

Giridharvani Satyavarsha

Printers & Publishers

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COMFORT - సుఖం

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
పర్షిస్తున్నారని విశ్వసిస్తున్నాను
నా సమస్తానికి ప్రభువు అయిన అఖండ
పరిపూర్ణ పర బ్రహ్మకు నా
కృతజ్ఞతలు

COMFORT - సుఖం

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.

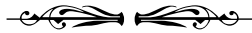
Giridhar Vani Ananda Nandanam

Introduction

*Giridhar Vani had preached (ప్రబోధించిరి) that, every Jeevi should exclusively experience the 'God' only by having the SWADHARMA as a weapon. Because of practising the Swadharma the Jeevi is tasting many victories. The Giridhar Vani had described all particulars in detail, out of them the "Comfort" is the first victory and to retain that, the procedure is the "consent" (ఒప్పుదల). In connection with the “**Dasara Festival**” during the year 2008 this conversation of **comfort** which has been brought out is incorporated in this Book.*

Giridhar Vani Ananda Nandanam

గిరిధర్ వాణి ఆనంద నందనం



COMFORT - THE FIRST VICTORY

Because, the 'Divinity' is there in every 'Jeevi' Giridhar Vani is informing again and again that "every Jeevi" is 'God' only. Giridhar Vani had made every Jeevi to put on (ధరించుట) the weapon called Swadharmam. Giridhar Vani is awakening through their preachings to practise the Swadharma which says, to experience the 'God' continuously.

Every Jeevi whoever is practising the Swadharma is also deriving many benefits. Everybody who ever Utilising the weapon called Swadharma, for them only so many victorious are choosing and out of these successive victories, the first one is "**The Comfort**".

This experience which is called the comfort has been, as if felt by all, on any occasion, at least for sometime. If it is being so, the real comfort, the continuous permanent comfort the prideless comfort (నిరతిశయ సుఖం) will become their own for those only, who are having the undivided attention towards this swadharma.

Let us know as to what is the real meaning of this word comfort, as to how it should be recognized, as to how it should be retained. We will float in the continuous undivided experience of

the comfort. We should celebrate, by recognizing that by ourselves its victory, its (విజయం) distinction. If we don't recognize that, by taking the fruit of the victory in a lighter vien, we may lose that even from our hands also.

So let us start the celebrations.

COMFORT (సుఖం) :

For the good which our master is doing for us, not obstructing it either by us or by our own world, is only the comfort.

Because of practising the Swadharmam, either we or our own everything, are not obstructing our Master. Let us remember once, as to how we are not obstructing it, and as to how we were obstructing it prior to practising the Swadharmam. Let us examine every issue in two angles, as to how it was prior to the practising of the Swadharmam and as to how it is, at the time of practising the Swardhamam.

1. The sense organs - their objectives prior to the practising of the Swadharmam. (ఇంద్రియాలు వాటి విషయాలు) :

The sense organs used to get the Jeevi yielded to them, The objectives of the sense organs were only used to be the ways for the Jeevi. That is why, every Jeevi who ever is having the spiritual thinking, used to try to control the sense organs. They

used to punish the sense organs severely, in order not to yield to their objectives. They used to abandon the minimum needs also by thinking that, they are luxuries, and as an obstruction to the progress of the spirituality. The inner sense organs used to act against, when they are subjected to the vigorous practices, then they used to try to comfort them. The highest purpose of the life used to be to conquer the sense organs only. The life span used to be over before achieving that. If at all for the time even though they conquer the sense organs in the proper time span itself only, they could not proceed further. Why because, by that time itself, it will become as if, to conquer the sense organs only, is the ultimate goal.

In the process of controlling the sense organs, for sometime the sense organs will have the upper hand, for some time the Jeevi will have the upper hand, because of this conflict, there used to be no 'comfort' for the Jeevi. Somebody used to abandon the spiritual thinking itself, by getting disgusted with this conflict. The neighbours who are watching their Jeevi being crushed in the conflict, used to get frightened when they say about the spirituality itself and used to come to the conclusion that there is no 'God' at all.

