

Giridharvani Satyavarsha

Printers & Publishers

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LOVE YOUR CONTINUOUS COMPANION

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

LOVE YOUR CONTINUOUS COMPANION

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 continuously will finally get liberation.

Giridhar Vani Ananda Nandanam

Fore Word

'Love' (Prema), How to retain it ?

Every where this problem is seen. Every body knows what is **'Love'**? But there are many things which nobody really knows about **'Love'**. These topics are required to the followers of any Nation any Religion, any Cast followers of any **'God'**.

Therefore that continuous companion is being introduced in a Right Angle through this book.



GIRIDHAR VANI
AKHANDA PARIPOORNA PARABRAHMA



Introduction

Every year The “Adiguru Brahmostavams” are being celebrated at Giridhar Vani Ananda nandanam, from Ashada Suddha Ekadasi to Bahulavidiya. Like wise in the year 2007 Adiguru Brahmotsavams Giridhar Vani has recognised every “Individual Jeevi” as God. How to experience its own divinity has been explained to each and every Jeevi.



Love - First Day

Akhanda Paripoorna ParaBrahma Giridhar Vani JAI

Love (Prema)

The 'Love' makes every Jeevi delightful, the love makes one to feel (delighted) fully elated by making him to forget himself. The Love which is towards wordly pleasures, or towards devine love it will make 'Jeevi' to ascend the Highest peak or it will throw the 'Jeevi' down wards, to the lowest ebb.

The Jeevi is not able to properly understand and not able to fully know about the 'Love' and not able to relish its sweetness properly.

The 'Jeevi' is undergoing so many difficulties by naming it as "Love" for every reaction he is having in him. This 'Love' is not giving good results between any two Jeevis. The 'Love' is not becoming fruitful between parents - children, wife and husband, - (Guruvu) Master - Disciple (Sishyudu), God - Devotee (Bhaktadu) like this due to non-understanding. Nobody is observing this as to why, it is not becoming fruitful.

What is it the love means? What is it the fruitfulness means ? What is the fruit the Love gives ?

All these things are to be discussed openly and there is a necessity to know this.

Because of this non - understanding the Jeevi is either living fully involved in the sensual pleasures or living by relinquishing everything in a vedantik style and not able to enjoy life by being in the state of equanimity. This discussion does not pertain to non - atheist, followers of any God, any cast, any religion any country. This is essential to understand for anybody who belongs to any cast, any religion, any country, non atheist who ever it is. For each and evrybody Love which could not have been properly understood or not understood. Which could not have been received or not received if everbody understands this love they get emancipation, happiness and peace.

Love - Your continuous companion

It is born along with you and coexisting with you only.

The fruit of Love :

It will not allow you to touch anything and does not allow anything to touch you and because of this you will remain at "I am that I am" position .

If you quickly understand the 'Love' in the early stage of your life it will not allow anything to touch you and keeps you at the stage of "I am that I am" even though if it is late, if you understand the 'Love' even now it is so good. Don't think that what is to be known now after passing so much time in the life. If you understand it at any moment it will be auspicious for you in that moment itself. Why

because we have assumed that 'Love' is our companion Is it not so? Therefore It will be with us only in any moment, is it not so? In which ever moment you understand it, from that moment onwards it gives auspiciousness to you. If you under it in your early stage of life it will not allow anything to touch you. After passing some time in your life if you understand, it will see that which has touched you so far in your life gets released and sees that you will be at the stage of "I am that I am".

We shall know now that as to why you are not able to maintain at the stage of 'I am that I am" position and how it is possible because of 'Love'. Even though you are not able to accept the Truths even after knowing them fully well, we shall receive them duly discussing the 'Love' which you think as 'Love' between any two persons that opinion will weaken both sides. If it is with proper understanding is will strengthen both sides.

Parents - Children

Any Jeevi will be experiencing the highest percentage of happiness or unhappiness mostly in this bondage only.

If you say that the parents have to love their children, everybody assumes. 'Love' as this :

It is our responsibility to bring up children. We have to feed them if they like it or not. We have to educate them if they like it or not. They don't know anything. We only have to do. They have to

bring good name to us. They have to get name and fame for themselves. They should not commit mistakes at all. For that we should impose strong restrictions. We should not allow any of his actions to go beyond our sight. Their opinions will be like this. If they are modern parents to some extent they think what ever they do it is ok. It is not necessary for us and we have to give required freedom to them, thinking as such, they will leave the children completely to the winds.

Likewise how they will calculate whether the children are loving their parents or not.

It is like this:

The children should think that what parents like, they should also like as their likings. They should sacrifice themselves for the sake of their parents. They should observe their parents and behave. They should not do any think without telling them. They should redeem their indebtedness which they owe since they have brought them up. With these opinions they calculate the love of their children whether they are having love towards them or not.

But its result:

If you assume that it is 'Love' let us see what result it gives. The parent under the burden and responsibilities of their children, the children under carrying out the orders of their parents, both are becoming captive. Because of the restraints and desires being kept on one another, a situation will arise between them whereby

they don't get peace unless they are far away from each other for some time. The children will feel that because they are not being able to carry out the orders of their parents and not being able to kill their liking and as such they feel it is better to spend some days away from their parents to get peace. Similarly, when their children go to school, offices, foreign countries the parents get peace. Unless they run away from one another the pressure which is falling on each other will not decrease. Again when they come face to face the pressure starts again. In order to avoid this the parents will go to old Age homes.

The children will go to faraway places, where it will be very difficult even to return.

How can it be called 'Love' if they get peace unless they are far away or very nearer. Unmindful of the progress both sides should be nearer either on the pretext of insecurity or far away for the sake of progress like this, if there is no proper relationship between parents and children, the family will not be peaceful. Due to this the society will not be in a good position.

'Giridhar Vani' means the Adiguru will give spiritual messages, but they are simply whiling away the time like this saying parents-children, you may assume like that. Is it the spiritual Lecture if you say Atma-Paramatma? In order to experience that, in order to adopt that first of all you should be stable and peaceful. If you want to be like that you should know where are

those drawbacks and shortcomings, we have failed to adopt these issues when indirectly told in Ramayana, Bhagavata as punaras for time passing. Therefore we are directly discussing each other on this, as it is.

This is the real spiritual discussion only not for social transformation. But the social reformation is hidden in this. Any discourse which doesn't allow you to stuck up in any of the Bondages and keeps you in the position of "I am that I am" is related to spiritual discourse only is it not?

This 7 days discourse which is meant to keep you in the position of "I am that I am" is real spiritual discourse. Therefore, parents and children if they try to escape from each other or live unitedly by force thinking that it is inevitable, it is not 'love', is it not?

Then we shall see what type of 'Love' should exist and should be between parents and children we shall accept and adopt ourselves. We shall see that our children don't run away from us and our parents don't have trouble because of us.

To the parents when the children are born, 'Love' also born as a continuous companion from that moment itself. When we analyse this 'Love' from the angle of the child, the child with the support of this 'Love' grows like a creeper. Likewise how the parents should co-operate with the baby means they should allow their babies to develop along with its continuous companion, which is 'Love'.

They should not put any conditions, they must see that the baby develops on its own understanding. We should not force our understanding on it. The parents should understand that if they thrust their own understanding and their old experiences on the children, it means that they are obstructing the upliftment of their children. The children, where there are no parents, also developing in their life, means their 'Love' has only supported them. Is it not so?

How the parental love should be on their children means, the child should be given a chance to step forward himself with freedom. Like that if the child is successful when he steps forward by himself he should be encouraged. If he meets with failure he should not be allowed to get himself discouraged and he must be encouraged to step forward on his own by himself again.

Since you met with failure when you tried on your own, the parents should not say, now you listen to us from now on words, what we say.

The real 'Love', of the parents encourages the child, till such time the child meets with success by stepping on its own.

The real parental love makes the child to meet with success by stepping on its own even though it may take many years or even though it may face failures many times.

In order to be done like that it is enough if the parents have confidence in their children. In order to get that confidence there is the continuous companion along with the child namely 'Love'.

The continuous companion will make the child to know about the importance of the parents, it is enough if the parents recognize this. That 'Love' itself gives the child daresness to discuss its success and failures with the parnents without any delicacy.

Each and every time when the child faces failure, that 'Love' gives braveness to the child, to remember its parents only in the first instance. The parents only should have more understanding in the parents - children section. Their understanding itself automatically makes the children to go in the same way.

The real 'Love' lies between parents and children means, it is like this. It will encourage the child to step forward with its self understanding. When it is doing so, even though it meets with failures many times the parental 'Love' encourages the child to step forward on its own.

