

Giridharvani Satyavarsha

Printers & Publishers

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SWADHARMA YOUR WEAPON

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

SWADHARMA YOUR WEAPON

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

Adiguru Brahmotsavams are being celebrated every year at Giridharvani Anandanandanam during Ashadha Suddha Ekadasi to Bahulavidiya.

Like that in the year 2007 during the Adiguru Brahmotsavams, Giridharvani had recognised every "Jeevi" as "God". They have made known to every "Jeevi" as to how it should enjoy its own "Divinity". In the year 2008, during the Adiguru Brahmotsavams, Giridharvani had bestowed a weapon, namely "Swadharmam". As we speak about the 'God', we remember about holding the weapon in the hand,

The Giridharvani who had themselves declared every 'Jeevi' as 'God' had declared 'Swadharma' as a 'weapon' for them. The "Jeevi" had been made known as to what is "Swadharmam", and as to how it will be useful as a weapon. Those topics have been enumerated in this book.

For every "Jeevi" who ever reads this will be having this weapon definitely in their hand, before they complete the reading.



SWADHARMA

1st Day :

Akhanda Paripoorna Para Braham Giridharvani JAI.

Because every "Jeevi" had been separated from the ;God; and that every "Jeevi" is only the part of 'God' the Giridharvani had recognized every "Jeevi" as 'God'. They have preached every "Jeevi" as "you yourself God". For every "Jeevi" who is taking shelter under them, they are teaching about the awareness, carefulness, as to how they should enjoy their own divinity, which is in them.

The Giridharvani, who are responsible for the Love and the Joy are making every "Jeevi" to have, the precise connection with its own "Divinity"

If we say about the 'God' we think of any one with a "Form". If we happen to observe that "Form" it comes to our observation that in every 'Form' they have one 'weapon' with them.

Then we also have recognized every "Jeevi" as 'God'. Is it not ? Then this 'God' also requires one weapon. Is it not ?

The Giridharvani who had recognized and declared you as 'God' had themselves recognized as to which Weapon should be given and as such they are giving it.

That "Weapon" itself is "SWADHARMA"

This "Swadharma" as a Weapon will be useful to enable each and every "Jeevi" so that, it does not catch any wrong route and 'useful to enjoy its own Divinity which is in it, and also useful to see to it by itself that nothing interrupts it from enjoying that continuously.

First of all, let us know as to what is this "Swadharma" means let us know as to how it is useful as a 'weapon';.

Let us also learn about the detail methods (awareness and carefulness) as to how that weapon should be used.

Swadharma :

Exclusively Feeling the 'God' only is called the "Swadharma".

Let us remember once again as to what about the 'God' and learn as to how we should enjoy 'Him'.

The 'Energy' which has been uniformly spread everywhere without any difference is only the 'God' ! (All pervading).

The base and the support for every thing support and prop for everything is the God. Having every thing in Him is the 'God'.

Even after, having everything in Him without having any bondage with everything. He is beyond everything above, every thing, that is God. Like wise, in every "Jeevi" also. He is there as a "Divinity" which is also the form of Energy and Tactfulness. That is 'God' who had spread all over, without any more or without any less, is very near to the "Jeevi" in the form of Energy and Tactfulness

with in the reach of that "Jeevi". The 'Swadharma' of the "Jeevi" is only to enjoy and experience the God continuously who is there with in the reach like that we thought that experiencing the 'God' means the 'Swadharma'. We have remembered about what is the 'God'. Now Let us know about the careful applications of that 'Experience'.

From the first state to that of the final state we shall climb each and every step while duly knowing every step.

Should have the good intellect :

Good intellect means, having the intellect which induces to put the 'Swadharma' into practice.

Don't think that, we are making you to commit in the starting itself, to have the intellect to put the Swadharma into practice without telling as to what is the Swadharma and its details completely. If only the 'Jeevi' thinks to put the Swadharma into practice and if only believes this route, then only each and every secret which is going to be told, also will be adopted to the "Jeevi".

In case if you think, after being told let us think about that, take a decision on that and if you try to get that adopted to you, then you will have to under go the burden of "Sadhana".

Otherwise, if only you happen to think that, we shall practice the Swadharma then at this moment itself, every secret which is being told to you will be fully under stood and digested by you, you

will have the "Fruit" in your hand at the very moment when you complete the listening.

You don't know what is worthiness, competency means before you happen to possess that.

We can't estimate as to which competency would bring as to which "Fruit".

After "Possessing" that only we will be able to confirm that because of this competency only it could be "obtained".

"Giridharvani" after practicing of the Swadharma, while shining as the God had got the relationship of undivided experience with its own 'Divinity'.

"Giridharvani" could get this undivided experience, because of practicing the Swadharma only. The "Giridharvani" had recognized that they got this undivided, Paripoorna experience and their competency to have the weapon of Swadharma only after getting the fruit.

Like that after getting the fruit and after confirmly knowing about their competency for attaining it, "Giridharvani" is suggesting that path to those who are seeking their protection.

The "Giridharvani" is suggesting to adopt this route without having any other wise thinking, since because, this 'Route' only gives the fruit.

If the 'seed' which gives the good "Fruit" is given by those who are already enjoying its fruit juice, we will not be having any otherwise thinking and sow it in our "garden" and enjoy its fruit. Is it not ?

If the 'seed' of the plant which is bearing abundant production of fruits at present in some ones garden, without having any doubt we will get that seed and sow it in our garden ! " is it not " ?

That is why, without having any doubt, if you accept and receive the 'Seeds' namely 'Secret' which is going to be told, it is definite that it becomes fruitful.

As we can't separate the ocean - its waves, like wise in order to have that type of bondages to the 'Jeevi' - with its own 'Divinity', which can't be separated, then we should have the 'good intellect' which induces us to practice the 'Swadharma'.

After listening every thing, after becoming surprised, after thinking that it is the 'Truth' only, then if you try to adopt that :

You will have to collect the seeds, spray them, grow them, guard them, you will enjoy the crop if none of the birds eat them away or else when the time of enjoyment comes you may be taking rest after getting tired. We cannot say whether you are enjoying your own Divinity or enjoying your rest since there is no tiresomness thinking that you are enjoying your own Divinity only.

That is why, you should have the good intellect which induces you to practice the 'Swadharma' in the beginning state itself.

Having the good intellect which induces you to practice the "Swadharma" is the first step. The "good intellect" is like the 'Seed'.

2. We shall have to accept the 'God' as our Master, who is Undivided and whole some [Akhandam and Paripoornam]. It is said that when every 'Jeevi' is 'God' again why should we accept the God as our Master ? Which 'God' we have to accept as the 'Master' separately ? In principle, as to why we should accept ?

It is quite natural that we are bound to get such questions.

The Answer for them is :

Every 'Jeevi' is 'God' ! only. But the Jeevi is not standing completely in his own 'Divinity' every second continuously, with out being separated. Is it not ?

Since because he is struggling in his own mental psychosis, the "Jeevi" is unable to stand and stay in his own "Reality". There is "Divinity" in the 'Jeevi' also. The 'God' is also there, above and beyond the 'Jeevi'.

That superior 'God' is undivided, (Akhandam) whole some (Paripoornudu). Every "Jeevi" has to accept that who is the Akhandam Paripoorna Parabrahma, as his Master for every 'Jeevi' Akhandam Paripoorna Parabrahma is the 'Master'.

How to accept the "Akhandam Paripoorna Parabrahma" as the "Master" ? "Master" means what ?

The Reply is :

You are getting stuck up with your own thinking, in your own mental psychosis, in your own issues and in order to move in the 'Reality' you should know that 'Reality'. You need somebody to tell about that.

Therefore, you should accept, the "Akhandam Paripoorna Parabrahma" as your 'Master', who will teach about the 'Reality' and its nature. The 'Master' makes us to stand in the Reality in its nature continuously.

If we want the 'Master' to tell about that, we should give ' Him' the opportunity to teach us about that.

We always ask 'O' 'God' give us this, give us that and if you do that we will give you this ! Like that we always say same thing to God. We will tell the 'God' to do what we say. We will change the party if he does not do so. It is this much only. But we never think as to what 'God' wanted us to learn, with which purpose, He had created us, upto now we have looked at the 'God' like a 'Machine' which settles our needs and seen as an attendant.

But from this moment on wards we shall stop our unnecessary utterances and let us try to listen to His tone.

Accepting the 'God' as the 'Master' is the part in that effort only. God is All powerful, having Authority on every thing. Everything will be automatically procured for Him. Because of this he need not have to toil for anything. If we accept such God as our Master, if we allow His grip on us, and if we allow His plan to be executed in us, we also will get automatic procurement without any toil.

In accepting the 'God' as our master, we shall have so much greatest benefit and distinction in the success . It is not enough if we say orally that we have accepted the 'God' as our 'Master'.

" 'O' Father" mould me as much as you wish. On me, there should not be my influence, allow your influence on me. Allow your "Thought" to become fruitful in me ! By saying like this, we should ourselves have to get ourselves handed over to the God, this is only accepting the ' God' as our 'Master'. Even though we accept the 'God' as our 'Master', during the course of our living we will behave with our own ideas and when that behaviour is observed by us, again we shall have to get ourselves handed over to the 'God' with the above prayer only.

Will the 'God' accept to become our 'Master' by listening to our prayer as soon as we get ourselves handed over to 'Him' with a word from our mouth, with a small prayer ? If we say, Definitely He will be !

The 'God' has created the creation only in order to see and Rejoice for Himself by seeing in every 'Jeevi' their Energy and tactfulness, if "every Jeevi" is comfortable and happy duly standing

in the 'Divinity'. Since His intention is that only, therefore, definitely the prayer of the Jeevi will be heard and He will stay as the 'Master' for the 'Jeevi'.

We have asked to stay as our 'Master' immediately He has accepted. Now we have a 'Master'. He will look after our good and evil. Then the mind which recognizes that "I need not have to worry about me" and stops thinking and doubting. Now we don't have to think about ourselves and need not have to examine every thing thoroughly in detail and take a decision. Is it not ? Why because, there is our "Master" who is having full Authority and full strength and capacity is available readily to think about us.

Gradually the mind distances it self to the thinking and doubting.

