

VajraBuddham Process

Incarnation of consciousness

Manasvin: (Attentive mind). Bringing your mind into nature. Be in your body, in your nature. Bring your soul where you want it to dwell (your body).

Nivedin: (What nature reveals “-ni”, the more precious “-in”). To incarnate and exist in nature. The highest refined and precious intention in nature. The body starts to philosophy on feelings, the body awakens to nature. At this point, we can share the dharma of the soul with our mass. The more attached we are, the harder it is to access the atomic level and create a change in matter.

Garima: Grounding our consciousness into de mass. The heaviest consciousness. The heaviest, the densest. The denser our consciousness, the more it grounds our soul into matter. Then, the more we work on the dharma, the more information we gain from the mass.

Shanti: (“shan- “to manifest, “-ti” perfection, or the world as it is). It’s not only incarnation, is about existing. Appreciate the manifested world. Existing in pure nature.

Things happens in the universe, it doesn’t matter for the universe, there’s no identification it’s just matter in the universe. There’s no drama. Things are occurring, its pure raw matter, changing permanently. No fight in the changing process. Shanti gives us the opportunity to not take it personal. Disidentify ourselves from our importance. Do not use this principle to deny.

The present siddhis won’t change the drama from the human potentials we have since we were born with a family, and the emotions we identify ourselves with. Nature will continue its work of pushing and pulling. Evolution is forever.

Rasavada: Alchemy. It gives power to the form and contributes to transform. Reinforces definitions we want, that we focus on. It gives power to the potentials at any level. To operate in the mechanics of the changes. Provokes changes. The flavors from things in nature teach us. Transmigration is important.

Mani Baishajye Process

Eternal Resources

Kanaka Jyota: Golden light. Philosophical stone to create. All the five elements together, and the light of the source. All raw potentials from creation. The tools to create.

SiddhyAroga-Nam: (siddhiaroga- perfect health; “Nam”- About objects). It will make the body to become what it wants, the healthiest possible, through manifestation.

SiddhiAroga-Hrim: Health through purification, removing the poisons from the body, getting rid of intruders in your body. (during this process, ask the body to preserve the changes done that you wish to keep, like a pacemaker, dental fillings, piercings,...)

SadaJiva: Eternal life, that runs eternally in the vital plane, it now applies to all planes, applies in mass, atoms experiment “Sada”, and it keeps to itself, besides of forming molecules. Keeps the mechanics running.

AmrutAyus: (Amruta-Immortal). Manifesting more life in the body. Affects the substance and the Energy. It's the source of life, of medicine made from consciousness. Life as a resource. Physically is manifested like Kanaka Jyota.

How to charge both processes: Meditate on each siddhi during 20 minutes per day for 30 days. When one of these siddhis have been charged in another process, only refresh it for 3 days during this process.

These processes had been created by Maha Vajra.