Likewise the child steps forward on its own and will be able to bravely tell the parents about its failures. That 'Love' does not teach wisdom to the children. It will inspire the existing wisdom to develop as discrimination and intelligence power, creativity power. In order to achieve such 'Love' between the parents and children what could be done :

There is 'Love' with the children as a companion. Automatically that 'Love' acts as a bridge between the parents and children. Everything follows the child automatically who has developed with the help of this 'Love'. The child which is under my

influence will be under my liking only, but if the child which falls under the influence of 'Love', it will be in everything. The parents should recognize that thing and accept. It is enough if the parents understand this and behave with that understanding. It is enough if they resolve themselves to behave with this understanding.

What is the type of result with that real Love we get means?

The 'Truth' stands between the parents and children. The parents will get peace of mind when the children learnt to step forward on their own. They don't think to go far away from the children by abandoning them since they found to be burdensome to the parents. The children also, when they are freely able to tell their failures to their parents, they don't allow the thought of going far away from the parents. It is not burden some to both of them to escape from that. There will not be any friction between both of them.

For the parents and for their children they will have the practice of "doing on their own" and this doing on their own will gradually develop and becomes self development. The parents and children every body will enjoy their divinity due to this.

The 'Love' revolves around parents and children automatically, but bondages, indebtedness will not happen. When there is bondage, there will be break also Is it not? If indebtedness, is there, will be its redemption (pay off) also, Is it not?

It means, as soon as their purpose is over they get sepa-

rated. Is it not so? If it is not like that, when 'Love', exists, when 'Love' is transferred remaining is the 'Love' only. Is it not so? It is as if the three "Jeevis" if they adopt this aspect for themselves with the correct understanding, this section of parents and children will live with peace continuously and this amounts to up liftment of their "Self" itself.

The best wishes of those parents who are having such understanding towards their children is equal with the (Aseerwadam) blessing of the Real 'God'!

The best wishes of such children will release the parents from the indebtedness and bondage.

The saying that they will cross the "Punnami" Narakam and the Doors of Heaven will be opened for them means, this only. The crossing of Punnami narakam is possible with the best wishes and understanding of children only. [the parents who are not having children will have to cross this hell which is Punnaminarakam].

The God exists near to the children in the from of parents. Similarly the God exists near to the parents in the form of children, such parents and children are Devine forms for each other.

If not like this, while bringing up the children you will feel tension as, he said like this, not said like this, not got the job, not yet married. With these tensions you will not be happy and will not allow others to be happy. While you are under displeasure and make others to feel displeasure, the children will not prosper nor

the parents will be released even though they do any prayers, any worships and any vows (Religious observation) as a result the so-ciety will not prosper. Therefore think!

Since so many generations you are habituated to take upon you, the responsibilities and bind overs on your selves and therefore, this habit will not go in one day even though you try for it. But it is possible at once, if you recognize, the need, that yourselves and your children shall have to Live happily for long and stand in the 'Love'.

This matter has been told as the renunciation of the fruit of action, and non-attachment, but this is not understood properly and resorted to total renunciation, as a result of which you have faced troubles without getting any success.

You will not understand if it is said as "Don't touch the Karmas(Actions) and Renounce the fruit of Actions." It will not come to your adoption.

Therefore we have analysed as to how we should behave, so that we don't touch the Karmas (Actions) and renounce the fruit of Actions. There is no need to sacrifice the fruits of freedom and independence.

Therefore this is the real spiritual discourse. This discourse is useful to the "Jeevi" and thereby to the entire society. While you try for this in the earlier stages this procedure is opposite to the procedure in vogue which is known to everybody. Therefore you

may face some obstructions. But if you are able to understand the 'Truth', you can overcome them. Even though you are given the impression as irresponsible parents don't be afraid. Your real responsibility is to see that your children stand on their own. Recognise that they should be able to stand in the self only. Then you will overcome the obstructions easily.

The three Jeevi's will be released and enjoy the freedom at a time.



Love between the wife and husband - 2nd Day

It is necessary that the parents only should have more understanding on the issues of relationship between parents and children at the time of obtaining the fruit duly maintaining the 'Love' between both of them. But to get the fruit of love duly maintained between them both wife and husband should have understanding.

For parents and children who are habituated earlier to achieve the fruit of 'Love' the analysis done in this episode will be automatic in their case. Why because they are habituated to get the fruit of love for ever. Therefore it gives fruit in every relationship. But only for those who are at the time of understanding the greatness of 'Love' and taken up the role of wife and husband, it is necessary that they should understand the issues of this episode.

The 'Love' which is your continuous companion will stand between the both from the time. they got married, this will happen even if they accept this or not even if they observe this or not. Here after they need not try to maintain the 'Love'.

They should try to get the 'Love' fruitful.

The 'Love' which is not becoming fruitful between the wife and husband.

The Reason and solution :

Condition of following the word of one person by each of them thinks that they belong to me only throwing the blame on the circum-

stances and weather they are not cooperating with them more than anything else mainly, trying to exercise authority on the opposite person. Like this so many causes are responsible for not allowing the 'Love' fruitful between them.

The expectation between the relationship of wife and husband is crore times more than the expectation in any other relationships. In view of so much expectation the word of satisfaction is not to be heard there.

In the relationships of parents and children, friends, like in any other relationships the 'Jeevi' wishes that even though he is not well, at least it is enough that opposite persons are happy.

But in the case of husband -wife the 'Jeevi' gets the nature that since I am not happy the opposite persons should not be happy.

The cause for this is from the time of Bondage itself there is a thinking that they are reciprocally responsible for each other and gets agitated, thinking that he is becoming prosperous having left me alone.

Really nobody has got responsibilities on any other.

In order to enable us to enjoy the 'Love' which is our continuous companion, each individuel 'Jeevi' will get bondage with another individuel 'Jeevi'. We have to enjoy that 'Love' which is our continuous companion by preserving that in their life partner but not the life partner.

If you start enjoying the life partner the expectation will start and it will be seen as a separate object and you will not receive it. Even though you receive, it will become a craze 'Love' without which you can not live, there by you will get the feeling of insecurity and dissatisfaction. If you keep that 'Love' which is your continuous companion in your life partner and if you receive your life partner as a form of your 'Love' only than you don't feel and see your life partner as a separate person. When you don't see them separately receiving and rejection will not be there. Insecurity, dissatisfaction will not exist there.

Even though you got more understanding and knowledge of many things it is inevitable that there will be some kind of displeasure in the domestic life.

In order to over come that displeasure only, we have to keep our love in our life partner and enjoy. But any one of husband and wife will not accept this saying that even the circumstances are not cooperating, how can we enjoy? this is their question.

The "Satyam" ("Truth") says for those who are under going this trouble, your enjoyment is only the relieve for you. Thus when your hearts and minds experienced this enjoyment then they will feel the situation in a easy way.

The "Satyam" ("Truth") says that it does not hold you, that means it will leave you. But if you say that what ever be the circumstances you should be happy always will appear as very mean and

wickedness.

The wife and husband are the biggest problematic than any other thing in the creation. The wife and husband are the rivals in the creation. Unless this relationship, its intention, its fruit are not properly understood, this problem will not be solved.

Our life partner is only the form of our 'Love' which is our continuous companion. Any one of the life partners is not in any way responsible to each other. If not, in order to co-exist only they have divided their duties. Firstly, if they think that they are not responsible to each other and it is for enjoyment only this relationship is there, then the expectation will be less in the first instance.

When the expectation is less, that person will get understanding. In that understanding he will think that his life partner is not a separate thing from him. In that understanding they will think that enjoyment with the life partner is only the way to take the problems in an easy way. Without seeing the circumstances and problems, with that mind and heart you will see the life more happier.

The husband - wife relationship is only the game of mind and its feeling. In that game if you vote for the enjoyment of husband and wife, the total domestic life will not touch you.

If not like that, if the wife and husband compete with each other duly calculating the high or low status, blaming each other, the peace and comfort will never touch them it is only an ordinary domestic

life. It will appear as per your feeling as everybody thinks. Therefore it will never happen if you think that I will consider them as wife and husband, if they behave in that particular way only.

As per your feeling it will appear but, if you got the strength to maintain in your selves the 'Love' which is your companion you need not accept the relationship of wife and husband as a rule that means if you can understand the 'Love' which is your continuous companion, both of you can live even without the necessity of marriage.

The enjoyment that is derived by both wife and husband will not allow the domestic life to touch them.

