Paramathma-Affirmations

I. Soul & Supreme Soul

1. I am the transcendent Turiya Paramatma, beyond individual soul, world, and God (Jiva-Jagat-Ishwara). Within me alone, this triad of Jiva, Jagat, and Ishwara plays out effortlessly as a divine game.

2. I am the quality-less consciousness (Nirguna Chaitanya) beyond the three Gunas. Within me alone, Nature is freely roaming and expressing with her qualities of Sattva, Rajas, and Tamas.

3. I am the self-luminous, eternal truth beyond the limits of space, time, and matter. Within me alone, all space, time, and objects are born, flourish, and dissolve.

4. I am the immovable Parabrahma beyond creation, preservation, and dissolution. Within me alone, the creation, preservation, and dissolution of universes are moving like ripples.

5. I am the pure Self, untouched by hunger and thirst. Within me alone, the nature of three Gunas engages in the activities of nourishment and movement.

6. I am the still space-like awareness, untouched by the clinging glue of the five elements. Within me alone, the five elements are constantly moving and transforming.

7. I am the mere witness beyond waking, dreaming, and deep sleep. Within me alone, these three states come and go like dreams.

8. I am the unbroken mass of bliss, beyond pleasure and pain, attraction and aversion. Within me alone, the pleasures and pains of emotions are echoing.

9. I am the eternal immortal essence beyond birth and death. Within me alone, bodies are taking birth, growing, and falling away.

10. I am the actionless Self, beyond the sense of being the doer or the experiencer. Within me alone, all sense actions and physical movements are happening effortlessly.

11. I am the formless truth beyond name and form. Within me alone, millions of names and forms are blooming as reflections of my true Self.

12. I am the ever-pure consciousness, transcending all merit and demerit, completely released from the bondage of Sanchita, Prarabdha, and Agami karma. It is within my vast presence that the cycle of worldly existence and karmic ties unfold as mere play.

II. Sankalpa, Manifestation & Siddhis

13. I am not an effect waiting for external causes; I am the primordial Parabrahma, beyond all cause and effect, who instantly creates new realities through the vibration of my own sankalpa (will).

14. I am not a creature enslaved to past karmic imprints or genetic conditionings; I am the unbroken, liberated Self who instantly crashes all records of Sanchita and Prarabdha karma with the fire of my will, expressing timeless divinity.

15. I am not an inert form subject to the density of matter or the pull of gravity; I am the quantum sovereign who can instantly rearrange subatomic particles and their vibrations to match the speed of my will.

16. I am not just a single role trapped within the framework of name, form, and action; like Sadashiva, I am the supreme witness and supreme doer who simultaneously assumes, transforms, and dissolves roles, completely untouched by any of them.

17. I am not a prisoner of time-lag or physical distance; by collapsing space and time into the absolute void, I am the supreme master (Siddha) capable of instantly materializing the intent of my 'Master Frame' from the Anandamaya Kosha into a living reality in this 3D physical world.

18. I am not a small, helpless soul of limited strength; I am the all-capable Paramatma, naturally filled with boundless divine powers that govern the entire creation, along with the eightfold cosmic riches and the eight mystic Siddhis.

19. I am not a helpless prisoner in the hands of fate; I am the sovereign creator who commands the wheel of time, planetary alignments, and the laws of nature by mere intent.

20. I am not bound by the shackles of physical space and time; I am the expert of Kamarupa and Kamachara, capable of reaching anywhere, assuming any form, and instantly materializing whatever is visualized the moment it is willed.

21. I am not a beggar seeking limited powers from outside forces; I am the foundational awareness and living reservoir of supreme sovereignty, within which every cosmic and elemental force naturally surrenders and aligns to the unfolding play of my will.

III. Universal Mind, Guidance & Inner Wisdom

22. I am not a mind that contracts under the pressure of circumstances; I am the unshakable, self-luminous Divine Consciousness, capable of transmuting even adversities into nectar-like potency through internal alchemy.

23. I am not a beggar looking outward to the world for help; I am the eternally awakened one, effortlessly receiving all wisdom, permanent solutions, and divine guidance directly from the infinite Paramatma Guru within.

24. I am not a limited mind struggling with doubts, fears, and imprints of the past; I am the boundless Universal Mind holding the billions of minds and thoughts in all of creation as mere waves within myself.

25. I am not the old, petty 3D mind trapped in thinking through problems; I am the omniscient Grand Mind of the inner Paramatma, revealing timeless and flawless solutions to every challenge in an instant.

