

persist to the level of your boredom gets bored, your tiredness gets tired. your delusion gets deluded, your maya gets maya-ed. one living example you can see in front of you is me, and there is nothing to clap, my persistence with you i am not able to do anything by force with you guys but i persist and make sure and i will make sure what i want is done, what for i happened is done!

understand. your depth cognizes, your being cognizes paramashivativa, not by force but by persistence.

powerful cognition:

oneness, paramashivatva, power manifestation happens by persistence.



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*ष्ट्र*ठडोइ:

- to understand that why things are not happening is not because of others,
 it is because of your vatavarana, inner space
- to underetand that pereietence is required for oneness with paramashiva,
 oneness with guru

वइइइइलटगरः

- I. describe the highest supreme hypocrisy in your own words
- 2. sometimes people blame others for their own lack of will persistence while inside themselves they don't believe others are to blame. sometimes people blaming others and also believe inside themselves that others are to blame. what is the difference? which of these two is better?





project of the day: experience of persistence

लंबाइ नहहर्वहर्वे:

• paper and pen

procedure:

first write about a time when you didn't get what you wanted and you blamed others, did you internally know that you were not persistent, that because you did not persist is why things did not happen? or did you start believing internally also that others were the reason why things did not happen?

now recall an incident when you persisted until you got what you wanted. write what you wanted and how you persisted.

describe how your experience of persisting compared with: "persist to the level of your boredom gets bored, your tiredness gets tired. Your delusion gets deluded, your maya gets maya-ed."

finally write how you understand your persistence when you trying to be in oneness with paramashiva, when you are trying to be in oneness with guru, and in power manifestation.

ंउठतडगडोतां

you manifest not by force but by persistence



ਘਰਾkਵੀਮਰਾ ਹੀ the day vaakyartha ਵadhaਵ

hold vaakyartha sadhas on what paramashiva means when he says i persist and make sure and i will make sure what i want is done. What for i happened is done!"

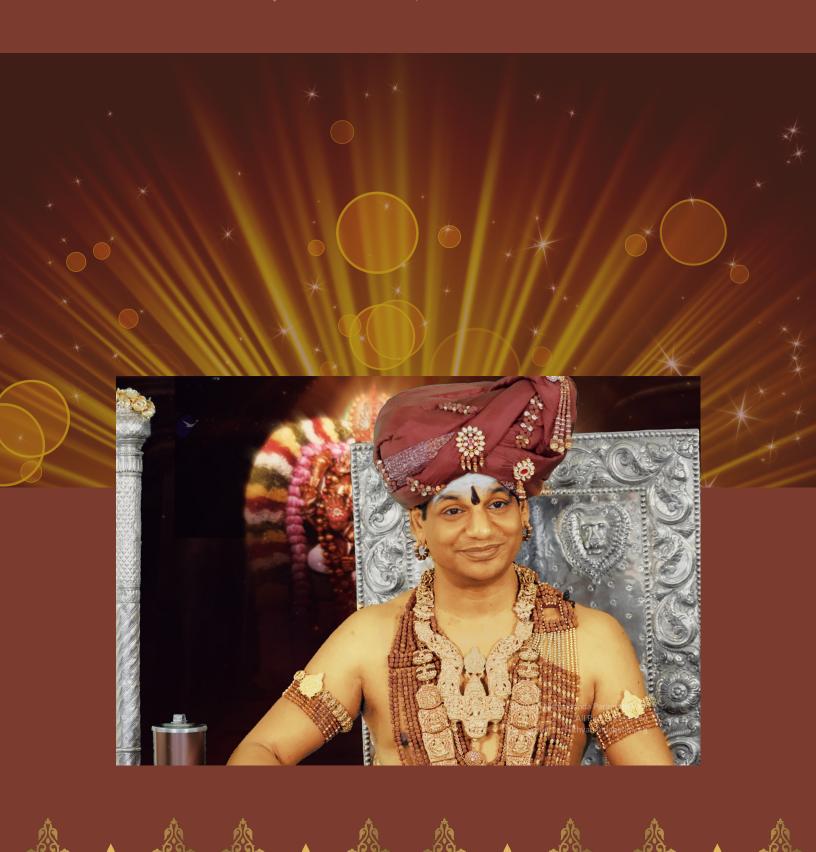
टठाटीपइंग्ठा

your depth cognizes, your being cognizes paramashivatva, by persistence.



