

సర్వ పరిపూర్ణత్వం

- నిజ సౌందర్యం

**The Sarva Paripoornatwam
The Real Beauty of the Jeevi**

పుస్తక పరిచయం

Introduction of the Book :

The Giridhar Vani have made their people, who have taken shelter under them, to know about the “Real Beauty” of the Jeevi and made them to taste it.

This book is only the purport of the particular issues, made known, during the Vijayadasami festivals, Celebrated from 27-09-2009 to 29-09-2009.

-గిరిధర్వాణి ఆనందనందనం

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The Sarva Paripoornatwam

The Real Beauty of the Jeevi

On several occasions, the Giridhar Vani have Discussed about the Real Weapon (Swadharmam) the Real Jewel (Naturality) which the Jeevi should possess. Now they are describing about the real Beauty of the Jeevi, Sarva Paripoornatwam is the Real Beauty of the Jeevi.

We called it as the “Sarva Paripoornatwam” సర్వ పరిపూర్ణత్వం when the “Path” which the Jeevi has taken as a base, to reach the destination and also the Jeevi which has depended on it, if both of them become fruitful then, if the path, the destination and the Jeevi for itself, if they become fruitful beyond that, then, we call as the “Sarva Paripoornatwam” సర్వ పరిపూర్ణత్వం.

If we want to tell about the “Sarva Paripoornatwam” in a single word, it can be told in this way. The Jeevi which has become fruitful after reaching the destination, should become fruitful again, should become, beyond each and everything. This is only the “Sarva Paripoornatwam”.

If we want to understand the “Sarva Paripoornatwam” సర్వ పరిపూర్ణత్వం fully and fully, the Jeevi shall have to know about the 4 issues. Those four issues, one by one, are as follows.

- 1) The Jeevi shall have to become fruitful.
- 2) The “Path” which the Jeevi has chosen, shall have to become fruitful.
- 3) The Jeevi , which has reached the destination, shall have to become fruitful again.
- 4) The Jeevi, which has become fruitful in each and everything and in all the positions, shall have to exist beyond each and everything and in all the positions should be able to exist in the any stage.

Let us proceed forwards towards the direction possessing the “Sarva Paripoornatwam” **సర్వ పరిపూర్ణత్వం** discussing these four issues in detail by duly understanding them.

Even though, when we are not in a position, to be able to wear, even some small pieces of rags in the beginning, let us pay infinite crores of salutations and thanks to our Master, who is making us to wear the Gold and Silver woven Zari Shawl, that means, for us, who are, even not in a position to keep small garments like stages and even not able to understand these passages, let us give a standing ovation to our Master, by saying the JAI JAI, who is making us to wear the Zari Shawl, the stage the “Sarva Paripoornatwam” **సర్వ పరిపూర్ణత్వం** by duly making us to understand it stage and passages!. Let us declare the greatness of the ‘God’ subeceptively for our entire and everything.

1.The Jeevi should become fruitful:

The Jeevi should become fruitful means, the required qualifications, in order to become successful.

The Jeevi should have the belief on the 'God' beyond it's suspicions, doubts, the profit and losses. There might be so many questions, suspicions about the God, about itself, but for the Jeevi, it should remember, that there is one Energy (Power) above the Jeevi, which Always makes the Jeevi to move. The Jeevi should Believe the God, irrespective of whether it's doubts being resolved or not. The Jeevi should have belief on the God irrespective of whether there is profit or loss, which is being experienced by the Jeevi. The Jeevi should have the belief on the God, irrespective of any give and take transactions. Then only the Jeevi transforms itself as a non-business man, when all the give and take transactions in the Jeevi get themselves dropped.

If not, as stated above, if the doubts, suspicions are got resolved, then the entire period of the life span will be over with the aspect of that work only. The Jeevi will get the doubt and the doubt goes away after it has got the answers. For that doubt. Again another doubt will arise, after some time, that doubt gets itself removed, even if it is being so, moreover, the Jeevi may become egoistic also, because of getting those answers. Like this, the doubts of the Jeevi may get themselves resolved, but the Jeevi does not get the maturity. Like this, the doubts of the Jeevi will get themselves resolved, but the Jeevi does not get the maturity. By the time, the enjoyment of the answer Which the Jeevi has gained is adopted

by it, in the meanwhile another doubt will germinate like this, the suspicions the doubts will be coming and going to and fro within the Jeevi continuously forever.