But, When the Swadharma is being practised :

We have given proper direction to the sense organs. We have accepted the Akhanda Paripoorna Para Brahma as our Master and made the sense organs to surrender to Him. Now the sense organs are experiencing the 'God' who is coming forward. The sense organs also experiencing the 'God' everywhere, by seeing, by grasping, by glorifying, by touching.

Instead of the sense objects, they are experiencing the 'God' who is the Master for them and also their sense objects also. We are floating and enjoying in that experience. Because the sense organs also have been changed as the vehicles for us for experiencing the 'God' the conflict between us and the sense organs has gone away. The annoyance has gone away. The peace has descended, we have got comfort as a result of this. We are able to bravely see anything, listen to anything, encounter anything. Why because we are experiencing, anywhere, at any time, our Master only. Is it not?

Like this, we have got comfort in respect of sense organs!

2. The Mind (మనసు) :

Before practicing the Swadharma :

The mind used to travel very fastly used to fall on everything like an house fly, used to grasp every issue and used to distansing

the peace and stability to the Jeevi. Due to this they used to control the mind, otherwise they used to do the Hathoyogh (హతయోగ) hard penance, obstinacy (హఠం) in order to ensure that there is nothing like the mind at all. The entire time only used to be over, with the practising of 'slaying the mind' itself.

While practising the Swadharma :

Even though our mind travels how much more fastly, even though our mind goes how much more distance (afar) it will see the God and it will experiencing Him only. The mind will stop running, when it has stabilized with that experience. It will stay in the stable condition. We are trying for the practising of Swadharma without running after the mind!. We are not touching the mind, when we are victorious while practising the Swadharma, the mind itself will fallow by running behind us with its fulfil mind. Because we have given proper direction to the sense organs, we can daringly experience the 'God' only without thinking about the mind. The mind gets the stable condition by following us by experiencing, by grasping. Like this we are getting the comfort through the mind which had been stabilized.

3. Intellect (బుద్ధి) :

Before practising the Swadharma :

When the mind was travelling on its own liking the intellect used to grasp continuously the things in that travel.

The Jeevi also could not able to judge whether those issues are useful to it or destimental to its progress. The Jeevi continuously used to try to comfort the intellect. The jeevi used to fall and raise from the pits due to the confusion created by the intellect. The intellect which is the camera in the hands of the un-stable mind, used to keep the Jeevi always in the dilemma.

While practising the Swadharma our mind is stable and staying in experiencing the God. Our intellect, which is the camera in the hands of the stable mind, is doing, experiencing the God only. Our intellect itself, which has been habituated to experience the 'God' only, is acting as a filter and looking to, it, so that we don't experience the second issue other than that of the 'God'. Because of the intellect like, this we are able to recognize the 'God' crystal clearly. Because of practising the Swadharma, the intellect is giving comfort to us duly giving, crystal clear, 'God' vision and the God's experience.

4. The Chittam (చిత్తం) :

Before practising the Swadharma :

The Chittam (Cassettee), by having the confused turn around (బ్రమించు) always used to make the Jeevi to remember any one issue. The Jeevi used to taste the hell by falling in the misconception. The Jeevi which was afraid of that hell, used either for trying to prevent the chittam or for obtaining happiness through the chittam. The Jeevi, used to involve itself in the severe attempt.

While practising the Swadharma :

Our Chittam stays in the experience only, does the experience only. Even if the Chittam, for something stays in the experience or stays in any other issue, we are not knowing its movements. The influence of the Chitta Bhrama (చిత్తబ్రమ) is not falling on us. That means, even if the chittam does any thinking for one hour, we are not remembering any issue after its thinking. If there is mental talking for one hour, if we are asked as to what happened during that one hour, we don't know about that we are not trying to do the work basing on that thought. That means we are not recognizing the chitta Bhrama (చిత్తబ్రమ) we are not even falling under the influence of the chittam. We are experiencing the heaven through that we have also been released from the severe attempt called the prevention of Chittam. What so ever

happened to the chittam, this has been possible only because we are practising the Swadharma. After passing some days like this, the chittam becomes void (empty). Since no master is there to take note of it.

