

Giridharvani Satyavarsha

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UNCONDITIONAL COMFORT

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

UNCONDITIONAL COMFORT

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

Giridhar Vani had made their children who are under their protection to wear the weapon called the Swadharmam. Through that weapon, they have achieved the first victory the "Comfort".

This book is only the indication given by the Giridhar Vani during Feb.27th, 2009) if the children who are practising the 'Swadarma' with an undivided attention, if they add, the purity to the Swadharma, they can obtain this 'Unconditional Comfort'.

Giridhar Vani Ananda Nandanam

గిరిధర్ వాణి ఆనంద నందనం



UNCONDITIONAL COMFORT

ANOTHER VICTORY

నిర్విషయ సుఖము

మరో గెలుపు

'Swadharmam' is the weapon we are all wearing as the followers of the 'God' (అబదేవుడు) who is existing from the beginning. Through this weapon, we are observing, grasping, adopting and getting into experiencing the 'God' only.

'Comfort' is the first victory which we got as the followers of the Swadharmam with an undivided attention.

The present experience of all of us is that, if we observe the God only and if we keep the purity in that observation the obstruction is not occurring for experiencing the 'God'. It has been made known to us, as to how the purity should be maintained while practising our Swadharmam. The understanding of the issue, as to how the purity is to be obtained, has been made known to us. This good combination of Swadharma - purity had made us to have much more experience of the 'God' given much more 'comfort' and provided another victory to us. That 'another victory' is only the **'the conditional comfort'**.

Let us know as to how this victory has been obtained, as to how it is retained, what is its importance. If we want to

understand its importance, we have to glance the taste of the 'God's experience in three stages. What are those three stages means :

1. What was the manner in which the 'Jeevi' had tasted the 'God's experience before practicing the Swadharmam ?
2. What was the manner in which the 'Jeevi' had tasted the 'God's experiencing while practicing the Swadharmam ?
3. What was the manner in which the 'Jeevi' had tasted the God's? Experiences, when the purity has been added as a pair to the Swadharmam?

Once if the above mentioned three stages are scrutinized in detail we will come to know, as to how the 'Unconditional Comfort' is obtained.

1. Prior to the practising of the Swadharmam :

The body used to glow continuously (పులకించు) the sense organs used to deceive (మభ్యపెట్టు) the Jeevi. The mind used to travel out side continuously and used to chase the Baba who, has been scattered in the creation. The intellect used to grasp the Baba according to its capacity and used to come to its own opinion

by thinking continuously that 'God' means this only. The Chittam used to repeat again and again relating to the old opinions, relating to the issues, which have been scientifically accepted. The heart used to be full with the activities, in order to possess the Baba (Namely Devotion, Love, Yoga, penance etc.,) The knowledge and the consciousness used to see something else, since there is no proper guidance to them in order to go in a particular direction. The Jeevi did not used to get the understanding of that particular issue, that means, prior to the practising of the Swadharmam the total paraphernalia (సరంజామా) of the 'Jeevi' used to taste and experience variety of tastes thinking that they are 'God's only. That means, it used to express variety of tastes and experiences that means, it used to give the evidence to variety of tastes and experiences.

It used to melt and merge in that tastes and experiences. It used to become one with that experience. There used to be no separate identity, as the Jeevi used to have no comfort. There used to be anxiety and deficiency in the Jeevi as it is.

2. While Practicing the Swadharmam :

The Jeevi, which is practising the swardhamam is tasting the 'God' only. The total army of the Jeevi (The Sense organs, The mind, The Intellect, The Chittam, The I, Ego, The Knowledge,

the consciousness, the Heart) all also observing the basic potency of the Divinity only. It is allowing that Divinity only to do the work. It is observing that work only (Let it work). It is not melting in that , while tasting and experiencing it again it is the observing the potency of the Divinity only. That means, even while tasting also, it is expressing that Tasteful experience. That means, it is giving evidence to that tasteful experience, the Jeevi is existing as a 'witness to its' Divinity, to its Divine potency and to its tasteful experience. The total Army of the Jeevi also existing in the same king of observation, existing in the same kind of tasteful experience and again existing with the same king of observation. What ever that is being grasped about the 'God'. The total army is having the same king of grasping about the 'God' and that only is being adopted to the Jeevi. Like this, the total army of the Jeevi are observing and grasping the 'God' in the same manner (కలసికట్టుగా) by mingling totally. All of them are giving evidence to the same tasteful experience without mingling themselves in the same experience they are existing as a witness.

Because, the whole Army of the Jeevi (the totality (సమస్తము) of the Jeevi) are telling the evidence ,we are calling the Jeevi as the total witness (సమస్త సాక్షి). Because, all of them are telling the same evidence, we are calling the Jeevi as the 'joint witness' (సమిష్టి సాక్షి).

In one single manner, the 'total and the 'totality' of the Jeevi are having the tasteful experience of the Divinity without any confusion, without any obstruction. Through this, the Jeevi is experiencing the 'comfort'. The Jeevi had experienced the 'peace' and the 'comfort' duly overcoming the disturbance which it was having prior to this stage.

The 'Giridhar Vani' had analyzed this 'comfort' of the Jeevi only as its first victory.

For the Jeevi the confusion had gone and it had got the 'comfort'.

