

Giridharvani Satyavarsha

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THE NATURALITY - YOUR JEWEL

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.*

*I am 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

THE NATURALITY - YOUR JEWEL

About the Giridhar Vani Ananda Nandanam

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

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

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

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

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

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

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

Giridhar Vani Ananda Nandanam

Introduction

The Giridhar vani had suggested to every Jeevi which wants to live like the God, living naturally amounts to living like the God. This attempt is only to bring that suggestion in the shape of the Book.

This Jewel has been bestowed upon to those, who have taken shelter under the Giridhar vani. During the year 2009 on the occasion of the "Sreerama Navami" Celebrations (April 3rd, 4th, 5th).

Giridhar Vani Ananda Nandanam

గిరిధర్ వాణి ఆనంద నందనం



THE NATURALITY - YOUR JEWEL

సహజత్వము - నీ ఆభరణము

The way of the real 'God' is 'Natural' God is existing more naturally, manifesting more naturally, helping the Jeevi with the same naturality. We can say, as to why the Jeevi is not able to taste the experience of the 'God' completely because, Baba exists more naturally. Why because there is no skill in the Jeevi to be able to recognize that much naturality. Why because the Jeevi is not existing naturally. Every Jeevi came to know that "Living means, living like the 'God' only".

Living like the God means, living "Naturally" Living by wearing the Jewel called the Naturality" and shining only.

Let us know as to how this jewel is gained by the Jeevi, what is the destination or that jewel, as to how 'its' brightness is retained. Before that "Let us say 'thanks' to our Master, even though by being the greatest of the great also for giving information about these matters" by existing quite naturally.

A) Let us know in the first instance about the Raw material, required for making this Jewel. Whether it is with gold, with silver or with any other material, any jewel will be made, Is it not? Like wise, to prepare the Jewel called the "Naturality" the raw material

required is "understanding about the issue". What issues to be understood means, mainly two issues are to be understood.

- 1) The Jeevi should understand about itself.
- 2) It should understand about the Ultimate Energy and Absolute Truth (అఖండ పరిపూర్ణ పరబ్రహ్మ) whom, it has accepted as the Master.

Let us try to understand clearly the above two issues one after another.

1) The Jeevi should understand about itself means :

The Jeevi should, chiefly understand its own human characters. It should understand its own psychology (మనస్తత్వము). It should understand its own defects. It should understand the unnatural acts (విపరీత చర్యలు) occurring in it. It should see it's own image as to be seen in a mirror reverse without feeling any delicacy. It should be able to recognize and be able to accept it's own defects and faults before itself and accept them as the defects and faults only. The 'Jeevi' as usual will hide it's own weakness and becomes Egoistic by seeing its strength. Whenever if those weaknesses happen to be recognized, it will sink when it recognized that or else , it will make unsuccessful trial to get them rectified on its own or else it will blame some other matter as

responsible for its faults. That means, if that cause is not there, he would have been able to live excellently well, is the confidence of the 'Jeevi'. He will try to suppress the causes which he is feeling as responsible for his defects. Yet times, he can suppress them also. Even then, the weaknesses of the Jeevi will not go. In addition by that, the proper time is wasted. The Jeevi is not recognizing the solution, befitting to the Jeevi's weakness. Even though it is in the Jeevi's presence, why because, the Jeevi does not know as to what is it's real problem, so that it can be convenient for the Jeevi to be able to obtain its solution. Is it not? The Jeevi doesn't recognize its own problem and not able to accept it. He will blame, that, that problem has come, because of certain issue only. He will try much more and removes that matter. It is not that, any other matter makes the Jeevi as a weak person only. The influence of other matter only is working upon the Jeevi. Like this, the Jeevi is getting itself deceived by its own egoism and self respect. Like this, the Jeevi is not able to know as to what is it's own problem and it's solution. That means, the Jeevi doesn't have the understanding about it. Therefore the Jeevi, instead of going for the egoism and selfrespect, should recognize its own deficiencies. It should not sink because of those deficiencies the Master of the Jeevi exists in him only, Is it not? It should accept those deficiencies