Since it is taken as liberation further domestic life (Samsara) the marriage is also treated as a way to the emancipation. It means that even with the marriage also the domestic life does not touch you. It is this much only. The meaning is, it is not that, if you don't marry you don't get emancipation. Likewise, if the 'Jeevi' is able to maintain its 'Love'. in it and become happy, there is no necessity of marriage without understanding, if they become wife and husband instead of getting emancipation, their life will become unbearable.

How much great it is told, the couple can't understand and they don't accept the matter. Therefore again and again it is being told. Which ever weapon, that does not allow the 'Love' of the couple to touch the domestic life (Samsara) it is to be understood that we

became one to enjoy only. Then if you live with this understanding and with this happiness, however great the matter might be it will get separated like a cotton seed. This is why in the relationship of the wife and husband it is to be remembered that nobody is responsible to anybody.

In view of the differences in the society, the women are uneducated, having fickle mind, insecurity, interfering in each and everything, exercising the authority, lack of understanding, are there. Likewise the men are having egoism, stubborn attitude, want to show the pride of authority, stupidity are there.

These are happening because the man is being shown in the society as head of a family and made as an earning member in the family.

But, if you stand to rectify, the above drawbacks and want to prove that both wife and husband as equals, perhaps you may be successful even in the next century, but if you understand the issue, the change will be instantaneous (Immediate).

Depending on the change in each couple each family, each village the entire creation should only become happy, but if it is started from the point to rectify the drawbacks in the society, it cannot be predicted as to when the task will be completed.

Therefore the wife and husband should try to accept this or accept this, only after seeing personally the happiness or any wife and husband who have accepted this and becoming happy.

If anybody wants to indulge in a quarrel accusing each other that because of you this has happened, don't quarrel before "GIRIDHARVANI". After hearing this most of the couples think that I am correct but my partner is not like that.

The answer for them is from this moment onwards you completely think that "the Love" your continuous companion only is there in the form of your life partner. Keep this thinking always, this will be maintained by itself. Your thinking will change your life partner most convenient to you.

If you say should I only? yes, you should only, since you want to be happy and want to know the 'Truth'. If you say why should I only to do this, yes you should, since you only are having the commonsense.

Another secret, 'God' never cares the blames of wife and husband on each other and besides this He will say that there is no Relationship between you and Me until you overcome that madness.

Why should we analyse about the wife and husband so much? Because if they are happy - family will be happy - society will be happy. More over this is only the bondage where self progress is totally stopped when compared to other bondages. In the other relationships, they will get some progress or the other. Atleast one side or the other will get progress. But the wife and husband both should progress together, since the progress of one person will not

be understood properly by other and therefore both should go into the progress at a time combinely. The "Love" of wife and husband is only the wonderful tool that will not touch the (Samsara) domestic life even though you are in it. If the domestic life (Samsara) does not touch you, you only remain (Self).

It is auspicious for you when it comes to activation (chitanyam). Is it not ? That is why we are analyzing like this since it is not understood properly even though it is mentioned in the mythological tales about the marriage as a means to emancipation and also mythological tales on the wife and husband relationship.

If the issue of wife and husband is understood :

1. Respecting each other .
2. Sharing the work of one person by other person
3. Approving one's opinion by other.
4. Cooperating in others' attempts will happen quite naturally.

But the 'Love' will not be fruitful if the above, ideals are learnt and made it an habit. It is said that marriage is a means to the emanicipation.

Out of 100 people 99 persons are getting married out of 99 marriages 98 are becoming un-satisfactory, therefore due to this, in the remaining other relationships, the 'Jeevis' are going into anxiety and forgetting about the aim of their life. That is why this issue is being analysed in a bigger way and solutions are being given.

This is also a spiritual discussion, unless your mind is not peaceful and settled how can you apply to yourself? even though any number of secrets that are told to you about Atma and Paramatma. That is why, instead of wiping the commissions and ommissions of your life partner with your mouth, think as your form of love (premarupam) you only continue to 'Love' without expecting any return. Then you will get happiness and peace and as a result of this your knowledge will become wisdom and makes you Holy.

Not only that, the 'Love', happiness, respect which you desired. You will obtain from your spouse then.

Agree--be happy :

If you don't agree - Weep - But Don't try to attach that grief to Me by calling 'O God!. I will see only joy and happiness Even though I want to see the grief it will not appear to ME.

The grief which you got due to lack of your understanding is your own.



The love between the Master and his Disciple - 3rd Day

It is possible for a 'Jeevi' who made the 'Love' between the parents and children, the 'Love' between the wife and husband fruitful. That means in every relationship the 'Jeevi' gets the 'Love' fruitful.

If not like that, after the disciple takes shelter under a master (Guru) and knows about the greatness of 'Love' for the first time the disciple should know as to how the 'Love' should be fruitful between the Disciple and the Master. Through this, the remaining whole life can be made full of 'Love'.

If the 'Love' between the parents and children to be fruitful, we thought that parents should have more understanding.

Likewise if we want the 'Love' to be fruitful between wife and husband we thought that both should have proper understanding. Likewise if we want the 'Love' to be fruitful between the master and disciple, the disciple should have more understanding but however it is only the responsibility of the master to see that his disciple gets proper understanding.

The disciple will approach the master for his need. The master shall teach his disciple only one single teaching, when the disciple approaches him for protection. It is like this, the confidence of the disciple who had approached him for protection should be mixed in the 'Love' and that 'Love' only should be fixed in between the master and the disciple.

Naturally, the masters preach their disciples either sacrifice (Yajna) oblation or spiritual (yagam) sacrifice, or process for the union of Atma - Paramatma (yogamu) or Meditation (Dyanamu), or sacred Hymn (Manthram) and declare that they will be fruitful and will achieve their objective.

But in fact, the 'Love' which the disciple has on his master only will be fruitful and gets the result. But not by that practical means. Because of the confidence the disciple has on his master he will not allow his doubts (sandeham), suspicion (Samsayamu) his aim (Aasayamu) his desire (Aasa) to obstruct the command of his master. Like that, because none of the issues of the disciples are obstructing the master, the 'Love' which is their continuous companion only stands in between the master and the disciple. The 'Love' which stood like that only gives the fruit for the attempt of the disciple. But the attempt is not becoming fruitful.

The disciples who are experts in the process of practice will not get satisfaction without the 'Love' of the Master.

For Example :

Even though the disciple occupies the Highest stage in the Yoga even after fully learning, he will not get satisfaction. The 'Jeevi' will be doing some or the other exploration (Anveshana) like wise if the disciple has got the love on his master even though he does not receive the practical process complete, he will get the fruit because of that 'Love'.

Therefore, it is enough if the 'Love' which is their continuous compassion is allowed to stand in between the master and the disciple, that 'Love' itself will become fruitful.

Thus the 'Love' which has become fruitful like that makes the disciple excel the master. That means it gets him the position even the master could not obtain that still.

That is why the disciple should believe that his master has got the knowledge fully in all matters.

Because, non of the issues of such disciple who believed the master stand between the master and the disciple the 'Love' stands and hands over (delivers) the fruit. It is enough if the disciple believes the master, the 'Love' stands on its own and becomes fruitful.

Like wise the "Master also should recognize that it is only the 'Love' that uplifts the disciple and makes him fruitful but not himself". The master who has got such recognition will not try to suppress and make them to surrender to him. He will not exhibit his authority, Where is the necessity of a master when the 'Love' it self is doing all the works, and hands over the fruit to the disciple?

In the case of marriage also it is said that there is no necessity of marriage if the couple make the 'Love' to stand in between both of them and cooperate among themselves.

Like that where is the necessity of the master when the 'Love'

itself is giving fruit to us?

It is quite natural that such doubts will arise. In fact when the 'Love' by itself is becoming fruitful there is no necessity of a master.

But the master is required in order to make the disciple atleast to know about that 'Love' which can be utilized for making spirituality fruitful and also that, that 'Love' gets results like these. Is it not? Therefore it should be known through the master by seeking his shelter. After knowing like that through the master, then the 'Love' begins to get itself fruitful.

That 'Love' introduces the master to the disciple, as its 'Love' only. That 'Love' shows the master to the disciple as his in and outs. Like that the disciple will not be separate from the master (Guru).

It is this much only. It is not the truth that the disciple should be with the master only and do the service all the time with humility, and be in waiting always for the master and do all sacrifices.

Like wise if the master also "views his disciple with higher idea and sees that 'Love' by itself becomes fruitful and uplifts the disciple and that fame will be attributed to him only". The master should recognize this.

