

Giridharvani Satyavarsha

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PURITY - పరిశుద్ధత

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

PURITY - పరిశుద్ధత

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

It is the desire of many people that they should always be in the precise - concession with the 'God' only. If it is being so, where that precise - connection occurs? How it will occur? As to how it should be retained? This Book which has been released in the name of "Purity" is only the answer for the above questions.

Giridhar Vani Ananda Nandanam

గిరిధర్ వాణి ఆనంద నందనం



PURITY - పరిశుద్ధత

The maker of the precise - connection between the Nara and the Narayana

Purity :

The maker of the precise connection between the Nara and the Narayana.

Love is the Continuous companion of the 'Jeevi'. God is equally loving every 'Jeevi' continuously only. Even though the Jeevi is securing that love or not , in principle, even though it is recognizing it or not also, the 'God' is showering. His 'love' continuously. This is only the proof that, He is showering His grace without any dependency (నిరాధారముగా).

But, the Jeevi, which has become pure, is only being floating in this love and being up lifted with out any obstacle the love of the 'God' is being obtained to that 'Jeevi' continuously who is standing (Parisuddha Narudu) in the purity only.

For the Love, which is being obtained through the action (కర్మలు) and the indebtedness (రుణాలు) is only the bridge to the action and the indebtedness. But for the Love of the 'God' which the Jeevi is going to get, the purity only is the bridge. The purity only is the cause for the precise connection - (అనుసంధానము).

In principle, what is the meaning of the purity? As to how it is becoming the cause for the precise connection between the Jeevi and the 'Love' ? In which, which stages as to how the Jeevi should maintain the purity, if the Jeevi knows this, the life of the 'Jeevi' will be one, that of a journey Pilgrimage of the love only! (ప్రేమయాత్ర).

1. Naturally our existing procedure which we are doing means: (observe-absorb - adopt - apply).

Observing the God, grasping adopting those characters subjectively, bringing the characters into the use whenever there is a need for its application. If we have the purity at the observance, which is the first out of them the remaining works will be done perfectly.

As to how we should retain the purity at the observance means?

- A) We should observe only the works of the Baba, which He is doing for our sake from with in us. We should not observe the works of the Baba which He is doing for others' sake, from with in us.
- B) Instead of observing the things, which have been created by the Baba, we should observe the Baba only who has created them.
- C) Even though the Baba is in everybody we should observe our Master only who is in us. If we try to understand it in detail.

A) The works which the Baba does, for us from with in us, means :

- ★ Giving one thought, one advise, as an inspiration, depending on the circumstances.
- ★ Behaving cleverly (చతురత) without getting stuck up in any problem (with out the interference of Jeevi).
- ★ Like those things, as putting the Jeevi in an easy and lighter way by not allowing any shadow (ఛాయ) to fall on the Jeevi. (Shadow means, either it may be good or it may be bad, the influence of any one of them).

If these are observed, the Jeevi will grasp that "my Master is in me, with me, He is saving me, He is loving me, He is uplifting me duly keeping me under His protection". The Jeevi will adopt the Baba who is the Embodiment of True love. The Jeevi also behaves with the love as an Embodiment of that love only.

In order to achieve that love, the Jeevi will be having the practice to be always with the consciousness with that the foundation will be laid for the stage called the "Nityajeevi". (నిత్యజీవి).

By experiencing it's Master always, by feeling it's 'Master's existence always, the foundation will be laid for the Jeevi also to go into the Real Existence

In Him only the Jeevi starts feeling Him and his Master. In him only the Jeevi starts recognizing the Nara and the Narayana.

From with in us the works being done by the Baba for the sake of others means :

- ★ Showing Love on others.
- ★ Giving, help and co-operation to others.
- ★ Like, spontaneously solving the problem of any body.