before the 'Master', should seek the help of the 'Master', should ask the Master to Excuse those deficiencies. Because of doing like this, since third eye will not witness it should be able to accept it's own deficiencies which are in it without feeling any delicacy. Then the Jeevi personally gets the solution shown by the 'God'. Whether the Jeevi requests or does not request also, the help is obtained in the Shape of a solution. But, since the Jeevi is not able to recognize it's own problem, it is not recognizing the solution. In stead of settling the problem in its own manner, the Jeevi should settle the problem as per the suggestion given by the 'God'. Then only the problem goes completely. For example, Let us think, that the mind of the Jeevi repeatedly remembers one issue. Let us think that, it makes us to remember about constructing a house. We will build the house thinking that we can be peaceful after words. Now, the mind makes us to remember another issue, we will do that also. Now, it makes us to remember another issue. That means, the solutions which we are making, are not giving the permanent advantage. The mind is showing us anything and making us disturbed. By recognizing like this, by accepting the issue, with which the mind is troubling us if we hand over that issue to our Master who is in us by surrendering to Him, for that, the solution could be obtained. The mind, which is making us to remember the problem is by itself giving the solution by

making us to remember that. Instead of making you to feel about the problem, your Master will make you learn to feel about the 'God' who is existing in the shape of the solution.

If you got any doubt, instead of restricting your own package by thinking as to why it has come like that, you will get the solution if you leave that problem, duly putting, that problem before the 'Master'.

If you are habituated for this gradually, you will be habituated to react naturally instead of your habit of reacting on your own. For the Jeevi, "who has been habituated to react "Naturally" for the small, small issues, even if it faces, Whatever be the big issue, whatever be in most difficult situations also, it will be habituated to react naturally. Here is one important warning, what is that means, when you happen to recognize the faults, you should not sink with the sorrow. Even though there are many faults, if you understand bravely, thinking that, the 'Master' is there who can rectify all those faults, then only you can obtain the permanent solution. Likewise the Jeevi should not be proud by seing its own strengths. The Jeevi should think that they are bestored up on it by its Master only, but should not think as his greatness.

2. The understanding of the issues about it's 'Master' means:

The Jeevi should observe that it's Master is loving it. The Jeevi should recognize, that there will be no change in the 'Love'

of the "Master, whether you have the weakness or the strength without the fear, the Jeevi should accept its faults.

The Jeevi should have the confidence that, the Master will definitely excuse it for its faults and He will definitely settle them.

The Jeevi should recognize and should have the belief that, the Master is Omniscient, He knows the solutions for the faults of the Jeevi, accepting them is for its own advantage only. Because, the Master is the base and the support for everything, the Jeevi should recognize that it should seek the prop of the Master only. He should take shelter under His "All potency" only.

Without giving the suggestions to the Master, to do the settlement in this particular process only, the Jeevi should allow the Master to do the work in His own process, The Jeevi should be the witness for the work, the manner in which the 'Master' does that. But, should not analyse that work and should not imitate it. The Jeevi should recognize the 'Master' only who is loving, excluding moulding 'the Jeevi'. If not like that by leaving the 'Master' if you go on exclusively recognizing His loving His pardoning , there is the danger of the Jeevi getting itself spoiled. There is the danger that the Jeevi becomes egoistic by thinking that "I am only the person being loved by the 'Master'. If it exists like this, it should recognize that there will be gap between the Jeevi and the Baba.

The Master is seeing the Jeevi always continuously but the Jeevi only escaping from that sight. The Jeevi should not pull the Master out by praying repeatedly "Baba see me, see my difficulty" like this.

Baba, I might have escaped from your circle of protection, from your sight, because of that only, I have got this problem. Therefore excuse me and make me stand in your sight again. The Jeevi should do the real pray as the above (నిజప్రార్థన).

The Jeevi should do the real prayer to the master like this. Like this, the Jeevi should have the understanding towards, the 'Love' of the 'Master' towards His pardoning character, towards His omniscient character, His full potency character", should exist as a witness to the manner in which he does the work, by giving preference to His own process of work, it is enough if the Jeevi does the real pray like this. The Jeevi will fore go its own procedure and comes into the natural process of the Master.

The proper understanding of the matter by the Jeevi towards it and towards the Master only, is the Raw material required for making the Jewel, called the Naturality.

