

# ***Our Nannagaru***

# **Our Nannagaru**

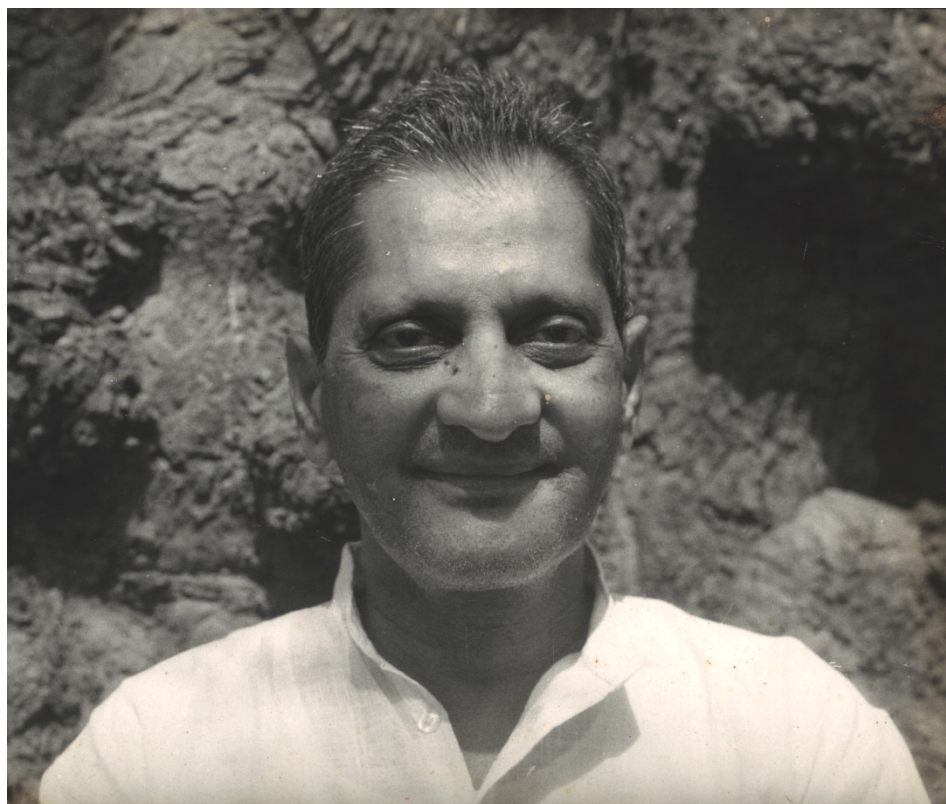
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## Foreword

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It is the experience of every one of us that Sri Nannagaru is none other than the Supreme Self within our Hearts. Sri Nannagaru has delivered thousands of spiritual discourses but when anyone asked a question about the details of his life, he told something or the other and escaped from answering it. Once, a foreign devotee mentioned in his book that Bhagavan Ramana Himself reincarnated as Sri Nannagaru. When Sri Nannagaru came to know about this, not only did he disagree with that statement but also questioned the author: 'How can he write this without asking me?' Again, admitting His glory, Sri Nannagaru Himself said: 'When you place a lamp on a mountain peak and expect that it should not be visible to others, how is it possible? It is the same in my case too. Even

if I wanted to remain secretive, it is not possible'. There is no ego-sense in a Jnani. He has no others to reveal Himself to. Perhaps this is the reason why Sri Nannagaru did not like revealing the details of his life. After Sri Nannagaru's Mahasamadhi, when we devotees felt bad that the details of Sri Nannagaru's life have not been compiled, by Sri Nannagaru's guidance and Grace, we realized that there are several instances in His spiritual discourses where Sri Nannagaru has mentioned about Himself. We felt as if Sri Nannagaru is revealing Himself mentioning His life details out of His boundless Grace and Compassion. This book is a small attempt to compile all such instances and share it with the devotees. For more than 50 years, Sri Nannagaru has showered His Grace upon innumerable devotees. So, hope you all will understand the fact that it is impossible to do complete justice to Sri Nannagaru in this small book. For those who do not know about Sri Nannagaru, a short version of Sri Nannagaru's life has been mentioned in the introduction. A heart felt gratitude to all the devotees who chose to be anonymous and who helped us in this compilation. Hope all the devotees will accept this book wholeheartedly.





This is a book on Sri Nannagaru in his own words

## Index



- a) A Short Life history of Sri Nannagaru (Page 7-25)
- b) Sri Nannagaru's relationship with Bhagavan Ramana (Page 26-40)
- c) Sri Nannagaru's divine dreams (Page 41-57)
- d) Sri Nannagaru's favorite Mahatmas, writers and poets (Page 58-73)
- e) History and Uniqueness of Sri Nannagaru's spiritual discourses (Page 74-83)
- f) London experiences of Sri Nannagaru (Page 84-120)
- g) Poems and Experiences of foreign devotees (Page 121-157)
- h) Interviews with Sri Nannagaru (Page 158-172)
- i) Sri Nannagaru's divine attributes (Page 173-193)
- j) Sri Nannagaru's relationship with the devotees (Page 194-236)
- k) Quotes of Mahatmas compiled from the speeches of Sri Nannagaru (Page 237-247)

## A Short Life history of Sri Nannagaru

It is Jinnuru village in the West Godavari district. This board 'Ramana Kshetram' located in the Palakollu-Martheru road attracts the traveler's attention in that route. There will be none in this village who are not acquainted with Sri Nannagaru. He is the embodiment of love who has lightened the Ramana Jyothi (lamp) in every heart converting them into a temple. Sri Nannagaru's house can be seen immediately on entering Krishnanagar. This house is well known to the distressed, knowledge seekers and devotees. As you enter the house, Lord Krishna's Bhagavad Geetha portrait is seen hanging on the wall of the arugu (telugu word for a cement platform in the entrance of Sri Nannagaru's house where Sri Nannagaru usually sits with the devotees). On one side, seen hanging on the wall are the portraits of Sri Ramakrishna-Vivekananda, while on the other side Sri Bhagavan's photo attracts your attention. As on every regular day, arugu was full with the devotees, who felt soothed by the gentle breeze blowing from the trees in the entrance. The Peace that existed in that environment reflected on their faces. Their eyes were eagerly waiting for Sri Nannagaru's arrival. Suddenly there was some rustle and huslte and Nannagaru was seen coming out of the house pushing the curtain aside.



The devotees then devotedly saluted Sri Nannagaru, who was wearing white Khadi dress, arranging his towel around the neck, having a pure smile with compassionate looks, with an unfaltering peace on face and the shine of divine lustre around him. Sri Nannagaru, then sat on a chair located at a short distance from Sri Bhagavan's photo. There was a deep Silence prevailing around and Sri Nannagaru was

seeing every one of them with his gracious cool and loving eyes. Roger Housden, the western devotee, who introduced Nannagaru to the western world, described the uniqueness of Nannagaru's sight in these words: 'His sight is soft, filled with Grace and as loving as a lover looks at his beloved. That sight has neither any doership nor ego sense nor any expectation nor any intention to fulfill any purpose. It is available to one and all but everyone feels that it is unique for him'. Very true! This is everyone's experience. By the touch of the Peace waves emanating from those eyes, as large as Buddha's, everyone's heart get blossomed.

Addressing as Nannagaru, the devotees expressed their doubts and problems to Him like a family member expressing his doubts and problems to the family head. Sri Nannagaru, out of immense love and grace hinted solutions to their problems and immersed them into an ocean of Peace. Two hours passed by; Nannagaru slowly stood up and went into his room. To all the devotees who come for his darshan, the one who showers a greater love than that of parents, one who takes the responsibility of their material and spiritual welfare, one who fills their lives with Light, one who drenches them in Peace, one who fills them with the feeling that this Universe is one family- is Sri Nannagaru but who is that Nannagaru?

About Sri Nannagaru...

Sri Nannagaru was born on September 23<sup>rd</sup> in the year 1934 (on a Pournami day being a Sunday at 9' o Clock. He was born to the meritorious couple of Sri Surya Narayana Raju and Rajayamma at his grandparent's house in Kommara village. His family was engaged in farming. His native was Jinnuru village in West Godavari district. He was



named as Bhupathi Raju Venkata Lakshmi Narasimha Raju by his parents. However devotees lovingly called Him as 'Nannagaru' and this name remained with Him forever. Sri Nannagaru's ancestors were theists, who had living faith in God's existence. As a flower blossoms immediately after birth, spiritual thought process blossomed in Sri Nannagaru right from his childhood. From the family perspective, the primary reason behind his devotion and having the seed of devotion sown in Him was due to the blessings of His grandmother Papayammagaru. She was a very great devotee. It is the normal human tendency to retain the good things and share the not so good ones. But contrarily Papayammagaru always shared the good things only. People with such divine qualities are rarely found. Papayammagaru made a profound impact on Sri Nannagaru. Sri Nannagaru lost his father at a very early age. His childhood days were spent in Kommara and Jinnuru villages. Right from childhood, Nannagaru hardly knew anger. He used to be very calm. His primary education got completed in Jinnuru's Zilla parishad primary school and Higher education got completed in Palakollu's M.M.K.M High school. His marriage took place in the year 1950 with Appala Narasayammagaru at Kommara. He was blessed with two sons and two daughters.

As Sri Nannagaru grew older, his spiritual thought process kept progressing further. Though he did not have enough clarity about Jnana, he had a strong urge to secure it. He was of the opinion that without spiritual thought process, the levels of consciousness cannot be raised. In March 1954, Sri Nannagaru went on a pilgrimage to North Indian places with his grandmother (Mother's mother). In that process, He happened to meet Swami Jnanananda in Delhi. He spent 9 days in Kasi. Internally, he had devotion for Lord Shiva. According to Nannagaru, after staying in Kasi, he understood the importance

of devotion. Later he visited Puri Jagannath. He had the darshan of Swami Sivananda in Rishikesh. He was youngest amongst the travelers who visited Swami Sivananda that day. Swami Sivananda gently caressed his head and blessed Him saying: 'Be good and Do good. Being good is more difficult than doing good'. One of the co-travelers in that pilgrimage was Swami Atmananda, a disciple of Swami Jnanananda. Sri Nannagaru got acquainted with Swami Atmananda, who was a good author and a lover of literature. Swami Atmananda spoke more about literature than spiritual things. He looked at devotional things also from a literature perspective. Sri Nannagaru developed some liking for literature due to Swami Atmananda's company. The first spiritual book read by Sri Nannagaru in 1954 was 'Thus spake Swami Vivekananda'. Later he read many spiritual books. As per Sri Nannagaru, instructional spiritual books are very useful for a person's mental progress.

From 1954-59, spiritual discourses were conducted on Bhagavad Gita every year in Palakollu. Shankarananda Swami spoke in Hindi and Ramakrishna Swami spoke in



Telugu. Sri Nannagaru was attracted by these sermons. As a result, an interest to read Bhagavad Gita developed in Him.

Sri Nannagaru then started contributing to Swami Shankarananda's monthly magazine 'GitaVani' in the form of essays on Bhagavad Gita. From 1960 onwards, Sri

Nannagaru started preaching Bhagavad Gita. He selflessly desired the welfare of the society. From 1960-70, midday meals and adult education programs were conducted in Jinnuru village under the supervision of Sri Nannagaru. He displayed great dispassion towards any external affairs. He considered the hardships of

his fellowmen as his own. He did not have any negative or opposite attitude towards life. Even aged people approached him for advice. He did not receive any kind of help from others in his spiritual practices. Isn't this natural for divine incarnations who change the course of the society?

A Mahatma took control over His life, which became gold due to self-effort, selfless service, blessings of the Mahatmas and purified mind. In 1957, when Bhagavan Ramana appeared in Nannagaru's dream and kissed him, it turned out to be the turning point to Sri Nannagaru's life. In 1959, Sri Nannagaru visited Arunachalam for the first time. In the midst of this journey, He visited Malayala Swami of Yerpedu and took his blessings. Being impressed by His spiritual quest at such a tender age, Malayala Swami blessed Nannagaru by saying that He would have a bright spiritual future. Later he visited Tirupathi. From there, He stepped towards the most holy place Arunachala. In January 1959, he was in Ramanashram on the festival day of Makara Sankranti. After spending 4 days in Ramanashram, he proceeded towards Rameshwaram. In the return journey, he visited Aurobindo ashram in Pondicherry and took the Mother's blessings in Aurobindo ashram. After Bhagavan's blessings in dream, though he physically stayed in Jinnuru, He always felt Arunachala as his real abode. He used to say: 'We are not going from Jinnuru to Arunachalam. Rather we have lost the path and come here to Jinnuru from Arunachalam. So Arunachalam is our origin'. From 1959 onwards, Nannagaru started celebrating Ramana Jayanti every year in Jinnuru. Sri Nannagaru did not have any interest even in giving spiritual discourses. But Sri Bhagavan's Grace settled Him as a great orator. He once narrated how Bhagavan showered Grace upon Him in a dream. He considered it as Bhagavan's command. That dream became true. Will the dream ever

become true? Yes, it became 100% true in 1960. Having seen the fore coming events before-hand in a film reel within dream, He set aside his personal will and abided by Bhagavan's will by becoming His instrument.

From 1983 onwards, He became referred to as Nannagaru. His true name was Venkata Lakshmi Narasimha Raju. But no one ever called Him by that name. Before 1983, He was called as Jinnuru Raju garu. Gandhiji is naturally referred to as 'Mahatma'. Likewise the name 'Nannagaru' originated naturally. He was not honored with this title in some public meeting. It was a loving address that originated from within. As he represented a father taking the responsibility of our happiness and sorrows, a devotee from Aratakatla village in West Godavari district was the first person to refer to Him as Nannagaru. Later this name became known world-wide.

In 1986, Sri Nannagaru became very sick. He uninterruptedly got fever on a daily basis for 6 months. He did not pray any God to reduce this fever. However by the Grace of Lord Arunachala, later he recovered completely.

Externally, Sri Nannagaru did not get any encouragement from anyone for his spiritual progress. It was all due to his self-effort and the guidance that he received from Sri Bhagavan. He did not get any help either from any friends or family members. The books that he read came to his aid. Externally, Nannagaru did not have any Guru. However as per Nannagaru, it was all Ramana's Grace. Compared to his spiritual practices, it was more of Sri Ramana's Grace that brought about His enlightenment. His life became blessed by Sri Bhagavan's divine love.

He was never habituated to taking the worldly matters seriously. He did not care them absolutely. He had least regard for miracles. If you experience true Peace, your mind

will not travel towards miracles. He said: 'Miracles will not bring you liberation. Only Self Realization can bring you liberation. Therefore have Self Realization or Jnana as your very goal. These miracles are also part of dream stuff'.

Having got this most valuable human birth, what one has to attain (Self Realization) has been secured by Sri Nannagaru through Bhagavan's Grace. As Arunchaleswara chose Bhagavan Ramana, Bhagavan Ramana chose Sri Nannagaru to preach the Ramana tattva to the entire mankind. From that day till today, Sri Nannagaru has dedicated his life to Bhagavan Ramana. As Anjaneya Swami did not have any other thought, word or deed other than that of Rama's, even Nannagaru doesn't have any thought, word or deed other than that of Bhagavan's.

As per Nannagaru: 'Preaching Self Knowledge to the most ignorant and illiterates, coronate them on the throne of Self- this is my goal'. This is the reason why Sri Nannagaru has been preaching deep vedantic tattva in very easily understandable words in a simple and lucid manner. Starting his spiritual discourses with the address 'My dear soulmates', Sri Nannagaru opens our hearts and fills them with permanent peace, bliss and dispassion. He melts our hearts through his loving words. If you do a little self-enquiry, you will know that the Jiva who travels after the body's death, doesn't exist here and now- Sri Nannagaru preaches this teaching of Ramana without exhibiting any supernatural powers. Sri Nannagaru is the most capable Guru, who through his love, touch, sight and word can make us directly reach our swaroop (Self). His words have an enchanting power to bind our minds. As he wants very subtle words to touch our hearts, Nannagaru would say: 'This is a top secret- don't share it with anyone'. Saying so, Sri Nannagaru ensures that we concentrate our minds on those words. Sometimes,

Sri Nannagaru would say: 'This single sentence is enough. Catch hold of it'. As a calf is driven forward by enticing it with a lump of green grass, Sri Nannagaru pushes us towards the Self through such words. When we hear that sweet and grave voice of Sri Nannagaru, our body consciousness is lost, the time gets stalled and we get settled in Supreme Peace. The elders say: 'Self is beyond words and mind'. But when Sri Nannagaru describes the glory of Self, we get merged into Supreme Consciousness due to grace behind those words. His spiritual discourses enhance our rational thinking. He never directs us to act in a particular manner. He showers His Grace from the depths of his heart and ensures that we act in that manner. Bestowing us with subtle thinking, transforming us even without our knowledge - this is possible to Sri Nannagaru only.

Many people are of this opinion: 'There are several obstacles to reach Sri Bhagavan's advaita state. As Bhagavan has sacrificed everything, it became possible for him to reach that state. However it is impossible to attain that advaitic state while leading a householder's life'. Sri Nannagaru is an incarnation of preaching who has descended down to practically show us that true Sanyasa doesn't mean wearing the saffron colored clothes but implies giving up the ego sense. Leading a householder's life, making His life as His message and lightening the lamp of knowledge in several lives- Sri Nannagaru symbolizes such an immortal form.

Sri Nannagaru always responds to those who open their hearts and talk. In some situations, we can judge who Nannagaru is from the way He answers the devotee's questions. Here are a few answers of Sri Nannagaru while responding to a devotee's questions:

**Q:** Self Realization is possible due to past meritorious deeds. Did you also get realized due to your past merit or did you perform any spiritual practices?

**A:** I did not make any special effort. I am very fond of Bhagavan. There is no compromise in it. Suppose you criticize Bhagavan for an hour and I listen to that entire criticism, I will not lose a pencil point of my liking and love for him. If I have any spiritual existence, I got it only through Love. There was no special effort at all from my end.

**Q:** So do you imply that you got it due to his contemplation?

**A:** Call it either contemplation or Love. It is an identification. I am so much identified with Him that I don't even get the thought of saluting Him. Not that I don't want to salute Him. When he is so dear and close to me, why should I salute Him? Will the household members in the same family salute each other? No. It doesn't mean that I have no regard for Him. I don't see Bhagavan apart from Me. There is no sense of separateness. I did not specially worship Bhagavan. Whether the situations are favourable or unfavourable, my faith in Bhagavan was never lost. Once Challapalli Zamindaar also



posed the same question: 'I have been visiting Ramanashram since 1948. I had the direct darshan of Sri Bhagavan. I am senior to you. But I don't think I am experiencing as much Peace as you are experiencing'. I replied him:

'It all depends on the intensity of our Love for Him. The heart gets blossomed based on that intensity'.

**Q:** When you have not seen Bhagavan physically, how did you get realized?

**A:** Till now, I never had any regretful thought of not having seen Bhagavan physically. Will I ever feel that I have not seen myself? ... It is because of my identification with Him that I did not regret of not having seen Bhagavan physically.

In the above answer, Sri Nannagaru says: ‘Will I ever feel that I have not seen myself?’ Through this answer Sri Nannagaru has conveyed that He is the omnipresent Supreme Consciousness.

Sri Nannagaru’s simplicity is incomparable. He never behaves in order to impress others. Without any distinctness, His way of life seems to carry on effortlessly. Sri Nannagaru is beyond time. But he always maintains the discipline for doing all the things on time. He never likes anyone waiting for Him. He never allows anyone wasting their time. Again and again, He warns us that God exists in the form of time.

Of all the extra-ordinary attributes of Sri Nannagaru, the most important attribute is that irrespective of whoever may take shelter in Him, He doesn’t differentiate His Love towards them. A devotee once said: ‘Nannagaru, you love all the devotees but I have a special place in your heart’. Then Nannagaru smilingly said: ‘Why is it that every devotee who comes here feels the same?’ Sri Nannagaru behaves as if everyone is unique. Sri Nannagaru is the live example of how Lord Krishna behaved with the gopikas.

Normally the Peetadhipatis and Gurus stay far away from common people. Contrarily, Sri Nannagaru stays very close to common people. It is natural for a disciple to visit his







Guru and serve Him. Here the uniqueness of Sri Nannagaru lies in accepting the responsibility of his devotees or disciples. Waiting for the arrival of his devotees or disciples, travelling hundreds of miles to get rid of their sorrows, He himself visiting the distressed- perhaps such a Guru like Nannagaru will not be available to us how manyever times we may be born again. There is a saying that a Mother's Love is the Highest Love. But no love in this creation can equal Sri Nannagaru's love.

Sri Nannagaru never separates the spiritual life from the material life. As per Nannagaru not decorating the ego in the day to day life is a true sadhana (spiritual practice). He always said that devotion should not be restricted to Pooja room. Sri Nannagaru is the very personification of Love who makes the devotees taste the sweetness of His Knowledge based talks and gives them sufficient strength to forbear the hardships they face as per their destiny with ease and equanimity. Representing the Sat-chit-ananda within the heart, Sri Nannagaru has made his body as an instrument to convey the glory of Self. Sri Nannagaru is the honorable Holy Guru who desires the welfare of the entire mankind.

## Sri Papayammagaru, the source of Sri Nannagaru's devotion

Papayammagaru was the name of Sri Nannagaru's grandmother (father's mother). Sri Nannagaru used to say: "Today if any little devotion is seen here, it is because of Papayammagaru's blood flowing within". When Papayammagaru lost her husband as well as her young son, she sent off her sorrowful daughter in law (Sri Nannagaru's mother Rajayammagaru) along with her children to Kommara



(Rajayammagaru's birthplace). Papayammagaru left to Muramalla, her birth place. Papayammagaru was very fond of Tulasi tree (grown in a pot). When she was getting separated from her daughter in law and grandsons, she sat near the Tulasi tree and cried saying: 'What is this? Our family has no male support. All of us are getting separated and are going to live in different corners. Will there be days when this arugu (the platform in the front side of Nannagaru's house) will be filled with people? Will this house ever become an abode for feeding people?' It is only due to the merit of Papayammagaru that innumerable devotees experienced unlimited Peace on the arugu and ate the Prasadam at Sri Nannagaru's house.

Papayammagaru was very fond of Sri Nannagaru. She always wanted to ask her daughter in law: 'Why don't you send my elder grandson (Sri Nannagaru) to me, so that I can take care of him?'. However, Papayammagaru felt that it was not right on her part to separate



her daughter in law from her elder son too, as her daughter in law was already sorrowful due to her husband's death. When her nephews and nieces casually said: 'We are taking care of you. So your assets should belong to us after your death', Papayammagaru used to fight back saying: 'My assets will belong to my grandsons only after my death'. Such was Papayammagaru's liking for her grandsons. Papayammagaru was always found near the Tulasi tree whenever

any relatives visited her. Papayammagaru lived for not more than 2-3 years after she reached Muramalla.

When Nannagaru reached a place near Muramalla in order to bless with his spiritual discourse, a devotee brought an elderly lady and introduced her to Sri Nannagaru saying: 'She is the friend of Papayammagaru, who came from Muramalla'. Then Nannagaru immediately stood up, went near that elderly lady and brought her onto stage. Sri Nannagaru honored her and said with her: 'Are you the friend of Papayammagaru? How lucky you were to get a chance to live with her! What a good fortune you had in getting a chance to live with Papayammagaru!' So Sri Nannagaru felt that Papayammagaru herself came in the form of that lady. He honored her by making her sit beside him throughout the time he delivered the speech. Sri Nannagaru's utmost reverence for Papayammagaru got revealed from the way he treated this elderly lady.

## Our Nannagaru - A vivid description in the words of a devotee

Once while narrating about Lord Rama, Sri Nannagaru said: ‘Mothers, wife, brothers, friends, the people of Ayodhya- none of them were left by Lord Rama. Lord Rama did not give up any relations. He always existed within those relations, got liberated as well as ensured all their liberation, thus becoming relation bound Rama. Likewise Sri Nannagaru also never gave up his mother, wife, brothers, friends and devotees. Always maintaining these relationships, Sri Nannagaru got liberated and ensured all their liberation, thus becoming relation bound Nannagaru like **Lord Sri Rama**.



Once, an engineer told Sri Nannagaru:

‘All these days, I have been posing questions and you have been answering them. Now I will not ask you anything else. Whatever you give, I will accept it and go back’. Then Sri Nannagaru said: ‘Whatever I give, is unseen and unheard’. So our Nannagaru represents **Dakshinamoorthy** who blesses silently.

‘When it is already being given, where is the need to speak?’ Saying so, the one who brings in a silent transformation within us even without our efforts- such **Bhagavan Ramana** is our Nannagaru.

While talking about Lord Krishna, once Sri Nannagaru said: ‘Our Pandits themselves don’t know the secrets of Raasa Leela. So why should we get surprised when Raasa Leela is criticized by the Christians? Lord Krishna is the very embodiment of

Brahmananda. Where is the question of a 6 year boy having lust? The Gopikas automatically enjoyed Brahmananda without any of their efforts in the divine presence of Lord Krishna. Likewise, Sri Nannagaru being the very embodiment of Brahmananda, has innumerable devotees approaching Him and being blessed with the Brahmananda in His Divine Presence even without their efforts- Such **Lord Krishna** is our Nannagaru.



Bhagavan Ramana's love for devotees was secretive. However Sri Ramakrishna externally expressed His love for devotees unlike Bhagavan. Like Sri Ramakrishna, Sri Nannagaru also expressed His deep love for devotees. So our Nannagaru is **Sri Ramakrishna** - who states that you exist (by expressing his love for you)

and at the same time takes you to a state where you cease to exist (by blessing us with the state of advaita).

Adi Shankara is an incarnation, who descended down to preach. He used to preach continuously from morning till night. However sick he might be, he used to say: 'The purpose for which this body has come onto this earth has to be fulfilled. I will not stop preaching till my last breath'. Such **Adi Shankara** is our Nannagaru.

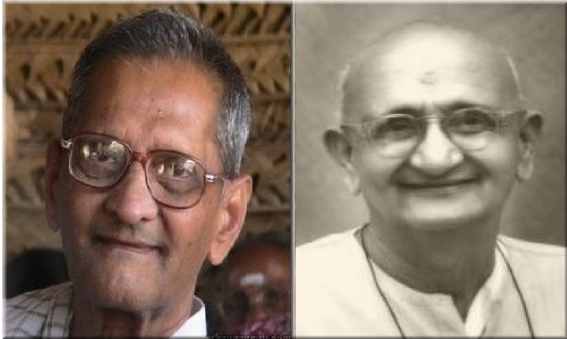
Buddha was the first roaming guru. Not merely blessing the devotees who come for his darshan, but also graciously visiting and blessing the devotees who cannot come to Him- Such roaming guru (Buddha) is our Nannagaru. Once, Buddha's attendant, Ananda said:



‘Master! You are preaching the subject but I don’t think that the listeners are able to grasp it. Ultimately it is going to yield nothing else other than a pain in your throat’. Then Buddha replied: ‘Lets sow the seeds for now. When the circumstances become favorable, the seeds will automatically get sprouted. If the seeds are not sown, how do they get sprouted even when the circumstances turn out to be favourable?’ Similarly, our Nannagaru represents **Lord Buddha**, as He has graciously preached one and all irrespective of whether the devotees deserved to listen or not.

Jesus said: ‘You must be poor and pure in the spirit’. A devotee told Sri Nannagaru: ‘Our villagers refer to you as the Lord of the Poor’. Then Nannagaru replied: ‘I have been praised in several ways till now but none of them have impacted me. But when I hear this phrase ‘Lord of the Poor’, I am getting happiness unknowingly’. Our Nannagaru represents the simplicity of **Jesus Christ**.

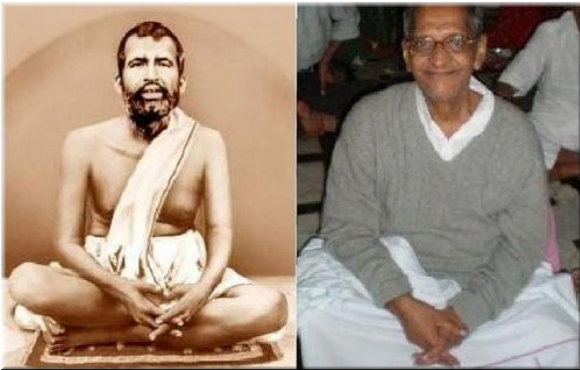
**'Our Nannagaru' denotes**



**Ramdas Pappa's Bliss**



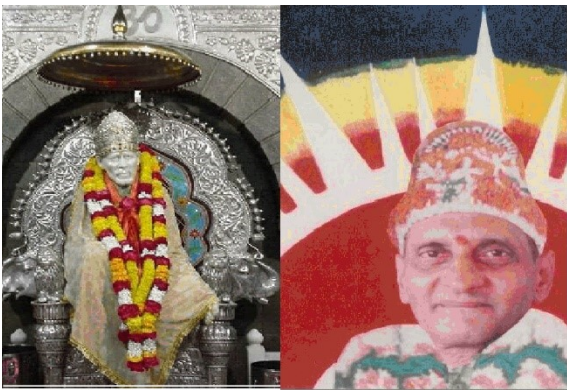
**Buddha's Compassion**



**Sri Ramakrishna's Devotion**



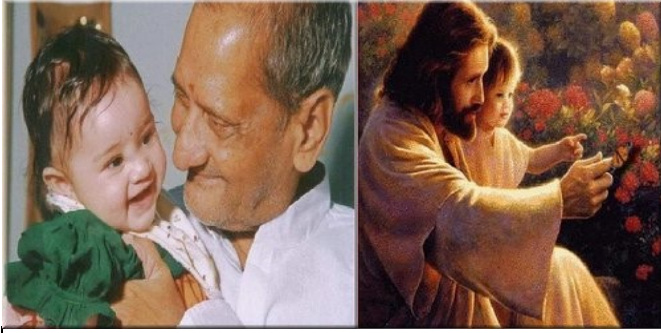
**Sri Saradadevi's Purity**



**Sri SaiBaba's Majesty**



**Swami Vivekananda's Courage**



Jesus Christ's Love



Adi Shankara's Knowledge



Swami Sivananda's Service



Sri Krishna's Righteousness



Bhagavan Ramana's Equanimity



Hanuman's Humility



## Sri Nannagaru's childhood experience

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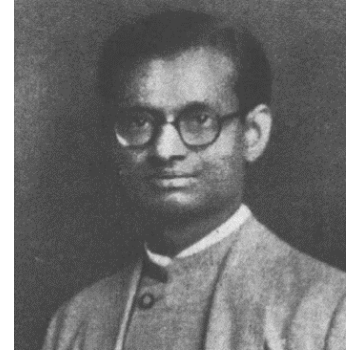


Presently we are in Mupparthipada. When I was in 2<sup>nd</sup> or 3<sup>rd</sup> standard, I did not study in Kommara but studied in a nearby village. A tailor named Basha used to stitch our shirts. Nearly 40 years ago, he came from Mupparthipada and settled down in Kommara and set up a tailor shop. All the residents of Kommara made him their tailor. I used to take cloth and ask him: 'Deepavali is nearby; I should wear new clothes for the festival. When will you finish the stitching?' Basha used to call me 'Jinnuru'. As and when he saw me, he used to say: 'Jinnuru has come; Jinnuru has come'. He never called me by my name but called me 'Jinnuru'. He used to tell me: 'Jinnuru, sit down and wait here (patiently). If you stay back, I will do it immediately. If you go away, I am not sure when I will complete the stitching. Look! How many clothes to be stitched are pending?' Just now I was enquiring: 'How is Basha'? I have been told that he has expired. I thought that he is still alive but has become old and bedridden. So was considering to visit him.

In my childhood, I once asked my school teacher: 'Who established the Hindu religion?' That teacher could not answer me properly. Later I came to know that no one established the Hindu religion and Hinduism is a way of living.

## **Sri Nannagaru's first meeting with Swami Jnanananda**

I saw Jnanananda swami for the first time in New Delhi in March, 1954. Maulankar was then the speaker of Loksabha. He belonged to Gujarat. He was the first speaker of Loksabha. I saw him in the Parliament. He looked very beautiful. I am still reminded of his beauty even to this day. There was an MP in Bhandar by name Lanka Sundaram, who took me to the Parliament house. Then I saw Maulankar. Shakespeare quoted in one of his dramas: 'Beauty walks on the earth.' Maulankar possessed such a beauty. The reason why I am narrating about Maulankar is that he was the person who introduced Swami Jnanananda to Jawaharlal Nehru. During that period, National Physical laboratory was established in Delhi. A very famous scientist used to be the director of that Institute. Upon Nehru's invitation, Jnanananda came back from Germany and joined the institute to support that director. There was a disciple of Jnanananda called Atmananda. He belonged to Guntur district. I was very young then. I had not heard of Swami Jnanananda before. So Swami Atmananda said: 'Jnananada belongs to the West Godavari district, the same region from where you hail. Let me introduce you to him'. Saying so, he took me to Swami Jnanananda. Initially, Swami Jnananada used to travel to his office by city bus. Later he got an official vehicle. We reached Swami Jnanananda's office before he arrived. There was a boy who used to cook food for Jnanananda. While introducing me to Jnanananda, Atmananda said: 'He belongs to your region. He is a resident of Jinnuru'. Swami Atmananda accepted Sanyasa from Swami Jnanananda. We were offered tea to drink. I was repeatedly pouring the tea from one glass into another. Then Swami Jnanananda said: "The tea will get cold if you



repeatedly pour it from one glass into another. The cold tea becomes insipid to drink. So drink the tea". I remember these words very well. Hence I am narrating them.

### **Sri Nannagaru's meeting with Swami Shivananda in Rishikesh**

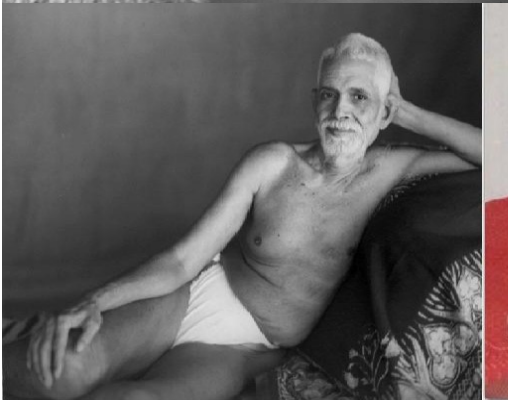
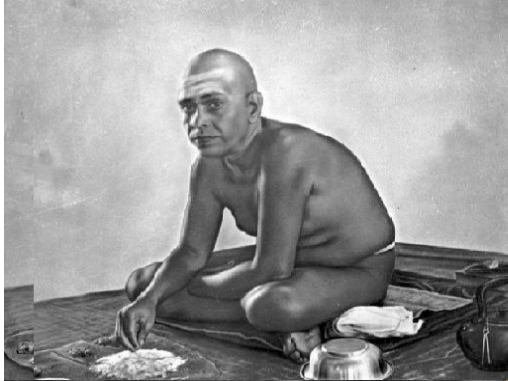
After seeing Swami Jnanananda in Delhi, we went to Rishikesh. We went to Shivananda ashram in Rishikesh. I was not aware of Swami Shivananda then. It was Swami Atmananda who took me to Swami Shivananda. Having finished taking bath in the river Ganges, Swami Shivananda was returning back. He did not even wear his saffron clothes



yet. We were only 10 people who entered Swami Shivananda's room and I was the youngest amongst them. Therefore He called me near Him, touched me and blessed me saying: "Be good and Do good." This is the essence of all the religions. Again he said one more thing which made a very deep impression upon me. He said: "Being good is much more difficult than doing good." In India, there may be

several people who have performed more good deeds than Gandhiji. But despite doing so much good, we cannot say that they were as good as Gandhiji. He then gave me a journal called 'The Divine Life'. It was the monthly magazine of Shivananda ashram. We cannot say how much of English literature Swami Sivananda has distributed with his own hands. The books were continuously printed in their press. Swamiji distributed 50% of the publications at free of cost. He wrote nearly 300 books in English. Originally he was a doctor. He was a tamilian. Later he became a monk. Swami Shivananda also said: 'Once, I and Jnanananda together performed penance in Rishikesh'. Both Swami Shivananda and Swami Jnanananda knew each other and were contemporaries.