Likewise, if you link up your losses to the God, the belief on the God will not stand. If you link up your profits to the God, the Jeevi will be habituated to think the God as the means, a machine which fulfill the needs.

The intention and the aim of the Jeevi will be come, as if to get the work done by the God only.

Like this, there exists the continuous to and fro transaction in the Jeevi for ever as an hectic activity.

Because of this only, the Jeevi should be able to have the belief on the God, without linking up with, it's suspicions, doubts, profit and loss. That means, without, any confirmations, the Jeevi should be able have the belief on the god, as an authority above it. In the Jeevi which has got belief in it, However much, the doubts, the suspicions the desires like exists, they will not germinate. That means under the shade of the great tree called the belief, all these suspicions, doubts like weeds will stay as the seeds only but will not germinate.

Then, the doubts, the suspicions, would they not get solved? If you say like this, at the appropriate time, each issue will be going on understood by you, while the Jeevi develops itself continuously, on its maturity, each question will easily untied. If not like this, as and when, if the questions are untied, there is no guaranty that the

maturity would come easily. Why because, if you allow the seed to germinate, even though you break so many branches new branches will develop and grow into a thick forest. If this is being so, if the seed (suspicions, doubts, desires) are not allowed to germinate, you can easily proceed forward. At the appropriate time, the seeds will be picked up and thrown out or they get themselves burnt.

Let us presume that, in the initial stage itself, the Jeevi had got a doubt on the “Sarva Paripoornatwam” సర్వ పరిపూర్ణత్వం, even though the answer is obtained for that since the Jeevi did not have the maturity, another doubt will crop up from that answer, another doubt will crop up from that answer. Like this, a chain reaction occurs and as a result of this, those, the chain called doubts, answers will change as fetters to the Jeevi. That is why, not becoming haste to get them settled, should be able to exist peacefully without any thinking. How can we exist peacefully like that?

If you say like that, without, having the attention on the doubt which has come, if we have the attention on the God, who is exiting, then that doubt will not bother us. When the Jeevi had got the maturity, so a to understand, that answer correctly, then that answer itself only surrenders to the Jeevi.

Like this, regard to the issue pertaining to the desires, the Jeevi should be able to behave.

Even though, if the Jeevi restricts its package in order not to get the desires or if it tries to fulfill them, it is not only a waste of time, but also the Jeevi does not get the maturity. If only the Jeevi pays its attention on the 'God' without paying on the desire, which has come, then, that desire will be fulfilled in the way, which is good to the Jeevi. It should not be made as a habit, to continually praying the Baba, because the Baba only will be fulfilling the desire. That is why it is said, not to tie up your profit to the Baba. Even though, Baba gives the profit, the Jeevi should always remember the Baba gives the happy and profitable events. If not, the Jeevi instead making the Master to stand in His own glory, fame, tries to utilize them most of the time as a machine only.

The Jeevi gets the maturity, then only, when the Baba is kept in the rank of the Master and made to stand as per His dignity and honour. Is it not?

Like this, if the Jeevi is able to have the belief on the God instead of tying up with the suspicions, doubt, profit and losses, desires, the Jeevi will definitely get the maturity. hitherto and till now, we are talking that the maturity will come, is it not?

Let us see as to what it is?

Maturity means, the change which takes the Jeevi towards the above higher stage. Because, the Jeevi is existing as stated above, the time of the Jeevi will not be wasted, since, the to and for like disturbance in the Jeevi becomes less, the Jeevi will develop as the non-businessman. If an ordinary Jeevi is able to grow as a non-business man that Jeevi as if, becomes fruitful only. It is enough exclusively, if a Jeevi is able to exist as anon-business man, that man definitely gets the success. He will be able to experience his own divinity tactfulness. Will there be any great success other than this? That is why the Jeevi, as if becomes fruitful. The Jeevi, which has taken birth, if it is able to experience its own divinity, (Energy-Tactfulness) that Jeevi, as if has become fruitful only. Is it not?

Let us remember once again, the matter which has enabled the Jeevi to become fruitful !