B) The Jeevi should understand about the Dirt (మలినాలు) and the Impurities to be removed from the Raw Material.

The Dirt and the impurities have to be removed from the material which we have selected, with which we wanted to prepare the Jewel. The material should be kept with purity and cleanliness then only good Jewel will be prepared.

1) The dirt and impurities to be removed from the process, the Jeevi wants to know about it.

Initially, when the Jeevi happens to know about it, in order to rectify the faults, it will take shelter under its previous experience, or follows the scientific method, or, initiates the ways which others have adopted and followed. All these things are impurities only. How can he take shelter under his previous experience. At that time, he might have got the solution for that problem, but for every problem, it is not the only solution, is it not? For instance even if that problem is encountered by him, this time, the solution is not the previous one only. Why because, if that problem happens to be solved permanently, in principle the problem would not have come again. Is it not? Therefore, if the Jeevi happens to take shelter under 'its' previous experience, not only the problem did not get solved but also since it has gone into the past the Jeevi goes a far instead of staying in the sight of the Baba also who is existing as the present, the gap between the Baba and the Jeevi becomes more whichever, that makes the Baba and the Jeevi distanced

between them is impurity only. Therefore, the impurity called the previous experience should be removed. For instance, even if for the suggestion given by the Baba also, we need not remember it by catching, by holding it steady fastly if that suggestion happens to be readily given by the Baba, it will not go by leaving us. That will follow us on its own. Therefore, we need not remember that and repeat for instance, even if you think that, that suggestion is given by the 'Baba' Himself and it is not staying in the remembrance means the Jeevi might not have believed it with its mind word and deed. Had the Jeevi believed the suggestion given by the Baba with its mind word and deed (మనో వాక్యాయ కర్మలు) that suggestion and its fruit both of them will automatically follow behind the Jeevi. Therefore, the Jeevi need not remember it deliberately and by adding its own opinion to it, the understanding of the Jeevi should not be made impure.

By staying as a witness to the suggestion of the 'Baba', if you take shelter under the 'Baba' that suggestion itself only will follow behind the Jeevi, If not like that, if the old experience is followed it will be as if you are taking shelter under the suggestion of 'Baba' instead of following the 'Baba' Himself, Is it not?

If the Jeevi stays with the 'Baba', whatever suggestion that is required in which ever minute, automatically comes in that minute itself.

Even if you stay with that suggestion of Baba that suggestion may not be applicable at all the places, Is it not? Therefore, in the understanding of the Jeevi, the Jeevi should retain the Baba only instead of retaining it's past experience.

Likewise, the Jeevi should not follow the scientific method, in order to get the required help. Why be because, there might be truth in the scientific methods, but the 'Jeevi' might not have got the skill of grasping that and can be able to get that into the application. Is it not? For the available matter, if the Jeevi takes it's own meaning and gets into the application of it, disaster will occur. Is it not? That is why, those scientific methods themselves are loudly announcing that only the Bookish knowledge will not be useful.

One Example: Let us assume for a while that suppose in the scientific method no matter should be repeated in the Heart (Chittam).

For the Jeevi who had read the word that "No matter shall be repeated in the heart (Chittam)" that word and the efforts in connection with that only, will be repeating in the chittam. Yet times the Baba Himself wants only makes one 'word only to be repeated in the chittam of the Jeevi, in order to escape from some calamities, dangers. When it is like this, even though if we want to

make our chittam empty with this scientific method, how can it becomes empty? More over, our effort will be obstruction to the good being done for us by the 'Baba'. Is it not? Then our scientific knowledge is impure only. Is it not? If that happens to be the 'Master', He says "how ever be the chittam, you are not concerned with that, don't allow it's influence to fall on you, it is enough" by making the Jeevi to learn this gradually He makes the Chittam empty. Depending upon the need one word after another word, He will make that to be retained in the chittam. Because this word has been retained by the Baba it will stay till such time required for the work to be completed, then afterwards automatically it gets dropped by itself. Because of this the chittam becomes 'Empty'. Therefore, the Jeevi shall depend on the suggestion of the Baba only which it is receiving every minute after minute by avoiding the scientific knowledge in it's understanding.

