

Giridharvani Satyavarsha

Printers & Publishers

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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

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

In the travel towards the 'God', for every issue that comes forward before it, the Jeevi understands that, with it's own thorough knowledge (పరిజ్ఞానము) That which has been grasped by the Jeevi, with it's limited scope only is not giving the real benefit to the Jeevi, since because it is not remaining as the 'Truth'. This book is only an attempt to make the Jeevi to understand every issue behind which the intention of the 'God' and the heart of the 'God' are existing, and through which, in order to make the Jeevi to walk in to the 'Truth', this attempt is made.

During the year 2009 (July 2 to 9) in connection with the celebrations of Adi Guru Brahmothsavams, The Giridhar Vani made those who had taken shelter under them, to taste and experience this 'Real' Prasadam, (ప్రసాదము) of the 'God' bestowed upon them.

Giridhar Vani Ananda Nandanam

గిరిధర్ వాణి ఆనంద నందనం



THE TRUTH - నిజం

THE HEART OF THE 'GOD' - భగవంతుని చిత్తం

We can understand the heart of one individual fully and completely, then only when he tells us about that by himself. In case, if we happen to attempt that, to know by ourselves, we can understand that, basing on our own limited scope only. More particularly when we happen to attempt to understand the 'God' and His 'Nature' our own ability is insufficient. We can be able to know the 'Truth' then only, when the 'God' by Himself tells about that, that "My Heart is like this."

Here, the chittam means, the 'Heart' of the 'God' the 'God's liking', the intention of the 'God'. The likes and dislikes means, they are not like the habits of an ordinary, human being. For the intention of the 'God' behind each and every issue, we are calling as "Their liking".

For the intention of the God, hidden behind the each and every act (చర్య) we are calling it as the liking of the 'God' (ఇష్టము). When we say as liking, the Jeevi will understand that, as the natural aggravation (ప్రకోపము) phenomenon of the any ordinary Jeevi that is why, in order to avoid that, we are using the 'Chittam' as a substitute word (పర్యాయపదము).

We will not be able to know completely as to what is the liking of a human being, is it not? then, how can we know the

intention of the 'God' ? That which has been known, how can we conclude that, it is the truth only? If you say that, this is the Answer for that :

When we have the undivided Attention towards the 'God' who is 'Omnipresent', that 'God' they themselves only preaches us above their (heart) Chittam. They them selves will make us to understand that crystal clearly (తేటతెల్లముగా).

After getting the consent of the 'God', when we are being followed in their own way, through them only then their heart will be made known to us. When we accept on us exclusively the influence of the 'God' on us, when non of the other items rule over us, then what ever happens to us, it will be according to the liking of the 'God' and this will be understood by us very clearly. The Giridhar Vani after having accepted with their consent the influence of the 'Master' on them, after having followed on the way of the 'Master' the "Truths" that have been grasped and applied during the course of their travel, are being announced.

For them, who have accepted the influence of the Master on them, which ever happened, has been as per the Heart and liking of the Master only. The Giridhar Vani grasped this that, what ever had happened is only as per the heart of the, Master only and to the Giridhar Vani the Master themselves had disclosed these 'Truths' which are being announced here, up till now existing, which ever prophet, which ever divine incarnation, which ever

religion, whichever Justice also have preached that those, who had followed and behaved as per the 'Heart' of the 'God' are only the 'True Devotees'.

Therefore, in order to behave as per the heart of the 'God', in principle, it is necessary to know as to what is about that Heart.

Let us pay thanks and salutation to the 'Master' who by themselves are telling about their 'Heart' with the immense 'Love' on us. While doing so, let us try to understand their 'Heart' !

Belief in the God, Loving the "God" praying the God, observing, giving the consent, surrendering experiencing enjoying, like this we are having our own understanding, our own opinions in so many issues,. Likewise in our God's protection in our upliftment, the comfort and the peace which we obtain, the education that is being taught to us, in all these issues also we are having our own understanding and our own desire and expectation in them. Because of these our own likings, we are not able to understand the liking of the 'God' we will not be knowing the 'Real' when we happen to put on the goggles of our own likes, and dislikes and it does not come to our understanding. Therefore first of all let us sacrifice our own opinions, our own intelligence, our own expectations, our own desires. Let us try to know the heart of the 'God'. With the purified mind and with the empty heart by duly dusting the cob webs known as our own likes and dislikes.

Let us cut the authority of likes and dislikes dominating on us, and let us allow the liking of the God to rule over us.

Let us accept the influence of the Master on us, and welcome them to rule over us. Let us know as to what is the 'Real' meaning of the every issue in His Heart!

Let us offer the emptiness, which occurred due to the abandoning of our own unreliable understanding, as a fees to the Adi Guru during this year!

Now onwards that emptiness would be ruled by Themselves only according to Their own liking.

1. Belief :

When we say belief, there is so much meaning in our view. But, in the 'heart of God' what is the meaning of Belief, let us know? usually our meaning would be this, but it is not real, we will say this is the 'truth' and we will accept the truth, duly refusing to accept the "untruth". But, in order to accept the truth, why should we compare the truth with untruth ? Let us abandon our understanding, which is not 'truth' since we have offered that emptiness as a 'fees' to our ' Master who is the 'Adi Guru', now, let us not remember that 'untruth'.

Exclusively, let us only observe the 'Real', grasp that only, bring that into the application ! That means, now we don't have any opinion about the 'Belief". Now, which ever is going to be told by our Master that it self is our opinion also.

Belief means :

When we happen to see a human being, enjoying wealth and richness leading a happy and luxurious life, even though he is not having any (merit) qualification and the worthiness also, coming to understanding, that, that entire enjoyment is as the grace of the 'Master' on them, is the belief.

1. After seeing those luxuries, not getting the inferiority complex in us, not getting the desire, jealousy hatred etc., like 6 (six) negative faculties, not violently finding their place in us, is the belief.
2. Not analyzing the 'Master' as to why, He has bestowed upon him with those enjoyments is the Belief.
3. Likewise, when you happen to come across a person, who is having the qualification and the worthiness, understanding that the 'Master' is the base and support for his worthiness, is the 'belief'. Aspiring for possessing that worthiness for us not imitating that path, which they have followed, is the 'Belief'. Having the remembrance that, the 'Master' only will be bestowing any worthiness, not craving for possessing the worthiness is the belief.
4. As to how we are believing that, God only gives and giving us, likewise for everybody also, God only gives and giving, by having the Belief like this, not expecting any thing in return, when something good has happened to others through us, is

the 'Belief' shaking for the every issuing, after words becoming calm, by showing the belief that there is the 'Master' to overcome this, not becoming habituated to this is the Belief.

5. How can it be the belief, when you get disturbed for every thing and settle yourself afterwards through the belief?

It will be as if, we are utilizing the belief again and again the holi intention, created by the God towards himself. Even though in the initial stages when we happen to get settled through the belief, we should not do the same repeatedly. In principle, by having the thought that for every thing the base and support for each and every thing is the Baba only, with this opinion, existing steadily, peacefully, without getting stirred is the Belief.

6. If not like that, by getting ourselves disturbed and by settling through the Belief, if we do it repeatedly like this, it will be as if, climbing the first step and getting down, again climbing with this only the entire period passes away.

Therefore, the Real Belief would be that, only existing peacefully duly depending upon the 'Baba; who is existing steadily without getting Himself disturbed for anything If we are habituated to exist with the belief like this, our consciousness (අවිජ්ජා) Would be purified and does not go for any temptations. Why because since it is completely understood that the Master only will be bestowing anything to us, no dependency is necessary for

His grace, the consciousness does not go for any desire. Because of this, the Jeevi does not go for any type of practice. With that, the Jeevi always depends upon the Baba only instead of depending upon the 'path'. It will totally depend upon the 'Baba' without putting any pressure on the 'Baba', without any commands or demands, the Jeevi will totally depended upon the Baba only.