Instead of diverting it's attention on the matter that. God only will be solving them , if he Jeevi is able to keep its attention exclusively on the God itself, then the Jeevi will be able to become fruitful as non-business man.

If they keep their attention on the issues, which come to them they got efficiency in their attempt. If they keep twin attention on the issue, that God only will be able to solve them, they are opportunistic fellows robberers.

If they keep their attention, exclusively on the God only, they are supreme devotees par excellence. Their attention will be only the

Master instead of, either on the 'issue' or on the belief that the issue will be resolved. Their attention has not been divided on any other thing. Exclusively it is on the God only.

By that time, the Jeevi might not have been known, even the God completely also. Therefore the Jeevi will be having the attention on the God only, by thinking that God is existing. It will be having a blind belief, we are calling it as blind belief, means at this stage the Jeevi will stay only on the belief that the God is existing. Therefore, since there is no confirmation above the existence of the God we called it as a blind belief.

Like this, since because, the Jeevi has kept the undivided attention upon the God, it changes as the non-business man to and fro, like that of the God. With that, the divinity (energy and tactfulness) that divinity will be utilized to experience fully the truth about the Jeevi. That means, the Jeevi will experience it's own real ability. Therefore the Jeevi has become fruitful, Is it not? unless , there is no stoppage of the business in the Jeevi, the useless grass will germinate around its energy and tactfulness and these divinity (energy and tactfulness) will be utilized as manures to the useless grass only.

If it being so, because of the undivided attention in the Jeevi, that means, because of the fruitful, attention, if the business gets itself stopped, the truth in the Jeevi grows fully. The divinity (energy and tactfulness) all will be utilized in order to exist in the truth. The Jeevi becomes fruitful.

Like this, the Jeevi will get itself released from its own suspicions, from its own doubts, from its own desires, from its own profits from its own losses, from its own opinions, from its own thinking. That means, the Jeevi will get itself released from its own self.

The emptiness will form in the Jeevi, who has changed as a non-business man. We know that, how much essential the formation of stability in the Jeevi when all the old things are washed out and as a result, the formation of emptiness in the Jeevi. Is it not?

2. The Path, which the Jeevi has chosen, should be fruitful:

With any other intention the Jeevi will start searching by thinking either to possess the God, either to experience the "Truth" either by thinking that there is no God. In order to continue its search, the Jeevi will choose the path. Let us put aside the issue, relating to the people who say that is no God, let us know about the issue that is relating to ourselves, who are continuously making the journey by believing that God is existing. The Jeevi, which has only believed the issue blindly that the God is existing, starts walking towards the God without itself knocking it. The Jeevi by itself without knowing it will have the devotion, the love, the respect, the fear, the affection towards the God. The Jeevi, which has got the pure love, pure devotion, pure worship, makes them as the supporting factors and goes in those path towards the God. Those paths will take the Jeevi to the position by assuming the fame that they, have made the Jeevi to experience the "Truth", they will become fruitful decorated at the feet of the God duly by being honored by the God. The path

which has taken the Jeevi to the destination becomes fruitful like this. If the Jeevi does not divide its attention, this entire work will be done on its own quite naturally. The Jeevi will attain the heavenly bliss without its own involvement in it by processing the God in any path. The path becomes fruitful through this. If everything happens like this, there is no problem, Anando brahma!^{అనందో బ్రహ్మ!}

But, the most wonderful thing is that, it is not occurring at the Jeevi like this. The Jeevi is keeping its own attention on the path also through which it is travelling. There comes the difficulty!. When the Jeevi is keeping it's own attention on the path through which it is making journey, and also keeping its own attention, the peculiar and wonderful things enroute, their influence is falling on the Jeevi and the Jeevi becomes ruined. The path also not becoming fruitful since it becomes infamous. It is like that only, is it not?

If the Jeevi does not achieve the target, by following the path of the devotion, nobody will take shelter under the devotion path, is it not? Likewise, the path of Love, the path of penance, the path of Yoga, or else, either, whenever they take shelter under any Guru, whichever be the path they shown, if the Jeevi diverts it's attention towards the path then the influence of that path falls on the Jeevi then the Jeevi will be spoiled without getting the development.