5. The Heart (హృదయం) :

Before practising the Swadharma :

The Jeevi has kept the 'God' in its heart and used to express its feelings like, devotion, penance, love etc., towards the 'God'. The Jeevi tried to choose any one route among them and used to possess the 'God' by attempting through them. Becoming 'God' by doing the devotion, becoming as the meditator by doing the meditation, becoming as Yogi by doing 'Yoga' becoming as the continuously the lover by loving by changing as above, the Jeevi used to separate the 'God' from it. The Jeevi has thought that, 'God' is a far away goal, in order to reach that goal it has followed any one route by falling in that chosen route.

The Jeevi used to forget the 'God' and also to expending Him. The Jeevi used to adopt the route but not the God with that the Jeevi stood as a reflection of the route but not as a reflection of the 'God'. In this stage, for the Jeevi the 'God' has become a faraway goal and he has to select the routes. The mud (మరడ) in that route used to touch the Jeevi.

While practising the Swadharma :

We have accepted the 'God' as our Master and agreeing that. He is staying along with us always. We are agreeing that 'God' is not a far away goal and accepted as our Master who is walking along with us as a support. We are accepting His influence on us. We are accepting that we are travelling along with His liking only. We are not travelling on the route, but travelling on the liking of the God. We are agreeing for the good being done by our Master. We are having the confidence that, the Master is showering, His love, grace, mercy on us, without any dependency.

Instead of our own feelings, we are offering to the; 'God'; only His fruitful reflections of His likings which are existing in us, in us, only his liking is staying but not our feeling, with that, we don't have any routes or goals. If you say any goal for instance, that goal itself is standing with us and also standing in us. The distance between us and the 'God'. Is becoming decreased, decreased, decreased. Because of practising the swadharma only, we are having the comfort like this at our heart.

6. The Knowledge (జ్ఞానం) :

Before practising the Swadharma :

The Knowledge of the Jeevi used to know the three periods (Past, present and the future). For somebody, they used to

remember the past very often and used to know the past, for somebody the knowledge used to mention about the present. The knowledge of somebody used to know about the future. Like this which ever happens, we cannot stop from knowing anything in the three periods. Is it not?

Moreover, that knowledge does not improve any spiritual progress also. Because of this type of knowledge, the stage of the Jeevi used to be like that of the Dog which smells the thief after the decoity has been already done. That means it is as if has the 'God' come and gone? Is it the act of the 'God'? like that, always, after everything has been completed, it used to be as if, smelling the thief after every thing has been completed. The wealth of the Jeevi used to be dissolved before him only in any one of the three periods. The Khajana could not be obtained. The Jeevi used to feel sorry.

While practising the swadharma :

We have not stuckup in any period at any time. He have offered the 'Past' to the Master as a 'Fee'. Because of this only, prior to the practising of Swadharma, when we were remembering issues we are calling as 'Jeevi' as it not? While practising the swadharma we are addressing ourselves as we even during the discussions also, we are not maintaining any relationship with the

'past' likewise, during this moment, that is in the present we are seing to it that liking of the 'God' is only being reflected in us. We are doing the practising of Swadharma. The future, however, is our Master only.

Like this, without being caught and bound by the three periods also, we are getting the work of the God being done in us only. Like this, while keeping in view the previous experience, without planning for the future in the present, by behaving spontaneously, we are experiencing the 'God' only but not experiencing the three periods.

We have got the absolute peace without having been worried about the past, present and the future. The 'Khajana' started coming to us when we have became free from the worry.

7. The Aham : The Ego (అహం) :

Before practising the swadharma.

The Jeevi either used to stand in the egoism or used to control the ego. That means the Jeevi used to exist in the egoistic dominated activities like, miracles, accomplishments, various stages of spirituality etc.,

If not live that, the Jeevi used to exist like a slave, duly abandoning every thing, similar to that of a cow, which has become

dry and useless. Because of this, the Divine philosophy could not have been adopted. If there is the 'Ego' then only, the 'True philosophy' could be adopted, it could be transformed as the 'Truth' Is it not? That did not happen at all.

While practising the swadharma.