If you happen to observe these things "God is in me only, I am the God, every thing is being solved through me only, every thing is happening because of me only" like this the Jeevi will be grasping. It will adopt the results of the works being done by the Baba. The Jeevi will behave in such a way as if, that result has been given by it only. That will be adopted to the Jeevi as an ego and the Jeevi changes as an egoistic with that, Baba will stop doing works through that Jeevi. Even then, the Jeevi does not recognize this and continues to exist an egoistic. There will be gap between the God and the Jeevi. The precise - connection (అనుసంధానం) does not occur. The Baba will vanish from there. That means, the degradation (అధోగతి) starts at once without the fruit being received, all types of ruin starts at once. Therefore, if purity is there in the observance, then only while getting the true

result, the Jeevi will always be in the precise - connection with the Baba.

If we want to go into the explanation of the word that, " We should observe Baba only but should not observe the things which have been created by the Baba :

The things which have been created because the Baba is with us, are :

Happiness, Joy, Love, Fame, Wealth.

If you observe these things, they will dominate the Jeevi, or else they will make the Jeevi as an addicted person to them and makes him as a slave to them. The Jeevi, which has fallen in the happiness, fame, Love, will forget itself."

While experiencing them continuously, the Jeevi will be stolen away by them. With that, the precise - connection with the Baba will get a severe blow. Again and again, the happiness, the Joy, the Love, the Fame, the wealth will not come into the existence. If there is the precise - connection with Baba only they will be created. Is it not? For the Jeevi who had adicted to them will become, as if mad, when they are not possessed by it. The things which have been created by the Baba will never quench the thirst of the Jeevi. Because Baba is there, all these things will be there, but there is no relationship to the Jeevi with them.

If not for them, observing Baba only means :

You should not think and want the happiness again and again "To-day I am happy, yesterday it was not" there" like this you should not take note of it. " Are every body accepting me? there should not be the verification like that, am I being loved? There should not be any doubt like this. You should neither want to possess anything nor say I don't need it. If the behaviour is like this, our attention will be on the Baba only. Then the Jeevi will be always in the precise connection with the Baba, duly under the consciousness (చైతన్యము) without concentrating on the things which have been created by the Baba. If the Jeevi observes the things of the Baba, it will become, slave to them. Then the "Master will not exist there. Even though Baba is existing in everybody, we have to observe our Master, who is existing in us. Even though Baba is there in every body. He is not there as "Akhandaparipoornam" Is it not?

Even if he is there! The Akanda Precise connection, which we are having with our Master only will do good to us rather than the Baba who is existing some where as 'Akhandham'. If we happen to observe the Baba and surrender to him continuously who is there in every body there will be a number of imprints (feelings) around our energy and tactfulness (శక్తియుక్తులు). Like

that, we should not allow our Master who is in us to get Himself fixed up anywhere and to safeguard from the influence of any feelings falling on him. This is only our observance on our Master which we will do.

If we don't happen to do the observance like this, the Jeevi can not get even the precise connection with the Baba who is actually existing in the temple of its inner heart, even though there are Baba's existing in every village and the town.

If the Jeevi remembers that his Master is the "Akhandaparipoorna Parabrahma", who is in everything and every thing is in Him, this is enough. It is enough if the Jeevi surrenders to him who is the Base and support for everything. As to how many we can do the surrendering which he had put on Him! The Jeevi starts developing itself as a Nitya Jeevi, if it can maintain these three types of Purity duly existing always. The Master will be always in the link with the Jeevi. In the Jeevi itself, the union (జోడి) pair of Nara-Narayana starts developing. Otherwise, it will be as if the Jeevi is cutting its own Branch of the tree on which it is sitting. The love of the God will not reach it. The upliftment of the Jeevi does not occur. The declining of the Jeevi (downfall) occurs.

II. Purity in the prayer :

'O' father, you have arranged everything for me. I myself am not able to receive them which you have made readily for me and I am feeling it difficult because of this (By saying like this you have to explain as to what is that difficulty)" Kindly save me by removing my subject that which is coming and obstructing the flow of love between you and me! 'O' father ! In this prayer how much purity is there. Is it not?