If you do the micro analysis, with the belief that the 'Baba' only is the bestower of every thing and by observing the 'Baba'; only, the influences of any luxury-Riches, the fame (glory) - prestige will not fall on the Jeevi. Due to this the sense organs (అంతఃకరణం) Will not grow violently and 'it's' influence will not fall on the Jeevi. Like this, because the Jeevi stood firmly in the real belief the Jeevi gets the peace. The Jeevi gets the absolute peace, since because it's own organs of the Jeevi are not giving the trouble to it, and also that it is not being pushed into the attempt. All these days since because the sense organs have been behaving violently and since because they have deceived the Jeevi in so many kinds, the Jeevi had lost the stability and being disappointed, due to attempting in many types. Is it not?

The Jeevi will be getting the absolute peace, if he had got the real belief without having any desire, by depending upon the God, who is existing without any dependency, due to this, the Jeevi, exists, confidently without any dependency. Because of the Real Belief, the Jeevi will not go, in either the excessive egoism or into

the despair and despondency and maintains the condition of equanimity. Great men will be doing so many attempts, in order to maintain this condition of equanimity. But of no use. The Jeevi, which is habituated to adopt the belief as per the heart of the God only will be able to maintain this condition of equanimity very easily. This Jeevi, does not find the differences of excess or short, auspicious, inauspicious etc., only the 'Master' who maintains the equanimity gives His appearance always.

Therefore, instead of picturising our need as the belief on the 'Baba', let us follow the Real Belief.

2. The protection (රක්ෂා) :

Let us know as to what is the Heart of the 'Baba' in the method of protecting us. The Baba's heart is to protect us from with in our own self only. That means, for protecting Baba does not like our depending on some body else. We have to depend on the Baba only. He protects us from with in our own self. In stead of getting the help from the outside, He prefers to help us from with in us only. He teaches, us only as to now we should face the situation bravely and tactfully. He makes us to the feel the situation very light and easier. If it is being so, He does not like our own interference in this method. That means, our hands only will be doing the work, but Baba causes them to play through His hands. Even though Baba helps from outside, He does not make that as an habit, He helps us from with in our own self. Even this

help will not be made as an habit by the Baba. The protection is required if there is any matter, that is troubling us, Is it not? In, principle, when any matter in any circumstances, is not able to cause trouble to us, when it is not able to show any influence on us, where is the need to specially protect us? While making us to have the strong will power and the strong mind set, so that, non of the issues would show authority on us, Baba is giving us the real protection by not allowing us also to be Egoistic with those qualities.

When ever we happen to face a situation that which we can not bear, we will urge the Baba innocently to set right that situation. That means, we will make that situation to get the precise connection with the Baba. Baba will set right that situation.

The entire matter pertaining to that scene will be all right, but we will exist, in the same as is where is condition. When we happen to face another situation, we will get agitated and again with the same innocence we will make that situation to get the precise connection with the Baba. Like this, one after another the situations will occur and make us feel agitated, then they get themselves solved by the help of the Baba (Either from outside or from with in our own selves) and passes away. We will feel happy by thinking that, since because we have believed the Baba, He is protecting us. But since we have belived the Baba, as a machine, which fulfils our needs. Our false belief like this is giving

us the false protection. It is making us to go far way from the Baba, by tying up the matter to the Baba.

If it is the real protection, which comes through the Real belief, it will tie us up with the Baba and makes us to go faraway from the problems.

In the heart of the Baba the real protection would be, by making us very strong and with that strength we don't feel like, as if we are facing any problem at all. If we scrutinize this keenly, we will know the minute difference between that which we know (the false thing) and that which we are going to know (the real thing). It is not the real protection, when we feel any matter as a problem and Baba solving that problem. The real protection would be in principle, we don't as if feel any thing as a problem at all. The real protection as, per the heart of the Baba, is to bestow up on us the strength by which none of the situations would be penetrating through us.

It might even be possible to cut the diamond and penetrate into it, but for the strength which has been acquired by the Jeevi under the real protection of the Baba, so far, nothing has been created to cut that strength and penetrate into it.

At the Jeevi, who has been habituated to acquire this strength, Baba will not stay with him as a watchman, or as a servant. He will be experiencing His own real state as a Master with His own pomp and glory .

Like this, because of experiencing the same reality by both the God and the devotee, they will be having the one-ness. One-ness means it is not that, existing by having the similarities in the reputation and fame, in the luxuries and enjoyment, and in the miracles of God. By duly allowing the God to stay in His own real state possessing that experience only by us, also is called having the one-ness. By existing as per the heart of the God, the one-ness in the Baba that means we will have the one-ness in the experience, one-ness in the heart, one-ness in the nature that is the truth. The shadows of the human tendencies of the Jeevi will gradually go away due to the adoption of the Baba's Heart as our heart, Baba's nature and truth as our nature and truth.

Because of this real protection, since nothing will be able to show its authority on us, we also will enjoy the status of the 'Master'.

Now for us, the remaining duty is only, to praise, to glorify, to say thanks to the God, but it is not our duty, to continuously pray by weeping, waging war with the Sudarshan Chakra against the issues.

Because of this real belief, if all the sense organs of the Jeevi (అంతఃకరణ) get purified, because of the real protection, the Jeevi gets stronger, as a result of that, the knowledge and the consciousness will get sharpened.

Because of the real protection which the Jeevi has got through the real belief, the Jeevi is being relieved by his own human tendencies, by obtaining the strength the equanimity and one-ness, as a result, the Jeevi is getting the Liberation. He is being liberated while living. If we want to get this liberation while living, with our own understand with our own heart, we will have to undergo lot of stress and strain to achieve that, if we follow according to the Baba's heart, it will be so much easy to achieve that.

Like this, by having the strongest outer sense organs (ఇంద్రియాలు) by having the purified inner sense organs, (అంతఃకరణ), by having the sharpened knowledge and the consciousness, by being released from his human nature and the truth, the Jeevi is becoming a blessed one, by getting one-ness with the God !.

3. The observation (గమనింపు) :

The heart of the Baba is not for this, like observing our worship, service and the prays to the Baba, or else, limiting our observations only towards which Baba is bestowing upon us like, Blessing, name and fames wealth, protection, upliftment etc.; It is not enough, if we observe only the existing give and take transactions between us and the Baba. This observation was existing in the most earlier stages only, but this only is not the real observation. What further more observation is to be made as per the heart of the Baba is :

We have to observe the care and attention being shown by the Baba towards us. We have to observe the manner in which

He is doing the work. We have to observe, as to the situations in which He is reacting, as to the situations in which He is not reacting.

We have to observe the manner in which He is doing the work, with the Excellency with the efficiency, with the sharpness of wit. We have to observe the warning He is giving. We have to observe His heart. Here, we wanted to observe the excellency the manner in which the work is being done by the 'Baba' for us, the care and attention being shown by the Baba, instead of His work, Is it not ? Let us understand this with an example, otherwise that minute difference between the Truth and the untruth will not be understood.

Example : Suppose, let us presume that Baba has given us the meals. Normally, we will enjoy that meals after receiving it with reverence, by bringing it near to our eyes. If it is being so, we should not get contended with that.

The attention and the care being shown by the Baba in providing the meals at the appropriate time should come to our recognition.

It should come to our observation that, Baba has given us the hunger to receive it, and after eating, He has given us the energy to be able to digest it without any side effects.

For receiving an article He is giving us the required eligibility, He is giving us the capacity also to be able to maintain that, here the care and attention of the Baba should come to our observation.

Baba wanted to bestow upon us the unconditional comfort, for that purpose, prior to that He has given us the eligibility called purity, in order to receive that.

In order to sustain that unconditional comfort. He had made us to learn, so as to exist quite naturally. This all should come to our observation. But, Baba, you have bestowed upon me the unconditional comfort, you have given me the jewel by saying like this duly calculation by saying as to whether they are being utilized by us or not, if they don't come for the utilisation, then what Baba, why they are not still coming into the work out? You are failing in your promise? By saying like this, we should not claim to the Baba.

