

Q & A with Sri Nannagaru

8 July 2015 – Morning at Jinnuru

Sri Nannagaru's answers to questions posed by Devotee from Israel

Nannagaru: N;

Devotee from Israel: DI

DI: What path (way) I should follow?

N (To an interpreter): Ask him what pathway he has a taste for?

DI: The way of Love

N: You follow the path of devotion. Devotion is the safest path. Love and devotion are safe pathways.

DI: What is the way appropriate for me of doing self-enquiry? What else should I know about my own process of spirituality?

N: You need not follow self-enquiry. Everything will come from devotion that is needed for you. Everything will come.

Self-enquiry is only for doubters of God. Self-enquiry is for those who question God's existence. For those who follow devotion path, self-enquiry is not necessary.

There is Eswara, there is Govinda, there is Arunachala – whichever form you like, you put your mind on your favourite God.

Self-enquiry is not the only path to realization. There are so many paths to God realisation. One of the paths is self-enquiry. (He doesn't need self-enquiry.) Path of devotion also leads to God realisation.

For example, the greatest Bhakta Tukaram is the greatest devotee of Panduranga. In the path of devotion only he completely eliminated the body bound I. He eliminated the sense of body bound I through devotion.



DI: How can I communicate with you when I am far from you?

N: Through silence. Communication is not necessary; mental contact is enough. Always remember me – that is enough. Mental contact is enough, it is enough.

DI: Will wife and children be a problem for me in spiritual life?

N: (Is he asking about his personal matter?) Wife and children are not the problem to spiritual life. Your ego sense, your body bound I, is the problem. Your ego sense is the problem to get God realization.

Obstacles are not outside – not your wife, not your children. Only your ego sense, only your body bound I is an obstacle to get God realization. Difficulties and troubles are in you in the form of ego sense. Do you understand me?



DI: How many hours a day should I meditate?

N: Meditation is remembrance of God. What kind of meditation are you doing?

DI: Self enquiry – Who am I?

N: Self enquiry is entirely different from meditation. To put the mind on any form of the God constantly is meditation. Self-enquiry is entirely different from meditation. Meditation is one thing and self-enquiry is another thing. They are two different paths. But these two paths lead to God realization.

You always put your mind on any form of God. If you think always of that form, generally, the mind will be reduced, the mind will be destroyed. Mind is the

greatest obstacle to realization.

If you think of your favourite God constantly, your mind will be automatically destroyed. Then, you realize what you are. (Ask him if he understood.) Meditation is entirely different from self-enquiry.

DI: Now for two years I am doing self-enquiry (Who am I? of Ramana Maharshi). Should I combine together, or should I stop doing self-enquiry? What to do now?

N: Please understand me. In self-enquiry, you repeatedly ask the question “Who am I?” If there is no ‘I’ at all, what is the purpose of “Who am I?” practice?

DI: If there is no 'I', so why to ask "Who am I?"?

N: What you think as 'I' is only mere thought. It is a mere thought. It is not a true 'I', it is not a real 'I'. If you realize that there is no 'I' at all, you need not do self-enquiry "Who am I?"

DI: Chinese movement meditation can be helpful for my path?

N: Not only meditation, any path, if you follow sincerely and devotedly, it will lead to peace of mind – to God realization. Slowly and steadily you get Nirvana state. If you achieve desire less state, then you will get Nirvana state. Then you need not wear another body. Now

you are body. If you have no desires of any kind, you need not wear another body. You need not have birth, you have no necessity to be reborn again, if there are no samskaras in you.

If body is necessary to you, body will come. If body is not necessary to you, body will not come. To find out, put this question to yourself through introspection (inner enquiry).

Anyhow, you asked me all these questions. Basically, you must have purity and concentration. You must have complete faith that there is only Eswara. You must have faith in Eswara without reservations – completest surrender. Then automatically, your body sense...? will drop away.

In Christian and Muslim religions, they call ego sense as Satan. Satan will not allow you to acquire Jnana (self-knowledge).