If not, the master (Guru) also takes on him the bondage of so many disciples and will be bound over until their upliftment. That is why, the master should not discourage and belittle the disciple by

saying "you have not reached the goal". It becomes the responsibility of the master to uplift the disciple in case if he is discouraged like that.

Atleast he is caught (Bandimpabadu) in the bondage to some extent. Is it not? If not like that, when the confidence of the disciple is mixed in the 'Love' and tried, then the disciple will get the fruit through the 'Love'.

There is an advantage to the Master (Guru). How means, if the 'Love' of the master (Guru) is 100 units and if the 'Love' of the disciple when it is fruitful that becomes 100 units.

Love of anybody is the same . Is it not?

That means, that love becomes 200 units. Like that as and when the 'Love' of each disciple becomes fruitful then 'Love' of 100 units of each disciple will be accumulated and the reading of 'Love' becomes more.

The 'Love' thus increased belongs to the master (Guru) and that 'Love' also belongs to the disciples.

For Ex :

If the 'Love' of a single disciple called 'A' is 100 units and if the master has already had the 'Love' of 1000 units of other disciples, then the 'Love' of the disciple called 'A' becomes 1100 units. Is it not?

If the 'Love' of the disciple to increase much more and if the master to receive the 'Love' much more, both the master and the disciple are necessary to each other.

The disciple who has received the limitless 'Love' completely is the master himself (the guru) that means both the master and the disciple are the same when both of them have increased their love without any limit.

When both of them became the same who will exercise the authority on whom? Therefore, the bondage between both the master and the disciple like this results in the unlimited progress to both the groups. That is in the case of wife and husband there is no chance of the 'Love' increasing boundlessly of like this. One wife one husband (200 units) that is why it is said that there is no need for marriage.

But, since the bondage of the master and the disciple only results in the unlimited progress, it is very much needed.

The master can never be released from the bondage, unless he has a disciple who has got limitless 'Love' to his credit and grown infinitely.

The master has infinite brilliance (Sobha) because of a disciple who has grown infinitely. If both the groups made use of this bondage of the master and the disciple like this, then only it would be meaningful.



The Love between the God and his Devotee - 4th Day**The Contents (Issues) to be known in the 'Love' between the 'God' and His Devotee:**

The Contents (Issues) to be known in this bondage are very smooth and delicate (Sunnithamu). To understand them they are a little bit difficult to swallow. They are all well known issues, but the mind doesn't agree to accept.

The Devotee seeks protection of 'God' for his safety, for help, for a need or for his interest in any other matter.

In the beginning Devotee finds the God in his imagination (Bhavam). That means, he will imagine that there is one God and he will continue to live in that imagination only. He will be worshipping the 'God' whom he believed that "He is there" with a form and a name.

That Devotee, who is continuously worshipping like that will be strongly believing that every profit or gain which is occurring to him is happening because of his 'God' only, whom he is Liking.

The devotee is worshipping the statue form of 'God'. Really He can't be seen. But the devotee will glorify and visualize that 'God' in his imagination, in his gains and profits.

Like this, every 'Jeevi' who has taken birth also imagines and visualizes 'God' in any name and form and continues like this upto to the ending stage of his life.

Mythological tales are telling us, that some great devotees who had worshipped the 'God' in the name and form whom they

liked much attained them in their names & forms only and merged in them. It is also said by them, that this is only the ultimate fruit of 'Love' between the 'God' and his devotee.

But the following issues are taught, if we want to understand them scientifically and as the basis of 'Truth'.

God means "Ultimate Energy and Absolute Truth".

Where they exists means they exist as energy and tact in every 'Jeevi'.

That is, 'God' means the Divinity in the 'Jeevi' and the devotee means the 'Jeevi'. ('Jeevi' means human being)

Let us know as to how the 'Love' which is existing between both of them becomes fruitful. The 'Jeevi' along with his birth will have the 'Love' as his continuous companion.

Likewise he will have 'Divinity' in him. He will have 'Love' as his continuous companion and 'Divinity' in him. The 'Love' which is his continuous companion will be trying to arrange the bondage between him and his 'Divinity' and tries to reduce the distance between the 'Jeevi' and his 'Divinity', that means in the 'God' that is his own 'Divinity'.

But, first of all there is one issue to be understood here, what is that means?

The 'Jeevi' is having definitely two things that is, the 'Love' and 'Divinity' along with his birth. But, we are calling the 'Love' only as his continuous companion. That means, in which ever condition the 'Jeevi' exists the 'Love' only will be moving with him. That means the 'Love' moves with the 'Jeevi' even though he is

possessing with demonic qualities human quality Divine qualities, like this even when he is possessing with any of these qualities, his 'Love' moves along with the 'Jeevi' as an help. But the 'Divinity' is not like that. If the 'Jeevi' exhibits the demonic qualities the 'Divinity' gets itself shrunk inside, if the 'Jeevi' acts in a Truthful procedure then only, the 'Divinity' moves along with the 'Jeevi' that is why we have called the 'Love' only as his continuous companion, because his 'Love' only is moving along with the 'Jeevi' in what ever conditions and in whatever situations he is there.

The two, the 'Love' and the 'Divinity' will start at a time along with the 'Jeevi' when the 'Jeevi' takes birth. But his continuous companion is the 'Love' Only.

Now coming to the present point :

The 'Love' will be continuously connecting the 'Jeevi' precisely (Anusandanamu) with 'God' (that is his own Divinity).

Initially the 'Love', will be continuously completing the works of the 'Jeevi' successfully. The devotee will be thinking that they are being done successfully with the miracle of his 'God'. He will increase his belief on the 'God' whom he is believing with that name and form gradually on his 'God' he will concentrate his vision (Dyasa) more and more. In his concentration he will think that he is going nearer to his 'God' much more.

But really he is nearing to his 'Divinity' which in him, that means his 'Divinity' increases gradually. If it is to be told more clearly, the 'Divinity' will be coming to the usage (vaaduka). Then the 'Divinity' will be doing the works of the devotee instead of the 'Love'.

Until such time the 'Devotee' goes into the hands of his own 'Divinity' the 'Love', only does and supervises all the works of the 'Devotee'.

Even though his 'Divinity' takes him over, the 'Love' will be continuing as his continuous companion.

Due to the influence of the circumstances, it can not be denied that there is a chance that the 'Devotee' who is gradually going into fold, loosing the grip of his 'Divinity' since he is in the domestic life (Samsara).

The moment when the grip is lost then the 'Love' immediately takes over into its hands and will be doing the works of the devotee. It will be connecting the devotee precisely to his 'Divinity' again. Till such time the devotee travels again into the fold of his 'Divinity' it will be working. When the devotee starts enjoying his 'Divinity' then his 'Love' also will be enjoying the 'Divinity' by moving along.

Here anybody may get one doubt. How can the 'Jeevi' who has gone into the fold of his 'Divinity' again looses the grip and goes into the side track. This may be any body's doubt.

'Divinity' means not something else. The 'Jeevi' allowing his force (Sainyam) to do their job on their own (force means analysed in "Let it work" book). It is the duty of the 'Jeevi' to Divinely enjoy the successes, because of the works of his force, which are working on their own. Loosing the grip of the 'Divinity' means, interfering of the 'Jeevi' in the works of his force and not allowing them to work on their own and becoming the cause for the delay in the work and its fruit also.

When the 'Jeevi' who has come out from the grip his 'Divinity' like this, the 'Love' helps him and does the works. Until such time the 'Jeevi' again goes into the fold of his divinity the 'Love' will be doing all the services.

As many times as the 'Jeevi' goes forward and comes backward in his life time like this, so many times the 'Love' protects him and will making him to walk forward.

To some extent when the 'Devotee' is habituated to go into the fold of his 'Divinity', the watching of the 'Love' on him will be much more. The 'Love' does not allow the 'Devotee' under any circumstances to do the 'deeds' which 'Divinity' does not like the even though the 'Devotee' goes astray due to his innocence, the 'Love' does not allow it to happen. Like that gradually the devotee continuous to be in the Truthful (Nijapaddathi) conduct. He will be living only in a Truthful way that too without his interference, that means, he will be living in the 'Truth' automatically, without the need to clarify what is the Real and what is not. He can't commit a mistake even though he tries to do it. The 'Love' protects him like that under the protection of his 'Love' which is his continuous companion, the 'Devotee' will definitely behave in such a way that is only suitable to the liking of the 'Divinity' like these, with the help of 'Love' Day by day the 'Devotee' continuously goes into the control of the 'Divinity'. How much control the 'Divinity' exercises on the devotee means, to the extent he cannot step back ward again. The 'Love' continuously keeps a watch on the 'Devotee' up to the extent that the 'Devotee' does not step back ward again.