At this moment, now, in order to tell about the heart of the Baba, He had prepared the ground since a long time. He told us that, "you are the 'God' only" He told us as to how we should allow that 'IT' the "Divine nature and the truth to work. He has given the comfort by making us to practice, the 'Swadharma'. He has given the unconditional comfort by making us to stand in the purity. He is telling about His heart, by giving us the share in the Naturality, which is His own character duly showing as an eligibility that we came much more nearer to Him.

He is opening His heart before us by saying that "you have put on the dress similar to My dress which is quite natural as Mine". Therefore we both are the same. This all should come to our observation. But, Baba, you have given me the merger in

you, you have permitted me to exist in your Abode, you have given me the 'Jewel' these only should not come to our observation.

Because of the real observation like this, we will assume the discrimination (వివేకము) power, It is not that discrimination between good and bad which we generally think. This discrimination will be able show the difference between, the manner in which the 'God' is working and it's result, when a building is being built Baba will exist in the manner in which the building is being moulded and built, but, after it's completion, the building itself will be recognized as a miracle of Baba. If you, happen to observe the building, it will be as it you are observing the miracle of the Baba. If you happen to observe the kind in which the building is moulded and built, it will be as if you are observing the manner, tactfulness, capacity of the Baba. If you say that, we are enjoying the building as a favour and the gift of the Baba after it's completion, is it not? We are experiencing it after accepting the Baba as our Master only, is it not?, We are experiencing by keeping the Baba only with us, is it not?, that means, if you happen to observe the manner also in which the work has been accomplished, then only all these will become the real things. If you happen to do all these things without observing the manner in which this has been done,! We are only enjoying the our thought, that is all!

The real happiness starts coming, as our own happiness with the real observation, through this with the real discrimination, with this the real God will be understood really.

4. Grasping (గ్రహింపు) :

Let us see as to what is the real grasping (గ్రహింపు) and as to how it is possible through the real observation! when the matter, that Baba is paying attention towards us comes to our observation, then the matter that, Baba is 'Loving' us should come to our grasping. The matter that, such a great Master is Loving us, comes to our grasping. When we happen to observe, the manner in which the Baba is doing the work, it comes to our grasping, as to which, which characters the Baba is possessing. Likewise which, which characters, the Baba does not possess, comes to the grasping and then the 'Jeevi' gives up all those characters by grasping that, they are only the human characters..

When the Jeevi happens to observe the manner in which the Baba is doing the work, all those matters like, Baba does not possess anger, Vexation, Fear, Suspicion, Egoism, desire, hegemony (పెత్తనము) will come to the grasping of the Jeevi. The Jeevi will grasp that all these like, anger, Vexation, desire, Egoism, suspicion, Fear, Hegemony as the human characters. Because of that grasping only those human characters will get abandoned by the Jeevi. When ever, even if they happen to occur to our mind again, it will come to our grasping and recognition that they are only the human characters and get themselves abandoned.

That means, The Jeevi is getting the real renunciation exclusively because of this real grasping only, duly abandoning

its own characters. The Jeevi is getting the real character of renunciation after grasping that, Baba does not possess certain character, then the Jeevi gets aversion towards that character and immediately gives up that character by renouncing it. The Jeevi gets liberated from the bondages called the human characters.

5. Adoption (అన్వయంపు) :

Let us know as to what is the real adoption in the vision of the God?

Because of the Real observation due to observing the specialty in the manner in which Baba does the work, the Jeevi has grasped the characters which the Baba does not possess and grasped that, it has possessed those as the human characters only.

Because of that Real grasping, the Jeevi has renounced its own human characters. Now it is adopting the real characters in place of the human characters.

If this adoption does not occur carefully, really, there is every chance, that the Jeevi may go into the Egoism when the Jeevi happens to grasp that the Baba exists formally, in order to adopt that the Jeevi also should not attempt to exist formally. When the Jeevi happens to grasp that the Baba exists with Pomp (దర్జా) and greatness, in order to adopt that the Jeevi also should not

attempt to exist with pomp and greatness. That means, in order to adopt the character, there should not be any attempt. If there is any attempt, it will become as if we are imitating the Baba, but, it does not come under the adoption.

Attempting will obstruct the real adoption. As to how they will be adopted without the attempt means, quite naturally they should be adopted. As to how they are adopted quite naturally means, when the Jeevi observes the attention being paid by the Baba on us, then the Jeevi grasps that, as the love being shown on us by the Baba. Is it not?

When that grasping occurs repeatedly the Jeevi does not get agitated, does not move since it has no feeling or thought, then the Jeevi stays with stability consistently when the Jeevi becomes thoughtless and motionless. The attempt stops automatically. Then the love of the Baba only spreads continuously on the Jeevi. When the Jeevi stays with stability with that Love, the Real characters will be adopted to the Jeevi quite naturally without making any attempt. The Jeevi will have to face the span of the time, if it wants to get them adopted by attempting. That means, we can't say as to how much time it takes for that attempt to become fruitful. Is it not? If the Jeevi stays quite naturally without making any attempt, even the adoption occurs immediately at the same time itself, when grasping takes place and as a result of this the time will not be wasted.

Like this, the Jeevi gets it's Swaswaroopam, due to the quick adoption of the each character. When the imitation has gone out because of the Real adoption, the Jeevi can get it's real swaswaroopam, much more easily. The Jeevi will not become egoistic on seeing it's adopted characters. Why because the Jeevi grasps continuously the Love of the Baba only. With that Love, the Jeevi stays with stability only. Is it not? Like this, the real character crop of the Jeevi goes in the ripe direction only without getting spoiled, because of the real adoption, like this, in order to possess the real character, there is no need for the Jeevi to possess any spiritual education or miracle.

Exclusively this can be accomplished through the real observation, grasping and the adoption only. The intention of the Baba could be understood, if we know the difference between the imitation and the adoption.

6. Utilising the adopted character's Application ఉపయోగించుట :

The heart of the 'God' is not for willfully utilizing the adopted characters in a systematic manner. The heart of the Baba is that, the adopted character should come into the application on their own automatically. If we exist as per the intention of the Baba, the adopted things will automatically come into the application. Therefore, let us know as to what is the intention of the Baba?

The opinion of the Baba is that, if we happen to exist in the surrender (శరణాగతి) always, this application occurs easily.

The surrendering, which started with the acceptance of the Baba as our 'Master' by depending upon Him, by accepting His influence on us thus the surrendering has become much more stronger day by day.

(In the book called the swadharam (స్వధర్మం) there is a detailed and complete description about the surrender) If it is being so, here, at this stage, let us see as to how the surrendering should be !.

We will understand every act of the Baba, through, the Real belief, protection, observation, grasping, adoption. With that, entire and every thing (సమస్తం) of the Jeevi will understand about the God, again it preaches that to the Jeevi. That means, the Mind becomes a Master to the Jeevi, the Heart becomes a Master, the Situation becomes a Master, Time becomes a Master, likewise the Jeevi will have so many Masters. When the Jeevi faces a Situation, when he becomes victories in that Situation, that Situation becomes a Master to the Jeevi by making him to learn a Truth. Is it not? Likewise as the time passes on further more, the Jeevi will have much more understanding towards a matter and learns about that matter, with that, the Time also becomes a Master to the Jeevi. Is it not? Like wise, the Love which the Jeevi is having towards the Baba, makes the Jeevi to learn some more truth and that love also becomes a Master to the Jeevi. The Real Nature (నిజత్వం) possessed by the Jeevi also becomes a Master

of the Jeevi. Like this, right from the sense organs to the Swaswaroopam, each and every thing is making the Jeevi to know some truth and making the Jeevi to Shine fully and become Brilliant, duly removing the darkness in the Jeevi.

We call him as a Master (Guru) who removes the Jeevi from the path of darkness and leads him towards the light. Therefore, all of them which have been stated above will become the Masters (Guru) to the Jeevi.

