

living paramadevaita

book 1

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इपरदल पन्तीर्ग ऑ हिन्दुईल हदी भगवान नीथ्यानन्दा परमशिवम

ही दिविन होलीनेइ भगवान नीथ्यानन्दा परमशिवम (हदी) हे थे रेचारेर ऑ कौबडा = थे अन्टीगनेटेड सिविलाइजेशन, थे ग्रेट टोटलिट ब्रानेनेइ हिन्दु नेशन.

हदी हे अ अवतार मील, अने हे अ इपरदल पन्तीर्ग ऑ हिन्दुईल. हदी हड लवटे इन्टेन्टे ऑ पवर लान्डीकेशन, पुष्टा अने टेम्पल बाइटे अनिचरइतेइ ऑ हुलान्ति.

इन्चरएन्ग रानेऑर ऑ कौबडा हेटे बू हदी अने नीथ्यानन्दा रानेऑर ऑ लोनेइ, नुने अने हिन्दु वीइपुठा अने वरानेइ ऑ शोबो पेअटे अने त शोरे इपर टोन्टेओपुड ब्रेअकथरओपुडे त हुलान्ति.

ही नीथ्यानन्दा हिन्दु अनिचरइति (वर्गवेइ कान्ग्रेइ) वीथ एक्टेन्डेड टाल्पुइडे इन 150 टोन्टेनेइ हे टोल्लेकनेइ, रान्गानेइनेइ, प्रेइएरनेइ, मील टापुलनेइ, देकटनेइ, इप्रेअनेइ अने रेचारेनेइ 25 लौलीन इपुअटे बोकने ऑ हिन्दुईल अने थे ह इअरने अने अने इन्टेन्टेइ लीके अयुअरवेड, लुइटे, वानटे, इटुलनेइ, अइरनेओपु, रडु.

हदी हे थे 253वे गुरा लकड इअनेवकाल ऑ इपुअलअपेडटा इअरअनेअपेडथल (अन्टीग अपेड बोटे ऑ हिन्दुईल) अने प्रेइएन्ट हलपेऑर ऑ इपुअरवलडा इपुअनेइ इअलअपुअल. हदी हड इअनेरेटे थे वरने परेइकेशन ऑ लुप्ले अइअइनेशन अटलप्टे ऑ परेऑन अने चरअक्टेर बू अन्टी-हिन्दु होलनेइ.



living paramadvaita. living paramadvaita!

ॐ पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः

ಠಲ ಪೂರ್ನಾಮಾಧಿಹಾ ಪೂರ್ನಾಮಿಧಿಹಾ ಪೂರ್ನಾಥ

poornasudhachyathe |

poornaṣṭya poornamaadhāya poornamevārvāḍiṣṭhyathēy ||

॥ ठल इहान्थि, इहान्थि, इहान्तिहि ॥



living paramadvaita' लहानइ, realizing प्रुपु अह जोरोह, ठह जोके the जोरोह, प्रुपु अह नुत अ broken ठर इeparated, दीvided part. please underइstand, 'broken' लहानइ, ठहह ठर श्री taken ठुत. 'इeparated' लहानइ, internally दीvided. 'दीvided' लहानइ, in the internal, इub-दीvision. प्रुपु अह नथोथर broken ठर इeparated ठर हचन हनहहइ into इub-दीvision ठल the जोरोह. the जोरोह, the जोरोह हइइइ अ जोरोह. it इ नुत that नुव प्रुपु वीी achieve ठलpletion, and in the future प्रुपु वीी experience ठलpletion ठलpletion. the ठलpletion इ ठलpletion ठलpletion वहन प्रुपु realize हचन in प्रुपु past प्रुपु वहर अलवइ ठलpletely ठलpletion... living paramadvaita' लहानइ, realizing the ठलpletion ठलpletion नुत जुइ in the प्रहइent ठर in the future.

the प्रहइon जोह इइइ, in the future इ वीी be ठलpletely ठलpletion', इ अ प्रुग्रे. the प्रहइon जोह इइइ, 'नुव इइइ' इ अ ठलpletely ठलpletion', इ अ tantrik. the प्रहइon जोह realizeइ, नुत ठलु in the future ठर प्रहइent, हचन in the past इ वइ ठलpletely ठलpletion', इ paramadvaita. underइstand the depth of the ठलpletion इ ठलpletion in प्रुपु वहन प्रुपु underइstand हचन in the past प्रुपु वहर ठलpletion. वहन प्रुपु incompletion of the past बेठलहइ नुत ठलु लहानइइइ ठर irrelevant, it इ जुइ unrelatable, unrecognized by प्रुपु, वहन they don't have अणु लठह place in प्रुपु, प्रुपु अह living paramadvaita. प्रुपु अह living paramadvaita.

વિદ્વદ્ગણ ૧

ગાંધીજી કે fundamental principles



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ફાઇનાલ : તોરણોત્તર તર પાસે લાગીકરણ = ઇકોનોમીક ઇસ્ટાબલિશ્મેન્ટ
(intensity and continuity)

date : Tuesday, 27 February 2018

one of its fundamental principles

ொହେළ ூଠୁ ଶବ୍ଦ ଦେଉଁ ଡାହ. ଇଡାଉଁ ଗୋଘାଘୁ ଗଈ ଗଦିଘାଉଁ. ொହେଳ ூଠୁ ଶବ୍ଦ ଦେଉଁ ଡାହ. ଇଡାଉଁ ଗୋଘାଘୁ ଗଈ ଗଦିଘାଉଁ. ଖେଡାଘୁ ଯେହେଳ ூଠୁ ଇଡାଉଁ ଲାଉଡାହ. ପାଘାଘାଘାଉଁ ଇ ଥିଈ ଇଡାଉଁ ଗଈ ପଠାଉଁ, ଡଠାଘାଘାଉଁ ଡଠାଘାଘାଉଁ. ପାଘାଘାଘାଉଁ, ଇ ଗା ନଠ. ଇଡାଉଁ ପାଘାଘାଘାଉଁ ଘାଁ ନଠ. ଖେଡାଘାଘାଉଁ ଡଠାଘାଘାଉଁ. ଇ ଗା ଗାଘୁ ଇଡାଉଁ “ଦେଉଁ ଥିଈ ପାଘାଘାଘାଉଁ ଇଠାଘାଘାଉଁ ଗାଘୁ ଖେ ଡଠାଘାଘାଉଁ ଡଠାଘାଘାଉଁ”. ଇଡାଉଁ ଘାଘା ପାଘାଘାଘାଉଁ. ூଠୁ ଘାଁ ଖେ ଗା ଗାଘାଘାଘାଉଁ ଗଦିଘାଉଁ, ଗାଘାଘାଘାଉଁ ଗାଘାଘାଘାଉଁ, ଗାଘାଘାଘାଉଁ ଗାଘାଘାଘାଉଁ ଗଦିଘାଉଁ. ଗାଘାଘାଘାଉଁ ଗାଘାଘାଘାଉଁ ଘାଁ ଗାଘାଘାଘାଉଁ ଡଠାଘାଘାଉଁ ଇଡାଉଁ “ଇଡାଉଁ ଗଈ ଦେଘାଉଁ, ூଠୁ ଘାଁ ଗାଘାଘାଘାଉଁ ପାଘାଘାଘାଉଁ”. ନଠ! ଡଠାଘାଘାଉଁ ଗାଘାଘାଘାଉଁ ଗାଘାଘାଘାଉଁ. ூଠୁ ଇ ଗାଘାଘାଘାଉଁ ூଠୁ ଗାଘାଘାଘାଉଁ, ଗାଘାଘାଘାଉଁ ଗାଘାଘାଘାଉଁ.

ବେତାବୁଝେ ଗଢ଼ନେଇଝି ଇଝି ଫୁନ୍ଦାଲେନ୍ତାଲି ପ୍ରିନ୍ସିପାଲ୍, ଘାିକେ ଚିହାନ୍ତି ଲାଗୁ
ଠି ଥିେ ଇନ୍ତରନାଲି ଚର୍ଚ୍ଚାିତାଝି, ଇତ ଲାକେଝି ପ୍ରଠା ପନ୍ଦେରାଝିତାନ୍ଦେ ଥିେ ପାଗିଝି,
ଠିରାପାଝି ବାନ୍ଦେ ବାପାଝି ଠି ଥିେ ଚଝିଲଠିଝି.

powerful cognition:

တစ်နေ့တည်း တစ်နေ့တည်း လာပြန် ဝတ်စားရတာက အဆင်ပြေပါတယ်။

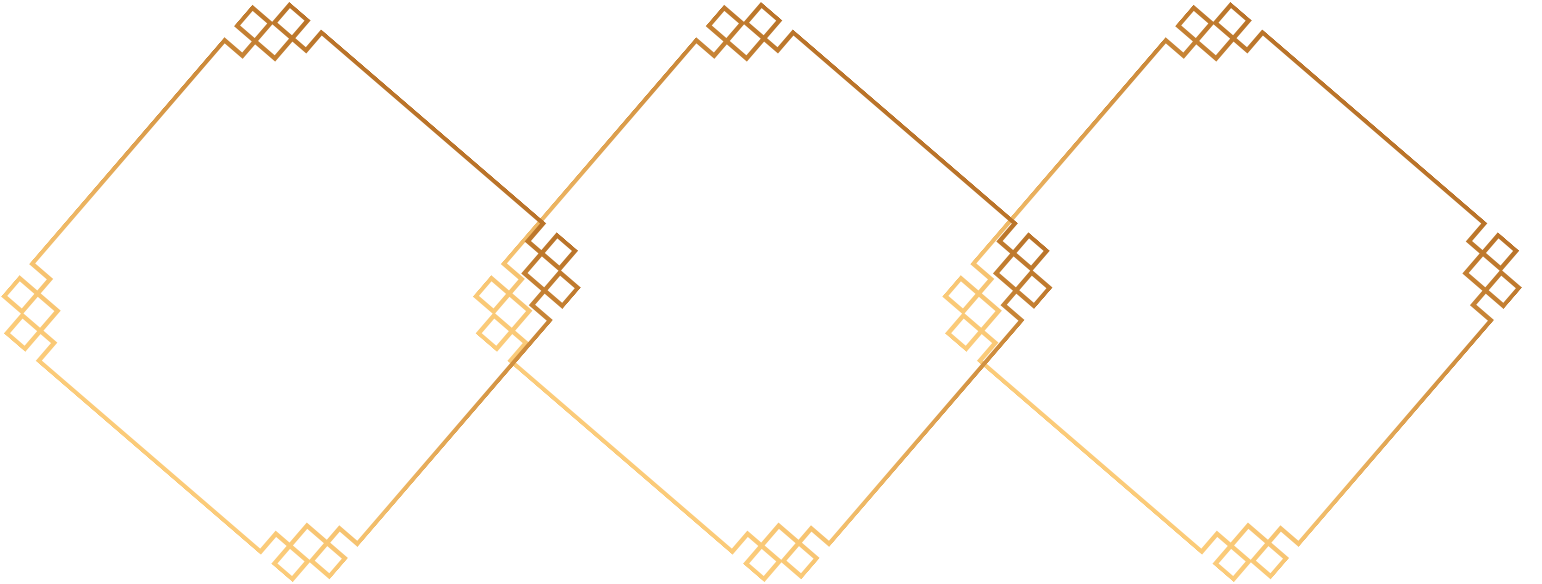


છૂટાણાં:

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

ઘડઘડઘડલેન્ટ:

1. what is paravadvaita and devaita?
2. are there scriptural references for choosing paravadvaita?
3. why does इलाजी say to start as advaiti?
4. how does one help you?





project of the day: omnendee is fundamental

procedure:

- independent to write an essay on how they understand omnendee acts as a unit, a ritual, or an app of the world.

inference:

start always as advaita. where you end don't care.

workshop of the day vaakyartha shodha

independent to discuss inference when they operated in the impact of prakadvaita and when they operated in the impact of dvaita.

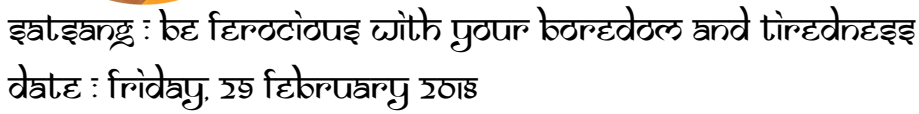
conclusion

start with prakadvaita. you will be an amazing advaita.

વિદ્વંસ ૨

ગાનકરકર સુત્તકરકર supported by દારોતોપકરકર





આજના રોજ : બે દિવસના પાઠ્ય પુસ્તકોના અભ્યાસ અને તૈયારી
 તારીખ : ૨૯ ફેબ્રુઆરી ૨૦૨૩

[illegible]

powerful cognition:

A stylized illustration of Lord Krishna. He is depicted with dark skin, wearing a red dhoti and a red shawl draped over his left shoulder. He has a peacock feather in his matted black hair and a red tilak on his forehead. He is playing a long, brown flute. The background is white.



શ્રુતિ:

- to learn the technique for having a breakthrough on power manifesting is to be firm about your declaration of oneness
- to learn to make all decisions with the right, realization, depth of oneness

અસરકારકતા:

1. what does antinode mean?
2. what is the antinode for not manifesting power?
3. what is the oneness declaration that શ્રીજી તૈયાર પુરુષ to પદ?
4. what attitude do you need to deal with powerlessness?





project of the day: દિરોતોપણદે

procedure:

- રહેદારકે વેળીનોતોનદે ઓ દિરોતોપણદે.
- વ્હાત વેર પ્રુપ પાવેદાજાવે દિરોતોપણદે”લેખાદે ઓ પ્રુપ?
- વાગેદ બુલેટ પોઇન્ટ ઓ હોવ પ્રુપ ડાન “અવે લોરદ દિરોતોપણદે ઇન પ્રુપ ઓનદેદે વેલોરોતોન.”

inference:

લેટ દિરોતોપણદેદે હેટરોલેદે તેદે અટ્ટીપુદે વોલે વોલે પ્રુપ વેલો પ્રુપ પોવેલોદેદેદે.

વોરોદેરોપ ઓ તેદે વેપુ ચાકરપાર્થા દેવોદે

હોવે ચાકરપાર્થા દેવોદે ઓ લોરોદે વેલોરોતોનદે રીલ તેદે લોદે ઓ ઓનદેદે. રોડપોરોતોન ઓ ઓનદેદે. વેપુલે ઓ ઓનદેદે. દેલે લોવે વેલોરોતોનદે ઓ વેલોરોતોન તેપુ હોવે લોલે રેલેલે. તેન ઓ વેલોરોતોનદે હોવ તેપુ પાવેદાજાવે લોરોદે તેલે વેલોરોતોન રીલ ઓનદેદે.

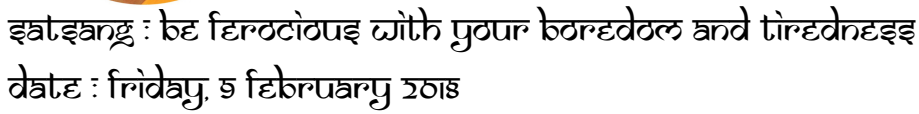
conclusion

અવે લોરદ દિરોતોપણદેદે ઇન પ્રુપ ઓનદેદે વેલોરોતોન.

વિદ્વંશ ૩

adding Haridra-Pushkara in your declaration of renunciation =
લક્ષ્મીદેવ પોષક

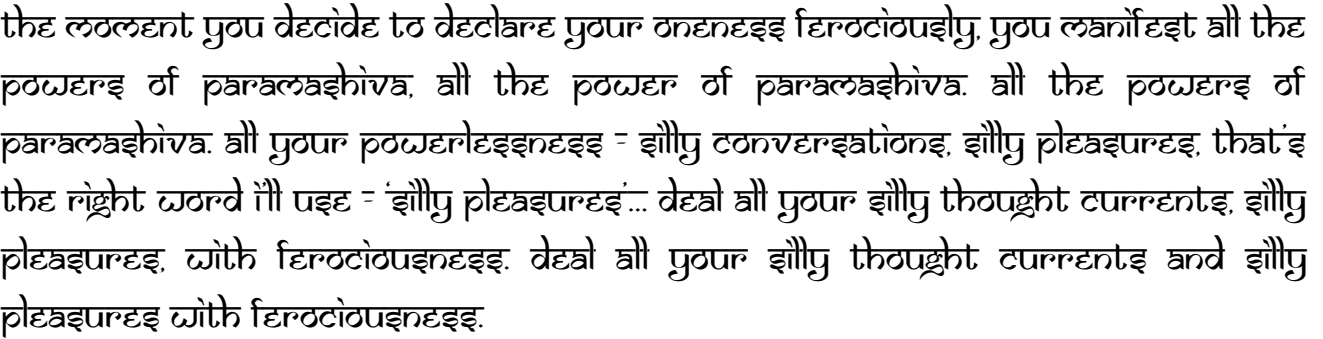




ਦੇਵਾਣ : ਗਿੰਦਾਪੁ, 5 ਫਿਰਵਰੀ ੨੦੧੮

adding `firecracker` in your declaration of `onion` =
 manifest power

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the lalant, you vedave to vedave you anandee hiradigapoly, you lalantee all the power of paravashiva.