Because of this, any of those paths, Gurus, will become, in famous the God. Even for some period, if that path is glorified, that glory will not last longer.

Therefore, let us know in detail the issues which the Jeevi should remember about two things, that the Jeevi and the path should reach the destination without getting spoiled because of the path. If the Jeevi happens to observe the path on which it is travelling the Jeevi may become egoistic because of the changes which are occurring in the Jeevi. For example, let us presume, that the Jeevi travelling on the path of 'Love'. If the Jeevi happens to observe the 'Love' which it is having towards the God that love weakens the Jeevi. It will demand the God by showing its love as a qualification. It will allow the Love to fall on it and becomes as the 'Love' itself by joining in it and gets dissolved in it. That means, when the Jeevi, which has to go to the destinations changes as the path, is the strange and wonderful! Is it not? If the Love is observed, it desires the returns, Is it not? Because it is God, it is quite natural, that one will get the 'Love' on the God.

Is it any great achievement, by showing it as a qualification and encasing it?

Likewise, if you go on the path of the knowledge, you will come to know so many issues. Only for that simple matter, by observing them, by thinking that everything is being understood by me, by stopping the journey by duly erecting a hut on the road, by opening a shop and starting to preach the knowledge, is most strange and wonderful thing. Is it not? Because God is particularly special, therefore many special issues will be known. If you stop the Journey by falling in those special issues both the Jeevi and the path are spoiled. Is it not?

Likewise, by falling in the path of the devotion, getting changed as the devotee, one among the greatest devotees is not true, is it not? By making the devotion as a ladder, you should be able to climb to the 'Real Position' by learning the 'Yoga' you should occupy the position of Divinity. But should not stop the Journey by merely knowing the clue of the Yoga. By doing the penance if you stop there after crossing the worldly boundary, does it amount to getting the fruit of the penance? Because you are seeing the devotion, the yoga, the penance and getting satisfaction, by seeing them and getting satisfaction, these are the calamities occurring.

Likewise, while practising the 'Swadharmā' స్వధర్మము continuously, if the observation itself changes as a duty only, there is no gain because of that, is it not? Whenever the occasion arises, if the Jeevi does not withdraw its observation the Jeevi cannot change as a 'Pure existence'. Whenever the 'Let it work' process is occurring, if the 'IT' the (Divinity is controlled by giving the direction) by putting the margin, that path will not be successful.

When the Jeevi walks on 'the path' of the acceptance and consent, if the Jeevi becomes egoistic on its consent and if the Jeevi prevents the Master, to whom it has given its consent, from working as per His style, the 'Path' of acceptance also will not be successful.

Likewise, when you take the shelter of the Guru, if you happen to travel on the path which has been shown by the Guru, whatever be the path, because of the confidence, shown by the Jeevi, the success will be possessed easily. But, if the Jeevi happens to keep

it's attention on the Jeevi, some other doubts will arise again, then the belief gets loosened and as a result the Jeevi will not be able to obtain the success, through this the path also cannot become fruitful. Like this even the Jeevi has become fruitful also that means, even though the Jeevi has changed as non-business man and got emptiness in it also, because the Jeevi has diverted it's attention on the 'path', the Jeevi gets spoiled. Because of diverting the attention the attention on the path, the preference that is, the aim of the Jeevi 'Gets' changed. The Jeevi which has got the main aim to stand in the truth and to experience it's true efficiency, when it has observed its' attention, on the 'Path' either to maintain its own Love, or getting Loved, to canvas the God or to canvas the intention of the God, or to ascend on the Yoga, or to stand in the stages, which are coming before it, for obtaining the miracles, the Jeevi will change these things as it's own 'Aim'.

Likewise both the path and the Jeevi are becoming a failure. If the Jeevi does not change it's attention. It's attention towards the path, then, whichever be the path that is adopted will become fruitful. For instance, if the path adopted by the Jeevi cannot be able to give fullest level of result, then that path itself changes itself from the route of the Jeevi and diverts the Jeevi to the highest good path. This all happens naturally without the interference of the Jeevi automatically. Only the principle behind achieving this automatic success is the "undivided attention". The foremost point for the Jeevi, in order to possess this attention is, the belief, will be able to have the blind belief, that the God is existing, who had not been known so far still, completely!.