## Sri Bhagavan's entry into Sri Nannagaru's Life

I hail from Jinnuru, a village in West Godavari district of Andhra Pradesh and belong to a peasant community. During 1954, I accompanied my maternal grandmother on a pilgrimage to the Northern part of the country. In 1957 I had a dream one night. An old man with a staff in his hand, raised me from the bed and kissed me hard on my cheeks. I was perplexed. I pleaded with him to leave me alone. The stranger paid no heed to my words. I had a feeling that he was invading my life. I was seized with fear and tried hard to wriggle out of his grip. While he was holding me in his embrace, my pillow fell on to the floor. He lifted it off the ground, adjusted it on my bed and gently laid me back on the cot. He looked at me compassionately and left me, as a doctor would leave a patient. For the following six months I was struggling to know who this stranger could be. One day while reading 'The Hindu' in our village Library, I saw an advertisement of The Great Men of India by Madras Book Publishing House. Going through the list of these great men, I felt a thrill when I read the seventh name as "Sri Ramana Maharshi". I felt here was the man who would draw me to the cave of my heart. I got the book on Sri Ramana Maharshi through post from the Madras Company. The book contained his portrait also and I recognized the person who had appeared before me in my dream six months earlier.



The divine person Bhagavan Sri Ramana Maharishi, lived in 'Arunachala' in Tamilnadu and was revered all over the world. His physical life ended on 14th April 1950, in his seventieth year. He had no personal life of His own. His life was but the splendour of the Self. Equality

was His life breath. Many blessed people achieved fulfillment in their lives by the mere darshan of the Maharshi. He is like a blazing sun in the spiritual firmament of India. The Chanting of His name is auspicious. He is the Mahatma of all Mahatmas.

I paid my first visit to Sri Ramanasramam in January, 1959. I have dedicated my life from then on till now to His service. It was not my choice that He came into my life. He took me into His fold and blessed me!

### **How Bhagavan commanded Sri Nannagaru to speak on the eve of Ramana Jayanthi**

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Once, a devotee arranged for the birthday celebrations of Bhagavan Sri Ramana Maharishi at his residence in Palakollu. He came to my house and invited me to speak on that occasion. I was not willing to attend and speak in those celebrations. I told him: 'I cannot come'. However the devotee forced me to attend the program. Though I was not willing to go, I said: 'Alright, I will come'. However I decided not to go. All this happened the day before the birthday celebrations of Bhagavan Ramana.

That night Bhagavan appeared in my dream and asked: 'Are you attending the satsang meet in Palakollu or not?' I hesitated to tell the truth to Bhagavan. Hence I replied: "I will attend the satsang meet and deliver my discourse." Bhagavan said: "You are telling me lies." I was shocked on listening to these words. My mind got disturbed. I was surprised as the Maharishi came to know what existed in my mind. I told Him: "Though I am not at all willing, I will attend the satsang meet and give my discourse." Then Bhagavan did not speak anything. He quietly left the place. The dream came to an end.

The same night, after a few hours gap, I got the second dream. Sri Bhagavan came near me and showed me the residence of the devotee who invited me to the satsang meet. He

also showed me a big room within that house. He told me that the birthday celebrations would commence next day in that big room at 10 O'clock in the morning. Pointing me towards a gentleman, who was highly educated and a social worker well known to me, Bhagavan said: "The next day, he will attend and speak in the satsang meet before you." Bhagavan even showed me the place where that gentleman is going to sit. Bhagavan said: "He will speak only for 2 minutes. Later you will have to speak for 3 hours. Whether you like it or not, you have to make the satsang meet on the eve of birthday celebrations, a grand success." After firmly conveying that my ego's decision (not to speak) is going to collapse, He glanced at me very lovingly and left gradually. I did not feel this to be his advice rather I felt it to be His command. I then came back into the waking state from the dream state. It was all a dream only. Though Bhagavan came all by Himself and commanded me, I still did not believe it. I did not believe in the dream. I thought: 'How can the dream become true?' Though all this happened, I strongly decided not to attend the satsang meet. I took my meals and sat down at 9 O'clock in the morning. A great force within me commanded me to attend the satsang meet. My strong will collapsed in the torrents of that great force. My mind did not remain within my control. My thought (of not to go and speak) got reduced. I was forcibly driven to the satsang meet of Palakollu by a super natural power. I became a puppet in its hands and reached the satsang meet. The moment I stepped in, I could clearly see all those things happening which Bhagavan has told me beforehand in the dream. I felt it to be wonderful and marvellous. I felt that my short dream is being enacted as it is in the waking state. I never believed that my dream will come true. But having seen all this, I could not stop believing my dream. I felt Bhagavan Ramana is very much alive.



## **Sri Nannagaru's relationship with Bhagavan is of several births**

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The Love that I possessed for Bhagavan when He entered my Heart for the first time, exists even till date. We celebrated the first Ramana Jayanti in 1957 in Jinnuru elementary school.

The love and affection which I then possessed for Bhagavan exists even till date. This is not due to my intelligence. It is possible only due to the relation of several births with Him. Bhagavan said: "Digging soil in a hundred different sites will yield nothing. You need to dig in one spot continuously to get water." If I had the mentality of digging at different sites, I would have left Him very long back. But if I am still able to cling to Him, it is not due to my intelligence. I don't hold His hand but it is He who holds my hand. It is not me who



is trying to remember Him; only because He is remembering me, that I am able to cling to Him. There will be several people in this world who are more intelligent and capable than me. This has nothing to do with intelligence. Only because He is remembering me and giving me the power to remember Him, that today I am able to say 'Ramana, Ramana'. Thus my devotion remained undisturbed and I have been uniformly devoted to Him from that day to this day. The reason being, not due to the efforts made in this birth, but due to the relationship of several births with Bhagavan. Even if anyone criticizes Bhagavan, my devotion remains unperturbed. It is possible only because of the relationship of several births between us. Kalidasa said: 'If the relation is of several births, it will continue till the end'.

## **Sri Nannagaru's unswerving staunch devotion for Bhagavan**

Recently someone criticized Bhagavan in front of me and said: "We are not criticizing to disturb your devotion for Ramana." I replied: "My devotion will get disturbed if there is a motive behind it. There is no reason for my devotion to get disturbed. My devotion towards Ramana is motiveless. Don't under-estimate my devotion thinking that it will get disturbed by listening to your words. Don't ever think that I will lose my devotion so easily. If you think so, your guess will go wrong. On mere reading of the word 'Ramana Maharshi' in 'The Hindu' newspaper I experienced a thrill and attained devotion for Him. I was not aware of his being a Rishi or a Jnani or a Modern Maharishi or an Incarnation. I was not aware of who He was. I fell in Love with Him even without knowing who He was. Therefore my devotion will not get disturbed by listening to your petty words. Is it similar to a nose that dislodges due to a mere sneeze? If my devotion resembles such a nose, can I dedicate my life to Ramana?"

## **Uniqueness of Bhagavan Ramana in Sri Nannagaru's words**

20 years ago, few devotees used to ask me: "Why do you always say Ramana, Ramana? Why do you need to go through this trouble daily? You don't seem to be happy and are also not allowing others to remain happy. You are calling Bhagavan Ramana as the bestower of Self Knowledge. But we are unable to see that?" I replied: "Sri Dakshinamurthy is called as Adi guru. It is true that He bestowed Self Knowledge on great scholars. You are asking me: 'What is the uniqueness of Ramana Maharishi?' Sri Ramana bestowed Self Knowledge not only on the scholars but also upon illiterates and also on animals. Sri Ramana's appearance doesn't look great externally. He appears to public in a mere loin cloth. A person's glory should never be gauged by his external appearances. If you ask me

about the uniqueness or specialty of Sri Ramana, what can I say? He possessed equanimity towards the educated as well as the illiterate, the rich as well as the poor, the beautiful as well as the ugly people. It is because He did not possess the body consciousness.”

### **Sri Nannagaru’s answer to the question whether He has done any penance?**

When a Swamiji asked Sri Nannagaru: “Have you done any penance either in Himalayas or Haridwar or Srisailam (a pilgrim centre in Andhra Pradesh)?” Sri Nannagaru replied: “I have not visited any place to do penance. I stuck to Bhagavan from the very day he entered into my life. As far as I am concerned I did not do any big sadhanas (spiritual efforts). If at all I attained any Self Knowledge, it is all due to the Love that I possessed for my Guru. It is an unstoppable love and a boundless love. It is not a love that changes on a day to day basis. It is an unswerving love and a complete love. I did not secure such a Love due to my effort. I got it purely by Ramana’s Grace. From the day I came into the path of Bhagavan, I stuck to Bhagavan’s name, form and teaching. As the doer of work clings to the result thereof, I remained fastened to Bhagavan. If I have attained anything, it has been possible only because of such Love. Apart from this, I did not do anything else. I could achieve it only due to Love, which makes no exceptions.



### **Sri Nannagaru is the adopted son of Bhagavan Ramana**

Sri Nannagaru said: “I did not do any penance. I have the Divine Grace. I possess the direct interference of God. If at all I have attained anything, it is only because Bhagavan adopted me; it is only due to 100% Grace of Bhagavan. I am the adopted son of Ramana.” Then a devotee asked: “As per Bhagavan, all the hard work that we are currently doing in the name of sadhana (spiritual practices) must have been completed by him in his previous

births. Likewise don't you think that your entire sadhana was completed in your previous births?" Sri Nannagaru replied: "Bhagavan must have toiled hard and completed his sadhanas in previous births to secure Self Knowledge but I have attained it effortlessly. Even you all look out if anyone is ready to adopt you. But remember that the one who adopts you must be an embodiment of Grace."

### **Bhagavan is ever existent - This is Sri Nannagaru's Experience**

Once I sat in front of Ramana Maharishi's photo. I never worshipped Him through puja. Looking at Bhagavan's photo, I said: "Since that body (Bhagavan's body) has ceased to exist, I am aware that you are no more existent". Then Bhagavan replied: "Though you may think that I do not exist anymore, you cannot deny the Truth that I am chasing you. What is the relationship between Existence and body? A Brahma Jnani is not His body even when His body is alive. A Jnani never differentiates between the existence and non-existence of his body. The Guru tries to take you all to such a state. A Brahma Jnani can see even without eyes, can hear even without ears, can work even without hands and can walk even without legs".

These days my family members are not posing such questions but I am waiting to see when they will pose this question to me: 'What did Bhagavan do?' I have a ready-made answer: 'What didn't Bhagavan do?' But they are not asking me this question and I am not giving them this answer. So we got into a compromise.

I have relationship with several Divine Incarnations. But it is only Bhagavan Ramana who bestowed me with the final state of Advaita.

## Sri Nannagaru never repented that He has not seen Bhagavan Ramana physically

While delivering a discourse in Ramana ashram, a Ramana devotee said: 'Sri Nannagaru has not seen Bhagavan in flesh and blood'. Referring to his comment, Sri Nannagaru replied:



'It is right. I have not seen Bhagavan in flesh and blood. But I have no repentance for not having seen Bhagavan in flesh and blood. Just before Bhagavan's body became subject to death, a devotee asked Bhagavan: 'Your body is about to die. So going

forward, who will be Gracious towards us? Who will shower Compassion upon us?' Then Bhagavan replied in a nice beautiful sentence: 'Even when the body is alive, it is not the body which showers Grace. That which showers Grace continues to exist even after the body's death. That which showers Grace is deathless. So even when the body is alive, it is not the body which showers Grace'. Hence the relationship with the Guru is not of a single birth. Bhagavan said: 'Have we met here without any relationship in the past births? Won't this relationship unite us again in future?' As long as the differentiating faculty, ignorance and ego are not completely annihilated, we continue to have Guru's help. The relationship with the Guru will not break even after our body's death. So Guru cannot be limited to his physical body. Limiting Guru to his physical body is equivalent to insulting Him. To presume that Bhagavan doesn't exist now is insulting Bhagavan. So Bhagavan still exists. Bhagavan is very much alive. Whether Bhagavan's body is alive or not is irrelevant.

Someone asked me: 'Did you see Bhagavan Ramana physically?' I replied: 'Not in this birth, but in previous births when Bhagavan stayed in Virupaksha cave. Though my birth has changed my relationship with Bhagavan still continues'.

## **Sri Nannagaru's relationship with Bhagavan is Consciousness related one**

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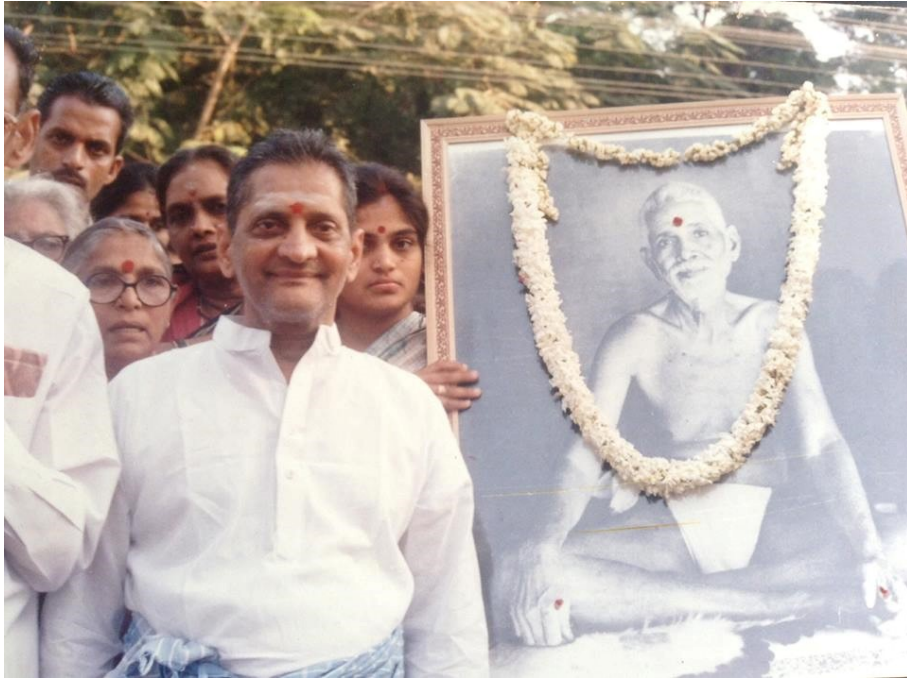
I have not seen Bhagavan's physical form. I also don't have any mental contact with Bhagavan. Also He is not my relative. I am not related to Ramana Maharshi either physically or mentally. Our relationship is beyond body and mind. Our relationship is at Consciousness level. Therefore any number of thunder storm like hardships has not broken my relationship with Bhagavan. If it is a mental relationship, there is a chance of losing that relationship. But my relationship with Bhagavan is Consciousness related one.

### **Sri Nannagaru is the recipient of Bhagavan's boundless Grace**

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In my life, more than any sadhana (spiritual effort), it is Arunachala Ramana's Grace which has helped me more in securing the Supreme Consciousness. When self-effort is not accompanied by Divine Grace, any sadhaka (spiritual aspirant) cannot become a Siddha (Realized soul). The mind cannot subside without God's Grace. Only the subsided mind becomes eligible to secure Self Realization. I have been able to achieve the abode of Peace only by the blessings of Bhagavan Sri Ramana Maharshi.

## Sri Nannagaru is the representative of Bhagavan



The deity in a temple is represented in two forms: One is moola viraat (Original deity consecrated within temple) and another is utsava vigraha (the representative of Original deity). The moola viraat doesn't move. The Utsava vigraha is taken out in a procession on the auspicious day of Shiva Ratri. The deity taken out exists separately from the Original deity. The deity which is taken out in a procession is referred to as utsava vigraha. This utsava vigraha is a representative of the moola viraat. As the moola viraat doesn't move, he sends this utsava vigraha to represent Him. Therefore I am referred to as the representative of Bhagavan. (Here Bhagavan is moola viraat and Nannagaru is utsava vigraha).

## Sri Nannagaru's Self realization experience in his own words

In 1982 (1984 as per some devotees), I was sleeping in one of the rooms of Morvie guest house compound. I cannot say (whether) it is a waking state or a dream state. It is a semi conscious state. I had an experience. What was that experience like? There is an amrutha



nadi connecting the heart and brain (sahasrara). It is unseen and very very subtle. Suddenly the amrutha nadi opened. Immediately unlimited bliss came through that amrutha nadi from heart to sahasrara. Before that I never experienced such a kind of Bliss. It is not dependent. It is independent. The incident happened by the grace of Bhagavan. From that time I had a different life. Devotees started seeing me as a saint. There was some difference in my life. I felt lot of peace, I enjoyed great peace and not only that, I spread the bliss & peace to so many devotees throughout Andhra. I

went to London twice & to gulf countries too. People in London called me child of Bhagvan (Not Nannagaru). They wrote a lot of poems also on me. I gave 6-7 speeches in English there including retreat.





In my case there has been Divine Intereference. Only due to Divine Interference, I have transcended this creation.

## Sri Nannagaru's experience with a formless voice

In 1987, I was very sick and thought that my death was nearby. Even the doctors of Palakollu sent me a message through their compounders asking me to eat all that I relished (thinking that my days are over). I felt very happy when I heard that I would die very soon for I neither need to travel anymore nor do any service to the body. But feeling happy is also not the correct state. Even that is a weakness. We should neither feel happy nor feel depressed when the death approaches us. We will not be abiding by God's will if we get either pleasure or pain on hearing about our death. When



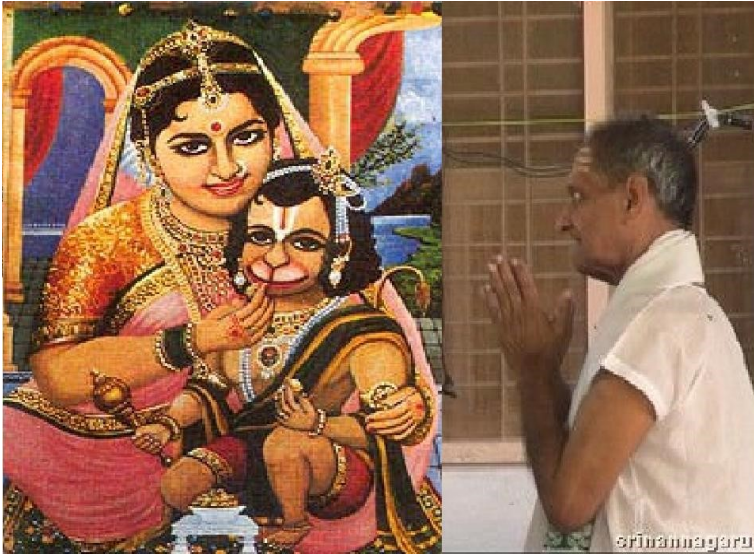
I had a 104 degrees celsius temperature, I viewed one bodiless power. The doctors suspected my disease to be cancer. My mind was prepared to leave the body. I had no other thoughts. I didn't even get the thought that if the fever subsides, I would visit Arunachala and do giri pradakshina. One day a bodiless power came and asked me: 'Did you ever hear of Udipi?' I said: 'Udipi is in the state of Karnataka'. Then it asked me again: 'Are you aware of the deity there?' Then I replied: 'Yes, it is Lord Balakrishna. The body was invisible and making me answer its questions. Then it asked me: 'Do you know who consecrated Udipi Krishna?' I replied: 'Yes, it is Madhvacharya'. Then the voice said: 'Visit Lord Krishna in Udipi to get rid of your fever'. Saying so, it disappeared. But I didn't even

get the thought of visiting Udipi to see Lord Krishna. Then I told the doctor about my conversation with the formless voice. The doctor said that they were clueless about the cause of the disease and hence asked me to take a vow of visiting Udipi. But how much ever I tried to take the vow, I was unsuccessful. Not that I didn't want to visit Udipi or disliked Udipi Krishna. I didn't even get the thought of doing Giripradakshina if the fever comes down. I felt all this to be a dream. What even if I die? This body is made up of five elements. Until the prarabdha karma (the accumulated past karma) is exhausted the prana (life-breath) clings to the body. Once the prarabdha gets exhausted, the body expires.

### **Sri Nannagaru's dream of Bala Anjaneya Swami**

All the beauty lies within the Heart. Beauty doesn't exist in external things. Once I had the vision of Bala Anjaneya swami (child Hanuman) in a dream when I was in Shirdi. Before this, Anjaneya Swami never gave such darshan in any dream. I too, did not worship Him or contemplate upon Him before. Leave out the god or devil. Unable to view that beauty, I closed both my eyes. When I say beauty, I am talking about the external beauty. I am not referring to Inner Beauty. Anjaneya Swami is most beautiful. His beauty is indescribable. This is the reason why the chapter relating to Anjaneya Swami was named as Sundara Kanda in Ramayana. When he appeared in my dream in Shirdi, I felt: 'Can anyone with physical body possess such a beauty? I tried to see Him with both the eyes. Finally, unable to view His beauty, I closed both my eyes. To describe any beautiful people, Shakespeare

referred them as: 'The Beauty walks on the Earth'. It implies the Beauty itself took a form and started walking on this earth. I felt even Shakespeare can't describe the beauty of Anjaneya swami. I felt: 'Unable to see the external beauty of Anjaneya Swami, if I have



closed both my eyes, then can I ever see His inner beauty?' I felt, how wonderful should be the Inner Beauty! The true beauty is the inner beauty. If you read the entire Ramayana, you can observe that it is Anjaneya Swami alone who did not have any personal work.

He looked so beautiful that I got the feeling as if the entire beauty of the world has assumed the form of Anjaneya Swami. Even in this waking state, my eyes keep searching if I can see such a beautiful form again. Till now I could not see such beauty externally. I felt even Sage Valmiki cannot do justice in describing the Anjaneya Swami's beauty. Leave aside Valmiki Maharshi, even if Goddess Saraswathi makes an attempt, she will fail in describing the beauty of Anjaneya Swami. The reason why I am saying so is that when Anjaneya Swami's physical beauty itself looks so wonderful, how wonderful should be His heart's beauty? Beauty is Truth. Truth is Beauty. There is no beauty greater than Truth. There is no knowledge greater than Truth. There is no Bliss greater than Truth. There is no Peace greater than Truth. That's why Brahman is described as: Truth, Knowledge and infinity

(Sathyam, Jnanam, Anantham). We have come into this planet to get the experience related to Brahman and not merely for covering our bodies or merely for the sake of food and clothes.

### Sri Nannagaru's dream of Lord Subrahmanya

Once, I visited Tiruttani. The temple in Tiruttani is located on a small hill. Tiruttani can be reached even by a car but to reach the temple one has to climb the hill. By the time I



reached Tiruttani, it was evening. I did not take any flowers or fruits to offer Lord Subrahmanya. I just saluted Him and came back. My plan was to stay in Tiruttani for that night and take the first bus to Tiruvannamalai the very next day early morning. Therefore I even went to the bus stand and found out the departure time of the first bus towards Tiruvannamalai. That night a big serpent came into my dream. It was so big that I was able to see

its face but not the complete head. The snake started talking to me. It asked me. "What is your plan for tomorrow?" I replied: "I am going back to Tiruvannamalai". Normally we get frightened on seeing a snake but due to Lord Subrahmanya's Grace, I was least frightened even on looking at such a big snake. Lord Subrahmanya is a personification of snake. The snake replied: "Then what about Me? You have offered me neither a fruit nor a flower.

You did not even chant the name of Subrahmanya. You came here casually and have become ready to return back also? Tomorrow morning, you take bath; don't drink any coffee (I have the habit of drinking coffee in early morning. How did He know this? It is because He is indweller and omniscient), bring some fruits and flowers, offer them to Me and then go back." He did not tell this in a requesting tone but said in a dictating tone. All this was only to shower His Grace upon me.

### **Sri Nannagaru's intimate relationship with Lord Subrahmanya**

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Gods are related to one another. Similarly human beings are related to one another. But there is a relationship between me and Lord Subrahmanya. He is a Divine personality and I am a human being. Usually the gods and human beings are not related to each other. But when I remember Subrahmanya, I feel as if He is my relative. If I come across His photo anywhere, I don't feel like saluting Him. Not because I don't like Him. I feel why should family members honour each other. I feel as if I am also His family member. Subrahmanya Swami and I have been related to each other since several births. I neither worship Him nor Salute Him but the Heart related relationship that I have with Him cannot be denied. He is very close to my Heart.



## **Sri Nannagaru's dream of Kanchi Paramacharya**

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I have a special place in my Heart for Kanchi Paramacharya. He was the embodiment of simplicity. True beauty lies only in simple living. Once he appeared in my dream and placed two fruits in my hand. I was very happy but when I was a little hesitant to accept those fruits, he said: "Do you know what these fruits are? One is Beauty and another is Truth. That which is Beautiful is always the

Truth and that which is Truth is always beautiful. Both of them are one and the same. So don't differentiate between them. They are one and only one representing the Advaitic experience. If we attain such advaitic experience all our karmas will get extinguished."

## **Sri Nannagaru's dream of Narasimha Swami**

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Yesterday, I visited Vedadri. Before going to sleep, I did some Japa in the evening. What Japa did I do? I started chanting: 'Om Namō Narasimhaya, Om Namō Narasimhaya'. When I started chanting so, all the other thoughts got subsided. The thought of being in Jaggayyapeta also was lost. The thoughts related to place and time also vanished. I was left with only one thought. Which thought? It was 'Om Namō Narasimhaya'. Even a Divine name is also a thought. I was chanting 'Om Namō Narasimhaya, Om Namō Narasimhaya'.



Suddenly I fell asleep. By chanting the Lord's name, I am not sure whether I will gain any merit or not but I got a good sleep. I fell asleep immediately. Without the necessity of taking any sleeping pills or visiting any doctor, I went into a deep sleep. What happened in that sleep? Yesterday I saw Narasimha swami from a distance in Vedadri. However in the dream I went very close to the Lord's idol. As I went closer to the idol, it disappeared suddenly. Then I saw a great Light in place of the idol. It cannot be seen with these physical eyes. Then a bodiless voice (a wonder that there was no body visible but a voice was audible) started speaking. It said: "Do you consider me as an idol? I am not the idol which you were able to see. I am this great Light. I am not limited to this idol. You are thinking that you have not seen Me closely. But this is my true nature. Idol



worship is only for the sake of sense control. It is required only to bring you here (Light).” It was a great light indescribable in words. It neither resembled the light of sun nor the light of electricity nor the light of a kerosene lamp. It was a great Light. It was a great Light, a great Consciousness and a great luster which was nameless and formless. We can't say that it was invisible; it was visible but was nameless and formless. Thus Narasimha Swami revealed Himself to me in the form of a great light. (the true form in which He exists) Again He brought me into the waking state without even showing the idol. Sometimes we are very near to Truth in the dream state than in the waking state. I felt as if I was very near the Truth in yesterday's dream.



## Sri Nannagaru's dream of Lord Sri Rama

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On 4th Oct-05, at 4.30 a.m in the morning, Lord Sri Rama appeared in my dream. When I try to remember Lord Rama's beauty, I get bewildered. Not only these two eyes but even a lakh eyes are not sufficient to view Rama's beauty. Leave about Rama's Jnana or Wealth. I am merely talking about His beauty (physical). Lord Rama came but He did not talk. He just showed me His beauty. If the physical beauty of Rama is like this, what about His beauty related to Self, His beauty related to Consciousness and His beauty related to Knowledge? We cannot view His beauty even with a lakh eyes.

I have changed the party but all my ancestors (grandparents and parents) worshipped Rama only. My grandmother knew nothing else other than these two - sleeping near the Tulasi tree and chanting the name of Rama. They never searched for a new God. In my childhood, other than Lord Rama's photo, I have not seen the photos of any other gods at home. I thought Rama alone is God. I was not aware of any other Gods like Krishna or Shiva.

## **Sri Nannagaru experiencing the Supreme Consciousness on seeing the idol of Lord Jagannatha**

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Though I am not a Krishna devotee, the Lord has showed me a miracle. Some devotees gifted me an idol of Lord Puri Jagannath. It has no hands and legs but has a very big face with very big eyes. I kept gazing at that idol. Suddenly my body

disappeared ie though my body was visible to the people around me, it suddenly disappeared for me. At that time I felt: One and only One exists and it is Supreme Consciousness. Except for Supreme Consciousness everything else is void (shoonya). All the three bodies (gross, subtle and causal) and all the three periods of time (past, present and future) seemed to be 100% false. All the past, present and the forthcoming bodies also seemed to be false bodies. Currently I have a strong identification with the body. I feel that this body belongs to me. Lord Jagannatha's gift ie., the experience of 'everything to be false' looks as strong as my present identification with the body.

### **Sri Nannagaru's dream depicting that all sorrows or happiness are equivalent to a dream**

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All the sorrows or happiness that you may be experiencing are all equivalent to a dream. 4 days ago, I got a dream. I was partaking my food. Suddenly there was a big storm that filled my plate with mud. I felt very sorrowful in my dream. I felt bad that the food that was so clean and so tasty was no more eatable. The force of sorrow was so great that

unable to tolerate it, I woke up. Once I woke up there wasn't any food or mud or any sorrow. I was very peaceful. I questioned myself the reason for my sorrow when nothing happened. Similarly though we have been experiencing unending sorrows throughout our innumerable births and deaths, once we are awakened into the state of Immortality we will question ourselves why we felt so sorrowful when nothing ever happened.

### **Sri Nannagaru's dream of getting angry with an orthodox Vaishnavite**

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I got a dream in Malkipuram. I became very angry in that dream. It was not a public meeting, but I was seated in the midst of some 10 devotees. All of us were chanting: 'Arunachala Siva, Arunachala shiva, Arunachalam, Arunachalam...'. It was a small gathering only. Then suddenly an orthodox Vaishnavite who staunchly believed that Vishnu alone is Supreme God and all the other gods are demigods came to us. He believed as well as preached: Vishnu alone can fulfill our desires; if Vishnu represents the collector, Shiva represents his subordinate officer (Tahsildar) etc., I did not get angry on seeing him. I asked him to sit down. Then he started saying: "You will not get liberated if you chant the name of Shiva but you will get liberated only on chanting the name of Vishnu." Then I became

extremely angry. Even before I could scold him, he ran away looking at my anger. I later felt: 'Why should I be so disturbed by him?' Till I got this dream, I did not even realize that I possessed so much anger.

### **Sri Nannagaru's dream depicting the power of Love**

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Even Love possesses a great power. In England, some people used to mechanically call me as 'Nannagaru', 'Nannagaru'. Some people used to call me as 'Nannagaru' (in a low tone) but it used to be full of Love. They called me not with their mouth (mechanically) but from the depths of their pure heart with Love, with respect, with affection and with regard. Resembling this, yesterday night I got a dream as if someone was calling out 'Nannagaru', 'Nannagaru'. I initially did not understand who was calling out 'Nannagaru'? Once I woke up from dream, I was reminded of the people in England who called me lovingly from the depths of their hearts as 'Nannagaru'. Thus Love has such a great power. Normally everyone uses the word 'Nannagaru' but there was a touch and softness in their call. They

were not stone-hearted people. If stone hearted people call out 'Nannagaru', it would seem to be very rude. That softness and ability to touch the heart existed only in their (people of England) call. It implies that even though the body is lost and the world is invisible, such is the touch of that Love. I woke up as if someone was calling me. I came back from the dream state to the waking state. However that soft call remained within my Heart. It brought me back into the waking state. When the worldly love has such a power, how powerful should be the Divine Love? Till now I was referring only to the worldly love. When the worldly love has such a great power, God's Love and Power become limitless. If you worship God mechanically, unwillingly and without any concentration, the society may praise you but what you really gain is nothing (zero).

### **Sri Nannagaru's dream of watching a film**

I stopped watching films since last 40 years. Last Monday, I got a dream as if I went on a bicycle to watch a film. When I returned back after an hour or two, my cycle was not found. I felt: 'Someone has stolen my bicycle. This entire society has turned out like this'. After getting this thought in my dream, I immediately woke up. After waking up, there was neither a cycle, nor the sorrow of losing it nor the society that I was referring to — all the three got vanished. The state of a true Jnani is similar to this. When true Jnana is experienced within Heart, the whole Universe seems like this.



## **Sri Nannagaru's dream of Adi Shankara and explaining Sadhana Panchakam**

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Yesterday approximately at 2 O'clock in the night, Acharya (Adi Shankaracharya) gave me His darshan in my dream. Usually Acharya wears saffron clothes but yesterday He was wearing white clothes. Acharya's upanayana happened when He was 5 years old and He left home at the age of 8. So Acharya who came into my dream was a 6 year old boy who didn't accept sanyas yet but completed his upanayana (thread ceremony). He did not look angry but looked as personification of Grace. He didn't talk anything but showered His Grace. On receiving His Grace, my mind wandering stopped immediately resembling a welling ocean that stopped overflowing suddenly. This stillness of mind continued even after waking up from the dream. Acharya showered His Grace in Silence without the aid of any words. Though I don't speak much about Acharya, I have a special place and an unknown liking for Him within my Heart. If you like someone, you need not express that liking for them externally. It is not that liking exists only when expressed and absence of expression means not liking. It is only when you lack liking, it needs to be expressed externally. When you have a true liking, it need not be expressed in words. There is no necessity of words when actions are being done. More words are needed when there are no actions. So Acharya didn't talk with me in my dream. He showered His Grace in Silence which calmed down my mind (which continued even in the waking state). Once I came out of the dream, I was reminded of the preachings in Sadhanapanchakam. Acharya



has written a book called Sadhanapanchakam. Some people refer to it as Upadeshapanchakam. There are 700 verses in Bhagavad Gita whereas there are only 5 verses in Sadhanapanchakam describing how to do sadhana. Good deeds done and forgotten also yield results. Good words heard and forgotten, will be reminded at appropriate time when needed. We may forget those good words but they will protect us from falling into danger. Though you may not be in a position to practice the good words heard, it is always good to have them listened. When there is a sudden danger, these words come to your rescue. I read Sadhanapachakam almost 10 years back. I never mentioned about it in any of my discourses too.