There is the consent which is visible that God is Loving me. There is the confidence which is visible that God is the Master and He had already arranged everything. The morality is visible in accepting that "it might be my own mistake". That means there is the belief that God will not do any deficit to occur. There is surrendering which is visible that God him self only will be able to remove that and the manner in which the observation of His efficiency is visible. It is visible that the Jeevi came to know that He will do nothing but good only.

This type of prayer will enhance the love of God and the precise connection between the Jeevi and the God. It is not that the prayer should be exactly like this. The Jeevi can be able to pray with much more purity as much as the God is understood by it. Meanwhile, it is better the above known prayer model is adopted.

"Baba! I have believed you so much could you do this much work for me". If you say like this it will be as if you are eluding (మళ్ళీపెట్టుట) the Baba! Is it not? when Baba is showering his grace without any dependency, it will be as if by showing the belief on Baba as a qualification you are demanding!.

Even though, if you say, Baba could you do this work for me, I will give you this, it will be as if under estimating the Baba. Is it not? Has he got any deficiency to get temptation on the offer which we are going to give!

Baba, you have given me the word, why don't you do that? If you question him like that, it will be as if you are making the Baba answerable for this. Is it not?

If you pray weeping will He melt for this? We will have to pray by treating our selves less and by projecting Him much more greatly; but we should not give Him the plan as to how He should do it. The work cannot be done with these prayer, the precise connection with the Baba will not occur. The Jeevi will not be able to receive the required help.

There is no need for the prayer as long as you observe the following.

1. Giving the thanks, (కృతజ్ఞత) by saying that "Baba only had done this yesterday ".

2. Giving the consent (ఓప్పుదల), by saying that 'Baba' only is doing it today.
3. Having the 'Confidence (విశ్వాసము) by saying that "Baba only will be doing it tomorrow.

Whenever any difference occurs, when the confidence becomes weak and if you are afraid of in that situation, the manner of the prayer which was discussed in the above first instance if it is prayed the precise connection with the 'Baba' happens and the difference will end.

In principle, the prayer is not, the base and support for the 'Baba'. Is it not? He will be showing his grace without any dependency. Is it not? If it is being so, the manner of the prayer will make us know as to the manner in which we understood the 'Baba;.

Therefore, if you pray duly understanding the Baba, our conscious (minded), Intellect, Chittam, Ego will get purified, and we will adopt the real characters of the 'Baba'. Because of the prayer, it is beneficial to us only. But, even though we pray or don't pray 'Baba' has turned towards us only.

III. The purity in the service :

Our routine daily life itself only is like a service. It is a big service if we keep ourselves like a tool in the hands of our Master.

The influence of the Master and His intention, if we allow to get them fruitful in us and in our life, is only the real service.

If the Jeevi always continuous to be in the consciousness, it continuously observes his Master in him if he has got the precise connection with his master and exists as a pair this itself only is the complete service (పరిపూర్ణ సేవ).

In this complete service, the aspect of purity should be maintained in all kinds. That means, if the purity is maintained at all the places as is being discussed in this book even in the complete service (పరిపూర్ణ సేవ) also, purity can be retained.

If this complete service is kept aside, let us see, as to how we can retain the purity in the service which we do in the mandir and in the society.

'O' Reverend Sir ! (బాబూ! సేతుగారు) It is not that, to do service to the 'Baba' who is in every body, Sir, we have to allow the 'Baba' Himself only. Who is in us to do the service to all! This only is the Baba's word.

If we happen to do the service to all by seeing the Baba in everybody we will think and plan as to how, we should give hospitality to them like that as to how we should provide the facilities to them like this. This itself becomes the obstacle to the

Baba's work out. We should not think that we are something like great servants and shall have to do some service to somebody.

