

## ***Giridharvani Satyavarsha***

Printers & Publishers

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## KRUPA - THE GRACE

### Prayer

*I accept Akhanda Paripoorna Para Brahma  
as my MASTER, who has everything with in and  
Fulfil in every thing.*

*I believe, the source and Base of everything  
is showering His grace upon me without dependancy.*

*Iam Thankful to my MASTER Akhanda Paripoorna Para  
Brahma who is everything of mine.*

### Telugu Version

సమస్తాన్ని తనలో కలిగివుండి  
సమస్తము నిండి ఉన్న అఖండ  
పరిపూర్ణ పర బ్రహ్మ ను  
నా యజమానిగ స్వీకరిస్తున్నాను  
సర్వధారుడైన నా ప్రభువు  
నిరధారంగ నా పై కృపను  
వర్షిస్తున్నారని విశ్వసిస్తున్నాను  
నా సమస్తానికి ప్రభువు అయిన అఖండ  
పరిపూర్ణ పర బ్రహ్మకు నా  
కృతజ్ఞతలు

## KRUPA - THE GRACE

### About the Giridhar Vani Ananda Nandanam

The "Giridhar Vani" who desired to do good to the Entire Universe has arranged Giridhar Vani "**Ananda Nandanam**".

This Ananda Nandanam is at Tedepalli near Vijayawada. Here every Thursdays and Sundays a programme of "**Sathya Varsha**" is being arranged. In this Sathya Varsha Giridhar Vani is making every "**Jeevi**" to know about it's own truths.

What for and why the "**Jeevi**" has taken birth?

1. How to complete that task successfully?
2. What is God?
3. How to enjoy God?
4. How to conduct himself in Samsara Simultaneously while living with God?
5. How to behave in the Society?
6. How to behave in the Society with Love?

Giridhar Vani is Teaching the people without any Sadhana. Lot of such issues related to God are being explained making people to understand clearly. In this "**Sathya Varsha**" many people are becoming wet under the showers of "**Sathya Varsha**" and becoming Fortunate.

The Aim in bringing these truths in the shape of Books is to enable everybody to read them repeatedly and apply them on themselves and derive happiness.

It is desired that everybody while deriving happiness countineuosly will finally get liberation.

**Giridhar Vani Ananda Nandanam**

## ***Introduction***

*The Jeevi which has believed that there is 'God' also wants to enjoy and experience the God ! It will feel happy, by seeing, by adoring, by remembering the sport of the God. (Leelalu). If that being so, the 'Jeevi', in general, does not know as to how it should experience the God in a much more higher range. In principle, as to how the God should be experienced, the Khajana, which is called the experience of God, as to how we can get that, the "Giridhar Vani has made us to know about that.*

*They have informed as to with which, which key that Khajana can be opened they have showered the grace (KRUPA) which is the key for the Khajana. In connection with the 2008, Sri Ramanavami Celebrations from 13.04.2008 to 15.04.2008 these invaluable matters have been enumerated in this book. If it is read, definitely, the address of the 'Khajana' could be obtained.*



## **KRUPA - THE GRACE**

### **Akhanda Paripoornaparabrahma Giridhar Vani JAI**

The GiridharVani had made known that, every 'Jeevi' has been separated from the 'God' and also that every 'Jeevi' is depending on the 'God' only.

The Giridhar Vani had made known that the capacity of the God has been occupied in every 'Jeevi' also in the form of Energy and Tactfulness only.

Every 'Jeevi' has been separated from the God, even though separated, is depending on the 'God' while depending on the God also it has maintained its own capacity by it self, Giridharvani had made known that every such 'Jeevi' is 'God' only, also proved it and shown.

If every 'Jeevi' also utilizes continuously the 'God' who is the base and support for it, who is filled in it in the form of Energy and Tactfulness, while doing like that, It can be able to stand in its own divinity with non-stop happiness, that is the great fortune for the 'Jeevi'.

But for the 'Jeevi' who has been stuck up in the domestic life and in his own characteristic, this fortune has become the non-obtainable fruit (అందనిపండు) for the 'Jeevi'. There is a saying that non-obtainable fruits are sour, even then, the 'Jeevi' is not inclined to abandon that also. Why because, the Jeevi has come to know already that it is only the 'Truth' that it should stand in its own 'Divinity' continuously. The Jeevi is undergoing agony since because it is not able to catch the

Truth which it has already come to know, not able to abandon it since it cannot be obtained.

That agony is making the Jeevi to think that it is difficult even to go into the way of the 'God'. That agony is making the Jeevi to lose the confidence in the 'God'. That agony is making the Jeevi in turn to question even the existence of the 'God' itself. In order to achieve the 'Truth' which it has come to know, giving up the worldly affairs by not able to achieve the truth, by thinking under the delusion (బ్రహ్మ) that the spiritual path is difficult, finally the life of the Jeevi has become like, failure on both the fronts.

Instead of being confused, by keeping the 'Lord' (Jagannadha - the Lord of the Universe) in him, by staying in the 'Lord' and becoming happy is only the greatest fortune for the Jeevi.

The decision of the Giridhar Vani, to bestow that greatest fortune to the 'Jeevi' which it could not obtain that inspite of knowing, is only the grace. The Giridhar Vani has got that grace on the every Jeevi. The Jeevi is undergoing trouble by not being able to stand, in its own truth by not being able to continuously experience it's own Khajana (capacity of the God) which is in it.

It is undergoing trouble by not knowing as to which is coming as an obstruction between it and its own Divinity. The Jeevi could not able to know as to how it should be opened and to utilise its own Khajana, that is the Energy and Tactfulness, (శక్తి-యత్నాలు) which have been bestowed upon by the 'God';.

If the Khajana happens to be opened on any occasion, as to how it is being closed again, as to which has come as an obstruction to that, as to how it should be opened again, the Jeevi could not able to know about this.

The Jeevi does not know at all as to what is its Khajana key. The (Krupa) grace of the 'God' is only the key of the Jeevi's Khajana.

The Giridhar Vani has informed the 'Jeevi' as to what is obstructing for the enjoyment between it and its own Divinity and as to how it should be stopped. For the 'Jeevi' which is not getting any help, providing that much help is only the grace of the Giridhar Vani.

That grace (శక్తి) itself is only the key for the children of Giridhar Vani to be able to open up their own Khajana. (Treasure).