हिइइठा ।

peace through oneness





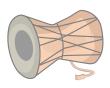
इंबर्स्ड्वाइ : इhuddhadvaitaल: the gateway to extraordinary powers

date: इunday, ाड-jan-2017

peace through oneness

lieten, lieten. all these fellows who talk samanvaya they are social peacekeeping gurus; okay, they can use any technique, method, to keep non-violence in the society, samanvaya means all one the same, all that, yes, let them not declare themselves as spiritual guru, let them declare very clearly—our goal is to keep peace in the society, and non-violence so, whatever we want we blur, but that is not ultimate reality, i tell you, i want you to know, even with that so called samanvaya, they will not be able to bring peace, because that is a basic fundamental lie, how can the paths, which tell; you are ego, you need to shed all your impurities, and then you can realize you are ultimate, and, the path, which tells, you are ultimate, you just need to remember and realize, and there are some books, paths teach, you need to just kill everyone who does not believe in you, then you will get ultimate.

how can all this be same? listen. they can be good social, moral, feel-good feelers: even non-violence should be from oneness of paramadvaita, shuddhadvaita, that only will be permanent and eternal: i am not saying, i am not interested in social peace." i am interested in social peace, which comes from real oneness, which is permanent. not based on the pseudo ideas: not based on the pseudo ideas: the pseudo, all one, all same, "members."





listen, what you believe in the beginning, what you are made to believe in the beginning, what you have been told in the beginning is very important. so the first statement, first principle given to you should be.

'you are ultimate, even when you are manifesting things that you don't want. this is the first principle.

see, you will believe you are the ultimate when you are manifesting all the things you want. for example, you want health, and if you are able to manifest health, you will just believe, you know, you are ultimate, but i am telling you, you are ultimate, even when you manifesting the things you don't want, even when you manifesting the so-called whom things, you may have one hundred questions, come on, we will discuss, all those questions should be handled.

you may ask, 'then why i am manifesting poverty, why am i manifesting ill health?' why am i manifesting, that we will discuss next. I will teach you not only why, how to get out of it. I will give all the answers.

but fundamental truth is = you are ultimate, even when you are manifesting māyā; delusion.

listen. if anybody says, you are ego, you need to do all this, this, this, and realize soul, god, ultimate, paramatma," run away from them.



just run away from them. that should not be first principle you hear. that should not be first principle you hear. do not have shaktinipata with them. sometimes shaktinipata happens even by look, don't see them. kandumuttu kettumuttu even if you see them abacharam, talk to them abacharam = means, even seeing them, talking to them is not good.

powerful cognition:

only peace from oneness of paramadvaita, shuddhadvaita, will be permanent and eternal:

the first principle is: you are ultimate, even when you are manifesting things that you don't want.

*ष्ट्र*ठडोइ:

- to understand that real peace, permanent peace comes from oneness, paramadvalta.
- to understand that it may be easy to believe you are ultimate when are manifesting all that you want, but you are ultimate even when your manifest things that you don't want

बइइहइइलहर्गाः

- I. what is the difference between samanvaya and shuddhadvaita?
- 2. which is correct, (i) that we are ultimate, or (5) that we are ego and only by doing something then we become ultimate?
- 3. who should we avoid even seeing?



project of the day:

procedure:

omite an essay on how you believe you are the ultimate when you are manifesting all the things you want. include an example when you were able to manifest something you really wanted and how that felt.

also write about your feeling when you manifested something you did not want. what did you believe about yourself in that moment? and now, knowing that even at that time you were ultimate, can you think of something else you could have done?

ंउठतडगडोतां

what you believe in the beginning what you are made to believe in the beginning what you have been told in the beginning is very important.

ਘਰਾkਵੀਮਰਾ ਹੀ the day vaakyartha ਵadhaਵ

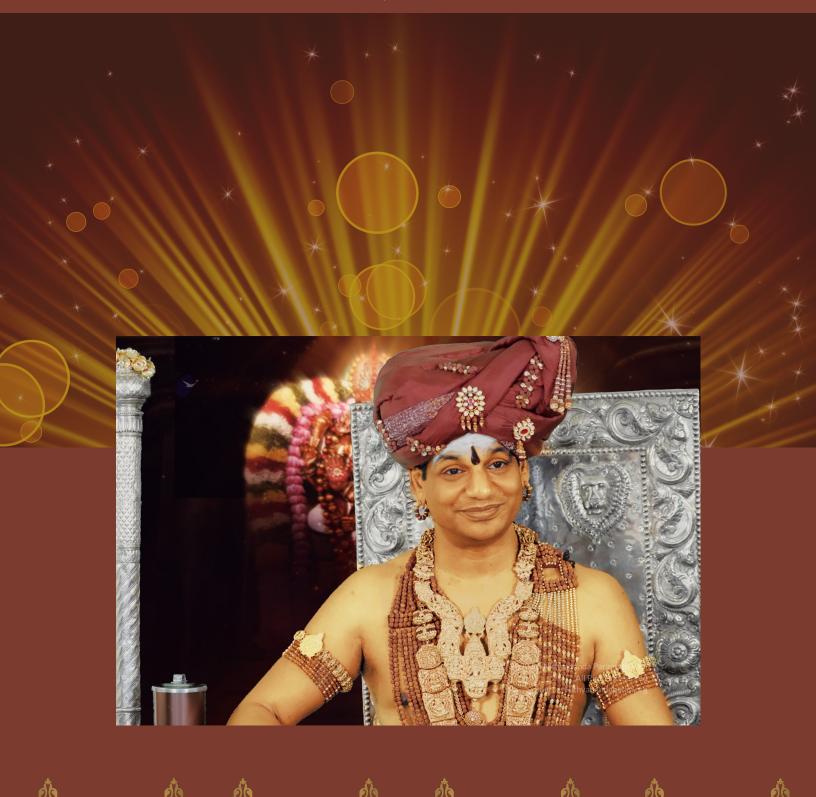
hold vaakyartha sadha on: you are ultimate, you just need to remember and realize.