The mind which has been distanced itself like this will go face to face with the "Consciousness" only the God is the base for the "Consciousness" and He also bears the "Consciousness" Is it not?

That means, the mind which has abandoned the "thinking and doubting". starts coming near to the 'God'. That means, the acquaintance with that "Akhandā Paripurna Parabrahma" whom we have accepted as our 'Master' starts"

Because we have accepted Him as our 'Master', without any trying, without any qualification (Ticket

purchasing) acquaintance with Him is occurring. If His acquaintance occurs then only we can experience Him. Is it not ?.

Therefore, acceptance of the 'God' as the 'Master' is very much essential, in order to be able to practice the experience which is the 'Swadharmam'. If the 'Seed' is 'good intelligence', acceptance of the 'Master' is like a fencing for that 'Seed'.

For the "Swadharmam" 'Tree' which gets the fruit of 'Experience' if the 'seed' is good intelligence the Akhanda Paripoorna Parabrahma is fencing for that 'Seed'.

[Today which is the first day we have sown the "good intelligence Seed" and arranged the 'Master' as the fencing, let us see as to how that 'Seed' sprouts, becomes the plant and gives the fruit in the remaining days]



2nd day :

Yesterday we have sown the 'Seed' and spread the fencing around it. Then, to-day, we shall know as to what to be done and how to be done.

We have to Surrender (saranagathi) to the 'Master'. We have sown the 'good intelligence seed' and put the 'Master' as the fencing. We have to do watering to the 'Seed' and arrange for the fertilizers. But why should you have to put the fencing in the first instance, do you have a doubt about that ?.

Only 'Master' Himself will see to it that the required quantity is supplied to the 'Seed' without wastage of water and the fertilizer.

If there is no 'Master' we have to depend on the 'Atmosphere' and 'Weather' conditions to enable the 'Seed' to grow, that is why, we have accepted the Akhanda Paripoorna Parabrahma as our 'Master' and prepared to depending on Him in the beging itself, without depending on anybody.

Now coming to the next point. We have to 'Surrender' to the Akhanda Paripoorna Para Brahma whom we have accepted as our 'Master'.

As soon as we listen to this word, we will have the doubt that, is it not that we are 'Surrendering' since we have accepted as the 'Master'.

The answer for this doubt :

Accepting the 'Master' does not mean Surrendering. The meaning of accepting the 'Master' is recognizing the Akhanda Paripoorna Parabrahma (APBM) and handing over our self to Him.

Surrendering means, we will have to be have in such a way, as to get the blessings of the APBM. Who is our 'Master' become fruitful for us.

If 'God' exists in the state of "Consciousness" (Chaitanyam) with us because we have accepted Him as our Master, Likewise because we are 'Surrendering' we will exist in the state of consciousness with the 'God'

When 'God' exists in us and stays with us and when we exist with 'God' and stays with 'Him' that itself is the wealth for us. Is it not?

Because of this 'Surrendering' the "Tree" of "Swadharmam" grows itself at the stage of fencing only.

Even though, the word 'Surrendering' appears like, as if it is heard from the time of our birth, and also as if it is like the way being followed by us so far, but no body, could be able to know the 'Real' meaning of it.

Let us know about that completely !

1. To whom we should 'Surrender', we have to surrender to the "Akhanda Pari Poorna Para Brahma" (APPBM) that means we have to surrender to our 'Master'.

In principle, in the issue to whom we are surrendering, most of the people unwittingly commit the mistake and mostly they fail to know the 'Truth'.

We have to 'Surrender' to the 'God' because, there is 'God' in everybody we will start surrendering to every body. Who so ever, what so ever they say, they receive like that as it is said by Baba. They will do the service to them with reverence, and respect which has been given to the Baba, by falling on their feet what ever they say, it is only Baba said, thinking like that they will follow it and purchase troubles "why Baba has done like this they say and blame the 'God' Himself by questioning like that. and they put Him in the 'Dock'.

Therefore, there should be complete understanding of the issue as to how we should Surrender.

To whom we should Surrender :

We should Surrender to the Akhanda Paripoorna Para Brahma (APBM) . Why because, even though 'God' exists in every body everybody will not exist always in the 'God', Is it not?

We have to 'Surrender' to our 'Master' who exists in the 'God' always and who exists as God always. We should not Surrender, to the Trees, Ant Hills, Animals, Human beings, Deities, Angels, Devine forms, Status etc.,

We have to "Surrender" to Him who is the Prop. And Support for all these things and for every thing "

2. Why should we "Surrender" ?

We can't know the 'God' completely with our knowledge. We will understand the 'God' to the extent of our knowledge we got. We will think 'God', as positive and receive positive only, or thinking that the 'God' is above 'good and bad' and we should also be above good and bad and we will become nil or, assuming that 'God' is the 'Form of 'Consciousness' we want to exist in the 'consciousness ' and we will involve our selves in every thing and be in the action with something or the other or assuming that we should not do any activity we will stay as a witness. Like that we will be able to keep any one of them consistently with us. If we receive any new issue, we will not keep the old issue with us consistantly. 'God' is 'Infinite' Unlimited New, Ever Fresh and Modern for Ever. We will continue to receive some thing or the other New matter about Him.

By trying to maintain the newly received information, we will forget the old one. Or else everything will become mixed up and we don't subjectively possess any stage as our own 'God' is above all, even though He is having everything in Him, and He is existing in everything.

He had not left anything. He is possessing everything. Likewise, He is not holding anything even. If it comes to us, we will possess everything or else we will be able to become above all. But we cannot do both the things simultaneously at the same time.

When and how we should be, we will not be able to exist like that . That is why we should Surrender to the 'Master'.

Then, every action of the ' God' who is Ever New and Fresh will become 'fruitful' in us even. The act of 'Surrendering' will release us even from doing the' practice. This 'Surrendering' gives us the 'comfort'.

3. What is meant by the 'Surrendering' ?

Surrendering means :

It doesn't mean, always to be submissive and stay as a slave without having any movement. It doesn't mean, that what ever that comes before you, thinking that it is 'Baba's only and yielding duly loosing our prestige before others and at the same time be littling our Master. It doesn't mean, having strong grievance in you and sacrificing that suffering for the sake of 'Baba'.

It doesn't not mean that an unfulfilled desire which you think you have in you, sacrificing that sorrow and desire.

'Surrendering' means :

Allowing the Master to do His job. Recognizing the work of the 'Master' Because of that, in principle, you should not have any suffering at all. You should not have any desire. The Surrendering means, allowing the influence of the 'Master' to fall on you.

Sacrifying the suffering which you are so far under

going for the sake of Baba, does not mean Surrendering, In principle you should ensure that the suffering it self doesn't not reach near you, that is called 'Surrendering'. When you got the worry, because your desire has not been fulfilled, sacrificing that sorrow for the sake of Baba is not called Surrendering. In principle, you should be able to exist in such a way, that the desire itself does not arise in you, that is called surrendering.

It is said that, you should feel happy even though you are hanged up side down, that is surrendering. (Matter in the Baba's Sacharitra)

That means, when our life where we have accepted 'God' as our Master is compared to that of other's lives and seen, it appears as if every thing is up side-down. They will plan themselves and execute that. They will achieve what they wanted. They will procure what they wanted in their own procedure, finally, they will reap the fruit of their own actions. But for us, who had accepted the 'God' as our 'Master' we depend on 'God' only.

But not on the plan. For instance, even though we plan, Baba does not allow it to become fruitful, because we may become 'Edict' to the plan only. Baba prefers for our good only rather than for our happiness. If we happen to desire some thing, Baba does it if it is good for us only. If we

are in the 'God's Abode we will see the neighbours are in the Heaven.

If we exist with the 'God', it appears as if the remaining people exist with the fruits of their actions. Even after continuously seeing this up side-down stage we should be able to feel happy.

Not getting the thoughts like, what are we ? Why are we like this? is only called Surrendering feeling happy for the 'good' which 'Baba' is doing is only called 'Surrendering'.

It is not that we desire something and want it, we should be able to be proud only by seeing the 'God' whom we got without asking Him, that is "surrendering". Thinking that 'God' is our 'Master' we should not become weak and cry at any moment. This is called Surrendering, 'God only is the 'Master' for everybody, keeping this in the mind we should not exercise our 'Authorities' on anybody, this is called 'surrendering' 'God' only is the 'Judge' for all, not counting their commissions and ommissions; is called Surrendering.

While staying in which ever stage the Master asks us to stay duly abandoning what ever the Master asks us to abandon, is called the 'Surrendering'. This is only the thing! but if you say I have struggled for so many years, done so much research and came to know all these matters, therefore I will not leave them, this is not called the 'surrendering.

Even though you happen to see the people, who are happy with the heavenly enjoyment, not having any reaction in you, even if

you have any reaction it should only remind you about the Abode of your 'God' only. That is called the 'Surrendering not allowing anything to generate in you like Want, Thought, Desire, Aim, is called the 'Surrendering'.

If it is to be told only in a single word.

By duly observing the 'Master', by not becoming weak at any moment is "Surrendering" Happily receiving the 'good' which is occurring to us is "Surrendering".

4. How to do the 'Surrendering' ?

We will bend our head when the wave over takes us ! Is it not?

We will have to bend our head for which that is greater than us only! By duly maintaining the style, we should standup when the Master comes only "

★ Telling like this is not apt and matching, Is it so?

If it is to be told in detail. Any servant while doing his job stands when his 'Master' (Boss) comes. Like wise, we should continue to obey the instructions of our 'Master' when ever He happens to come before us. The 'Master; always will be coming before us. But, every time, we may be able to recognize, or not ! Is it not ? That is why we are telling, when ever He happens to come before us we should allow His word to 'Rule' us.

When ever we are bestowed with the greatest fortune of always be able to recognizing Him, then His word should always be allowed to rule us from that day.