That means, slowly the influence of the entire and (సమస్తము) every thing of the Jeevi again falls on the Jeevi. Since it is the influence of the Truth only, there is no (ఫర్కాలేదు) harm. Even though if it is the influence of the Truth only, there is every chance of that influence of the Truth slowly becoming diminished and becoming the influence of Untruth.

Then, if the Jeevi becomes the egoistic on seeing it's wealth, that wealth will not be useful to the Jeevi. That means, it does not come into the application.

Therefore, eventhough it is the influence of the 'Truth' We should not allow that, to show it's authority on us, we should show the Master to the Truth. We should recognize that our 'Master' who is existing without any dependency, and again having every thing in Him, by having the remembrance about that always, by accepting Him as the 'Adi Guruvu' (ఆదిగూరు) and by surreundering to Him His influence only will fall on us, if we do as stated above,

with that, because, since our each and every thing has accepted the Truth which has been, told to us, there is nothing wrong in that. That means even we achieve so much swaswaroopam also, if we don't do the surrendering to the Master, who is the base and support for that swaswaroopam, that swaswaroopam becomes useless.

For instance, if the Jeevi brings that into the implementation duly by planning it, that will not last along and more over that wealth shows its authority on the Jeevi. That means, because of the safe guarding it and protecting it, the Jeevi loses the taste of enjoyment. That wealth gives both, the egoism and the fear. Still if we surrender continuously to the Master who is the Adiguru, the application occurs under that Master's supervision without having any side effects. If the application is there without the surrendering, it will be of three days enjoyment only.

The heart of the Baba is that, we should understand the Truth, but the Matter which is being taught should not show its influence on us. That means, the heart of the Baba is that, the Matter that has been adopted, the matter which has been made for the adoption, both of them should not show their influences on us, always the influence of the Master only should stay on us. The heart of the Baba is that, the adopted matter should come into the practice only under the supervision of the Master, If not,

the intention of the Baba is that, to caution the Jeevi to be careful, since the Truth which, has been adopted, will show it's authority on us.

If any body has not understood this logic so far discussed, let us observe this example.

The white dress gives the beauty, the pleasure. We have put on the white dress by knowing that it reflects the peacefulness of the God. But, from the time it has been worn, if we take care so that the stains do not touch the dress, or if we treat everything before it as the least or by thinking that, if we do any work, the dress becomes spoiled and as such sitting like that, without doing any work, the influence of the dress has fallen on us. Is it not?

The beauty and the peacefulness on wearing the white dress have not come into the application and moreover the Jeevi, as if, has been fixed up. Is it not?

If it is being so, without giving preference to the dress, by remembering the Master, the Jeevi exists happily, the look of the dress comes into the application. The Jeevi is safe and the dress also is safe. Even if you lose the dress, you can have another one, but the character which has been adopted is lost from your hand, it takes much time for it's readoption. The time that which has been wasted, will not come again. Is it not?

We are grasping the Baba in each and every issue means, we are, as if, grasping the influence of the issue also and as if,

accepting the influence of the issue also. We must be careful from the Truth, which has become ripe along with the issue also, for this, we must remember the Master and accept His influence on us, then only the real characters will come into the application, no one knows this keen and minute observation, other than the Baba? Is it not?

That is why each and everybody will be anxious to know the heart of the Baba. Since we have become fortunate enough to know that heart, we should not take this fortune lightly and become careless. If we do like this, nobody will be more sinners than us.

From the beginning of the creation and upto now, even though, the twin metal pots (ಅಂಕೆಜಂದೆಲು) which contain the treasure in them, are available, more number of people could not be able to bring them into the utility. Is it not? That means, even though they knew the spirituality and the true nature (ಪ್ರಕೃತಿ) of God, still more number of people are there, who could not bring them into the full utilization. Is it not?

Then, now, how much more thankfulness we should show towards the Adi guruvu, who is, while giving the twin metal pots (ಅಂಕೆಜಂದೆಲು) to us, also making us to learn as to how they should be brought into the utilization. Is it not?

How much more attention and Love the Adi guruvu is showing on us. Is it not?

Let us pay and fulfill with the infinite salutations and meaningful thankfulness to the Adiguru who is the Embodiment of Love! Let us accept Him as our Master, as our Adiguru, by duly honouring Him, by duly following His path, which amounts to honouring Him.

7. The Individuality (స్వతంత్రత):

Here, the individuality, which we are discussing about is, the consciousness, which has become complete in all respects (సర్వవిధపూర్ణమైన స్థితి). Let us know as to what is the heart (చిత్తం) of the Baba on the issue we came to know that, with in us, there is the Divinity, which should be recognized and that, that Divinity should be allowed to function on it's own continuously. We came to know that, we should exist as a witness to the manner in which the work is being done, for that work, which is being done we came to know in the earlier days, as to how, we should have the real observation, real grasping, real adoption, again as to how that should be brought into the utilization. We came to know that which is working with in us we should obtain its nature, but should not exclusively taste it's fruit continuously and we should not go into it's influence. With these known issues we got released from the pairs of opposites (ద్వందాలు), from the human tendencies, from the influences of the issues and made, the strength, the peacefulness, the equanimity, the wisdom, the real renunciation, the Swaswaroopam, as our own. We have learnt that, we should

always remember the Adiguruvu and surrender to Him, so that the influences of these owned wealth, will not fall on us and in order to bring them into the utilization also. If this is being so, It is True that we should be able to exist independently as an emporar, (Individual) instead of existing like a slave soul by depending on some body. Then, the truth that at any time the individual should do the surrendering, the truth that the individual should exist independently. Both of them appear paradoxically as opposites. Let us know the heart of the Baba, about the procedure as to how these two opposite Truths be made as our own.

The heart of the Baba is that, the Devine the characters which the Jeevi is having with in it, the consciousness of the Jeevi also should possess them. The consciousness, which knows that I am the Jeevi, which knows that this is God, that consciousness should possess completely, fully the Divine characters, (the real characters) definitely.

That consciousness should expand the circumference (పరిధి) of it's circle much more. That consciousness should exist independently. Also it should not have the pressure, that it should be uplifted. That consciousness should become much more lighter and lighter continuously and should not be subjected to any type of pressure. The total Army of the Jeevi should continuously work under the empire of that consciousness. The Army of the Jeevi will not also depend on the consciousness for

their work, they will depend upon the Ultimate, who is the base and support for that consciousness. That means, the Army of the Jeevi are surrendering to the Master of the consciousness, who is the Authority of their Empire. Like this, it happens that, no body depends upon the consciousness.

The consciousness, which does not have any burden, which does not have any delusion, which does not have any searching, the Ultimate Source itself takes that consciousness into it's grip on it's own. The Ultimate Source will choose the consciousness on it's own.

The Ultimate Source will take the consciousness into it's grip, automatically even if there is no any attempt or surrendering from the side of the consciousness. Any consciousness, which stays as a pure existence, will be under the continuous connection of the Ultimate Source. The consciousness need not attempt and depend on anything. That means, if you think that, the Ultimate Source as a hand, if the consciousness becomes like a mark of line engraved in the hand, then that consciousness need not specially depend upon the hand. Is it not? Like this, the above mentioned consciousness does not depend upon anything, no body will depend upon it. Therefore, that consciousness is existing independently! Is it not?

If the consciousness of the Jeevi exists independently, then the remaining Army of the Jeevi should definitely surrender to the

Ultimate Sourced that is, to the God, who is existing since the beginning (ఆదిదేవుడు).

Like this, the surrendering and the individuality, exists side by side in the package of the same Jeevi. Because of the surrender the individuality will not go, because of the individuality the surrendering does not become less. This much only, but the heart of the Baba is not that, in total the Jeevi should not go into the individuality fully and got fixed into any one stage or into any one miracle. Likewise, the heart of the Baba is not that, the totality of the Jeevi should go into the surrendering completely and got changed into the state of a slavery consciousness. If the Jeevi does not understand this completely, properly, it does not possess the individuality. If the totality of the Jeevi (Except the consciousness) gets the individuality from the bondages, influences, if they do the surrendering to the Ultimate Source, the consciousness gets the individuality, since it is in the hand of the Master.