Naturally, the (Indriyas) the sense organs, the (Antahkarana) inner faculties, the sixteen (Kalas) stages, the likes and dislikes, the moral code of conduct, the happiness - grief, the Love, the Truth etc., are obstructing every 'Jeevi' from enjoying its own (Divinity) Khajana.

The issues relating to, as to how each issue is obstructing, and as to how it should be faced, the Giridhar Vani is thoroughly analyzing them here.

### 1. Sense Organs (Indriyas)

Quite naturally every Jeevi is thinking that the sense organs (Indriyas) are standing as a blocking wall between it and its Divinity.

Likewise in each and every path relating to the spirituality also, they will recognize the sense organs only as a main enemy. The temptations of the sense organs only are making the 'Jeevi' not to stand in the 'Truth'. The eyes want their objectives again and again, which they like mostly.

The ears show interest in listening to the others issues and also to listen to his own greatness, while doing so the Jeevi will be bound by the ropes which are called the others issues.

The mouth being habituated to the tasteful eating, does not listen to the word of the stomach and brings the indisposition, by eating.

The tongue makes us as Dhobi by commenting upon the errors of others. When it does not get the taste, it will be angry on others. The nose, while breathing, it will breath so many evils which are in the Air, along with the breath. The touch, which is making the Jeevi to yield to many kinds of attractions, need not be told specially.

So many kinds of advises will be coming to us for listening, in order to punish, to restrict , to win the (Indriyas) sense organs, which are causing these many obstructions.

Before going to put into practice those advises, before going to adopt any one of them, let us know, once as to why the 'God' had bestowed those sense organs (Indriyas) to us, as to what good, He had intended to do for us with them 'God' will not bestow on us the use less things. Is it not ?

Then, when He had bestowed these (Indriyas) sense organs, means, as to what is His intension behind this let us know. What are the causes for us to feel the God with our sense organs.

They are all necessary carriers for us, to feel the 'God' who is simultaneous being established along with us, like us at a time Who is existing along with and who is like us at a time, simultaneous being establish at a time.

If you want to feel God in the environment, you should maintain (Indriyas) sense organs.

The 'Jeevi' is limited, this limited Jeevi in order to experience the unlimited 'God', they will be useful each one at each particular stage.

The intention is only the reason for bestowing the sense organs, so that they will be helpful to the Jeevi who is living with the body and to experience the 'God' who is filled in the atmosphere around him.

We are seeing the 'God' and His creation and experiencing His greatness with our eyes. In order to visualize the 'God' in the form of creation, who cannot either be seen or looked upon and to experience His sharpness of wit, cleverness. Which is in the creation the eyes are bestowed only to experience this. A biggest tree in a smallest seed. The fire which is hidden in the wood. The sand in the river which does not soak the water. Many peculiar and strange issues we think, which are possible only to the 'God', for us during that moment our eyes becoming useful to visualize the 'god'.

God is the support and the base (ఆధారం) for every; Jeevi;. Breathing is the base and support (ఆధారం) for the Jeevi's existence.

That means, breathing only is the 'God' for the 'Jeevi' with whose support the Jeevi is living. Is it not?

That means, continuously the nose is breathing the 'God' who is the support for it, and exhaling the other things who had entered along with the 'God' and becoming useful, in order to feel the God.

The sense of touch while feeling the warmth and coolness of God; will be useful for experiencing the God always forever.

The ears are being utilized for listening to the sound of the God, called helping, for your protection, the God is beyond the sound.

For experiencing the 'God' during your life with the body, the mouth is being utilize for receiving the necessary food for the body. The tongue is being utilized for relishing the taste and to experience the God in that taste.

The mouth is being utilized for speaking to the God most lovingly who is doing so much good to the 'Jeevi'.

When the sense organs are making us to experience the 'God' in a multi-dimensional mode, how can we prevent the sense organs?

If they are prevented, are we preventing the sense organs? or experiencing the 'God'?

Then, if we think that sense organs are there for our good only,

then, they are making us to tempt, by showing something, by making us to listen , by making us to say, by making us to eat. Is it not?

### **The answer for them :**

We should recognize the necessity of the sense organs. We must be able to accept that, preventing them is a mistake, we must resolve our selves to make use of them. We must urge the 'God' to make us learn, as to how they should be utilized we must ask the 'God' to pardon us, since we have ourselves misused them so far.

With the sense organs, which have been bestowed upon us by the 'God' to feel, experience and enjoy Him, we should take shelter under Him only in order to make us experience and enjoy the 'God' only.

Then, His advice, which is given in His own words :

Every item, which has been bestowed upon you by Me, will make you stand in the progress only. Don't control any one. Every item should be utilized, made use of. Making use of means, putting it to good use. You see every thing, but don't desire anything. You listen to everything, but don't want to possess it. That means, whichever you see, listen, eat, if you think that every thing belongs to 'God' only, there you don't get any carnal desire or fascination, more over you will find the love of 'God' there. You think, that 'God' is only being experienced by the sense organs, be, as a witness to that experience and enjoyment without your interference. Even though it is God's only, wanting to possess that experience again, amounts to the interference only, why because, He will not bestow only one experience and enjoyment always every time, is it not?

Experience and enjoy everything by becoming calm, without saying anything. If you want to say anything, say that 'God' is only the base and support for that experience and enjoyment. Say yourself, thanks to that 'God'. When the Jeevi says itself thanks to the God duly recognizing His greatness then that 'Jeevi' turns pale before His greatness. That means, it becomes calm.

Again, be, calm, experience and enjoy, without saying anything. You will not get 'imprints then. The six negative human faculties (Arishad wargaal) will not act violently in you, when you don't calculate and compare with others', experience with your own experience.

Which ever you see, listen don't say that, 'I want' it, say that the 'God' who has created them is mine. Say to your self that your experience and enjoyment is only that of 'God's expensing and enjoyment.

Surrendering means praying for surrender.

To which to be surrounded means, the sense organs only. We must tell the sense organs that, they should, always lie down in the 'God's Verandah and experience the 'God' only but not experincing the things, which are belonging to the God. Even though He is the base and support for all those things, which we are seeing the sense organs should experience the God Himself only but not His belongings. Thus, the sense organs who knew that the God only, should be experienced would make the Jeevi to possess the experience of the God only but not His belongings. Thus, the Jeevi is coming out of his weaknesses and becoming strong, because of surrendering his sense organs to the

'God'. The sense organs are experiencing the God who is existing with them at the same time, that means, they are giving pleasure and joy, to the 'Jeevi' by making him experience the 'God' who is in the 'PRESENT'.