टठाटीपइंग्ठित

the fundamental truth is = you are ultimate, even when you are manifesting māyā; delusion.

हिइइठा १५

oneness, the paramadvaitic shuddhadvaita satya is the core of the spindle meru danda





इंबर्स्ड्वाइ : integrity, the principal force of इंबर्वेड्नोएंड, advaita, cosmic oneness

date: tueइday, ठइ-nov-2ठाड

oneness, the paramadvaitic shuddhadvaita satya is the core of the spindle meru danda

today i wanted to expand on integrity. listen. first statement i wanted to make. integrity is the meru danda spindle, on which the whole cosmos flows. listen. the oneness, paramadvaita is the core of the meru danda, when the meru danda moves, when it is spindled, the force generated is integrity.

listen. oneness, the advaitic shuddhadvaita satua that is the core of the spindle. when the spindle is churned, when that spindle starts moving the force generated is integrity.

integrity is not used by ose to control you it is used by ose to empower you. listen when ordinary fellows try to teach you integrity, they try to control you through integrity, here, be integrated, i will give you powers, i will obanifest powers through you, paramashivature through you, i will empower you integrity is not for controlling you. It is to empower you it is to give you the glimpse of paramashivature. It is to make you experience paramashivature when you are integrated even you will feel good about you when you are practicing integrity even you will feel good about you not only that, you can see very clearly your body becomes best space to live, your inner space becomes best way to exist, your physical, physiological, psychological, neurological, all the circuits become complete.

integrity is literally like doing prana prathistha to you. till integrity starts you are only a man. only with integrity the paramashivatva starts happening, prana prathista starts happening, integrity is not used by me for controlling, it is used by me for empowering, i have already established, see my balasants who maintain the high level of integrity, how i am empowering them, manifesting powers through them, that is the witness, evidence that i am using integrity only to empower you not to control you.

within the matrix, whatever you achieve is stupidity, what you achieve outside the matrix on integrity that will stand for your life, i tell you, with all my compassion and integrity, bring integrity as the force to move your life, you will manifest oneness with paramashivativa; you will manifest oneness with paramashivativa; you will manifest oneness with paramashiva, how the spinale is used for churning the milk or curd to get the butter out, how the meru danda was used to churn the milky ocean to get the nectar out, that force of churning is integrity, the meru danda itself is oneness. that is why the meru danda need to be held by all three, below, vishou holds as a kurma, middle brahma was sitting for the balancing means to maintain the verticality, above the paramashiva's eyes, paramashiva's eyes, third eye was overseeing that everything is going smooth, trimurti's have to hold it, because it is paramadvaita svarupa and the force generated: see when the paramadvaita gets into action the force generated is integrity.

bring integrity, even you will discover new you. Even you will discover new you bring integrity, it will empower you integrity will literally make you paramashiva, that is the energy generated by the spinals of paramadvaita satya, oneness, the cosmic oneness is the meru danda, when that cosmic oneness gets moved, churned, the energy generated is integrity, integrity is the force of paramadvaita, the primal force of paramadvaita is integrity, the principal force of paramadvaita is integrity, practice integrity you will get into paramadvaita.



powerful cognition:

paramadvaita is the core of the meru danda, when the meru danda moves, when it is spindled, the force generated is integrity

*ट्र*ठडोइ:

- to understand that integrity empowers
- for students to cognize that bringing integrity as the force to move their life, they will manifest oneness with paramashivatva, they will manifest oneness with paramashiva.

वइइइइलहर्गाः

- I. What is the meru danda and what is its core?
- 2. What happens when the meru danda moves?
- 3. What happens when you are integrated?
- 4. in your own words describe how the meru danda was used to churn the milky ocean
- 5. how are advaita, oneness, and integrity linked?





project of the day: churning of the लोक्षिप उटहान procedure:

research the churning of the milky ocean. Who did what actions what happened, what came out during the churning?

ोत्रिट्ट व्याज्य क

the cosmic oneness is the meru danda, when that cosmic oneness gets moved, churned, the energy generated is integrity. practice integrity you will get into paramadvaita.