- ★ Since because we happen to be in the Surrender, it is not that we should be, like a fool (very dull) and appear to be innocent, but we should be very active and be able to do everything as the persons who are having the knowledge, do every thing. Why because we may not be knowing the thing, may be innocent, but for our 'Master' it is all very crystal clear and plain ! Is it not?
- ★ That is why we should behave in a stylish way with pomp and pleasure since we got a 'Master' who knows everything and the 'Master' looks after everything if an opportunity is given to Him. Then, we will become, as the persons who are depending on our 'Master'.
- ★ Like wise, if any problem is encountered, we should bend our head before the 'God' who will solve our problem, instead of bending to that problem. That means instead of worrying about the problem, we should bend our head, bow before the Baba but not to the problem. "O' 'father' we may be responsible for our problem in one manner or the other, only you are able to make us come out of that problem, saying like this you should handover yourself to Him. This is enough. We should not yield to the problem by doing research as to how it

has come ! The problem is smaller than us. How is that means, the problem does not have that much time span as that of the "Jeevi" ! Is it not?

- ★ **'God' is greater than us how is that means, He is beyond the 'time frame'. Therefore we should bend our head before the 'God' only, who is greater than us.**
- ★ Likewise if there is any complex problem to be faced, as a test, we should bow before the 'God' who only can solve this. Instead of going into the detail for the cause of the problem, take shelter under the 'God' who can solve the problem. At our "Master" yield your self and urge saying 'O' 'Master' you are only my guide, so that, He will show you not only the way but you can visualise the goal also.
- ★ We have to keep quiet, what ever universal drama being played before us, and see the skill of that 'Stage Manager' in dealing with the situation, who is nothing but 'God' Himself that much only. We should not opt for one side and support it. Even though, we are in the universal drama we should always remember that only our 'Master' will guide and help us to come out of it.
- ★ We should not fully immerse our selves in the action of that character saying Baba, you only wanted us to nourish this character to act. We have to see as to how, any issue is

being dealt by the 'God'. We should not yield to any greatness. We should yield to the 'Baba' who is cause for that greatness. We should nor repeatedly praise even the 'Blessings' of Baba, as if to blackmailing the 'Baba';. We should remember the 'Baba' Himself repeatedly who has given those 'Blessings'.

- ★ "Surrendering" should be done like this : Even though 'Giridharvani' - Experienced and have become complete, when it is being told to "Jeevi" they will tell as 'We' and tell them. That means 'Giridharvani' is seeing themselves always in those who are 'Surrendering'.

Likewise the successes which they have achieved, they say that, 'Giridharvani' had achieved that, instead of telling " I achieved that. That means, at the same time, they are existing as Giridharvani as the persons who have taken shelter under the 'Giridharvani' and also existing as the witnesses to the "Giridharvani". This is the result of the "Surrendering".

5. The result because of the 'Surrendering' :

Because of the 'Surrendering' between us and our 'Master' who is Ever Fresh and Modern, the time of any type (past present and future) will not come in our way and obstruct, what ever that is created at our 'Master' that will immediately become fruitful in us also.

That means, the 'Truth' the Benediction, the happiness, the joy, the pleasure, the entertainment the consciousness, which ever

it is, as soon as it comes into existence at Him, immediately at that moment itself, it will be reflected in us also.

If there is no Surrendering, it takes million of ages to be understood by us, even though God's matters may be told to us, we have to do 'practice' for its adoption. That is why, if there is Surrendering the time factor and the burden of the practice do not come in the way and obstruct us.

Every thing which ever that comes into the existence at the 'God' becoming fruitful in us also at that moment itself, is only the proof for the 'Surrendering'. Like that, we will win over the time factor and the burden of practice.

'Surrendering' is like the root which comes out from the 'Seed' Very fastly by itself. The tree grows very fastly by itself, duly sipping the water through its roots only.

It is very much tasteful to 'Him' when we continue to yield to our 'Master' and appear to Him duly growing like Himself !

How much strong the roots will become, so much the sappling becomes the great tree ! Therefore, how much strong the Surrendering will be, so much strong the Tree of 'Swadharma' will be.

- ★ 'Surrendering' means, when the 'Master' is kept as a fencing after sowing the good intelligence seed, the sappling which comes out of the seed is called the "Surrendering".

- ★ "Giving priority for the 'Divinity' which is in you, to become Unlimited, is only the meaning of Surrendering to the 'Divinity' Because of accepting the APPBM as the 'Master' we will have the acquaintance of that 'Master' That means, we will get into the proximity of the 'Master'. Because of the 'Surrendering' at the same time we can get the reflection of the movement in the 'God' and derive the Identity of the 'God' Because of the Characteristics of the Master, being reflected in us also, we will exist with the same "Characteristics".
- ★ Without any practice being done, in principle, without knowing anything, existing as the 'Master' remembering that this only is the characteristic of the Master, duly knowing like this, without any plan, without any thought being obstructed, depending on the situation, reflecting the Master in him, reacting spontaneously is only the proof that, that 'Jeevi' is in the act of "Surrendering".
- ★ The 'Jeevi' who is 'Surrendering' will spontaneously declare the 'Truth' and will prove that ! As the good intelligence made us to stand as the 'Jeevi', because the 'Jeevi' has accepted the Baba as the "Master" the Jeevi has got into the Proximity, Because of the 'Surrendering' the "Jeevi" will get the Identity with the Baba.



3rd Day :

We have provided the 'Master' as the fencing for the 'Seed' called the good intelligence, made the root called 'Surrendering' to come out of it. Let us see as to what happens afterwards.

4. We should have equal vision towards all:

If one thing is told to the 'Jeevi' there is a danger of understanding some other thing. The 'Surrendering' should be done to the 'Master' only why because, even though 'God' exists in every body, they may not exist in the 'God' always, as we have discussed already.

- ★ There is the danger that this 'Word' may be misunderstood in a wrong way also. Is it so that every 'Jeevi' will not exist in the 'God' always, thinking like this, we will start looking at them in a smaller way. We will start, enquiry, discussing, estimating judging as to who are exiting in the 'Baba' for more time. We will formulate the degree of High or low. We will frame the rules and regulations. We will stuck up there itself continuously duly thinking that we should exist in 'Baba' and for that we will frame the Rules and regulations. And form our own character building and the Route.
- ★ But, our 'Master' is safeguarding us, so that we don't get this difference. The meaning that the 'Master' is existing as the fencing, means this only. He will not allow anything to tresspass into the garden. Like wise, in order, that we should not fall

under this misunderstanding. He is telling us much more 'Secret'. That secret is, we should have equal vision towards all only.

- ★ Equal vision towards all means :

The look which says that all are 'equal' . Treating every body as the same. How can every body be the same?

Means 'God' is only the base and support for all. Is it not? Who ever becomes the high ranking hero, 'God' only is the base and support for that heroism. Is it not?

Therefore, which ever we see, we should not see the differences of Big, Small, we have to see the 'God' only who is the Base and support for them. If we see the 'Jeevi', his beauty, character, status, we will get the imprints in us like, jealousy, hatred, craze love, intolerance. But if we see the 'God' only who is the base and support for Beauty, character, status even for the 'Jeevi' also, we will get His influence on us. In us also there will be the imprints of the 'God' only.

Like wise, because, we happen to see the 'God' only who is the base and support for everything, who exists in All, our 'Master' Himself gives appearance to us every moment. Due to His appearance, our sensual organs will be in a systematic way. Our conscious, heart, mind and soul will be in the correct direction.

Because of this equal vision towards all, the sensual organs

and the Heart, Mind, consciousness and soul which can never be set, even with the great practice, will be set right.

- ★ Seeing only the 'God' who exists in every body means seeing every body as the 'God' only means, this only is the equal vision, towards all. We are seeing the 'God' who exists in everybody, but receiving will be our 'Master' only, who is the APBM. That means, even though to we are having the equal vision towards all, we shall not do any transactions with any body.

It is only upto respecting everybody as the forms of 'God'. There are no transactions. Here, this issue (matter) shall be kept in the mind always.

- ★ Here, we may get another doubt. Depending on the circumstances, our 'Master' may reach from any body in order to help us. Then, when there are no transactions with anybody, it gives the meaning that we are rejecting our 'Master' who has come forward to help us. Is it not ? How can we recognize our 'Master' How can we get His help always continuously ?
- ★ The Answer for this question :

If we are able to understand and adopt the 'Surrendering' section completely, there will not be any distance between us and the 'God who is the result of the 'Surrendering'. That means, even though our 'Master' comes forward in any form,

as soon as He has the intention to help us, at that moment itself we will get that help. For that any time factor, practice don't come in the way.

- ★ Therefore, recognizing, accepting the 'Master' who has come forward to help, also happens quite naturally. We will get that help at that moment itself.
- ★ Which ever they are telling us, we will follow them automatically as a 'key' being given to us.
- ★ Which ever 'they' are telling us, we will follow them automatically in letter and spirit. That means, if the 'Root' called 'Surrendering' is in the 'Correct' way, the stem, which is called the equal vision towards all, will grow in a big way and spreads in so many main and sub branches.
- ★ Therefore, it is only upto respecting every body as 'Baba' that is all, there is no acceptance. That means, we don't have any fear that we may lose 'Baba'.

There is no acceptance any how, there are no transactions, then why should we have to see every body as 'Baba'.

There are reasons if you say like that :

1. As discussed earlier, if you see everybody as 'Baba' , you don't go into the 'issues' of that 'Jeevi'. Due to that, there will not be any imprints in us. The six negative faculties of the 'Jeevi' will not raise violently [Kama, Krodha, Lobha, Moha,

Mada, Matsaryam] they are Desire, Hatred, greediness, craze love Arrogance, Envy and Jealously.

2. The sense organs will be looking towards the 'Baba' only.
3. The Antahkarana, the mind, the intellect, the heart (Chittam) the consciousness, the Ego (Aham) the soul, all will be seeing the 'Baba' only, by being in their own correct directions.
4. Due to seeing everybody as the 'Baba', due to seeing the 'Baba' every where, we will see the appearance of the Baba only always, continuously. If you turn your face and see towards any side, only 'Baba' will appear to you. The appearance of 'Baba' will be like the 'Life' (Jeevam) for us. Is it not ?

With that 'Life' we will always exist with beauty and happiness. We will always exist with 'Double the Enthusiasm'. The mind will have the acquaintance with the consciousness and follows along with it. The intellect will grasp it. The total 'Antahkarana' will be doing its own work. Because the mind is seeing the 'Baba' every where, it will always exist Face, to Face with the consciousness without being obstructed by anything. The 'Jeevi' becomes selfless. The 'Jeevi' always exists in the act of Surrendering.