Gist of the Sadhanapanchakam:

- 1) Dont have excessive love for others. If not, your mind cannot get introverted and turn towards the Truth.
- 2) Externally you may do a good deed but let it not be beyond the limits.
- 3) Let not your Compassion exceed the limits.
- 4) Being a human, it is very natural that you may get angry at some point or the other on being harmed by others. Let not that anger lead towards your ruin. Your anger should be transient resembling a line drawn on water. It should not be carried upto graveyard.
- 5) Work egolessly. It will aid in your search for Truth.

Elaborating the preachings from SadhanaPanchakam:

Excessiveness is forbidden in all the things. If you are excessively compassionate towards others and allow the mind to get extroverted, internally you will become a big zero ie worthless. Fulfill the purpose for which you came into this planet ie Know Thyself. Animals

grow horizontally whereas humans grow vertically. So man is eligible to earn Jnana. You may feel that Compassion is a divine attribute. But if Compassion is excessive, the mind will not get introverted. Without getting introverted, the Brahman inside will not be revealed. When Brahman is not revealed, the good is considered bad, the Maya is considered as Jnana, the Non Self is considered as Self. If you are contented with the good attributes alone, you will rise from one pit and fall into another ie the vicious cycle of birth



and death become unavoidable. If you are very rich and perform good deeds, you may get praised by others but Truth remains unrevealed. Your life is not for these petty things. The purpose of Life is for seeking the Truth. Not that you should lack Compassion but it should not exceed the limits. Similarly excessive anger is forbidden. Excessive anger extroverts the mind. If you don't exceed the limits, the mind gets introverted. Work done egolessly will aid in your search for Truth. Work done egoistically will earn you merit which will get exhausted on one day or the other.

When I myself have forgotten Sadhanapanchakam, how will I preach it to others? This resembles the saying of a frog who was Lord Rama's devotee. It said: ' If anyone tries to kill me, I will chant the name of Rama. However if Rama Himself tries to kill me, whom should I call upon for help?'

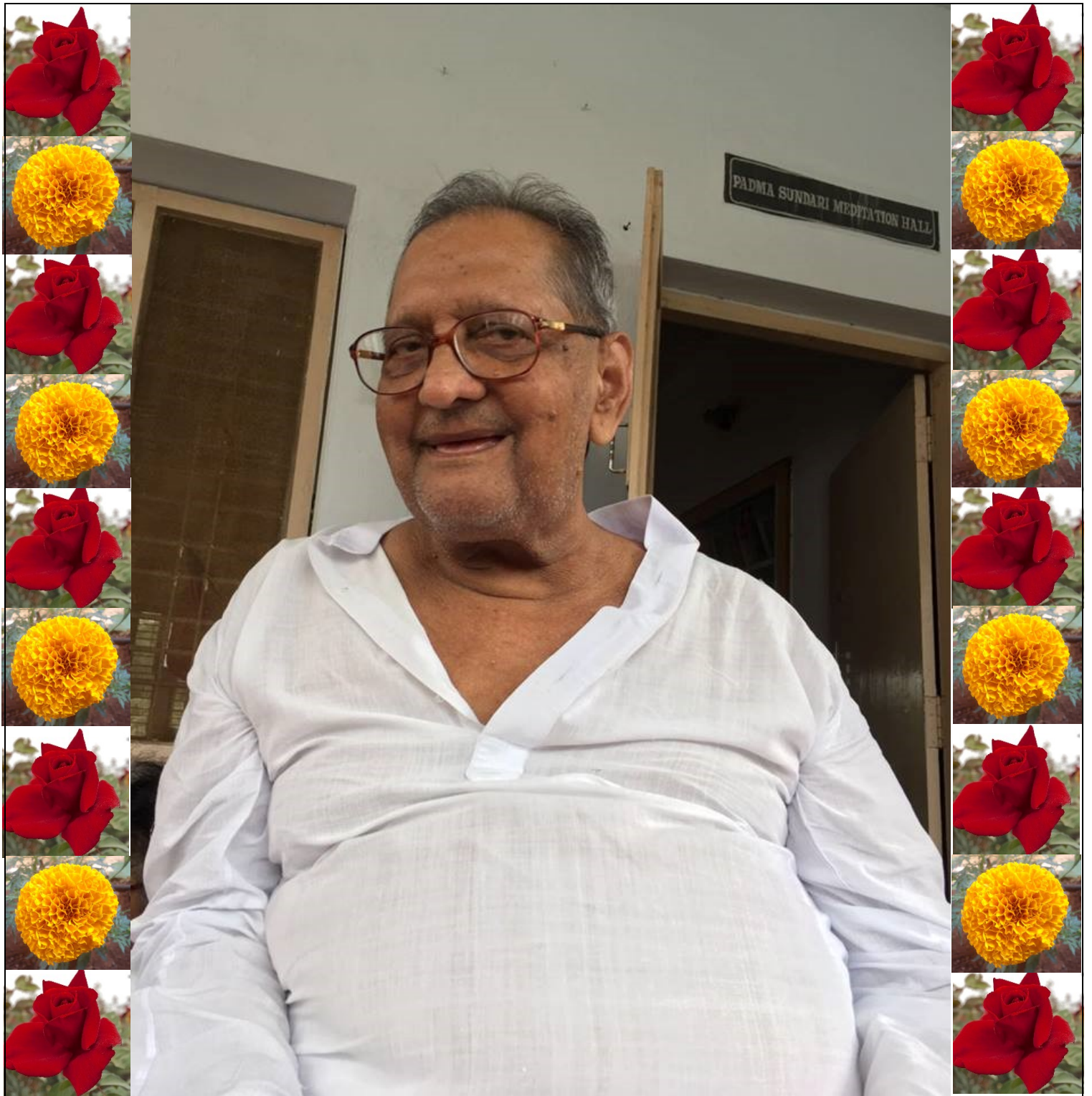


## A Palakollu devotee's prediction regarding Sri Nannagaru's destiny of travelling by cars



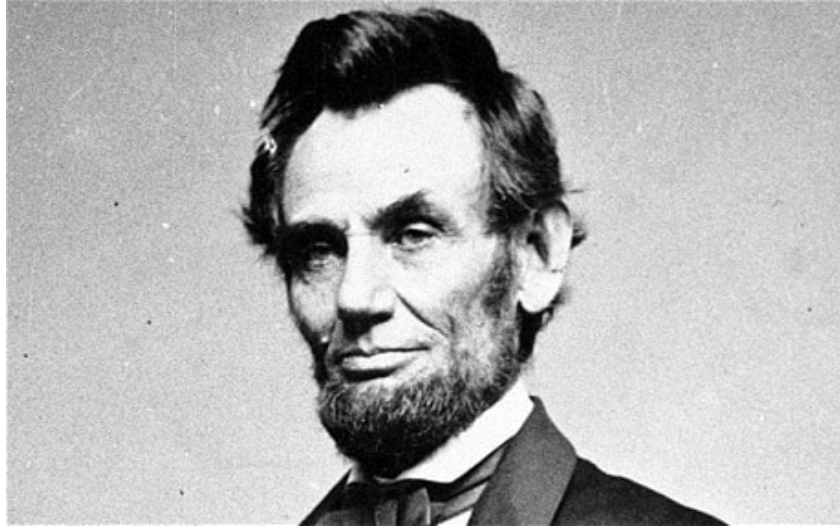
In 1972, I used to commute on bicycle and visit the nearby places to preach about Ramana. Once, when I visited an old Ramana devotee in Palakollu, the devotee said: "Nannagaru! Nannagaru!, You have come here all the way on a bicycle. You are visiting the nearby places on a bicycle to give the spiritual discourses. One day you will travel by car". I said: I am contented with my bicycle. I don't want any car". The devotee replied: "I don't state that you have a desire for car. I am just stating that as per your destiny, you will commute by car". The devotee implied that: "Though you don't have a desire to secure something, you will certainly get it if you deserve to receive it".





In Arunachala, while speaking to me, a devotee said: 'Lord Krishna told Arjuna: I am narrating you the Bhagavad Gita because you have no envy. But Nannagaru! I am aware that you have given spiritual advice even to those who are jealous of you'. The reason why I am telling this is not to boast about myself but to share the beauty in those words.

## Sri Nannagaru's favorite Mahatmas



Of all the great personalities, I like Abraham Lincoln the most. The reason being, he doesn't look special. Externally his appearance is as normal as anyone else but when it comes to internal glory, there is a lot of difference between us and Lincoln. Lincoln looks most natural and most normal. Lincoln said: 'I did some mistakes in administration not intentionally but due to inexperience'. He lost in elections several times. He neither got depressed on losing the election nor got elated on winning the election. Whether he lost or won the election, it made no difference for him. He lost the election several times before becoming the President. When he was asked: 'After having lost the elections for so many times, don't you feel distressed?', he said: 'I got habituated to losing'. Such was the glory of Lincoln. If I ever visit America, I will first visit the birthplace of Lincoln. It is a pilgrim center for me. Lincoln's memorial is at Newyork. His birthplace is somewhere in Colombia. He took birth in a small hut. He used to make his living by doing petty businesses. In dressing and talking, he used to be natural and normal. He used to face the world quietly. He always faced the world but never tried to run away from it.



**Sir Cotton:** It is the norm to chant 'Govinda, Govinda' before taking in the first lump of food. But I don't chant 'Govinda, Govinda'. I chant 'Cotton, Cotton'. I like Sir Cotton very much. Compared to either Gandhiji or Ramana Mahrshi or Ramakrishna or Govinda, I like Sir Cotton very much. I don't call him as Sir Cotton. Before taking in the first lump of food, I chant 'Cotton Maharshi, Cotton Maharshi'. I am not getting the name of Govinda. Normally I chant 'Govinda, Govinda' but before taking in the first lump

of food, I am reminded of Cotton. It is because of Sir Cotton that the people of Godavari districts are able to eat food today. Before the dam construction, hundreds of people died of starvation. Unable to bear hunger, some people used to eat soil. The reason why I have so much admiration for Sir Cotton is that he worked very hard to build the dam. His wife used to curse him a lot. Everyday morning instead of first offering coffee to Sir Cotton, she used to curse him. This cursing became similar to Venkateswara Suprabhata for Sir Cotton. She first cursed him and then offered him coffee. She used to say: 'Why don't you work in cities like Madras and Vizag. Why do you work in remote areas like Dowaleswaram?' Similarly the England government also rebuked him. He was invited to England to get rebuked. (Not to honor but to rebuke). So on one hand he faced the cursing of his wife and on the other hand he faced the rebukes of his government. The workers also did not turn

up regularly. Unfortunately, exactly at the epoch time of dam construction, a worker died of heart attack. Unable to bear his wife's cursing, Sir Cotton said: 'How can I leave this work related to millions of people and settle down in either Madras or Vizag or London? This work will last for  $\approx$  more years. So go and live with your parents till then'. But she neither left to her parent's house nor did she stop cursing him. Her intention was: Despite being highly educated, why should Sir Cotton work in remote villages? But Sir Cotton wanted to continue the work that would help millions of people. I am aware what type of hardships and rebukes Sir Cotton was subjected to. Despite being rebuked so much, he did not even earn an acre of land and returned back to London empty-handed. The scriptures prescribe us to chant Lord Govinda's name before taking food. But I get the name 'Cotton Mahashya, Cotton Mahashaya'. This has become a habit for me. It is because I am aware of all the hardships that he was subjected to. Sir Cotton started the dam construction in 1847 and completed it in 1852. There was no cement in those days. So he used lime instead of cement. He estimated the dam's life as 100 years. But now it is almost 130 years since the dam got constructed. However it is still in a good condition. Every brick was laid under his supervision. Keep aside the Puranas. Sir Cotton belongs to the recent history. Once, Sir Cotton fell sick. He took leave for six months and left for Switzerland. Meanwhile, he handed over the dam construction related responsibilities to his seniors. The government granted him 6 months leave but within one month he became anxious that the dam related activities may get ruined. Was the dam construction his personal work? No. It was related to people and government. So despite taking leave for 6 months, he returned back to Dowaleswaram within one month. What is there in Dowaleswaram for him? He has neither a house nor a pesari dosa to eat. If he had to travel far, he used to survive on bananas.

Such were the hardships that he experienced. Why are you all not understanding the worth of Sir Cotton? It is because you don't know the hardships he has experienced. Everyone used to rebuke him. Now every village has his statue installed. He died long back but I feel that the result of his good deeds is yielding today. He lived for 96 years. If anyone went from India to England in order to see him, Sir Cotton used to ask them: 'There used to be a Karnam (Village Sarpanch) in Ravulapalem village. He used to supply us with workers whenever required. Is that Karnam doing well?' Such was the memory power of Sir Cotton. During Sir Cotton's era, there used to be Munsabs and Karnams. Sir Cotton used to ask them: 'I will give you 10Rs. Can you supply me with some workers?' We Indians are accustomed to accepting bribes since a long time. This habit of accepting bribes is in our very blood. In order to get our work done, Sir Cotton had to bribe our people for hiring labourers. That is India. Isn't the dam related to Indians? Wasn't Sir Cotton working for our sake? Doesn't Godavari river belong to us? Isn't it true that the farming was being done by Indians? Then how come Sir Cotton bribed our own people in order to get workers for our own task of dam construction? Is there anything else more ridiculous than this? There was least necessity for him to work so hard. If no workers were available, he could have just said: 'No workers are available. Why should I bother myself?' Saying so, he could have left. Government also would have been happy with the thought that a lot of money has been saved. That is the story of Sir Cotton. I contemplate neither on Govinda nor on Lord Rama. I don't call him as Sir Cotton but refer to him as Cotton Maharshi'. Just as Bhagavan is referred to as Ramana Maharshi, I consider Sir Cotton as Cotton Maharshi. Cotton Maharshi's is all practical Vedanta.



I love Bhagavan knowingly whereas I  
love Adi Shankara unknowingly.



### Sri Nannagaru's Favorite English Song

O God beautiful, O God beautiful, O God beautiful  
I do bow at thy feet  
Thou are green in the forest, thou are high in the mountain,  
Thou are restless in the river, thou are grave in the ocean,  
Thou are sympathy to the sorrowful, thou are service to the serviceful,  
Thou are bliss to the yogi, thou are love to the lover.



## Sri Nannagaru's favorite Buddha preachings

Externally Buddha used to be very clean. Unlike Ramana Maharshi, Buddha did not wear a loin cloth and have mud all over his body. Physically Buddha used to be very clean. Even the mind has to be clean and pure. Buddha has described it as – well directed mind, well-disciplined mind, well controlled mind, well regulated mind, well ordered mind, well cultured mind, well civilized mind, well purified mind. I like the Bodhi tree (under which Buddha got enlightened) and these words of Buddha very much. The main thing is to have a purified mind. The purpose of all these spiritual efforts and satsangs is to purify your mind. Well controlled mind, well ordered mind etc are all for the purpose of mind purification.



## Sri Nannagaru's favorite Bhagavad Gita verse

Nasato vidyate bhavo,  
Nabhavo vidyate satah  
Ubhayor api drsto'ntas  
tv anayos tattva-darshibhih



Those who are seers of the truth have concluded that, of the non-existent there is no endurance, and of the existent there is no cessation. This, the seers have concluded by studying the nature of both.



In the second chapter of Bhagavad Gita, Lord Krishna said: 'The Existing one (Self) always exists. The Non-existent one (Non Self) always doesn't exist. The Existing one (Self) doesn't cease to exist and the Non-existent one (Non Self) doesn't cease to non-exist. This is certain'. The Lord knows very well that we are all big doubters. Therefore he also said, it is certain. The ego has no existence. But you are considering the non-existent ego to be existent. All this teaching is for the sake of ego. When it is understood that the ego has no existence, it is also understood that one and only one Self exists. You must have hunger in order to eat. Without hunger, how could you eat? You drink water when you feel thirsty. Without thirst, why would you drink water? Similarly Jnana is needed only for seekers and inquisitive people. When there is no seeking, they will not listen even if you preach them. When you have the seeking for knowledge, you will certainly secure that Knowledge.

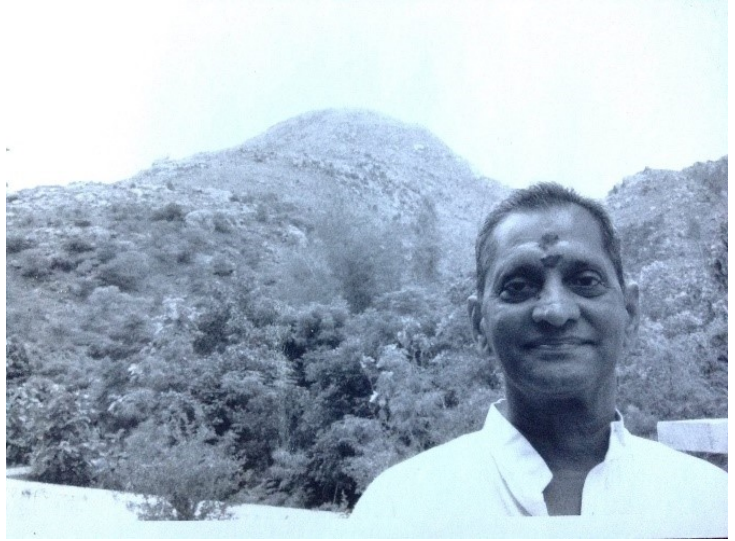
A Ramakrishna Math Swamiji was struggling very hard to compare Bhagavad Gita with science and to prove that Bhagavad Gita is equivalent to science. His intentions were good. They were not bad. His intention was to increase the reverence for Bhagavad Gita. But he did not realize that he was reducing the reverence for Gita. The origin of science is intellect. However Bhagavad Gita has originated from God and not from intellect. Supreme Consciousness is beyond body, senses, mind, and intellect. It is not an object for the intellect. He missed the point that Bhagavad Gita was taught by the Supreme Consciousness and tried to prove that Gita is equivalent to science. When the Swami spoke, few words were audible and few were inaudible to me. I felt: 'The Swami himself was feeling sorrowful. How can he make us happy?' So I came back. The Swami was struggling hard to compare Bhagavad Gita with science.

## Sri Nannagaru's frequently quoted verse in Aksharamanamala

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Unite with me to destroy our separate identities as Thou and me, and bless me with the state of ever vibrant joy, Oh! Aarunachala.

Ramana Swami is telling Lord Arunachala: I will get subdued. You also get subdued. Don't remain separated. I will also not remain separated. Let's get merged. Let's become one and remain as one. You also get subdued. I will also get subdued. After reforming me, after bestowing me with your true nature, will



you still remain separated from me? To describe the nature of the Self - It is not a broken happiness. It is a permanent happiness. It is an eternal happiness. It is not like saying: 'Yesterday my mind was within my control. But today it is completely restless'. There is neither day nor night in that state. There is neither sun nor moon in that state. It is not worldly but it is unworldly. It is not physical but it is incorporeal. Bhagavan is taking us to that state. Those having eyes can view it. Those having ears can listen to it. Bhagavan is taking us to such depths of the heart. People with an emotional heart can enjoy this poetry. Bhagavan is taking us to the heights of Peace, Bliss and Knowledge.

**Sri Ramakrishna's song to which Sri Nannagaru composed a tune**

Listen to my song, go home and contemplate on the same

Govinda Himself is Guru and Guru Himself is Govinda

Listen to my song, go home and contemplate on the same

Body is Govinda, Mind is Govinda, World is Govinda, breath is Govinda;

Everything is Govinda-Know this babu, Know this

Listen to my song, go home and contemplate on the same

Know everything to be Govinda

Though I stay in this world, I don't belong to it; I am beyond this world

All of you don't make me a worldly man

Listen to my song, go home and contemplate on the same

Know the Non Self to be Non Self

Leave the bad company and get hold of Holy Company

Listen to my song, go home and contemplate on the same

Get rid of bad tendencies and earn divine qualities

Listen to my song, go home and contemplate on the same

Govinda Himself is Guru and Guru Himself is Govinda

Listen to my song, go home and contemplate on the same

Don't get frightened how many ever bad tendencies you may have;

All of them will be lost in the Holy Company

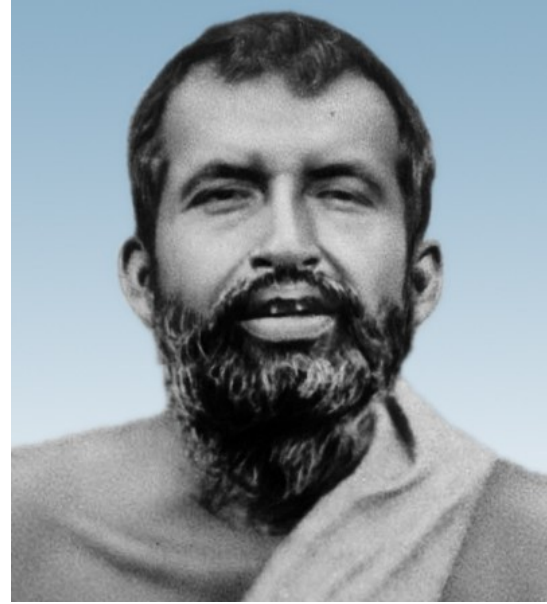
Listen to my song, go home and contemplate on the same

If you want to get reformed, there is no path greater than that of devotion

Listen to my song, go home and contemplate on the same



## Sri Ramakrishna's words that arrested Sri Nannagaru



Sri Ramakrishna asked Swami Vivekananda: 'What is the town talk about me, right now?' Swami Vivekananda replied: 'Nobody considers you as bad; rather they consider you as mad'. Sri Ramakrishna then replied: 'They are mad about sensual objects and I am mad about God. I am waiting to see when they are going to get my madness'. These words of Paramahansa arrested me. I am very fond of that mad man (Sri Ramakrishna). It is very dangerous to think of Him before going to sleep. If I think of him, I cannot sleep anymore.

## Sri Nannagaru's favorite words in Ramayana

Lord Rama gifted the kingdom of Ravana to Vibheeshana and said: 'Lord Shiva has granted wealth to Ravana and I am gifting you the same. But I am not gifting you something that solely belongs to me'. After listening to Lord Rama's words, I felt: 'Has my breathing stopped? Will I die? Did I get any heart disease? Probably I will die of any disease'. I feel these words of Rama reflect the heights of goodness.

## Sri Nannagaru's favorite roles in Ramayana



Mandodari was the wife of Ravana and Tara was the wife of Vali. Both of them were Jnanis. They were not visible on the screen (Hard working people and those who give us good advice are not visible on the screen). They were very intelligent too. Vali and Ravana were fools. They were very strong but their strength was of no use either to their family or to the society.

After Lord Rama made friendship with Sugreeva, Rama killed Vali. It was decided that Sugreeva will send his monkey army in search of Sita after the rainy season in order to fulfill his promise made to Lord Rama. However in enjoying the sensual pleasures, Sugreeva forgot his promise made to Lord Rama. So Lakshmana reached Kishkindha in a great rage and warned: 'Where ever Vali has gone, we will send Sugreeva also to the same place'. Then Tara came forward, saluted Lakshmana and said: 'Humans themselves cannot give up the sensual pleasures once they start enjoying them. They don't give up the sensual pleasures even when the death approaches them. Oh! Lakshmana, we are mere monkeys. We are fools. We tend to forget our duties. When human beings themselves get intoxicated and forget their duties while enjoying the sensual pleasures, isn't it natural for monkeys

like us to behave similarly? Don't you know that a monkey mind is very wavering? You can imagine how this monkey mind will behave like when it gets the enjoyments of women, wine and meat after a long break. Sugreeva has committed a mistake but he did not do it intentionally. He forgot his promise in his intoxication'. These words of Tara calmed down Lakshmana's anger. These are immortal words. When I listen to Tara's words, I feel even Lord Krishna (the Lord of Lords) cannot equal her.



Ravana's wife, Mandodari also was equally intelligent. When Ravana had an intense craving for Sita, Mandodari said: 'You must never enjoy with an unwilling woman. When there is no mutual consent, both the partners cannot enjoy the mating. Sita looks very thin and pale as she has given up her food. Sita is crying out saying: 'Rama, Rama' and you are crying out saying: 'Sita, Sita'. Even if you marry Sita forcibly, you will not get the desired sexual enjoyment. If you try to enjoy a woman who doesn't like you, your energies will get wasted. You cannot enjoy her and your health also gets affected. Also we are all very

beautiful women (Ravana's wives) always available in your service. Leaving us aside, why do you run after a weeping woman under a tree? Can't we give you that sexual enjoyment?' It is a wonderful talk. Look into the depths of this subject. I have a great admiration for Tara and Mandodari. Being women, they are not visible on the screen; however their words are wonderful. They are more wonderful than the preaching in the Gita.

## As per Sri Nannagaru: Forbearing devotion is more difficult

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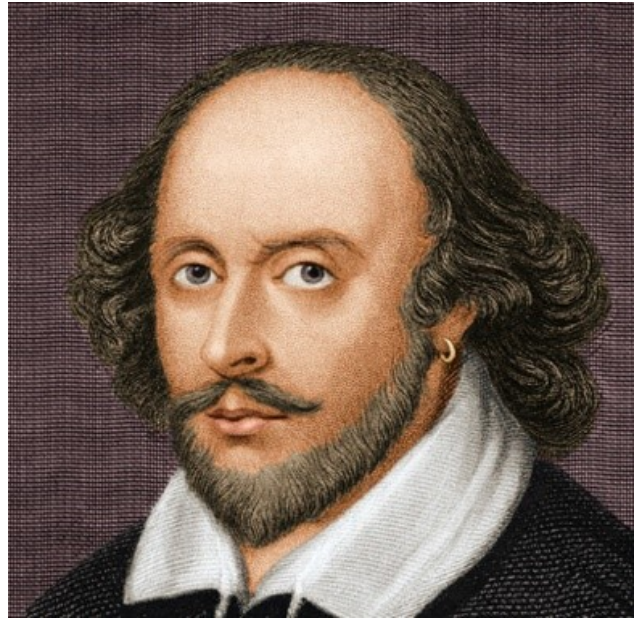


Bheeshma was aware that it was Lord Narayana Himself who incarnated as Lord Krishna. In the Mahabharata war, one day Bheeshma was roaring like a lion in the battlefield. Had Bheeshma continued the war with the same fury, all the Pandavas including their entire army would have been wiped off by the end of the day. So Lord Krishna jumped out of his chariot, held a broken chariot wheel in his hand and ran towards Bheeshma. We may wonder as to why Lord Krishna behaved in such a weird manner? Arjuna said: 'Lord Krishna took a vow that he would not hold any weapon to participate in the war. Now if he held any weapon, it would bring him the ill-fame of breaking his vow and I would get the ill-fame of not fighting properly'. But God is least bothered about fame and ill-fame. Arjuna's thought process reflected the attributes of a Jiva. Lord Krishna replied: 'What will I do with the fame after you all have died?' Bheeshma felt: 'Is there anything more glorious than dying in the hands of Lord Krishna? I will directly reach Vaikuntha'. Thinking so, Bheeshma invited Krishna to kill him and threw aside the bow and arrow in his hand.

While narrating this incident mentioned in Bhagavatha, Sri Nannagaru spoke the following words in a choked voice: 'I can speak about Jnana (Knowledge) to any extent but when it comes to Bhakti (devotion), I cannot speak. Forbearing devotion is very difficult. I can talk about Jnana for any number of hours, but when it comes to devotion - Forbearing that devotional incident is very difficult. If I have to talk about devotion, my voice gets choked. I can speak to any length if I have to speak about the formless Brahman but if I have to speak about devotion, the voice gets completely blocked. I cannot bear those devotional incidents. In the torrents of an unlimited and boundless love, all your tendencies and causes of rebirth will get washed away. Such is the glory of Love. Such is the glory of devotion. Speaking about Bhakti is not as easy as speaking about Jnana.

### **Sri Nannagaru's favorite words of Shakespeare**

I am very fond of these Shakespeare's words: 'We are such a stuff as dreams are made on. Our little lives are rounded within sleep'. They are very sweet words. We feel as if porridge is being poured into our mouth and not into our nose. All our lives are equivalent to a dream. The dream in our sleep is very short (2-3 hours) but the dream called life is very long (70-80 years). There is a difference in duration only. Both the dreams- the dream within sleep and the dream called life are equally false. Our little life is rounded within sleep - when do we get dreams? We get dreams in sleep. So it implies that the dream called life is happening in the sleep called ignorance.





## The Telugu Film Song often quoted by Sri Nannagaru

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The world is an illusion, the life is an illusion  
This is the essence of all the Vedas  
Hardships and Happiness are two similar pots  
Don't allow greed and attachment to approach you

This is a song written by the poet Samudralu, sung by Ghantasala in a film enacted by Nageswara Rao and Savitri.

Savithri is dead. We cannot see her anymore. Such an actor is not born till date. In one of the marriages that I attended, I happened to sit beside the actor hero Nageshwar rao garu. I asked him: 'Savithri has acted with you in several films. Isn't it?' He said this in his reply: 'Savitri used to show all her emotions through her eyes. If she has got something to tell you, she used to convey it through her eyes'. The gist of this song is: We have arrived into this world for the sake of getting trained. There are several attractions in this world. You can reach ashore when you don't fall prey to any such attraction. This earth is a training ground'.





Buddha practised Karma Yoga, Ramakrishna practised Bhakti yoga, Bhagavan practised Jnana Yoga, Shankara practised understanding yoga. Mine is the harmonizing yoga which harmonizes all these yogas.

## How the Sunday Meetings commenced

These Sunday meetings were neither started with a particular purpose nor conducted in a pre-planned manner. Every Sunday, Ramachandraraju garu from Vadlavanipalem used to come and sit at 1 or 2 O'clock in the afternoon. I used to tell him something or the other. Being impressed by his devotedness, I did not go out and stayed back home at the time of his arrival and preached him for 2 to 3 hours. Seeing Ramachandraraju garu coming here, Appalaraju garu from Chintapalli and SuryaNarayanaRaju garu from Kapavaram also started coming. Looking at them, the other devotees within Jinnur also started coming on Sundays. These meetings were conducted for approximately 5-6 months at my home. Later we started assembling at Post office. Until the post master informed me, I did not realize that it has been one year since these post office meetings have commenced. I did not note the date of commencement. But the post master has said: 'Sir, I have noted down the date. You have been coming to this post office since one year'. Here anniversary celebrations are being conducted but it doesn't appear so. I didn't even note down the date of commencing these meetings. These meetings were not started with any purpose or with the intention of reforming someone. Ten of us used to sit in a room. Later when the number of people increased, a tent was arranged and the meetings were conducted under it. Compared to infinite time process, one year is not a big period. One year may be worthwhile in a man's life but in the infinite process of time or in the history of a nation, one year is not a big period. This is the message of this post





office meetings anniversary. Also it being my birthday, few words have been spoken regarding it. My body took birth in Kommara. My age is 50 years doesn't imply that I did not exist prior to those 50 years. It has been 50 years since this body took birth. But I feel that I am 25 years old. Do

you feel that there is some miscalculation or I have calculated it wrong? No. I have been associated with Bhagavan since 25 years. It has been 25 years since Bhagavan blessed me and took me into his fold. As paddy can be filtered into rice and husk, in my entire age of 50 years, if 25 years without Bhagavan is filtered, my age can then be counted as 25 years only. My body's age may be 50 years but my age is 25 only. It is because Bhagavan came into my life only 25 years back.

### **The glory of Sri Nannagaru's spiritual discourses**

A devotee from Krishna district said: 'Nannagaru! By devotedly listening to your discourses, health complaints like blood pressure and diabetes can be avoided. Those who understand your subject can avoid unnecessary emotions. Even if any unwarranted incidents happen, they feel as if nothing ever happened. It is because their worthlessness is understood. Such people don't get hurt by anything in this world. Keep aside the state of Brahman. If your words are properly understood, they will not get hurt under any circumstances. When they do not get hurt, no disease can touch them'.



## The purpose of Sri Nannagaru's spiritual discourses

All of you must get reformed. Not merely reformation, all of you must get deeply rooted in Bliss and Peace. Irrespective of whether you are being subjected to happiness or sorrow as per your destiny, you must remain rooted in the ocean of Bliss and Peace. This is the sole purpose of all these spiritual discourses.

The primary purpose of these discourses is not to propagate any particular religion. A person may become subject to fear due to innumerable reasons. Though an ocean may be filled with turbulent waves, you will take bath amidst those waves and return. Similarly though you may become subject to many personal problems or problems arising from bad company or bad surroundings, you must remain in a sorrow less state and disturbance less state



while being untouched by them. Whether you are alone or sit in someone's company, to make you all experience the complete Peace and Bliss - is the sole purpose of all these discourses. These spiritual discourses are beyond any caste or religion. There are no reservations in them. To make you all experience the blissful state of a Jivan mukta when you are very much alive and to ensure that you are not sorrowful but are peaceful while leaving the physical body - is the sole aim of these spiritual discourses.

## **Sri Nannagaru cannot compromise in the subject being preached**

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Perform your tasks devotedly. Don't give up your tasks. I have been reiterating in several meetings that Jnana is not attained by giving up your work. These words are annoying some people. I have nothing to lose if you are getting annoyed. I have nothing to gain with your happiness. 10 of you have gathered here. Even if you stop coming, I have nothing to lose. Even if ten thousand people come and sit here, I have nothing to gain. Nannagaru will remain as Nannagaru. My intention is: It is alright even if you are annoyed with me but don't give up your work in hand. By abandoning the work in hand, you will get neither bhakti nor Jnana; rather you will become lazy. It is alright even if you develop enmity towards me but you should get reformed. While preaching the subject, I can preach you Jnana alone. There is no question of preaching as per your convenience or in a manner favorable to your liking. This is irrespective of whether you like it or not.

## The Uniqueness of Sri Nannagaru's Subject

To write down the subject that I have preached, the entire space on this earth is insufficient. There is no topic or subject matter that I have left untouched. Our subject is more accurate than science. Science is always subject to changes. The subject that we are discussing, holds the same amount of relevance even after a 1000 years as much as it is relevant today. This is naked spirituality. Some day or the other, your body will die. If you can remain 100% blissful on that day, irrespective of your external conditions, you need not take birth again. The purpose of this subject is to take you all to such a sorrow less state.



A devotee said to Nannagaru: After having heard your words, I don't feel like listening to others or reading any other books. Not that I lack reverence for them but I don't feel like reading them'. Then Sri Nannagaru said: 'All of them are insipid and symbolize nature cure treatment. They are nutritious but insipid. Our subject is both nutritious as well as tasty. The words taught in our satsangs represent the final state. You cannot explore the Supreme Consciousness further'.