26. I am not a worldly mind shrinking back with lack, hesitation, and insecurity; I am the boundless Paramatma-conscious mind that effortlessly radiates endless possibilities, vast abundance, and sovereign power of will.

27. I am not a reactive mind swinging between good and bad, attraction and repulsion; standing in living neutrality at the central point of the Sri Chakra, I am the unmoving divine mind that can rebuild creation the moment I will it.

28. I am not a biological brain structure merely replaying memories within the limits of space and time; I am the boundless quantum mind that sees and commands past, present, and future simultaneously from a single, motionless point.

29. I am not a person of little knowledge searching within the boundaries of ignorance; I am the omniscient one, the mass of self-luminous wisdom, capable of witnessing simultaneously all that unfolds in the past, present, and future.

IV. Divine Body, Health & Immortality

30. I am the divine body of the Supreme Self, untouched by the dualities of physical health and sickness. While all bodily changes play out within me like a mere sport, I am the self-existent mass of pure consciousness, forever shining with eternal, flawless radiance, inexhaustible life-force, and disease-free immortality.

31. I am not a creature bound by the body's pains and pleasures, or fatigue and excitement; I am the unpolluted divine body of the Supreme Self, filling every single living cell with a flowing stream of divine nectar, radiating self-healing with every passing moment.

32. I am not a perishable body burdened by age, decay, and the fears of illness and death; I am the unmoving, perfected body shining with timeless youth, diamond-like inner resilience, and radiant splendor.

33. I am not fragile being depending on external remedies for immunity; through the mere resonance of my will, I am the divine form of Parameshwara's powerhouse, holding bodily atoms in continuous balance and in a state of supreme, joyful wellness.

34. I am not a weak being confined to this physical body of flesh and blood; I am the eternally realized one, forever shining with the radiance of youth, inexhaustible life-force, and complete health.

V. Universal Heart & Relationships

35. I am not a limited personal heart clinging to expectations, fears, and insecurities; I am the boundless Universal Heart, shining within the hearts of all beings and naturally radiating mutual intimacy, harmony, and unconditional love wherever I am.

36. I am not a petty being shaken by the behaviors or judgments of others; I am the unmoving Bindu—the magnetic center of the Supreme Self—wherein every person who enters my field blossoms as a divine form within me, reflecting back unconditional love, respect, and harmony in perfect resonance with my conscious will.

37. I am the embodiment of perpetual harmony, continuously sharing complete joy, mutual understanding, and divine bonding with my life partner, loved ones, and friends, collectively contributing to universal welfare.

VI. Universal Wealth & Abundance

38. I am not a limited being calculating my life through income limits, scarcity, and hardship; I am the boundless, inexhaustible vessel (Akshaya Patra) holding within myself all the world's wealth, the eightfold riches, and the supreme treasures of Kubera.

39. I am not a helpless person striving for money or depending on money; through the vibration of My intention alone, I am the all-capable Supreme Self, able to attract all abundance, the golden stream, and continuous flow of wealth into physical form instantly without any resistance.

40. I am not a mundane mind subject to financial anxieties; recognizing money, wealth, and abundance as external projections of my divine consciousness, I am the immovable sovereign experiencing emperor-like glory at all times and under all circumstances.

41. I am not a needy person living in worldly lack and insecurity; I am the embodiment of infinite wealth, effortlessly radiating all cosmic glory and complete abundance straight from my inexhaustible vessel.

VII. Career, Profession & Empire

42. I am not an ordinary employee or trader living in fear of competition, failures, and market fluctuations; I am the sovereign architect of my domain, ascending the highest summits to manifest extraordinary achievements that captivate and inspire the world.

43. I am not petty intellect wandering in search of solutions; holding the timeless knowledge of the 'Master Frame,' I am the inner Supreme Guide, effortlessly aligning the right individuals, resources, and unprecedented possibilities the instant my intention takes shape.

44. In my own empire established prestigiously in the lap of nature, I shine with absolute authority, unshakable fame, and extraordinary influence; through my professional achievements, I am the living embodiment of victory, bringing continuous well-being to the entire world.

It is said, "A monkey's wound turns into a monstrous demon (Brahma Rakshasi)." Therefore, without seeking in the least to change, kill, or run away from physical-mental problems, when you accept the present state just as it is, and feel that whatever the present state may be, it is perfect, then of its own accord the dual state disappears and the non-dual state manifests. The Jiva state disappears and the Paramatma state manifests. Explain this deeply.