The 'Jeevi' which has seen the 'Baba' everywhere, which has changed itself, as 'Baba' Himself as a world only, exists every moment as if, the 'Jeevi' feels as if it is in the 'Proximity' of 'Baba'. This equal vision towards all which gets the Proximity with the 'Baba' excels compared to many practices. If the 'Root' called the act of

'Surrendering' is strong, and if the stem is strong, the Tree does not get any 'Pest'. How is that? Let us see!

5. (Maaya) the 'Delusion', we should know the medicine for this pest which is called the 'delusion'.
6. The delusion mean, it makes us to experience, which is not at all existing there. That means, it makes us to experience not only the negative issues like grief, pain, and positive issues also, which are not at all existing there. The 'Delusion' makes us to experience the issues which are not there. 'God' only exists. The feeling that we are far away from the 'God' also is not there. The delusion also makes us to 'Experience' the separation, which is not there.

★ The birth place of 'Delusion' (Maaya) : The 'thought' that, this is separate from me. Our thinking that we should mix up with everything. The delusion is created there where you have the thinking that, that is separate from us. If you say that, it is better than us or if you say that it is less than us, it is going to give the meaning that it is separate from us, or if you say that every thing is 'Baba' only and if you mix everything like that, the fruits of action will be transacted and we will experience them instead of Baba. For anything, We should not say it is separate, we should not mix anything by saying that it is mine. You should say that everything is 'Baba' only. You should allow the 'Master' to reflect Himself. Then there is no delusion (Maaya). The gap doesn't arise between us and the 'God'.

- ★ If you see anything great, you should think that 'God' is the base and support for that greatness, and should think that I am having the 'God' , as my Master. Then you will see the 'Baba' only who is the base and support for that greatness and we will not see that, that greatness is not in us and we will not see that it is separated from us. The delusion does not exist and we will not be separated from the Master.
- ★ If you happen to see even any problem, dispute, 'Baba' will show the solution for them. Baba makes them Relieved from that and makes them Comfortable. Since 'Baba' is my protector, you should think that 'Baba' will never make always any grief, to touch me always. Then, that 'grief' does not appear to us as a separate thing and make us afraid of it. The delusion does not exist. We will not be away from the 'Master'
- ★ When we are in the act of 'Surrender' as to how automatically the 'Truth' reveals itself, like wise the adoption also happens automatically. Is it not ? Then the 'Truth' does not appear to be separated from us. The delusion does not exist. There will not be 'gap' between us and Baba.
- ★ If you happen to see any 'deity', you should bear in the mind that my 'Master' is the base and support for all the deities and also that He is the embodiment of all the Deities. Is it not ? Then, no 'Deity' will make you afraid of, because you are not worshipping it. The delusion doe not exist, there will not be gap between us and 'Baba'.

- ★ When you see the 'Baba' you should think that He is my 'Master' and I am having bondage with Him only, I am nothing to do with His other affairs. If you are having this thinking, the affairs of 'God' will not appear as a separate one. The existence of the delusion, the existence of gap between us and Baba do not occur.
- ★ After doing like this for some time these thinkings also will vanish and all will appear to you as a 'Single Entity.' The delusion does not at all occur. If there is no delusion, in principle, there will not be any gap between us and the 'God'. That means, we will always be with the 'Baba' intimately, we will experience the Merger in Him.
- ★ If the 'good intelligence' makes the 'Jeevi' to stand, because we have accepted 'Baba' as our 'Master' we got the Proximity with Him because of the 'Surrendering' we got the same Identity with Him because of the equal vision towards all, the delusion has been destroyed and as a result, we got the Merger in Him.
- ★ If the equal vision towards all is firm we can win our the delusion, 'If the equal vision towards all to be firm the 'surrendering' should be strong. For the strong trunk which is called the equal vision towards all, which has taken the base and support of the strong roots called 'surrender' the pest called the delusion does not touch it.

- ★ We should never see any body with reference to their caste wise, occupation wise, wealth wise, individual status wise, the spiritual stages wise, and should never see them as separate from us. In order to show that all are equal, the activities like the mass (Annaprasad viniyogam) meals arrangements are being organized at the temples like serving food to all.
- ★ But, from our Birth onwards, they taught us to see every thing separately. In principle, if we happen to see, turning to the past, every moment we are seeing that any one thing continuously being separated from us, by saying like this, it is not said to mix up everything. We should have equal vision towards all. We should allow 'Baba' to reflect Himself duly seeing everybody as one.
- ★ If you have the proper understanding we can win over the 'Pest' called the 'delusion' very easily, We can experience the 'Merger' in Him.



4th day :

We have 'sown' the 'seed' arranged the fencing. After the root has come out while the trunk was coming out, we came to know as to how we should safeguard it without being touched by any pest, then, let us know about the other issues.

6. Beware of the 'Pest' ! (the pest destroys the plant) :

Because, we have won over the delusion we are able to be with the 'God' continuously without leaving Him. That means, we are seeing to it that the 'Characteristics' of 'God' are being reflected in us always, since we are reflecting the 'God' we are appearing as 'God'. We are able to exist, without having any difference between us and 'Baba'. But, we need not adjust our selves with the experience of this Merger in Him. We can develop the 'Divinity' which is in us, individually with the help of the 'Root' which is called the act of 'Surrendering' like that as long as we 'Live'. We can continuously develop the 'Divinity' as much, as possible and can be able to reach 'Baba' with that 'Divinity'. After reaching, it is upto the will of the 'Baba' as to what He will do, we cannot dictate to our 'Master' particularly to do like this! Is it not?

Leaving the matter of para (Abode) to the Para Brahma (Almighty) and if you come to the experience of this world, you need not adjust yourself by reflecting the 'Baba' continuously. You can go much forward with the help of the 'Surrendering' and can have the

experience. The 'Jeevi' can develop itself by being in the surrendering continuously.

When the 'Jeevi' is developing like that, it may face so many problems, In principle, the 'Jeevi' may not also think that they are problems and have to come out of that. Even though we don't know about them, our 'Master' knows everything crystal clearly.

Therefore, He will explain to us about our conditions clearly.

We have urged and got handed over ourselves to the 'Master' to "mould as per your wish completely" that is why this is the gain for us. He likes us to be like Him only, instead of His shadow, duly reflecting Him continuously. In ourselves developing as "I Am that I Am" He likes much. If we ask Him to do that job for us duly handing over our selves only to Him, He likes this even very much.

Because, we have already done this act, 'Baba' is helping us for our development by having even deep love and special affection towards us :

We have mixed up with 'Baba' so much that even the delusion could not make us separate, is it not ?

We are experiencing the 'Merger' in Him, Is it not ?

Which is the more greater than this ? Any body may think that we are unnecessarily trying. But, still something is there. While experiencing the Merger in Him, we will lose our existence. After some time we will lose our existence while seeing 'Baba' continuously.

To the High Voltage the filament burns out due to the heat. Is it not? We will become like that ! We will be come like one Avadhoota (Avadhoota means, one who crossed the spiritual boundary) this much only. Then we don't have the tasteful experience. If we exist and experience this, then only we are treated as having that experience continuously by living in the Real life. Therefore, we should exist "As we Are", again should exist in the surrendering and develop our selves. As soon as we listen to this, we ill not be able to accept. All words are paradoxically opposite to each other. We have to develop ourselves "As we Are" at the same time shall be under the surrendering. These words are possible only to the 'Master' who is maintaining by keeping both the water and the fire in a single body. If we want to exist and want to enjoy by joining with 'Baba' we need certain tips pertaining to awareness, carefulness.

We are existing in the 'Surrendering' continuously, we are having equal vision towards all, we have won over the delusion and continuously reflecting 'Baba'. Is it not ? While doing that work continuously, again we are trying to be able to exist 'As we Are'. We will encounter some problems while trying like this From the trunk so many branches will be formed, Is it not ? Even though they will appear as if they are separate branches, they will have the connection with the Trunk" and also with the 'Root'. Then only they will absorb all the required menures and the branch will grow in a

big way. If not like that, that branch will become dry at that stage itself.

If we want to grow in a big way like that branch, and also want to have connection with the Root and the 'Trunk', we will have to look to it that the 'pest' does not touch the branches and its leaves.

Let us know about those 'Pests' and the pesticides for them. First pest is prejudice (Durbudhi) :

Prejudice :

We have thought that we should have the good intelligence in order to practice the "Swadharma". But, at the stage of our growth, we will lose our good intelligence by experiencing that growth and estimating that. As to how I am growing? Am I growing more fastly than my neighbour ?

Have I got the 'post' suitable to my development or not ? Any injustice is being done to me ? By thinking like this, the total intelligence will be grasping the development of the 'Jeevi' instead of the 'Master'. It will think that nobody should develop other than myself. At that moment we think that whatever we do for ourselves is correct whatever the others do, we see the fault only in that. We will become impatient to the extent of making anybody to stand up before us. We will argue with all, that our version is only correct. We will be going far away. Far away from the 'Master' not allowing His influence on us. We will think that, what is there to learn further,

how long we should learn. This much learning is enough, by saying like this they will adjust themselves. They don't try to step further. But since our 'Master' the APPB, is there as a fencing for us, He will not allow us to go away from the path. However much we struggle, He will definitely put us on the correct path.

Let us know as to what is His work, how He will rectify them.

The Medicine for the prejudice:

We should know and remember that we will fall under the influence of this prejudice then, the mind will give the caution to us that we are falling under the influence of the prejudice. When ever, unguardedly if we yield to the influence of the prejudice, we should pay attention even to the caution being given by the 'Master' The 'Surrendering' should be strong enough, in order to be attentive. There should be equal vision towards all. Then we don't commit the mistake. Even though, if we commit the mistake we will listen to the voice or call of the 'Baba'. Instead of all these things there is a small remedy, to overcome this influence of the prejudice. What is that means, existing in the PRESENT.