The sense organs, which are in the surrendering, only are the base and support for the pleasure and joy of the 'Jeevi'. Here the 'Jeevi' is experiencing the 'God' who is the Embodiment of pleasure and joy.

In this surrendering, "everything offering to 'God' and receiving, thinking that every thing belongs to the 'God' and receiving, like this in various procedures, which ever convenient to them, they can do it.

An example for the style of work of the sense organs, which are in the surrendering.

1. A wonderful construction, woman, anything, has been seen. If it is so, the eye will see that without forming any opinion. Or else the mouth will say that my 'God' is only the base and support for all of this. That base and support is in me also is it not?, feels the touch (Sparsa).

This much only, It will not say "I too want to possess similar to that for me"

2. The Jeevi had heard about a good devotee. Aaha! my Father will be happy for that devotion the Jeevi says, my Father is only the base and support for that devotion, it thinks like that or it will experience and enjoy that calmly. That means, the Jeevi will become as a witness, while the Divinity which is in it receives that



devotion. The 'Jeevi' becomes witness for the 'God's gladness (Pulakinta). This much only, it will not think that "I too also should do like that, and that Baba should be happy for my devotion. It will not try for that. Then, the matter of God's happiness automatically gets adopted to the "Jeevi".

3. One individual has been uplifted completely. When the "Jeevi", which is in the surrendering sees them, experiences and enjoys that upliftment as the God only. This much only. Even though the Jeevi has not been uplifted itself, the sweet smell of that upliftment prevails. Similar to the jasmine smell to the cloth. This much only, when will be my upliftment? How I am lower than him? What about me? What am I?

What is his highness? What is my lower ness? by going into the analysis like this, he will not discuss with his six negative faculties (Arishadwargaalu). The sense organs, which are in the surrendering, continue to feel the 'God' who is 'Omnipresent'. The sense organs, which are giving the experience of the 'God' very easily shall not be prevented, instead, they should be kept under the shelter of the 'God' When the sense organs, take the shelter under the 'God'. The Jeevi will be happy while experiencing the God.

The shelter leads to the experience and the experience produces happiness .

### **HAPPINESS (Santhosham) :**

By being under the shelter of the 'God' where the sense organs experience and enjoy the 'God' who is the base and the support for everything, then the Jeevi gets the happiness.

2. The organs of the wisdom Antahkarama mind, Intellect, Chittam, Ego. The mind has been bestowed upon by the God to the Jeevi only because, it is able to travel very fastly.

**The Mind :** Means, an imagination, The mind travels very fastly. In order to follow the 'God' who is 'Omnipresent', the mind is useful.

**Intellect :** This is the camera of the mind. The intention of the 'God' is that, the intellect also will travel along with the mind and will be useful to grasp and understand the 'God' who is there.

**Chittam :** This is the cassette of the special issues which have been recorded by the camera called the intellect. If needed it can be played and recollected. If not, that cassette will be lying like that.

**Ego :** While the mind continues to travel, while the intellect continues to understand, while the Chittam continues to store them, thus, if these characters of the 'God' have got a form, this is the Ego. That means which ever characters of the 'God' we are observing, they will continue to be absorbed and becomes a 'form'. The characters of the 'God' which have been observed, becomes moulded into a 'form'. That form appears as if its own form to each Jeevi. Or else, it will think that it is the form of its own master, 'God'. Which ever we are experiencing,



enjoying, the Ego transforms itself as that.

Think once, the 'God' had bestowed upon the Jeevi, how much great help the organs of the wisdom (Antharkarana) doing to the Jeevi.

For that any number of 'Thanks' will not be sufficient to Him. But the Antharkarana (organs of the wisdom) has taken a side track in the Jeevi. The mind is working fastly, but instead of 'God' it is catching the wonder's, peculiarities in the creation. The intellect catches them only, the chittam repeats them only, those wonders and peculiarities only are being adapted to the Jeevi. The reason for this occurrence is only that the sense organs are not in the surrendering why because, the acting outer (Karmendriyalu) sense organs which are being seen and their aggrervations (prakopaalu) are only the seeds for the issues of the inner organs of wisdom Antharkarana (Jnanendriyalu) which could not be seen if the sense organs happen to go in the wrong route, the six negative faculties (Arishadwargaalu) cruelty will develop in the organs of wisdom inside.

If the total sense organs are got suppressed, the void (Emptiness) will develop in the inner sense organs of wisdom. Why because, the mind will not travel, the intellect will not graspe and understand, the Chittam will not (cassette) record. The Ego (Aham) will not develop due to lack of occurrence of adoption. Because of this, there will be void (Emptiness) and gives a feeling that, that only is the 'God' But , if the mind, intellect, Chittam, Ego to work correctly, they will get transformed.

As to How means:

Mind - Consciousness (Shpruha)

Intellect - Wisdom (Vivekamu) - Knowledge understanding

Chittam - (Spoorthy) Spirit of thinking

Ego - As Swaswaroopam

It means, when the Mind becomes sharp and does not have any side effects, we call it only as consciousness. The main defference between the mind and the consciousness is, if the mind becomes emotional with feelings, the consciousness reacts spontaneously.

Similarly, the intellect, continues to understand the things, continues to abandon the things which are not required, becomes wisdom, it does not yield to the wisdom also, it does not have the connection with the travelling of the mind also. By Knowing the things, then and there, it becomes the knowledge, similarly the chittam, (the cassette) continues to record again and again, it does not carry the burden of the recording. It gives the memory about the things, which are required then and there itself and becomes the spirit of knowledge.

The issues which have been understood will continues to be adopted and continues to develop as the ego as, "it is me" only. The 'Ego' becomes "I am that I am". We should not stop there and stuck up in the section of Divine incarnation, Deity.

"It is me only" even then, I am not only that, by saying like that,

should go beyond the Ego, after having got the characters of the "Swaroopam", by being as a witness for this and if you take shelter under the witness, it is only the Swaswaroopm.