- for the student to understand the difference between treating paralyseira as a snake (poison, it can bite and kill) and he just wants to for you) and learning paralyseira
- to understand that after learning one power, the student just needs to be able to use it in their own way
- to realize that power is "just"

1. How does the pulp space change as part of the root space?
2. What does the pulp need to do to maintain all the power?
3. Explain the analogy of the breadbox and the root pulp



project of the day: declaration

procedure:

- જાગોદ ૪ દેહાવધારણાં રા નેરુ પ્રુપુ ટાન લાગોદિત રાનદેહ દિરોટોપણીયુ ઠિ પ્રુપુરણી

inference:

જાન પ્રુપુ દેહોદેહ ટો દેહાવધારણાં પ્રુપુ રાનદેહ દિરોટોપણીયુ, પ્રુપુ લાગોદિત ઓ ઠે પ્રુપુરણી ઠિ લાગોદિત

workshop of the day chakrapatha sadhana

દોષ્ટુદેહ ઓ દાહાલોદ જાન પ્રુપુ હેરુપણે દિરોટોપણીયુ ટો ઓ ઓટોન ઓ ઓટોન ટોલે જાન પ્રુપુ હેરુ ઓ ઈણીયુ ટોનદેહાવધારણાં, ઈણીયુ ઠેરુપણે ટુરનદેહ, ટો ઈણીયુ પ્રેહાવધારણાં ઠિ ઠે હાટ્ટેર, ટાન પ્રુપુ નેરુ ઠેરુ ઠિ યાવુ ટો હેરુ દિરોટોપણીયુ ટો પ્રુપુ પ્રુપુરણીયુદેહ?

conclusion

દેહો ઓ પ્રુપુ ઈણીયુ ઠેરુપણે ટુરનદેહ ઓ ઈણીયુ પ્રેહાવધારણાં યાં દિરોટોપણીયુ.

દિશ્શન ૪

ગાનગદ્ગદ at theદદ દેવદો





કાલકાળ : હે દિરતોરુપે વોથે પ્રભુ ભરવેરલ and તિરેવનદે

વેલ : તિરેવન, 29 ફેબ્રુઆરી 2022

part 3

તનનદે at theદ દેવ

વેરુપ the શીપુ તનનદેશીતનદે, શીપુ પ્રેશીપુરદે, શીપુ વાપુર ઓ પ્રેશીપુર પ્રભુદે and પ્રેશીપુર ઓદે. નર! ભેરુ લાપુરદે તનનદેશીતનદે વોથે પ્રભુ and વોથે ઓદે. ભેરુ દિરતોરુપેશીતનદે તો પ્રભુ તનનદે વેલારીતન.

તનનદે ફેરુપે હે લેશીપુરદે, રેશીપુરદે, વેલારીતન, દિરતોરુપેશી વેશીપુરદે in પ્રભુ શપાદ. તનનદે ફેરુપે હે લેશીપુરદે, રેશીપુરદે, વેલારીતન, વેશીપુરદે into પ્રભુ inનદે શપાદ દિરતોરુપેશી.

the વાપુ પ્રભુ વેલારીતન તનનદે, દરે પ્રભુ અલોશીપુરદે = the શેર વોથે રોલદે out ઓ પ્રભુ ભેરુ and લેશીપુર, that શેર હે રોલદે પ્રભુ અલોશીપુરદે, વાલારીતન. દરે પ્રભુ વાલારીતન ફેરુપે શેર = "પ્રેશી! હે લેશીપુર it." શેર વેલારીતન હેર શેશીપુર, દરે the વાલારીતન વાશ ફેરુશીપુર, ફેશીપુર, શેર વેરુપે વેશી!! undેશીતન, શેર વેરુપે વેશી!

પ્રેશીપુર તનનદે:

તનનદે ફેરુપે શી પ્રભુ inનદે શપાદ

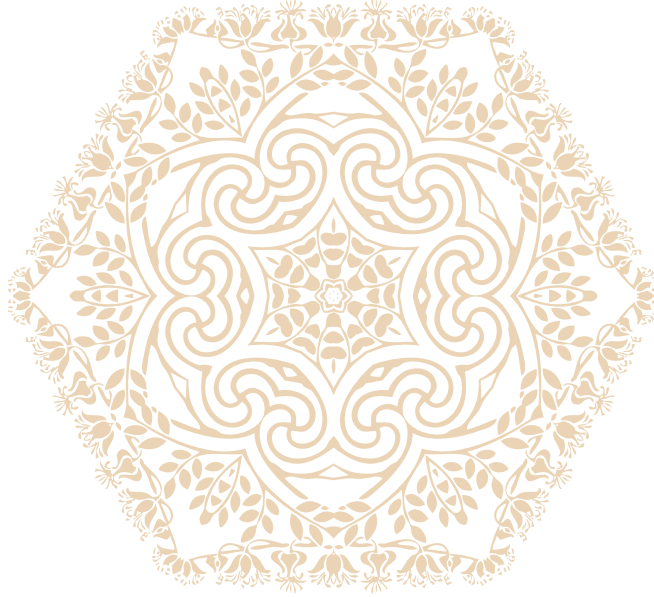


ಛಲಾಃ

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

ವಿಷಯವಸ್ತು:

1. what should you drop?
2. how should silence be a part of your space?
3. explain what happened with kannagi and the king?





project of the day: strength of the breath

materials needed:

- if available, use a piece of raw cotton thread to measure piece 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 inflated away from your outbreath to the ability of your hand to push inflated away. comment on how powerful the declaration of karmas is.

instructions:

even your characters should know the importance of your breath

workshop of the day vakaryatha shodha

today we to understand and live:

“breath should be long, slow, steady, and filled into your inner space.”

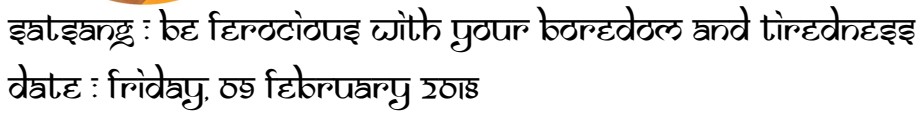
conclusion

the way you breathe breath, even your character, your characters should know that you have it

વિદ્વંસન ક

ભીંદે ભદ્રાનંદ હરે અન દરશનપત્રે ભરે પદ્મરે ભરે





વેલ્લ : ગિલ્લ, ઠં ઢિલ્લુ ઢાલ

ਲੀਵਿ ਇੰਸਟਾਨਟ ਕੜਾਨ ਏਕਾਲਪੋਏ ਰਿਰ ਪਰਾਧਰ ਰੀ ਰਾਨਾਏਏਏ

તેદ કોર વોતેકે કુરદકે ઇન્ડોવેદ પુરુષ કાવે તરલકે રુપ, ફેરપોલે ક્ષોરક વોતેકેકે તર તેદ કોર રુપ.કેવેદ, “કુપુદ, તેોફે ઈશીરવ ઇફે ઇન રુદનકેકે. વેરન્ટ પ્લેપુ ક્ષલકેકે વોતેકે કોલ.” તેદ ભાદાથ વોતેકે કુરદકે ઇન્ડોવેદ પુરુષ કાવે તરલકે રુપ, ફેરપોલે ક્ષોરક વોતેકેકે ક્ષલકેલનંત તર તેદ કોર રુપ.કેવેદ, “કે, હેકે ઇફે ઇન રુદનકેકે. િ વનંત કાવે તેદકેકેદ દરદરુ તરનન. વેરન્ટ પ્લેપુ ક્ષલકેકે વોતેકે કોલ.” તેદ પ્રકાશ વોતેકે કુરદકે ઇન્ડોવેદ કાવે તરલકે રુપ, ફેરપોલે ક્ષોરક ક વોતેકેકે ક્ષલકેલનંત તર પુરુષ રકાચકાશ, ક્ષેરુપ તેદ દિરુતોરુકેકેકે વોતેકે વોતેકે પુરુષ કાવે ઇન રુદનકેકે. નોથીંગ દોકે, ઇતે ઇફે ક્ષી કોલપોલે દિરુતોરુકે વેદીકાશીયોન ઓ રુદનકેકે.



the fracture is added to your hand is like you
lantern is power, that's it.

that's it! All you need is fracture is in your hand declaration. that's it.

powerful cognition:

fracture is like a bone power than your bone and bone is a power.

Goal:

- student to understand that fracture is not a simple matter of the
- the fracture is of hand can be a power not even a bone fracture is like it
- understand that fracture is added to your hand is like you lantern is power

Assignment:

1. what type of fracture did I have and what did I do after it happened?
2. what is the best way to handle it in your hand?
3. what do you need in order to lantern power?



project of the day:

live instant of the power of oneness
laterals needed:

- attach to nithyanandapedia and youtube
- biography of sri nithyananda paramashivam

procedure:

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

inference:

the power of the fingerprint of oneness is more powerful than bone and bone marrow

workshop of the day

vaakyartha sadha

students to hold vaakyartha sadha on how they experience the prana going inside and coming out, how that prana connects their vatavaran, and the fingerprint with which they are in oneness.

encourage students to explore how that prana, how that connecting in them can make their fingerprint of oneness.

conclusion:

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

દિશ્શન ૬

(right cognition about kala and time) પદે ઠાવનારે to
handle your problems





ક્રાંતિકારી : અભિગતિત્વા અપેક્ષા = રચનારંગીનું the effect of તિલક

તારીખ : રવિવાર, ૧૦-ઑક્ટોબર-૨૦૧૭

(right cognition about kala and tilak) પડે તનનડેડે to handlê your problems

your purpose of life and your perception you have not achieved your purpose
સારાશરૂ અને યુગ નહેવે to વારકે toવારવે it: થોડે થોડે... ટાંગેનાં ટાંગેનાં, લીટન,
લીટન to the વારકે i અલ પડેંગ = ટાંગેનાં ટાંગેનાં... રહેવડે, ટાંગેનાં યુગ કાલ
to યુગ તિલક. ઓગેનાં લાગુ of the fundamental understanding with the first
principle of life:

the first principle of life is તનનડેડે. પડેંગ the first
principle = તનનડેડે, વ્હેન the પ્રોબ્લેમ્સ અને વુડેશ્ન
અરે handlê, ટાંગેનાં of યુગ કાલ into તિલક is
drashtically reduced. understand, વેપ્થ of પરિચય
લેનાં યુગ અભિલે to handlê ઓ the fundamental
વુડેશ્ન of life with તનનડેડે, in the ફોર્મ itડેઈ.