## **Sri Nannagaru narrates how the devotees can honour Him**

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A gentleman asked me not casually but sincerely: 'I would like to honour you. How can I honour you?' By garlanding Me, you will not be honoring Me. Both honour and dishonor are related to nature. Since our mind is within the control of the nature, honour seems to be great and dishonor seems to be puny. Then I told him: 'The spirit, the sense and the meaning of the words originating from my heart- if they are properly understood without any twist ie in the same spirit with which they are uttered, it is equivalent to honouring Me'. Understanding my words in a right sense is the only way you can honour Me. You need not think that you can honour me only with a garland. You don't even need to salute me. When you don't have the power to grasp the essence of my words, there is no point in trying to honor me with a garland. These garlands and salutations are all related to external honours. All these have originated from our tradition. The greatest thing is to have an understanding heart. However it is very difficult to achieve. I am saying these words very easily. But attaining an understanding heart is not as easy as uttering these words. Understanding hearts are rarely found. Without an understanding heart, the essence of words spoken cannot be grasped i.e neither the person nor his words can be rightly understood. So having an understanding heart is most important.





## **Sadguru Nannagaru never compelled anyone to become Ramana's devotee**

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This is a speech not for fame. This is a speech not for money. This is a speech not for publicity. This is a speech with a purpose. You need not garland me or salute me or honour me specially. Try to understand my words properly. Today morning I was visited by a guest. He asked: 'The propagators of Christianity are asking us to contemplate upon Christ. Meherbaba devotees are asking us to contemplate upon Meher Baba, who has harmonized all the religions. Similarly you are asking us to contemplate upon Ramana Maharishi in order to get liberation'. He arrived exactly at 9 O clock when I was ready to go for the breakfast. Did you all ever hear me saying: 'Contemplate upon Ramana alone to get liberated?' Do you have any proof regarding this? You can contemplate upon any Divine form you like. Did I ever compel any one of you to become a Ramana devotee in any of our Sunday gatherings? No. I am chanting the divine names like Narayana, Krishna, Shiva etc., If any of you wants to chant the name of Ramana out of love, who am I to stop it? I replied him: 'Ramana never asked any of us to contemplate upon Him in order to get liberated. Then why will I say so? If anyone remembers Ramana out of love, I encourage them in it. I say so because they are fond of Bhagavan's form. The thesis propounded by Bhagavan is the 'Who am I?' question. This question aids us in securing Self Realization. Bhagavan has prescribed the path of Self enquiry. If anyone said: 'Swami! We are not able to understand the path of Self Enquiry. We have devotion for you. We chant 'Ramana, Ramana'. We know nothing else'. Then Bhagavan said: 'O.K, O.K'. If Bhagavan said 'O.K, O.K', does it imply that Bhagavan made a publicity of himself? No. We are unable to understand even such small things.

## **An incident where Nannagaru says ‘This certificate is enough for my Life’**



In Mahadevapatnam, after the speech got finished, everybody left except one woman. She said: ‘Today, my sorrow has vanished’. She hesitated to talk in front of everyone. So she stayed back, and before leaving she said: ‘My mental disturbance has been destroyed’. I felt that (certificate) is enough for my life and I don’t need anything else. She said that her mental disturbance has been destroyed. These are

only true certificates for me. It is because mental disturbance cannot get destroyed by either money or enjoyments. Enjoyments increase the craving for enjoyments but do not destroy the mental disturbance. Fulfilling a desire brings in another desire but do not destroy the mental disturbance. However she said that her mental disturbance has been destroyed. I felt that is enough for my life and I don’t need anything else.

## **How Sri Nannagaru got inspired to develop Ramana Kendra**

All these years, I have been donating lakhs of Rupees to various institutes. I can’t say how much money I have donated. It will lead towards unwarranted advertisement. There are certain things which can be learnt through observing others. Recently I have been to Madras, where I met a person called Ramachandran. He is approximately 50 years old. He is a celibate. He is a partner in the business of running ‘Reader’s Digest’ magazine which has a public subscription of 10 lakh copies per annum. He is a staunch devotee of Adi Shankara. His native is Tirunelveli. He is highly educated and belongs to a traditional family. He purchased a land for 5 crores and built a big building on that land. It is all his hard earned money. He told me: ‘The Sringeri Math has donated an amount of 1 lakh as a

token of their blessings'. Without anybody's aid, he happened to build that building all on his own. He took me to that place. Five to six devotees also accompanied me to that place. He is also running a spiritual magazine called 'Tattva Loka'. After seeing it, I felt: 'I have been donating money to several spiritual organizations all these years. Like Ramachandran, why shouldn't we develop our Ramana Kendra also?'

### **Ramana Bhaskara (a spiritual magazine) bestows mental courage and peace**

Many devotees write down the words spoken at my spiritual discourses,



ఓం నమో భగవతే శ్రీ రమణాయ  
**రమణ భాస్కర**  
వ్యవస్థాపక సంపాదకులు: సద్గురు శ్రీ నాస్తిగారు



preserve and share them with other devotees. These written words took the form of the spiritual magazine 'Ramana Bhaskara'. To describe Ramana Bhaskara in the words of the readers: 'It is wonderful and beyond description'. Though only 2000 copies are getting printed, nearly 10000 people are reading Ramana Bhaskara. There are several devotees who eagerly keep waiting for the arrival of Ramana Bhaskara. Ramana Bhaskara has turned out to be a 'friend and philosopher' in their lives. Many devotees have shared their experiences regarding Ramana Bhaskara with me. Let me tell you two of such experiences. A Professor lost both her son and daughter-in-law in a road accident. When she was immersed in an ocean of sorrow, she happened to read Ramana Bhaskara. After reading it, her entire sorrow has vanished. Similarly when a native of Yandagandi village lost their dear ones, they received a copy of Ramana Bhaskara from one of their distant relatives. After reading Ramana Bhaskara, they got the mental courage and peace to withstand and bear that sorrow. Like this, several devotees keep sharing with me their experiences regarding Ramana Bhaskara.



Looking at His photo, Sri Nannagaru said: 'Everyone has liked this photo. Even the foreigners are purchasing it. Those eyes look so beautiful. I myself feel like meditating upon them!'.

## Sri Nannagaru's London Experiences

Recently I have visited foreign countries and returned back. But I don't feel as if I have been to foreign countries. I feel as if I have gone to Vijayawada or Kakinada. Many people are coming to see me because I have visited London. Why are you coming to me? It is all waste of time both for me as well as for you. All of us should not waste our time. There is

nothing great about a foreign visit. In olden days, foreign visit used to be special. They used to travel in a ship. It used to take them a period of 2-3 months to complete the travel. So even though I have visited London, it was as normal as being amongst you. There was nothing special about it. Irrespective of whether I visit any Asian countries or Germany or England, my mentality is such that I feel as if I am sitting at home in Jinnuru. Everyone belongs to us. Their colors are different. They are white people and we are



black people. The human nature in this world (wherever it may be) is always the same. Though our colors, castes, religions and traditions are different, beyond all of them is one and only one Brahman or Truth within our heart. It is only referred to by the Christians as 'The Kingdom of Heaven'. Gautama Buddha called it as the state of 'Nirvana'. The Hindus called it as Liberation. Though there is a difference in names, they are referring to the same state. Different religions have defined the Truth in different modes but the goal is the same. What I noticed in England is that there are some people who are not superstitious

but have independent thinking. They are people with an open mind and an open heart. They are not narrow minded. They are the seekers of Truth. They feel that irrespective of religion, irrespective of who the speaker is, they should be guided towards the Truth. Such is their intense seeking for Truth. Some of such truth seeking intellectuals are showing interest in our Indian spiritual science. It may be in USA or in England or in any other country. Where ever the seekers of Truth may be, they are getting attracted towards our Indian philosophy. The Ramana Maharishi foundation devotees invited me to England. Myself and the children specialist Dr. Surya Narayana Raju garu visited England on their invitation. They invited both of us. So both of us went together. Though I am not very good at speaking in English, I spoke at Ramana Maharishi Foundation in a broken English that I am aware of. Though I became aware of my mistakes while speaking in English, they said: 'You are talking good in English. So please continue your speech'. They said so to give me encouragement. As per them, communication is important. We are able to understand the subject you are speaking. It doesn't matter even if there are any grammatical mistakes. You may fumble in between. As long as we are able to understand what you are speaking, it doesn't really matter how you are talking. So please continue speaking'. After speaking at Ramana Maharishi Foundation, I happened to speak at Bath. They gave me a title called 'Crowd Puller'. There are totally 360 members in Ramana Maharishi Foundation. Whenever a meeting is held, normally only 30-40 members attended the meeting. When I was speaking at Ramana Maharishi Foundation, it started raining. The information about my arrival and speech were not published in any newspaper. The advertisement happened by word of mouth through phone. Every month only 20-30 people visited Ramana Maharishi Foundation whereas 150 people came to listen to me. The hall capacity was just

90. So the rest of them stood outside getting drenched in rain. They allotted me 45 minutes to speak. I told them: 'I am feeble minded. The allotted time of 45 minutes is not sufficient for me. I consume a lot of time when I speak'. They said: 'You can talk as much time as you like. We will reduce one of our items'. I talked for 1 hr 15 mins. Later they asked me some questions. Man gets feelings. What is meant by feelings? Saints like Ramana Maharishi, Shankaracharya are referred to as Jnanis. Who is eligible to be called as Jnani? Shankaracharya, Ramakrishna, Ramana Maharishi etc are all humans. They roamed around just like us. Externally they look like normal human beings like us. So how can a Jnani be defined? Thus they asked all their doubts very seriously and sincerely. I said: 'The Hindus are very fond of pujas, japas and yagnas. But you all are very fond of meditation'. They replied saying: 'You are practicing that which is easy and we are practicing that which is hard. Doing puja, clapping the hands, doing bhajan are all easy. But it is difficult to meditate. You do the easy things and we do the difficult things'. They don't have much liking for bhajans and puja. But they put a lot of effort in meditation. They are result oriented. If they do any task, its result is important for them. They are practical people. In Ramana Maharishi Foundation, I did not speak about Ramana Maharishi first. I felt that I should not forget the one who has bestowed us with food. So I talked about Sir Cotton for the first 15 minutes. Today if we are able to eat food, it is all because of Sir Cotton. Sir Cotton belonged to England. He started the construction of Dowleswaram dam in 1847 and completed it in 1852. He took 5 years to complete the construction of dam. In order to express my gratitude, I said: 'Sir Cotton, one of your countrymen, has constructed a dam for us. Today we are eating food in his name'. Thus I spoke about Sir Cotton for nearly 15 minutes. They were prepared to hear about Ramana Maharishi from me. But what surprised me was when

they said: 'We never heard the name of Sir Cotton. So we hardly know about him'. The reason behind this is very simple. Though Sir Cotton belonged to England, he constructed dams on the rivers Godavari and Kaveri spending most of his life in India. It was only in his last days that he went back to England and died there. The name and fame that Sir Cotton has in India doesn't exist in England. Leave alone fame, they are not even aware of Sir Cotton's name. They told me that they are going to get my speech published. I said: 'Though speaking about Sir Cotton was out of context, I have an unknown love towards Sir Cotton. So publish my words on Sir Cotton in the same devoted manner as you are going to publish my words on Ramana Maharishi'. Saying so, I first spoke about Sir Cotton. It is because the giver of food should not be forgotten. Before the construction of the dam, thousands of people used to die out of hunger in our region. So we should place Sir Cotton within our hearts and contemplate upon him. Today, if we are able to eat food, if we are able to lead happy lives, it is all due to Sir Cotton. Out of gratitude, we must remember our benefactor. It will also make us the recipients of God's Grace.

After that speech, I was taken to a place called Bath. The person who introduced me to the western countries is Roger. His native place is Bath. Bath is one of the beautiful cities in England. Roger showed me some important places in Bath. Later a meeting was scheduled at 4 O'clock in the evening. The meeting hall looked very big. Not even a single person was seen in the meeting hall. I asked Roger: 'You have brought me here to preside in a meeting. But why is it that I don't see anyone here?' Roger laughed within himself and kept quiet. He did not answer me back. He took me into a room beside the hall. He showed me a bed and said: 'Take rest for a while. You can relax on this bed'. When I asked him about the audience, he remained silent. He brought me out from the room into the hall at



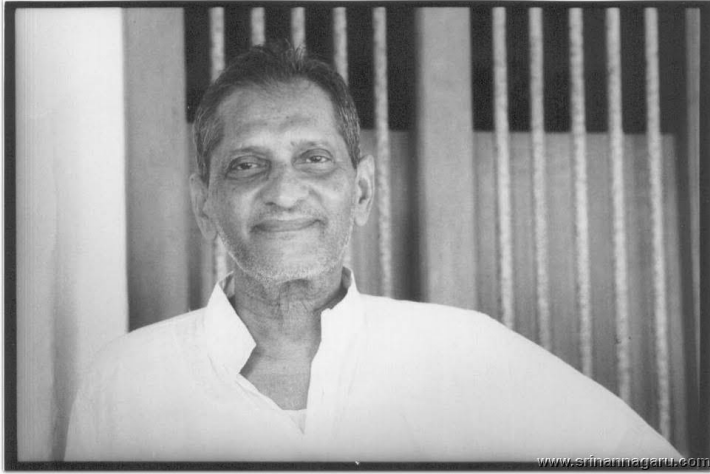
5 O'clock in the evening. Surprisingly there were 125 people in the hall. Everyone came to the meeting in their own small cars. They listened to the meeting; asked some questions and heard the answers. Later they went back home in their small cars. They were so particular about time. Here in our India, if the meeting is scheduled at 2 O'Clock in the afternoon, devotees arrive at 10 O'Clock and settle down in the meeting hall.

After the meeting, one incident surprised me. A lady by name Lyne Goswell was sitting still in her place without going away. I thought: 'What is this? When everyone is leaving, why isn't this lady moving out?' So I sent doctor garu to find out the reason. Doctor garu asked her: 'Sri Nannagaru wants to know the reason for your stay back?' She replied: 'I have stayed back to express my gratitude towards Sri Nannagaru'. I asked her: 'Why gratitude? Everyone here has heard my speech. Why don't you leave the hall like everyone?' She then replied: 'I have been performing spiritual practices since last 5 years. I have been doing meditation, performing japa, visiting church, doing my own prayers etc., What I could not achieve through my 5 years of spiritual practices, I have achieved it within 5 minutes in your presence'. I felt that this single sentence has fulfilled the purpose of my England visit. I was then reminded of Sri Ramakrishna Paramahansa, who said: 'It is glorious to help even one man'. Throw aside the processions and honours which are nothing but the formalities done to fulfill the stage related traditions when a meeting is conducted. She said one single sentence: 'Since 5 years, I have been visiting church, making prayers, performing japa, doing meditation. I have been reading your Indian books too. Though I have been putting tremendous effort all these days, what I could not achieve all these days through my efforts, I have achieved it within 5 minutes in your presence. Having experienced such a tremendous peace, how can I leave without thanking you? Should I

leave just because I have a car? Should I leave as fast as travelling in an aero plane? I am sitting here to thank you and convey my gratitude'. In the last days of my London stay, she somehow found out my address and came to me. Out of immense gratitude, she wrote down some poems in English, put them in a cover and offered them to me along with some flowers. I felt that the purpose of my London trip got fulfilled. She later invited me to Briston. She said: 'If you are willing to talk, you can talk. Else you can remain in Silence. You are important for us and not your speech. Your presence is more important. It is alright even if you sit in Silence'. She thus invited me to Briston, but I did not get an opportunity to visit Briston.

Later, I went to a retreat. A retreat is usually conducted for 3 days. Previously whenever Ramana Maharishi foundation conducted any spiritual retreat, only 30 people attended the retreat but now 100 people have come for this retreat. The accommodation facilities were not sufficient for 100 people to stay. So they arranged small tents and slept outside in those tents. They spent their nights also in those small tents sleeping on green grass. They need not feed their cattle with the green grass. Their cattle keeps eating the green grass all through 24 hours. I asked them: 'You were lying on the green grass. Were you able to sleep or not?' They replied: 'We slept very well'. Their answer has surprised me. The name of Ramana Maharishi foundation's chairman is Alan Jacob. Both Alan and his wife have only this task - to speak about Ramana Maharishi and to run a magazine on Ramana Maharishi. It is God's will that both of them always stick to the same opinion. Both of them are aware of literature. Both of them are capable to write. Both of them are good orators. Both of them aid each other in all the aspects. So it is all God's will. They are running a quarterly English magazine called Self Enquiry.

Just before the conclusion of the retreat, on the 3<sup>rd</sup> day of the retreat, I said: ‘You have spent 96000 on the flight tickets to bring me and doctor garu to London. It is good that I could see all of you here. I also got the opportunity to see England but you had to spend money to bring us here’. Then Jacob said in his farewell message: ‘We are very glad that you have come here. Forget that expenditure of 96000 Rs. We are very very lucky to have you here. Because of your arrival, we got a total profit of 3 lakhs within these 2 days after deducting all the expenses. Most of the people who came here have donated either 100 or 200 or 300 pounds. After deducting all the expenses, we are now left with 3 lakhs. We spent 96000 on your tickets. So after deducting this 96000, Ramana Maharishi foundation is left with a total profit of 2 lakhs. You are under the impression that we have incurred an expenditure in sponsoring your tickets. In addition to the benefit derived from your message, Ramana Maharishi foundation made a financial gain also through your arrival. We are very lucky. You have benefitted us not only from the Jnana perspective, but also from the financial perspective’. After my farewell address, many of them read out their English poems composed on me. They wrote down their experiences too. They have a tradition of passing on the same paper to everyone. I felt: ‘What is this? Why is the same paper being passed on to everyone?’ The audience were told: ‘If you have anything to write about Sri Nannagaru or if you have any intuitive expression on Sri Nannagaru, write it down on this paper. As Sri Nannagaru is about to leave, we will show him all these writings. But the condition is that it should be in a single sentence. Don’t write in more than one sentence. You can write only if you wish so else you can skip’. After everyone finished writing, the Chairman’s wife brought that paper and showed me. I felt: ‘what is all this?’ Everyone gave their opinion and signed. They are all practical people. There is a lot



of male ego in our country. Though it is not expressed out, the males here in this country feel that they are superior to females. This male ego is not found in England. Based on necessity, a man does a woman's work and a woman does a man's work. They don't have the attitude

that a particular task has to be done by women only and not by men. One more important thing to be learnt from England is cleanliness. As we keep our homes clean, the English people keep their roads clean. They don't spit on their roads. They carefully look after their roads. They don't have any stray dogs and street dogs. They have only pet dogs. If these pet dogs shit on the roads, their masters put that shit in disposable bags and throw them in a dustbin. They give utmost importance to health. The drinking water is clean in each and every house. Leave alone the houses. You will not catch cold even if you drink water in a coffee hotel. Normally in India, I drink hot water at home. However when I drank cold water for all the 18 days of my stay in England, I did not catch any cold. The drinking water in England is so pure. As we can clearly see our face in a mirror, we can also clearly see our face in that drinking water. Therefore water borne diseases are not found in England. One more surprising fact is that we can neither find a mosquito nor a housefly in England. All the dishes are kept closed. Even if they are kept open, mosquitoes or houseflies are not found. They don't exist at all. I am habituated to see mosquitoes and houseflies in India. I felt anxious for not having seen any housefly or mosquito in England. However in the retreat, at last I found one mosquito in the bathroom.

## **Sri Nannagaru's English speech at Ramana Maharshi Foundation in London**

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I came here to see you all. I am very glad to be in the midst of you.

I came from South India. In South India there are four states: Tamil Nadu, Andhra Pradesh, Karnataka and Kerala. I came from Andhra Pradesh, a part of South India. Its capital city is Hyderabad. The capital city of Tamil Nadu is Madras.

We belong to Godavari District. There is a big river in our area, named Godavari. India is full of castes and rivers - big rivers, not like in England! (Laughter) - very big, big rivers in

India; and India is full of castes. I

belong to a village named Jinnur. Do

you know? - Perhaps you know Sir

Arthur Cotton a very great engineer

and a great karma yogi. He belongs to

London; his native place is London.

Sir Arthur Cotton, an English

Engineer. On Godavari he built a great

dam in 1852. All the Godavari people

respected him, equal to God and built

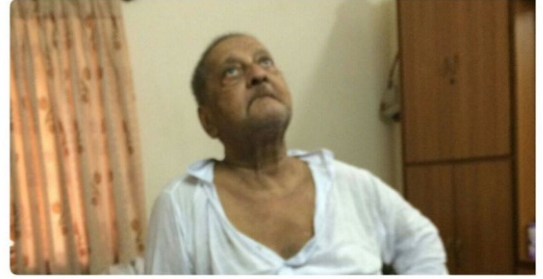
many statues of him. Our people

remember Sir Arthur Cotton with love and respect and reverence, and are very grateful to him.

There is a West Godavari District and an East Godavari District. My district is West Godavari, my village is Jinnur. I came from a farming family. I was born in a farmer's



family. I studied up to high school education. I have no college education. In 1957 Bhagavan Ramana Maharshi came into my dream. As I was sleeping, he lifted me up to his face and kissed me lovingly. He embraced me. From then onwards I became a changed man. In 1953 for the first time, I visited Ramanasramam, Tiruvannamalai. Arunachala - the Sanskrit name is Arunachala, the Tamil name is



Annamalai, the English name is Tiruvannamalai. The town's name is Arunachala, God's name is Arunachala, the mountain's name is Arunachala - everything is Arunachala! The original name of Tiruvannamalai is Arunachala.

There is a wonderful big mountain in Tiruvannamalai - the mountain's name is Arunachala -there is a big temple there; God's name is Arunachala, and town's name also is Arunachala. Everything is Arunachala.

There is no difference between Arunachala and Bhagavan Sri Ramana. Father and son are one. From 1960, - I am speaking about Ramana's literature, Ramana's message - for the last thirty-eight years. I have dedicated my life to spread the message of Bhagavan Sri Ramana Maharshi.

My dear friends, you have heard the biography of Bhagavan Sri Ramana Maharshi. Now I want to teach you his message.

What is moksha? What is liberation? What is salvation?

Daily we sleep. We know that we exist in deep sleep, but we are then unconscious of our

existence. In the waking state, we are aware that we exist; but we are not happy, not peaceful. The peace that is present in sleep and awareness of waking state, if we experience these two things simultaneously it is liberation, We have to be conscious and peaceful at the same time. In deep sleep there is happiness. In that state we are happy but unconscious of that happiness. In the waking state we know that we are existing, but there is no peace at all. The awareness that is present in the waking state, and the peace of deep sleep, if experienced -at the same time; that is liberation. That is salvation, the Kingdom of God, the Nirvana State.

First we do puja - rituals - with our hands. We do japa - repetition of God's name, mantra - with the mouth. We do meditation, contemplation with our mind. Why should we do all these things? All these things are required to purify, to still, to control and to deepen our mind. Control of the mind brings us more happiness, more peace, more comfort.



I request you, my friends, to read this small booklet written by Ramana Maharshi, the first book he wrote. It was written by Ramana Maharshi, but it is small, small, small, a little, a mini-book! It has only fifteen pages. My dear friends, read this book daily. And read it more and more. The name of the book is "Who Am I?" It will guide you - but you must read it repeatedly... It is an idly without sugar and without sambar. Perhaps it is a dry book. Read the book daily; read between the lines; read every day, whether you like it or not!

Then the book will guide you. Guidance will come to you. Generally, guidance will come from the Heart. -there is an English proverb: silence is gold, speech is silver. Silence also speaks!

To confer liberation to all of us, to have peace in all of us, God works silently... God is also working, but God is working silently - not like us. If we learn that skill, to work silently, we will be nearer to liberation. Generally we work for name and fame, for recognition usually. Truth doesn't require any recognition at all, because it is existence itself. Reality is beyond the mind,



and doesn't require any recognition at all. So kindly work without the need for recognition. Work silently. God is working silently! His existence works in an order in silence. There is a quite different order to follow in day to day life, if we can learn the skill to work silently in our daily life, there is a possibility for the awakening of Consciousness in us.

Where is God? Where is God? Where the 'I', the artificial 'I' - from where the 'I' thought springs, there is God. -The 'I' thought means the 'I-am-the-body-idea' - the source of this is God. Where the 'I' thought arises, where the body-bound 'I' springs, where the artificial 'I' springs, there God is! Where this first thought, the mother thought, from which the other



thoughts springs - is source, or God. But how to kill the body-bound 'I'? This is the fundamental disease. How to kill the ego-sense, how to kill the artificial 'i', how to kill the mother-thought? How to kill Satan - you know Satan? The ego-sense - that is the main question! What is Sadhana? If we live without the ego-sense in everyday life, without



body bound 'I', without individual 'I', that is great tapas, great penance. There is a way of life in which there is no need for ego at all - still we can live in the world. It is a great tapas to work without ego, to live austerely. There is conflict between ego and knowledge, but there is no conflict between work and wisdom. We can continue to work even without the ego.

How to kill the ego...? How to be free from ego? We have to cut the food supply to the ego sense. We have to stop doing things that strengthen the ego. We should not nourish the ego. If we are humble in talking, if we are humble in living, the ego-sense will lessen gradually.

The action is good, but reaction is bad. The action is different from the reaction. The action arises from the present, but reaction arises from the past knowledge. If we react from the past knowledge, the ego-sense will increase naturally.

Whether Bhagavan is an avatar, whether Bhagavan is guru that is not the question here. Whether he is an Incarnation or a Guru or not, is not important at all. What comes directly

from him, from Ramana Bhagavan that is important. Light is coming. Knowledge is coming. Everything that is excellent in life is coming from Bhagavan. The peace is coming to us from Bhagavan, the light is coming, the ultimate knowledge is coming from Him; not the trivial peripheral things.

Bhagavan says repeatedly - please remember always this sentence - Do not allow the false 'I' to dominate in us. In us the false is dominating the truth; that is our present state. Do not allow that false 'I' to dominate the real one.

Yesterday, we went to Chichester Cathedral- One Englishman asked me: "if there is God in our heart, if there is energy in our heart, if there is a light in our heart, if there is peace in our heart, if there is happiness in our heart, then why it is not revealing to us?



What is obstructing it?" That is what one Mr. Phillips was asking yesterday. Only by your wrong thinking, your wrong habits, tendencies, that is the reason why the truth does not reveal to you. What is obstructing you is the false 'i' - because of habits which are like a cloud obstructing the sun.

If in the Heart, there is no bliss, no God, no happiness, Ramana Maharshi could not have realised that ultimate one. One devotee asked Bhagavan 'Are you superior to us?' Bhagavan

said "We are all one in the Heart. Our religions, our castes and colours may be different, but we are all one in the Heart. What is not present in you is not present in me. What is present in you is present in me".

I will tell you a small, a little story. In the olden days, there lived Vasishta Maharshi, a great maha-rishi, a great Seer of Truth. A knower of truth is called a seer. He was the spiritual teacher of Sri Rama, who is an Incarnation of Vishnu. Ram, Rahim and Christ are one and the same. When Rama was a child, Vasishta used to teach him. One day Vasishta sat in his house. Rama came to his house. Then the doors were closed. Rama came. He gently tapped the doors: Vasishta asked 'Who are you?'

Rama replied "I, I, I, I".

Vasishta asked 'Who are you?'

The reply from Rama is "I, I, I, I".

Then again Vasishta asked, 'Who are you? Who are you?'

Rama again replied: "Oh! I am the son of Dasaratha (the father of Rama)"

Then Vasishta told Rama: "I am not asking you your father's name! If I am asking your father's name, you may tell your father's name".

"Oh..." said Rama, "I am the son of Kousalya (his mother's name)".

"I am not asking you your mother's name," said Vasishta. "If I ask your mother's name, you, may tell your mother's name. Now, I am asking you, who is this I? If you know the source of that I - thought, then you will become a jnani, a liberated one, Enlightened one - if you know that origin of the I. How to know the source of the I-thought? If you keep the mind always inside, it will go slowly, slowly, steadily and steadily towards the Heart..."

if the mind is turned inward- if you keep the mind inward, it will slowly go to its source. If you keep the mind outside - if you are extrovert - mind becomes, turns itself into ego - Then what is devotion, what is knowledge, - yoga means "union into God." Bhagavan said: "If you keep your mind in your Heart that is knowledge that is jnana. If you keep your mind in your heart, that is devotion. If you keep your mind constantly and always in your source, it is Yoga. Heart is another name for it. Spiritual Heart is another name for God. Truth is another name of God. Truth is God. If you want to know the truth, you have to find out the source of the 'I' thought. Then you will become free and will have heaven and happiness.

What is a tendency? What is samskara? Kindly listen attentively! - We do some work, and expect and enjoy the fruit of the work. When we enjoy the fruit of the work, tendency starts. It is a repetition of the pleasure. The more the repetition of the pleasure, the more the tendency increases. That is bondage. I hope you have understood the cycle?

What is Samasara? What is illusion? Mechanical repetition is bondage, is samsara. Repetition is illusion. Illusion does not mean having a father, mother, wife, child, like that. Not at all! Samskaras are Samsara. Tendencies are illusion. The source of tendency is 'I'- thought! If you question repeatedly who is that 'I', then the mind will be withdrawn to its source, and truth will reveal by itself. Then you will become whole. Then you will become holy. You will become complete. You will become full, like this hall is full with the divine bliss.

My dear friends... guru's grace is the most important. The pujas, rituals, japas, speeches, and Satsangas are all secondary. They are good but secondary. But the main, chief, essential

thing is guru's grace. Guru's grace is superior to all these secondary things. Guru's grace will push your mind into your spiritual Heart. Guru's grace is like a lion. The elephant will not be afraid of anything except lion. So also the ego is afraid of only guru's grace, that's all. It is not vulnerable to any other thing. That is the main essential thing here! Kindly worship guru, meditate on guru, meditate on the form of guru. You show your love and respect towards guru because guru is everything. Guru looks after your welfare including physical welfare also.

Bhagavan gave equal importance to Self-enquiry and Surrender path. Our previous births, upbringings and families, are different, so individual taste depends upon these previous births and tendencies. If you like the Surrender path, you may follow it, there is no problem. It is a very superior path. If you like Self-enquiry path, you may follow it, it is also welcome. What is Self-enquiry? If we put our mind in our heart constantly, that is Self-enquiry. To put the I-thought into its source, the Spiritual Heart, that is Self-enquiry. In our day to day life, we should do some selfless work. This selfless work purifies our Heart. In Spiritual life, heart is the seat of God. Brain is the seat of mind, but not the source of mind! When thoughts are present in the brain, sleep is not possible at all! When you go to sleep the mind slowly withdraws to its source. Then only, sleep will come to us. We do not know two things in



life. First one, we do not know the first breath — the one we take after birth. First breath we do not know. And... Last breath! At dying time! Then the last breath also, we are not aware of. Man is unconscious of his death - only the neighbours feel that he is dead.

(He) Who has given the breath into our body, He alone takes it out. Only He takes. The giver, He takes. He is the controller. He is the manager of the world. He is excellent manager! (Laughter) ... in a silent way. God is our ideal manager, because he manages silently. He is the wonder of this world. The world by itself is neither good nor bad. It is just like a mirror. If we see our face in the mirror, if there is something wrong with our face, the mirror helps us to see this. But mirror will not do anything in eliminating dust. We have to remove our own dust. So also, the world is there to reveal our weaknesses. First we have to know where the disease lies. The world helps us to be conscious of that particular weakness in us, but it is not in a position to remove it. It is not concerned with its removal. We are here to remove our weakness by ourselves. The doctor gives medicine, but we have to swallow it. That is Sadhana. That is effort.



Effort also is bondage! True effort will have to rise above, to go beyond effort.

There are so many rich fellows here. You may have some comforts also, ...good cars, ... fans, pillows also beds also. With all these things you have no sleep at all. We have so many comforts but we are insomniacs. We are suffering from insomnia. So many comforts are there, but we have no sleep. Suppose you had no sleep -sleep may or may not come, comfort is not important there, sleep is essential. All these comforts are a preparation for sound sleep. There are so many comforts in your house, but these comforts will not help you for self-realisation. Comfort-in itself is not bad, but only in mind control there is happiness, peace.

If you want to know the truth, if you want to know Reality, you have to deepen, deepen your mind. Shallow mind does not understand God. My dear friends, I think so-and- so, and that I-am-this, and I'm this, and we have to identify-we have to cut the identification, dissociate from the identification. We have to dissociate from attachment. Imitation is a bad thing, it is not good. If you cut the identification, then the mind naturally withdraws into its source.

Who am I enquiry also, leads to control of the mind to lessen the tendencies of the mind. A controlled mind helps us to Self-enquiry. Self-enquiry is jnana marga, knowledge path. Surrender is devotional path, bhakti marga. Selfless action is karma marga. I think you are all good meditators? Ramana Bhagavan says: "Who is that meditator? Meditator is the culprit! Meditator is the disease. We are doing japa. Who is doing the repetition of the world? Who is the Japi? What is the entity? We do japa with our mouth. We do meditation with our mind. We do rituals with our hands. Now we are all meditators. Who is that

meditator'? Do you know that meditator? Have you seen that meditator?

Meditation also is a path, devotion also is a path, but who is the Japi and who is the meditator? If there is japi there is japa. If there is no japi there is no japa. If there is a meditator there is meditation. If there is no meditator there is no meditation. Who is that meditator? Without meditator there is no meditation. Without japi there is no japa. Who is that japi?

In the questioning of all these things, please, my dear friends, you directly put your mind into the Heart, into the spiritual Heart. Heart is the seat of God. The first, the greatest thing in spiritual life is purity. Purity is essential. Purity and concentration are two essential things. In Bible there is a saying: Blessed are the pure in heart, for they shall see God. The essence of all religions are one.