That means, when you continue to absorb the things which you have observed, you will think that, it is me only: and also think that it is not only me, is it not? by saying like this, you will not be caught by those characters, and if you go forward like this, 'you' will become the witness to the Ego also, then if the characters of the Swaroopam are surrendered to your feet. That is Swaswaroopm.

Then, when the inner sense organs are having so much utility, not knowing as to how they should be used, they say, to slay the mind and intellect and that they should not be allowed to raise their head.

Or else, they will become 'Empty' by surrendering their mind and intellect at some where, to some one.

If the mind and the intellect are maintained correctly, they will be bound by the Ego.

They will make the mind and the intellect to surrender when they are supposed to grow how can you bend them?

Even though, how ever much the branches called the mind and intellect are broken, when there is no proper direction to the roots called the sense organs, the branches will grow again.

Therefore, we have to make the roots of sense organs to bend, keep them under surrendering, but not the mind and intellect because of them only, the inner sense organs are growing across, in an uneven

way. Therefore, if the sense organs are kept under surrendering, the net work of the inner sense organs works out correctly in the inner sense organs. It is this much only. By suppressing the mind, by slaying the intellect, by tying the Chittam, (Cassette) if you crucify the Ego the net work will not be correct. How can they be suppressed when they are supposed to be developed?

While experiencing the 'God' with the mind and the feeling, it will go beyond the feeling, changes as consciousness, and experiencing the 'God' then and there it self. The intellect, while grasping and understanding all this and that issues of the God, comes to know, duly becoming wise and that only the 'God' should be grasped and understood, but not His issues.

The Chittam will become the spirit of thinking.

The Ego(Aham) exists as a witness to the swaswaroopam, "Some body will see them as the characters of their, Master, Divinity", This understanding is very much essential for the 'Jeevi'.

For the 'Jeevi' who is undergoing the agony without knowing this, making him to understand this only, is the 'Grace' of the 'God' (Krupa).

That understanding only will open the lock of the Khajana. But, because it is only the 'Real' to show the 'God' who is the base and support for that understanding. His grace only has been understood, accepted as the key for the lock of the Khajana.

Like this, because of keeping the external sense organs in the surrendering, the internal sense organs, that is the mind, the intellect,

the chittam, the Ego will develop as they should be.

If the sense organs and the inner sense organs are properly utilized, they will never come as an obstructions in between the 'Jeevi' and its Divinity. More over, they will themselves continue to decrease the distance in between the way much more and make the destination to appear.

While the sense organs enable to experience the 'God' who is in the present and give that happiness, the inner sense organs enable to experience the God who is present in all the three periods (past, present and the future) and give the enjoyment, (Anandam) Bliss.

**"Anandam"** : The Jeevi, who is happy will derive the BLISS, when the inner sense organs enable the 'Jeevi' to experience the God, who is present in all the three periods (past, present and the future).

The mind and the intellect can grasp and understand while continues to travel. Therefore the chittam continues to record, the Ego will get it adopted. Hence, the inner sense organs can enable to experience the 'God' who is existing in all the three periods (Past, present and the Future P,P,F)

### 3. The sixteen Kalas (stages);

In the development of the inner sense organs, so many changes will occur. So many stages exist. Since every stage is fast in its upliftment it makes the 'Jeevi' think that. every stage itself is like the final only which makes him to take the wrong route.

Therefore, in order to derive the bliss the Jeevi shall have the knowledge of these stages of the upliftment, if the inner organs are in the correct development. It should be known as to how they should be utilised like the steps. If every stage is describer as a 'Kala' (stage) approximately we will have to know about 16 Kalas (stages) spiritually what ever may be their names, they are 16 (sixteen) for the convenience of our recognition.

They are all to be obtainable. But, if proper understanding is not there, about them they will not allow us to obtain the result and make us to get ourselves bound to those kalas (stages) only.

**1. Having the mind for the mind :** In this stage (Kala), that means, the mind will be full of imagination at the highest level. It makes to experience the 'God' with the imagination. This is the first kala (stage). It is to be obtainable only. But not to be obstructed. If it is so, you should go beyond the imagination. When you go beyond the imagination, thinking that it is not good to be come empty (void), again continuing in the imagination itself, we should not be caught by this Kala only. Imagination means, that which is not there. Hence if you are caught in this kala itself only, it will become delusion (Maya) only. Is it not? That means any imagination, it will make us to be useful to it only.

If the imagination is useful to us, that is the 'Real' If, we are useful to the imagination that means, if we are habituated, to it ,that is the delusion (Maya).

The first kala is to be there only, but we should not continue to stay in the first stage (Kala), itself. Why because, at certain stage if

there is no imagination, acceptance will not come. In another stage if there is imagination, the upliftment will not come.

## 2. Intellect for the Mind :

That means, the mind itself continues to grasp and understand. That means, the grasping and the understanding will come in the imagination itself.

That means we will understand and grasp that the imagination is not the 'Real'.

With that, imagination 'Transcends'. That means, we will go beyond the imagination we will think that, freedom from the worldly attachment is the 'Real' we will think that thinking of freedom from the worldly attachment, motionlessness is only the 'Real'. This Kala (stage) also is to be there only. Then only we can cross over the imagination. But, if we are captive in that, we will become motion less.

## 3. Knowledge for the Mind :

The mind thinks that the imagination is not the 'Real'. It will know the issue, thinking that it may be the Real.

That knowledge also had occurred on the thinking that this is like that, is it not? that is like that, Is it not?

This stage (Kala) is to be occurred at that time only. Then only Real will start.

If we stop here, we will be habituated to grasp and understand, with the imagination and stop. That will not be adopted to the Ego

(Aham). The Research starts here only. In this Kala only, therefore definitely should be there in this kala. Like wise, if we don't understand this, the research starts diminishing here only. If the knowledge acquired in the imagination is adopted, it is the 'Real'.

The hunger will be satisfied then only, when you eat the fruit which you have seen in the dream? We will know its taste. Is it not? The knowledge in the imagination also misleads us, as having completed the course, and as a result, it makes us to cut the branch of the tree on which we are sitting.

## 4. Consciousness for the mind :

The mind continues to imagine, grasps that, that is not the 'Real' and continues to imagine the Real like this. When it continues to imagine like this, the imagination stops and the knowledge continues. The imagination stops at once, where the mind is knowing that, it is this, it is that, through the imagination. But, it continuously to give the knowledge. The issue will be known by the mind on its own. It will be useful, if all the above three Kalas (Stages) are existing at this stage also.