Because of these qualities, with the interference of the Jeevi without any efforts, the Jeevi becomes fruitful.

No delusion what so ever, will touch the Jeevi.

The Jeevi, which has changed it's attention, will be doing either to set right the 'path' or either to set right the path to it's own advantage, while doing so, will be changed as the 'path' Itself and gets into the path itself.

In order to describe the condition of this Jeevi, which could as if be seen easily by the eyes, very clearly.

The Jeevi will dig the sand belongs to the path, will be putting on its own head, while doing so gradually it will sink in the sand and gets buried.

If not like that the Jeevi with it's undivided attention, after reaching the Real position, the God, who is the authority for that Real position and that Real stage will recognize the Jeevi and also the path on which the Jeevi has walked, the God will be glad for that. The Jeevi and the path also which have been responsible for the gladness of the God, will also be glorified, If the Jeevi stands in the Real position, then, the path will be laid from the feet of the God towards the down wards as a regular path. That means, when the 'love' takes the Jeevi to the real position, that 'love' reaches at the foot of the the Baba, from there the path will be released towards the downwards as a regular path. Again, from the bottom to the upwards. (From the untruth to the truth). To facilitate the other

Jeevi's to reach there! That means, the path will not lose its position at the Foot of the Baba, even though the other Jeevi's could not be able to become fruitful even after walking on that correctly. That is why, the Jeevi which stood at the Real position and the path on which it walked, will be honoured always. For the Jeevi, which stood in the position, the Love, the devotion, the acceptance, the Guru, all will treat the Jeevi as a rare and unusual thing.

Because of the attention of the Jeevi the delusion what so ever will never touch the Jeevi on that path. The path also becomes fruitful. The attention also as if, become fruitful. The Jeevi becomes fruitful as a non-business Jeevi. Since the path has become fruitful, through this the attention of the Jeevi has become fruitful.

3. The Jeevi which has reached the destination should again become fruitful:

The Jeevi, which has become the non-business Jeevi, become fruitful, by duly being released from its own self. Instead of being fallen in the influence of the path, by being in the position and though this made the path also to become fruitful. Even then we are saying that the Jeevi should become fruitful again. Let us know, as to, in which direction it should be. The Jeevi which has reached the Real position, does not know anything, but reached the Real position already. That means, a small boy as if happened to see the mother and came running into the fold of the mother without caring anything around it.

The Jeevi has kept its attention on the God and reached the God, that means the Jeevi has already stood in the Real position after reaching. Because, for the small kid excepting the mother, it does not care anything, likewise, for the Jeevi, which has got the undivided attention, remembers the Baba only excepting any other things, and therefore the Jeevi stays in the Real position. That is why, only the small kids will be to reach the kingdom of God, as has been mentioned by so many people on so many occasions.

The undivided attention, which the Jeevi itself is having is the childhood of the Jeevi. Like this, with this childhood only the Jeevi had reached the God, but, for the Jeevi it does not know about itself. It does not know about the God also. The Jeevi has passed over itself but, does not know about itself, does not know the God also. That means, it stood in the 'Reality, but, it has not experienced the Truth'. Therefore, we are saying that the Jeevi should become fruitful again. The Jeevi should know each and every thing by itself.

The Jeevi should know about itself, the Jeevi should smell that the question and the answer both are in itself only. In the beginning, when it has passed over the question, and the, answer, both are in itself only, this the Jeevi should recognize. The Jeevi should be able to know that each and everything is starting in it and is ending in it only. For the good or the bad, for both of them and also for each and anything the Jeevi should know that it is only the base and the prop.

Here, the opinion for the good and bad means, natural and unnatural. The base and prop for the natural action and the cause

for the unnatural action, is only the Jeevi itself, this the Jeevi should know. 'The Jeevi' should know that the thing to be experienced ('The Truth') should know that the thing to be experienced by ('The Jeevi') both of them are in it only. The fruit and the fruit to be experienced by that, means, the Jeevi should know that both the beginning and the ending are in it only.