We have not yielded to our package, we are doing the practice of swadharma by, duly surrendering us, including our package (including our Divinity) to our Master. While we are existing as we are (without changing either as a yogi either as a mediator even as a lover). For us, who are doing the practice of swadharma with an undivided attention, the 'God' is being adopted to us. The 'Truth' and the True philosophy are being digested to us. That means, we are getting the swaswaroopam, which is the 'Real' and which is the True 'Divine philosophy. Because of practising the swadharma, Our ego itself is obtaining the swaswaroopam and becoming comfortable. We are getting the continuous comfort.

8. The consciousness : (స్వహృద) :

Before practising the swadharma :

The consciousness did not used to be in the stage of movement (చైతన్యదశ) to the Jeevi. There used to be no connection

between the consciousness and the Jeevi. The language of the consciousness could not used to be decoded to the mind and the intellect. With that, even though if any truth is adopted at the consciousness, it did not used to come into the application for the Jeevi.

That means, the truth which has been known, could not used to be adopted to the Jeevi since there is no scope for the adoption.

While practising the swadharma :

Our conscious becomes as a witness, while the swaswaroopam is being adopted. That means, the consciousness will stop its own investigation and comes into the link with us and becomes as a witness for our adoption. According to the context, it will make us remember our own Truth. When that Truth, while coming into the application for us, it will stay as a witness even to that application also. The consciousness means, from a lower stage to the higher stage it will have the full and complete coordination in our package. Through this we will gain (నిరతిశయ) vanity less comfort. There is yet another gain while the swadharmam only is being practised continuously. That itself also stays beyond the witness and exists as above the witness. If we happen to recognize the first victory called the comfort, and if

we happen to keep that continuously, we can enjoy this parabrahma (సాక్షాత్తీత పరబ్రహ్మ) who is beyond the witness also we can be transformed like that also.

Our job at this stage is only to experience the first victory, to enjoy, to get it celebrated, to keep that for our selves. By abandoning that, if you think about, what could be this? The stage of beyond the witness, our comfort will vanish. Be careful! If we are able to digest the first victory, and experience it subjectively, the other victories will follow in a queue! We shall discuss about them, when that actual context occurs!

If it is being so, since because this comfort is being obtained by practising the swadharma, in order to practice this swadharma properly, without any break, we shall discuss about one idea! That idea itself is giving consent (ఒప్పుదల).

Giving consent means, accepting the influence of the God on us only in all the periods in all the contexts :

By not going into the praying, by not going into the commotion (అలజడి) by not going into the agitation (ఆందోళన) by having the thinking that our Master knows what we need prior to our asking for that.

- ★ By not telling the "Baba" to do the plan like this "Baba"!

- ★ By not judging the work of the Baba (By not analyzing that, this has been done like this due to this reason and that this has not been done like that due to that reason).
- ★ By not questioning the Baba, by not fixing Him by not blaming Him.
- ★ By not expecting that, Baba should do hundred things for us since we have done one thing for the sake of Baba.
- ★ We are doer, Baba is witness, by not thinking like this, we should be able to exist by thinking that Baba is the (కర్త) subject, the object (కర్మ) and the action (క్రియ) all in all like this.
- ★ By keeping the Baba as a mate, by not keeping Baba as a watchman.
- ★ By recognizing the good being done by the 'Baba', should be happy and should be able to experience it.
- ★ Should experience the Baba then and there as it is, where He exists as it is.
- ★ In any stage, in any context, by saying that there 'God' exists and He is only my Master, should be to exist and stand like that.

Staying as enumerated above is the first category in the consent. If we are able to stabilize this, the practising of swadharma will be completely done, continuously done, the comfort will be stabilized non-stop.

The second category in the consent :

- ★ By desiring some thing for us, if that is not fulfilled by the Baba, after under going some grief, by adjusting yourself, thinking that it is not liked by "Baba".
- ★ Even though without thinking that Baba is a servant, by submissively telling Baba to do various jobs, by feeling happy when they successfully happen, if not successfully happened, sacrificing our plan "for the sake of the Baba".
- ★ Non- stop Praying for the "Baba".
- ★ Frequently representing to the Baba about our inconveniences, needs.
- ★ Looking forward as to when the blessings of the Baba would become fruitful.
- ★ By keeping "Baba" as a watchman, duly saying, "Baba" be as a watchman "I will look to my work".
- ★ These are all the second category in the consent.