Because we have begun to rejoice by experiencing our own development, we have stopped experiencing the 'Baba' and starting to prove that development. Instead of observing as to how much we have been uplifted till the previous moment, we should allow the 'Baba' to do whatever He is doing at this, moment and to experience the 'Baba' only who is doing that. Even the progress

which is coming at present also does not belong to us. We have to have bondage with the 'Master' only, who is uplifting us at present. By living in this moment, even this moment which you are living also should be offered to 'Baba' is only the remedy for over coming the prejudice. As to how we will experience Baba means, that movement shall also be offered to Baba, we have to exist as determined by the 'Baba' and experience Him at that moment. That much only, but the experience does not occur with a 'pre idea'. If you think that I will glorify the Baba like this, I will worship like this, I will see Him like this, If you have your own idea and liking in experiencing the Baba, it amounts to experiencing your on liking instead of experiencing the 'Baba' who is in the PRESENT. Therefore, by not allowing any liking to fall on the present moment, by not questioning His action, by not enquiring, by having only the precise, connection with the 'God' who is coming to us at this moment for that purpose, experiencing that means, you are existing in the present.

He is asking us to exist in the present, but not to exist in the experiencing. Why because, we are depending on the 'God' who is the bestower of that experience. What is the meaning of experiencing while existing in the present ? As to how it will be confirmed ? That means : If we exist in the present, duly experiencing, we can be able to express that experiencing again every thing which is occurring at the present, we will receive it. The 'Jeevi' will become more alert. Even though it does not have the

attention towards the accidents, Pits, it will go by the side of them quite naturally without facing the accidents, pits.

The reason for that is :

For the 'Jeevi' who is exiting in the present, where ever the 'Jeevi exists', what ever data that is occurring in the three worlds, the conciousness of the Jeevi will receive them and becomes alert as per that 'data'. It is not that, the intelligence grasping as to what is that data, duly received by the Body and becoming alert. Quite naturally, without having the connection with the intelligence, he will be alert. He will be experiencing in the present while being alert.

He will be able to express that experiencing to the opposite persons in a manner that they can easily understand them. They will be able to make all to taste the influence of that experience.

We are not as if we are in the present, if we are not able to express as to what is that we are experiencing.

If we are not in the present, it amounts as if we are some where. Wherever we are if we say we are only experiencing Baba, who is already there. Is it not?

Our Job is not that, we should experience the 'Baba' who is in the past or who is in the future. Is it not ?

We are not animals to ruminate, Is it not ? Even though you are in the past or in the future, there also Baba exists. But the action of the Baba has become complete in the past there exists the mark

of Baba only. That will deviate us from the Baba and causes prejudice to raise. Even though 'Baba' exists in the future the action of the 'Baba' has not yet started. Therefore there will be some expectation. That expectation, looking forward will create desire in us and deviate us from looking to the Baba and creates prejudice in us. Like this, since we are not existing in the present our attention will be deviated from 'Baba' we will be looking to the 'Baba' only with an undivided attention, if we exist in the present only.

Then our attention, look do not go on ourselves, on our progress, on others, as a result of this, the prejudice does not raise and the good intelligence will be retained.

2. Bad condition:

While we are developing ourselves in the stage of "As we Are" another pest catches us, that is the Bad condition. Let us know as to, what is the bad condition means and its remedy.

Looking at our "Master" and depending on Him, is our stage. But, yet times, we think that we will not be able to exist with an issue or yet times we think that we will be able to exist with an issue. This thinking only and depending on the another issue only is our bad condition. If this difficulty is removed, then only I can live peacefully. If this work is completed then only I will have peace, I don't get the sleep, unless and until I achieve this. All this is bad condition only. If we can abandon the worldly affairs with our knowledge we will not be able to relinquish the spiritual affairs.

I should always see the 'Baba', for that the family is obstruction, thinking like that, even though I am in the midst of the family I can see the 'Baba' by saying like this you will be stuck in the family, unless I worship Baba I will not see the morning by saying like this engaging always in the worship only, by thinking that the worship is not necessary and abandoning the worship and Baba. also along with the worship, exploring in order to know the subject. After knowing it depending on the subject. Depending on the various stages and their movements, on the dreams, on the miracles, all these are the characteristics of the bad condition. Depending on the affairs of the 'Master' instead of on the 'Master' is bad condition. At this state, our development also has not been completed and as such depending on ourselves also is the bad condition.

The remedy for the bad condition :

Deciding any issue by saying that this is "this much only should be avoided, giving judgment on your self should be abandoned. Taking responsibility on yourself should be avoided. You should avoid saying that this is mine.

If you take responsibility on every issue, that responsibility makes us to turn back from our stage. Therefore, if you handover any issue to 'Baba' we can stay in our stage always continuously.

We should not make the issue as a link between us and 'Baba' by repeatedly making even to Baba to listen to that issue even though it is very much negative, thinking that

it may happen, nothing will happen without the order of 'Baba'. Even if it is so much positive and should happen definitely and as such in so many ways even if you urge Baba by saying that it has stopped, that will happen as per the wish of 'Baba' only.

That means anything what ever good or bad, will happen only as per the wish of 'Baba'. Therefore don't make good or bad as base and support for you, by suffering as to why good is not occurring and by fearing as to why the bad has accrued. God is our prop and support for us. Duly depending on Him, is our condition. If you say it is mine, it will make us dance by showing either more or less. If you say that 'I am having' the connection with 'God' only. Every thinking will chase you from your behind. Is it not?

Your should avoid giving judgment on your neighbours' affairs or on your own affair.

How can we say as to why and which is correct in the view of 'Baba' By saying 'Baba' as to why you have left them, or by saying 'Baba' as to why you are protecting them, like this our attention will be deviated and as such we will miss our stage you should not feel responsible for everything by saying that it is only for the sake of 'Baba' I am doing.

If you want to be always constantly, and continuously stay in the state, you should not feel anything responsible and should not judge anybody you should be neutral.

If it is to be said in a single word, by maintaining neutrality in your judgment by not going to the side of the affairs, by staying in the party of 'Baba' By thinking that for anything it is Baba only can abolish and can make you get the experience, then, we will never fall under the prejudice.

Mis-fortune (Dourbyagyam)

While we are under the stage of development 'As we Are' there is another pest called 'Mis-fortune' which catches us. Let us know as to what is meant by Mis-fortune and its remedy - prior to that. Let us know as to what is our fortune.

By duly handing over ourselves to the (APPPBM), His entire power being fulfilled in us the work being done by Him through us, which even we don't know it is our fortune to enjoy that, result and the credit. We ourselves doing the work which even we don't know and also without the necessity of our knowledge is our fortune. Each and every work, which is being done without our involvement, the work which is being done automatically by itself the work and its result don't belong to us.

We don't have relationship with the action and its fruits. When the 'God' is working through us, that work will not be traced out and as such the fruits of the action will not touch us.

It is possible only to the 'Master' to do the work with out the balance of fruits of the action. If we allow Him to work in us the fruits of action

will not touch us and there will not be any remaining balance. That is a great fortune for us. Is it not ?

In this world where, what ever they do they will have to reap its consequences, it is our fortune to have a 'Master' who is efficiently making us to work, while doing so. He is making us to experience Him only instead of the work.

The concept called 'Let it work' is a boon, which has been received by us. But, it is our mis-fortune that, we are making that "It" to run as per our wish. That "IT" is working basing on our likes and dislikes and as per our mind. 'Baba' also doing as per our wish, duly as per the saying that "What ever your mind thinks your actions and experience will be based on them". The loss in this regard is more in the spiritual affairs rather than in the worldly affairs. The big loss because of this is, we will reach our final destination as per our wish. But 'Baba' is also there beyond the final destination which we know. We can't reach Him.

For example :

Transformation in to the "Form of Atma" (Atma Swaroopi) is the destination which we have arranged as per our wish. The 'Divinity' which is in us will teach us that only. It gets us that only.

It will stop with that Far beyond 'Atma' there exists Para Brahma, the Akhanda Paripoornudu. Who will get Him to us? We even don't know any detailed information about Him. Is it not?! Then, not experiencing the 'God' fully is our mis-fortune, is it not?!

The reason for that is our own wish which we have established becoming much more mis-fortune. 'Baba' will be going on informing us that still something more is there. But it appears to us as a delusion. It is our mis-fortune. But, if we continue the act of 'Surrendiring' we will listen to the voice of 'Baba' for instance, if you could not, listen to it by, mistake, 'Baba' will be 'cautioning' us through out our life since He is existing as a fencing to us. If you are still not able even to listen to it means, nobody will be able to mend us.

The remedy to the misfortune :

Should not have likes and dis-likes. Specially for the spiritual line you should not have any likes and dislikes for the way which you are travelling, for the destination, in principle, you should not have your likes and dislikes for this you should seek shelter from the 'God', but not from the 'knowledge' you should not come in to the final conclusion, by saying that, this only is the 'God'.

'I am the Master', 'I am the Atma'. :

We should not ourselves put margin to our 'Divinity' by saying to ourselves that, 'I am the Devotee', 'I am the Master', 'I am the Atma'. We should try to get the 'Truth' to be taught by the 'God'.

For those who are in the "Giridharvani Ananda Nandanam",

they got the grace of the Baba as a remedy for the mis-fortune, not to think that any one is final. The grace (Krupa) should be adopted.

We should not become fixed even for this also. You should be ready to put your next step forward, if Baba wants you to do so. That means, if one becomes fruitful you should not make it a habit for itself only.

We don't know, whether 'Baba' makes us to learn another step, therefore, while adopting the grace you should be on the side of Baba. Like this, while we are developing in the first stage "As we Are" the pests which will catch us, that is the prejudice bad condition, misfortune we can overcome them.

Then, the root called 'the surrendering' which comes out from the 'seed' called good intelligence and grows into the 'Trunk'; called equal vision towards all, spreads into many branches and sub-branches under the supervision of the 'Master'.

It does not catch any pest or worms which will eat away the leaves.

Because of this, we will experience the 'Proximity' in the 'Merger'. We will be mixed in the 'Baba'. We will exist again, with that existence, we will exist in the Proximity of Baba.



5th Day:

As on Yesterday, our tree has grown without any pest being caught by it and flourishing beautifully with all the branches and their leaves. Let us know as to what happens afterwards !

7. Should not have the satisfaction :

The definition of the satisfaction which we generally think here.