Because of those Kalas (stage) the intellect grasps and understand the things which are being known on its own and helps the mind to get transformed into the consciousness. If not by stopping in this kala, they will continue to get any things known and also continue to know anything. But these known issues will not be useful for the upliftment of swaroopam.

We should not be 'Captive' in one kala, should not leave it also. Proper understanding should be there. Then only we will be able possess all of these kalas (stages). If not otherwise, each one will come and each will go.

### 5. Mind for the intellect :

The intellect, which is the camera, will take the imaginary pictures. That means, the intellect, continues imagination. This also should be there why because when the intellect imagines as to why we can not go this side, then only, it will go that side and will be able to carry out the work. When we are grasping with the intellect when the issues are not properly understood, the intellect should be able to guess, where there are two ways.

#### Example :

While we are reading a book when we are having a doubt, the intellect should not stop there and should be able to go forward by guessing that this may be the answer. Is it not ? If not we will stop there only.

Likewise, by guessing that, this might be the answer, if you reconcile with that without getting the confirmation, then also we will stop there only.

So, the intellect should go forward by continuously guessing, until it is confirmed.

How much important is for the intellect to guess, so much is the important for not stopping in that imagination.

### 6. Intellect for the intellect :

The intellect, which is grasping, will be able to grasp the answer also to the doubts, which it is facing enroute with this, there is a danger that it may stay in that grasping itself only. That means, the knowledge is being acquired. The knowledge also is 'Infinite' like the 'God'. Therefore, even though the knowledge is acquired infinitely, it is the theory only, we require the practical experience, hence, we require to possess this kala (stage). But, if we have this one kala only, we will be named as the person of wisdom, but can not stand in the swaswaroopam. We should know the theory, why because, how can it be possible without a map? But, theory only should not be there.

### 7. Knowledge for the intellect :

The intellect continues to guess and grasp, while grasping, it will be knowing about the things in the grasping. That means, because, the intellect can be able to see the outside only, that is why, it will be knowing, continuously the out side characters only. But, it cannot reveal the secret. This kala (stage) also is to be there, because from out side only we will have to go inside. Since because we have to go into the inner mind and heart (Antarangam) we should not stop here itself with this kala only.

### 8. Consciousness for the intellect :

The intellect can spontaneously grasp the 'God' then and there itself. It is good to be able to spontaneously react. Why because, when ever we are stuckup in the difficulties, we have to pray the 'God',

whenever anybody invades, we have to take the shelter of the 'God' like this we have to get immediate grasping power. Is it not? If it is not there, we will not be having the trick to over come that, instead of simply sobbing over that saying Alas ! it had happened like that. Therefore, this kala is required. Similarly, the enjoyment of the 'God' will not be there, when there is no occasion for us to react spontaneously. When we have only this kala and if we have the issue only then only we will get the enjoyment. Therefore, this kala is to be there. It is difficult if we have only this.

### 9. Knowledge for the mind :

Knowledge means, coming into the grasping. Intellect also does the grasping only. But, when the intellect grasps the things, which it can see. Even if it has seen or not shown to it, if it can be able to grasp, then, we will call it as knowledge. The intellect, which has been habituated to grasp, it will change to the stage of grasping even though it has not seen it also. We have named it as knowledge only.

But, the mind, which can travel very fastly is required behind the issue of the knowledge. Then only, we can catch any issue without missing it. We are able to know on its own without any effort, without any toil. We will stop there, thinking that we can be able to catch and also we stop there enjoying the freedom. We should not stop, we should go forward while enjoying the freedom.

The freedom is treated as misused since it will not be adopted, if you exist, thinking that we can enjoy with freedom which is being known to us without any toil. We don't get the confirmation for the knowledge which we came to know.

### 10. Knowledge for the intellect :

Through the kala we will be able to decode that is coming for grasping on its own. If not, we will talk in some flow which is known to us, but our intellect can not be able to grasp it. Therefore this kala (stage) is very much essential. If this kala is not there, we will continue to talk something and will be useful for the opposite persons. But, we will not become useful for us, since we cannot understand, grasp, which we have spoken. This kala should be there, with that, the above things and that which are being explained below also should be there. If not, we will not be able to shine fully, because we can not handle that which we have grasped and express the same.

### 11. Knowledge for the knowledge :

The issues will be known on its own. We will continue to know we will continue to know the things which are being made known, that means, what is being known, we will also experience it. If we come to know that the flower is having the fragrance, we will also experience its smell. It is a good kala only. This kala is also to be obtainable only. The theory will be converted into the practical, if we got this only. But, there is a danger that we may stop here itself. How it is means, we will feel that, every thing is over, since we are seeing the proof for that. Is it not? But, we should have confirmation for the practical. Is it not? It is not the 'Real' if it is not there. Our delusion (Maya) Is it not?

That means, in order to prove that, we have experienced the smell having come to know that there is smell for the flower by standing in the flower garden that smell should touch our shirt, in order to prove



that we have experienced the smell after having come to know that there is fragrance for the flower, by standing in the flower garden.

It should be confirmed through us and others by inhaling it again. If not, it can not be called as an authorized result.

Therefore, until such time, the practical result is confirmed this kala should be maintained. If this is so, when we achieve the practical result, each one may think that, his version is only the correct one and there is a danger that he may bring pressure to say that his version only is the correct one, how much stupidity is that to say, that his version only is the correct one?

The issue which you have come to know, should give you more upliftment, but should not push you into the stupidity. If you say that it is correct and move forward, you can step further. If you behave stubbornly and say that, this is the correct you cannot step forward, thinking that that is the final one.

There is a danger that, our own experience itself only widens the distance between us and the God. Therefore, there should be consciousness for the knowledge. There should be consciousness for the knowledge where you are knowing there that 'God' is existing still.

### 12. Consciousness for the knowledge :

As we have thought previously that, there should be consciousness for the knowledge means, where you are knowing the issue, you should have the consciousness that it is still there. If it is so,

the consciousness should not make us to run forward, leaving the thinking which we are receiving at present. It should not push us into the severe attempt.

Likewise, the consciousness makes us to know that 'God' is existing still. There is a chance that it may obstruct us from enjoying that. Therefore, you should be able to understand this issue duly knowing about this kala.