The Love, which is arising from the Jeevi, should be allowed to arise much more. The fountain of Love which is arising from the Jeevi should be allowed to arise. The Jeevi should know that if that fountain of love is to continue like that, the Jeevi should exist as a witness only. The Jeevi should grasp that, the only the fountain if Love arising for the God, arising through the God, will be reaching the God. The Love which has reached like that will see to it, that you will never get thirsty. The Jeevi should know that, if it drinks the fountain of Love by itself the thirst will never end. That means, the Jeevi should know that it is very much compulsory that the Jeevi should not fall in the feeling of Love but should have the Love. Gradually, the Jeevi should know that, that Love only is the base and prop for the existence of the Jeevi.

Likewise, the Jeevi should know that the path of the Jeevi is in itself only. That means, the Jeevi should know that, the practical problems, the implementation problems and the required clues also to overcome them. The Jeevi should know that, even though Jeevi has not experienced them subjectively, the solutions and the secrets to overcome them are having in itself only. Why because, the path also, because, the Jeevi has taken shelter of the 'Truth' and reached the Master, the secrets in the path, even though the

Jeevi has not experienced, it will know. Like that, the Jeevi is having thorough knowledge of each and of every issue without having any relationship with the experience, the Jeevi comes to know the Truth that it is possessing them as it's own property.

The Jeevi should be able to weigh each and every issue with regard to its truths and untruths. That means, the Jeevi should know that, it is having the character of separating the truth and the untruth. The Jeevi should know that, it is having the patience to Judge anything, to fulfill anything with tactfulness.

The Jeevi should know that, it is able to set right any issue, with tactfulness, without taking any responsibility what so ever on any issue.

The Jeevi should grasp that, even though it should be done by the Jeevi only and issue can be tactfully arranged by it, without taking any responsibility. The Jeevi should know that, even forever, it is agreeing to exist quite naturally. It should know that it is having the Purity in it, for that the Jeevi itself is existing as a protector for the Purity the Jeevi also should know that, impurity what so ever will enter Jeevi, with its consent only. Otherwise the Jeevi should know that nothing whatsoever can be able touch the Jeevi. The Jeevi should know that nothing whatsoever will touch the Jeevi. The Jeevi should know that it is having the harshness, strong will power not to allow anything what so ever to enter the Jeevi. The Jeevi should know that, this is only the Truth.

To Jeevi will come to know that, there is no necessity to uplift any matter intentionally and that, the 'Truth' is exhibited continuously, it

is enough that every issue will be uplifted. That mean, the Jeevi will come to know that the matter, which the Jeevi knows, it should not try intentionally not make the others, who do not now about that, to know that and take thin responsibility also on it's own head. That means, the Jeevi will come to know that, it should not use it's own 'Khajana' intentionally and that the 'Khajana' will utilized on it's own.

In the first stage, for every doubt, suspicion which the Jeevi had not cared to hold or left them, the Jeevi will get the answer when that answer had been understood by the Jeevi crystal clearly and surrendered to it, another doubt will not arise in the Jeevi from that answer. All old doubts will cease to exist. Then, now even if any questions arised, it will be solved immediately. In principle, at this stage, it should not be called as a question. The tool, which the Jeevi, is using to know the secrets from its own Khajana, is called as a question (Eating the secret from the Khajana with the spoon called the question.)

Likewise, in the first stage, the desires also will be fulfilled, duly understood by the Jeevi. That means, if the desire which arises to help the Jeevi, it will be fulfilled in order to help the Jeevi at that stage. If any unnecessary desire arises the Jeevi will understand it as unnecessary and accordingly it will be fulfilled.

If it to be told with an example:

If the Jeevi had a desire to stay with the Baba, the Jeevi will understand as to how the Jeevi will be able to stay with the Baba

really. Through standing in the 'Truth' that desire will be fulfilled. If the Jeevi had desire to count as to how many stars are there in the sky, that desire will be fulfilled duly understood by the Jeevi, that it is a futile exercise and because of that the Jeevi will lose its interest. Like this, all the seeds in the first stage (suspicions, doubt, desires) will be removed.