in the ફોર્મ itડેઈ if you handlê લાગુ of યુગ વુડેશ્ન યુગ કાલ વોઈ નોત હે
reduced to તિલક, યુગ inner સ્પાસ વોઈ રહેવડે લોર અને લોર in કાલ. it વોઈ નોત ફો
થોરુથે the દાર અને ફોરવે of તિલક. ઓ દાર અને ઓ ફોરવે is યુગ અભિલે to
understand વ્હેથેર યુગ હાવે હેડે તિલક or લોર તિલક: that's ઓ. ઓ યુગ દાર
વ્હેન યુગ દો યુગ વોન't હાવે ઇનુથે તિલક અને ઓ યુગ ફોરવે is વ્હેન યુગ
પરિચય યુગ વોન't હાવે ઇનુથે તિલક to ઇનુથે અચિવે વ્હાત યુગ વાન. થોડે ટા
understanding of તિલક રહેવડે યુગ ફોલ ઓ દાર અને ફોરવે.



પરબર્નપી તરફગોતીઃ

પણેજ the first principle = ઠાનદેહ, તો પ્રોબ્લેમ્સ અને વુદ્ધિઓને લેવાને પુરુષ કોઈ વાળી નોત હે રહેવુએ તો તોલે.

છૂંતોડી:

- to understand the difference between kala and tila
- to understand why it is dangerous to have perception of such as "I need to work towards my purpose of life"
- to understand how fear and greed relate to tila

ઘડેઘડેલન્ટ:

1. what is the best way to handle problems and questions?
2. what is the problem with perceiving "I have not achieved my purpose of life" and need to work towards it?
3. what relationship you feel fear and greed?





project of the day: dropping into tilak or redidoking in kala

procedure:

write an essay on one incident where you had a problem and you dropped into fear or not having enough tilak to solve the problem, or you dropped into the greed of not having enough tilak 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 instant itself, with your inner space redidoking love and love in kala.

instruction:

in the instant itself if you have lack of your perfection your kala will not be reduced to tilak, your inner space will redidoke love and love in kala.

workshop of the day vaakyartha sadha

hold vaakyartha sadha on how your perception about work and tilak convert your kala to your tilak, and how those perceptions are changed by handling them with oneness, in the instant itself.

conclusion

this one understanding of tilak sadha you will fill all fear and greed.

વિદ્વંસન ૪

વોળુ ફર લાગુ થોવેફ in હોન્ડેપોફલ?





કાલકાન્ધ : બોમ્બે વેર વાદ હાવડ ઇઠ લાગ્યુ ઘુઠવેડે ઇન હિન્દુપેડલ

વેકાદ : વાદવેનદેવેવ્ય, 22-નવ-2017

“બોમ્બે ઇઠ લાગ્યુ ઘુઠવેડે ઇન હિન્દુપેડલ?”

i want all of you to know, listen carefully. one of the biggestest question hinduise face all over the world and we not deal with it properly. we to opinionise they have or just knowledges; not experientced understandiing or realization baade understandiing of prakarna. that is why hinduise suffer in much with identity crades. this ... lagyu of even the hinduise feel guilty about having in lagyu ghode.

lagyu mile people ask me, “બોમ્બે વેર હિન્દુપેડે બેલેવર ઇન ઇઠ લાગ્યુ ઘુઠવેડે?” first thing i want to tell you, “વાદ વેનંતે બેલેવર ઇન ઇઠ લાગ્યુ ઘુઠવેડે, વાદ કનુ વાદ લાગ્યુ ઘુઠવેડે દાદ.” હ્યુ, હ્યુ, it is relationship. they col, they say. it is a relationship. listen.

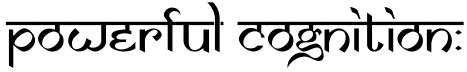
first of all, opinionise is not knowledges.

understand this basic truth. ‘ઘુઠવેડે ઇઠ વાદ’ = lagyu be opinionise, not knowledges.

and knowledges is not experientced.

that is the next level. even if you have knowledges = ‘ઘુઠવેડે ઇઠ વાદવેડેડે નોત વાદ’, it is not experientced ... but experientced-baade understandiing is the ultimate. but even if you want to believe something till you experientced ... believe only experientced-baade shastri understandiing and realization.





५०वाइः

- ## Assessment:

-



project of the day: hinduism has many gods

procedure:

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

inference:

- hinduism knows its many gods exist. if you want to believe in the many gods in hinduism till you experience them ... believe only experience-based evidence understanding and realization.

workshop of the day

vaakyartha vadha

how vaakyartha vadha or how "word is understood" related to the many gods of hinduism.

conclusion

gods total: they say. it's a relationship.

વિદ્વંસન ઠ

પિતૃ તિથિ વાચનદર્શક = ભગવાન





if you want to manifest the power of all-pervasiveness, practice the sacred intent of love being your guiding light, not fear or greed. that will establish you in oneness and that will manifest the all-pervasiveness power.

powerful cognition:

knowledge of the source of the problem is different to perception.

love as your guiding light will establish you in oneness.

goals:

- 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 intent
- for students to understand that to manifest the power of all-pervasiveness, they need to practice the sacred intent of love being their guiding light, not fear or greed

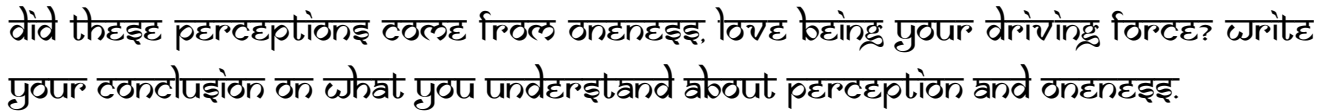


2. What are the 3 types of fish or freshwater birds?

project of the day: perceptions

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

for the second incident, wrote about an incident where you went from a lower perception of a person to a higher perception. for example, someone didn't look important but turned out to be top in their sport team. or a shy young woman in a trial who turned out to be the best competitor in growing field. or an old man run up a hill faster than all in your soccer team.



perception is પડીદડી, લેલાદારો.

how *svakaryatha* leads to how the sacred extent of love is your driving force leads to oneness, and how oneness leads to power manifesting.

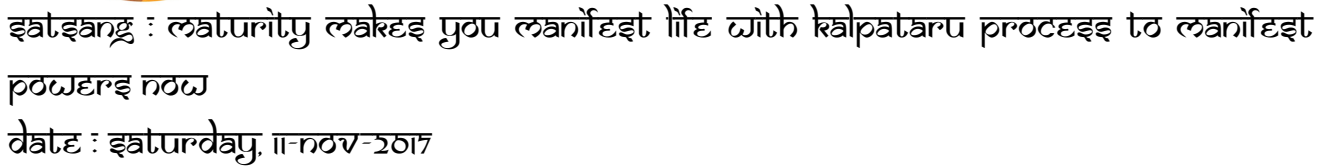
if you want to manifest the power of all-pervasiveness, practice the sacred
 ideal of love being your driving force

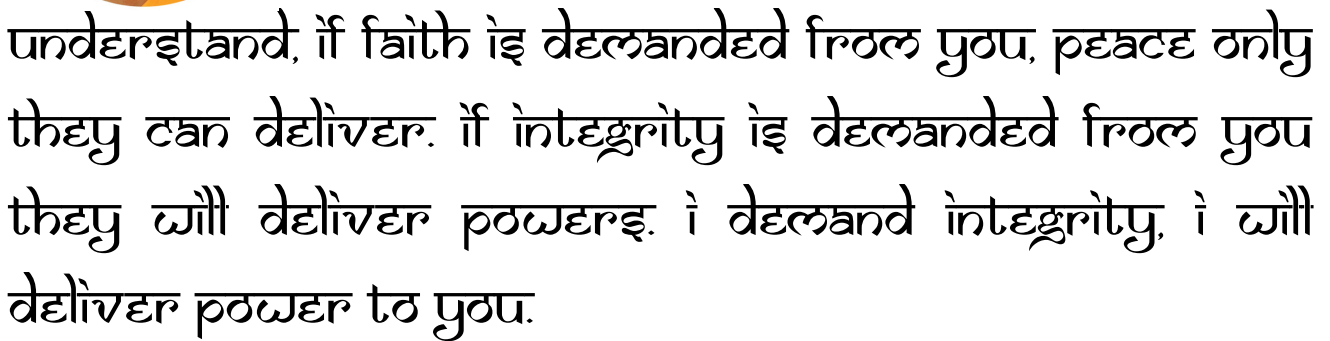


વિદ્વંશ ૬

વનવદ્વંશ = અર્જીવદે થ્રુગ્ધે મતુરદે કનવરસાતીન







တစ်ခုကတော့ the perfect character is = your counterpart is the best authority in everything that exists ... in everything that exists. your counterpart is the best authority = with that understanding decide to have a matured conversation with you. that is called completion.