Baba is in me, He is with me, what do I need further with this thinking! I am the Baba and hence there is nothing which I can learn further, the misunderstanding like this !

This satisfaction does not allow the tree called 'Swadharma' to grow into a big tree. This satisfaction itself makes the 'Jeevi' in so many ways, in so many stages in so many procedures and stops the 'Jeevi's' growth.

Let us know about them in detail :

1. We will have the satisfaction, either by seeing the 'Baba' as a statue, or as a form of the (Guru) 'Master'. We will have the satisfaction by chanting the names of the 'Baba' with the mouth by abundantly hearing, by recollecting the stories of the 'Baba'. This is good. This should happen like this only. But, you should not stop there thinking this, that satisfaction itself is the final one. The negative energy which is in us will get satisfied by seeing 'Baba' by chanting His name.

2. We will stop in the subtle by seeing the 'Baba' in the subtle form and get satisfaction.
3. We will get satisfaction by knowing the wisdom and stop there as the knower of the knowledge.
4. We will get satisfaction by observing the 'Baba'.
5. We will get satisfaction by liking and adoring the 'Baba'.
6. We will get satisfaction by knowing about the 'Soul' and teaching about that (Aatma).
7. We will possess the 'Soul' (Aatma) and get satisfied with the characteristics of the soul.
8. We will get satisfaction, by transforming our selves as a 'Brahmam';.
9. We will get satisfaction by transforming ourselves as a Para Brahman.
10. We will get satisfaction by accomplishing something (Siddi) get ourselves into the tomb while we live (Jeevasamadhi).
11. We will get satisfaction by seeing the 'Void' (Soonyam) (Empty) by thinking that that is final.
12. We will get satisfaction by possessing the 'Consciousness' (Chaitanyamu).

Getting this satisfaction is true, but it is not 'True' to stop here only with that satisfaction. If 'Baba' does a small work

successfully it is enough for us we will be satisfied with that and we will forget. Him till such time we face another difficulty again. How ever much money the 'Jeevi' has, it does not get satisfaction. How ever much food he may eat he will not be able to exist without saving for the next day. How ever much bodily comfort he may experience, he will never say, it is enough for me. How ever much he may have the name fame and prestige, he will never stop competing in the world and say it is enough for me. But how ever in the case of 'God' only the Jeevi gets the satisfaction very easily then,

What is that wonder?.

"It might be the intention, of the 'Jeevi' to take shelter under 'Baba' and achieve some thing". I think so. It might be either for getting worldly needs or for getting liberation, they will establish their own destination and come. I think so, with that as soon as they achieve what they wanted, they will get the satisfaction. Not only that what ever they needed, but they get the satisfaction if they possess anything. The cause for this is, the intention of the 'Jeevi' is 'God' means, "who fulfils our desires". Lacking the pure love on the 'God'.

If we want that, this satisfaction shall not be able to dominate us, we should have the following understanding 'God' means, not a book, after reading, you may say it is over, not a place after visiting it you may say it is over. 'God' is 'Infinite'. In our view, how ever much we may be able to see, how ever much we may be able to

experience. He still remains. God is ever Fresh and Modern. How ever much we may be able to experience. Him continuously so much so. He will be appearing ever Fresh and Modern by Himself 'God' is Multidimensional. That means, if we see only one issue pertaining to 'Baba' we will understand. Him in many kinds. How Baba is existing in me, I should also exist in 'Baba' like that you should think that, because 'Baba' is Infinite I also should develop as an Infinite.

You should think that, this influence of "satisfaction" should not fall on me, instead the influence of the 'Master' should fall on me. If I understand 'Baba' with my intelligence, with my cleverness, with my understanding and if I get satisfied with that, it will be as if adjusting with a 'Jug' full of water and with a pot full of water, only. If not like that, asking 'Baba' to shower continuously on me with kindness, asking Him to give the capacity to Sip that which is showing on you and enjoy. You should resolve by yourself like that and ask like that you should ask 'Baba' give me. Your experience continuously after asking like that, you should not get satisfaction with that, you should ask, to give you the capacity to be able to experience that. It is enough if I experience the 'Baba' by saying like this you should not be satisfied with that, you should ask Him to bestow, you the daresness to be able to express that experience and while experiencing that should be able share that experience with Him.

Today, if we also happen to satisfy with the 'Merger' we would have lost our selves. Is it not? Since, because we have not satisfied and asked 'Baba' to give us your whole experience then only, He is making us to learn all this. Is it not?

My course has been completed then there is nothing which I have to possess thinking like this, is it self is, the "Real delusion".

This delusion happens because of the satisfaction. If at all, if it is not there, the delusion will catch the Brahman. It will lose it's identify in the Brahman and gets the "Merger".

Have you seen! because we have not satisfied and stopped, the delusion could get the 'Merger'. Is it not ?

We have made delusion to get the "Emancipation " (Mokshamu) Hello! We can also be able to make them achieves the Emancipation!

8. Should not have the Ambition greed :

There will be many difficulties with the "Jeevi". Is it not?

If we say, you should not have the satisfaction, it gives the meaning that you should have the desire. I want more, I should go further more forward, like this you will create the desire. Because of this desire, instead of experiencing and enjoying the 'God' whom you got at this place, you will have the desire still to possess Him at the other place where you don't get Him. Then, as per the saying of elders" you have lost the existing one and also lost that which you

have kept with you". The fate of the "Jeevi" becomes like that. The "Jeevi" does not enjoy at the existing place nor, it can be able to enjoy any how, at the place where it is not at all there. He will miss the 'God' who is there at that moment.

Because of this greediness, even though he is searching for Him, 'Baba' does not wish to be caught by the greediness and plays the hide and seek game with Him. For the "Jeevi" who is having the greediness, Baba will neither allow Him to catch nor allow Him to seek. Almost all every 'Jeevi' has got this greediness in the higher range because of this, Baba could not be possessed completely. That is why, 'God' means He has been stamped as the 'God' whom we can neither catch Him nor we can seek Him.

But, if we exist as per the procedure, we can catch Him straight away, we can possess Him completely. The greediness makes the 'Jeevi' so much Foolish to the extent of thinking to bring "Baba" nearly to us and to the extent of binding Him in our house day and night. But it does not allow us to think that instead of this, we should ourselves get bound over to Him day and night in Baba's abode. Is the "Jeevi" permanent? or 'Baba' permanent?

Because we are not permanent even though we happen to exist with Baba at the time of our passing away we will have to leave as if we are leaving the twin treasure pots (Lankebindelu) we will leave Baba.

If only we happen to exist with Baba, even after our departure from this world He will give us the place in His. 'Abode' why because, if 'Baba' once catches us with His hand He will never leave. Is it not? If you think that we should be with Baba, it will be as if we are catching His hand! If we exist with 'Baba' it is as if 'Baba' is catching our hand !

Because of this greediness, the 'Jeevi' becomes fool (stupid) by losing his discrimination also, even to under stand a small matter like this.

Therefore, if we want to over come this greediness, we should have the following understanding.

We cannot possess 'Baba' by doing some thing or the other. If only 'Baba' is willing, then only, He will make Himself available to us. After passing so many years, because 'Baba' has liked us and them only revealing all His secrets and making available His heart before us. Therefore, if I adopt them then only I can be able to possess 'Baba'. Baba is telling the procedure which He is liking. I should not understand that as per my wish and liking. I should understand as per the procedure of 'Baba' and experience it. I should believe 'Baba' completely, so that, what ever. Baba tells it will come into my self without any doubt, so that the 'secret' will come into myself. Now I need not desire. You should think that, when 'Baba'. He himself is reaching to us, for which I should desire?

Generally it is said that the ladies will not have the satisfaction, they desire more, the gents will get the satisfaction early. This natural instinct is told because it is prevailing at present. Please excuse if they don't have those qualities. It is not being told about you. But here, the satisfaction, the desire both are not required. The desire is not required, the satisfaction is not required. You should continue to experience. Always you should be hungry. Not satisfying not getting desire, both are like fertilisers to our tree which we are growing. They encourage the growth of the tree further more.

Because we are not having any desire Baba will not run away on seeing us. Because we are not having any satisfaction 'Baba' will be continuously reaching to us, that means, we will always exist with 'Baba'.

It gets us the 'Proximity' in the 'Merger'. Baba will exist with us only. We will live by continuously seeing Baba as if. He is only the life to us. For us who, have been separated after duly meeting with the 'God' everything appears as if it is the world of 'Baba'.



6th Day :

Yesterday our tree had grown into like a great tree. Let us see as to what happens to it today !.

Our seed had sprout and grown into the tree without catching any pest or germs. Now budding with flowers. Because we happen to be with the 'Baba' always the 'Jeevi' will get the characteristics of Baba as a budding to it. If it is so, we should safeguard the budding so that it will not wither away.

9. **It may whither away due to the wind which is called the egoistic tendencies.**
10. **It may whither away due to the fog which is called the 'Love'**
11. **The budding will whither away due to the wind called the egoistic tendencies.**

Yes, we will not be glad as soon as we see its budding. Is it not? It should become the fruit and should be in our hand. If it is to be in our hand, it should not whither away. That means, the wind called the egoistic characters should not blow. For us we should have the 'I' as an ego consciousness. Because, if at all if the 'I' is there only either the character of 'Baba' called the budding may occur or if there is no proper direction being given to the 'I' the 'Ego' may transform itself into the Egoistic tendency and due to that wind the budding will whither away. 'I' should be there. That 'I' which is

there should limit itself, in order to adopt 'Baba'. The job of the 'I' is only to standardize the Baba in you, who is being continuously released. In this stage, you should not try to possess any wealth like 'I' and mine'. 'I' means, not the body, not the sense organs, not the 'Aatma', not the Brahman, not the miracle, not the accomplishments.

'I' means, that which is existing with the 'God', that which is keeping the 'God' along with it, that which is being transformed into the 'God', that which is the part of the 'God'.

The body, the sense organs, the Aatma (Soul) the Brahman all, which are called mine, are there to be utilized for experiencing the 'God' only. That is why, we are calling that as wealth. But, even though they are called as wealth, they are not permanent. Is it not? 'I' is only the permanent. Therefore, 'I' only should be recognized, remembered. If 'I' has got the recognition about 'Mine' it will rejoice with the Brahmatwam and Atmatatwam, and the Aham changes itself into the egoistic temperments. This egoistic temperament will be watching as a serpent on the wealth which is called 'Mine'.