### 13. Mind for the consciousness :

Reacting spontaneously only is consciousness. That consciousness should have the characteristics of the mind to travel fastly. It is useful then only. Otherwise, when ever there is a special occasion, then only the reaction comes spontaneously is it not? If there is the mind for the consciousness, even though there is no occasion, it travels fastly and reacts. Even though there is no real occasion, it will be able to guess the occasion and reacts. This will be useful for the excavation of the 'Khajana;.

In order to excavate the infinite Khajana, we ourselves have to guess the occasion and should be able to react.

If it is so, you will have the characters of the 'God' only by knowing them and adopting, while continuously guessing and reacting always.

But, we can never become the witness (Sakshi). If you are limited for this kala only, you can never become the witness, while continuously enjoying the characters of the 'God' duly becoming witness for that enjoyment.



**14. Intellect for the consciousness :**

The consciousness reacts continuously. When it guessing the occasion, then the consciousness will grasp the issues in it. That means, it will be under its recognition. With that, skill develops. Creating an occasion, reacting to that recording that reaction by itself utilizing that for its upliftment, will be achieved through this kala. Through this kala, it will not be stuck up in the characters of the 'God' by saying like this also, you can never become as witness creating the occasion, without being stuck up in that, because of reacting by being from the outside, it will be much more useful for the excavation of the 'Khajana'. This one will be sufficient, since we can not become the witness.

**15. Knowledge for the consciousness :**

We will be continuously knowing the issues, after creating the occasion by reacting inside and outside. With this kala the theory which we had with the above kala, will become practical. We should wait till suchtime, confirmation is received for this practical. That means, you should be able to produce this result again. It should be applied by you again when ever occasion arises. If not, it will be as if you have been stopped at the last step after climbing it.

**16. Consciousness for the consciousness :**

As stated above if you have this kala you can reproduce the practical experience. We can be able to excavate the 'Khajana' It is not sufficient if you have this one only. There is a danger that 'Khajana' might be put to the use.

If the mind itself only blooms with the four kalas, (stages) we will experience the God in the feeling. If the intellect itself blooms with the four kalas we will experience the God in the knowledge.

If the consciousness blooms with four kalas, we will experience the 'God' by feeling God's character as that of God's only.

If not like that, when 16 kals are bloomed at a time and if they are maintained at a time, not in the imagination, not in the knowledge, not as the soul (Atma) not as a Brahman, we will enjoy with the 'God' who is the base and the support for all these. The Jeevi which is having these 16 kalas (Sakshi) without touching anything will be able to exist as a (Saksi) witness and will be able to be in I am that I am position.

The Jeevi, which is existing like that will be happy by becoming witness for all its characters. Without touching anything, by not stopping any where by not becoming something, by staying as itself, for the Jeevi which is staying as a witness for its every thing, if it sees the comfort being enjoyed by all his everything, it will possess the pleasure, delight, (Ahlaadamu).

All the kalas will be possessed by each and every body. But, if one is achieved, the earlier are will not stand or else, the Jeevi is stopping in any are of them achieved, by him and becoming as sensitive person, as a man of wisdom, as an Atma, as a Brahman. If we don't want to be happened like that and if we want to be with the 'Divinity' only, we should have the knowledge and understanding of all the 16 Kalas.

How a person, who had boarded the train will not stop in between even though he had seen a much beautiful station, until such time he

reaches his destination, like that, the jeevi should not stop even though it has achieved any number of kalas. If at all they come, let them come, we should exist as a witness for them, they should stay as a witness for their own progress only.

" The Jeevi who had achieved all these 16 kalas and standing like that, will be excavating its own Khajana and continue to experience it, duly becoming witness for that experience, that Jeevi will get the 'pleasure, Delight' (Ahlaadam).

The Jeevi, who is a witness will be having the pleasure. It is not enough even if he had all the 16 kalas. He should stay as a witness for them. If he stays like that he should have the knowledge of their in and outs and should be able to have the grip on them.

Like this, if the Jeevi becomes witness for these kalas, for him only, the inner sense organs (Antahkarana) will develop and he will walk into the swaswaroopam. He will be reaching the gratest stage, where he will not be fixed even to the 'I' Frame (chatram) also.

If the 16 kalas are life, the Jeevi himself is Nitya Jeevi only (ever lasting, permanent Jeevi ) not in the characters of 'God', which are changing each and every moment the Jeevi, himself only is 'Firm' who stood as a witness.

Every kala makes you to experience the 'God' either in a lower or in a higher position only. What we have to do is, not to stop anywhere because we are getting the experience. That means, we should

not repeat ourselves that only. We should not become hasty in abandoning experiencing because it is there still. You should become witness for that change. The Jeevi, who stays as a witness for that change will become happy.

#### **Happiness :**

The Jeevi will get happiness when it becomes witness for this inner progress. When you are "nearing to the destination (goal) without stoping any where and when you move forward, by having that feeling is only the happiness.

#### **4. Likes and dislikes :**

The likes and dislikes of the Jeevi are obstructing the 'Jeevi' to experience his own Divinity.

There should be liking for the 'God' But that liking should not be diverted towards the affairs of the 'God'. Then, that liking will see to it, that you are stuck up by going into any one route. That means, to do the penance, to learn the Yoga, like that by crating interest in them, by creating a goal for that, we will be busy in achieving them. I will be happy if I am not busy without anything, I don't like calmness. The likes and dislikes which are like this will make the Jeevi to stuck up in the situations, positions in the society instead of in the 'Reality'

That means, keeping one situation, position as per the liking, abandoning another position because of disliking occurs.

As we have discussed in the case of kalas, it is not sufficient if we have any one kala only, even if we don't have any kala also, it is not possible. That means, we should be in all of them, meaning, there should not be any dislike. We should not stop any where, means, liking should not be there on any one of them.

Naturally the "Jeevi" sacrifices the worldly likes and is likes for the sake of the 'God' and will be able to maintain. But, spiritually, without knowing, he will maintain the likes and dislikes and getting stuck up in the situations, positions, stages etc., duly causing the travel delayed. "I like the God, my upliftment should occur without waste of a single minute also. I should understand the 'God', completely and should mate with Him. I don't want anything else. I should possess urgently " This is one type of liking. This will push the Jeevi continuously in the everlasting research, does not allow it, to experience the 'God' who had come forwarded in the 'PRESENT' and pushes into the forests.