We are not uplifting any body by doing the service by ourselves. As such we are ourselves also not being uplifted with that service. Our Master is uplifting us, but not our service. If we believe that the service will uplift us, it will be as if we are following the path or the (కర్మ) action and (బుణ) indebtedness. Is it not? We will get the virtue (పుణ్యం) depending upon the service we perform. After doing the service we will renounce the fruit of the action. That means our's is not even the path of renunciation of the fruit of the action. We are following the renunciation of doer ship (కర్తృత్వ త్యాగము). That means, in the mode of the work and its direction, our interference will not be there. That means, we will not plan for the success and do it. If we happen to allow the "Let if work" to function automatically the success is obtained by itself.

If we happen to stand as a means (ఉపాధి) the work is done automatically. We should not interfere. Our efficiency of the plain is like a (నోరు) nail only, the efficiency of the Baba is like a mountain (కొండంత). We should allow that to work.

We can retain the purity in the service, if we allow the "Let it work" to function like this. Efficiency also can be increased

don't observe, when 'let it work" is being done, as a part of service to others. Why because, as discussed earlier, is it not?

We have to observe only the work being done by the Baba from us, in our favour. We should not observe the work being done by the Baba in favour of others.

We have to safeguard the purity at the service like this.

IV. The purity in connection with the time (period)

The past should be offered to the Baba as a fees (దక్షిణ) We have to be thankful towards the Baba who had done good to us in the past. Instead of behaving as per the past we should behave by following the Baba. Instead of thinking as to why it had happened like that in the past what ever that had happened we should recognize that Baba has saved us.

We should not worry about the future by having the confidence that Baba only will take care of our future.

In the present, we should not think about the past and the future. By saying like that, don't be in the present also. We should observe and adopt our Master consciously who is in the present

If you got any thought, you should not either fall under it or by trying to remove that should not waste the time. By Existing in the thankfulness, consent and confidence by purifying the three

periods namely past, present and the future, should make them significant.

We should have the forgetfulness about the past and the future, and should have the knowledge about the 'Baba' who is in the 'Present'.

V. The purity at the wealth :

By thinking that, the Baba only is the giver of the wealth and He only retains that, which has been given, instead of observing the wealth, if we observe the 'Baba' only, the wealth itself will do the purified service to us.

VI. Purity of speech (Word) :

By saying that it is Baba's word, instead of telling our own experience, we should allow the Baba to exhibit Himself who is exiting at that moment.

Instead of talking negatively, talk about the capacity the 'Baba' by declaring that always good only occurs. By thinking that none of the negative things will work before the 'Baba' they are not existing at all, by thinking like that exclusively we have to observe the 'Baba' only continuously.

The above works are good only. If that is being so, while duly maintaining them, gradually, we have to allow our Master to

see, to speak and to exhibit Himself. That means, we have to not only see hear, and pay attention to the 'Baba' duly staying as such but also from us the 'Baba' sees, hears and exhibits Himself. This is only possible with the purity. If Baba, himself is exhibited from us, it means, if the Baba sees, hears, speaks, no shadow falls on us. That means, No imprints fall on us. For the work, the fruits of action will not remain. If we happen to behave on our own, accordingly the imprints fall on us and as a result the indebtedness will remain.

Because of our maintaining this type of purity, the (ఇంద్రియాలు) outer and inner organs will be stabilized and will taste the Baba. Because of the purity in the observance if the mind chases the Baba, the intellect will grasp the Baba continuously, the Chittam (చిత్తం) will record the Baba only.

That means, the "Antahkaranam" (అంతఃకర్మ) gets purified and tastes the 'Baba'.

Mentioned up to now :

1. The purity in the 'observation'
2. The purity in the 'Prayer'
3. The purity in the 'Service'
4. The purity in the 'Time'

5. The purity at the 'Wealth'
6. The purity of 'speech'

Because of the above, the organs, the Antahkaranam (అంతఃకరణం) of the Jeevi' gets purified. There, the Ego (called I) (అహం) will be tasting the Baba continuously by becoming pure continuously. It, 'This I' will be adopting the 'Baba' continuously. These purified organs, Mind, intellect, Chittam, only will stand as purified 'Narudu' (Narudu) (Human being).