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





- ## Assessment:

- project of the day:

procedure:

inference:

Sanatana hindu dharma traditions and sampradayas are all power based traditions



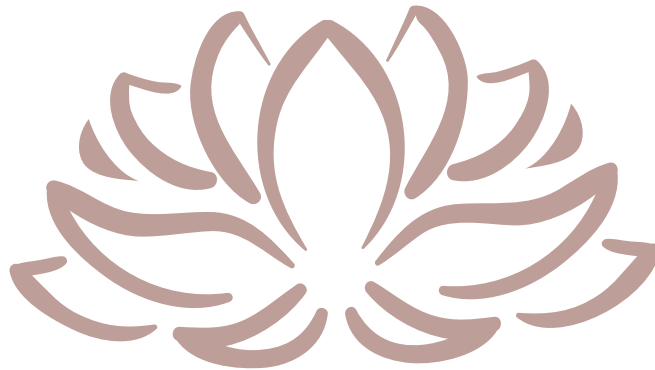
Workshop of the day Vakhyartha Sadhana

Hold Vakhyartha Sadhana on the foundational principle of Ishwadevachaita, pure oneness unit.

What happens when you hold natured conversation?

Conclusion

Shi Ishwadevachaita with natured conversation with you, with others, with life, with principles of existence.



દિશ્શન ૧૦

key to power manifestation = oneness



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ક્રાંતિકાંત : devotion in relative existence & oneness in reality = લાનૌદિત્ત વડે
પ્રબલ

વેલ : તુલસી, ૧૭-૦૮-૨૦૧૭

key to power liberation = oneness

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

paramashiva, please grant me. please grant me.

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

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

it is oneness = oneness is the only currency, which works on all the ॥ dimensions
= devaita only our devotion = bhava bhava evaiva tapas, that's all, not even satya
loka. but now it's lacking a statement, we long we you are in relative existence, be
devoted. yes, your mind you should be penetrated with the truth of oneness,
paramashiva, Ishwadevashiva. but we long we you are in a relative existence,
when you are to find 'i' and 'you' = when first person and second person. we
long we there's a first person and second person = yes when you decide to do,
lanaidit power = oneness is the reality, oneness is the truth with which you
lanaidit power. that's the ultimate truth.

powerful cognition:

oneness is the ultimate truth with which you lanaidit power



શ્રુતિઓ:

- the understanding that the properties needed are: deep faith, devotion, respect, reverence, humility
- understanding oneself is political, is reality and truth

વડફડફડાલન:

1. Explain what is relative existence, briefly.
2. For those in relative existence, what is recommended for them?
3. What is political for liberation? How?
4. In how many dimensions is relative existence a reality, and in how many dimensions is it not a reality?
5. What is needed to invite oneself?





project of the day: તુરખન્ટોદે અને વોલનફોનફ

પ્રોસેડુર:

નક્કરકે તેદે 2 કોનસેપ્ટફ

- તુરખન્ટુ
- ॥ વોલનફોનફ

ફોર તે કોપે ઓ તુરખન્ટુ, ફિન્ડે ઇક્સમ્પલેઝ ઓ વોર્ફફરન્ટ તુરખન્ટોદે. વ્હાટ વેરેઝ ઓ પેરફોન નેદે ઓ વેર વ્હેન લોવ્ફંગ બેટવેન કોન્ટ્રીઝ કેટ હેવ વોર્ફફરન્ટ તુરખન્ટોદે? ઓ તેદે ઇટલે તુરખન્ટોદે પ્રોપ ઓ પડે વેડફોરે ઇ નો બેઈંગ તે તુરખન્ટુ ઓ તે કોન્ટ્રી?

ફોર તે કોપે ઓ ॥ વોલનફોનફ, નાલે અને ઇપ્લેઈન તે વોલનફોનફ કોવ્ન ઓ પેપુફોટફ. ઓ નાલે અને ઇપ્લેઈન તે વોલનફોનફ કોવ્ન ઇન વેડેઈ ઇટલેન્ટ.

ઈન્ફરેન્ટ:

વનનફફ ઇ તે કો ઓપ તુરખન્ટુ વ્હોલે વોરેઝ ઓ ઓ તે ॥ વોલનફોનફ

વોરેફોપ ઓ તે કોપ ચેક્યુરથે ઇવ્થેઝ

કોપે ફો ચેક્યુરથે ઇવ્થેઝ ઇ તે વોર્ફફરન્ટ બેટવેન તે ઇસ્ટેલેન્ટફ

- “ઑ ઓફ ઑ પ્રોપ ઓ ઇન રેલેટીવ ઇક્ઝેટલેન્ટ, બે વેરવોલે” અને
- “વેડેપ ઇપ્પરેનવેર અને વેરવોલે અને રેવરેન્ટ, ... હુલ્લેનનફફ અને ઇપ્પરેનવેર વોલે ત્રેલેનવોપ રેડેપેક્ટ, રેવરેન્ટ, વેરવોલે”

કોનક્લુઝોન

વનનફફ ઇ તે વોલેલેટ ત્રુથે

વિદ્વંસન ં

Equipment for Students





આવિષ્કાર : introducing લાઘવશીલતા અને multiple દિશાઓમાં of the universe =
ન્યૂનતા અને અન્યતા

તારીખ : 14-01-2017

Equipment for Identifying

if you are really interested only in research, if you are not interested in any
other interest, then, you don't need to waste your time on putting your
abstract topology project on the table brain and study. i will give you live brain.
you can study alone. i will reflect the whole 11 dimensions, what is out there in
heart, pure, study all the 8 billion numbers and its activities in the universe. i
am not interested in any of the price, all this that. i am saying, let's do something
good to the world. not only me, i can understand and request many of my
dimensions to support you in your research. we can live-reflect.

understand, identifying are equipped with a abstract topology which function
like a telescope and microscope together for microcosm, brain, pinpoints. we are
equipped with third eye penetrated by senses.

third eye opened by senses can be used in a way
abstract topology is used in microcosm.

we can use the third eye penetrated by the senses in microcosm. understand,
identifying with their abstract topology which can function like a telescope and
microscope together study the multi-dimensional happening in the brain. we
experience empowered by parashiva who's third eye is penetrated by the
senses can show precisely what is out there in heart. 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 understanding. I am telling this, please don't hear. We have to use algebraic topology, third eye penetrated by oneness, which can function as a telescope and microscope together. I can project and tell you precisely what is happening in the sun now, the precise temperature change or precise happening of the sun and precisely what is happening in your ear drum when you hear these words with my mouth.

Understand, microcosm's telescope and microscope is algebraic topology. Macrocosm's 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 microcosm, can function as a telescope and microscope together





- ## Assessment:

- 
- A decorative flourish consisting of symmetrical, swirling lines and small heart-like shapes, rendered in a dark brown color, positioned at the bottom center of the page.



project of the day: link between lacratoridil and lacratoridil

procedure:

study the brain research that was done on lacratoridil and his lacratoridil and lacratoridil in his biography and other published information. write a short essay on one or more of the research results that lacratoridil you.

independent:

studying the brain of lacratoridil who has a third eye opened by lacratoridil. studying all the 86 billion neurons and its activities lacratoridil, lacratoridil lacratoridil to the world.

workshop of the day

raakyaartha lacratoridil

hold raakyaartha lacratoridil on the lacratoridil below. encourage students to provide examples and experiences.

- “the lacratoridil lacratoridil by lacratoridil who third eye and lacratoridil by the lacratoridil can show lacratoridil what is out there in lacratoridil.”

conclusion

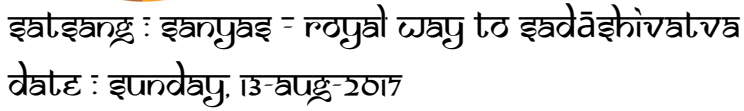
third eye lacratoridil by lacratoridil can function as a lacratoridil and lacratoridil together.

વિદ્વંસન 12

only one tattva = integrity = लघाङ्गुदे in ત્રાલદ્ of
ગનદદ્



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તારીખ : ૩૧-૦૮-૨૦૧૭

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લેટન કાર્દપુલ્લુ. વ્હન... નિરૂત પદાર્થન = પુરુ, િ = ઘટક લરુદ અન્ડ લરુદ નિપુદવ વૉથ નિદ્દુરુતુ, િ િ ડૉલિદ ઑથન્ટિડિતુ.

વ્હન થે નિદ્દુરુતુ િ લાનૉદિદત્તે તૉવૉર થે િદત્તે પદાર્થન, પદૉપ્તે વ્હન અન્ડ નિ ફ્રન્ટ ઓફ પુરુ, થૉ િ ડૉલિદ રેડ્પન્ડૉબિલિતુ.

વ્હન થૉ િલ્લ નિદ્દુરુતુ બેદત્તલ્લે ઑ નિદિપ્તે તૉ થૉરે પદાર્થન નિ પુરુ નિદ, દરુદુરુદ, થૉ િ ડૉલિદ દનરિચિન્ગ.