"The 'God' should appreciate me on seeing me. Which ever I would do, should give happiness to the 'God'. In principle which ever I would do, the 'God' should like it". This is another liking. This will push the Jeevi into the Egoism. This itself is the proof for the Egoism. This will make the Jeevi to do as many things as possible, pushes into the favoritism and fondness. If you take shelter under the 'God', if you surrender to Him, then, if you move as per His inspiration, that movement will be, as if it is liked and praised by the 'God'. But, if we try to get liked and praised by the 'God' who is Infinite, there will be nothing highest

work than that. The likes and dislikes will make the jeevi to establish his own goal.

But, 'God' is there beyond that goal also. Therefore, the Jeevi is not able to experience the 'God' to the fullest extent.

So, the Jeevi should not maintain the likes and dislikes. That means, the Jeevi should be under surrendering, by living with the sense organs, by not stopping with the development of the Inner sense organs (Antahkarana), which ever that comes forward, think that, that is the decision of the 'God' in that day. Without our involvement, by seeking the issue and its progress, which has come forward, as a witness, the likes and dislikes will not develop. Should be like this, should not be like this, such as decisions and indecisions should not be there. It is only the 'Truth' that 'God' only makes us to live, moulds us, and that we should live as a tool in His hands only. Then, He will mould us suitably according to Him, makes us happy, He will also be happy.

The 'Jeevi' which had not bound by the likes and dislikes, will not fall in the Favouritism, Egoism, will always experience the (Chaitanyam) consciousness.

**Chaitanyam** : By not falling in the likes and dislikes, without having the favoritism, the jeevi which always behaves like that, will have the experience, that experience it self is the chaitanyam.

We cannot continuously experience the Chaitanyam, if had liking, without chaitanyam, without any movement. The experience,

which we will have when we behave beyond the likes and dislikes, is itself is the Chaitanyam (consciousness).

### 5. Good - Bad :

Good-Bad are connected to functioning in a moral code of conduct for living in the society. The Dharma has been established by the Jeevi for living in the society. 'God' is the 'Truth' by himself. If your behaviour is according to the 'Truth' of the 'God' that procedure might tally according to the Dharma automatically, but if you maintain the Dharma it will not definitely be according to the 'Truth'.

The good and bad will make us to do virtuous acts and sinful acts. While doing so it will fill with the virtue. Those acts only, their fruits only will come in between us and the Divinity and obstruct. To work without any trace is only the 'Truth'. Then only we will continuously experience the 'God' if not it will be, as if we are experiencing the fruits of our actions.

Let us not maintain the good and bad which are causing the trace of virtue and sin. Accept the 'God' as your Master, it is enough if you behave by recognizing as if. He is seeing. That recognition itself makes us to stated in the 'Truth' instead of in good and bad.

There is nothing that 'God' receives only the good. He does not have good, Bad. That means, no body knows, what is good, what is bad in the view of the 'God'. We should have to maintain the 'God' only, but not good and bad. That means, it is enough, in your work, if you understand the God, who is the base and support for the 'Truth'. That

itself is the 'Real'

The 'Reality' which is quite different from both the good and the bad. Thinking that it is good, you should not do, worshipping, constructing temples, giving charities, doing service, by staying like that continuously. Is it not ? Like this, by being in the surrendering by having with the recognition that the master is seeing us, will enjoy the freedom without being stuck up in the good and bad.

The consciousness of the Jeevi, who is having the bondage with the 'Dharma' will make the Jeevi guilty as a Criminal to-day, I have not done like this, it may be my fault, like this it will eat away the Jeevi.

By saying like that you should not behave at your will freely in an in discriminate manner also by leaving the Dharma" "Master is seeing" this recognition it self, 'Master is looking for me" this feeling itself will not allow you to be caught in the Good and bad. It will allow you to live with freedom. If there are no calculations, pertaining to the Dharma, that itself is freedom only, Is it not?

### Freedom : (To the Dharma)

Not being bound by the good and bad living beyond that, behaving freely if that behaviour is as per the 'Truth' The jeevi which does not carrying on it the list of right or wrong, it will enjoy the freedom only. Is it not?

The recognition that the 'Master' is seeing, will itself give the truth in the behaviour and freedom in the experience.

**We will work** We the courage because, He is seeing, with the alertness because, He is seeing, we will work. Therefore the jeevi will have the 'Truth' also.

#### 6. Morality - Truthful nature (నీతి నిజాయితీ)

You should not pass on the time by maintaining the God's outward characters only by saying, I should be like this, this is morality, this is truthful nature, like this you should not maintain morality only.

If 'God' is there, Morality will automatically be there. But, morality one only is not the 'God'.

**Morality :** Your travelling, without being stuck up any where, is only the Morality.

#### Truthful nature : (నిజాయితీ)

None of the stages, positions should be maintained, excepting the 'God', is only the Truthful nature. The Jeevi is not able to cut the troubles which it is facing, because, it does not know what is the morality and what is the Truthful nature.

In order to over come this situation, we should understand, what is the morality and what is the Truthful nature. We should know, what are the priority for us. We should know the importance of that which is priority for us. We should know clearly what we require, and should be able to express that with that clarity only.

Then, we will not maintain the other things by saying, it is the morality, it is the Truthful nature like that we will behave in the actual

morality and Truthful nature. Its meaning is not that we don't require the morality and Truthful nature.

We can be able to maintain the original morality and Truthful nature. Then the Jeevi will have the joy and the delight (Vullasamu). The Jeevi will derive the joy and the delight when we are able to possess that which is required by us and also that which in doing good to us only.

#### Joy : Delight (ఉల్లాసము) :

When we are doing, the which is good to us, that means, when we are maintaining the original morality and Truthful nature, when continuously non-stop upliftment is occurring, the Jeevi exists with the joy and the delight.

We don't have the weight of the duplicate morality and the truthful nature, and will become very lighter like a flower, ever (fresh) with joy and delight. Which ever be the good for us we will be there only.

#### 7. Love - Truth :

Love should be there towards the 'God' that love only makes us to do the Act.