Like wise the Jeevi should not select the track on which the other Jeevi, have moved for the solution of its own problem. It may be the truth that the other Jeevi's might have moved on that but, without knowing, if you happen to move on that, it will be as if you are imitating, but it will not become as if following the truth. The solution given by the 'Baba' to the Jeevi, depending on 'it's' mind set, depending on 'it's' aim, depending of 'it's' capacity, may not do good as much as the previous one. Is it not? Why because,

the Jeevis are many and their natures(Philosophies) are many. Is it not?

If the Jeevi happens to be able to differentiate between the good and the bad like that of the swan (హంస) in the past experience, or in the scientific method or in the track which others moved, by careful analysis and by receiving it, then for the Jeevi which has got all these qualities, these are not impurities. When the Jeevi doesn't have this capacity, till such time it gets the capacity, these are all impurities only. Therefore, the Jeevi should avoid all those things and should possess the purified understanding.

2) The impurities to be avoided in the manner in which the Jeevi understands about the Master.

Preventing from the adoption, one impurity will be obstructing every time, when the matter is being understood about the Master. What is that means; either like I know already about this or like, I got that already with me and I understood this matter easily in my childhood itself, the Jeevi thinks like that, with that, that matter will not be adopted to the 'Aham' of the Jeevi. That matter, that character will not get registered in the name of the Jeevi. For the Jeevi, it feels that it knows that matter really only, for that, what the 'Master;' says is this:

If you know that, The Master says tell me, basing on the matter, what the fruit you have enjoyed? The Jeevi is having the metal, the sand, the Tar, the machine, which mixes them, but the Jeevi does not have the technic to mix them up, the labour (army) to lay the road, the capacity to travel straight on the road and to reach the destination. Like wise the Jeevi thinks that, I know the words spoken by the 'Baba' already. But, the Jeevi does not know to use them in the correct process, in the correct time in the correct manner and to get the benefit also out of that, the Jeevi can't do. If the Jeevi keeps the words like " I know that, I can do that, aside, and if the Jeevi follows the words of the Master with the mind, word and deed. (మనసా, వాచా, కర్మణా) It will be more fruitful if you listen to the 'words' of the 'Master' with purity of the Mind, even though you know it also, that will directly gets adopted to the Jeevi and that character gets merged in the Jeevi.

The surrendering means, "even though you know that matter, giving preference to the 'Master' by saying that this matter is being told by the Master only. If that is not there in you, how can I uplift you? Says the Master". Therefore when you happen to listen to the Baba's word, when you happen to understand the Baba's word, the mind should be 'empty'. Then that is not the word, it will be a 'Ray' in the capacity of the Jeevi naturally ! Like wise, another

impurity is like this, when the Master, while uplifting the Jeevi tries to rectifying the faults, the Jeevi does not accept that and offers explanation for that. The 'God is untouched, even then because the Jeevi has accepted Him as its 'Master' after receiving its record, when it is said that you are at fault, the Jeevi does not say 'Alright 'O' 'God' I will not repeat it, it will give the explanation as to why it has done that mistake. It will cry, because it was put to the blame.

That means, as to how much, self respect, as to how much egoistic, the Jeevi is existing with. Is it not ? Where the Jeevi could not tolerate the word of the 'Master" why the Master is required for the Jeevi ? It can be carried away in the direction of the wind. Is it not ? Having been told by the Master, the Jeevi feels insult on that, but, " the Father who is not touched by anything, has given the suggestion for me" how much love the Baba is having on me, like this, the recognition, and the thanks giving are conspicuously absent in the Jeevi. Because of this, the Jeevi is not getting the 'pardon' which is to be bestowed upon the Jeevi quite naturally.

If the Jeevi accepts the fault, when the Master makes the Jeevi to remember it without saying anything, then without doing anything quite naturally the fault would have been rectified. Is it not?

For the process, which is occurring quite naturally, the explanation of the Jeevi with the self respect is the obstruction for that. Is it not ? It is impurity only. Is it not ? Likewise for the upliftment of the Jeevi when the Master gives some suggestions, the Jeevi will try to achieve them in its own style. To-day the Master told like this, should be done like this, like this the Jeevi will not stay at the place shown by the Master. Inreality if the Jeevi listens to the Master with the, empty mind, the word of the 'Master' itself acts as a key to all the organs (Inner and outer) of the Jeevi (అంతః కరణ) and the result comes automatically.