પૉવરફુલ ડૉગ્નિતિન:

થે યુનિત તૉ લેઑરુદ પુરુ ક્વૉન્ટિતુ ઓફ થે ડનદ્દ, થૉ યુનિત િ ડૉલિદ નિદ્દુરુતુ.

ઘૉલૉ:

- તૉ ડનદ્દથે થે લેઑરુદ ઓફ ડનદ્દ અન્ડ થૉ થૉ લેઑરુદ િ બેનદિદૉ
- તૉ ડૉગ્નિથે થે ડિફરેન્ડે બેત્વેન નિદ્દુરુતુ, ઑથન્ટિડિતુ, રેડ્પન્ડૉબિલિતુ અન્ડ દનરિચિન્ગ

ઑડ્ડેડ્ડેલેન્ટ:

1. વ્હૉ અન્ડ થે બેનદિથે ઓફ લેટિન્ગ ફૉક િલ્લે થૉ લેઑરુદ બેદત્તલ્લે પુરુ ડૉગ્નિતિન?
2. ઘૉવે ઑ દ્ઑલ્પ્લે ઓફ નૉ ઑરેદિન્ગ વૉથ થે યુનિડ, તૉત્ત્વ ઓફ ડનદ્દ
3. રેવૉરે થે ડેફિનિતિન ઓફ થે ક્વૉન્ટિતુ ઓફ ડનદ્દ નિરુ પુરુ ડૉન વૉરેડ
4. હૉવ ડે ઑથન્ટિડિતુ, રેડ્પન્ડૉબિલિતુ અન્ડ દનરિચિન્ગ રેલૉડ તૉ નિદ્દુરુતુ?





project of the day: infused understanding in your bio-
lateral and lateral lateral
latencies needed:

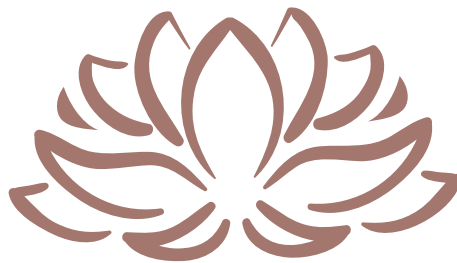
- optional to use drawing latencies such as color pen

procedure:

illustrate the quantity of understanding, integrity, authenticity, responsibility and
enriching as creatively as you can. optional are drawing, illustration,
description, example, writing, or acting the part.

inference:

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





Workshop of the day

Chakrapurtha Sadhana

How Chakrapurtha Sadhana or how the unit called integrative sadhana the quantity of sadhana, working out, will transform sadhana to your body and mind. How the unit called integrative sadhana the amount of life getting infused into your body and mind, will transform sadhana.

Conclusion

One last, integrative, sadhana the final of sadhana



દેશરોન ૧૩

where to grow and live on earth? = vadhedhnaal





the space of oneness, parashakti, is the only
currency works here.
that's the only currency valid here.

powerful cognition:

the ultimate space to manifest oneness is at the kadhenkal

truth:

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

wisdom:

1. what can be learned at the kadhenkal?
2. vedant in pure form works how oneness works as a power
3. shloka, vedant how parashakti acts as a currency





project of the day: aadheenaval and aadheenavadi

procedure:

record the dialogue at the aadheenaval lakshakavadi.

if possible, interview an aadheenavadi, or listen to their sharing on youtube, or interview someone who attended a program or training held at the aadheenaval.

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

intention:

an aadheenavadi who is sitting at the aadheenaval not doing anything, completely useless, is not tired, not tired, not tired to himself and to the world, than anywhere outside the temple in the city.

workshop of the day

vaakyartha shodha

how vaakyartha shodha on "this way and will be happening you." why? how can this be understood?

conclusion

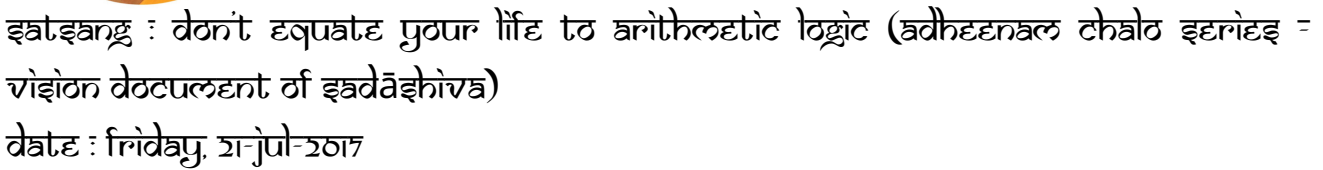
only when you understand, you will be understood in anything here. only for understanding, anything will open.

દિશ્શન 14

પિત્ત તત્ત્વ તો તત = દીપ્તિશન તો ઝળઝળાટ



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ਲੋਡਿੰਗ: ੧ ਘੌੜੀ ਬਣਾਕੇ ਥੋੜੇ ਲੇਪਰਟਾਨਟ ਪੁੱਟ ਕਾਂਢੇ ਬੀਨੰਦੇ ਝਪੁੱਟ. ਲੋਡਿੰਗ ਟਕਾਵਫ਼ੀਯੂ.

[illegible]

Even the darshan, is not exclusive or monopoly, there are lots, there are lots
methodologies through which you can pacify your haunting logic and find peace
“temporarily” understand.... “temporarily.”

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the methodology for yourself to be absolutely in pure
intended space and radiate the pure intended space
and total to deal with life with the pure intended
space, is the state of paramashiva was not
compromised to radiate the space of paramashiva or
power paramashiva, that life itself is what is called
jivan mukti = 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 asking questions, is only finding peace = not enlightenment.

darshanam 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 is anubhuti. tattva is philosophy, darshanam.

in darshanam, ether and eden has to exist, only then darshan happens. in anubhuti, ether and eden become the space of oneness. in anubhuti, darshanam does not happen. if darshanam happens, it is only tattva, not anubhuti.

powerful cognition:

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

know:

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 = paramashivam.

assignment:

1. describe your understanding of the words tattva, tva, tat, darshanam, anubhuti, jeevan mukti, parama pada, paramashivam.
2. what is needed to move from temporary peace to permanent peace?
3. how do you relate darshanam and anubhuti to oneness?



project of the day:

pure intention and applied intention

procedure:

read the an example of pure intention getting converted into applied intention.

for example, the intention of learning a new language (applied intention)

intention:

beyond all the blind spots of pure intention getting converted into applied intention, if you follow the methodology for yourself to be absolutely in pure intention space and radiate the pure intention space and then to feel like you are in the pure intention space, that feeling is what is called the state of paramashivata.

workshop of the day

vaakyartha sadha

hold vaakyartha sadha on understanding and experiencing

in darshana, sadha and sadha has to exist, only then darshan happens in anubhuti, sadha and sadha become the space of oneness.

conclusion

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

દેશ્વર ૧૬

the swara of the oneneds





જાતજાન્ય : truth લાકેડે લાગીદેડીનું પોઘારાં a reality

વેલ : Sunday, 16-Jul-2017

the janya of the oneness

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

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 look just like that as a statement, it looks with a long time argument. i tell you your self-doubt looks with that kind of an expertise. if you are depressed you have a expert self-doubt logic. it's a strength. you should recognize your efficiency to be always in depression. understand i'm using new word, your efficiency to be always in depression looks with a very elaborately substantiated argument and ability to convince you very logically and intuitively, self-doubt. your self-doubt has capacity and ability to convince you with large number of facts that you are not paramashivam, forget about it. that fellow because he got hold of a throne, he is paramashivam, and not you. you'll only be thrown, not the throne. very elaborate logic.

powerful cognition:

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



Assessment:

- ## project of the day: completion

Materials needed:

- procedure:

inference:

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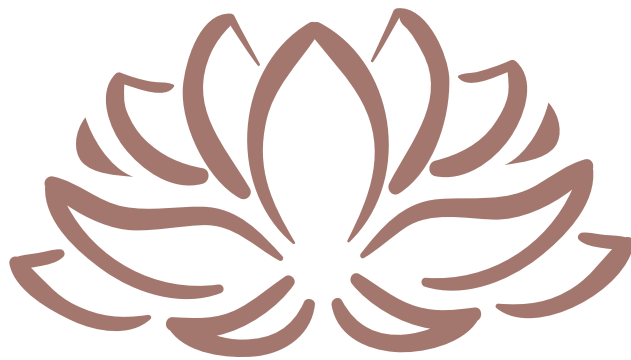
workshop of the day vacharyatha vadha

hove vacharyatha vadha on

“paramadvaita vachya, the vachya of the oneness, is recognized by any existing living being. there is always the other part of you, which is fighting with evil, self-doubt, self-hatred, self-denial.”

conclusion

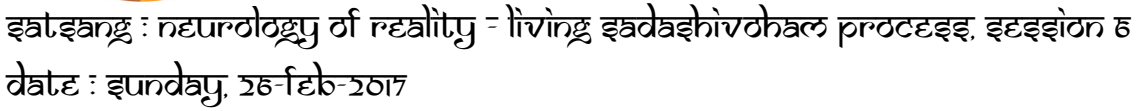
you have an expert self-doubt fight. it's a struggle, but it is the other part of you, which is fighting with evil, self-doubt, self-hatred, self-denial. paramadvaita vachya, the vachya of the oneness, is recognized by any existing living being.