3. When the 'purity' is added as a pair to the practising of swadharmam :-

While observing the 'God' only, without, duly observing the good being done by its divinity to others, while duly observing only its own divinity the manner in which its divinity is protecting, Loving, uplifting it, then it means that the purity if added as a pair to the 'Swardharamam'. In this particular stage, the Jeevi exists in the "I am that I am". Position again, even after staying in all the higher stages. That means, even though, the Jeevi doesn't have the knowledge of understanding of those stages also it can be able to stay with the purity by withstanding, by handling and also without being over whelmed with their influence on it. Why because, every

thing is observing in all its totality, the same thing. Because of the 'Purity' in that observation, it is not getting carried away on the observation matter. Every thing is safe in all its totality. While existing like this, what they are doing means, they are tasting the 'God' with the 'Purity'. They are not melting in that tasteful experience and by exiting with the purity, the Jeevi again is existing as a witness to the evidence which they are giving in total and in all its totality. That means, it is the witness to the witness. For the evidence which the witness is giving, the officer (అధికారి) only will be the witness for that, is it not? The Jeevi is called as an officer, since he is the witness of the tasteful experience which we is experiencing in total and in all its totality. Under the control of that officer every thing would be done according to the 'Truth'.

(One example for the witness to the witness : If you eat anything, the taste will be known by the 'tongue'. If that tongue tells about its taste, whether it is sweet or sour as an evidence, the Jeevi only will be the evidence for that, is it not ? That Jeevi will be knowing that the dish is sweet. It is not being carrying away in that sweetness, and existing as a witness. Like this the Jeevi only is existing as a witness to the evidence which they are giving as a total and in all its totality. If you are totally involved in the matter which is being known to you will not stand as a witness.

This stage is of the type which is beyond any discription in terms of words also. Therefore, to some extent we will be able to mention. But, it will be known then only when that is fully and completely experienced. Why because, when the Jeevi fully transforms itself as a witness, it will lose even the interest to elucidate. Like this, everything will be done quite naturally as per the 'Truth, under the control of this truth full Officer". That means, which ever matter the 'Jeevi yet to observe, that matter itself comes before the Jeevi on its own. That means the Jeevi need not do the minimum effort called the observation also in this stage. The observation also happens on its own.

That means, in the stage, the Jeevi exists beyond the witness also. Why because, everything will be done without any procedure. All occurs as per the 'truthful' procedure only. That is why, the Jeevi can relinquish even the witness stage also. It can be beyond the witness. This Jeevi itself is the "Parabrathma beyond the witness". Saakhyaateeta Parabrhamas' సాక్షాత్తీత పరబ్రహ్మ.

In this stage the happiness the tasteful experiencing occurs' with out any procedure. The Jeevi gets the capacity to enjoy without any procedure. It is this much only, is it not ?

When there is the 'Capacity', where is the relationship with the procedure? That means, here for enjoying the 'comfort'

there is no necessity even for the minimum matter called the "observation" also. The Jeevi is not enjoying the 'Comfort' by making any matter as a base and support. They called this 'comfort' only as an "unconditional comfort".

While wearing the weapon called the swadharmam continuously, while tasting the God with non-stop attention, you can exist as a 'Purified Human being' (Purified Narudu) while continuously allowing that tasteful experience with non-stop attention, you can stay as a witness also. While enjoying by holding all and every thing in a single rope, you can exist as a total witness, and as a joint witness.

Beyond everything, you can also exist as a witness to the witness that means, as an officer, (అధికారి) meaning, the "Parabrahma beyond the witness stage (సాక్షాత్తీత పరబ్రహ్మ).

Even though, in the beginning, you have enjoyed the 'comfort' by wearing the swadharmam as a weapon and was doing the action continuously if you do that work continuously with the purity you can also exist by enjoying the unconditional comfort" and can exist beyond the witness also.

For the persons who had taken shelter in the "Giridhar Vani" Akandanandanam, all the above mentioned sections will come into their experience. According the 'Purity' being retained

by the 'Jeevi' each section will become applicable. Even in any section also the tasteful experience of the 'God' will occur definitely.

The 'Giridhar Vani' who had suggested the Jeevi to wear the weapon and to do the act, themselves are bestowing upon the Jeevi who had done the work efficiently, the capacity to enjoy without any condition. If the Jeevi stays beyond the witness exclusively as an existence only, the minimum action called the observation also occurs on its own, is it not ? that means, here, in the enjoyment of the 'Comfort' by the Jeevi,, there is no base and support of any matter. Then, that 'Comfort' is 'unconditional comfort' only. is it not ? It is the another victory, which had been obtained by them, who are practising the swadharma with undivided attention and with the purity. Is it not?

- పరిశుద్ధ నరుడా జై! - Purified Human Being JAI
- సాక్షీ జై! - Witness JAI
- సమస్త సాక్షీ జై! - Total witness JAI
- సమిష్టి సాక్షీ జై - witness in all its totality JAI
- సాక్షాత్తీత పరబ్రహ్మ జై - Sakhyateeta parabrahma JAI
- నిర్విషయ సుఖ ప్రదాతా జై! - Bestower of un condition comfort JAI
- అధికారి జై ! - Officer JAI
- అఖండ పరిపూర్ణ పరబ్రహ్మ
- గిరిధరా వాణీ జై! - Akandaparipurna Paribrahma

Giridhar Vani JAI

"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.