The Jeevi, which does not possess this individuality, it will not get the real spiritual upliftment and the real spiritual value. Likewise, for the Jeevi, who does not have the Army, without the surrendering will not have any status or value in this world.

If the Jeevi does not possess the individuality, it will not get the patronage of the Baba. If there is no surrendering the Jeevi will not get the cooperation from the nature.

When the total issues, which have been learnt from the beginning till now, are brought into the application, then only the consciousness can act independently.

Baba will not be satisfied if the Jeevi exclusively has the individuality and swims opposite to the Baba, or if the Jeevi exclusively has the surrendering and patronized by the Baba.

Baba will have the satisfaction and happiness then only, when He sees the Jeevi, who has got the individuality and surrendering in the correct manner.

Even if it is being so, this individuality is possible, then only with the issues, which have been learnt so far are brought into the application, with the grasping and the recognition that the bestower of the individuality is the Master only. Because of this only, before talking about the individuality, briefly remembered the earlier issues.

Our Master, who is the paripoornudu, since he has taught and proved about the surrendering, along with bestowing the individuality also to us. Therefore let us express and pay our sincere thanks and salutations to our master the Akhanda paripoorna parabrahma Giridhar vani.

Like this, who so ever, are flourishing with the surrendering and the individualities are only the real, Baba likes them; They are always the shareholders in the view of the Baba, in the liking of the Baba, in the enjoyment along with the Baba.

8. The Real Position (నిజస్థితి) :

The Jeevi in it's upliftment, will come across so many positions. Liberation from the Bondage, release from the human characters also, liberation from the disturbances of consciousness, (అంతఃకరణ) Heart, mind and intellect also, experiences many kinds of emancipations like, possessing the Godly Form (సారూప్యము), existing with nearness to the God (సామీప్యము) existing in the world of the God (సాలోక్యము), possessing of various characters like individuality, purity, naturality, crystal clear clarity, stability etc., It will fly in the Paripoornam (పరిపూర్ణము), Akhanda Paripoornam (అఖండ పరిపూర్ణము), witness (సాక్షి), beyond the witness (సాక్షాత్తీతము), non attachment (అసంగత్వము) etc., In it's upliftment, the Jeevi gets Emancipations, Characters, Stages etc., if all of them are combined together, they will become as many as the stars in the sky.

Then, Baba does not like, to get satisfaction by achieving any, some of them or by achieving all of them and standing in all of them. The heart of the Baba is that, the Jeevi should taste, every emancipation, every character, every position and should stay in the real position.

Let us know as to which is the position, called essentially, the real position in the view of the Baba!.

The heart of the Baba is that, even though possessing every thing by having everything in it, the Jeevi should not touch anything and stay as the pure existence in it's fullest stage.

If we go into the detail that, the Jeevi should possess everything and should exist in every thing. The Jeevi should know about it's sense organs, should know as to how they should be utilized and should know proper direction to be given to them.

The measures to be taken, to check the violent attitudes of the total inner and outer organs (అంతఃకరణ), to have real belief, which should be possessed. In order to wear the Swaswaroopam, should know the required grasping and the adoption. In order to utilize that Swaswaroopam, should know to do the surrendering. The Truth, which has been known, should be put into the practice.

Should allow the consciousness, to exist independently. The heart should be kept empty, should enjoy the comfort which is being obtained due to the Swadharmam. Should enjoy the unconditional comfort obtained because of the combination of the Swadharmam and the purity. Should be able to exist as a witness. Should understand about the consciousness. Should possess the naturality also. Like this, should learn everything, should understand all the stages also.

Likewise, if we go into the detail that the Jeevi should stay as the pure existence fully, without touching anything. Even though there is the belief, should not have the habit of utilizing that only, always. Because of the protection, obtained through the belief, should have the stability without having any causes to move. Then, which has to be happened because of the belief, has been done,

But, it is not that the belief has been touched. Likewise, because of the Love, should possess the satisfaction, should have no feeling, no movement. Then, the work which has to be done, because of the Love, will be done. But, if we only happen to enjoy our own Love, becoming happy, glowing means, we have touched the Love. Likewise, should not make the observation also as the habit continuously.

In the beginning, after making the observation (గమనింపు) itself as a Dharma, that observation after becoming the real observation and became the 'Truth' the Jeevi should not do the least observation also. The issue also should be allowed to come into the observation on its own. The observation, grasping, adoption and the application of the Jeevi also should be allowed to occur on it's own . But, nothing should happen from the side of the Jeevi. There should not be any sound of action at the Jeevi. You should stay as a pure existence, as if, even there is no trace of the issue of your own observation also. Then only you will be carved out at the source. That means you will became one with the source. You should learn both the catching and leaving, but should not catch or should not leave.

Like this, the Jeevi should be victorious on all the positions, should climb all the stairs, should reach the peak and should stay beyond the peak also. That means, the Jeevi should not allow the influence of all those highest positions to fall on it. Then the Jeevi

can be able to exist (Omnipresence) as the one, in all in all position, and as the one in the micro cosm also. If you think, that the source is like a box, the consciousness of the Jeevi, which has got all the above characters, also changes exactly like that box, exists in the same box, without having the least observation, that it is existing in that main source only. With the consciousness of the Jeevi, which is maintaining that much absolute silence (2 Box) since there is no trouble for the main source (1 Box) it does not also observe the matter that there is something occupied in it. With that, the consciousness can be able to exist in the main source.

After finding some difference in it, if the main source happens to observe that, some thing occupied in it, then the conscioune of the Jeevi will be thrown out from there.

Like this, even though the Jeevi's consciousness has got everything, when it does not use anything, does not get used by anything and when stays exclusively as the pure existence, then the consciousness exists in the Microcosm, as a Mircocosm exists in the Omnipresence as an Omnipresence, this only is the real position in the view of the Baba.

Through this, the gap with the Baba will never occur to the Jeevi. In this position, the main source and the consciousness of the Jeevi become one to the maximum extent, none can separate them. In principle, nobody can recognize that two things are also

existing there. In order to have the tasteful experience of the Jeevi's consciousness or in order to get the tasteful, experience to the Jeevi's consciousness, unless the main source wants to observe that consciousness out of its own will, it will not be known that two things are existing there. The existing two things are very much similar to each other as an, imprint. If you think that, the observation to be as a mirror and if you look into that, there will be both image and the reflection. If that being so, they are not two things, one matter only! Is it not?

Similarly, for the sake of its own pleasure if the main source observes, then only the conscious which has become one with the main source, appears to it as a reflection.

This only is the highest position and the real position in the view of the Baba.

Let us not immediately desire to possess this and try to attempt for this, let us say thanks to the Adiguru, who has preached this much matter and the truth to us! Since He had got so much love on us, He had revealed this secret and told us! Is it not? Otherwise we would have been satisfied with one or two characters and positions, which we got and would have tried to spend all the time only to maintain them! Is it not?

Since because, we have been bestowed with so much knowledge, now, we don't catch and hold any matter with us. We will allow all the characters also to come to us and do the Job, for which they have been intended to do.

Let us pay our humble salutations to the Adiguru, who had made us to understand this much knowledge.

9. The Practice (సాధన) :

Every body who ever heard about the real position, they will be thinking to achieve that. Somebody might have started attempting. If it is being so, it cannot be possessed by the ordinary attempts, likewise, by the extraordinary attempts also. It will be successful only if the attempt is done as per the heart of the Baba only. Therefore, in order to get that real success, let us know the intention of the Baba, as to what should be the practice to achieve that. In order to possess the real position, the practice to be done is non-action (నిష్క్రియ)

Non Action means, not doing any action, duly, by attempting for it. Not doing any action, with the intention to possess the God, is called the non-action. Non-action means, not that there will not be any action. Non-action means, there will not be any action with the intention. That means, there should not be any positive or negative base like intention, Love, desire, devotion, for the action, which is being carried out. The action should be occurred naturally, without the involvement of the Jeevi. Then, that action will not be traced out.