OUR EXPLANATION FOR THIS :

To whom we can represent in stead of the "Baba"! Our Master should bear with us, is it not?! He is Omnipotent (సర్వశక్తిమంతుడు). There is nothing which He can't do, because of this only we are telling! We say like that.

If this is being so, this consent can't get full fortune to us. This second category of consent, makes us to feel our own feeling makes us to enjoy our own liking. If it is to be told in another words, it is making us to experience our own action only. Do we have the comfort always, if we happened to experience our own action even though if we have done so much? Therefore let us understand the consent to the fullest extent (first category of consent) and if we have that, we will experience the "True God" continuously instead of the action will have the boundless enjoyment. Therefore, let us adopt the idea of first category consent, through that let us distance our own doubts which we are having in us!

Because of this consent the practising of swadharma will be done continuously , then the victories will choose us.

FOR US, BECAUSE OF PRACTISING THE SWADHARMA. :

- ★ At the sense organs (చిరాకు) the displeasure will vanish and the comfort called peace (ప్రశాంతత) will prevail.

- ★ At the mind the commotion (అలజడి) will vanish and the comfort called the stability (నిశ్చలత) will prevail.
- ★ At the intellect the dilemma (సందర్భం) will vanish and the comfort called clarity (తేటతెల్లం) will prevail.
- ★ At the chittam (చిత్తం), the hell (నరకం) will vanish and the comfort called Heavenly comfort (స్వర్గ సుఖం) and the comfort called Liberation (విడుదల) liberation from attempting will prevail.
- ★ At the heart (హృదయం) attaining the comfort called removing the distance (చేరిక సుఖం) with the 'God' and the comfort called joining Him will prevail.
- ★ At the knowledge the comfort called freedom from worry (నిశ్చింత సుఖం) with regard to the past present and the future will prevail.
- ★ At the Ego (అహం) the comfort of swaswaroopam and the comfort will prevail forever. (నిరంతర సుఖం)
- ★ At the consciousness, as a witness pride less comfort (నిరతిశయ సుఖం). If we are able to stand in this consent still further more and more we are getting the comfort beyond the position of that of a witness.

ప్రశాంతత ప్రదాతా జై !
నిశ్చలత ప్రదాతా జై !
తేటతెల్ల ప్రదాతా జై !
స్వర్గ సుఖ ప్రదాతా జై !
అత్యంత సమీప స్థితి ప్రదాతా జై !
నిశ్చింత ప్రదాతా జై !
స్వస్వరూప ప్రదాతా జై !
నిరంతర సుఖప్రదాతా జై !
నిరతిశయ సుఖప్రదాతా జై !

Let us recognize and give our consent that all the above comforts which we have gained are, as our 'Master' only.

ప్రశాంతుడా జై !
నిశ్చలుగా జై !
తేటతెల్లమా జై !
స్వర్గ సుఖ భోగీ జై !
అత్యంత సమీప సుధామ్బుధీ జై !
నిశ్చింతుడా జై !
స్వస్వరూపుడా జై !
నిత్యనిరంతర సుఖుడా జై !

Let us offer this comfort also to the '**lotus feet**' of our 'Master'!

Let us salute and say thanks to our Master Giridhar Vani who has Bestowed on us so much comfort with our comfort full of consent.

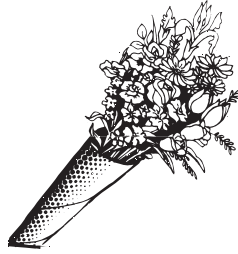
అఖండ పరిపూర్ణ పరబ్రహ్మ గిరిధర్ వాణి జై!

Akhanda Paripoorna Para Brahma Giridhar Vani JAI !

Saakshyateeta Para Brahma, JAI

సాక్షాత్తీత పరబ్రహ్మ జై !

GIRIDHAR VANI





GIRIDHAR VANI ANANDA NANDANAM

COMFORT

The First Victory



Adi Guru Giridhar Vani



GIRIDHARVANI SATYAVARSHA

Tadepalli, VIJAYAWADA



The worshipping Mandir of Giridhar Vani in "Prapti" hall

ଝିଲ ଟ୍ରଷ୍ଟର ସ୍ୱାଗତ ଶ୍ରୀମତୀ