The Jeevi will stand in the Real position and knows about itself. It will know about its 'Path'. The Jeevi will know that, while knowing about the God, the True characters which are existing in it (like possessing both the beginning and the ending, possessing the tactfulness to be able to perform anything correctly, without talking the responsibility, being able to do the work in a proper way. Being able to exist without going into any influence) as that of God's characters, while knowing the secrets along the 'Path' the Jeevi will know that the base and support for them is the God only. When the Jeevi is able to reach the destination, without getting touched by the 'Path', the Jeevi will come to know that everything has been arranged combinely on it's own. The Jeevi will be coming to know that this is the character of God. The 'Truth' which is existing in it, in the destination, all as the God only. That 'Truth' is existing in it and the Jeevi will know that it is existing in the "Truth' only. That means "I am existing as per the Heart of the God, I am existing in the God. I am in the Heart of the God, the God is in my heart," this the Jeevi will come to know.

The Jeevi will come to know that, when it is knowing about itself, the Master that is known, when it is knowing about the path, the matter that is known all of them also, is the God only. The Jeevi will

come to that, the undivided attention also, which it is possessing is the character of God only. The God's own self which is sporting for pleasure only.

The God's own self, which is sporting for pleasure in the God only, without touching anything, existing formally, decoded as the undivided attention, before the Jeevi has reached the destination. After the Jeevi has reached the Goal, the Jeevi will come to know that the same God's own self which is sporting for pleasure in the God has been decoded as such. Like this, the Jeevi will come to know about itself, about the Path and the Goal, while knowing about all its attention (Jeevi) its Meditation (Path) its (Goal) found to be separate, after standing in the 'Truth' after experiencing the Truth, the Jeevi will come to know that the attention the path, the goal all are not separate, they are only one, without, without any division. The Jeevi will come to know that, everything is one only. And that oneness the Jeevi is possessing in it. That means the Jeevi will come to know that it is possessing each and everything in it and above that the Jeevi each and everything like this the Jeevi will have abundant love and affection and undivided surrenderence towards the Baba who had made the Jeevi to taste everything also. After knowing that all is only one, having love and affection surrenderence are not real even after knowing that it is feeling with so much liking for the Baba with this surrenderence and feeling the Jeevi will have fear for ever. Like this, the Jeevi by knowing all about itself, by tasting each and every thing.

Through these things when the Jeevi has reach the Goal the Jeevi will become fruitful in all the manners.

4. The Jeevi who had become fruitful in all manners, should become above the each and everything:

The Jeevi, which has become fruitful by overcoming its own self. Without touching the path, also made the path fruitful by reaching the goal, by tasting each and everything in it by again becoming fruitful, though this Jeevi has become fruitful in all manners. Now the Jeevi which has become fruitful in all the manners should become above the each and everything. By having the God only as a way by seeing the God only without seeing any side, quickly reached the God and tasted the total nature of the God. The Jeevi is having the affection and surrendence towards the Baba who has made the Jeevi to taste the sweetness of the world which the Jeevi did not know so far, now let us know what about becoming each and everything!

The Jeevi which has reached the goal, it is as if, it has diverted it's own attention to know itself. If it is being so, because the Jeevi is seeing the issues of God only everywhere and understanding the God only it is not as if the attention is divided, but, it has been widened. The Jeevi does not like this also. The Jeevi will think that, even though it knows that each though it knows that each and everything is existing in it and also that it is existing in everything, why the Jeevi should pay it's own attention on everything. Even though everything belongs to the God only, the Jeevi is thinking that its own attention should be on the Baba only. That means the Jeevi will come to know that, by observing through the mirror,

called the observation, while seeing like that, the Jeevi will be seeing its own image in the mirror, than the Jeevi will understand each and everything. The Jeevi then, will be knowing that, even without the mirror also, it can see it's own self.

That means, the attention of the Jeevi, which has been widened through knowing that each and everything is one only, the Jeevi will again change It's attention towards the Baba by making it as a most micro Level, where ever the Jeevi exists, even it is in Baba also without touching the issues it will grasp through its most Micro Attention. After experiencing all the stage again the Jeevi should come to know most micro level. While grasping the issues that, this is only is The Real, again it will make its attention to the most micro level. That means, now, in the attention, in the grasping the Jeevi, the path, the goal, like this, there will not be pieces,pieces. Everything is only one. That only one is, the Baba only. Like this the Jeevi will become, above the each and everything.

Like this, the Jeevi will be come above, for it's own self, for the path, for the goal for its own experiences for its own tastefulness, for the 'Truth' for each and everything also, finally the Jeevi becomes above for each everything also.