That means, that action does not bear any results.

Like that, if the action occurs without any base, even after its occurrence, if no base remains there, then that action is called

the non-action. Normally, for any action that the Jeevi does, there will be some good or bad intention behind that action. Likewise, after the action is completed, there will be good or bad result remains there, therefore we cannot call that action as the non-action. If you do the devotion, do the sacrifice, do the penance, do the loving, there will be the intention behind them. Likewise, there will be the result after its completion.

Therefore, they will not be called as non-actions. If you say that, you are renouncing the fruit of the action, Is it not? To whom you are renouncing the fruit of the action? Who will receive the result of the action, which has been renounced? To which God the Jeevi is offering its renounced result, that God touches nothing and nothing touches that God. Is it not? Therefore, doing the work by thinking the God and offering the result to the God, all these thinking will not be called as non-actions, by thinking as above, if you don't do any action and stay, also will not be called as non-action.

The action which continues to be done without any base and after its completion, if no base remains there, then that action is called the non-action. The action should be accomplished at once without any beginning or ending. Like this, whole aspect of the work is being accomplished only for the God, who has no beginning or no ending. For the Jeevi, which exists as per the heart of the God also, will have this accomplishment. In the heart of the God, the practice, which the Jeevi has to do is non-action.

For them, who are under the shelter of Giridhar Vani, if we want to say in their language, "Let it work" concept should be applied completely. For that "IT" (for the Divinity), we should not put any restrictions and our wishes also. We should not limit that "IT" to the extent of discharging the duty only, but should be allowed to develop fully in it's own style. Then, since there will not be any seed, there will not be the result also.

When, which ever is happening, is the universal drama, then, why the Jeevis, who are the actors in that drama, should actually do the hard work and enjoy it's fruits. It is enough, they also do the action, as if they are really doing the work! Is it not?

That means, the Jeevi will not plan, by doing the hard work and will not enjoy it's fruit. Simply, it appears as if, it is in doing the work. That means, the action of renunciation is being done there. We should understand this carefully. Otherwise, the non-action is going to be understood as a laziness and as a Drama.

If we are able to do the work, without having any base, without having any trace of it, then it will be as if, our work has become identical with the function style of the God !.

Caution (హెచ్చరిక) :

Because they said non-action, don't become foolish and stupid by abandonning the jobs, by abandonning the cooking, by forgetting the Master. Do the work, but don't do it as a work by

planning with your intelligence. Quite normally while you become relaxed, allow the work to be done. Then every thing will be accomplished fruitfully. If, this is not understood properly by them and if they become stupids and fools in the eyes of the society, it is the misfortune of the Jeevi only. The Master does not bear any responsibility for this.

10. The path (మార్గము) :

We have understood as to what is the highest real position, the Jeevi has to possess, according to the heart of the 'God'. We came to know that, in order to possess that position, the practice' to be adopted as the non-action. Now, since we have to possess the real position, by staying in that non-action, let us know as to what is the 'path' to be adopted in our practice. The 'Path' we have to practise is the 'path' of acceptance, (ఘట్టదల) consent. If anybody gets the doubt that, both the practice and the path are the same, is it not? Yes, there is a difference between the practice and the path the difference is to that of the legs and the walking. If the walking is taken as the practice of the non-action then, the legs are taken as the consent only, with which it occurs easily and gently. Let us know about, what type of the consent the Jeevi should possess according to the heart of the 'God' ! For the Jeevi, which has got the Akhanda Paripoorna Parabrahma, who is in everything and who has filled in every thing, as 'it's' Master, if the Jeevi has got the consent towards them:

For that Jeevi it will be understood that everything appears, as if being done through the Master only. The 'Master always does good only to the Jeevi, always does auspicious things only to the Jeevi. Therefore, the Jeevi does not divide the works, which have been done by the Master, into the good and bad things.

It will allow the act of the Master to occur. But, does not do both the things, either to support that or to refute that action. That means, the total inner and outer organs of the Jeevi (అంతఃకరణ) are possessing so much consent towards the Master, that which cannot analyse the Master and His actions.

For the Jeevi, which has got the consent, there will not be any type of doubt, suspicion for something desire about it's upliftments, they will never occur at all.

That Jeevi, for itself, will never recognize it always as a separate one. That means, am I becoming prosperous? am I being loved by the Master? The glory, which should be obtaining by me, is it being received by me? The Jeevi which is having the consent will never recognize the above things. Therefore, the Jeevi does not have any type of desire, fascination.

This Jeevi does not grasp the second thing, other than the 'Master'. That means, for the Jeevi, it's own matter and the matter of the Master, both are the matters only and therefore, it does not grasp, it grasps, the 'Master' only.

It does not grasp, even the 'Master' also from it's side and with it's own intelligence. It grasps the 'Master' only who is coming forward before it, with the love on it. Even the Jeevi who is existing with the consent does not take it's willingness it's upliftment, as a base and support, grasps only the Master who is coming forward before it.

Like this, the action, which does not have any base and support, begins to occur to the Jeevi, only through the consent.

When the Jeevi does not see the secondary thing excepting the 'Master' the delusion will not be there with the Jeevi, it drops automatically.

The delusion which has been created when the Jeevi grasps the action of the Master with his intention and enjoying the fruits there of, will be destroyed at the Jeevi, because of the consent. The delusion means, enjoyment of the fruit, which is not there at all. Is it not? Here the Jeevi does not grasp the secondary thing, excepting the Master. That means, it grasps only the existing thing and does not grasp the thing which is not existing.

It will grasp only the Director of the Universal Drama, but does not grasp the Universal Drama. Because of the consent only, the Jeevi gets liberated from the suspicions and doubts, does not bother about the issues of the Jeevi and the issues of the Master also and loses the delusion by grasping only the Master. Through this, it can be able to do the practice of non-action. In

order to do the practice of the non-action, only the consent is the nearest way (shortcut).

Note :

Even though the belief, the consent may appear to be the same as one, but they are not one. Recognising that Baba will do the work, is the belief. But recognizing the Baba only, is the consent (ఓప్పదల) If you are disturbed by any problem, recognising that Baba will solve it, is the belief, remembering the Baba only and not remembering the problem is the consent.

11. The vehicle (వాహనము) :

In order to stand in the real position, we have understood that "non-action" as a practice, 'consent' as a way. Through this way of 'consent' in order to practice the non-action, 'Silence' is the vehicle which helps the Jeevi. Silence means, not the motionlessness, not only without the sound. Silence not only without the sound. Silence means, having the ability to move, having consciousness that is life, duly losing the motion and commotion.

Existing silently means, without being disturbed by the scenes and sounds, without going into the commotion, without grasping them, having been placed opposite to the consciousness, which is the base and support for those scenes and sounds.

Becoming beyond the scene and the sound only, is not called the silence. That is the silence only. The silence is the

vehicle, which makes the Jeevi, to reach the real position only, but it is not the destination.

Many people will be describing that, becoming silenced by the Jeevi is itself, as if reaching the destination. But, as per the heart of the Baba, silence is only a vehicle!

Because of getting the belief, because of getting the real protection the steability, which has been obtained by the Jeevi, will be gradually transformed into the silence. The Jeevi, which is existing peacefully with steability, without any movements, without any commotions, will not be satisfied there with that, by existing peacefully, while observing the Master continuously, then the Jeevi will understand the real and the true nature of the Master. The understanding of the Master within its own limited sphere will be stopped, the Truth which is being taught before the Jeevi commences. That means, the Jeevi loses the movements, the commotions, becomes face to face with the consciousness. That means the Jeevi begins to exist silently. While the Jeevi is habituated to exist silently, the consent of the Jeevi towards the Master becomes more.

When the consent towards the Master becomes more, the Jeevi gets the first position in the practice of the non-action and obtains the real position. The heart of the 'God' is that, by choosing the non-action as a practice, in the way of the consent,

by using the silence as a vehicle, the Jeevi should possess the real position. There is no other vehicle compared to this vehicle.