If anybody advises you to leave that wealth and exist like "As you are As you are"! Then this egoistic temperment, bites you as a serpent. If the 'I' exist and adopts 'Baba' continuously then, that 'I' itself transforms itself into the swaswaroopam. But if 'I' becomes egoistic, it will fall under the wealth and that 'I' goes into the graveyard.

You should have the following understanding, if this 'I' wants to adopt only the Baba continuously. If the body, the senses, the Aatma, the Brahman are giving us the egoistic temperments means, they are not the Real fruits of the 'God'. The things, which are being bestowed upon us by the 'God' will not show bad effects on us. Is it not? The pure fruits, will give purity to the 'Jeevi'. Is it not? If they are giving side effects to us means they are not the fruits being given to us by the 'Baba' ! but they are found and obtained on the way only. We should not take it on our head. This is not the fruit of the Real 'God'. It is not to be received. In order to possess that I should be "As I am As I am ! " I should not go into the 'Mine'. The gift of the real 'God' will not have any bad effects on me. I should know that I have yet to possess that. The fruit which is being given to us by the real 'God' will not give any bad effects to us like egoistic temperaments, pride, the character of exercising the authority, exercising the muscle power.

If this is kept in the mind, the 'Ego' will not change, as an egoistic and exists as 'Ego' only and adopts 'Baba' continuously until such time it gets "Swaswaroopam like this, we can safeguard the budding stage from the wind called the egoistic temperments.

Let us once again remember that at this stage what the 'I' means, 'I' means that which is existing with the 'God' that which is keeping the 'God' along with it, that which is being transformed into the 'God', that which is the part of the 'God'.

10. The budding will whither away due to the 'Fog' called the 'Love'.

Even though the 'Love' is cold like fog, it will also make, the budding to whither away. 'Love' only has shown the 'Baba' to us. That 'Love' itself is only making 'Baba' to be seen by us again and again.

That 'Love' itself is making us to go around the 'Baba'. That 'Love' itself is making the 'Jeevi' to understand 'Baba' little by little.

But, at a certain stage that 'Love' itself comes in between the Jeevi and the Divinity as an obstruction. Especially at the stage of budding, that means, at the starting stage of the adoption. If the adoption is to be done perfectly well, we will have to observe 'Baba' correctly absorb correctly. If only we see the Baba only continuously and understand the Baba continuously, then only. We will be able to transform ourselves as that early!

Observe - absorb - adopt - if these three aspects are fallowed quickly, very fastly one after another, the adoption also occurs very quickly fastly. You should continue to do the adoption and at the same time you should have the observation also continuously. If this is done as much quickly as possible and in a systematic way, so much early you can possess the Swaswaroopam, that means the budding will become the crop.

If this is so, the 'Jeevi' which is loving the 'God' will go into the dreams, in order to see the 'Baba' it will go into the act in order

to speak to 'Baba' and speaking like that, it will go into the act, in order to worship Baba and worshipping like that, it will go into the act of glorifying the Baba and doing the glorification as such it will do any of these things and experiences its own 'Love' by itself.

Because of this 'Love' you will get egoism also. How means :

The 'Jeevi' continues to 'Love' tries to express the 'Love' rejoices itself for the 'Love' which has been expressed and drowns itself by falling in the 'Love' All these, things are being done by the 'Jeevi' itself. Is it not?

The Love of the 'Jeevi', the expression of the 'Jeevi', the rejocing of the 'Jeevi' all belongs to the Jeevi only. Is it not ? That means, all these things are belonging to 'Mine' section only, Is it not? 'Mine' means the 'Egoism' only. Is it not ? That means as if this 'Aham' 'I' goes into the tomb. Is it not? That means the budding has whithered away. Is it not?

Like, this the thing of 'Love' will not allow to observe the 'Baba'. It will not allow to feel the 'Baba' for most of the time the 'Jeevi' observe it's own 'Love' and will have its own feeling. What ever we observe the same will be absorbed in us. Therefore, the 'Love' of the 'Jeevi' only will be adopted to the 'Jeevi' but 'Baba' will not be adopted. The 'Love' wants the 'return', It wants 'Baba' to 'Love' it again. But, Baba will not appear there because, the 'Love' of the 'Jeevi' becomes the bondage, with this, the 'Jeevi' goes into the dejection, by feeling that Baba is not loving it, It goes into the hard resolution.

The 'Jeevi' gets the gap with the 'Baba' as a result of this. If only the 'Jeevi' observes, absorbs and adopts the 'Baba' and transforms itself as the swaswaroopam, then 'Baba', He Himself will Love on His own. If it is so, we are not saying that the 'Love' is at fault. The 'Love' is necessary. The 'Love' is like a vehicle to reach the 'Baba'. Which ever vehicle, what ever costliest it might be, we have to park it outside the temple and then only we will enter the temple. Is it not? Therefore at this stage, we will have to park the 'Love' and we will have to adopt the Baba, we are not saying to leave the 'Love'. Why because, in the later stage we have got the work with that only. Therefore, at the stage of adoption, at the time of being transformed as swaswaroopam, we have to give preference to the adoption instead of the 'Love'!

It is enough, if you know this matter, when ever we happen to observe the 'Love' instead of the 'Baba' immediately we will come to recognize our mistake. The 'Love' which we have kept aside will make us recognize our mistake. Why because, the 'Love' has taken birth in order to make us united with the 'God' only. Is it not ? Therefore in order to make its birth meaningful. As many times as we happen to be away from the 'Baba' it gives caution to us so many times. If this is so, we have to give freeness to it. If it is kept aside, it will itself become free and gives us the caution. If only we happen to feel it and observe it and make it suffocated we will not be able to get the upliftment, even the 'Love' also cannot help us. If

we continue to adopt the 'Baba' leaving the 'Love' free then the 'Love' will help us and make its birth significant at the same time.

The 'Love' will get the emancipation due to our correct understanding. Have you seen !

If we happen to exist correctly, the delusion the illusion the 'Love' how many things are getting the emancipation ! ?

Here a small advice :

Instead of our own loving. We should urge the 'Baba' to create more and more 'Real Love' on the 'Baba'. Then the 'Love' which has been created due to the interference of the 'Baba' will be utilized for us, even though we could not be able to utilize that like this, we can be able to safeguard the budding from the wind called 'Love' egoism. When the 'Love' and the ego got proper direction we will be able to get the Identity in the Merger. That means, the 'Jeevi' which has got mixed up will get the Identity with that Baba. Baba is existing in us and we are getting the Identity with the 'Baba' form.



7th Day :

Let us see as to what happens to our tree after it had sustained the budding !. Our tree got the budding, sustained it, became the unripe fruit (kaaya). This unripe Fruit should become as ripe fruit. Still it should have the colour, taste and sweet smell in that. They will occur due to Ego, Love and surrendering.

11. Because of the Ego the fruit gets the colour,
12. Because of the 'Love' the fruit gets the taste.
13. Because of the surrendering the fruit gets the sweet smell.

In the earlier episode it is said that the ego and 'Love' will cause the side effects, after telling that now you are saying that they only will give the colour and sweet smell. You are not able to believe this. Is it not ? Let us discuss so as to get the belief.

Because of the Ego you will get the colour :

We have adopted the Baba duly sustaining the Ego. Is it not?

Because of Baba's adoption to us more and more we have got the Baba's form!. that means, we, who have been separated from the 'God' got the form of 'God' again !. That means, even though we are appearing as the human beings, we have got our own form!.

We have got the swaswaroopam!

As Baba is existing in us, we, who have got the swaswaroopam, are existing in the 'Baba'! The colour shape and

formation of the fruit are belonging only to the Ego which has been changed as the swaswaroopam!.

If you want that colour to be sustained more effectively :

Even after having been transformed into the swaswaroopam, we should adopt the 'Baba' to our Ego more and more why because, till now we have completely adopted the 'Baba' who has been released and became well known to us. But 'Baba' is Infinite. He will be coming into consciousness still, He will be giving His holy appearances to us in Ever Fresh and Modern Form continuously. Then, we should adopt that also and become upto date. Is it not ? That is why the activities called, the observation, the absorption, the adoption should occur continuously ! Otherwise if the 'God' is in the full Fast color, we will be in the pale colour, why because, we were much behind and could not compete in the adoption. Is it not?

Therefore, if only we are able to maintain the upto date adoption, then only we will be able to taste and experience the good coloured fruit.

12. Because of the 'love' we will get the taste :

When we were under the formation of swaswaroopam, we have kept the 'Love' aside as a security. That love itself will be giving us the tasteful fruit to our mouth.

Because, after getting the swaswaroopam also we wanted to have the adoption upto date, the Love as a security will be looking

to it that, that adoption is done correctly. Why because the 'Love' itself has taken birth in order to make 'Baba' to exist in us and make us to exist in 'Baba' only. Is it not?

Even though, however much we have got the adoption of all the characters of 'Baba', equivalent to Him, our 'Love' will make us to know that, there is our 'Master' and He is only the 'Real'.

Even after reaching to that highest stage recognizing and accepting the 'Master' is itself is the, Real 'love', fruitful love. That real 'Love' even though there is no difference between the Baba and the 'Jeevi', for the sake of entertainment, it will keep both of them side by side and will move in between them on its own and gives the majaa (Taste) on both the sides !. That majaa is itself is the taste even after reaching that highest stage and knowing that there is no 'Master' and I Am that I Am position, accepting the 'Master' as a 'Master, the 'Love' itself is giving the everlasting life to the Master and through the Master to the 'Jeevi' also. This is being done by the 'Love' only. Because of this only it is said that, we should keep the 'Love' aside, but not said to abandon it !

At this stage the 'Master' and the 'Jeevi' are not existing separately. But the 'Love' itself is keeping the Master and the 'Jeevi' separately and playing in between them for the sake of entertainment. The 'Jeevi' while developing will exist as a permanent 'Jeevi' and the 'Master' any how exists permanently.