That means the 'Devotee' totally allows his force to do their

job on their own. He will be enjoying the fruit. That means, he will experience that both the work and its fruit are occurring in him only. Through this he will come to know that everything is happening in him only. Likewise he will experience that everything is, happening convenient, to him, happening on his strength only.

Through this he will come to know that he is there in every thing. In this stage the 'Devotee' will grow totally and become one with his own 'Divinity' and merge in it to such an extent that he can't be again separated from it.

That means, the 'Devotee' only will become 'God'. Totally you will see the 'God' only. But the 'Devotee' will not appear.

Like that till such time the 'Devotee' is transformed into the 'God' the 'Love' continuous to work. Like this the 'Devotee' becomes the 'God'. The 'Love' only will be the continuous companion to that 'God' who has been transformed like that.

Then the 'Devotee' will stay as the 'God' and the 'Love' will stay as the 'Devotee' and both of them share the enjoyment each other continuously and live forever. Like this the 'Love' will be always trying at every devotee to enjoy with the 'God' and to make the 'God' happy.

The real secret is that the 'Love' also is in the 'Divinity' only, one end of divinity is the 'Love', the other end of the 'Divinity' is the 'Truth'. Unless, these 'Love' and 'Truth' both are habituated and adopted by the devotee, then it is possible to conquer the 'beginning' and the 'End' in the 'Divinity' and can be able to move continuously in the 'Divinity'. That 'Divinity' only stands as the 'Love' at one

end and pushes you forward and receives you at the other end by standing as the 'Truth'.

The 'Love' tolerates totally every thing but the 'Truth' will only chooses the 'Truth'. Therefore, as a first step in the beginning the 'Love' changes the 'Devotee' by making him to stand in the 'Truth' (as God). The 'Love' will enjoy by mating with that 'Truth' which has been transformed as 'God' that is why it is said 'Love only is 'God'.

The 'Love' only makes us to stand in our 'Truth' and 'God' mates with the 'Love' only. If any body got the doubt about the transformation of the 'Devotee' into 'God', here is the detail analysis for them.

The 'Devotee' will be there only for name, sake. All the works will be done by his force (Divinity) on their own on the basis of the 'Truth' through this the 'Devotee' will derive permanently, comfort, happiness. The 'Devotee' only exists. That too, to enjoy his permanent happiness and comfort only. Like this, in this state of living as existence only and in that existence enjoying permanently the comfort and happiness is in the form 'God' only. Is it not?

For them, there is nothing which they don't know, which they, can't get and which they can't do, like this the 'Devotee' will go from one stage of another stage from unknown to known, from untold to told. From non-possessing stage to queen's stage from compliance to ordering stage. From ordinary position to ordering position. This change of the position only means, as transformation as the 'God'. This 'Love' changes the devotee as the 'God' like this.

If you do any practice without this 'Love', that practice will not be complete on the basis of 'Truth' why because, the 'God' appears

one side as the 'Love' and appears another side as the 'Truth', that means the 'Love' only knows about the 'Truth' that is why if there is no 'Love' you will not know about the 'Truth'. The 'Jeevi' (human being) may get some change by that, but the change will not become that much as to taste the Beginning and the End and to the extent by Conquering, that is only possible with the 'Love' only.

If the 'Devotee' is changed himself as 'God' and if he lives with this 'Love' by making this 'Love' as his companion, then that 'Jeevi' (human being) himself is permanent 'Jeevi' (Nityajeevi) Everlasting 'Jeevi'. That 'Jeevi' himself is the 'Love'.

That 'Jeevi' himself is the 'God'. In the prayer which we do, we pray like this Make me to stand as "I am that I am" and you stand as "you are that you are" and enjoy. In the prayer, make me to stand as "I am that I am" means make me to stand in my own 'Divinity'. You stand as "you are that you are" means you stand as the 'Love' and the 'Truth'. Then that 'Love' and the 'Devotee' who stood in his own 'Divinity'. You may call him as the 'Truth' or 'God', both will enjoy. (One to one 1 - 1). It is to be observed in this totality that, the 'Truth', the 'Love' and the 'Divinity' are not separate things. They are three functions of the same thing, only the 'Devotee' is separated. He himself is transformed as this 'Divinity', stands in the 'Truth' and (Aaswadana) enjoys (tastes) the 'Love'.

Like this the 'Love' becomes fruitful, between the devotee and the 'God'. When the process like this is successful, then only the Truth comes out completely. The total 'Secrets' (Completely) will come out only through them who stood in the 'Truth'. Is it not?

The "Universal good" (Lokakalyanam) will happen then only. The 'Secrets' are coming out, only because that process has become successful, 'happening good for humanity (jana kalyanam). That means peoples' good only. For Every 'Jeevi' (human being) settling with their 'Love' by mating with it, which is their continuous companion is only (the 'peoples good') 'good for the humanity' (Jana kalyanam).



The "Love" between the Friends - 5th Day

We all know that friends means who desire our welfare (Hitham)

It is only because of the 'Love' which is his continuous companions an ordinary 'Jeevi' (Human being) has come to the stage of desiring the good of a person. Is it not?

When it is said that because of the 'Love' only one 'Jeevi' is desiring the welfare of the other 'Jeevi' (Human being) then every body should became friends for that 'Jeevi', Is it not?

But it is not happening like that for any 'Jeevi' friends that too the real friends existing very few only.

A doubt may arise for all the persons, that if because of the 'Love' the friendship settled them, that 'Love' should settle friendship with all. Is it not?

Let us know first about this and while knowing about this, let us know how the 'Love' between the friends becomes fruitful.

Friend :

At the outset, he will find the answer in his friend for all the doubts he will be facing in his life. For any 'Jeevi' there will be some kind of mental status. The 'Jeevi' who lives in a particular mental status, will hesitate to get the answer from any body. His Ego will obstruct him.

Therefore the 'Love' which is his continuous companion, will be managing in such a way so as to suit the mental status of the

'Jeevi' and selects his friend.

For any 'Jeevi' the 'Love' his continuous companion and the 'Divinity' in him will be the same. Their mental status only will be different from one 'Jeevi' to another 'Jeevi' living being (between either male or female).

Even though the 'Love' has got the capacity to find suitable answers for his questions, doubts which he is going to face in his life and to find the solutions for his problems, and also to give encouragement his intelligence, it will provide the friend as a third party.

Why because the 'Love' has no form and that is why the answers, suggestions and encouragements will be provided by the 'Love' from inside as an inner source (Antharlinam).

The 'Jeevi' will think them as their own understanding and will be hesitating to apply them for themselves.

In order to confirm then the 'Love' of the 'Jeevi' comes forward as a friend. The 'Love' will see to it that where there is freedom for its exhibition and where there is no obstruction from any body and then comes forward as a friend in their form as a friend.

That is why in many places in the society we will be surprised to see as to how the friendship between both of them had occurred. That means there may be difference in age, difference in official status difference of caste and religion, difference in their dignity

and positions, we see strikingly all of them. We can't imagine their friendship. We will be surprised to see as to how the friendship has occurred between an hard hearted and smooth hearted fellows .

We may assume that we may be able to accept this friendship to happen in some places also, that means the 'Love' does not see any of these obstructions in its way, it will select such a 'Jeevi' as a friend who ever cooperates that the influence of its 'Love' falls on its 'Jeevi'. Some people even though they are at a same place together right from their birth, friendship will never occur between them.

Why because, there is no scope for the 'Love' to show the influence of its 'Love' from one 'Jeevi' to another 'Jeevi' . The friendship does not occur there because of the influence of the mental condition of one 'Jeevi' falling on another 'Jeevi' and as a result of this the friendship does not occur.

Thus, the 'Love' selects such a 'Jeevi' as a bridge who doesn't obstruct its exhibition, changes in their form as a friend and then the 'Love' acquaints itself to its 'Jeevi'.

Even though the personal opinions and the personal tastes are not alike if the friendship is existing there, means, the friendship occurring there is with the 'Jeevi' and the 'Love' but not with another 'Jeevi'. Is it not?

Let us know as to how the 'Love' which has settled the 'Friend-

ship' between both of them provides what type of fruits between both of them.

The 'Love' of the 'Jeevi' which has changed as a friend makes the 'Jeevi' to learn as to how he should live, as to how he should behave, not by teaching, but by showing practically that too by doing it duly enables him to learn.