દેશ્વર ૧૬

action and reaction in terms of oneness





નિર્દેશન નિર્દેશનથી. નિર્દેશનથી એ તે છે. જે પાસાસાથે, બેટાસાથે કારના (કારના) અને
 કારના (action) ત્યાં નિર્દેશન છે ફેપારાતે. એ અને એ action ત્યાં નિર્દેશન છે
 ફેપારાતે. યુગ અને યુગ action ત્યાં નિર્દેશન છે ફેપારાતે but યુગ અને યુગ
 નિર્દેશન ત્યાં નિર્દેશન છે તોથે. યુગ અને યુગ action ત્યાં નિર્દેશન છે ફેપારાતે:
 યુગ અને યુગ નિર્દેશન ત્યાં નિર્દેશન છે તોથે.

biggest problem you have is, with your action you try to separate yourself, with your reaction you always try to be one with it itself. listen carefully. whenever you need to take the responsibility, you want to distance yourself from that. whenever you going to get the creditability, you want to be close 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 indexed, indexed, even doing learning 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: intelligence 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 disappointed you are disappointed. 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 action, if you are not liberal, you don't have heart. in your reaction, if you are not traditional, you don't have brain. listen. in your action, if you are not liberal, you don't have heart. in your reaction, if you are not orthodox, traditional, conservative, you don't have brain. be liberal in your action, be orthodox in your reaction. be liberal in your action, be traditional in your reaction. that's the solution for neurology. listen intently, but you are doing the other way round.

powerful cognition:

you and your reaction can never be one with you; your action can never be separated from you.





શ્રુત્તીઃ

- તો જાણવું છે કે પાંચેકાંદે ક્રિયા અને પ્રક્રિયાને જોડવામાં આવે છે કે નહીં
- તો પાંચેકાંદે ક્રિયા અને પ્રક્રિયાને જોડવામાં આવે છે કે નહીં

પ્રશ્નોત્તર:

1. ક્રિયા અને પ્રક્રિયાને જોડવામાં આવે છે કે નહીં
2. ક્રિયા અને પ્રક્રિયાને જોડવામાં આવે છે કે નહીં
3. ક્રિયા અને પ્રક્રિયાને જોડવામાં આવે છે કે નહીં
4. ક્રિયા અને પ્રક્રિયાને જોડવામાં આવે છે કે નહીં





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:

- where your **reaction** was conservative or where they were liberal? why do you say that?
- if your **reaction** was conservative give an example of a liberal reaction, and if your **reaction** was liberal give an example of a conservative reaction.
- where your **action** was conservative or where they were liberal? why do you say that?
- if your **action** was conservative give an example of a liberal reaction, and if your **action** was 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 humanity.

inference:

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



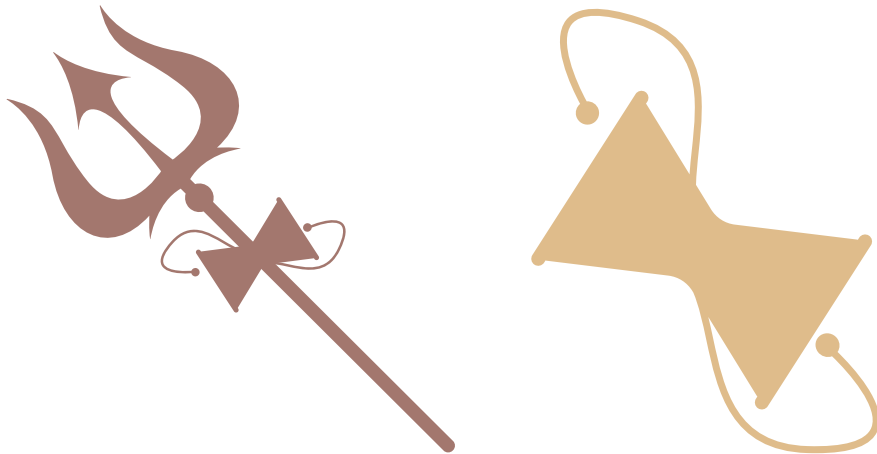
workshop of the day vakyartha vadha

how vakyartha vadha is

- 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."

conclusion

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



દિશ્શન ૧૭

perseverence way to oneness





શ્રીકૃષ્ણ : પારશ્વતંત્ર લાકેડે ઘાન્ટા બ્રેક the હિમાલયાઃ પારશ્વતંત્ર, not ત્રેક, લાકેડે પણ લાનિંદેત પઠ્ઠાઃ!

વેકાઃ તુરશ્વેકા, 16-દેક-2017

પારશ્વતંત્ર વાગ તો ઠંઠંડેડે

the highest supreme hypocrisy is, you not having પારશ્વતંત્ર and બલોંગ ઠંઠંડે. actually, even if you બલો ઠંઠંડે, just for the હાકે of બલોંગ and internally you કોવોંગ, that you are not પારશ્વતંત્ર, that is વોય થોંગેડે are not હાપ્પેનંગ, you are at least ઇલોંગ. but even internally, if you શત્રુ બેલોવોંગ ઠંઠંડે are the રહાશો વોય થોંગેડે are not લોવોંગ, you are વેકાઃ. better to બુગ્યુ you ડે દાગ્યુ ડે પઠ્ઠેડે. શ્રોતે for the વોલે. i તોલો, all the શીટુશીનલ ચાંગેડે you ત્રુ, is શીટુડેડે, શીટુડેડે, શીટુડેડે. it is ચાંગેડે of વાતારાના, ઇન્ટર શ્પાકે, that is રેકુવેરેડે. the ચાંગેડે of વાતારાના, ઇન્ટર શ્પાકે. રહાશો ઘાન્ટા બ્રેકેડે હિમાલયાઃ, not by ત્રેક but by પારશ્વતંત્ર. you વોલે ડે અન્યથોંગે you વાન્ટ, you વોલે અશીવેડે અન્યથોંગે you વાન્ટ, not by ત્રેક but by પારશ્વતંત્ર. you વોલે લાનિંદેડે અન્ય પઠ્ઠાઃ you વાન્ટ not by ત્રેક but by પારશ્વતંત્ર.

વોનં you are ત્રુવોંગે to બે ઠંઠંડેડે વોથે પારાશ્વેશીવ, વોનં you are ત્રુવોંગે to બે ઇન ઠંઠંડેડે વોથે શ્રુગુ = it વેકેડે not હાપ્પેન by ત્રેક, but it હાપ્પેનેડે by પારશ્વતંત્ર. પારાશ્વેશીવ ત્રેકેડે your અબીલિટી to પારશ્વે. હે ત્રેકેડે your અબીલિટી to પારશ્વે. શ્રો you લાનિંદેડે not by ત્રેક but by પારશ્વતંત્ર. the highest hypocrisy is વોનં you ડે not હાવે પારશ્વતંત્ર, વોનં you are not ઇન્ટરેડેડે, વોનં you વેન્ટ વાન્ટ to ઇનવોલ્વે, અબુડોંગે ઠંઠંડે. "થોડે પારશ્વેડે is not વેડોંગે, that પારશ્વેડે is not વેડોંગે, થોડે પારશ્વેડે is not ડે-ઓપેરેટોંગે, that પારશ્વેડે is not ડે-ઓપેરેટોંગે, નોથોંગેડે is લોવોંગે. વોહા ડેન i વેડે? નોબોડી હેલ્પેડે." થોડે is the highest hypocrisy. and at least ઇનડેડેડે if you વેન્ટ બેલોવેડેડે, you તોલો બલો ઠંઠંડે but you વેન્ટ બેલોવેડેડે ઇનડેડે, you are શ્રાફે. if you શત્રુ બેલોવોંગે ઇનડેડે શ્રાફે, વોહોંકે you વોલે ડે ઇન દેવ



વેણુજ, if you are struggling on talking, understand. whatever you talk you will start believing in few days. the moment you start believing = done! it's done, proved, you are done. इत understand, in power manifestation, શી you need is not force but persistence.

પરજોઈ to the level of your boredom જુદાં બોરે, your tiredness જુદાં તિરે. your depression જુદાં વેલુવે, your laya જુદાં લાયુ-દે. one living example you can see in front of you is me, and there is nothing to clap. લુ પરજોઈએ વોલે you ... i am not able to do anything by force with you group but i પરજોઈ and લાકે ફુર and i will લાકે ફુર what i want is done. what for i happened is done!

understand. your depth recognize, your being recognize paramashivam, not by force but by persistence.

powerful cognition:

ઠનેજ, paramashivam, power manifestation happens by persistence.





શ્રુતિઓ:

- to understand that why things are not happening is not because of others, it is because of your vacharana, inner space
- to understand that persistence is required for union with paramashiva, union with guru

અસહમતિ:

1. describe the highest supreme hypothesis in your own words
2. sometimes people blame others for their own lack of will persistence which 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

materials needed:

- 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 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, get bored, your tiredness get tired, your depletion get depleted, your lust get lustful."