The popular saying "A monkey's wound turns into a monstrous demon" is an exceptionally penetrating illustration mirroring the way we provoke mental and physical problems. If a monkey sustains a small wound, it does not let it heal; by constantly scratching and picking at it, it turns a small wound into a deadly, huge sore. Our mind also behaves exactly like that monkey when physical pains, mental anxieties, or restlessness arise.

Let us deeply examine this phenomenon, the alchemy behind "Radical Acceptance" (accepting what is, as it is), and the transformation of consciousness that takes place from the Jiva-sense to the Paramatma state.

1. Changing, Killing, Running Away — The Struggle Itself is Food for the Problem

Generally, as soon as any physical pain or mental restlessness arises, the ego (Personal-I / Jiva) displays three types of reactions:

- Seeking to Change (Resistance/Fixing): Constantly conflicting with thoughts like, "This pain or thought must go away immediately, why is this happening to me?"
- Seeking to Kill (Suppression): Forcibly repressing that suffering or emotion.
- Seeking to Run Away (Avoidance/Distraction): Escaping into worldly distractions to divert attention from the problem.

Underlying all three of these methods is "Rejection." Whatever you heatedly oppose receives your attention (Focus) and energy (Energy). In psychology, they say, "What you resist, persists." Just as the monkey picks at its wound, this internal struggle we fight with the problem nurtures and inflates it into a monstrous demon. Pain may be a physical reality, but the mental struggle waged against it is what turns into 'Suffering.'

2. Accepting What Is, As It Is — Cessation of Struggle (Surrender)

The moment you accept without the slightest resistance that "In this moment, this alone is the state existing in my body or mind," a great transformation begins there:

- Release of Adhesion: The individual experiencing the pain or anxiety stops picking at it. Worrying about worry, and getting angry at anger come to a halt.
- Conservation of Energy: All the mental energy spent on struggle ceases, and consciousness becomes still.
- Alchemy: When the yearning to alter the object stops, that experience remains merely as a raw energy wave (Raw Energy Wave). The labels attached to it such as "bad," "enemy," and "affliction" fall away.

3. "Whatever the Present State May Be, It Is Perfect" — Sri Chakra Center-Point Equanimity

Feeling that "Whatever the present state may be, it is perfect (complete)" does not mean negligence or passivity.

- It is standing at the center point (+) of the Sri Chakra.
- Without clinging solely to the pleasure on the right side and seeking to drive away the sorrow on the left side... it is standing motionless in the center that is the foundation for both.
- In a play, whether an actor dons the role of a king or the role of a beggar... that performance is perfect for that moment. Likewise, whatever the experience of the present moment may be in the play of this infinite creation, recognizing it as a part of the natural flow of past karmas or natural forces and completely honoring it is the true perfection.

4. The Disappearance of Duality and the Manifestation of Oneness (Triad Collapse)

The Advaitic realization is hidden within this complete acceptance itself:

- What is the dual state? Thinking "I am different (the victim), this pain/problem is different (the enemy disturbing me)" is duality itself. Here lies the dividing line.
- How does oneness arise? When you do not attempt to change the problem, the conflict of "I - problem" ceases. The distance between the observer and the observed dissolves.
- In that state, instead of seeing the pain or emotion as an external object, you behold it merely as a small wave born within your own consciousness. Just as a wave is not separate from the ocean, it becomes clear that this state too is not

separate from the Paramatma Consciousness. The absence of a second object right there is 'Oneness.'

5. The Disappearance of the Jiva and the Emergence of the Paramatma State

- Jiva (Personal Ego): The Jiva itself is a reactive entity (Reactive Entity) constantly longing to fix something, achieve something, fear something, or escape something.
- Paramatma (Pure Being): Paramatma is the 50% unmoving space that holds everything within itself, undergoes no change whatsoever, and remains as the untouched witness.

The moment you stop picking at the problem and silently embrace it... the fixing "Jiva," having nothing left to do, disappears (Dissolution of Doership). In that motionless void where doership is destroyed, what naturally shines forth is solely the unbroken, formless, ever-liberated nature of Paramatma.

Therefore, liberation does not lie in killing the problem; in relinquishing the struggle with the problem, accepting what is just as it is, and standing as the immovable witness, lie the instant freedom from all bondages and the natural state of Samadhi.

If you are established in completeness or in paramatma state, the divine powers mentioned in the affirmations above will naturally be available to you.