13. Because of the surrendering, there is sweet smell. Even after achieving the highest stage of 'Swaswaroopam', without encashing it, that means, without simply sitting and enjoying it, to become only as a witness for that, is the act of 'surrendering'.

We have stated earlier that there is 'surrendering'. That 'Surrendering' only will develop like this. Instead of declaring that it is 'I' that is enjoying and you yourself moving around, you should continue to exist as a witness and continue to adopt further more. There the 'Khajana only, for which we are existing as a witness, will be utilised for us.

On the other hand if that is being utilized by ourselves, moving forward that means, we will forget the upto date adoption. On the other hand, if we exist as a witness that treasure will be utilized for us. While the old issues are being offered, new issues will come and stay in the treasury. Like this the treasury will become like an imperishable vessel which provides unfailing supply. The Khajana which has been opened as an offering to us, is becoming useful to the entire people in the atmosphere also. This 'Truth' this secret which we are now enjoying, has been opened only for the sake of some body Is it not? As to how the fragrance spreads on all sides and the people experience that sweet

smell, like wise, the Secrets and the Truths of this 'Treasure' have been made known to all the people. Is it not ? This could be possible, only because of the 'surrendering'. Is it not? That is why, because of the 'surrendering' the sweet smell occurs.

We are now enjoying the fruit which is having the colour, taste and the sweet smell. Is it not ? Then now, let us not discuss about any issues further. Let us all enjoy the fruit this part of the Day.

Tomorrow, we shall know about the methods of awareness and carefulness in the enjoyment ! When we have gained this much tasteful fruit, we should enjoy it! Is it not?



8th Day :

The unripe fruit of our tree has become a fruit, let us know the after words story !.

As we have thought on the first day, we have got the fruit on the final day. If this is so, we have named this subject and called as 'swadharmam'.

Let us know in the first instance, as to how the title has become suitable with the matter, which we have learnt so far we have learnt the 'swadharmam'; means, feeling. Exclusively the 'God' only. Let us once check ourselves as to whether we have correctly done that job or not?

When the seed of good intelligence was sown, we have decided to feel the 'Baba' only. While accepting as the 'Master' we have felt the 'Baba' only. While doing the 'surrendering' we have felt the 'Baba' only while doing the 'surrendering' we have felt the 'Baba' only who is the support and base for each and every thing. We have felt the 'Baba' only. While understanding to possess only the good intelligence, instead of bad intelligence, to possess only the real state instead of the bad state, to possess only the 'fortune' instead of the misfortune. We should not have the contentment, thinking like this, we wanted to feel 'Baba' only continuously. While understanding, not to go for the greediness, we have felt the 'Baba' only. Having been protected from the 'Egoism' and the 'Love' we have felt the 'Baba' only.

While utilizing the Ego and the Love, while getting the colour and the taste, because of them we have felt the 'Baba' only while possessing the fruit due to the Ego, Love and surrendering we have felt the 'Baba' only.

In these so many kinds we have felt the 'Baba' only. Then, now let us know as to how we should feel the 'Baba' as the 'Baba' only. Prior to that let us remember as to how the 'swadharmam' has been utilized for us as a weapon, with the help of the 'swadharmam' we have 'cut' the delusion. We have successfully come out of bad intelligence, bad state, misfortune also. We have cut the carelessness which is the result of self contentment we have cut the greediness. We have cut the 'Egoism'. We have cut the side effects in the 'love' The 'swadharmam' which has been useful in cutting all these things, is our weapon only. Is it not ? Like this, on the first day which we have thought, we have learnt that only ! Now, it is enough if you know only one aspect, what is that means.

14. We should be happy by enjoying the Baba as Baba only.

Let us know as to how we should be happy by enjoying the Baba as Baba only. By adopting the 'Baba continuously we have been transformed as Baba only. Is it not ? Then if we become the 'Baba' what is the benefit to us ? Our Divinity should be utilized for us. Is it not ? We should not utilize that on our own and thought that we should exist as a witnesses only. Then, if that is to be utilize on

its own as to how we should exist ? Our Divinity should help us from our within. What ever we have adopted, it should come into the application. If there is any question arises, the answer should come to us only. We should be able to get for us, the 'dareness' the 'love' the Truth all of them from our with in only. Then it will be as if we are existing as the 'Baba' and experincing the 'Baba' only. Anything, either the creation or the destruction should be with in us only. The beginning and ending both these things should be with in our awareness. The advice and the help which we require we should get from our with in, at once. The treasury should be utilized for us on its own, again should be filled up, again to be utilized, again to be filled up on its own. The weight of the treasure which has been filled up fully like that should not fall on us. That means, the treasury should fallow behind us on it's own. The 'Secret' should be revealed crystal clearly before us on its own. It should be in the upto date adoption. All this thing should occur on its own and should continuously occur. That is the Real experience.

15. If the Real Experiencing is to occur?

Egoism should not be there since we will have to keep the Ego till the end, for the purpose of the adoption we should look to it and ensure that it will never change into the Egoism. Our own knowledge, our own skill, our own understanding. All these things should not come in the way and obstruct, since the 'Love' comes into the work out on its own, again you should not try to do something

to it. All these things are belonging to the 'Mine' section only. Is it not ? We should see to it that they do not come in the way and obstruct. That means, the Egoism should not come in the way and obstruct. We should not stuck up in our own 'Cob web' like a spider. We will behave like the 'God' when we are called ourselves as 'God' or the form of 'God'. We do not know, in principle, as to how the 'Baba' used to behave. But "Baba' is an Angry Man gives the judgment, If at all He is accepted, then only he will react, if not he will be there only and does not come to our protection" All these, we think as the characters of 'Baba'. After thinking like that, we will show the Authority on everybody, finding fault on others. If it is, convenient to us we will jump in happiness, and if there is any small difference, we will go into the deep valley, due to dejection, we will behave as enumerated above.

If it is so, the 'Baba' might have got these characters, but 'Baba' means not only those characters, Is it not ? He will behave like that as per the necessity, again He will become as He is ! Always He will be Ever Fresh and Modern. He will not allow the influence of anything to fall on Him. Then why should we show the authority on others by thinking that we have become the 'Baba' duly growing the horns on our head? (becoming fully proud) If it possible we will show the extreme happiness, or if it is not possible we will sink ourselves to the lowest level. Doing the acts as the above, why we have been habituated to do the strange and peculiar acts as above? After learning so much if we are influenced by the characters of 'God' and

become the Egoistic means, it is as if we are dying in the rear side of our home after leading a rich and noble life. If this, is allowed to happen, it is as if we have become the mean persons than an ordinary 'Jeevi'.

Therefore, whatever be the God's characters or whatever be the God's behaviours, why should we look at them? They belong to the God' only, but not the 'God'. Is it not ? That means, they belong, to the 'mine' section but not 'I' section. Is it not? Therefore, upto to the last stage, we should be in the 'I' (Nenu) section, but not in the 'Mine' (naadi) section. Even at the final stage also we should not get Egoism why because we will think that they are the characters of 'God' and the behaviours of the 'God'.

But, 'Baba' might have behaved like that in order to complete some special work. But really He is a different Person, He does not have any transactions with anything like give and take He is free from any attachment. He might have done something for a specific purpose, that we should not take as an yard stick and behave like a supreme. Then, we will exist as we are and experiencing the 'Baba'. We will be experiencing the Merger in the Merger. We will experience the Baba as the 'Baba only. We will exist quite naturally, spontaneously and with tactfulness. This is the Real Experience, full and the complete experience.

Because, we have started listening to this subject with good intelligence only, who ever might have done the 'surrendering' at

whatever be the stage, they might have received the fruit suitable to that stage.

That means, If the 'Jeevi' had done the external surrendering systematically he might have received the fruit abundantly, externally. In the waking stage, the external sense organs will be able to experience the Baba. If the 'Jeevi' had done the surrendrance systematically internally, the internal sense organs will be able to experience the 'Baba', But if the 'surrendrance' is there in the external and internal also at the same time, the experience will be at both the places. Because, the 'God' is there inside and outside also, this is only the 'Truth'. If this is so, we will not be able to know in advance at which stage, to what extent we have done the surrendering. But depending on the possessing level, we can estimate the position and do the surrendering systematically.

We have thought in the earlier that we will get the eligibility only after possessing.

Therefore, from this moment onwards, all of us shall experience the fruit which we are acquiring at present and also to see to it that to what extent we are getting the fruit, and strengthen our surrendering! Let us continue to do this !

Till such time we get the full and complete experience. After getting that also let us be like this only!.

Till such time 'Baba' does not object! After listening to so much 'Truth' we only will be able to understand, as to where our fruitful experience stands. It will be corrected. After listening to so much, anybody may get a doubt for fun sake. What is that means, we have sown the seed, we have provided the Master as a fencing, we have safeguarded without any pest or worm being caught. We have safeguarded the budding, experiencing the taste of sweet fruits after growing this crop. But, in principle, we have not supplied the water to the seed? They may get this doubt. Why we have not poured the water means, because we have kept the Master as a fencing, the water is free ! He will pour the water when the 'Master' is showering. His grace without any dependency where is the need for the water ! Let us 'thank' the Master, who is showering His grace without any dependency !

Let us appeal to Him to be Merciful to shower His grace on us always and bless us with the fortune of experiencing His Grace continuously!

During the last Adiguru Brahmotavams, we were called by the Baba as 'God'. We have surrendered our 'Past' as a Fee to Him.

During these Brahmotsavams we have got the 'swadharmam' as a weapon from the 'Baba'. This time, we will surrender ourselves to the 'God' as a Fee by saying,

O God ! Mould me as per your wish, as per your liking

Guru Dakshina

(Gift to the Master) :

**Akhanda Paripoorna Parabrahma 'O' father mould me
as per your wish! As per your liking!**

Because, every 'Jeevi' had done the surrendering in any one
manner, the Master had made all of us to put up the application
required in order to have the 'Real Experience'!

**Have you seen the fruit of the 'surrendering' which we
are now experiencing.**

Akhanda Paripoorna Parabrahma Giridhar Vani JAI

Adiguru Giridhar Vani JAI

My thanks to the Akhanda Paripoorna Giridhar Vani, who is
the 'Master' for my Everything.

GIRIDHAR VANI