The 'Effort' (ప్రయత్నము) called the impurity is obstructing this process which occurs, quite namely. " He told me like this. It is understood by me like this, what I understood is only the correct". Like this, so many impurities will gather in the Effort. If the Effort is successfull in one kind, if it is not successful, in another kind, like this, the Jeevi gets spoiled. Therefore, when the Master is giving the directions, replying that "I know that like this, when the Master tells about the fault, replying that "I don't have such faults with me", like this went the Master gives the suggestion, replying that, "I will do it" like this, the Jeevi should not place it's effort as an obstruction what even the 'Master' tells, the Jeevi should be able to listen to it with an empty ness. Then, in the process which

occurs, naturally, none of the impurities will obstruct them. Why it is being told that, to listen with emptiness means, the understanding of the matter only is the raw material for the 'Jewel'. Is it not ? That is why it is being told. Like this, in the raw materials called the understanding of the matter the existing impurities called, doing the effort, giving an explanation, having the self - respect, the delusion, called " I got everything with me" should be avoided. The Jeevi in its own self understanding of the matter, which is occurring to it, the impurities like the old experiences, scientific (method) wisdom travelling on the route of others should be avoided. Then only for the preparation of the Jewel, the purified raw material is, as if readily made.

C) The Jewel is gradually made ready with the shining being obtained by it:

The preparation of Jewel has been started when the purified raw material called the "understand of the matter", is made ready.

That Jewel is setting with (సంతరించుకొను) so many of shinings in it. This jewel will be setting with the 16 lusters (మెరుగులు) polished with brightnesses:

If we go into the analysis as to what are those means :

The mind reacts naturally and settles with 4 Lusters. The

mind feels about the 'God' (Mind to Mind), that feeling only is not the truth, grasps the intellect (mind to intellect) will be able to accept the 'truth', which is coming forward before it (Mind to the knowledge), not obstructing the truth, which is coming forward (Mind to consciousness).

Like wise, the intellect reacts naturally and settles with 4 lustres, Intellect, grasping it's own faults (Intellect to mind), accepting those faults (Intellects to intellect), knowing about that solutions, for the faults by putting them before the 'Baba' (Intellect to knowledge, By applying those solutions in the appropriate time and in the appropriate process (Intellect to consciousness).

Likewise, the knowledge also reacts naturally and settles with 4 lusters. By imagining the problems that are coming forward (Knowledge to mind), grasping the solutions, for them (knowledge to intellect) applying those solutions (Knowledge to knowledge) not getting satisfied with the victories, which have come after the application, by behaving with much more alertness and much more tactfulness (knowledge to consciousness).

Likewise, the consciousness of the Jeevi also reacts naturally and sets with 4 lusters. The consciousness by not imagining any problems and moving very fastly (consciousness to mind). According to the occasion, reacting spontaneously, on

the spot without any plan (Consciousness to intellect). The 'truth' which was obtained after the application and adoption by getting that truth into application again and again (consciousness to knowledge), while the 'truth' is being utilized, for whom it is being utilized, seeing that divinity only (consciousness to consciousness).. Like this, the mind, intellect, knowledge and the consciousness of the Jeevi while reacting naturally are rectified in the correct manner. These 16 stages are like the 16 lusters of the jewel called the naturality (సహజత్వం) The Jewel has been made ready with full radiance (శోభాయమానంగా). The Jeevi has become the "Kaladharudu" (కళాధరుడు) after wearing this Jewel.

Let us know as to what are the much more shining and much more lustres, going to be obtained by the Jeevi, who wears this Jewel.

D. The much more lusters and shinys which are going to be obtained by the Jeevi who wears the Jewel called the "Nationality".

Every matter will be done naturally to the Jeevi who wears this Jewel. Every work of the Jeevi will be done in the presence of the Jeevi quite naturally through the Jeevi without the interference of the Jeevi only. With that, even though he does five actions called, the actor, the action, the act, the fruit, the enjoyment of the fruit (కర్త, కర్మ, క్రియ, ఫలము, ఫలభోగి) none of these things will

touch him and does not become any of them. Either tire (శ్రమ) some ness, because of the action, or the action by enjoying the fruit, will not touch the Jeevi.