Because of the purities, so far said, the purified (Narudu) the human being stands in the 'Jeevi'. In the various stages the 'Jeevi' gets the flash (స్పృహ) in the mind that (I am) Is it not? In those 'I am' one 'I am' is this purified human being (Narudu). This human being is not a devotee not a Yogi, not a Rishi, not a lover, not a Master, not a Deity, not all these, He is exclusively the purified mate of the 'God' only. That means this human being will not allow in him to reflect the devotion, the love, the wealth, any thing else. He will exclusively allow Baba only to reflect in him. This human being (Narudu) only is foundation for the Real Tasting. Every thing has not been completed with this stage. From this stage only the matter in principle begins. This (Narudu) human being only is the mate for the 'Baba'. This purified human being has to stand in every body.

The 'Jeevi' who had retained the purified Narudu in him only is called the 'Dwizudu (ద్విజుడు) (means - Born twice). If we, want to be happy with the 'Baba in this world, this purified Narudu (Human being) only is the base and support.

Purity is required to keep the human being like this, in order to get the love of the Baba, in order to mate with the 'Baba' because it is necessary to have a Narudu (Human being) 'Purity' only is essential. Therefore it is said that ' Purity' only is the bridge between the Narudu and the Narayana because of the 'purity' the Narudu (human being) stood in the 'Jeevi' - Is it not? with that purity itself as to how the Narayana stands in the 'Jeevi'. Let us see hereafter.

II PART

We came to know, as to how the Nara, Narayana stands in the 'Jeevi' and as to how the purity makes them to get the precise connection! We have seen as to how the purified human being (Narudu) stands in the 'Jeevi'. Hereafter, let us see as to how the Narayana stays.

If we think that, The total sense organs (inner and outer) (ఇంద్రియాలు), mind, Intellect, Chittam are the human beings (The Naruda) The Ego (Aham) gets the adoption of the real characters

and gradually develops into the Swaswaroopam (Swaswaroopam) and I will shine as a Narayana with all the beautiful ornaments and Kalas. In the process the purity to be maintained is this:

VII. The Parity at the soul (Atma) :

When the Indriyas Antahkaranam (అంతఃకరణ) (without the Ego) (Aham) all becomes purified, the Aham, Ego becomes Lustrous. We are calling that as Aatma (Aatma) only. That means Self Energy (స్వశక్తి). There is still limitation for this self energy. Still it has not become paripoornam. Therefore, the Jeevi should not maintain by depending on this self energy.

That means , the Jeevi gets the help and co-operation from the Jeevi itself only. Is it not?

The Jeevi should not recognize that, as it's fame and as it's greatness. In case if it recognises Ahaa! "I have already achieved this", by thinking like this, the Jeevi gets the satisfaction, as a result the progress of the Jeevi stops automatically.

The Jeevi should not get satisfaction by it's charectors like the 'wisdom and the claverness which it is having to the self energy. It should not stop while getting brightness with the Aatma charectors. When the Jeevi comes to this stage, it should exist with the Naturally obtained charactors quite naturally, but it should

not keep and retain them. If the Jeevi happens to observe the works of the Baba, which Baba is doing for our sake from within us, the Jeevi doesn't get satisfaction with the self characters by recognizing that there is somebody above the Jeevi. If it is not like that, when the Jeevi comes to this stage, if gets the satisfaction by thinking that " I have achieved some thing" and by interfering in every thing, the purity goes and the 'Let it work' stops automatically.

Generally, the purified human being also (Narudu) will be ruined. This entire stage is the key to the development. It is sure to go forward when you are very careful, like that it is also sure to get ruined when you are not very careful. In this stage, the darkness goes off and the thin lighting starts coming. In that thin lighting we will be able to see a little only. But if you want to see the whole thing the entire lighting should come and should stand completely.