12. The Love (ప్రేమ) :

In the heart of the 'God' the Love means, while allowing the Jeevi to exist continuously it will not show it's influence on the existing Jeevi, that is the 'Love' Because of the 'Love" of the 'God' only, the Jeevi is able to exist always, all the times, in all the positions.

Because of the Love only, the Jeevi is able to survive, without being sunk, even though it is in the highest position. That is why, it is said that, 'Love" is the continuous companion to the Jeevi.

The Jeevi will be able to survive always, if the Love moves side by side along with the Jeevi only. Baba said that, the Jeevi should walk side by side along with the 'Love' But did not say to fall in the Love. Similarly Baba said not to allow the Love to fall on the Jeevi. That means, the heart of the Baba is that, the influence of the Love should not fall on the Jeevi.

The influence of the Master only should fall on the Jeevi always. When the Jeevi goes out of the influence of the 'Master' while the gap occurs between the Baba and the Jeevi, and when the Jeevi goes still much more deep into that the ditch, then the love prevents, duly showing it's influence on the gap as to why it

has occurred, then the love changes the situation favourable to the Jeevi. Like that the love should show it's influence on the adverse situations and should set right the things, this is the heart of the Baba. The heart of the Baba is not that the Jeevi should fall in the influence of the love and again get attracted by the carnal desires, with the baser human characters, upto now we have talked about the Love, is it not? Whose love is that? The Love, which the Jeevi has towards the Baba? The love which the Baba has on the Jeevi. Which love does the work that has been described above?

If you ask like that, this is the answer for that :

Love is the one only, the love which the God has on the Jeevi only can be called as the Love. The Jeevi does not have the pure love on the God. The Jeevi, for it's necessities, for it's upliftment depends upon the God, for that, it is not correct to name it as the love without having any desire what so ever, with the purity of love, no Jeevi will exist. Why because, the Jeevi is having such circumstances. Am I not loving by saying with this logical reasoning than suffering, it is true that Baba is loving, by accepting that, that love only is the pure love, is the best. The love, which the Baba is having on the Jeevi only will not show any influence on the Jeevi. If it is being so, when the Jeevi is loving the Baba, that Love will influence the Jeevi in any one manner therefore, it cannot be called as the love.

Then if you ask that, that love which we are having up on the Baba, will not be called as love? For that the answer is "no". Again and again we shall discuss about this, the love which the Baba is having up on us only is called as the love. Because, it is the Master, who is showering His love on us, that love will not allow it's influence on us. Then if you ask as to how we should love the Baba, means : That love, which is existing in us, should be allowed to stay in us, and again to be allowed to reach the Baba only. If we exist with the full consent, if we become face to face with the Baba silently by duly grasping the Baba, the Love of the Baba will reflect in us and again will be offered to the Baba from our side. Even, in this process, if the Love stays in us (even though reflected), because, again it reaches the Baba only, it will be as if the influence of the Love has not fallen on the Jeevi.

Like that, the love of the Baba only reaches again to the Baba and makes Him joyful. The Jeevi also gets the joy of the Baba when the Jeevi becomes face to face, opposite to the Baba, therefore, the influence of the Love under any circumstances, as if, has not fallen on the Jeevi. Like this, the love of the God only saves the Jeevi, when ever it is separated from the Baba, while filling up the Gap between the Baba and the Jeevi, duly making the Jeevi always existed in the influence of the Master only. Because, the Jeevi, which is in the influence of the Master exists always, it is said that the love will see to it, that the Jeevi exists always without getting destroyed.

God only will be able to love the Jeevi without any base and support, even through the Jeevi exists in a very low and the meanest position. Therefore, the God is called only as the embodiment of love. God is the embodiment of love, but love only is not the God. Why because the love doesn't have that capability of the Master with it.

What is to be said finally is that, the love allows the Jeevi to exist always, that Love is God's love which is on the Jeevi. The Jeevi should not become the target to the influence of the Love. The Jeevi should understand that the love of the Baba which is in the Jeevi gets reflected and again reaches the Baba only. The Jeevi shall have to understand that, that only is the procedure for loving the God by the Jeevi.

Therefore, let us believe and accept that God is loving us.

Still, if you got any doubt, let us look into our lives, and accept the Baba's Love, by duly observing, by duly recognizing His love. We came to know that God loves us is it not? now hereafter, loving, getting loved, let us avoid them.

Let us do the practice of non-action, with our consent, by becoming silent, towards the Baba, who is the embodiment of love. Then on any one day, the love of the Baba will be reflected in us and again it reaches the Baba, on that day, our desire to love the God by us will be fulfilled. Baba has not only loved us, but also

made us to learn, as to how we should love Him. That means, how much love the Baba is having on us! Is it not?

Let us pay the infinite crores of thanks to the Master, who made the love as His own, form, for our sake!

13. The Mistake (shall never be done)

తప్పు (ఎప్పటికీ చేయకూడనివి)

We came to know about so many types of issues in the heart of the Master. Is it not? Out of all of them let us know as to which should not be done at any time!

For our need, for our upliftment, by depending upon the 'Baba, We should not misunderstand by calling it as a belief and love on the Baba.

1. We should not add our own meaning to the word of the God.
2. For the word of God, by adopting our own type of application and as a result, on facing the miserable conditions, making Baba as responsible for that misery should be avoided.
3. Need not think about your own issues.
4. Excepting the Master, we should not be influenced by any other issues even if they belong to the Master.
5. God is infinite, the language is limited, therefore in order to speak about the God the limited language might be known to us, even then, we should not take it in our own meaning.

6. In order to work with the God, if we adopt one procedure and if Baba has not responded in that procedure the Baba should not be blamed for that nor Baba should be questioned about that.
7. Which ever be the, issue, even, it is so much great, we should not say it is the Master, for example : Love, Silence, equanimity, Swaswaroopam, all these are the great, even then they cannot become our Master, they belong to our Master only.
8. Who so ever call us even great and praise us, we should remember that the Master is above us, who has given us all these things.
9. We should not give Judgment, by comparing any one thing, with our Master, whether it is more great or less great, than our Master.
10. We need not try to mend and try to set right by our selves, since there is our Lord who is the Master for each and everything.
11. We should always remember that, not allowing the heart of Master to rule in us, is in principle, the gratest mistake, which destroys us!.

14. The Right (Always to be done) :

ఒప్పు (ఎప్పటికీ చేయాల్సినవి)

1. We should remember that Baba is loving us.
2. We should remember that, for us also, there is a procedure to love the Baba.
3. What Baba is telling, we should grasp 'it's' correct meaning only.
4. We should allow the God to work with His own style.
5. We should observe the clues that are being told by the Baba in order to exist in the influence of the Master always.
6. We should follow the issues, which are being told by the Baba, then and there only. But should not say that I will use them under in this situation which have been told long back. That means, we should be upto date in following the Baba.
7. We should allow the action which is occurring on it's own. If the name of the Baba comes to the remembrance on it's own, if you have got the Love on the Baba, if the word of the Baba comes to the remembrance, they should be allowed to happen but should not control by thinking that we should be silent.
8. Our Master is to be remembered always by us as the Master only.

9. When ever we happen to show the authority and control on others, we should remember that we are under the control of the Master and we should behave always like that only.
10. We should forget the difficulty which have been experienced by us, Baba only excusing in us duly pardoning our mistakes without remembering them.
11. We should always be thankful to the Master since He had made known His heart ot us and also told the methods to be able to exist according to His heart.
12. He had told about His own secrets to every body. According to His intention it will come into the practice to every body. Therefore you should not think that "All" that wealth belongs to me only".
13. If you see always the difficiency only, you should remember that, the taste of experience will go away.
14. When ever we happen to see and face any deficiency instead of going into the analysis as to why it had occurred, at once understand that, it might have occurred due to our own mistake only, you should immediately go into the surrendering to the Master (should be done in the beginning itself). Not that rectifying the defect, but to go into the surrendering to the Master and should accept that, that mistake will not be repeated again.