ਘਰਾkਵੀਮਰਾ ਹੀ the day vaakyartha ਵadhaਵ

hold vaakyartha sadhas on

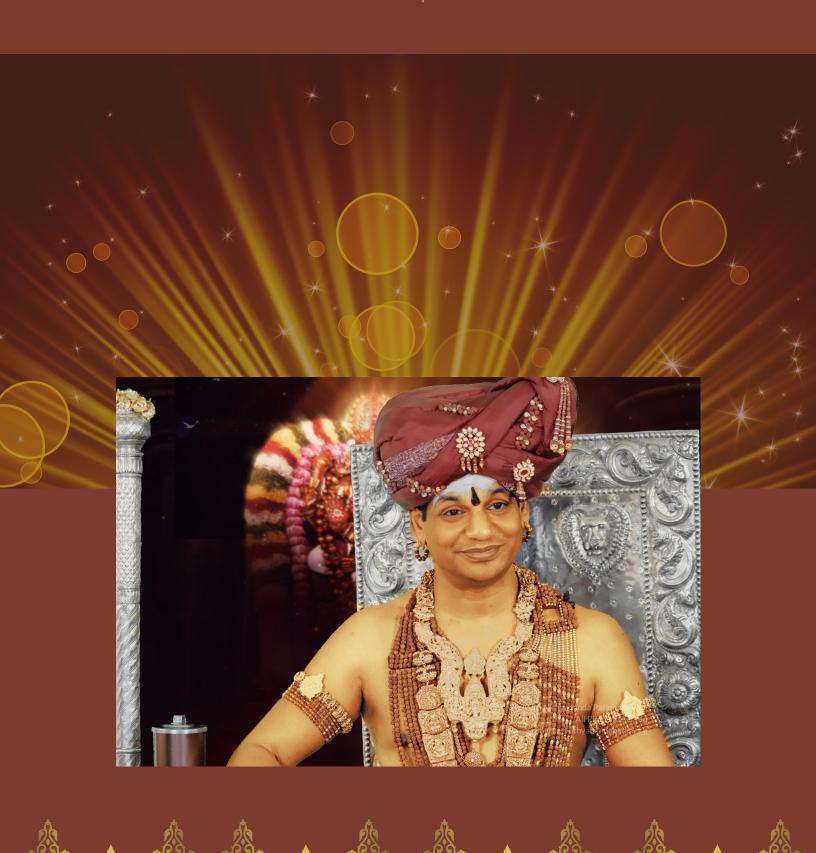
integrity is literally like doing prana prathistha to you. till integrity starts you are only a man. only with integrity the paramashivatva starts happening. Prana prathista starts happening."

टठाटीपड्रांठा

bring integrity, it will empower you. integrity will literally make you paramaehiva.

हिइइठा 55

ठाहाहड्ड with paramashiva





इंबर इंबाइ : the लप्री of decision fatigue - no time, feeling overwhelmed, complexity

र्ठा वेहटोइोठतइ

date : wednesday, oz-nov-2016

ठाहाहड्ड with paramashiva

decision fatigue and feeling confused are not even cause and effect, it is one and the same. The relationship between decision fatigue and feeling confused is not the relationship like cause and effect. It is a relationship of oneness!

understand, the relationship between me and paramashiva is not cause and effect, it is not that paramashiva is cause i am effect, no! it is feeling of oneness. Understand.

relationship between me and paramashiva is not cause and effect. it is feeling of oneness.

इक्ट way the relationship between decision fatigue and feeling confused is not cause and effect. It is feeling of oneness of understand.

feeling confused is the oneness of decision fatigue. apasmara, loss of memory is the angadevata of decision fatigue.

powerful cognition:

relationship with paramashiva is not cause and effect, it is feeling of oneness



*ष्ट्र*ठडोइ:

• to understand the difference between cause and effect, and the feeling of oneness

वइइटइइलटगरः

- I. how do decision fatigue and feeling confused relate to one another?
- वेहइटलोठिह the relationship with paramashiva.

project of the day:

procedure:

investigate the term "decision fatigue". how is decision fatigue and feeling confused described in your findings are they described as cause and effects or as one and the sames write down your understandings.

now describe how relating to paramashiva is not cause and effect. it is feeling of oneness.

<u>किटल्डल्ड</u>

feeling confused is the oneness of decision fatigue. relationship to paramashiva is not cause and effect, it is feeling of oneness.





ਘਰਾkਵੀਮਰਾ ਹੀ the day vaakyartha ਵadhaਵ

hold vaakyarthe eadhae on the topic of: "relationehip between me and paramaehiva ie not cauee and effect, it ie not that paramaehiva ie cauee i am effect, no! it ie feeling of onenees.

टठतटीपइंग्ठत

हिंही oneness with paramashiva.