The friend, (Love) carves out (teerchididdu) the 'Jeevi' as a soldier. He will give the answer much before the problems which he is going to face in his future life. That means, when they sit together and discuss, in them, he will get the answer to so many questions even without their knowledge.

The friend (Love) will never tell the 'Jeevi' its drawbacks and shortcomings. He will not give advice and ask him to change. He will fulfil those drawbacks and complete by bearing them. In any bondage like, master and the disciple, parents and children, 'God' and the 'Devotee' their mistakes will be rectified by pointing out to them, why because in those bondages there is 'Love' between both 'Jeevis' that is why it is being pointed out. But, that does not exist between the friends because the friend is the 'Love' form of 'Jeevi' while carving out, the friend (Love) does not make the opposite persons inferior.

The qualities of the 'Jeevi' will become calm in the presence of the friend (Love). To the 'Jeevi' the friend is like a mirror, like a model, that means, like a mirror, he will show as to how he is living

and also how he should live by practically showing himself as to how he is living like that.

A friend is not only a mirror but also a model. A real friend while keeping us simultaneously "As we Are" makes us learn Surrenderance (Saranagathi).

Explanation :

He will not tell us to change, be like this, be like that. But we ourselves will be changing like that automatically. We will be learning by seeing them. They will not appear as if they are telling, but we will be doing what exactly they told us to do. We will be behaving as per their liking only.

Because, we are going on accepting our mistakes, due to this our Ego will be coming down. The 'Truth' is telling that, if the 'Jeevi' wants to experience the "Atma" Consciousness and 'Divinity' it should have "Individuality and Surrenderance" as the main qualities. The inner awakening will come then only when both of these qualities are maintained at a time simultaneously. Both are like water and fire. If one exists another will not exist there. But, it is possible only for the "Jeevi" who got the friend (Love). Because of that friend he will get the individuality and because of that he will accept the friend and surrenderance.

In order to provide these great qualities to the 'Jeevi' simultaneously at a time the 'Love' takes the form of the friend. The friend is the vision of the future (Bhavishya Darsini).

Without his interference the friend educates us in so many issues. He gives us much information . While facing each problem in the future the 'Jeevi' will recognize apply and adopt with awareness and carefulness given by the friend.

The 'Jeevi' remembers, the tactful dealing to be adopted which has been given by the friend and applies them while facing each issue in the future. That is why it is said that the friend is the earliest (Mudanstu samadhanam) answer for all the questions of the 'Jeevi'.

For the progress of the "Truth' i.e., for the progress of the spirituality as every body calls it, only the friend lays down the needed foundation. What is that foundation? means , individuality and surrender.

The friend steps forward with the leg of the 'Jeevi' only which the 'Jeevi' could not step in with his own 'Leg'.

Explanation :

When the 'Jeevi' had abandoned the work thinking that it is impossible to achieve, then the friend creates awareness in his analysis and works it out and enables him to lift the fruit by him self.

The friend is a great cultured man (Samsakari) who enjoys the success of the 'Jeevi' crore times more than that of the 'Jeevi'.

Like this the 'Love' which has come forward as a friend has taken the responsibility for laying required spiritual foundation, and

returns to the 'Jeevi' soon after completing that task successfully. That means it will remain with the 'Jeevi' only even after making it to learn individuality and surrenderence. That means it will not, allow any bondage with 'Jeevi' who has become a friend. It will gradually keeps them to be at a distance. Until his base is strong its will be much nearer and after its completion, slowly it causes circumstances and increases the distance whenever they happen to meet again the friend maintains the same friendship.

Their separation is not because of some dispute between them but it will be gradually behind the screen (certain) when the necessity of its role is over. The 'Truth' is like this, is it not? if the 'Jeevi' wants to go forward and forward he should build more stories on the foundation. Is it not?

Again, if there is any work to be done the 'Love' arrives as friend and completes the work. When the 'Love' reaches the 'Jeevi' with that 'Fruit' the role of the Friend gradually goes behind the curtain (Screen). The 'God' is very cruel since he had distanced a good friend. The destiny is unscrutable. The 'Jeevi' makes us to listen the above dialogs (Dialogs) like this.

But, it is good if it happened like that only. They will be in their own progress you can't have only one friend through out the life since your friend ship is with the 'Love' only but not with the 'Jeevi'. Is it not?

Therefore, that 'Love' takes many forms as per the necessity and comes forward, that means there is no wanting of the friends for you. You must be able to understand the 'Truth' if you say, No, I want that friend only since he had helped me alot, he had given me that much solace (Oadarpu), I want that friend only, like this if you are mentally weak and want to be at a lower stage by entangling your self and by sticking stubbornly to this one point only (Panthampatti), The 'Truth' not only not agrees to this and sees to if that there are no friends for you since it does not want you to get you self spoiled (Chedipovuta).

Therefore understand the 'Truth' if you do so, the 'Love' which has come forward as a friend to lay the foundation required for you and comes to you as soon as this job is over.

After coming, it will arrange the friendship between you and your 'Divinity' and makes you to stand in your own 'Divinity'.

Therefore understand the "Truth" :

If you do so, the 'Love' which has come forward as a Friend will lay the required foundation for you, reaches you after completing that work. After coming, it will arrange the friendship between you and your 'Divinity', does the work which makes you to stand in your own 'Divinity', like that after you stand in the 'Divinity' you will be able to understand the 'Truth'.

Therefore all are your friends only. You are a friend for all. After you completely stand in your own 'Divinity', when you are able

to reach the stage which makes others stand in their own 'Divinity' with the influence of your own 'Divinity', then the persons who have come forward in front of you will stay with you only. The 'Divinity' of any body will be the same. Is it not? Therefore there is no need for their separation. Likewise both of their friendship which stood in their own 'Divinity' will not leave you, nor will they get separated.

The Friend is so great for a 'Jeevi' :

The Fruit (Phalam) of friendship is so great. The 'Love' only can make you to get that fruit, therefore your 'Love' only will come forward to you as a friend. If the 'Love' comes forward as a friend on its own.

In the case of Life partner we will keep the 'Love' in them always and will always keep and hold the 'Love' in them. That is why we can transform our life partner also into a friend.

Understand the 'Truth'. "My dear friends"!



Prosperity - Love - 6th Day

When the 'Love' is analysed in all the angles, the prosperity and 'Love' its relationship should also be definitely analysed, Otherwise our understanding will become incomplete. Prosperity, whether it is spiritual or worldly, we should know about it.

The prosperity of the World (Prapanchika) :

Money, Ornaments, Status, Influence Rank, Name & Fame, Education etc.

Spiritual Prosperity :

(Mahimalu) Various stages in spiritual advancement, Miracles, shou (Atma) Divinity Wisdom, (Jnanam). Its experience (Vijanannam) etc.,

In the remaining relationships the 'Love' itself will move and perform as all in all. The 'Love' becomes fruitful between two groups. The 'Love' itself changes as 'God'. The 'Love' it self change as a friend. The 'Love' it self has given the 'Love' so far. In all the relationships it stood between the 'Jeevi' and opposite persons and enabled the 'Jeevi' to Love the opposite persons.

Only in the case of property (Iswaryam) the 'Love' makes the Prosperity (Iswaryam) to 'Love' the 'Jeevi'. It is that much only, It does not allow the 'Jeevi' to go after the prosperity (Iswaryam) in an ardent desire. It will see that the prosperity does not touch the 'Jeevi' and it will see that the prosperity chases the 'Jeevi' again, again and again.

The 'Love' teaches us the 'Truth' that so long as you go after the prosperity it will be like a mirage and makes us to fallow it by feeling elated (Muripinchu).

After that it teachers us the 'Truth' that for the progress of the 'Jeevi' either it is spiritual, worldly or for anything it is not the prosperity that is supporting for its progress.

It will prove that it is not the prosperity that is supporting you to live during your life span and also to live after that. It will make you to learn that it is the 'will of the God' that is supporting you to live but not the prosperity.

That means it will prove that if the 'God' is willing for your living, that willing itself will make you to live comfortably but not the prosperity.

It makes us to learn that only the 'God's liking for us is the greatest prosperity than anything else.

If we are able to live means it is God's will (Ishtam).

If we are able to eat means it is the God's grace (Krupa).

If we are being respected in the society means it is God's forgiveness (Shkama). When a 'Jeevi' is greatly respect in the society means because the 'God' has forgiven his commission and ommissions and honoured (Adarana) him. Is it not?