With that the Jeevi will be come very light, since nothing touches the Jeevi. Exclusively will be like the pure existence. This lightness only is the other shining to the Jeevi. The stage called the pure existence.

The Jeevi has obtained the lightness, excepting the recognition of its existence. Because of this lightness, the Jeevi will be able to get the penetrating nature. Even the light stops when the wood obstructs it. For the sound, atmosphere is necessary for its travel. But, the Jeevi who is in this stage can be able to penetrate any where, even though there is no sound or no light. That means not into the forests. It means that, it can go Beyond Everything also. This character has become possible only with the lightness.

We thought that the Jeevi after becoming light can be able to go beyond anywhere. Is it not ?

At that place, where it has gone can be able to react spontaneously also. That means, what ever may be the beyond everything position, it will have its own existence, Even in the stages

beyond everything, the Jeevi continuous its existence. Any where, without any plan, the Jeevi will be able to react naturally.

The Jeevi has got this spontaneous nature because of the Naturality only.

That means, the Jeevi has entered the nature of Sarva Paripoorna Tatvam (సర్వ పరిపూర్ణ తత్త్వం).

Moreover, the Jeevi on it's own, without accepting any difficulty, will be able to settle the problem with the skill, depending upon the occasion.

Because, existing with the naturality only, it has got the skill of reacting depending upon the situation.

Naturally, the Jeevi has got the sense of humour depending upon the occasion, became of naturality only. Like this so many shinings, lusters will be obtained by the Jeevi. The Jeevi which has worn the 'Jewel' called the naturality, becomes fully jewelly Kaladharudu (కళాధరుడై సర్వాతీతుడై) goes beyond every thing, (సర్వ పరిపూర్ణుడై) Becomes Sarva Paripoornadu చతురుడై Becomes skilled person, (స్వార్థివంతుడై) reacting as per the occasion, హాస్యభరితుడై having the sense of humour fully, నిత్యజాగృతుడై ever vigilant, with consciousness the Jeevi is flourishing. Because of the naturality, these are so many benefits.

Without having any doubt, observing the 'God' naturally only, all this has happened. Therefore, the Jeevi should observe the 'God' naturally. The composition of the creation itself is preaching this matter to the Jeevi.

For example, the lotus, which is existing in the mud, exclusively for tasting the lotus only below underneath the mud is kept.

The lotus is suggesting that not to see the matter there, but to make it a habit of seeing the miracle of the 'God';.

That suggestion is naturally being obtained.

If we see the black colour of the 'Cuckoo' (కూకీ) We can not taste it's song. Is it not ? The composition of the creation itself is encouraging us naturally not to see the matter but to observe the God only.

If you observe, we will see so many examples like this. Therefore, the primary suggestion to every Jeevi is to observe the 'God' only.

Because the Jeevi is having the purified understanding of the matter about itself and about the 'Master' the Jeevi has got the 'Jewel' called the "Naturality". That Jewel has brought many shinings and lustres to the Jeevi.

Let us say thanks to our 'Master' Akhanda Paripoorna Parabrahma !.

1. సహజుడా జై ! SHAJUDA JAI
2. సహజమార్గమా జై !
3. సహజత్వ ప్రదాతా జై !
4. కళాధరా జై !
5. సర్వాతీతుడా జై!
6. సర్వ పరిపూర్ణుడా జై !
7. చతురుడా జై !
8. స్ఫూర్తి వంతా జై !
9. స్ఫూర్తి ప్రదాతా జై !
10. హాస్య భరతా జై !
11. సర్వాలంకార భూషితా జై !
12. అఖండ పరిపూర్ణ పరబ్రహ్మ గిరిధర్ వాణి జై !

GIRIDHAR VANI

"Directions for the followers of the Giridharvani"

For every undivided 'Jeevi' who had given their consent to the Akandaparipurna Paribrahma - Giridhar Vani, and accepted them as their '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 its 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 its own Master who is the Akandaparipurna Paribrahma and should observe - Akandaparipurna Parabrahma adopt and apply Him only. The Jeevi should recognize this only as its 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 matter, 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 (అభయము) from the fear' the Akandaparipurna Paribrahma gives.