Ramana's name is enough for us. Meditating on form of Ramana is enough for us. Ramana's teaching is enough for us. There is a great

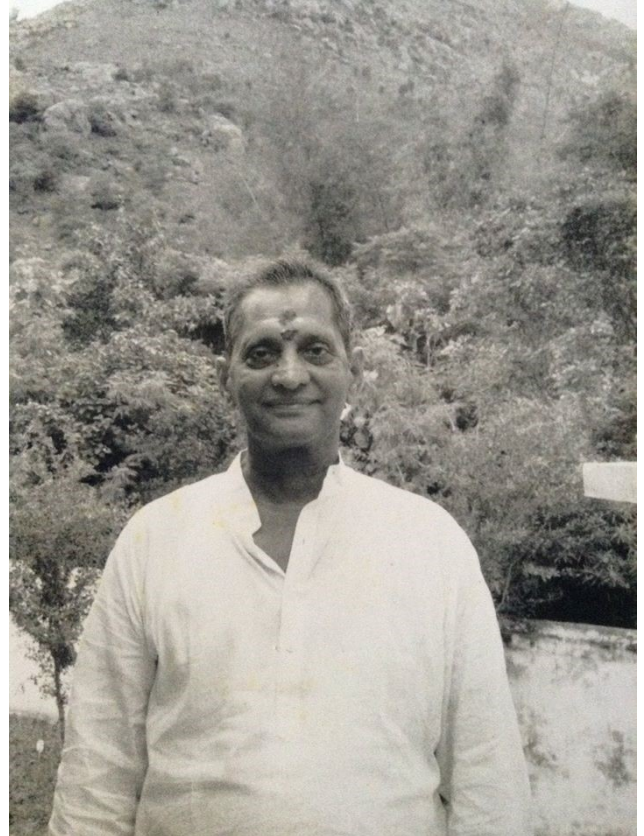


devotee, whose name is Muruganar. All of us must be aware of him. He never sought any guidance from any other guru except Bhagavan. 'Why are you not seeing other saints?' some people asked Muruganar. When one is cured in Ramana's hospital, then no other hospital is required. Great people are working. There may also be great saints, but the



presence of Ramana is enough. There is no need to go anywhere, said Muruganar. Ramana's name, form and teaching, is jnana for us. The guidance through the Heart will come to you. Remember Bhagavan. Kindly remember Bhagavan always. Remembrance also is true devotion. If you remember God...always more and more...if you remember God intensely, the remembrance itself will kill your ego, it will reduce our ego. Remembrance also is a good thing: Arunachala...Arunachala those who remember the name Arunachala repeatedly, their ego will be destroyed by Arunachala.

Some devotee asked Bhagavan: "Is mere remembrance enough to realise God?" Then Bhagavan told her "It is a supreme order given by Shiva. Who are you to ask? It is an order from Shiva, from God almighty. Remembrance is enough. Remembrance of Arunachala will slowly pierce and kill your ego sense. If ego



sense increases, our common sense decreases. Common sense is essential for doing good things. Common sense is essential, to do good things. It is better than a university degree. It is better than academic excellence also!

You founded the Ramana Maharshi Foundation. You established a Ramana Maharshi Foundation. You have done both a great and good thing. Great thing may not be a good thing. Good thing may not be a great thing. But by founding this Ramana establishment,

Ramana Foundation you have done a great and good thing. You have done both. A great man need not be good man. A good man need not be great. Goodness gives us knowledge. Goodness is more important in day to day life. This is my last prayer - in day to day life to work like God. God is working silently. He's also working without ego. God is working?-silently. God's work is not visible to our physical eyes. So we think that he is not doing anything at all! But he is doing work. But he is doing it silently! So...you have to work in such a way, like God works.



What is true enquiry? After the I-thought arises, there is God, there is OM, there is world, there is good, there is bad, there is other worlds, there is death, there is birth, everything will come, after the I-thought arises. Before the I-thought arises, there is no OM also. After the I-thought arises, God will come, OM will come, rebirth will come, a body will come and everything will come.

We have fear, Fear is the greatest obstacle to God-realisation. Fear brings us misery. Fear brings us sorrow. As long as we are in fear, we are not in a position to rise beyond the body consciousness. Fear is an enemy to God-seekers, to Self-enquiry. The death fear is the greatest of all fears. Why is there this fear at all? When we go to sleep we have no fear at all, but when death comes there is fear. Why? What is the reason for that? We

think that we are not existing after the death. That's why we fear death. After the death of the body, if we know that we will be existent, there will be no fear at all. The main thing we have to understand is that after body's death you will be there.

One devotee asked Gautama Buddha – ‘What happens after the death?’ You are thinking that there is an entity which travels after death. But if you enquire now, you will realise that there is no such entity. The I-thought plus other thoughts, constitute the whole mind. The entity travelling after death is mind only. If we enquire into that particular “mind” we will know that it is not existent at all. This is a real vichara, a true enquiry. That which is not existent in this state, after death also it is not there. You need not be afraid. The entity is not there at all.

If we enquire into the mind, if we do Sadhana slowly, slowly, with cool mind, still mind, with a steady mind, as we go on pursuing enquiry, we will know that it is not existent at all. That is the true Self-enquiry.

If you like surrender path, you may follow the Surrender path. Bhagavan Ramana Maharshi never denied the Surrender path. Yesterday we went to Cathedral at Chichester. There was a sentence on the wall. The sentence was written by Jesus Christ. Thy will be done. Thy will be done. That is the path of surrender. Utmost importance should be given to Self-enquiry also, because it kills the mind here and now itself. My dear friends, I came here to see you all. England is the love of my life. I love England. I like England. I like the soil of England. England is my second mother country. Since my teen years I wanted to see England! At last my desire has been fulfilled. I am not feeling that I am in abroad. I am not feeling an alien. I am at home.

I thank you, and especially Alan Jacob. He is the driving force behind Ramana Maharshi Foundation in London. He invited me. So I came here. This is my life-long dream. My dream came true. I am sure that Ramana Maharshi Foundation will increase to thousand members. There are three sixty members here. It will become thousand member Foundation. This is, God's will. You are doing a good work. You all must help this Foundation. You see? This is your family. We are all children of Ramana Maharshi. This is also family. This is spiritual



family. But my dear friends, one thing that you have to remember always: after our death, our bodies change, our circumstances change, our countries may change, our colors may change, our sex may change, but Guru, no. Guru doesn't change at all. Until you get Realisation. You have to understand this important point. This is my last prayer. This is my important prayer. Until you get Realisation, Guru will be always with you. Bodies may change. Families may change. Colours may change. Sex may change. Circumstances may change but Guru does not change at all. Guru will grant you God Realization.

Thank you all!

## Sri Nannagaru's English speech at Spiritual Retreat in Ashton Lodge, Dorset

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Sisters and Brothers, My dear devotees, I was invited by Alan Jacob on behalf of the Ramana Maharishi Foundation, London. He is also the editor of Self-Enquiry (a spiritual magazine). He has written a very good and a very nice, very simple and effective English. Jane and Alan Jacob, Ganga and Ram, came to the airport. They received me at the airport with much respect, reverence, love and affection. From the airport Ram took us - I and my Doctor friend - to his home. We spent there for about 3 or 4 days. He gave us food, shelter and everything else. You have done a good

thing, you have done a right thing, and you have done the best thing by establishing a Ramana Maharshi Foundation in England. It is a good thing.

From Ram's house, we went to Ramana Maharshi Foundation, and we attended the meeting organized by the Ramana Maharshi Foundation. I spoke something about Bhagavan's teachings. The hall was full! - Too full! (Laughter). There was no accommodation for all the devotees there. Some devotees left the room because there was no place available for them to sit.

Alan: It is because you are such a big crowd-puller (quoting him)

Nannagaru (Laughs): Yes, Yes. A big crowd for you whereas it is a little crowd for us (Laughter). In India, in the state of Andhra Pradesh, there are 23 districts. I visited most of the districts in Andhra Pradesh. Thousands of devotees were able to come and listen to

me. I visited most of the districts in Andhra Pradesh, teaching, talking, and speaking about Bhagavan's life and teachings in Telugu language.

And from Ramana Maharshi Foundation, we went to Champa Patel's house. Champa Patel invited us to her residence. Originally, they are Indians. A nice family! They respected us very much. I can't express either in spoken English or in broken English, their love and devotion. Their hearts are full. They are intelligent. I was stunned. I was shocked at their intelligent and egoless behavior. They gave us everything we needed. They gave us coffee, tea (laughter), chapatties, iddies, many many curries! We lived there in their house a luxurious life (laughter). They are really respectable. In their hearts, they love Bhagavan very much. Their hearts are free with the devotion of Bhagavan. So many photos in their house, in Champa Patel's house, there were so many pictures of Bhagavan.



My dear friends, if you look at Bhagavan's face- I think you all have Bhagavan's pictures?-

if you look at Bhagavan's face now and then, or constantly, that itself is a good sadhana, a great sadhana; just to look at his face without tension. Sadhana is very easy! Sadhana is very very easy. It is not difficult. It is just to put a Bhagavan's photo on a table in your house, and at a convenient time, in your leisure time, you look at the picture of Bhagavan Sri Ramana Maharshi, his wonderful eyes, his beautiful smiling face. Then automatically you will get meditation. You will get meditative by seeing his picture. And it is very easy to keep your mind within too. Love Him, Love Bhagavan, always love Bhagavan, the more

you love Bhagavan, more and more, love Bhagavan. If you love Bhagavan sincerely, if you love Bhagavan, love for love's sake, then grace will come, glory will come, peace will come, happiness will come, and everything will come to you that is excellent in life. Just look at his face. Look at his eyes. That is enough. Love Him.

Try to understand, try to digest his life and message. His life is a very simple life. His spirituality also is an innate spirituality. There is no dressing or decoration in his teaching.

His teaching is very very simple. He gave answers to thirty thousand persons in his life. His mother tongue is Tamil.

He spoke in Tamil, wrote in Tamil, very simple Tamil. He became a Rishi, he became a saint, he became a God in twenty minutes. In twenty minutes time, he became God, he became Rishi, he became a saint. Such a thing never happened in Indian spiritual history - this is the only case.



Through that experience, he came to know that he was neither this body nor this mind but Immortal Self he was. Only through death experience, he came to recognize that this body, this mind is not the immortal Self. This is not imagination. It came to him as a living truth. It is an experience. It is not an imagination. It is not an intellectual exercise. You may deny my words, you may deny my life also, but you cannot deny my experience. If you have no interest in it, you deny my words, you deny my way of living also, but you cannot deny my experience. Religion is to be experienced. It is to be realized. Essence of religion is peace and happiness.

So we stayed for four or five days in Champa Patel's house. Champa Patel's brother Chandra W- (Moon's Face!) - is with her, and Champa Patel's sister in law Beni, and all

these nice people, I am expressing my gratitude to them, in the presence of all devotees. They are very pious. They are very very quiet, pious people, quiet people, and nice people. Their behavior is egoless and intelligent. I learned something from them.

From Champa Patel's house, we came here to this Retreat. I visited some ashrams in India. They invited me also to Retreats. Generally in India, there is only one day Retreat, not two

days or three days. They conduct Retreats of only one day- they invited me for Retreats. But I never, never attended for Retreats! (Laughter) This Retreat is the first Retreat! I am participating here. I have attended this Retreat. I don't know - I have no idea how a Retreat is! I heard through our distinguished devotee Alan Jacob about Retreats. Jacob told



me that this is not an ordinary Retreat, this is a big BIG Retreat! A lot of people came here- this is the fourth Retreat- perhaps this is the biggest Retreat.

For the last two days, I have been here, we sat here ...When heart is speaking with the heart, speech isn't necessary. Speech is secondary, and eloquence is secondary. Meditation, japa, puja, rituals - all of them are secondary when compared to Guru's Grace. You have the Grace of Bhagavan. One thing, I say with confidence that is Self-confidence; you will all get an unbroken peace, undiluted peace, unworldly peace. The peace you are getting now is not a part of the world. It is a part of the undying state. Peace is another name for this state, for the Reality. Peace is another name for Truth. Peace is another name for the Immortal state. Suppose you get real Peace, undiluted Peace and unbroken peace, even if God appears before you, you would say: 'We have no need for you'. Before Peace, God's appearance also is secondary. Suppose if God comes before you, stands before you, when



you are in undiluted peace, you will say: 'There is no need for you' (Laughter). Such is deep peace.

Real God has no form. Real God has no name. He is nameless, he is formless. Real God is in our Hearts. No doubt. We can experience it. We can experience Him through practice and through the Satsang also. We must make friendship with Holy people. If you like Holy Company, God's blessings also will be always within us. Holy Company is natural... It is normal. So if you get a real happiness, if you get a real peace, above this mind, above this world, above these worries, then there will be no gods necessary to alter it for you.

It is not only undiluted happiness... it is also unborn happiness. Body is born but the spirit is not born. We experience the happiness of that spirit. It is unborn happiness, unbroken, undiluted, and permanent, not temporary. It is a permanent happiness.

My devotees, my friends, certainly you will have this kind of happiness, in this life itself. God will decorate you - we are all in the love of Bhagavan Sri Ramana Maharshi. We are all devotees of Bhagavan. We are all children of Bhagavan. Bhagavan will decorate you with such peace and happiness. Where there is peace, where there is eternity, where there is bliss, where there is knowledge, there is no bondage. Bhagavan says: 'Your nature is bliss. Your Real nature is heaven. It is not a worldly but a heavenly peace'. Bhagavan taught not about worldly peace, he taught about heavenly peace.



And read now and then about Bhagavan's teachings. I request you, my friends, I earnestly request you to give some of your time to Bhagavan. His words are also graceful, peaceful. If you meditate as I told you, on the face, the picture of Bhagavan, I am asking you once again, please meditate on his words also. You can read, digest and meditate. In the Bible, it was told: "Word is God". If you meditate on the words of Bhagavan Sri Ramana Maharshi, you will be aware; also you will get enlightenment; your level of consciousness will increase day after day, day after day until you get a no-mind state.

If you love Bhagavan sincerely, if you pray for Bhagavan, if you live for Bhagavan, if you work for Bhagavan, Bhagavan's grace will come to you. That grace will purify you. And it will include your consciousness also.



I am not a learned man. I am a farmer. I love Bhagavan sincerely with my whole heart, not partially, but sincerely. I work for him. I dedicated my life to spread his message in Andhra Pradesh, a part of India. Bhagavan also loved me. He embraced me, he kissed me, he gave me knowledge that is beyond words.

I have come here, I have come to England, not to teach you or to give you something. Bhagavan said: "Silence also can teach. Silence is more powerful than words. Word also is powerful, but Silence can speak". Generally in Silence we close our mouths, but it is better to close our minds!

If you remember Bhagavan constantly, then the mind's wanderings, the mind's irreverence, will be struck down.

Mr. Philips, my friend! After my speech in Indian English, he can translate it into British English! For he is a humble man. Philips is a humble man (laughter).

Philip Pegler: Can you say it all again, Please? (Loud laughter)

Nannagaru: So keep Bhagavan in our heart. I asked you, my dear friends, my dear devotees, please give some place in your heart to Bhagavan. Give some place!

There are so many things in our heart! We love our family, we love country, we love religion, we live in ashram, there are so many, so many things in our hearts. But I earnestly request you to give place to Bhagavan also, his seat in our heart.

In the spiritual life, brain is not important. There are so many brainy people in the world. But they cannot get realization. In spiritual matters, the important thing is the Heart. If you do anything with a full Heart, then God's Grace will come to us. Whatever you do, it will be natural, simple and normal. Don't do artificial things. Don't do things for fame or name. You do things to secure God's Grace. God's Grace is essential in spiritual life. Guru's Grace, God's Grace — You must give top importance to these. If you work selflessly, if you do some meditation, if you do some prayer without any motive, without any selfish motive, automatically grace will come to you. Grace is here and everywhere also. Grace is here and there and everywhere. Grace is everywhere.

We must try. We must do sadhana to mature our minds. Childish brains cannot understand Bhagavan's words. Only matured brains can grasp the words of Sri Ramana Maharshi. He said: "Reality or Truth needs no propaganda (tom tom). Truth itself will be revealed to you,



if you are prepared to receive it". But my dear friends, remember one thing: Always remember that Grace will come. God's Grace, Compassion, mercy - everything will come to you. Divine interference will come to you not with the sound but with the silence. God's Grace will come to you in silence. God's Grace will flow to you in silence. I like England proverb: Silence is gold. Speech is silver. I like this proverb very much.

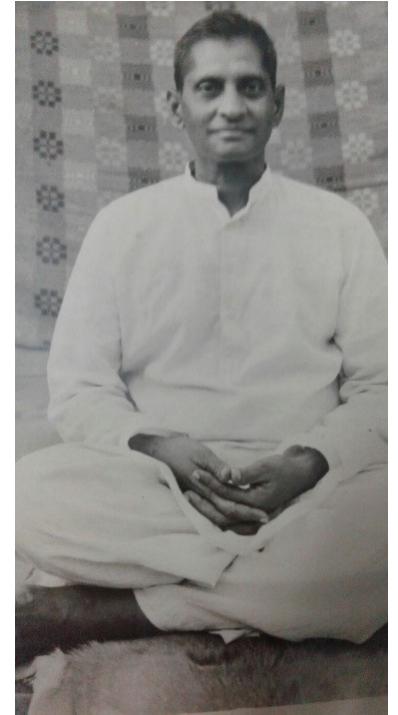
Ramana Bhagavan's look is upon us. His touch is upon us. His Grace is upon us. He could give Grace through look, through touch or through words.... in many ways. Not only is his look graceful, but his words are graceful, his walking also is graceful. Every movement of his body is graceful.

So I am grateful to you all.

In London our friends give us good food, good shelter. We are very very comfortable in London. Supposing you don't invite us to London, will we come to London? Since my teen years, since my boyhood, I love this country. Last year some Canadian devotees invited me to Canada. I rejected that. I want to see London. (Laughter) I like your writers also. I like Shakespeare, greatest dramatist, greatest poet. He is unparalleled in English literature. Certainly, no doubt, Shakespeare also had some glimpses of the truth. One sentence I remember: To do or not to do (Laughter) - that is the question! Wonderful! This is a wonderful sentence!

Devottes: To be or not to be.

Nannagaru: To be or not to be- that is the question?

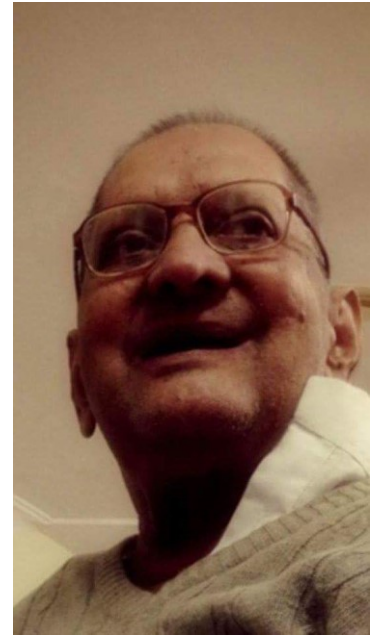


Devotees: Yes

Nannagaru: Do or die! That is the question in the end! Shakespeare said: To be or not to be- that is the question. I say: Do or die! That is the question.

So gentle Jacobs is a man of steadiness. You are all fortunate to have such a Chairman of Ramana Maharshi Foundation. Intelligent behavior and spiritual knowledge must show us the way to the kingdom of God.

What is penance? Penance means tapas. Tapas is a Sanskrit word. If you work in true spirit, whatever is done in the true spirit is also a tapas. How to deal with others, how to behave with others- is also a tapas. In day to day life, if you live egolessly, God will decorate you with Self Knowledge and heavenly peace. You need not be afraid about tapas. Tapas is a simple thing. In day to day life, you must be careful. We should not speak unnecessary words.



We should not unnecessarily interfere with other's affairs. We must control our desires. Control gives us more happiness. Control gives us more happiness than intelligence. You may have many, many comforts, but a controlled mind, a sattvic, peaceful mind will give you more happiness. Comfort is secondary!

My dear friends, ladies and gentlemen (laughter) a great God, a real God, a true God is in our hearts. You can see Him face to face. There are gods in churches, there are gods in temples, there are gods in masses, and those gods are as real as our bodies. You understand me? In temple, gods also are real. They are as real as our physical bodies.

You must acquire wisdom. You must practice through intelligence. You must live in the holy company to see the God that is germinating. Who is God? Where is God? Real God

is in the heart of all human beings. But we don't like Real God, we like orthodoxy. We don't like Real God because He has no form in Him! He has no name. We like form and name. We like fame. But Real God has no form or name. Where is He? He is in the hearts of all human beings, hidden in our heart. If you get eye of wisdom, if you acquire controlled mind, if you acquire calm, pure mind, then you will see God within. Real God is always with you. He is before you, He is behind you. He is always present in our hearts. First we must acquire eye of wisdom through practice, to realize Him.



We have to deepen our lives to know God, to know the spirit, to acquire immortal state. We have to deepen our faith. God is not in the sky. He is in our hearts. So we have to deepen our faith. Humble behaviour. Humble Words. Natural normal speech.

Bhagavan used to speak in very very simple words. Our brain is complicated, so our brain likes complicated words. Our heart is simple. Any religion - Jesus also spoke in short sentences and simple sentences. Because it is heart language, heart to heart felt teaching. Our brains like complication and litigation! The natural seat of our mind is our heart and not brain.

So I have taken so much time! And perhaps I have spoken broken English...

Paul: Your heart speaks loud and clear.

Nannagaru: I can't speak English! (Laughter) '.

Devotees: You're more easy to understand than many English people. Yes, that's true.

Nannagaru: Thank you all. Thank you very much, very much, very very much. Thank you very much. You have showed me great respect and love and affection. I can't express in

words. I can't express in words. If it is a small experience I cannot express, how can I express my God's experience? It is beyond thought, beyond words.



You need have no doubt about grace. Grace will certainly come. Grace is everywhere. I will always remember you. One prayer, this is my last prayer but not my least prayer- my sincere and heartfelt prayer: give some place in your hearts to Bhagavan. He will do his work. One thing is certain, we are all in the

love of Bhagavan Sri Ramana Maharshi, whether we know it or not. Whether we know it or not, the truth is the truth.

Bhagavan is a great jnani. He is the incarnation of jnana. One thing remember: He became silent, he became a sage, in twenty minutes. (Laughter) For matured minds it takes no time. So thank you all. I remember you - you also please remember me.

Phillips, could you please say something?

Philip Pegler: What more can I ...

Nannagaru: Please stand and speak. (Laughter)

Philip: I beg your pardon? Stand and speak. Right. I really can't say anything to add to what you've said, Nanna Garu. I have listened intently to everything you've said. And I couldn't say it better. (Laughter) It's been a great privilege having you here with us. It's like sitting at the feet of Ramana Maharshi himself, and the peace we experience in the room, to me I felt as if I was in Ramana's presence. I was sad because Ramana passed away when I was only three years old, and I wasn't able to go to the Ashram.

Nannagaru: In 1950, you were three years old?



Philip: Yes. Yes. And so I was sad that I never had the experience of sitting in his presence. But when we hear devotees, direct disciples of Ramana, then it brings to our Hearts the experience of his grace directly. And then the path becomes more meaningful. It becomes real to us, instead of just theory. It becomes part of our daily practice. That's it, really. So, it's a very simple way, but it's not something we can do with our own effort. It's more a question of receptivity to the perfume of silence. And you can't make the perfume of silence, you have to listen for it, like you listen to the birds and the motorbikes. (Laughter) But I think that when you're no longer here in our presence, we only have to think of you, and it will remind us of the perfume of your presence. And that's it. Thank you.

Nannagaru: Thank you very much. Concluding mantra, closing mantra?

Alan: Yes please, yes, the concluding mantra.

Nannagaru: Closing mantra

Alan: Yes

OM NAMO BHAGAVATE SRI RAMANAYA (All)



## Lyn Goswell's Poems

### Verses of Devotion

May I wake up with trust every morning  
And before any thinking can start  
Place in the hands of my guru  
The body, the mind and the heart.

Whether Nannagaru's loving smile  
Or Bhagavan's in its place  
They both reflect in bodily form  
The Inner Guru's face

Just look on the face of the guru  
With a gaze of longing love  
And see in His eyes your own true Self  
And this will be enough

In times of grief and sorrow  
Remember where solace lies  
Take comfort, in your sadness,  
From the love that's in His eyes

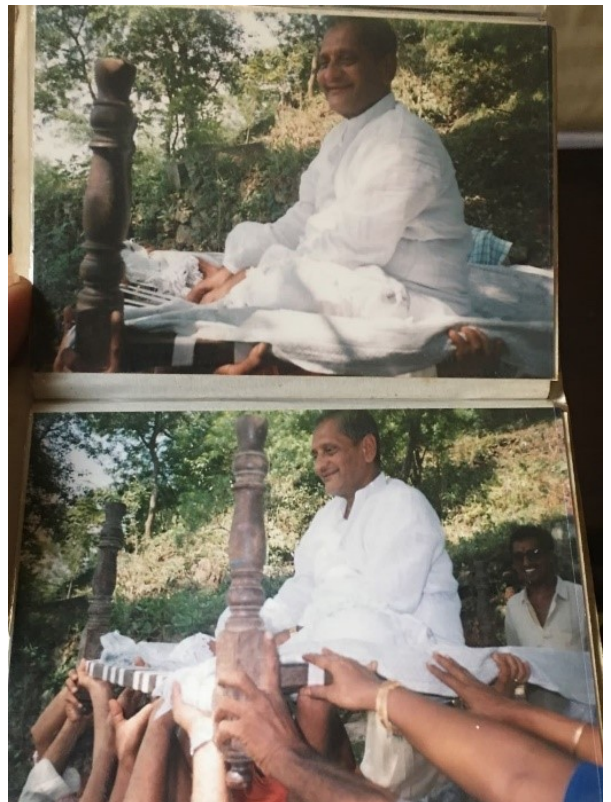


Sometimes our heart feels cold and dry  
And His loving touch we miss  
Humbly await the return of our love  
And offer Him even this.

For if this surge of bliss and joy  
Was at our beck and call  
The little self would get puffed up  
And that's no good at all!

We have to humbly realise  
When it seems so far away  
That the sun shines always above clouds  
On the gloomiest rainy day

We don't have to travel far away  
For the sunshine of his love  
Just float up through our self-made clouds  
He is ever there close above.



The love of the guru's a mystery  
That no mortal mind understands,  
When the gaze of those eyes fall upon you  
You just rest your Heart in His hands.

The Guru's Love and affection  
Removes the sting of sorrow,  
And it's only available Here and Now  
Not yesterday or tomorrow.

Guru's glance pours grace upon you  
He see what ere you be  
Not the body/mind, but your nature true  
Which is already free.

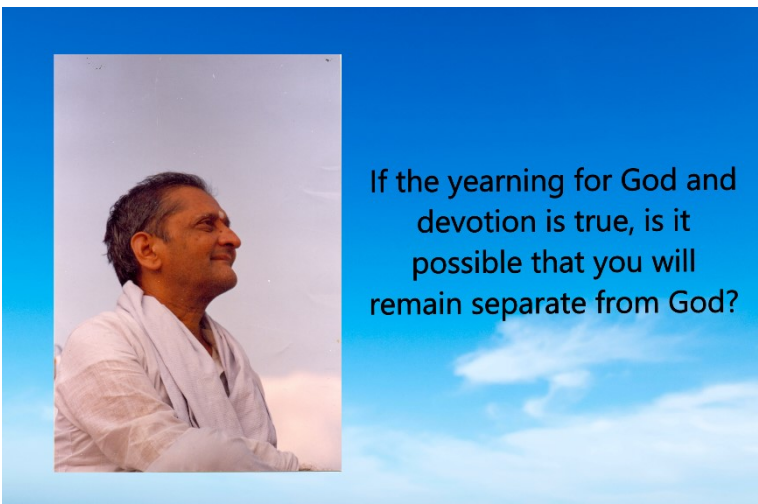
Devotion is essential  
For Self-enquiry  
Without that offering of the heart  
The truth we cannot see



Silence prepares the mind to see  
Its source- the Inner space  
A widening pool of silence  
The consciousness of Grace.

O Arunachala the beautiful  
This Ego please destroy!  
It has fallen into the tiger's mouth  
Let it die there - killed by joy.

Each time that I chant these verses  
My dear guru's face appears  
And I smile in relief, Trusting him-my Self,  
Banishes all my fears.



If the yearning for God and  
devotion is true, is it  
possible that you will  
remain separate from God?

Liberation is a slave to devotion. As a  
servant abides by His Master, as you  
are followed by your shadow,  
wherever there is devotion, liberation  
is bound to follow.

- Sadguru Sri Nannagaru

## To the Guru

Oh God how wonderful Thou art- Oh guru dear  
Who watches over us all so tenderly  
And guides our faltering steps thru many lives  
Until our oneness with Thyself we see.

How patiently you watch our desperate search  
For happiness in worldly trinkets bright  
Slowly we learn the flame of fame and fortune fades  
Within us is the only lasting light,

To live a wise and ego-less human life,  
To speak with loving heart both clear and true,  
Be merciful and compassionate in our deeds,  
With generous forgiveness ever new.

We are passengers on this puffing train of life  
Backs to the engine, the view's already past  
We cannot see what is coming, only trust  
That You in the cab, will bring us home atlast.

The route we take is laid down by our karma  
Mysteriously different for each



Sometimes rattling fast through fear and smoke and darkness

Yet trusting our destination we will reach.

And so life often seems-yet it's a dream!

How can our true Self come to any harm?

This is but the frown upon the baby's face

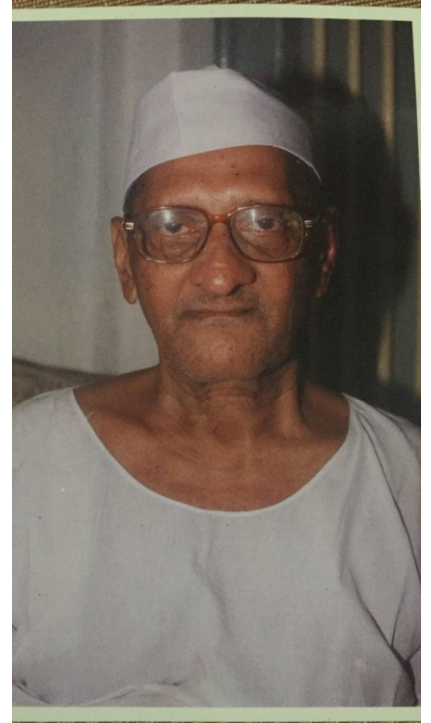
Sleeping ever safely on his father's arm

And when there is awakening from the dream at last

It's this present moment that will now unveil

From the mists of mind, It is always here - and yet

There is no one left to tell the tale.



Trust always our dearest Bhagvan!

The living guru's role

Is to spread the spiritual knowledge

And goodness is his goal.

Then grace burns out our vasanas

Weeds out tendencies of mind

Which obscure our vision of the truth

So we can leave them far behind.



For any thought that I think is mine  
Disturbs the inner peace,  
And clouds the clarity that sees  
The truth that brings release.

Dear guru, point me to the truth  
Always present in my heart  
Then with open eyes I shall realise  
It's been there from the start.

What effort can the disciple make?  
Just trust in him - let go!  
Have confidence, he leads the way  
Through happiness or woe.

For all that happens to us  
Is for the best, be sure;  
However hard it is to bear  
Accept it and endure.

For trusting him when all is bright  
Is not too hard to do,



But to see his face in the fear and hurt  
Is the blessing of the few.

Unconditional surrender  
Is a magic alchemy  
Which transmutes life's sorrow into gifts  
And brings serenity.

Our nature true is then revealed  
And we attain our quest  
By seeking the source of the chattering mind  
Through Silence - that's the best.

Remember your Self, and the guru  
And God, by whatever name  
Are all one love! At the source of the mind  
That silence is all the same.

Self Realization can be secured here  
and now by Guru's Grace. There is  
nothing called 'impossible' in Guru's  
dictionary.

-Sadguru Sri Nannagaru





## The Secret of Sadhana

How quietly the time has passed by us  
Since we first met on Friday's Eve,  
Our Hearts are full now, with wonder  
At the Loving that we have received.



The Mind is like the noise of the traffic  
Or the bleating of Goats in the field  
Bhagavan whispered that we should surrender  
But we were too stubborn to yield.

As we sit here together in Silence  
With only the singing of birds  
We know that the wisdom of stillness  
Takes us deeper than ever can words



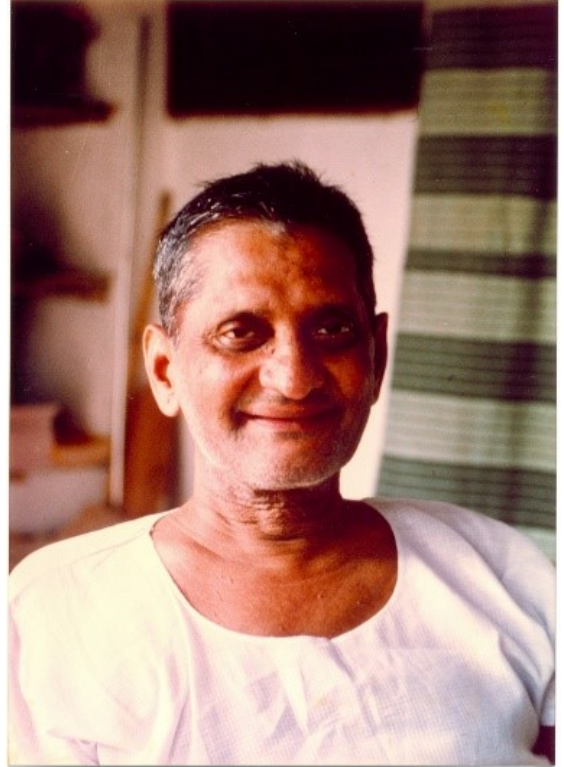
We feel Bhagavan's Grace washing over us  
And filling the room with His Peace  
He tells us - "Let go of all wanting  
And your hearts will find perfect release".

The Guru may be in the body  
Or that may have vanished to dust  
But what is supremely important  
Is giving him all of our trust.

Of Sadhana, spiritual practice  
There can be no higher than this  
Patiently bear every insult  
And injuries humbly endure

Oh Lord, what can we do to please you,  
In gratitude for all of this?  
“Let go of the mind and drop the small Self  
And so radiate Peace, Love and Bliss”.

Oh Dearest Sri NannaGaru  
Please give us your Blessing and Grace  
That our hearts may be filled with your  
sweetness  
As mirrors of Sri Bhagavan’s Grace.



Self effort symbolizes relative truth whereas Guru’s Grace symbolizes absolute truth.

— Sadguru Sri Nannagaru

## Govinda playing his guitar and singing this song in Sri Nannagaru's presence:

---

Songs to be sung....never become.....

You, the breathing of my breath

You, the truth of....

The end of the path I dreamt I was

Beyond the words I dreamt

Such a glorious pool of emptiness

Your eyes on fire with tenderness

Never was one so beautiful....

Child to you my Father,

Tears to my eyes

At the mention of your name, Bhagavan

Silence to my soul

At the mention of your name, Bhagavan

Love has brought me to your feet

Your Grace is all that I have to meet

.... told me to remember you

In everything I ever do.

You said there's no disciple, no guru

Still I lay my head before you.



What can I do? I have no choice,  
When I speak it is not my voice.  
I am running out of words for This,  
Sat chit Ananda, eternal bliss

Tears to my eyes  
At the mention of your name, Bhagavan  
Silence to my soul  
At the mention of your name, Bhagavan



### Ram Charan's poems

You wake me up from the trance  
of believing there is a "me"  
to sleep or be awakened.

When the true eye is closed  
It becomes 'I' and sees others and the world  
When the true eye of Love and Wisdom opens  
I and the world are swallowed and dissolve  
What's left of 'me' thanks you.