Even after becoming above the each everything also the Jeevi will not exist as an empty thing. The Jeevi can be able to perform any thing again at any stage, if needed for a purpose. The Jeevi can be to taste and experience anything! That means, even, in the stage called the existing in the above in the existing in the above each and everything also, the Jeevi will not get fixed up. If needed

the Jeevi can exist in everything also. That means, the Jeevi has becoming even above the each and everything stage also.

Now, the Jeevi can be able to exist in the complete stage, by possessing the one-ness, by becoming at Micro level by existing without any base and support. Even after experiencing the all pervading stage also, the Jeevi can be able to exist with the feeling of surrendenrence. After knowing that it is the base and support for each and everything also the Jeevi can be able to exist above the each and everything. As a Jeevi which is knowing its own self as a path, as a path finder, as a goal as a truth which is existing in the goal as an untimate who is the base and support in the truth, as the refugee of the ultimate, as an everything, as an all pervading, as an all pervading as a micro level Jeevi, as the above each and everything, as a one, as an hundred, as an existence, the Jeevi can be able to exist in this to exist in all the manners. Since the God is infinite, because, He will be changing His forms always, we should be able to possess the opportunity to know about Him always. With our own limited sphere, that which has been known by us if we think that everything is completed and over, by being fixed ourselves in the frame, called the each and everything, we cannot get the tasteful experience of the God. That is why, even after becoming above the each and everything also, we should be able to exist in everything also. Then only, we will be able to know the God as modern, fresh, latest, up to date new and modern. We will have free movement with the God due to the close association with the God.

Like this, after becoming above the each and everything above the each and everything, the Real surrendenrence is, again the Jeevi to wait, to be able to catch and take the Baba will be able to exist in everything tactfully, by thinking that still the Baba may be known further more than this. Whatever is known has been known by one, now I will exist above each and everything stage only, otherwise I will lose the 'Real' if you think like this also, it would be like a narrow mindedness only.

That is, if you know what has been known by taking care of that, by waiting to know still furthermore, will be able to exists carefully, is the real surrendenrence. The looking forward, like this, is only the Real offering to the God, the Real worship, Baba will be dancing on seeing such a Jeevi. That means Baba will be widened furthermore crystal clearly. Like this, the Jeevi will be able to fly to any direction, will be able to fly to any highest level, changing of the Jeevi like this bird is only the "Sarva Paripoornatwam" సర్వ పరిపూర్ణత్వం . The Jeevi, who has become as the "Sarva Paripoornatwam" సర్వ పరిపూర్ణత్వం will not stuck up anywhere, will not be caught by anybody, This Jeevi will exist forever safely .

Like this, by existing in each and everything by existing above the each and everything really, really, really by existing by becoming the Real the beauty of this Jeevi is the most extraordinary, on seeing this Jeevi, Baba also will be flat. In order, that Baba would be tasting so much beauty again and again the Jeevi will exist always as a "Sarva Paripoornatwam" సర్వ పరిపూర్ణత్వం .

Special Caution: The issue of the Jeevi either to know itself, either the issue to know the Baba, either the tasteful experience of the “Sarva Paripoornatwam” సర్వ పరిపూర్ణత్వం cannot be completely explained in the words. When that comes to the experience further more and furthermore and furthermore, mostly deep, mostly highest, mostly widened, mostly micro. This most extraordinary ‘Truth’ has been described in the words and has been tried to make the Jeevi to understand it, is in a way difficult daring step. Even then, because, in order to know the ‘Master’ and their gifts, this attempt is only to know them.

We can definitely say with the confirmation that, more truth, which could not be accommodated due to the discussions, would be accommodated with the experience. While thanking the ‘Master’ who had made us to know so much, most secret Matter, by begging the pardon for not being able to explain completely the Gift which has been given by the ‘Master’.

Always looking forward for the arrival of the ‘Master’

Giridhar Vani Ananda Nandanam

- గిరిధర్ వాణీ ఆనందనందనము

AKNANDA PARIPOORNA PARABHRAMA GIRIDHAR VANI JAI

అఖండ పరిపూర్ణ పరబ్రహ్మ గిరిధర్ వాణీ జై !