If we are able to live comfortably means it is God's mercy (Daya).

If we are being able to be protected from being stuck up in various spiritual stages means, it is not the miracle (Mahima) but it is God's (benevolence) courtesy (Aadarana).

If you are able to understand your own truth crystal clear means it is God's boundless 'Love' on you.

If you are able to be quickly on the path of progress and started your inner travel means, there your 'God' is looking forward for you.

When you are progressing yourself, if the prosperity (wealth) is chasing you means it is God's consent for you to enjoy the wealth.

If the entire creation is following your way and your procedure as a model means, it is because 'God' has selected (Varinchu) you finally.

If it is shown that you yourself is that 'God' but no body else, means. It is God's greatness and magnanimity (Goppatanam, Oudaryamu).

Like this, the 'Love' your continuous companion will make you to know the 'Truth' that only the 'God' is cause and supports for anything but not the prosperity (Iswaryam). If you listen to it with respect it will also tell you respectfully.

If you don't listen, if you don't receive the 'Truth' it will make you to understand the issue, even in some hard way by causing so many turning (twist) points in the life. It will tell you that the 'Divinity' (Aatma) should select you on its own only.

It will make you to learn required grips (tactfulness) and modulations where you have to use them if the 'Divinity' wants to select you. So far all these days it has made you learn them only, Is it not?

In which relationships, which we have to catch and which we have to give up . Is it not?

If Atma (means your divinity) selects you the prosperity (Iswaryam) chases you. If you are able to stand in your 'Divinity', you can utilise in like your wealth without maintaining any account. That itself will be utilized for you. Then, even though you spend the wealth there will not be any debt for you even if you utilize your prestige there will not be any ill- fame for you even if you utilize your fame there will not be any disgrace for you. In the presence of the 'Truth'. If you are able to show and transact (chalamani) your elderlyness (respectfulness) in the society there is no necessity for you to get yourself be little. Then your 'Divinity' is being used for you without any wanting or counting. Then it will be an arbitration (Panchayaty) for those who are questioning you, for your wealth and its utilisation by you, but you are not effected by that.

You can utilize your wealth in any field (A Rangamlo naina) that means if you say in the manner that I have earned it (in black).

If you say in the manner (Dorani) that 'God' has willingly given me (inwhite) and therefore you can utilize it (full permission). The prosperity has loved you and chasing you that is why it is not being accounted in your account, that means the prosperity is not touching you.

Like that, when the prosperity has loved you and chasing you and then the prosperity (Iswaryam) which remains with you is :

Everything is crystal clear, the efficiency to penetrate and push forward in anything (timely flash in mind) acting suitable in time (Samayaspurthi), Purity, duly joining with the 'Love' and existing as the Truth, joining with the 'Truth' and existing as the love not, living in the time which (melts) dissolves, not living in the world which merges, but living in the True World, in Truthful Way with Dignity, with name and fame, with unlimited daresness.

Any knot will be untied (Ammudina vidipovadam) after coming before you. (Any complex issue becomes easier when it comes before you). It will become easier as soon as it comes before you.



The Relationship between the Time and the Love - 7th Day

The human birth for the 'Jeevi' is the (excellent) (Best). In this human birth alone the 'Jeevi'; can achieve its objective. The life span of the human being is limited. Therefore during this limited time span only is has to complete its task.

That is why the 'Time' is very precious for the 'Jeevi'. If the time is wasted in any kind, in any manner, after that some more time will be wasted due to repentance.

The 'Love' makes the 'Jeevi' to learn as to how this time shall be put to use.

The issues the 'Love' makes the 'Jeevi' to learn about the time are :

This particular 'Moment' has been given to the 'Jeevi' by God! The permission of 'God' has been given to enjoy and experience this particular moment only. For this reason we should not waste the time either by ruminating (Nemaraveyu) old glorious days or expatiating (Prayachittamu) for the past ommissions and commissions. Similarly we should not waste that moment duly planning for the future programmes (Pranalakalu) continuously, we should not spend and waste the timing with wasteful thinking that this moment is only, my property (Sottu). Is it not? and as to how I should spend this moment.

Simply seeing and enjoying as to how this 'Moment' is being utilized by you on its own. Why because :

1. For enjoying this moment by you, already the permission of 'God' has been given for you.
2. In order to comply with that order all your total Army is ready to serve you ("Let it work" force). (Body Mind and intellect etc).
3. The 'Love' your continuous companion is already there to give proper direct on to that army. (Let is work force).

Because of these three great causes that 'Moment'. automatically being utilized for you on its own. Only the understanding of the subject properly by you is required. It is quite enough if you can keep that understanding with you - otherwise, you will become like a stick in the drink (Panakamlo pudaka) coming in the way of your 'Love' while doing service to you.

That means you will understand that, this moment is not your property, your property is only the enjoyment in this moment', and that your 'Love' will make you to obtain that. Like that your 'Love' will release you even from the present. Like this because you are enjoying the present 'Moment' by being in the present, the previous moment will not touch you, that means, knowingly you might have allowed your 'Love' to act or without knowing you might have acted by your self not allowing your 'Love' to act good are bad any one thing you might have done. Then fruit of action will follow you only. Is it not? If you enjoy yourself by being in the present moment, and there is also the permission of 'God' for that and therefore nothing will touch and disturb you in that moment. Even they are your own fruits of action.

That means, your 'Love' is not allowing even your own fruits of action to touch you. Like that as long as you are able to be "in this moment" that means in the present so long the fruits of your past actions do not touch you. How ever to keep you always being in the present, your companion 'Love' is any how is there.

There is no need for us to know, apply and achieve the success by doing the renunciation of the fruits of action, desireless action etc., Because of the 'Love' everything will occur in the same maner. Like this the 'Love' does not allow the 'Jeevi' to touch the fruits of actions of the past and keeps the 'Jeevi' always in the present and saves from the fruit of actions.

By being in the present and when the 'Love' is helping, it is only the desire less action is being done. Therefore, It is not necessary to dicuss the topic of desire less action at all. Like wise the 'Love' gives the dareness and timely thinking as to what action to be taken at what time. (Samayaspurthi).

It gives you advanced answer to your questions by coming forward in the form of your friend.

In case if you had not observed it properly, under that state (Paristiti) the 'Love' itself will spontaneously reacts and saves you then and there at that time itself.

The 'Love' teaches you its work out completely. Because of all these reasons you don't have any anxiety about your future.

The 'Love' itself does not allow the question to arise as to what is this happening? and saves you. Like this because it is not allowing the past, present, and future to touch you and making you to exist above the time, because only 'God' is above the time and therefore you are 'God' only! 'God' only will be able to do that, therefore 'Love' is 'God'.

Three periods of the time is the same for the 'Love' Three periods of time are chasing at a time.

Because of this, the fruits of action do not touch you. There is no need to chase after the horoscopes to know the future. You need not have to toil to enjoy the present moment. Therefore, those who allow the 'Love' to do its Job, the influence of planets, the influence of fruits of action, the horoscopes will not work.

The moment when you forget the 'Truth' and go into the past, future then only you will be in trouble. But gradually the 'Love' itself saves you so that you will not forget the 'Truth'.

In principle becoming spiritually above this time, is a very great thing. That comes very easily because of the 'Love'.

This conversation may be felt as a very little one, but it is a basic sacred hymn (moolamantham) which takes you directly to reach your destination.



The complete fruits of the Love - 8th Day

Let us know completely (Purthi Purthiga), fully, the fruits which the 'Jeevi' gets through the 'Love' its continuous companion.

The 'Love' is there together with you only right from your birth as your companion and savior.

This 'Love' makes your parents to attain the true (Nija Sukam) comfort by making you to develop yourself independently.

That 'Love' comes forward as your friend and makes you to learn individuality and surrenderance (Swanthanthram - Saranagatulu) that 'Love' changes you as a soldier by giving you daresness (Dairyam).

That 'Love' educates you by making you to know the 'Truth' You can make the 'Love' as your life partner or can keep your 'Love' in your life partner. In the either way, your partner is the 'Love' only.

It is there in the form of your heirs and makes you to attain the true comfort. It enhances your 'Love' balance much more by making you to join with the 'Master'.

It makes the 'Prosperity' (Iswayam), wealth to choose (varinchuta) you.

Having been made above the limitation of the time frame, nothing touches you.

It makes you above the 'Time' and does not allow the fruits of action to touch you (Aparigraahakudu). Every time, whenever you

are not able to stand in your own 'Divinity' and steps wrongly the 'Love' takes you in its hand and saves you.