-----Feb 2005 Ramcharan

Now rest. All your efforts to be at peace  
Are the only thing which disturbs your peace  
Dust motes blown in the wind  
Discuss and argue amongst themselves  
As to whether they go the right way or the wrong way  
What is worth having  
And how best to obtain it  
Such are all your selfish concerns  
About what you believe to be your life  
A king gives up his throne, queens and kingdom  
Goes on a royal quest  
To capture a handful of air  
Foolish, noble and futile  
If you could just stop chasing  
The false coins of your imagination  
And let the breeze blow where it will  
You would find that you are  
Infinitely more precious  
Just now as you are,  
Here. Rest now.  
All your efforts to be of value  
Sunder you from your precious, priceless Heart.  
Ram thanks Nannagaru for showing him this in Silence.



## Poem dedicated to Sri Nannagaru

---

Love.

Love is.

Love is the force of life.

Love is happening by itself.

Thank you Nannagaru for allowing this  
precious moment to know everything  
not by words but as it is.

Easter Sunday 1999

Love- the essence of all the religions,  
is the special message of Easter, Sunday.

Love- Nanna Garu,  
this empty vessel, without expectation,  
without desire,  
living totally in the present moment, can  
show us that.

Love,

the message of Jesus Christ,  
the message of all the Masters,

Love,

eternity, no beginning, no end, only Consciousness.



When everything gone,  
when we are losing something that is very dear to us,  
there is suffering.

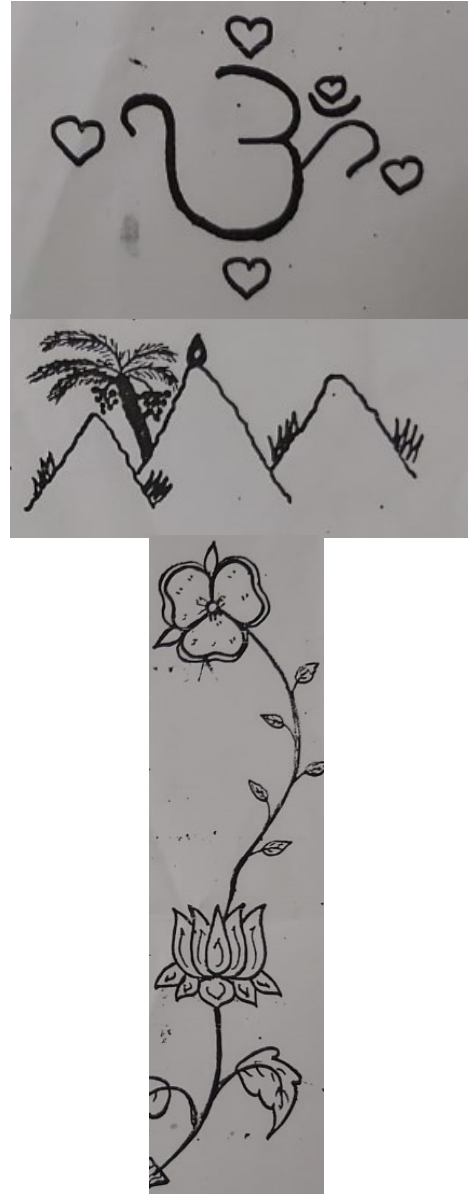
But when we remember the Love, there is no further  
suffering.

Love, that's we all come from,  
we have gone away from Love  
because of the 'I-individual',  
Now we are back in Love,  
Love can never forsaken us,  
it is always here.

Do not judge,  
dont expect anything,  
be in the present now,  
it's happening, Love,  
the essence of all beings.

There was one precious moment- as a present of Love.

Love is the essence of all creation,  
at the foot of Arunachala- of Love- I realized it,  
Who I am, only Love.



BY HORST RAATZ FROM GERMANY

Someone in England informed Alan Jacob's wife that I was fond of ladies finger curry. I don't know who informed her. Ladies finger costs Rs 300 per kg in London. When I attended the Retreat, Alan Jacob's wife listed down the eatables that I need to be served even without asking me. She spent 300 Rs per kg and bought ladies finger. They were of good quality; however these English people could not cook the ladies finger curry properly. Finally the curry became non eatable. Later I asked Jacob's wife: 'You have spent so much and bought the ladies finger. But they have become non eatable. You are incapable to cook them. Why did you buy them unnecessarily?' She replied: 'Though we are not capable enough to cook them, though they have not reached your mouth to eat, we are atleast left with this little satisfaction that we have bought something from the market which is of your liking'. See how intelligent they are. They are beyond words.



My host's name at London was Chandra Mohan. An English devotee asked me: 'Why dont you close your eyes during meditation?' Before I could answer that question, Chandra Mohan said: 'Because it is a natural state. Why should one close their eyes in a natural state?' Normally people close their eyes during meditation. The eyes can be closed or kept open during meditation. Since I was not habituated to closing eyes, I was sitting with my eyes opened. So the English devotee asked out of curiosity why I didnt close my eyes? for which Chandramohan replied that it being a natural state, there was no necessity to close eyes.



While speaking at Ramana Maharshi Foundation, I said: 'The Truth is within the heart only; though we may not have it in experience'. Later during the question hour, someone posed this question: 'You have mentioned in your talk that Truth exists within the heart. If the Truth exists in heart alone and nowhere else, how can it become Truth?' His intention is if there is a Truth in Narsapuram but not in Bhimavaram, then it is not Truth. If God exists in the temple but doesn't exist outside the temple, then he is not God in a true sense. If the God in temple gets angry with you because you have stopped going to the temple, then he is not God. You are saying that Truth exists within the heart. If the Truth exists in the heart alone and nowhere else, how can it become Truth? That which is beyond place and time, which is present in all the periods of time and in all the places- only that can be termed as Truth. But if it exists only in the heart and nowhere else, how can it become Truth? It is only a partial truth. Then I replied: 'I am referring to Relative Truth whereas you are referring to Absolute Truth. Lord Krishna said: 'I exist in everyone's heart'. Why did he say so? Though Brahman is omnipresent, why did Lord say so specifically that it exists within your heart? Where do you think you are now? You don't think that you are omnipresent. You think that you are inside. In order to point a center within you, God has mentioned heart. That which exists everywhere and that which exists within your heart is one and the same. There is no difference between them. The Lord also further said that this truth is revealed only when the Self within your heart comes into your experience'. The questioner was egoless. A person with ego, shame and hesitation is not eligible for Jnana. He immediately said: 'Your answer is very natural. Whatever you say is very reasonable. You have answered my question with the same amount of whole-heartedness as I was seeking for truth'.

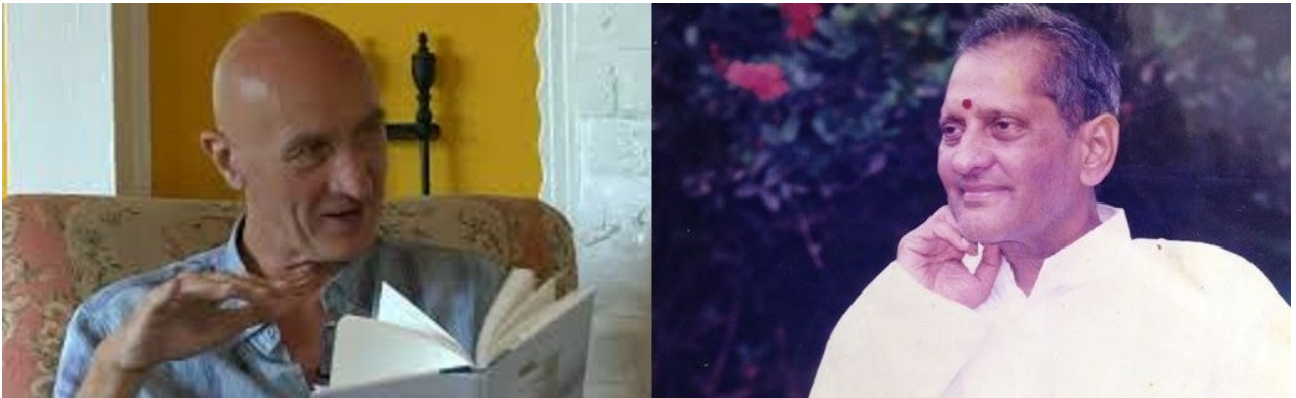
During the question hour session in Ramana Maharishi foundation for learning, a person from audience raised this question: 'We keep getting feelings. Please elaborate more on these feelings'. I replied: 'These feelings are as true as the mind is. The relationship between the thinker and the subject matter of thinking is important here. Suppose I get angry with you, who is getting angry? It is the mind which gets angry. Whom did I get angry with? It is with you. So my feeling arises based on your relationship with my mind. Feeling is a relative Truth only. It is a partial truth (relative truth) only. There is no relationship between absolute truth and these feelings. Feelings are in no way related to Supreme God, Perfect state and the Self. Suppose I have anger, I get one type of feeling. Suppose I like you, I get a different type of feeling. But both of them are not absolute truths. Both attraction as well as repulsion are not absolute truths. Both love and hatred are not absolute truths. They are relative truths only. Having listened to this answer, he said: 'Now we have 350 members in Ramana Maharishi foundation for learning. Next year the membership will increase to 700'. I asked him: 'How are you able to say this?' He replied: 'I come here every month. Only Bhagavan devotees come here and not others. But many non Bhagavan devotees have come here today because of your presence. They will all join this Ramana Maharishi foundation. So next year the membership will increase to 700'.

### **Titles given to Sri Nannagaru by the English devotees**

The English devotees have given me two titles. One is 'The Child of Bhagavan'. They did not call me as Nannagaru. Their intention is that I am not the son of Rajayamma, but I am the son of Bhagavan. The second title is 'Crowd Puller'. There is a Ramana Kendra in London. After my London visit, more people have started coming to Ramana Kendra. So they called me as 'The Crowd Puller'.

In his book 'Travels through Sacred India', Roger Housden has shared the spiritual experiences that he had in Sri Nannagaru's presence. Referring to it, Sri Nannagaru used to say: 'Many devotees have spoken about Me till date; but of all the devotees, I feel Roger has done justice to Me'.

### Roger Housden's experiences with Sri Nannagaru



There could hardly be two people more different than Poonja and Nannagaru, though both of them ascribe their awakening to the grace of Ramana Maharishi. Nannagaru has spent much of his life as a farmer in a village of Andhra Pradesh in the region of the Godavari river.

Some twenty years ago, a saint came to him in a dream and kissed him on the cheek. Sometime later, he saw an advertisement in the newspaper for a book on spirituality. The advert caught his eye, and he sent off for the book. When he opened it, he found the photo of the same saint who had kissed him. It was Ramana Maharishi, whom he had never heard of before.

He made a pilgrimage to Ramana's ashram at Arunachala, and returned frequently over the ensuing years, though Ramana had died some fifteen years previously. His whole life began to turn on Ramana's teachings, and he began to preach Ramana's message in his neighborhood. Then, some years later, he was in Ramanashram when, in the morning, between sleeping and waking, he- as he put it to me- felt his mind falling once and for all into his heart.

From then on, he was a changed man. It was as if he was living by a force other than the ordinary personality, which had gone into abeyance. People began to see him as their guru instead of a preacher, and his name quickly spread throughout Andhra Pradesh.

Today, he travels throughout South India, staying at the home of one or another of his disciples for a few days, and then moving on. Whenever he arrives somewhere, people from that area come all day long with their problems and



pleas for help. He listens to them all with deep attention, blesses them, sits in silence with them, and gives a talk sometimes to the gathered assembly. He is the archetype of the traditional Indian guru - a soul doctor, a counsellor, a friend, a wise guide in the affairs of life, and for those few who want it, a spiritual presence and teacher.

I first came across Nannagaru in Ramanashram, at Tiruvannamalai, in the last days of 1993. A friend had told me that a guru was giving darshan near the library that evening. Arunachala and Ramana's cave were sufficient for me, I thought; I felt no particular attraction for the darshan of yet another guru. It happened that the library was next to my

room, however, and as I returned from the cave that evening I saw a crowd of Westerners outside sitting in silence before a man in his early 60s who was sitting on a chair. At his feet were a bevy of well-dressed Indian women. They were all gazing at him intently. The man's eyes were drifting slowly from one person to another. I couldn't help feeling that he looked like the corner shop grocer. Every now and then he let out a prolonged belch and rubbed his stomach.

I sat down, intending to stay until the first mosquito arrived. In moments I was aware of the depth of the silence in the group around me. Nannagaru kept gazing at one individual after another, sometimes resting his eyes on a person for minutes on end. At the same time he would raise his right hand in an open palm blessing.

My body became as still as a stone. All thought of going anywhere vanished. All thoughts of any kind vanished. His look was one of the most tender compassion, of a love to his beloved; yet there was no sense of anybody doing anything, wanting anything, trying to create some effect; just the innocent and empty gaze of love, available to all, and yet intensely personal, it seemed with each individual. His body seemed to carry no tension at all, his whole being flowed unobstructed out



of his eyes. After half an hour or so he silently bowed, and got up to go to his room. Nobody moved, and the silence continued for several more minutes.

When I did finally move, I made my way without forethought to Nannagaru's door. It was half open, and one of his disciples was standing in the entrance. I asked if I could see



Nannagaru, and the disciple ushered me in. Nannagaru was sitting on his bed. He had just picked up a newspaper.

‘Which country?’, he asked. When I told him, he asked me if I read The Times. When I told him I didn’t, he asked me about the other good newspapers in England. I responded briefly and then came to my point: ‘I was deeply touched by the silence you led us into just now’, I said. ‘But what I really want is to be that silence myself, wherever I am. I cannot always be in India with someone like you’.

‘You like the silence?’ he asked, leaning forward like a delighted child. ‘Come to Viroopaksha cave with me tomorrow, and I shall answer your question’. I agreed to meet him at 3pm the next afternoon, when he would take me to the cave in his car.

The next day at the appointed time, I piled into an Ambassador car along with a half a dozen of Nannagaru’s Indian devotees. Nannagaru himself led the way in another car. We drove into town and climbed the short path up to the cave, whose entrance was already packed with expectant faces. Nannagaru went into the cave, paid his respects to the place, and returned to sit under the tree outside. He then proceeded to speak to his Indian audience in his native Telugu for the next half an hour, while I and the other Westerners sat in the silence. The silence was tangible, even when he was speaking, and it didn’t matter that he never returned to my question. That evening he was on the floor in the ashram

dining hall along with everyone else, quiet inconspicuous, in an ordinary dhoti, without any special attentions or favours. The man seemed to glide rather than walk through the day. That evening, when I arrived for his darshan, he motioned me to come and sit by his side. Every few minutes, he would look down with an innocent tenderness, and stroke my head. To begin with, I felt a certain self-consciousness at receiving such undivided attention in public; but my awkwardness soon gave away to a tranquility and ease that was to remain with me for weeks afterwards. The next day, Nannagaru was leaving. I was among the crowd that had gathered to see him off, and as he made his way to his car he came over to me and held me in his arms. 'Roger', he smiled. 'Roger', like some lover taking his leave. I have since witnessed him act in the same way with many people, treating each one as if they were the only person in the world. I have never seen such a living example of the way Krishna must have acted with the gopis.



Some months later, I went to stay with Nannagaru at his village, and accompany him for a few days on his rounds through Andhra Pradesh. It was a journey into the heart of rural India. The village was built in traditional style. The houses were not unlike Spanish haciendas, with verandahs supported by carved wooden posts and red-tiled roofs. Nannagaru would sit on his verandah, read the newspaper, and receive the trickle of people who came to see him. His family disapproved of the public attention they were getting, and

discouraged Nannagaru from using their house an open forum. This was one reason he now travelled so much. He put me up in a house next door, which belonged to a devotee who had gone away on business. On my first morning, there was a knock at the door, and I opened it to find Nannagaru there with a cup of coffee. In the evening, he brought me into the kitchen of his house and stood over me as I made my way through the food his wife had prepared for me.

‘Nice food?’ he enquired in his rudimentary English. ‘Very nice food?’

When I confirmed my pleasure, he beamed, insisting on offering me more. ‘Very nice food’, he repeated ‘Very nice food’.

Over the next week or so we went to several different homes over an area of perhaps a hundred miles, accompanied by one of his few male devotees who took charge of all the arrangements. At each stop, he and I were ushered to the table first, while the women hovered around watching us eat, as he had watched me. Then the men of the family ate, and finally the women and children sat down. During the day dozens of people would come and sit at his feet while he would give them a talk on some aspect of Ramana’s teaching,



respond to their problems, or occasionally sit in silence. We went to three weddings, blessed the foundations of a new house, visited a paper factory, and a temple that someone had recently built in his honour. Nannagaru was the same still presence wherever he went. He flowed at the same slow pace, and never showed any trace of a reactive mind. In the car, as we went from one place to the next, he would gaze at a tiny picture of Ramana that he



held in his lap, apparently lost to us and the journey we were on. Yet, as soon as we stopped, he would be totally present to whatever situation we walked into.

A number of Westerners have now accompanied in this way, some for much longer periods than I. Everyone that I have met confirms that some experience of prolonged inner silence,



in his presence, and nothing but an undemanding simplicity on his part. One, a seventy-year-old from Newyork told me that he has watched Nannagaru weep for an hour while an old woman told him her story. He himself had not been aware of anything special happening to him while he was with Nannagaru, although it was a warm, if uneventful time. Then, a few days after his departure, he realized that a sadness, which had been with him all his life, had completely

vanished.

Since his own awakening was not the result of any specific sadhana, other than a spontaneous love for Ramana Maharishi, it is not surprising that Nannagaru recommends no particular method or technique himself. His own way of working with people is clearly to have them in his presence while going about the business of everyday life. Being a householder himself, he doesn't separate the spiritual from the secular. Much of his day is spent dealing with people; everyday concerns, and playing his part in the life of his community. He will talk for hours to his Indian devotees on various aspects of Advaita teaching, but with Westerners, he is invariably silent - except when he asks about their country and their national press. His economy with words is partly because of his poor



English, but also because he knows that many Westerners, unlike most of the Indians around him, seem to value his silence more. Westerners are already full of concepts and theories, and are usually grateful to experience what lies beyond them.

People come and go from his without any mention of a relationship of guru and disciple. He responds spontaneously to a person's openness, but his response carries no weight or demand. He seems to represent an invitation to fall into the inner heart, where all differences, formal relations and emotional needs dissolve. Silence was also the teaching method of Ramana Maharishi, who considered it the only real form of communication. Yet Nannagaru's presence naturally draws people, and his Indian followers, being culturally attuned to the guru-disciple relationship, treat him accordingly.

Nannagaru's followers have recently built a small retreat center near Ramanashram, in Tiruvannamalai, which they have called Andhra Ashram. Nannagaru plans to be resident there some months of each year, so he seems certain to become far more widely known than he is at present.

## A devotee's experience regarding Sean Campbell and Sri Nannagaru

One day, when I was in Jinnuru, Sri Nannagaru received a mail from Sean Campbell sharing his spiritual experience in Sri Nannagaru's presence. Sri Nannagaru read the same and handed it to his attendant to read. The attendant said: 'Oh! Nannagaru, Campbell's article on You (Why is the Silence so loud?) is as good as Paul Brunton's article on Bhagavan'. Then Nannagaru said: 'No. Campbell has surpassed Brunton in his expression. Not everyone is gifted with such faculty of expressing their experiences'. Saying so, Sri Nannagaru handed over that article to me. There were no other devotees present then other than myself and Sri Nannagaru's attendant. Later I handed over that article to the concerned people to get it published in the website.

### Why is the Silence so loud?

*A meeting with Nanna Garu - extracts from a devotee called Sean Campbell's Journal, Christmas Day 1997 at Andhra Ashram near Ramanasramam.*



SATSANG is being held on the roof, and we are late. Well we aren't, actually. He is early - but the effect is the same. The roof is choked with hundreds of Indian women in bright saris sitting at the feet of a small man perched on an iron bed at the far end. A wonderfully colourful awning flaps vigorously over His head but He doesn't seem to mind. He just gazes softly back at the audience in total complete silence. He is so ordinary and yet... I have come half expecting to see a comical and motherly figure complete with apron and bonnet, but all impulse to laugh vanishes before this Silence, My God, the Silence! So deep, so profound, so ringing, so stilling-what have I stumbled upon?

A man at the door motions us to join a small knot of Westerner sitting at the front by the bed, so we began to thread our way through the thickly packed bodies towards them. I have never experienced anything like it. Something is pouring out of this man. I feel as if I am wading through treacle -I can barely remain upright. A part of me is steadily sinking, being swallowed up by the deafening silence growing around me, free falling deep within... I don't remember sitting down but I do remember the monkey. Someone has brought Nanna Garu bananas and the cocky thing has crawled under the awing on to the bed, and is bolting them right under His nose. It should be ludicrous - instead it seems natural, in keeping with what is emanating from Nanna Garu. But I can't take it all in, my mind keeps going white. All I can do is stare transfixed as His deep, deep, liquid eyes pass slowly over everyone, lingering here, lingering there.



They touch mine, look into me with a glance that goes on for ever. I experience a feeling of melting and soft burning and my head becomes hot - white hot. I think, stupidly, -"Why is this Silence so loud?"

Then all thought vanishes as a wave of pure Love washes through me leaving tingling Bliss. I experience both thrill and deep shock because I recognise those eyes instantly, though I have never seen them before in a living being. However, I have seen them in pictures of

Tibetan monasteries - many times. "BUDDHA'S EYES" - striking, alarming even. I have been both attracted and repelled by their stylised, half lidded stature. Never though have I thought that they were anything other than a symbolic representation of an abstract ideal - they just aren't human! But incredibly, I am looking into them right now.

Then they move on, but they keep coming back! I just can't believe the Silence - it's so beautiful. I am immersed in Bliss with Arunachala for a



backdrop. And then, with the gentlest of smiles He simply gets up and goes out, leaving me stunned and immobile. I spend dinner, and the rest of the night in a state of mute incomprehension - blown out of Mind and though by something so vast that I can never grasp it - not that that matters a damn.

26th December

I haven't slept a wink - how can I in the face of something as elemental as this? I have spent the night burning - literally. My skin seems alive with a fizzy, tingling sensation and absurdly, my head feels like a flower opening. It doesn't just open though, it goes on and on, layer upon layer of petals opening out right through the night. Maybe it is fanciful, but I feel expanded, vast - the periphery my body brushing against trees and people 50 yards away. I can't analyse this, I just have to go with it see where it takes me.

Why is this Silence So Loud?...

8.00 AM finds me sitting scrunched up in the midst of the same throng, perhaps seven or eight rows back from the front. Not as close as yesterday but I don't Care - about that or anything. I haven't the presence of mind!

He comes in and sits on the edge of the bed again. A Brahmin starts to chant a long Sanskrit

prayer which goes on interminably,

and all the while Nanna Garu clasps

His knee and gazes unwaveringly up

at Arunachala. There is such a look

of quiet adoration of his face that I

unexpectedly find tears streaming

down my own cheeks. I feel

overtaken by love for Him, for the

Mountain, for everything... and my

body begins to express what my

mind cannot, and my heart longs to.

It must be a bit later, I don't really

remember; the Brahmin has

mysteriously disappeared, and



Nanna Garu begins once more to make love to us with those eyes. Once more His gaze

sweeps slowly back and forth, touching mine, then moving on - back and forth - eyes of

softest compassion and love. And the Silence deepens, and deepens. My awareness narrows

to a tunnel focussed only upon Him. Somewhere else there is whole noisy, crowded world



around me, but I am oblivious to all that now. All I can register is the roaring in my ears, the burning, and those eyes.

And they keep on returning to meet mine - frighteningly, thrillingly - then He beckons. I don't want to believe, do want to believe, am too scared to believe that He means me. He must be waving at someone behind me - so I don't move. But He beckons again, and a third time and then a moment of sheer terror, and joy, as the Indian women behind me prod me to my feet. I think I am going to die as, for the second time in twenty-four hours, I thread my way to the front. Only this time there is no sinking back into anonymity, no relief from exposure. I wish I could express just how readily at that moment I would really give up my life for His acknowledgement and love, and at the same time how much I want to run and hide from it!

How waves at His feet and I collapse in a pool of sunlight to the bed. Looking up I can't see a thing for the Sun's glare, and something small and far away within me says - "Typical! God invites you to sit at His feet and have Darshan, and you continue to sit where you can't see Him!" Perhaps something similar occurs to Nanna Garu because He chuckles, and tells me to move to His right. I do so in a state of near automatism, bereft of any will of my own. If He asks me to stand on my head at this point, I'll try to!

There then follows a gentle interrogation about my origin, work, how often I've been to India, where I am staying. All the while He strokes my hair, touches my forehead, pats my arm with such simple love and tenderness that I feel like a lover, a child and a disciple all in one. I feel so SEEN. Two hundred people are present, but such is the intimacy of the exchange that there might as well be none. There is a quality of totally directed love, and gentle acceptance about this man that I have never encountered before. Completely at ease in His masculinity He is also completely feminine and He draws a total trust from my heart that I didn't know was there. He seems to speak to all parts of my being in a wordless flow of knowing whilst those eyes of love pierce mine scant inches away. Indescribable, ineffable - the experience is debased by trying to describe it - never have I seen such beauty, nor felt such inner peace and warmth.

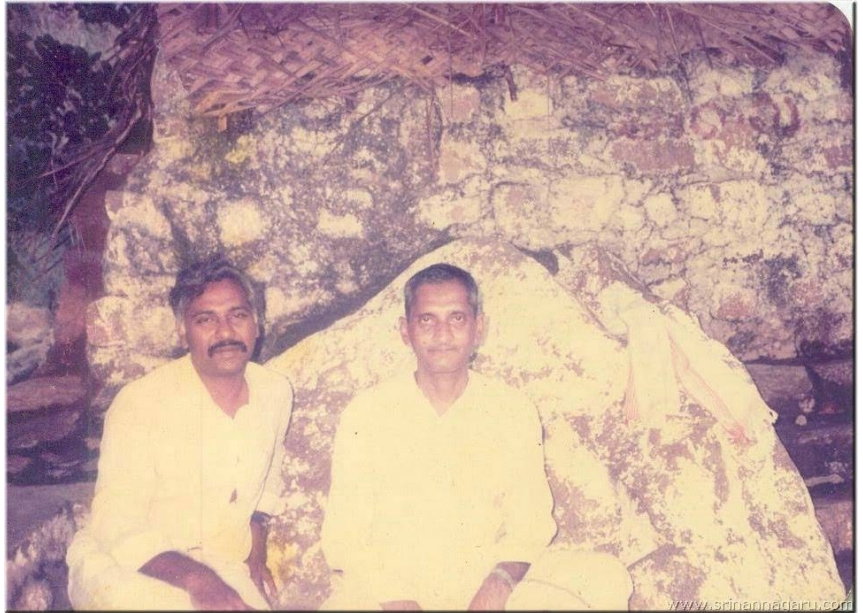


I have no awareness of time sitting there, closing my eyes when I become full, then opening them again for more - always to encounter His gaze looking into and through me. There is such a feeling of fullness, of the drop seeing the Ocean and in turn being welcomed by it,



of being cherished by it - and all the while I am at the centre of a burning, melting fire - a fire of Love.

This is a Man who has realised through Ramana's Grace; who has taught Ramana's way for many years; who honours Ramana above all other Masters. He is a Jnani of impeccable pedigree, and exponent of Self Enquiry, and He slays my doubting, questioning mind with the spear of a Mother's love, and sets a fire of devotion ablaze in my heart. Eschewing words and explanation He leads me to the core of Silence within, and we meet there in perfect fusion. There are not words for This, there can never be...



I sit there for half an hour, before He rises to go. And I sit on afterwards in that place, unable to find my feet, unwilling to leave, holding Arunachala steady in my view. Touched by Grace a sigh of Surrender that comes from my heart is beautiful and lingers on.

Later that day I find myself at Ganeshan's house again, sitting in Satsang with the others. At the end he comes up and apologises for having failed to get the message through to me. Mystified and disorientated I look blank, so he adds: "It was a message to tell you not to come to morning Satsang today, but to go to Nanna Garu instead" "Thank you, I received in anyway, Ganeshanji." I reply, and say no more... How did he know?

## Calm as a Sea

*A devotee's expression on Sri Nannagaru:*



The vast expanse of the sea looks calm from up above. It remains calm even when water gushes to join it from swollen monsoon rivers or when no water trickles in during summer. In the depth of this calmness is hidden the real treasure. The sea is a shelter to innumerable living beings, a bed to precious stones and many more. And yet it remains quiet making no efforts to show its treasure.

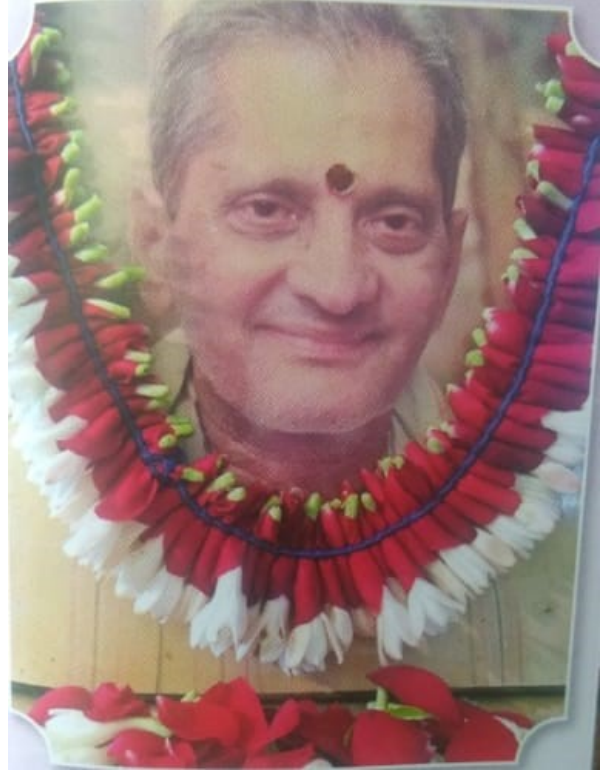
Just like the sea, a Sadguru is also calm. He laughs, talks and listens to you making no effort to show His knowledge. He is always alert and is working in tandem with you to make you realise the goal of life.

Sadguru Nannagaru is calm as a sea. He is one of the rarest gems that we are fortunate to see and listen to. He has experienced the Infinite Bliss, and yet He makes no noise about it. In the depth of His silence lies the treasure for us to grasp.

His silence is deafening. It has the power to remove all thoughts and make the mind calm. His compassionate look soothes troubled minds. With just one glance He knows your past and future. No secrets can be hidden. For his eyes can read everything.

Rich or poor are all the same before Him. Many come to seek advice on business, education, marriage and jobs. He has an advice for all. None goes back empty-handed. Despite all this, His equilibrium is least disturbed.

Fortunate are those who have taken refuge in him. His method to make one realise the goal of life is simple. He does not prescribe any fasts (abstaining from food), meditation or rituals. Instead, in simple words he advices to watch all thoughts in the mind and check them. The call "Nannagaru" is enough to generate a longing bond



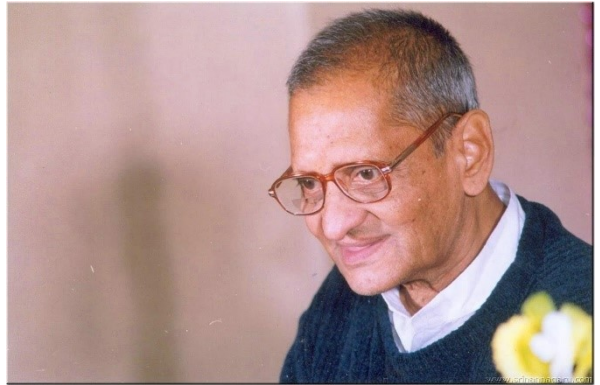
between his devotees and Him. In Telugu, Nanna means Father. Always clad in whites, Nannagaru is the right person that a tired mind and body would like to meet. For this meeting can change the perception of life altogether. Nannagaru is easily accessible to all. He clearly mentions in His talks that our present is a result of our actions in the past. Though we have no control over our past actions, the present and future is definitely going to be better with His guidance. His language is simple and His advices are pearls of wisdom. When He talks about Sri Ramakrishna or Swami Vivekananda, He verily becomes them. The songs, incidences and teachings of Sri Ramakrishna are laid out in vivid detail and devotees are taken back into that era, where one feels Sri Ramakrishna Himself is seated and speaking there. And he becomes Vivekananda when he brings forth the inspiring teachings of the young monk who took Vedanta to the West. .

Nannagaru becomes Gautama Buddha when he narrates incidences about Buddha. Buddha's life itself is his teachings. Nannagaru recreates the simple life of Buddha through various conversations that Gautama Buddha had with his disciple Ananda.

According to Nannagaru, a real guru never craves for recognition. He works in a manner that brings about internal changes in a person. The guru will turn all thoughts towards him.

A guru never uses any actions when he works. A guru laughs, eats, behaves and walks just like an ordinary person. In the process, the real guru is making efforts to bring about a great change within you, showing you by example how one should lead life. This is how a real guru works.

He often repeats in various speeches that one must never crave for recognition. Do not crave for



recognition. People lose focus as they aspire for recognition even from a small piece of work they do. The work must be done with complete dedication. Concentrate on the process of completing the work, rather than thinking about the benefits. A task completed with perfection will automatically earn you the recognition.

Nannagaru states money can never give happiness, whereas a pure heart results in unlimited happiness. Never flaunt your wealth. Money does not make a man rich. Humility and pure heart are the characters that make a man rich. A basket of juicy mangoes look delicious from outside. But if they are rotten from inside they are of no use. Mangoes are delicious only if they are sweet and juicy from inside.

Helping someone must never be regarded as a favour says Nannagaru. The mind immediately thinks that the little help extended is a great service. While extending help do it to the best of your ability. Do it with humility and not pride. Always remember God has given you a chance to make your heart pure. We are not aware of God's actions. When you help someone you are giving it back to yourself. This is like giving with the right hand

and taking back with the left hand. So, where is the question of doing a favour, as both the hands are your very own?

In the path of the spiritual journey, attachment to the world is the biggest obstacle. Nannagaru advises to train the mind to make itself devoid of this attachment. Gradually pull it inside and let it taste the huge ocean of peace inside. This requires immense efforts as the mind has brought with it our impressions from the past. A change in attitude is required to sustain one on the path of discovering the supreme self. So, first bring about a change in yourself, he avers.

According to Nannagaru, without knowledge, humility and spirit of service, you can never bring about a change in anyone. You can give ample opportunities for others to develop, but you can never force them to change. The urge for a change has to come from within. And yes, even the urge to know about the supreme self has to come from within.

### **Nannagaru's words of Nectar**

- The main aim of life is to realise the truth within your heart.
- Delusion keeps haunting you until you get self realisation.
- The real happiness cannot be got from outside. It is well within you. Once you are convinced about that happiness is well within you, then that is the path towards supreme knowledge.
- Along with money even the intellectual capacity of a person has to increase. But only if money increases it is very dangerous.
- Surrendering oneself completely to god or guru is known as total surrender. This total surrender is the real prayer.
- In whatever field we are, one should never aspire for recognition. If this recognition comes on its own then it will not limit us. If you aspire to be famous then it will bind you.