15. Like that, we should remember that, the Truth should be known out of the mistake already committed, and should forget the mistake, but should remember not to grieve over that incident.

Let us decide and act accordingly, since we came to know about the mistake and right things to be followed as per the heart of the Baba.

Now, the Baba will make us follow according to His heart and He will keep us in His own influence by Him self only. This is not the belief 'This is the Truth'.

15. The God (భగవంతుడు) :

Every minute we will be saying as God, if it is being so, let us know as to the whether the God, whom we have received and thought, has been tallied with the God, whom the God is having according to His heart. Let us know as to the whether, we have to receive the God as per the heart of the Baba and understood Him or not.

As per the heart of the God, the manner in which we have to receive the God :

1. God means, He is the Ultimate Energy, Absolute Truth. He is the only one. But, the things which have been created by Him, which are belonging to Him are not God. There might be great things which are belonging to Him, there might be great things in His creation, there might be great things in His

wealth, in His characters which are belonging to Him, but even for the Jeevi He is only the Master.

2. The Jeevi should not have the mean opinion, in order to get it's works done by deceiving by tempting. Since the God does any work in his own style with out any base and support. The Jeevi should not think to achieve the work by weeping, by threating in front of the Baba.
3. God means not only protects (ವಿಜೃಂಭಿಸು) and honours (ಆದರಣೆ) but also, He will rectify the mistakes and looks after the administration, therefore, the Jeevi should get itself rectified by the Master.
4. Instead of giving preference to the wealth, to the blessing, to the service of the Baba, the Jeevi should give preference to the Baba only.
5. The Jeevi should always happily accept and be ready to get it rectified by the Master. As per the Master's choice.
6. Without any confirmations, the Jeevi should accept that, the God is existing and He is the embodiment of love.
7. If the Jeevi does not believe without the conformations atleast by experiencing the love of God even, the Jeevi should accept His existence, but it should not think that all the comfort, which it is having in the life is, as it's fortune.
8. The Jeevi should taste the good being done by the Baba, with out thinking about the past, present and the future happenings.

9. The Jeevi should understand that, since Baba is the base and the support for every thing, existing together with the Baba, possessing the Baba only should be the Aim.
10. Miracle, Blessing, protection, we should not weigh the God with these things. Since God is the 'Infinite Power' we can't compare that with any other thing.
11. Since there is no secondary thing excepting the God, the Jeevi should not receive the Jugglery, the magics etc., along with God.
12. The Jeevi should exist as per the heart of the Baba, for achieving that you need not do any hard practices. By accepting the influence of the Master on you, by doing the surrendering, if you start your day quite naturally then the remaining thing will occurs on its own.
13. Remembrance by the Jeevi that it's Master knows as to what is required by the Jeevi is itself amounts to doing the prayer by the Jeevi.
14. God means, He does not fulfill the desires nor He makes the Jeevi to over come the desires. God looks to that, the Jeevi need not choose any thing, He does the good, by fulfilling the needs of the Jeevi.
15. The heart of the Baba is that the Army which has been given to the Jeevi by the Master, should be allowed to perform their allotted works and the Jeevi should live comfortably.

16. However much the Jeevi grows up, it should have the highest level of consent and should exist like that, this is only the honour being done to Him. Following the Master implicitly in the letter and spirit is only respecting and honouring Him.
17. Anything that which can be created and that which can be dissolved by the Master only. Therefore in us, the Love on the Master will be created by Him only. The Jeevi should recognize that, in order to do this work, the manner, which the Master has selected, is very significant.

The heart of the Baba is that the Jeevi should receive and grasp the Master as described in the above processes.

16. The True Followers (నిజ అనుచరులు):

All are equal to the God, He will shower His grace on every body, He will honour all the people alike. If it is being so, the manner in which His true followers should behave according to His heart is also there. If it is being so, even though, they fallow in the proper manner or not, His grace, Love honour will continue to be showered. But, we require not only that. Is it not? We want the God, who wish to be come the true followers. God wishes that we should exist and behave according to His heart all these days we have seen and calculated to ourselves, by thinking as the devotees, as the lovers. At least even now, if we want to be come the true followers and to be called as such, let us know as to how we should exist as per His calculations!

1. The true followers shall recognize that the Divinity which is glowing in them, as the influence of the Master, should not allow either the influence of the outer world or the influence of the inner world to fall on it, should see to it that for the Master's influence which is glowing there, should not be any margins on both the sides.
2. The true followers should possess the love which has become fruitful. Here the love means not the opposite meaning for the hatred. Which does not create the opposite meaning for the craze love. Here the love means, the true love, which the Master showers upon the Jeevi. The true followers shall have to see to it that, it reflects in them and reaches again upto the Baba. By reaching the Baba again, the 'Love' makes its birth significant. The true fallowers shall have to have such love, which has become fruitful.
3. The true followers shall behave as to how and in which moment they should exist as such and behave like that, they should become the witness for that behaviour. To be able to exit in the true position, told by the God, who ever obstructs should be identified before hand and should be able keep them aside with out feeling any delicacy.
4. The true followers, even though they possess many positions, should move forward duly understanding them. But should

not sink in the position which has been possessed. By saying like that, should not neglect the one, which has been possessed. Understanding itself amounts to caring it and therefore should proceed forward by duly regarding them.

5. Even though the true followers may possess so many positions, they shall exist in the surrendering to the Adiguruvu. Like this, asking the Jeevi to be in the surrendering means, not to compel Him, but in order to guide the others and the Jeevi should understand that, it will be safe guarded from the other influences by the Adiguruvu.

Who ever are able to exist in the above said manner only the true followers as per the calculation of the God!

Our Master, who is the Embodiment of the Love has made us to know about His heart. He made us to learn, the required methods, to be able to behave in that process.

Let us pay thanks to the Master who has so much care and Love on us.

By seeing His Love, His grace, His protection as we have become astonished , what else we can do except offering the thanks to Him.!

Akanda Paripoorna Parabrahma Jai! My thanks to the Akanda Paripoorna Parabrahma, who is my each and everything.

"Directions for the followers of the Giridharvani"

For every individual 'Jeevi' who had given his consent to the Akandaparipurna Parabrahma - Giridhar Vani, and accepted them as his 'Master' the Akandaparipurna Paribrahma have given them proper direction.

1. The Jeevi should make its Divinity (the Energy - Tactfulness) to grow unlimitedly and should have it's Aim to enjoy with that Divinity by uniting with it.
2. In order to achieve the objective, the Jeevi should not get tired by doing the work with its own opinions, thoughts and should allow its own Divinity to work. The Jeevi while silently observing that work should taste the Divinity. This concept of "Let it to work" is the way, through which the Jeevi reaches the goal.
3. Even though, the 'God' is present in every body, the Jeevi should accept it's own Master who is the Akandaparipurna Parabrahma and should observe - Akandaparipurna Parabrahma to adopt and apply Him only. The Jeevi should recognize this only as it's Swadharmam. The Jeevi should always wear this weapon called the swadharmam.

4. The Jeevi, instead of doing the work as per its own wish should allow its own Divinity who is in it, to do the work. Then, that Divinity would work as indicated by its 'Master' only, keeps the Jeevi, as a tool in the hands of the Master, and makes the Jeevi a blessed one. (ధన్యత).
5. The Jeevi should have the belief that the 'Master' only is loving it and should observe the Master, that the 'Love' is staying as a continuous companion to it. In order to get continuously heavenly attainment in that, it should remember that, it should have the 'Purity ' definitely.
6. It should observe the, good being done by the 'Master, and the 'Jeevi should get the benefit by always happily accepting that good, this only is the 'Truth' of the Jeevi.

Like this, if any body follows in their real life, in the manner directed by the 'Master' they will not get any blame. Even though for instance, if they get any blame, the 'Truth' itself will come and gives evidence to the Truth of the Jeevi.

This only is the "Protection from the fear" (అభయము) the Akandaparipurna Paribrahma gives.