Finally, it will make you to stand in your own 'Divinity' and makes you the 'God'.

When you become 'God' like that, your 'Love' mates with you. (Jathakuduta). It will make you to stand in the 'Truth' and joins with you as 'Love' It will make to stand as the 'Love' and joins with you as the 'Truth' it makes you fruitful duly making you to stand as "You are as You are" and gives you both the 'Love' and the 'Truth' as the two fruits.

When you understand that what you are you don't have ardent desire on your body (Moju) the death becomes worth a straw for you (Truniprayam). When you are able to accept the body as a dress you will win the death. Then what does your 'Love' do when you don't have the body? Because your body is not permanent, your 'Love' makes you permanent when you are having the body itself.

It will change your intelligence (Buddi) into wisdom and Changes (Vivekam) them as spiritual thinking (Spurthi) with that spiritual thinking the 'Jeevi' is aware of (Yeruka) everything with that, the 'Jeevi' will become more and more minutely minute (Sookshmaati Sookshmam) . His 'Divinity', will grow boundless. The 'Jeevi' will have consciousness, that means 'Life' (Chaitanyam) and that stands for ever. That 'Jeevi' exists, continuously as a 'Life'

(Chaitanyam) only existence, in that the "Love and the Truth" will be formed (Yerpadu) as the two fruits, only existence. In that the pair of two fruits namely the 'Love' and the 'Truth' will be formed.

The 'Jeevi' becomes permanent as the existence, as the 'Love' as the 'Truth'. The 'Love' mates (Jodi) with that 'Life' (Chaitanyam) which has become permanent. In order to have permanent mate for it, the 'Love' makes the 'Jeevi' as permanent. Like this, from the beginning to the end it will become everything to the 'Jeevi' and will see to it that the 'Jeevi' walks, gets, and transforms as itself as (Love).

Because of the 'Love' being existing there when you stand in your own infinite 'Divinity' you are enjoying that 'Divinity' duly separated from it as your 'Love'.

Where is the enjoyment when there is no 'Love' when you become one with that 'Divinity'? To what extent the 'Divinity'. Can grow, to that extent the 'Love' also should grow with out melting in it duly coordinating with the 'Divinity', and grows with that with keen competition and even surpasses that, again it should be able to stand in it, is called only the 'Love'.

If the 'Love' does not stand, there will be void everywhere (soonyam).

In any manner if you stand in the 'Divinity' without the 'Love' you will only experience the great void(maha soonyam). If the 'Love' stays, stands, and stands in the 'Divinity' you will experience

the complete consciousness (chaitanyam).

This is an absolute 'Truth', an absolute 'Secret'(parama). This is a great an 'Absolute Truth'(yentho parama)is a great an 'Abso-lute Secret'. If you are able to understand that and be able to get an opportunity to know that is because of your continuous companion the 'Love' only. Is it not?

That is why we shall :

"O" God enhance the 'Love' on you more, more and more. How much 'Love' means, "You are that You are" as mine, "I am that I am" as yours, that much 'Love' to stand in between us and which causes enjoyment for us.

We shall pray like this! Because of the 'Love' only we could be able to know about this prayer. Is it not?

The intention in praying by addressing 'O' God for 'Love', is in order to give direction to that 'Love' towards the 'Divinity', other-wise the 'Love' mates with attraction and goes nowhere. hither and tither. (yetopadipovunu).

Really, there is no necessity for the prayers also. The 'Love' develops on its own. But, because of that prayer we will get more understanding towards the 'Love' the prayer is only for the complete understanding of the 'Love'. Because of the prayers we turn towards the 'Love' Any how the 'Love' is turning towards us only. Because of this the 'Love' is arranged face to face.

Like this your 'Love' which has taken birth with your body, makes you beyond your body, makes you permanent and mates with you and stays with you permanently.

Entire thing is composed of the 'Love' only (Filled with 'Love' only) (Sarvam Premamayam) All is filled with the 'Love' only.

Flash end : (Kosamerupu)

The Ends of the 'love' are Shining like this :

The 'Love' is indistructable (Avinasi) it will not allow you to get your self destroyed.

Only the 'Love' is the Beginning, only the 'Love' is the Middle only the 'Love' is the End, and thus the love makes you Infinite without an End.

The 'Love' makes you the Emperor (Raraju) by doing service to you as a slave.

There is no Birth or Death and therefore the 'Love' is the 'God'.

It will not allow you to transgress the moral code of conduct, therefore the 'Love' is the 'Truth' Since you are permanent, your mate is 'Love' only and therefore the love is permanent (Nithyam).

Because it grows without any Limits the 'Love' is Infinite (Anatham).

The 'Love' is your master (Yajamani) because it is giving direction to your servants (Let it work force).

This 'Love' is becoming itself Fruitful in you only and therefore you are the 'Love'.

Beware:

Caution (Hecharika):

After knowing all these things, if you think that 'oho' now I should go and 'Love', like this you start and do something, Don't get yourself destroyed under the influence of attraction and crazy 'Love' (Moham). You need not conceive or Create the 'Love' now and Nourish it (Puttinchu - Penchu).

That itself is there before your birth and came along with your body as your permanent companion. You understand the 'Love' and allow it to work on its own, for that, understand the 'Love' completely.

You take an oath upon yourself that, until the 'Love' comes to the work out on its own, we don't get attracted (Aakarshana) and fall under crazy 'Love' (Moham) thinking that it is the Real 'Love' only. Resolve like this (Sankalpam) that itself saves you.



An example for the fruit of Love - 9th Day

Unless we show one example after explaining so much about the 'Love' and the success which it has got, this discourse will not be complete. One child of Mine is with Me which has got the fruits of 'Love' completely and standing as 'Love'.

But If I show its example to you, your looks, your questions will be directed towards My child as an arrow from the bow, sharp and heated looks on My child.

So also, I can not stay without showing an example to you. That is the 'Love' I am having on you. Therefore, I will tell you an example about the persons whom you think Highly Esteemd and Great Godly Personalities. You will enjoy if the 'Ramayana' is told to you as a fruit of love (Premaphalam).

The (Rama) who desired to enjoy the 'Divinity' has taken the body along with the 'Love' which is his continuous companion. That 'Love' in the form of his parents nourished him with all the Love and affection. That 'Love' itself saved the 'sacrifice' (Yagam) so that he will get the God! And also that his human tendencies will not attack him. That 'Love' itself came forward in the form of a Master (Guruvu) and reminded him about his 'True' Nature and 'True' Work. In that remembrance. They tried to be aware of their own 'Divinity'. As a part of this the knowledge (Jnanam) sita, came out on her own and chosen Rama. With that knowledge has decided to abandon all his outside work and started journey to his inner world. In that

inner travel the 'Love' came as a friend (Lakshmana) and supported him as a strength behind him. (Vennudannu). The 'Love' has stolen the 'Knowledge' when it has shown an impermanent route before them, when Rama tried to get the 'Truth' instead of the knowledge, the energy and (wisdom) tactfulness mobilized in them. The 'Love' made those Energy and Tactfulness (Sakthi - Yukthi) mobilized in them. All the impossibilities have been converted into all possibilities, the Aim has been recognized by the 'Love'. Then Rama has gone on the route arranged by these servants to penetrate into the Aim.

The 'Love' made him to understand that, Five Sense Organs, Mind, Intelligence, Heart, Ego, and Awareness are the 10 Heads to be run on a single rope (Yekathati) then only he can become Para Brahma beyond the Brahma.

Like that after successful completion of that task in bringing 10 heads on a single rope, he stood in the 'Divinity'. The 'Truth' has chosen Rama who stood in the 'Divinity' Like that, Choose the 'Truth' and Change into the 'Love' similarly choose the 'Love' and change into the 'Truth' and to go beyond these two things and to become. "I am that I am" and should get two pair of fruits the 'Truth' and the 'Love' (This is the Real Love story of Rama).

Similarly if the 'Jeevi' changes its (Let it work force) servants as Radha that Radha will show the way to the 'Divinity' (Krishna). That Radha herself will make the 'Divinity' to Rejoice (Muripinchu)

that Radha herself will see that Krishna Loves her with fondness and chooses her, your servants will change as Radha and Krishna will change as 'Divinity' and in between the 'Love' stands and becomes fruitful.

If you say, I am Radha or if you say I am that Krishna they are incomplete.

If there is Radha in you, if there is Krishna in you, then only it is complete, Wholesome (Paripurnam).

That itself is the fruit of the 'Love' (Premaphalam).

That is only the 'Truth' (Nijam).