One thing you must remember, now you are asking me philosophical questions. It is another thing that you don't do any kind of bad. You always do good and, as long as you live, try to the best of your ability to purify your mind. Do nothing, try to think or see nothing, that would be unworthy of God's presence.

You must earn God's Grace. You must earn God's Grace. Do you understand me?



DI: How much time should I be here in Jinnuru?

N: It is not a question of time. It is not a question of time. Time and space are not Truth. There is no truth in time and there is no time in Truth. There is no truth in space, and there is no truth in distance also. The question is not where your body is, but the question is where your mind is. Mind is important, not the physical body.

Arunachala is a holy place, now why you left the Arunachala?

DI: To see you.

N: Arunachala is God. Arunachaleswara is God. I am also a jiva like you. You are a jiva, I am also a jiva. Why not you stay so much time in Arunachala?



DI: I came to see you but I understand.

N: Your favourite God is Arunachala?

DI: My ... God has no shape, no form, no name.

N: Yes, very good!
Nameless and formless.

God is both with a form and name, and he is formless and nameless also. But if you want to meditate, there must be an object to your mind. If there is no name and form that path also is good, but for you

nameless and formless path is very difficult. God has no form and God has no name; and there is name and form also. If God is without form and without name, you can't put your mind on any form. You put your mind on one form constantly, and then your restless mind will be destroyed. Although God is nameless and formless, you must give (create) a name and form to God because it is the easiest path to get God realization. Name and form also leads to nameless and formless God. You understand me?

DI: Yes, I understand. I have a name for God "Elohim" but I don't know the form.

N: You have a name, God also has a name. If you have a name, God also has a name. If you are formless and nameless, God also is formless and nameless.

(As long as he has a name and he is limited to that name, how can he reach the nameless God?)

DI: I have one more question to clarify. Two years I have been practicing self-enquiry (Who am I of Ramana Maharshi). Now what should I do with this path?

N: It helps you to meditation and to devotion. Self-enquiry also will help you in meditation. (Does he understand, tell him what he has done will not be wasted.)

DI: So should I still do self-enquiry small part of the day?

N: First you understand me. One thing you must understand – complete devotion, complete surrender, and complete dedication is not different from self-enquiry. Surrender path is easier than self-enquiry path. Surrender path is devotion path, and is more easy than self-enquiry. Complete devotion also will eliminate/ remove the body bound I.

(Let me tell him). Your meditation, your devotion towards any God will remove, will eliminate, your body bound I. You understand me?

DI: Yes.



N: You understood the subject now? You need not have any doubts. (Ask him if all his doubts are cleared.)

Translated text of Nannagaru's words spoken in Telugu language at the end:

They think there are several paths and they get confused. There is a saying "All roads lead to Rome". There are nine roads to enter into Arunachala and to leave Arunachala – Arunachala is also called "Navadwarapura" (town of nine roads). Similarly, there are several paths to realize God. Whatever path you choose, if you have sincerity, you will experience God.

Are all his doubts cleared? Now he has a name and he identifies with that name. When he identifies with a name, how can he have devotion for a nameless God? It is impossible.

He must repeat his God's name "Elohim" in his mind. If he has interest in Arunachala, he may repeat Arunachala's name; or Bhagavan's name "Om namo bhagvate sri ramanaaya". You may repeat Ramana's name, or any name you like. Whatever name you have a liking for, take that name.

He must understand this – All Gods are one; favourite God means, his mind should be stilled there. It doesn't have to be that name only, which he wrote down. Whichever God's name appeals to his mind and fixes there, it is enough to keep his remembrance on that God.

He has to be clear on one thing – he has a name and he has a body. He is attached to that name and that form. Somebody gave him that name and he thinks he is that name. He identifies with that form and that name. Since he identifies with a name and body, if he meditates on a manifested God with a name and form – any God that he chooses is okay – if he keeps that God in his remembrance, he will find the path to truth realization.



Courtesy: Sridevi garu, Hyderabad