All Gurus are mediators or middlemen. They always try to unite the Jiva with Iswara. So I am also a mediator or a middleman.

## Sri Nannagaru revealing Himself in Janet Attwood's interview

Spreading the message of Bhagavan Ramana is the ambition of my life. By preaching Bhagavan's teachings to several people, I am providing them with peace and education. In the name of devotion, I am ensuring that they grasp the importance of education, how to make spiritual progress and how to remain happy in the day to day life. Not just Bhagavan's preachings, I am also teaching them the desired social behavior, impersonal behavior and also wise behavior. While reforming the lives of several devotees, I am ensuring that they are traversing in the right direction to secure the advaitic experience.

People come to me not only from different parts of India but also from several foreign countries. Of them, few are seekers of Truth and few of them suffer from mental disturbance. Nearly



200 people come to me every day. It is a different thing whether they are materialistic people or seekers of spirituality. They come very happily and lovingly and sit very near to me. My vibrations work on them. When they sit near me for 5-10 minutes, they experience the inner Peace naturally and automatically. Gradually they travel in the direction of Self-Realization. Some people come to me either for mental Peace or mental health only. My Peaceful mind, sattvic nature, my loving behavior is bestowing peace in their day to day

lives. The vibrations of a Truth realized soul will impact innumerable people. In my case, it is not hundreds of people but it is thousands of people who are experiencing peace in their day to day lives. Without making any effort, they are experiencing Peace and mental health naturally and automatically. In my presence, one hour passes away like a minute for them. They experience a lot of indescribable peace in my presence. They realize the importance of that Peace after they leave my presence. They make an attempt to secure that Peace. In order to re-experience that Peace, they have to practice the right thinking, right speech, right behavior and also lead a righteous life. Through this Peace, they secure freedom and Truth Realization. After realizing the importance of that Peace, a lot of change is seen in their thought process and behavior. They perform selfless work and the tasks beneficial to the society. They learn theory from Me and later put that theory into practice. This makes them perfect. Finally they attain their goal of leading a Peaceful life. I am very fond of hard working people. We must respect the work culture. Selfless work alone brings us material and spiritual progress. Selfless work helps not only a single person but helps the entire mankind. Practicality is very important. We cannot run away from the ground realities. Prominent and high thinking must be molded towards practicality. Teaching is very important. Very big Spiritual organizations are also giving more importance to social work than teaching. If you can understand the teachings of a Seer, you can bring about wonderful changes in this world. You will then become instruments in His hands. You do His work and eventually get merged in Him.





## **Sri Nannagaru's Interview by Sundaramgaru**

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**SUNDARAM GARU:** Since you have grown spiritually to glorious heights, you might have gained personally also. I think you do not have a 'Direct Guru'.

**NANNA GARU:** What do you mean by 'Direct Guru'? The question of 'Direct Guru' never occurred to me. I know much more about Bhagavan than those who served him for about 10 years & lived very close to him. I am closer to the heart of Bhagavan than those who lived close to him for 20 to 30 years. The question you asked never arose in my mind. I never felt any difference of him with or without body. The thought of searching another Guru didn't arise at all. I don't feel hurt even if somebody comments that Ramana Maharishi was not a "Jnani", nor would my love for Him reduce. Even the idea to look for another religion did not occur. I am not at all worried about other's comments. What is more important for me is the experience I am directly enjoying from Bhagavan. I feel the personal touch of Bhagavan in my heart.



**SUNDARAM GARU:** I think lots of people come to you.

**NANNA GARU:** Nearly 200 people come to my house daily. All of them do not come for Self-Realization alone. But they understand that I would share their grief.

**SUNDARAM GARU:** How do you console them?

**NANNA GARU:** That cannot be understood by mind. It cannot be explained in words.

**SUNDARAM GARU:** I think it is in your glance!

**NANNA GARU:** Recently one devotee came from Ganapavaram, Her husband died in an accident. Since she was not able to explain her problem openly, I spoke to her privately. She asked the reason for the death of her husband. I told her whether her sorrow would be reduced if the reason is known. If she wanted to know the reason, I would have told her. But by that her sorrow would not be reduced.



The question you asked cannot be explained in words. A person desiring to grow spiritually should be free from cunningness. What I realized in my spiritual life is that one should not be cunning. One should come out from this; it is a major hurdle for spiritual progress. Whatever spiritual practices or virtuous deeds he does would go waste. As it was explained the other day, what is the use if one's income is Rs.16,000/- & he spends Rs.18,000/- for cigarettes. Similarly, if a person does not come out of cunningness, he will be always in minus, irrespective of whatever 'Sadhana' he does.

**SUNDARAM GARU:** Lot of people come to you. Do you expect different types of individuals?

**NANNA GARU:** Different types of people come to me. Some people come for employment; some are political leaders and some with ill-health. I know who is coming for what purpose. I know how to deal with them. I don't take everything to heart. Some come for donations; some for openings; some for popularity and some regarding industries. I don't consider all of them as spiritual seekers.

**SUNDARAM GARU:** If you have taken them close to your heart does it mean they have spiritual urge?

**NANNA GARU:** Their pure heart and spiritual urge only can bring them to me.

**SUNDARAM GARU:** Do you also take care of their physical life in addition to their spiritual life?

**NANNA GARU:** Most certainly. Not for the sake of it, but that aspect also is essentially seen.

**SUNDARAM GARU:** Did you achieve any "SIDHIS"?

**NANNA GARU:** I don't have any thoughts about such "SIDHIS". Some devotees respectfully bring books on Baba etc., How much ever regard I have towards them, I skip the pages explaining their "SIDHIS" & read the rest. Actually, in any book, I read only useful topics & leave the rest. Criticism is unnecessary. That is my policy. Recently some Muslims came to me; they are saying that after listening to my discourses, they are able to understand Quran better.

**SUNDARAM GARU:** Bhagavan's teachings or your teachings are not based on any religion. Anybody can follow.

**NANNA GARU:** What you say is 100% correct. I don't get into the complication of religion.

**SUNDARAM GARU:** In the book "Mountain Path", one Czechoslovakian wrote that he accidentally came to know about Bhagavan. By following Bhagavan's teachings, several hundreds of people achieved Self-realization; we were surprised to read this. Bhagavan

and Sri Rama Krishna knew very well that present generation would not have expertise in language nor the time to read Puranas or Upanishads. Hence Bhagavan gave us "Jnana Marg" and Rama Krishna gave us "Bhakti Marg".

**NANNA GARU:** I think it is enough Sundaram garu to explain that even Vaishnavites come to my house. I respect them also. There is no dearth of respect. But this Marg (/Method) is suitable for us. This is a simple & 'ready to eat dish'.

**SUNDARAM GARU:** I think it is not so easy to get into this Marg (Method). In earlier births we had purchased dishes & provisions. That is why it is a 'ready to eat dish'; after this, there is nothing.

**NANNA GARU:** While dealing with the subject, I also quote Ramayana & Mahabharata. Not for the sake of it, but some diversion for them. As we take pickles along with curd rice, these narrations help in supporting the subject.



**SUNDARAM GARU:** Ramana Maharishi's teachings are very subtle. The purpose of your incarnation is to explain these teachings to common people who are not expert enough to understand the language nor can they do any sadhanas. This is not an easy talk. But still you are doing it relentlessly. Simply giving lectures is totally different from delivering the discourses after experiencing the "Truth".

**NANNA GARU:** Talking is different & talking with experience is different.

**SUNDARAM GARU:** You are born for a purpose. Yours is a "Karana Janma". Bhagavan was born with a purpose which he fulfilled. Yours also will be the same.

**NANNA GARU:** I have no wavering about it. Nor have I any wavering in my devotion towards Bhagavan. There is no wavering in devotion like feeling something on Saturday & something else on Sunday. I never even had the feeling that I missed the opportunity of seeing him alive.

**SUNDARAM GARU:** Kanakamma Garu said, "We have seen Bhagavan." Without seeing Bhagavan, without experiencing his love through his piercing eyes, you people are enjoying that ecstasy. You all are greater devotees.



**NANNA GARU:** I am aware of his inner guidance. It is as clear as one gets the feeling of touching one hand with the other. Just imagine that somebody is talking for half an hour. If we carefully listen to him & observe, we can easily make out whether his talks contain some glimpses of truth or it is just blah-blah. In this world there are many types of people. But for us 'Satvaguna' is most important. If different types of people are not there, it cannot become world. With this we have an advantage of understanding the strength of our 'Satvaguna'. That is most important. They all are our Gurus, because they all increase the strength of our 'Satvaguna'.

**SUNDARAM GARU:** When the disciples or devotees coming to your house seek your advice, do you give any suggestions?

**NANNA GARU:** When they narrate their worldly problems, I listen to them patiently. To some extent their problems are solved just by our patient listening. If I know the solutions I advise them. If I don't know, I keep quiet. After understanding the situation, I advise them in such a way that they don't lose their patience. This approach helps thousands of people. At least they get some relief when I listen to them. Even when they narrate their worldly problems, I don't feel any inconvenience. If I know, I give suggestions. Or else I advise them to contact their relatives, if they have a solution.

**SUNDARAM GARU:** You are visiting several villages. You are listening to hundreds of people. Discourses are being given for hours together. Don't you feel tired?

**NANNA GARU:** When the body gets tired, an hour's rest is enough. Many people come to me to get peace, since this is not available to them in the market. Muslims attending our discourses expressed that they could understand their Quran



better. When I enquired: 'How are you all doing?' they replied: "When you are with us, how can our position be bad?" When I informed them about my Hyderabad visit, they requested me affectionately not to stay there for long. They said, "We have Mosques. There are people to explain Quran in Mosques. But they themselves do not know about Quran. After listening to your speeches, we are able to understand Quran better". I never leave ground realities of the day to day life. Actually what I tell them is education. If anybody tells us any problems, I listen to them carefully. Even that is part of Sadhana.

Sometimes they are in emotion. Then, without hurting their ego, I calmly advise them to soothen their emotion. Noticing their negative thinking, I carefully try to correct them. Sometimes if they are hurt, it is enough if they are consoled. When we are talking to them, we should be careful not to hurt their feelings. That is possible only in 'Satvaguna'. If we explain them without hurting their feelings, they will be in a position to listen to us. That is why 'Satvaguna' is very important. There are different types of people. Some people, neither they live happily, nor they allow others to be happy. If they are not happy, it is alright. They don't leave the situation there. They don't allow others to be happy. World is a mixture of all these types of people. Cunningness is the main thing. A pot with a hole can never get filled with water. Similar is the case with a cunning person doing Sadhana.



In one of his spiritual discourses, Sri Nannagaru once said: 'Every person with body consciousness is equivalent to a woman. Reaching the Purushottama (Supreme God) is our only goal. It is only our destination'. As and when Sri Nannagaru finished uttering these words, it happened that a light was put on. Seeing it, Sri Nannagaru said: 'See. The Light also has come. Look how the light has come (as an affirmation to what I said)'.

## Mahalakshmi's interview with Nannagaru

Beloved Nannagaru. Here are some questions that may invite you to share your knowledge of the Self.

**Question:** Who are you? What is your role in this life?

**Nannagaru:** I am a Lover of Humanity. My role in this life is to spread the spiritual knowledge and the eternal goodness.

**Question:** What is a Guru? Who is a Guru?

**Nannagaru:**

Guru- God- Self are same.

The outer Guru helps you to turn the mind to where God is.

The Inner Guru pulls the mind into its source.

The Guru brings the weakness into the mind, to one's attention

The Guru's Grace gives you the strength to throw out the vasanas (tendencies of the mind).

It is the Guru's duty to drag your bad habits out of you and to burn them.

God knows your habits and tendencies, for God is within.

Real Guru is the Self.

**Question:** Is it necessary to have a Guru on the path of awakening to one's true Self?





**Nannagaru:** A Guru is absolutely necessary on the path of awakening to one's true Self.

**Question:** What is your teaching?

**Nannagaru:** To awaken your true nature - true 'I' - to Realize Ultimate Truth, the Truth that is always present in your heart. It was already there. Recognize what is already here and now, what is always present.

**Question:** What effort can the disciple make?

**Nannagaru:** To be absolutely in firm faith and unconditional surrender.

**Question:** I have heard you say 'Silence prepares the mind to see its source'. Can you help me in this?

**Nannagaru:** Silence is best. Silence is best. Silence is best. Silence can also teach. Guru's Silence prepares the disciple's mind to see its source. Seeing the source of mind, one's true nature is revealed.



**Question:** How do you explain the Love that you evoke in the disciples?

**Nannagaru:** I have extreme Love and affection towards the disciples to raise them above sorrow.

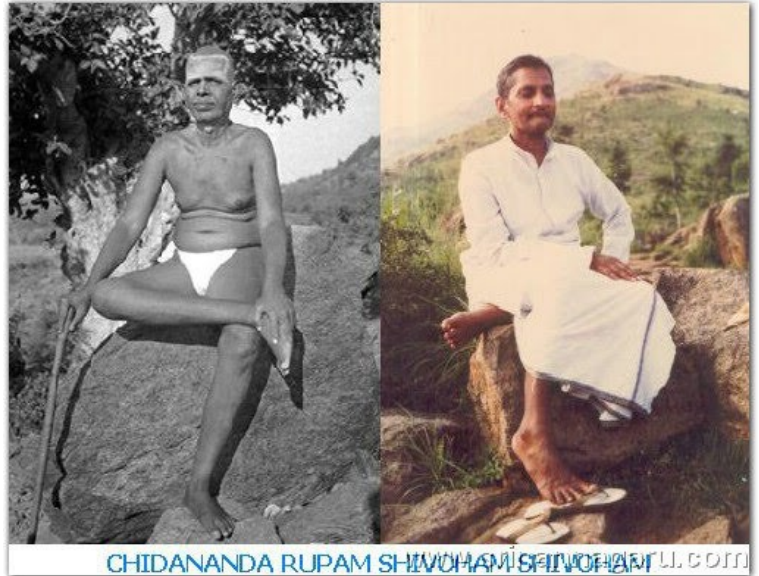
**Question:** We are gathered at the feet of Arunachala, the sacred mountain Ramana called as Home/Shiva/The Self/ The Guru. What is your relationship with Arunachala and with Ramana?

## Nannagaru:

Arunachala and Ramana are the same.  
There is only one Iswara. Body bound  
'I' is not real 'I'.

When you are attracted to Arunachala,  
whether you know it or not,  
Arunachala comes through unseen  
connection.

This is a good attachment and helps one  
to live an egoless life.



Those who are attracted by Arunachala shall get liberation through Arunachala.

It is by Arunachala's Grace we are attracted to Him.

It is by the Grace of Arunachala, the ego is shattered and destroyed.

Ramana- I have extreme love for Ramana. I did not see him in the physical body in this life. In 1957, he came to me in a dream and kissed me on the right cheek and said: 'This is enough for the time being'. Definitely I can say onething: From my previous life, there is some connection with Him in Arunachala itself. I have a strong mental contact with him. I have great respect and reverence for Him. Every now and then, I think he is my nearest and dearest relative, the most intimate friend. He showers tender love like the Compassionate Mother. He is my father, mother, Guru, God. He is everything to me. I love Him. I live for Him. Ramana is walking Arunachala. For about last 30 years, I have lived a Ramana centered life. His life and teaching greatly influenced me. Ramana helped me. He graced me to have glimpses of the Truth.

**Question:** Ramana's teaching was primarily Self-Enquiry, Advaita Vedanta and now, here it seems we are celebrating in Krishna's garden with a form of Krishna and his many beautiful gopis. What is the relationship of the path of Bhakti and the path of Self-Enquiry?

**Nannagaru:** Devotion is essential. Devotion is essential to support the Self Enquiry. Enquiry without devotion is like sugarless coffee.



**Question:** What is happening in the Guru's glance of Grace? What do you see when you look in our eyes?

**Nannagaru:** Guru's Glance gives Grace to you.

Grace helps understanding which is essential to know the truth.

Grace deepens understanding of true union.

Guru's glance of Grace is helping you get nearer and nearer to the Truth of the Heart.

When I look in your eyes I see whatever you are. I see your true nature; not the body mind complex. You are neither this body nor this mind.

**Question:** You speak of the necessity of controlling the 'mind and senses' in order to know the truth within. Can you explain this to someone whose western conditioning has been to explore and develop the mind and the senses?

**Nannagaru:** Practice Truth in everyday life.

Clarity is most essential.

Live an intelligent life, an egoless life.

Let your behavior be in accord with a Compassionate Heart.

Don't lie. Don't cheat. Let go of envy and jealousy.

Mercy, goodness and kindness in your heart are supplementary to the spiritual enquiry into truth.

**Question:** It is written in your booklet, "The only worthwhile and true training is that which enables you to know who you are". To someone who has never come to India, who has never heard of Gurus or sadhanas, yet who earnestly desire to know the Truth of the Self, what do you suggest?



**Nannagaru:**

Simple living. Clarity in thinking. Clarity in speech and action. A generous heart.

Wisdom and Compassion must be united.

Whether Eastern or Western mind, Right thinking must be practised.

Living Truthfully everyday, whether one knows it or not,

Ultimately Truth reveals itself to oneself.

**Mahalakshmi:** Beloved Master, in my understanding there is only one truth, there is only one Guru and all I can say is thank you for being here, in this form, in this manifestation of Love. And thank you for this opportunity to allow me put such questions as these at your feet so that if you choose to respond and an interview happens, other friends may receive the 'calling card' of the song of the one heart. Papaji once said: 'Ramana is that which dwells in the core of All being, in the heart of All That is'. Whatever is thy will, it will be so. I thank you for this showering of Grace.

In Love and Gratitude,

Mahalakshmi.

## **Sri Nannagaru couldn't stop teaching though he was not willing to teach**

If there is any task that is destined to happen through your body, there is no point in forcibly trying to avoid it, thinking 'Let me not do it'. God cuffs and gets that work done through you. Holding a task or giving it up is not your wish. Let us take this instance. I don't feel like speaking. I feel it is enough if I sit somewhere in Silence and pass on the time. I have a 100% feeling to stop the teaching but the teaching is only increasing. I am not speaking whole-heartedly but the coming circumstances are forcing me to speak. You may feel that I am speaking well but I am speaking something or the other. Hundred percent I am not speaking whole-heartedly. I am speaking for time pass. In Bhagavad Gita, Lord Krishna said: 'Oh! Arjuna, if you are destined to do any task, you cannot escape from it. Instead of doing it unwillingly, do it willingly'. It is yoga. You are doing some duty either at home or at workplace. Don't do it unwillingly; rather do it willingly and devotedly. Right now I am not working in the same lines of Krishna's preaching. I am not speaking willingly; rather I am speaking mechanically for the sake of formality. Lord Krishna is asking us to stop doing the task in hand unwillingly. There should be a liking for the task being done. As per Lord Krishna, there are two benefits when you work willingly- the old tendencies are lost and new tendencies don't emerge. All the old debts will be cleared and new debts need not be incurred. On the contrary when you work unwillingly, the old debts will remain unsettled and new debts will be incurred. So don't do the task at hand unwillingly. Rather do it willingly. By doing so, all the past tendencies carried forward from previous births will be lost. New tendencies will not emerge. You will then get a no-tendency state. Then the Self inside will be revealed similar to a thunder bolt shining in the sky in a rainy season.

## **Sri Nannagaru's residence resembles a hospital**

Chiti (funeral pyre) and Chinta (anxiety) – Chiti is related to burial ground whereas Chinta is related to mind. It is said that Chiti is better than Chinta. Chiti burns the dead body within 2 to 3 hours. But it is not so with Chinta. It burns the mind throughout the life. So Chiti is better than Chinta. You keep worrying about something or the other. You imagine something or the other within the mind. You only keep crying throughout the life. This Chinta burns you throughout the life. The elders are prescribing us to take shelter either in a personal god or a jnani or a maha guru and get rid of this chinta. You cannot get rid of this Chinta by going to any doctor. As the ailing patients visit a doctor for treatment, people with anxiety in mind come to me. 100% of them may not get cured but I ensure atleast some of them get cured. My residence resembles a hospital (not for physical ailments that stay for 10-15 days but for mental ailments that remain all along the life).

## **A humorous incident in Sri Nannagaru's life**

Once, I attended the 60<sup>th</sup> marriage anniversary ceremony of an old couple. Many pandits and poets also visited that function. One of them composed and read out a poem mentioning the old couple to be as ideal as Sita and Rama. Then someone beside me said: 'This couple have not been talking to each other since last 20 years. How appropriate is it to compare them with Sita & Rama?' Then I replied: 'This is the way of the poets. If you don't shut your mouth now, the function will get disrupted'.



## **The appropriateness of the name 'Nanna'**

Once, a professor asked me: 'Why are you referred to as Nannagaru?' I replied: 'I am aware that there is nothing special about me. That's why everyone refer to me as Nannagaru. If I feel that there is something special about me, how can I become Nannagaru?' The professor then said: 'Wonderful!'

## **Sri Nannagaru transcended religion and caste**

When a child belonging to a backward class expired, no one came forward to carry him to the burial ground. When the child's father came to Sri Nannagaru and said that nobody is ready to help him carry his child to the burial ground, Nannagaru immediately reached the child and said: 'Put this child on my shoulders. I will carry him to the burial ground'. When the surrounding people heard this, they came forward and extended their help.

In Ramanashram, the food was served separately to Brahmins and Non Brahmins. Bhagavan used to eat with the Non Brahmins. Someone asked Morarji Desai: 'When there is a differentiation between Brahmins and Non Brahmins, how can Bhagavan be considered as a Jnani?' Morarji Desai replied: 'Bhagavan doesn't make such differentiation. However the devotees surrounding Bhagavan make such differentiation. When they forcibly identify themselves to be Brahmins, where is the need for Bhagavan to get rid of their Brahmanism?' Sri Nannagaru said: 'Why am I so elated with this answer of Morarji Desai?'

When a Muslim devotee frequently visited Nannagaru, her relatives warned her saying: 'Beware. Nannagaru may convert you into a Hindu'. Then the Muslim devotee replied: 'First come and listen to Sri Nannagaru's discourse. If you listen to Nannagaru, your devotion for Allah will increase manifold. Not even a day did Nannagaru ask anyone to change their religion. Nannagaru only said: 'Don't stop doing Namaz; don't stop reading Quran'. When the Muslim devotee conveyed her relative's apprehension to Nannagaru, he said: 'Not only me. No one in the Hindu religion will be interested to convert people from other religions into Hindus. Religious conversion doesn't exist in the blood of Hinduism. Such is the glory of Hinduism'.

Having heard Sri Nannagaru's words about Jesus Christ, a Christian devotee said: 'We are hearing from you things about Jesus that we had never heard before'.

In Qatar, normally people don't have the practice of displaying photos either in their shops or homes. After Nannagaru's visit to Qatar, a devotee started putting Sri Nannagaru's photo in her shop. She told Nannagaru: 'The Sales have increased in our shop. Many people are visiting the shop to see the photo. They are asking: 'Why do those eyes look so peaceful? Who is he? Those eyes are bestowing us with tremendous peace. Can we salute Him?' I replied them: 'He is our Guru. We used to visit Him once in a week. Now we have put His photo here so that we can see him on a daily basis'.

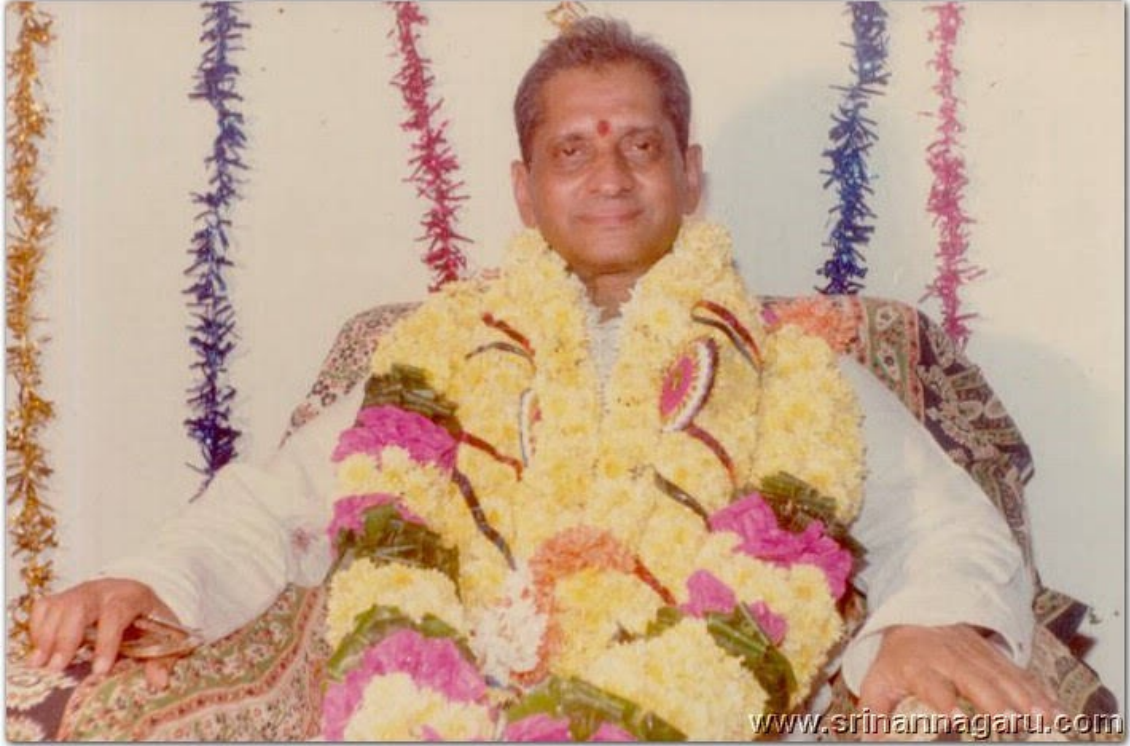


## Sri Nannagaru's liking for secrecy in donations

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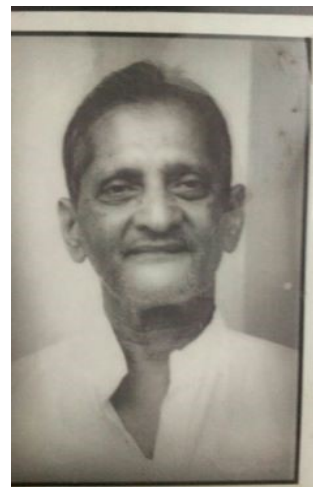
Buddha was calm in face, calm in thought and calm in action. He spoke silently and he thought silently. He never became subject to emotion. He worked quietly and silently without any advertisement. Recently I have become like this: 'I put 500 Rs. in an envelope. I call the donee on to the Dias and get photographed. By the way what is the amount that we are donating? It is just 500 Rs. We call the donee on to the Dias and give him the envelope. He receives it. Then we get photographed. It becomes a news in the newspaper. Where is Buddha? And where are we? What is the necessity to secretly put 500 Rs. in an envelope? Is this all for the sake of publicity or to transform the donee? Will the donee experience happiness when they receive such a kind of money? By receiving such money, will the donee ever get happiness? Our money should give happiness to donee. Again the photographer is our Guru. He keeps instructing: 'Stand like this or Stand like that'. He is our Guru. If we don't listen to him, he will not take the photograph. If the photo is not taken, our name doesn't appear in newspaper!'



When Nannagaru asked a devotee: 'It seems you helped so and so person. Is it true?' the devotee replied: 'No, Nannagaru. Who told you this? I did not do it. I think you got some wrong information'. Then Sri Nannagaru said: 'What is this? These days, people make false claims of doing something which they have not done. Why don't you accept your noble deeds? You are not declaring them on your own, right?' Then the devotee replied: 'Do I have the need to rule someone or earn any votes for political mileage or get any job? Why should I do so? Where is the need for telling out such things? Where is the need to answer your question?' While quoting that devotee, Sri Nannagaru said: 'Who is eligible for liberation? Is it we or that devotee? Such people do exist even in this Kaliyuga. At any point of time, atleast some good people exist in this creation. In this Kaliyuga, there may be more bad people and less good people. But it doesn't happen that there are no good people at all. It is good to have association with such good people'.

### **A Sadhu narrating an incident to Sri Nannagaru (in the Sadhu's words)**

Some devotees gifted me with few gold coins. Till then, I have never seen gold in my life. I used to chant the name of Rama. Once I received the gold coins, I stopped chanting the name of Rama and started thinking like this: 'What is the worth of this gold? Whom should I sell it? How should I make the best use of the money derived from this sale?' I conveyed my dilemma to another mahatma. He advised: 'Don't sell that gold; rather bury it underground'. When I implemented his advice, my mind got settled down. I felt that I can sell the gold and make the best utilization of the money derived from the sale. But look at the power of Maya. I have stopped chanting the name of Rama and started thinking how to sell that gold? That Mahatma said: 'Though you may sell the gold and utilize the proceedings for a noble cause, you will have the feeling 'I have done a good task'. Even if you have donated that money, you will get the feeling: 'I have donated it'. Finally you will get ruined. Therefore that Mahatma advised me to bury the gold rather than selling it.



### **A Ramakrishna Math Swamiji quoting Sri Nannagaru as a true Sanyasi**

Once, I told a Ramakrishna Math Swamiji: 'It was my life-long desire to become a monk. But now I don't have the opportunity to accept Sanyasa as per tradition. You are very lucky in being a Sanyasi'. Then the Swamiji replied: 'Nannagaru, please don't try to delude us. Sanyasa is not related to clothes. True Sanyasa is related to heart. We don't become Sanyasis by merely wearing ochre clothes. We wear ochre clothes to abide by the tradition but Sanyasa is not related to clothes. When the heart becomes empty, even a householder becomes equivalent to a Sanyasi'.

## An incident that shows the steady mindedness of Sri Nannagaru

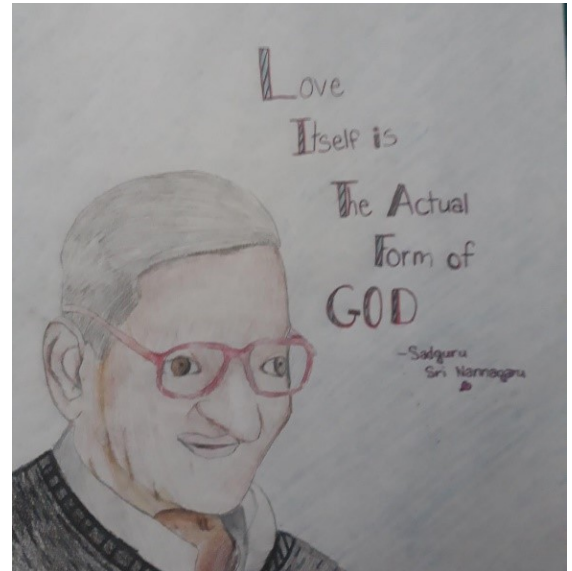
Recently a lady said: 'You are equivalent to God'. She was not aware why she said so, but I was aware. So I did not feel happy about it. The statement 'You are equivalent to God' is not something said after understanding me. So I was not disturbed. She said it as a formality and not out of experience. It was merely a flattery. Within 24 hours, she again said: 'You still have ego sense'. So, the person who praised me as God has said again within 24 hours: 'You still have the ego sense'. Even then I was not disturbed. It is because even now she has not understood me. When



she called me as God, she didn't know who I am; when she referred to me as having ego sense, even then she didn't know who I am. She had a purpose. So she called me as God to get that purpose fulfilled. However when that purpose did not get fulfilled, she referred to me as a person still having ego sense. When I can understand her intentions as clearly as I can clearly see my face in a mirror, why would I get any reaction? When the Self, the true nature, is within one's experience, nobody will get disturbed by such words. Whether you are referred to as God or as an ego, when you know who you are, you will not be frightened by such words. Will an ocean get expanded in rainy season and get shrink in summer? The bore wells in a farmland may get dried up but will an ocean get dried up? When she called me as God, I did not get emotional. When she said I still have an ego sense, I did not become anxious. Why? It is because she has uttered both the words (God as well as ego) ignorantly. Referring to such people, Jesus said: 'Oh! Father, forgive them and Bless them, for they know not what they are speaking'.

## How a foreign devotee recognized Sri Nannagaru as the indweller

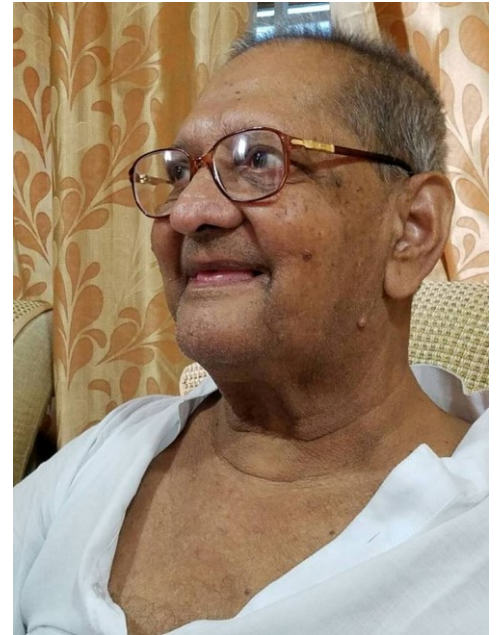
You have been listening to so many spiritual discourses. There have been so many devotees. One day, I will read out that letter for you all. Recently while returning from Arunachala, a 25 year old lady wrote down something on a paper and handed it to me. While travelling from Arunachala to Madras, I read that letter in the car. One day, I will read out that letter for you all. She has written a sentence in that letter. She did not use the words like God or Jnani for me in that letter. She said: "I have been sitting at your feet since last 4 days. It is said that there is a Truth in everyone's heart. The Truth that exists in everyone's heart is also within my heart. By sitting at your feet for these 4 days, I have realized that it is you who exists within my heart. (You are the truth that exists within my heart) I don't feel that you are alien to me". I was surprised at her grasping power. She belongs to Germany. I don't know who she is. She came and sat near me for 4 days. Neither did I speak to that lady nor did she speak to me. While returning back, just before I climbed into the car, she wrote this letter on a piece of paper in English and handed it to me. I will read it out to you all. She did not praise me either as Indra or Chandra or God. She did not refer to me as a Jnani too. She did not speak such words. It is said that there is some truth in everyone's heart. I understand that the same Truth exists within my heart. I realize that it is you who exists within my heart. I have understood this truth since last 4 days. Why am I narrating this to you all? To tell you all about her grasping power, discrimination, sharp intellect and subtle intellect.



## A preacher in Ramakrishna Math recognizing Sri Nannagaru as a great yogi

I am telling about this incident which happened nearly 10 years ago (approximately in 1971). At that time, these Sunday meetings did not yet commence. In Triplicane, Chennai there is a temple called Partha Sarathy temple. At 6 O'Clock in the evening, I went to this Partha Sarathy temple and saluted the deity Partha Sarathy. Looking at me, the priest said: 'Every Sunday a discourse on Srimad Bhagavatha is held from 6 to 7 in the evening by the Ramakrishna Mission. If you want, you can go and listen'.