For the 'Jeevi' which can not see anything in the darkness, when it starts seeing a thin lighting in the dimness and dimness it will think, that something has been sighted which was not there previously and if the 'Jeevi', satisfies itself, by thinking that it has achieved its development the darkness encompasses again. Therefore, till such time the lighting comes completely and stays without going out the purity has to be maintained.

VII. The purity in the other excellent stages :

If the self energy develops gradually that stage is called the "Brahmam" (బ్రహ్మం). If that energy is completely adopted and the "Truth". Which is being known that adopted stage is called "Sri Brahmam" (శ్రీ బ్రహ్మం). While these characters are continuously being adopted and when he remains still in the 'I am that I am' Position this stage is called the "Para Brahmam" (పరబ్రహ్మం).

When all the credits also, that means all the "Real Characters" also chase the "Jeevi" that stage is called the "Akhanda Paripoorna Paraprabma" (అఖండ పరిపూర్ణ పరబ్రహ్మం).

In all these stages the "purified" human being (Narudu) shall be with that same "Purity" only while existing as purified one, he shall only observe like that, what is happening in him. He shall not demand or command which he is seeing. The issue, which has been known, changes as his own character and which falls in his own Khajana, should be viewed continuously as a very formal one. He should not make his love, his feeling his happiness, his fondness, anything as a base and support and should stand without any dependency.

That means, searching for the happiness thinking, that it is not there feeling that 'Love' is being tasted, through the knowledge searching for the analysis that which is not being

obtained, like all these things, to be avoided all these are your own interests only. Is it not?

Our Master knows as to which is the good for that day, therefore He will make us to be like that, but not as per our interest and happiness. In these stages, for the changes which the "Jeevi" has in him, the Jeevi has no right on them. That means, the Jeevi should not try to rub its interest on the change. In a single minute, there will be many types of changes coming. All those things are only to be observed. There is no necessity our grasping them. Here, on their own they will be adapted to the Aham (I, Ego). The purified human being should exist (Narudu).

He should observe the changes but without grasping them, without interfering in them, he should maintain the 'Purity'. This is only the 'Purity' to be maintained at this stage. Here, the 'Narudu' exclusively stays by observing. That means, he stays like that, stays like that only. Doesn't do anything.

The change to the 'Existence' (ఉనికి) starts here.

IX. The purity at the witness :

Here the purified Narudu should, change completely as an 'Existence' that means, he should not do the minimum action even like observing. Let us see as to how it happens !

Every character that is being known, will be adopted to the Aham (Ego, I) and the Aham changes itself as that character (అక్షణం). It changes as "Swaswaroopam". It does not also yield to any type of test, that it may face, it does not, fear for any blame and continuous to exist. It does not try to prove itself before others. As far as himself is concern. This is the character of the witness at this stage. It does not use, fame, Miracle, Wealth, Energy-Tactfulness, anything to prove himself.

It does not need the support of anybody since it stood as the swawaroopam by confirming itself. So, it does not compete anywhere and exhibit its erudition and stays as the witness only with the confirmations only which the witness is having with it, it will make the Narudu to taste them. That means, the Narudu does not even observe also. The witness itself makes him to observe all of them. The Narudu need not see them. The witnesses itself will show him. That means, the Baba acts from the purified Narudu. That means, who is till then is a witness, the Baba starts mating with the purified Narudu after completely knowing, His energy with the purified Narudu. The purified Narudu should not observe the stage of the witness, should not pray should not love, in principle should not do any thing. It is enough if he exists very lightly, very very lightly, without having any burden on

him. That means, it is enough if he exists without doing anything. He should exist without any dependency. That means, as a pair, the Baba is standing as his mate in the 'Jeevi' who is purely existing.

X. Purity in the other excellent stages :

The Aham (the I, Ego) which is standing itself as a witness for its own energy and tactfulness changes itself beyond to that witness also.