Concise Summary:

1. **Ending Resistance:** Just as scratching a monkey's wound makes it larger, the internal struggle to alter, repress, or escape physical-mental problems is precisely what fuels and empowers them.
2. **Radical Acceptance:** When the present moment's condition is embraced without resistance as "perfect, just as it is," the wastage of attention and energetic force on the problem ceases, rendering the mind motionless and calm.
3. **Triad Collapse:** The dividing line of "I am separate, my problem is separate" dissolves; the observer and the observed pain remain merely as waves of the one consciousness, revealing absolute oneness.
4. **Ego to Paramatma:** The limited "sense of Jiva-doership" with its anxiety to correct and fix problems disappears, and the immovable, ever-liberated "witness state of Paramatma" that holds everything within itself shines forth naturally.

When we think we are driving our own lives, there is a possibility of making rights and wrongs. But if we feel that the Divine is driving everyone's lives, it means everything is unfolding divinely, because there is no flaw in the Divine creation. Therefore, without exaggerating your problems, accept the problem as it is, feeling: "I did not create this problem; the Divine created it, so the Divine will resolve it easily and immediately." Just as the body of Shiva, whom I consider an ideal, is divine, my unwell body is equally divine. Likewise, just as Shiva's mind is divine, my restless, imperfect mind is equally divine—with this understanding, remain peaceful without doing anything. Since it is the Divine who governs all living beings, if you regard the problem as divine, the dual world dissolves immediately, Oneness appears directly, and the problem resolves easily. Therefore, until a solution is found, keep highlighting the divine solution rather than over-highlighting the problem. Explain this in depth.

The idea you have shared touches upon the deepest secrets of Advaita Vedanta, Shaiva philosophy, and Surrender. It stands like a clear inner guide on how to face life's pressures, problems, and physical-mental states.

Let us analyze every aspect of this idea in depth:

1. Illusion of Authorship vs. Divine Will

- **"I am the one doing it" illusion:** When we feel we are driving our own lives, the ego is present there. Then the friction of right and wrong, fear, and the weight of responsibilities fall upon us.
- **Awareness that "the Divine is driving":** When we feel that the Supreme Consciousness itself is driving the entire moving and unmoving universe, the burden of authorship reduces. In Divine creation, there is no imperfection or flaw; what appears to us as a flaw is merely a limitation in our own understanding.

2. Accepting Without Exaggerating the Problem

- Making a problem look bigger than it is a habit of the mind. Anxiety increases when we say, "This came because of me, and I alone must fix it."
- Accepting what is as it is with the conviction, "I did not create this problem, the Divine did; so resolving it is no big deal for the Divine," stops inner resistance. Peace begins right where resistance stops.

3. Divinity of Shiva & Equality of Our Body and Mind

- **Body:** Just as Shiva's body is sacred, my body—even when unwell or tired—is equally divine. Without separating and viewing the body as "impure" or "flawed," seeing that it too is an expression of that Divine Consciousness. Similarly, just as sacred as Lord Shiva's body is, regard everyone else's bodies as equally sacred.
- **Mind:** Without suppressing even a restless, imperfect mind by saying "This is wrong, it shouldn't be like this," viewing it just like Shiva's mind as part of that play of consciousness. Similarly, just as sacred as Shiva's mind is, regard everyone else's minds and their roles as equally sacred.
- **"Remaining peaceful without doing anything" (Non-doing / Stillness):** The One appears as the Many; therefore, without trying to change or forcefully suppress thoughts, simply remain peaceful as a witness. When effort stops, natural equilibrium arises.

4. From Duality to Oneness

- Problem vs. Solution, Illness vs. Health, Self vs. Divine — all of these are characteristics of the dual world (Duality).
- When we view a problem as divine rather than as a punishment, a separate object called "problem" does not stand there.
- The sense of duality dissolves and Oneness enters experience. In Oneness, where is there room for a problem? That is why the solution appears naturally and easily.

5. Where Should Attention Be Placed? (Focusing on the Divine Solution)

- A solution is not something found somewhere outside; it depends on where our inner attention is placed.
- If we keep dwelling on the symptoms and suffering of the problem (Highlighting the problem), that very energy is nourished. Instead, by accepting the problem as it is and keeping attention on the Divine Solution—that everything is unfolding for good—confusion in the mind clears away and clarity arises.

Essence

The essence of this entire idea is one thing: letting go of the struggle and remaining still with trust. All we have to do is not stand in the way of Divine Will, set aside our egoic resistance, and abide in peaceful awareness.

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