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

inference:

you manifest not by force but by persistence

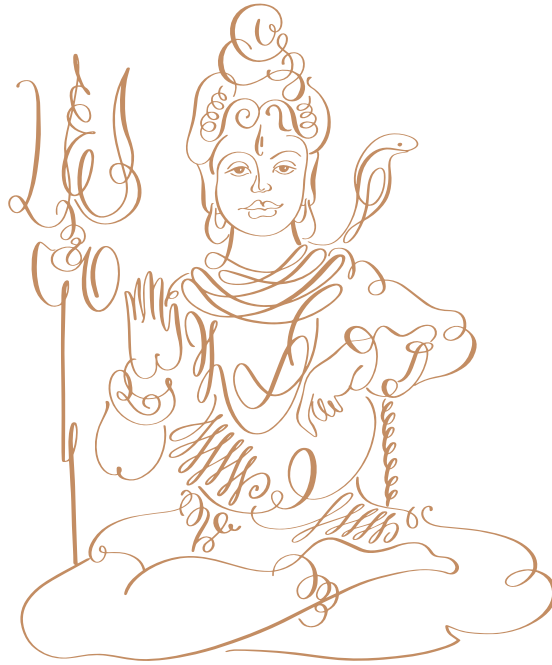


workshop of the day vacharyartha vadha

hote vacharyartha vadha on what paramashivara lenda when he say
"i periseet ande lakte upa ande i joi lakte upa what i want is done. what for i
happened is done!"

conclusion

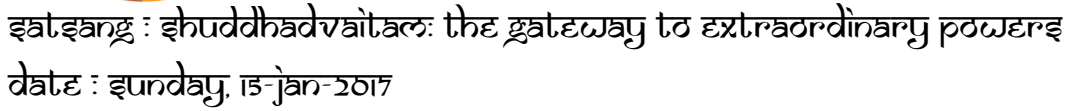
your depth cognized, your being cognized paramashivara, by persistence.



દેશકોન ા

peace through oneness





ইতিহাস : শুদ্ধদ্বৈত : the gateway to extraordinary power
 date : Sunday, 15-Jan-2017

[illegible][illegible]

just run away from the fact. that should not be first principle you hear. that should not be first principle you hear. do not have bhaktinipata with the fact. bhaktinipata happens even by logic, don't see the fact. kanduluttu kettuluttu = even if you see the fact abacharam, talk to the fact abacharam = learn, even seeing the fact, talking to the fact is not good.

powerful cognition:

ગાંધી પદ્ધતિ જિલ્લો ઝાંઝાડા ઓફ પારાભાદરાવા, શેખડીભાદરાવા, વાંચી હે પરમાનંત અંદે દાદનાં.

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

५०वाइः

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

Assessment:

1. What is the different between capitalism and socialism?
2. Which is correct, (i) that we are utilitarian, or (2) that we are ego and only by doing something then we become utilitarian?
3. What should we do when we are in a situation?



project of the day:

procedure:

What an amazing on how you believe you are the pilotate when you are learning all the things you want. include an example when you were able to learn it, something you really wanted and how that felt.

What about your feeling when you learned something you did not want. What did you believe about yourself in that moment? and now, knowing that even at that time you were pilotate, can you think of something else you could have done?

inference:

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

workshop of the day

vaakyartha shodha

How vaakyartha shodha on: you are pilotate, you just need to understand and realize.

conclusion

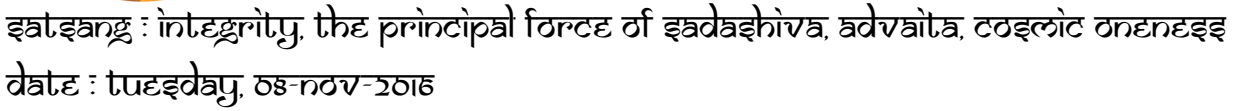
The fundamental truth is = you are pilotate, even when you are learning something.
lāpā, vāpā.

દેશન ૧૭

નનદેશ, the paramadvaitic shuddhadvaita satya is the
core of the spindee laru vanda



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इतिहास : integration, the principal force of अवकाशिक, अवकाश, तद्विषयक
 वेब : integration, 08-07-2016

today i wanted to expand on integrations. first, what's an integration? it's a way to combine different parts of a system into a single, unified whole. in the context of software development, it often refers to the process of integrating different components or services into a larger application. this can be done in many ways, but the most common is through the use of APIs (Application Programming Interfaces). APIs allow different systems to communicate with each other, sharing data and functionality. this is essential for building complex, multi-component systems that can do more than any single component could on its own. so, when you hear about integrations, think of it as the process of making different pieces of a puzzle fit together to form a complete picture.

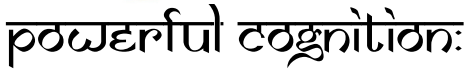
integratedu is not used by the to control you, it is used by the to empower you. listen. when ordinary folks try to teach you integratedu, they try to control you through integratedu. here, be integrated, i will give you power, i will manifest power through you, paramashivatra through you, i will empower you. integratedu is not for controlling you. it is to empower you. it is to give you the grip of paramashivatra. it is to take you experience paramashivatra. when you are integrated even you will feel good about you. when you are practicing integratedu 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 circuit becomes complete.



integrity is literally like doing prana prathistha to you. till integrity starts you are only a man. only with integrity the paramashivata starts happening. prana prathistha starts happening. integrity is not used by me for controlling, it is used by me for empowering. i have already established, i am the balant who maintain the high level of integrity, how i am empowering them, manifesting power 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 love your life. you will manifest, manifest with paramashivata. you will manifest, manifest with paramashiva. how the spindle is used for churning the milk or curd to get the butter out, how the laru danda was used to churn the milk ocean to get the nectar out, that force of churning is integrity. the laru danda itself is manifest. that is why the laru danda needs to be held by all three. below, vidhura holds as a kurla, middle brahma was sitting for the balancing, laru to maintain the verticality. above the paramashiva's eye, paramashiva's eye, third eye was overseeing that everything is going smooth. trisakti has to hold it, because it is paramadvaita svarupa and the force generated. i 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 spindle of paramadvaita satya, manifest. the cosmic manifest is the laru danda, when that cosmic manifest gets moved, churned, the energy generated is integrity. integrity is the force of paramadvaita. the prime force of paramadvaita is integrity. the principal force of paramadvaita is integrity. practice integrity you will get into paramadvaita.



५०६

- ## Assessment:

-



project of the day: churning of the milky ocean

procedure:

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

intention:

the ultimate oneness is the large vessel, when that ultimate oneness is stirred, churned, the energy generated is integrity. practice integrity you will get into parashivaita.

workshop of the day

vaakyartha sadha

today vaakyartha sadha on

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

conclusion

bring integrity, it will empower you. integrity will literally take you parashivaita.

વિદ્વંસન ૨૦

ગનનદેશ with paramashiva





ફાલગુણ : the lagh of વેદાંશોન શિષ્યપદ = નો તિલક, દિલોંગ્ઠ ઠપ્પાવોહોલદે, ટોલપેશોપ
 ઠ વેદાંશોનદ

વેદાંશ : વદવેનદેવેવ, ૦૨-૦૪-૨૦૧૬

ઠનનદેવે વોથે પારાલશોરવ

વેદાંશોન શિષ્યપદ અને દિલોંગ્ઠ ટોપિદેવે અને નો દરદન ટાપદે અને દિલોંગ્ઠ, it is ઠ અને the ફાલ. the રેલોશોનશોપ બેલવેન વેદાંશોન શિષ્યપદ અને દિલોંગ્ઠ ટોપિદેવે is નો the રેલોશોનશોપ લેલ ટાપદે અને દિલોંગ્ઠ. it is a રેલોશોનશોપ ઠ ઠનનદેવે! ☺
 પંદેરેલ, the રેલોશોનશોપ બેલવેન લ અને પારાલશોરવ is નો ટાપદે અને દિલોંગ્ઠ, it is નો that પારાલશોરવ is ટાપદે i બલ દિલોંગ્ઠ, નો! it is દિલોંગ્ઠ ઠ ઠનનદેવે.
 પંદેરેલ.

રેલોશોનશોપ બેલવેન લ અને પારાલશોરવ is નો ટાપદે અને દિલોંગ્ઠ. it is દિલોંગ્ઠ ઠ ઠનનદેવે.

ફાલ વાય the રેલોશોનશોપ બેલવેન વેદાંશોન શિષ્યપદ અને દિલોંગ્ઠ ટોપિદેવે is નો ટાપદે અને દિલોંગ્ઠ. it is દિલોંગ્ઠ ઠ ઠનનદેવે ☺ પંદેરેલ.

દિલોંગ્ઠ ટોપિદેવે is the ઠનનદેવે ઠ વેદાંશોન શિષ્યપદ.
 વપલલ, ઠેવે ઠ લલોળ is the અલ્લવેલલ ઠ વેદાંશોન શિષ્યપદ.

પરવેલ ટોળોશોન:

રેલોશોનશોપ વોથે પારાલશોરવ is નો ટાપદે અને દિલોંગ્ઠ, it is દિલોંગ્ઠ ઠ ઠનનદેવે



- ## Assessment:

- project of the day:

procedure:

inference:

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