That means, like that it does not always, exist as a witness for the Khajana. It will exist in the sport beyond the witness stage. That means, yet times, without getting touched by anything as a "non-attached" (అసంగుడు) yet times, by arranging himself everything as a 'Indifinable' (అనిర్వచనీయము). We are calling as 'Narayanudu' by totaling every thing from the stage of the witness.

Here the Narudu, who is existing as a pure existence, should have to change, every times suitable to the 'Narayana'. That means, when he is non-attached, the Narudu also should be non-attached, by existing as the pure existence, when there is a need the Narudu should have to react. Like this he should not stay in the void, but should react as per the need correctly. Like wise, with the 'Narayana', who is indefinable and omnipresent the Narudu also should be present every where and in all the stages.

That means, with the 'Narayana' who is existing as the Micro-cosm (very little) the Narudu also should exist as the same, Micro-Cosm (very little).

Here the purity means, with the 'Narayana' who is omni present, omni potent, cosmic power, the Narudu should also exist with the same widening as the Narayana.

That means, the Narudu can exist in the 'Baba', can exist with the 'Baba'. The Narudu can always exist in the 'Baba'. This is the Real Existence.

If 'Narayana' happens to exist with the Narudu who is existing without any dependency and with the pure existence. The 'Narudu' also is existing with the same flexibility in the 'Narayana' who is in the stage of beyond the witness and in the Indefinable stage.

These two is happening in the 'Jeevi' only. If the sense organs in the Jeevi, (Mind, Intellect, Chittam) all having been made as a purified Narudu, gradually having been changed as the pure existence, having achieved the flexibility, stands in the 'Baba'.

The Aham in the 'Jeevi' only (the I, Ego) changed as the Atma, there afterwards as the Brahman, afterwards as the Sri Brahman, afterwards as the Parabrahman, afterwards as the

Akhanda Paripoorna parabrahman, afterwards as the total witness for all as beyond the witness, as the non-attached and as the "Indefinable Narayana".

That means :

In the 'Jeevi' itself the pair, Narudu, Narayana is there.

That means, in the 'Jeevi' itself, Narayanudu is in the Narudu, and Narudu is in the 'Narayanudu' both are enjoying by mating, rejoicing, tasting (రసమయం).

The 'Jeevi' will be called as a Nitya 'Jeevi' (permanent Jeevi) (నిత్యజీవి) who allows this type of rejoicing and enjoyment of tasting always like this in him.

With the Narayanudu, who is shining fully in the 'Jeevi', the Jeevi also can shine fully with the same flexibility along with Him, will always continue to exist. That means, the Narudu in that Jeevi always continuously exists in the Narayanudu. That means, that Narudu, always exists in the 'Present' permanently. Narayanudu will be always there only. The Narudu who has been mentioned above also will continue to exist in the present, permanently. That means, the pair of Nara-Narayana will be existing continuously.

Like this, the purity makes the precise connection of Nara Narayana permanently. Here in this stage, the purity is retained continuously. The Jeevi, which has been habituated for the

enjoyment, rejoicing with the Narayana, will always maintain the purity. The Narayana Him self will keep His pair (partner) as purified like that for the 'Jeevi', which is seeing the both in itself does not go for searching, in order to possess the God !.

The Jeevi will not be egoistic also by saying that I am the God !.

That means the Jeevi will be comfortable in this world also. Will there be any difference for the Jeevi who is experiencing the comfort in the present permanently, like this world or like the heaven?

The Fragrance of Rejoicing, emits in the environment fully where the Jeevi has this pair of Nara-Narayana in him. This Richness of tasting will occur for those who are fortunate enough. The Jeevi can be comfortable in the world even, by floating in that tasteful enjoyment!. The 'Jeevi' will glow by seeing the Nara - Narayana, who are riding in its life.

The Jeevi will be released from it's self delusion (స్వమాయ) because all this thing is happening in the heart only, don't make the devotion, love, meditation etc., to occupy your heart. Keep the heart with purity and Empty.

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