The Love makes us to do the action by saying that this is for the sake of God, this is God's, like that. Therefore, for the love we should know that, it is only the vehicle, which will make us to reach the 'God' but it is not the goal by it self. We should possess the vehicle; After reaching 'God', if necessary. We should be able to keep it at the

parking place also. The love which says that I am loving the God, the love which says that I am being loved by the God, should not be the base and support for the Jeevi, only 'God' Himself should be the base and support for the Jeevi. It is correct that if we say, that we can't exist without seeing the 'God' without talking to Him, without feeling Him. But, we should not continuously stay like that, by seeing, by talking by feeling Him.

In order to become like Him, we should have to adopt Him and have to feel Him.

We should have to adopt Him,

Have to feel Him - Have to adopt Him.

Have to feel Him - Have to adopt Him

Have to feel Him - have to adopt Him

Like this, this should happen repeatedly.

Then only we will stand in the Swaswaroopam.

Even after standing in the Swaswaroopam, even after knowing that, everything is in me only, even after knowing that. I am there every where, if you take shelter, under the 'God' by saying 'O' God' it is the 'Love'.

After coming in to the Swaswaroopam there is a chance of behaviour by saying everything is me only.

We can be able to exist by forgetting the 'God'. We can be like the 'God'. But, after knowing that much, even after possessing that much if you say still 'O' 'God'. Thinking about Him only, recognizing

Him only, knowing about Him only, having the consciousness that it is 'I' only, that 'I', should not be treated as 'I', should exist as a witness and should enjoy like Him is the 'True Love'.

We should not ourselves leave that 'Love'. That love does not obstruct. Moreover it gives the experience.

There is permission for the feeling that which the 'Love' does. That feeling is pure and Holy. That feeling gives the experience. Your love will reflect on you and makes you rejoice. The Love should be placed at the swaswaroopam. Till such time, the Love is only the vehicle but not the goal.

After putting on everything, even after fulfill in every thing, not behaving as I, by having the feeling that 'God' is there, if you are able to exist as a witness to the 'I', this is the True love.

Because of that True love the Jeevi gets the tasteful experience and rejoice. Because of the true love, the Jeevi becomes witness for his own 'I' and consciousness to rejoice with the tasteful experience by discribing his own 'I' as the 'God'.

It will rejoice with that tasteful experience only. Is it not?

#### **Rejoice (నిజం) :**

The experience that which the Jeevi had, when it becomes the witness for the Swaswaroopam and when it will have the tasteful-experiences, with in himself, is Rejoice only.



**The Truth :**

It is true to say that we should stand in the Swaswaroopam. After standing in the Swaswaroopam if you start behaving by saying that it is 'I' only. It is as if that Truth has become an obstruction. Is it not?

Because even our qualification is not sufficient, that is why the truth might have obstructed. It is also true that we should stand as a witness to the swaswaroopam. If you stay as a witness only, there may be some short fall in the experience. Like that the Truth may once again obstruct. Therefore, by continuously giving preference to the 'God' only instead of the 'Truth' by becoming witness to the swaswaroopam continuously if you are able to say 'O' God, again and if you are able to retain the Love, it is good.

That love itself makes the Jeevi, who is staying as a witness, to enjoy, by retaining the confidence, feeling, love also.

Then, the Jeevi who stays as a witness, becomes glorious.

**Unbroken glory (అఖండ వైభవము) :**

Even without the Truth being obstructed, while consciously experiencing the 'God' if you have the 'Love' with you, we cannot explain that glory. That is only the unbroken glory.

You don't get the exemption if you follow the truth. If you follow the 'God', by having mercy on us He will make us know as to how we should experience further more. He will give exemption to the, confidence feeling, love to do serving by falling at the feet of the (సాక్షి)

witness. The Giridhar Vani said, as to how everything is obstructing and as to how they should be removed.

This is the grace of the Giridar Vani, if you are able utilize this grace properly to open your Khajana called the experience.

**For the Jeevi :**

- ★ The outer Sense organs - Happiness (Santhosham)
- ★ The inner sense organ - Rejoice (Anandamu)
- ★ 16 kalas - (Ahladam) Joy Bliss (Utsahamu)
- ★ Likes - dislikes - Consciousness (Chaitanyamu)
- ★ Good - Bad - Freedom (Swetcha)
- ★ Morality - Truthful nature - Delight (Utsahamu)
- ★ Love - Rejoice (Vinodamu)
- ★ Truth - Unbroken glory will give the Akhanda Vaibhavamu.

That means, we will experience the 'God' with happiness, rejoicing, bliss, joy, unbroken glory.

While experiencing, again we will stay as a witness and stand in the I am that I am position.

**That itself is the final.**

If you happen to alight at any station, we will be come any one thing, as the form or the happiest, form of joy. Even though it is true, but it is not the final. Is it not?

It is the grace of the God only to tell us as to how we should wear the final jewel, after wearing that, as to how it should be retained.



This grace has been showered on us, not because we are qualified, but spontaneously without any base and support. That means, at which station we are staying, without any thinking wheather or not it could be told, If it is told it may be misused, like this without having any thinking and taking it as a base (ఆధారం) the Giridhar vani has showered their grace on us.

#### **For that Giridhar vani JAI**

- |   |                  |
|---|------------------|
| ★ Santoshadhara Jai                             | సంతోషాధారాజై     |
| ★ Anandhadhara Jai                              | ఆనందాధారాజై      |
| ★ Ahlada Janaka Jai                             | అహ్లాద జనకాజై    |
| ★ Utshavanta Jai                                | ఉత్సాహవంతాజై     |
| ★ Chaitanya Vanta Jai                           | చైతన్యవంతాజై     |
| ★ Swetchapradata Jai                            | స్వేచ్ఛప్రదాతాజై |
| ★ Ullasuda Jai                                  | ఉల్లాసుడాజై      |
| ★ Vinoda Pradata Jai                            | వినోదప్రదాతాజై   |
| ★ Akhanda Vaibhavananda Jai                     | అఖండ వైభవానందాజై |
| ★ Sarvasakshi Jai                               | సర్వసాక్షీజై     |
| ★ Akhanda paripurnaparabrahma Giridhar vani Jai |                  |

అఖండ పరిపూర్ణ పరబ్రహ్మ గిరిధర్ వాణీజై

Jai to the Akanda paripurna parabrahma Giridhar vani, "who is my Master and my everything.

**- GIRIDHAR VANI**