Though I may speak about Jnana to a large extent, I also have a tendency related to devotion within my heart. We need not differentiate between Jnana and devotion. The one who has spoken about Jnana, it is the same one who has also spoken about bhakti, karma and yoga. To differentiate between them is our fault. I went to attend the Bhagavatha discourse. There were not more than 20 people listening to it. I was already a late comer. So I did



not feel like going and sitting in the front row. So I sat in the last row. The Swami who was preaching Bhagavatha, was looking towards me occasionally. But he did not ask me about my native place. He just said: 'A yogi has come and sat amidst us'. I did not understand whom he was referring to. So I was looking hither thither. How can I think that he was referring to me? I did not have such feeling at all. I felt: How can he refer to Rajayamma's son as a yogi? Even the people sitting there were looking around to see who was being referred to as yogi. Then he specifically pointed towards me. The Bhagavatha discourse got completed. He neither talked to me nor asked about my native place nor asked about

the purpose of my visit. He silently gazed into my eyes for 10 minutes. He came in an auto and went back in an auto. I then felt that his estimate about me was totally wrong and false. Why did he alone refer to me as a yogi? None of my childhood friends have ever referred to me as a yogi. I then felt he was hundred percent wrong in estimating me. I felt: 'How is it that he is referring to me as a yogi?' This happened almost 10 years back. Then the Sunday meetings did not yet commence.

### **Sri Nannagaru is an ocean of Knowledge**

I have a few friends who don't learn from me but declare that I have secured Jnana from them. Even if they think so, I have nothing to lose. If the rivers stop merging into an ocean, will the ocean incur any loss? No. Will the breadth and depth of the ocean get reduced? No. Ocean is Ocean. Knowledge is Knowledge. Power is Power. Sky is Sky. Jnana is Jnana.

### **A devotee complimenting Sri Nannagaru's Silence as wonderful wonderful**

A devotee called Rosy belonged to the Tata family. Long back, she got settled in London. Sometimes she used to sit beside me. Even before I spoke something, she used to say:



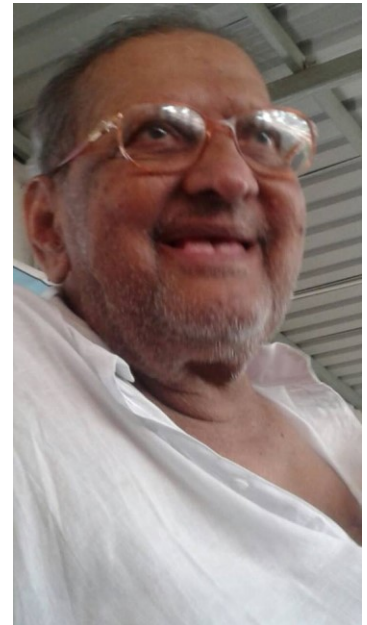
'Wonderful, Wonderful'. It would have been appropriate if she said 'wonderful' after I spoke something and she liked those words. Though I did not speak anything, she sat beside me and uttered 'Wonderful, Wonderful'. I was not speaking anything. I was not telling her anything. If I teach her something, she can call it Wonderful. But she uttered 'Wonderful, Wonderful' when I sat like a dullard. I saw her like this for 2-3 days. The day before I started back to India, she came to visit me. She changed 2-3 trains

to reach me. She sat for a while and just before returning, she started uttering ‘Wonderful, Wonderful’. I thought that she was saying it casually. So I asked her: ‘What is Wonderful?’ My sitting near her was not wonderful. But her reply was wonderful. She said wonderful because it was Silence with Speech. She said: ‘Silence with Speech; No doubt it is Silence with Speech’. Whatever others may say, you can grasp only according to your eligibility and qualification. Grasping is not possible without proper eligibility and qualification. Even if a master teaches something in a class, it can be received only according to one’s eligibility and qualification. When there is no proper eligibility, you cannot grasp even the immortal words coming out of their mouths. ‘It is Silence with Speech’.

### **An incident where a devotee describes to Nannagaru how Bhagavan has directed him towards Shirdi**

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Recently a devotee has secretly told this to me in Arunachala. He is a Ramana devotee but he is very fond of poems, songs and bhajans. He was very fond of miracles. He felt: ‘What kind of teaching is this ‘who am I?’ as taught by Ramana. Sai Baba’s words are easy to understand. Bhagavan said: Do Self Enquiry. Your sorrow, sin and all the tendencies that are hurdles to your Self Realization will get destroyed. Bhagavan is prescribing Self Enquiry whereas I find more delight in doing bhajan’. So he was fond of such people who utter words like: your disease will get cured, you will secure first rank, you will reach heaven after death etc., He felt: ‘Why did I get trapped in Arunachala?’ It seems 4 months back, Bhagavan came into his dream, touched him, blessed him and said: ‘You go to Shirdi. You be happy. I desire your welfare.





I desire your Peace. When you are disturbed, how does it matter whether you are Ramana's devotee or Ramana's disciple? You go to Shirdi. You stay there for a while. Spend sometime in the presence of Baba's Samadhi. Why am I telling you these words? Not because you don't like me. As per your past birth's tendency and your mental nature, go and live in Shirdi for a while'. The devotee asked Bhagavan: 'I don't know where Shirdi is. I don't know any other language other than Tamil. In Shirdi, the language spoken is Marathi. So I have this language problem. Also I don't have any money with me'. Then Bhagavan replied: A person will come and take you to Shirdi. He will know both the Tamil and Marathi languages. You will also get the required money from him. You go to Shirdi'. Accordingly the devotee visited Shirdi and stayed there for a month. Having narrated all this to me, with tears rolling down from his eyes, he said: 'Such is the glory of Guru'.

### **Sri Nannagaru narrating the doctors that he is related to Existence**

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After the medical treatment in Vizag, Sri Nannagaru returned to Jinnur 4 days before the deepotsavam. The doctors said: 'Nannagaru, as your health is not permitting, please sit in the ashram in Silence. Your presence is enough for the devotees. Any of the devotees will speak instead'. Then Sri Nannagaru replied: 'Who is telling you that Nannagaru's health is not fine or Nannagaru's health is alright? It is your mind which says so. I am not related to this physical body. I am not related to this mind. I am related to Existence. So whose words will you trust upon - My words or the words of your mind? You are barring me from speaking. For the devotees who come here to listen to my subject, I ensure that the words they require are imprinted in their hearts in my presence. So you cannot say that I should not talk. I am related to Existence. Even you all are related



to Existence. Keep aside my health issues and contemplate upon this sentence. During such contemplation, you may also face some problems according to your destiny. When a lamp is left in the flowing Ganges river, can that lamp stop the flow of Ganges river? No. The lamp flows in the Ganges river for a while and gets extinguished. Similarly by contemplating upon this sentence: 'I am related to Existence' and trying to be that Existence, the problems that you face according to your destiny also disappear like the lamp left in the Ganges river which flows in that river for a while and gets extinguished.

### **Sri Nannagaru describing His work**

Iswara ensures that we experience the fruit of our actions. He is everyone's script writer. Ishwara has the name - bestower of fruit of our actions. He gives good results for the good actions and bad results for the bad actions. We (Gurus) are not like that. We cut off the



body consciousness. Once the body consciousness is lost, even Ishwara cannot do anything. How can Ishwara punish when the body consciousness is lost? He cannot punish. Truth and Supreme Consciousness do not experience the fruit of actions. The one which takes birth, only that experiences the fruit of actions. If we bring into your experience, that you are the birth less one, you need not experience the fruit of actions anymore. When you are gifted with that state, even God cannot do anything to you. Once you get released from the prison, what can the jail authorities do?

## **Sri Nannagaru is the full manifestation of Lord Subrahmanyeswara Swami**

A Commissioner came to Sri Nannagaru and said: 'I am going to Tiruchandoor to have the darshan of Lord Subrahmanya. After the darshan, I will again come to you before returning back home'. After the Commissioner left, Sri Nannagaru said: 'Why did the Commissioner come to me before visiting Tiruchandoor Subrahmanya Swami? Why does he want to come here again after the Subrahmanya Swami darshan and before returning back home? It seems he saw the form of Nannagaru in the Tiruchandoor Subrahmanya's form. So it is his firm faith that I am Lord Subrahmanya of Tiruchandoor'. In many of the speeches, Sri Nannagaru has said that full manifestation of Subrahmanya is Tiruchandur Subrahmanya, who has slayed down the demon Tarakasura. That Subrahmanya represents the one who is perfectly blossomed. So if Nannagaru is Tiruchandoor Subrahmanya, Nannagaru symbolizes the perfectly blossomed Jnana avatara.

## **An incident that describes the fearless state of Sri Nannagaru**

Once, while roaming around in a garden, I came across a big old cobra. One further forward step would have placed my foot on the cobra's head. The snake was so near to me. On seeing me, it did not get disturbed. Even I was not disturbed at all. I slowly put back my leg.



## Sri Nannagaru represents a boundless ocean of Grace

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Someone asked Nannagaru: 'Why do you shower so much Grace on that particular person? Do you know how worldly that person is? I cannot say how many people got deceived by him. All his assets have been earned only by deceiving others'. Then Sri Nannagaru said: 'Good work is done by right hand alone. Just because the left hand does not do any good work, will you give up doing first aid when there is a cut on the left hand? No. Both the left as well as the right hands belong to us. Similarly both the good people as well as the bad people belong to us. How can we stop loving them just because they are worldly people?' Such is the glory of Nannagaru's Compassion and equanimity.

In the last days, a physiotherapist asked Nannagaru, who was looking very weak: 'You have given your spiritual instructions to everyone but have not given me any instruction'. Then Sri Nannagaru spoke these words with great difficulty: 'Be happy with yourselves, Be happy with others, Be happy with God'.

## Sri Nannagaru's Love is similar to Buddha's Compassion for humanity

I asked devotees to avoid making curries spicier. They stopped doing it, instead they started using more oil in the curries. When I asked them to use less oil, they started making the curries spicier. Sometimes the devotees listen to my instructions but the cook happens to be a different person. The devotee forgets to instruct the cook to use less oil. So I develop a sore throat initially and get fever the next day. While conducting the Kommara meeting, I was suffering from fever. You people don't understand my troubles. You keep on asking for meetings (discourses). How can I request this in every house that I visit - not to make the curries spicier and use less oil in curries?

Whomever I instruct, they don't cook the food. The cook prepares the food as per their habit. Normally my health is good. But I am becoming sick due to improper food. Suppose there are good cooks amongst you, is there anyone who



thinks: 'Let me sacrifice Nannagaru's discourse and carefully prepare food for Nannagaru?'" No. None of you are ready to make this little sacrifice. No one is ready to forgo my discourse and prepare good food for me. This happens with me whichever place I visit. In this matter, my weakness is similar to that of Buddha's. If anyone invited Buddha for lunch, Buddha used to eat their food - however bad the food may taste but later he used to suffer. As he accepted food from a Brahmin or a Vysya, in the same way he accepted food even from a dalit. Even if meat was cooked and served, he felt: 'How lovingly they are serving me this food!' and hence ate that meat. Buddha's love has no limits. In the last days, a dalit served half cooked meat to Buddha. Buddha ate it and developed diarrhea which eventually

lead towards his death. But his love is wonderful. Even our gods are incomparable to Buddha's Compassion. These last words of Buddha have touched my heart. It doesn't really matter even if Buddha ate fish or meat. On the last day, Anand, the step brother of Buddha, asked Buddha: 'What should we do with your body after its death?' Then Buddha said: 'Right now we are in a village. Will the village remain without a burial ground? Burn this dead body in the same burial ground as the dead bodies of all those who die in this village are burnt. There is no need of having any memorial that symbolizes Buddha's Samadhi. But ensure that the person who has served me meat, his name doesn't get revealed to the world. He should not get ill-fame. It is because he has not served me meat intentionally. He has served it very lovingly'. Such was Buddha's love for humanity.

### **Sri Nannagaru surpasses Adi Shankara in describing the Brahman**

Many pandits are writing me letters expressing their opinion regarding the book 'Brahman



alone Exists' (Unnadi Brahman okkate). Their opinion is that I have written it like Adi Shankara. Their intention is that I have maintained the standards of Adi Shankara. I don't have the language expertise of Adi Shankara. I asked the West Godavari Collector Ramakrishnagaru to give his opinion regarding the book 'Brahman alone Exists'. He replied: 'This book resembles Brahma sutras'. There are many conflicts within Upanishads. A particular thing may be described in a particular manner in an Upanishad. However the same thing may be differently described in another Upanishad. There are differences within Upanishads. Vyasa

has harmonized all these differences in the Brahmasutras. While praising the book, 'Braham alone exists' a pandit said: 'Nannagaru, you have surpassed Adi Shankara in describing the Brahman'. I asked him: 'How is it possible? Adi Shankara was a great scholar. How can you compare me with Adi Shankara?' Then the Pandit replied: 'Whatever you say is true. None can surpass Adi Shankara in scholarship. But in describing Brahman, there is more clarity in the book 'Brahman Alone Exists' when compared to the book 'Vivekachoodamani (written by Adi Shankara)'.

### **Sadguru Nannagaru clarifying the doubts of the devotees**

On an ekadasi day, I was narrating how to purify and introvert the mind. Suddenly a Telugu lecturer asked me: 'The mind doesn't exist. The mind has to exist in order to purify it'. I asked her: 'Who told you this?' She replied: 'Ramana Maharshi told me'. Usually a gentleman in a society doesn't lie. Then why will Ramana Maharshi lie? Ramana Maharshi said: 'There is no mind if Truth is realized'. The lecturer caught hold of the first part of the sentence: 'There is no mind'. But she has left the second part of the sentence: 'If the truth is realized'.

Recently I was asked this question: 'Is God created by man or man created by God?' Then I replied: 'Neither God is created by man nor man is created by God. Both man as well as God are relative Truths'.

A devotee asked Nannagaru: I am unable to experience my destiny willingly. What is the way out for me? Then Nannagaru replied: You must understand the below sentences not just theoretically but practically and experientially:

a) God's will alone will be done. Therefore Oh! God let your will become my will. Let thy will be done.

b) No hardship comes to us without God's Knowledge.

c) That which seems to be bad right now will lead towards a greater good in future. So if you can surrender to God, you can willingly experience your destiny.

Once a devotee asked Nannagaru: Why doesn't God give the rose flower as well as the thorns to the same person but gives rose flower to one person and thorns to another person?' Then Nannagaru replied: I cannot say why some people are blessed with rose flower and other people are blessed with thorns but I can say one thing with certainty: People receiving flowers have got something to learn from those flowers and people receiving thorns have got something to learn from those thorns.

When Nannagaru was told: 'A devotee wanted to ask you a question but now she is unable to ask', Nannagaru replied: 'As long as there is a doubter, doubts are bound to come. When there is no doubter, there cannot be any doubts. Live in faith in Bhagavan's help'.



## Sri Nannagaru's Love for His Mother

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I thought of contemplating upon God by chanting the name 'Krishna, Krishna' while merging my mother's bones into the Ganges river. But exactly before merging them, I got the chanting 'Mother, Mother' from inside. Man proposes whereas God disposes. God has given me forgetfulness exactly at that moment. When it is God's will that I have to chant 'Mother, Mother', how can I chant 'Krishna, Krishna?'





A devotee asked Nannagaru: 'Sri Rama is dharmaavatara. Sri Krishna is Leelaavatara. Sri Ramakrishna Paramahansa is Sadhana avatara. Bhagavan is personification of Atma Nishta. So what do you represent?' Sri Nannagaru replied: 'I am Prema avatara ( Incarnation of Love)'.

## **Sri Nannagaru's relationship with the devotees**

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I love my listeners excessively. My behavior towards them is calm and generous. I neglect their ordinary defects and flaws. I am not contented in merely preaching them the Self Knowledge but I also desire their material welfare. I help in awakening goodness within them. I make effort from my end so that they tread the path of Peace and secure the abode of Peace. Even devotees have a living faith in me. I look upon the devotees as my friends.

But they consider me as God equivalent. So I take utmost care in thinking about their welfare or in preaching them. My behavior towards them has never been irresponsible. I feel that they are giving me reverence more than what I really deserve. If they commit any mistake, I feel as if I have committed the same. Up to a certain level, I share their sorrow. My preaching helps them to a certain extent to make their lives based on rational thinking. My relationship with the devotees is not like the Guru-disciple relationship. We carry on as if we belong to the



same family. Irrespective of whether the situations in life are favourable or not, the devotees have never lost their loving relationship with me. They have maintained their mental contact with me. They are getting solutions to their day to day problems in my preaching. They are experiencing peace in listening to my words. A person devoid of peace cannot become blissful. My discourses are making them blissful. They feel like swimming in an ocean of

Peace due to the love and affection, the respect and the Compassion flowing from Me towards them. I am able to grasp that the devotees are acknowledging my inclination towards them. Therefore even I am unable to stop myself from preaching them. I try to elaborate complex things in very simple words. If they are unable to grasp me, I consider it as my fault. The regard and faith of devotees towards me has been unswerving. So even if my body dies, I will continue to live in their hearts. I am trying to teach them the Tattva in small and short words so that they can reach the sorrow less state.

### **Sri Nannagaru's boundless grace towards devotees**

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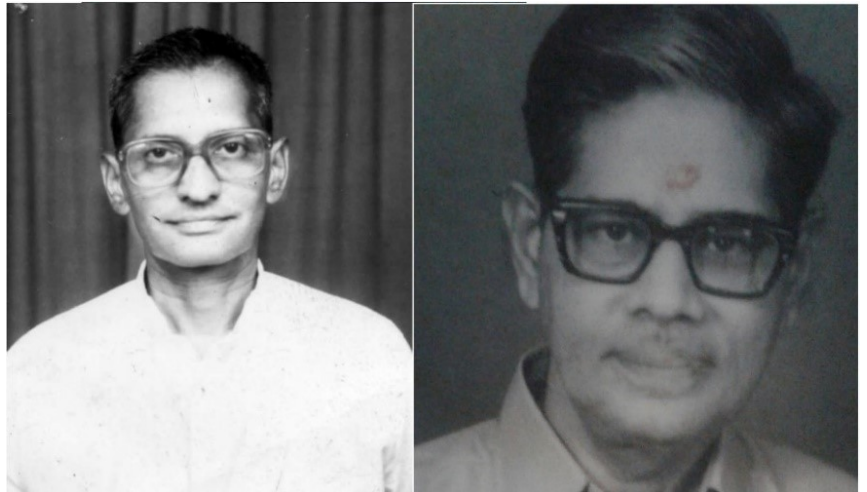
I am very greedy. I am not recommending you to perform any japa or meditation or spiritual practices. You should not even have the pain of being bitten by a red ant but should directly feel the Bliss related to Self. This is my attempt. Don't you think that this is my greed? I should prescribe spiritual practices also, right? You should not work hard; yet you must secure Self Realization! How is it possible? My attempt is to take you all to such a Blissful state effortlessly. I don't want to trouble you all. There is nothing to be told. It is all sharing. Only sharing, there is no giving. I want to ensure that your journey is devoid of spiritual

practices and the pain related to them. But how is it possible? Though I am aware that it is impossible, I am unable to restrain myself in making that attempt. I may fail in that attempt. This is not magic. It is a pure science. Why I am not prescribing the spiritual practices? It is because you should not become subject to suffering in the name of spiritual practices. I am not suggesting you any path. But I am being very greedy in taking you to the goal. We can't predict what is going to happen.

I get the greed of liberating everyone simultaneously. But it is against the Divine law.

### **Sri Nannagaru's relationship with Sri Bhadrirajugaru**

Sri Bhadrirajugaru worked and retired as an executive engineer. Both his sir name as well as name are Bhadriraju. So he is double raju. He had a great liking for me. Suppose I visited his home while he was eating curd rice, he



immediately came out to meet me even without finishing his eating and washing his hands. He used to feel that by doing so, he will get delayed in seeing me. When he stayed in Narsapur, I used to visit and spend half an hour with him. Once, he said: 'Sometimes I even stop my urge to urinate with the thought that you may leave me or I may miss you'. I used to think: 'Why does he love me so much?' While working as an Engineer in Narsapuram, once Bhadrirajugaru came to my house. He asked: 'Give me any book to

read'. At that time, I got the book 'Who am I?' and I shared it with him. But he did not like that book at all. I was not aware that he liked devotion a lot. He said: 'What kind of a book is this? It looks insipid like an idly without sambar'. He talked as if he disliked Bhagavan. I felt: 'Why should Bhadrirajugaru have a liking for Bhagavan?' Later Bhagavan appeared in my dream. Pointing towards Bhadrirajugaru, Bhagavan asked me: 'Who is he?' Then I asked Bhagavan: 'I have a relationship with you. I have a relationship with Bhadrirajugaru. But what is your relationship with Bhadrirajugaru? Why are you asking about Bhadrirajugaru? What have you got to do with Bhadrirajugaru?' Then Bhagavan did not say: 'Bhadrirajugaru is related to me or Bhadrirajugaru is related to you'. Rather Bhagavan said: 'Bhadrirajugaru is related to us. We are related to Bhadrirajugaru in our prior births. Bhadrirajugaru has forgotten this relationship. He is not alien to us. Consider him as our very own. In the previous birth, both of you were brothers and hailed from the same family'. (Though the physical bodies, family members, friends, relatives change in every birth, the relationship with the Guru keeps continuing. It is an unbroken relationship. God and Guru are not different. Guru will not leave us until we reach Him).

### **As per Sri Nannagaru, devotees experience undiluted bliss in His presence**

Suryagaru, an ardent devotee of Bhagavan, who knows nothing other than Ramana's name and Ramana's form since 1987 came for Sri Nannagaru's darshan. Suryagaru asked Nannagaru: 'while chatting with some of your devotees, I asked them: 'Sri Nannagaru is a Divine incarnation. But tell me something else about Sri Nannagaru'. There were three ladies sitting there. All the three were of the same opinion: 'Without the divine incarnation Sadguru Sri Nannagaru, the ladies of West Godavari and East Godavari districts would



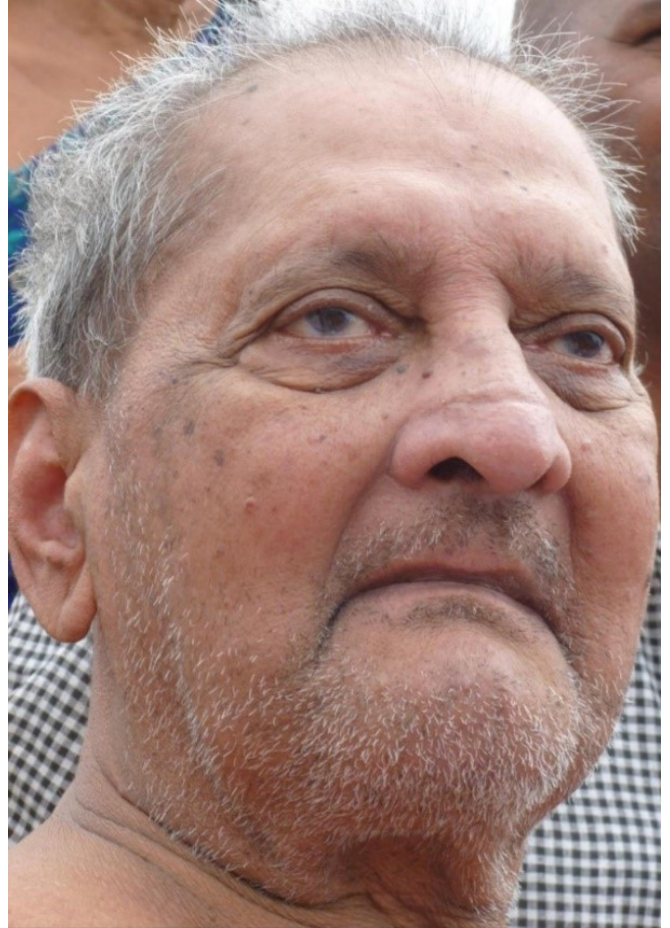
have been left as dead bodies in a burial ground by now. Holding our hands (like a mother or father holding their children's hands), Sri Nannagaru taught us how to secure mental independence and external independence. He has given us a rebirth. He is introverting our minds and driving us inside'. I then posed them with another question: 'As Ramana gave up his physical

body, someday this Ramanaamsha (referring to Nannagaru as part of Ramana) also would give up his physical body. What is the gurudakshina you are going to offer Him then?' Then they said: 'We are not yet ready to face that situation. It is because as long as our Guru is physically visible to us, we will not allow that thought to enter us'. Having listened to this, Sri Nannagaru told Suryaguru: 'What they experience is Peace. They are not able to tell it correctly. It is undiluted happiness'.

### **An incident that has conveyed the message to Sri Nannagaru that the entire creation is driven by God's will**

Recently when I have been to Chennai, a devotee who used to work in Narsapuram College visited me. He used to get a salary of 2500 Rs per month. When his father passed away, he was allotted this job. Once in a while, he used to visit Jinnuru also. Once I asked him: 'Why don't you get married?' He replied: 'I have to look after my mother. If I get a wife, I have to feed her too. Now I am able to look after my mother. So why should I get

married?’ Later he studied BSc, somehow learned computers and earned a job in Chennai for a salary of Rs.60000 per month. When I went to Chennai, he somehow found out my address and came to me. He said: ‘Now I have a job with an earnings of 60000 per month. I am also an income tax payer now. I got married. My wife has studied Mtech. She is also looking for a job. Probably by the end of next month, she will get a job’. Saying so, he placed 15000 Rs. at my feet, asking me to utilize it for any noble purpose. I was reminded of his poverty stricken life in Narsapuram. So I did not feel like accepting that money. Hence I told him: ‘This money belongs to me; however I would like to save it in your pocket’. Saying so, I tried to put back the money into his pocket. He sensed my thinking and said: ‘All the while, you are only remembering my Narsapuram life. By your Grace, now I have no other deficit. So you must accept this money. It doesn’t matter even if you throw it in the Jinnuru water canal. I



won’t mind even if you throw it out in front of me’. Saying so, he returned back the money. Then I accepted the money and donated it towards the new Saraswathi Shishumandir School in Palakollu. Whoever makes donation there, are granted income tax exemption. I collected the income tax exemption related papers and sent them to Chennai through courier. For me, accepting that money was as painful as getting water by squeezing a wet



cloth. It is because he was in a painful situation saying: 'How shall I feed my mother?' He used to work very hard in Narsapuram for the sake of that meagre salary. These days of hardship remained in my memories. When he said: 'Throw this money into the Jinnuru water canal', I accepted that money from him. I am narrating all this to mention his noble-heartedness and noble thinking. Later he brought his mother and wife to Chennai railway station and showed them to me. His wife also got her first job for a salary of 40000 per month. Somehow he was destined to become a millionaire and he did become so. All this is not due to his intelligence. It is all God's will. We are only eligible to stand there wherever God makes us stand. In God's decree, not even a full stop or a comma can be changed. Therefore when God's will is made as your will, all your sorrow will get converted into bliss. 'The entire creation is driven by God's will' - this has to be understood. Whatever may be the path you tread upon, this has to be understood. You can become blissful only if this sentence is understood else you are left with nothing else other than sorrow. This sentence alone constitutes an Upanishad.

In 1987, I became very sick. I felt as if my death was near. Presuming that my death is inevitable, the doctors from Palakollu sent me a message through their compounder asking me to eat whatever I feel like eating. When I heard that I am going to die soon, I felt very happy. It is because I need not travel anymore with this body. I felt that I need not do any kind of service to this body. But becoming happy like that is also not a correct state. It is also a weakness. When you hear the news of your death, whether you become happy or sad - both of them symbolize that you are dishonoring God's will.

## **Devotee's admiration for Sri Nannagaru**

A 90 year old devotee visited Sri Nannagaru in Arunachala. He said: 'My vessel of heart has been empty since last 90 years. After 90 years, you have filled it with nectar. I have read about the Self related Bliss in books. Now I experience that Bliss in your divine presence. My purpose (of arrival onto this planet) has been fulfilled'. I replied him: 'It is God who has filled your vessel of heart with the nectar. I have just been His instrument'.

An American devotee by name Ri asked me: 'Everyone calls you as Rajugaru. What does Rajugaru mean?' I told her: 'Raju refers to the name of a caste in India. Usually Raju means King'. Then she said: 'You are the king of my heart'.

## **A fourth standard boy praising Sri Nannagaru's voice as sweet voice**

Yesterday a girl visited me. She stays at Bangalore. Her son is studying fourth standard. Sometimes, the boy's mother keeps listening to my audio cassettes. It seems that the fourth standard boy asks his mother: 'Mother! If I have to sleep fast, let me listen to that sweet voice. Why should I swallow sleeping pills to get sleep? Let me listen to that sweet voice (ie Sri Nannagaru's voice heard in the audio cassette)'. The boy doesn't refer to my name. He just says: 'Let me listen to that sweet voice so that I can fall asleep. That is enough for me to fall asleep'. He has given me the name of sweet voice. What is his education? He is just a fourth standard student. His intention is: 'Being a child, though I may not understand the subject, that sweet voice (of Nannagaru) is enough to put me to sleep. I will utilize it to

that extent. I want to go to sleep. So put on the audio cassette so that I can listen to that sweet voice. My sleeping time has arrived. Very fast, I will fall asleep. Either I have to be awake or I have to fall asleep. If I am neither fully awake nor fully asleep, I will start getting crazy thoughts. Let me listen to that sweet voice so that I can fall asleep'. The boy has spoken these words heartfully. He did not repeat these words after learning them from others. He felt them within his heart and then uttered them. His words are much sweeter than all your honors and felicitations. The boy's words came from the depths of his heart. So they have increased my peace, rational thinking and power of observation. You may all honor me. Compared to these honors, the boy's words have given me more satisfaction.

### **Ramakrishna Math residents showing their reverence towards Nannagaru**

The residents of Hyderabad Ramakrishna Math told me: 'Whenever you visit Hyderabad, don't stay at any householder's residence. Come here to Ramakrishna Math. We will allot you a good room for stay'. I then replied them: 'Will our devotees listen to your words? You don't open the gates till 4 O'clock. The devotees arrive at 2 O'Clock and keep waiting for me. Then a dispute arises between you people and our devotees. Our devotees will not follow your rules and regulations. You follow your own methodology. I will keep coming here. Whenever I come, I will see you all'.



## Sri Nannagaru's experience with the Tirupati Pandit

A meeting was held at Tirupathi by the Ramakrishna mission. Bhagavan's chariot was taken in a procession there. Tirupathi, being a Telugu place, I was invited by the Ramanashram people to attend that meeting. I was accompanied by my friend Reddy garu and some local pandits of Tirupathi. Of them, an elderly pandit came and sat beside me. He was a scholar in English language also. He was a scholar in Vedanta and Sanskrit too. All his writings were published in big journals like 'The Bhavan's publications'. Till recently, his daughter worked as a college principal in Palakollu. He was a very good man too. He started giving his speech. He was not acquainted with Ramana Maharishi related meetings. He should have just spoken about Bhagavan's life history and left. But he thought that he should speak about 'I' and so started speaking accordingly. He got confused. He substituted this 'I' with that 'I'. His position was similar to losing the path in a forest. This subject looked like algebra calculations and hence he became anxious. Then



I put my hand on his shoulder and said: 'You are a great scholar. You have other greater things to speak about. This 'I' related subject is a trivial thing for you to speak. Please leave it to me'. He listened to me and accordingly stopped speaking about 'I'. I felt like protecting him. Hence I gave him such an advice. Later I committed a mistake. A month before his death, he wrote a letter to me. Before that, whenever I went to Tirupathi, he used to visit me. In his letter, he said: 'I feel like seeing you. Please permit me to come to Jinnuru'. I still feel sorry about what happened then. I replied him: 'Sir, you are very aged now. Once

in a while, I keep visiting Tirupathi. Whenever I visit Tirupati, you can come and see me. It is true that you can board an express at Tirupathi and get down at Palakollu. But why should you take so much trouble? Whenever I come to Tirupathi, you can come and see me. So please don't come to Jinnuru'. I have twice rejected his plea to visit Jinnuru. So he dropped the idea of coming to Jinnuru. A month thereafter, he expired. I felt: 'I have committed a mistake. When he wanted to come, I should have allowed him to come here'.

An aged devotee, after having heard Sri Nannagaru's spiritual discourse, said these words before leaving: 'Nannagaru, like a mother you are consoling us and like a father you are showing us the goal'.

### **The devotees missing Sri Nannagaru's presence in Kasi**

I left Kasi 2 days before the actual date as I had to attend a marriage in Vizag. I left Kasi on 2<sup>nd</sup> whereas some devotees stayed till 4<sup>th</sup> or 5<sup>th</sup>. One of those devotees recently met me and said: 'Nannagaru, you have left Kasi on 2<sup>nd</sup>. We then felt: 'The Light has gone away'. I don't mean that the Light has extinguished. The Light has gone away. We no more felt the happiness of staying in Kasi. We have stayed in Kasi on 3<sup>rd</sup> and 4<sup>th</sup> also. However we stopped feeling the happiness of staying in Kasi. The Light has gone away'. I don't mean that you have extinguished. I only mean that you have left us. The Light did not get extinguished, but has left Kasi'. These are immortal words. The speaker of these words may have death but these words cannot have death.

Sri Nannagaru asked a devotee: 'Do you think that Shankaracharya's teaching is sweeter than Bhagavan's teaching? The devotee replied: 'Nannagaru, anything you speak about is sweet to listen'.

Sri Nannagaru asked a devotee: 'How long ago was your heart's bypass surgery done? The devotee replied: 'It was done 22 years ago'. Then Sri Nannagaru continued: 'Heart's by-pass, stent, and kidney's transplantation- the life of all these surgeries is 12 years. After 12 years, the patient may or may not survive. As a clock suddenly stops working, even such people may suddenly lose their life. So it is a miracle in your case. You should not travel all alone. You have gone above (transcended) the medical science'. Then the devotee replied: 'When you are with us, why do we need science Nannagaru?'

It was time for Sri Nannagaru to go out. So he asked: 'What is the time now?' When a devotee mentioned the time, Sri Nannagaru said: 'I will leave after 10 minutes so that you all need not keep waiting for me. There is a principle for this in the mathematical algebra: Suppose 10 people are sitting here for my sake and I have gone out saying that I will return back at 4 'O clock, if I get delayed by 2 minutes in returning back home, what shall I think? I will think that I got delayed by 2 minutes. But this presumption is wrong. All the 10 people have their 2 minutes of time wasted. So I have wasted a total time of 20 minutes and not just 2 minutes. I will think that I have wasted my 2 minutes. But who has wasted your  $10 \times 2 = 20$  minutes of time. I have wasted your time. In Europe, time is considered equivalent to money'.

There were several occasions when Sri Nannagaru said: 'Don't ever feel that you are wasting your time in coming to me. The moments spent here with me are the sweetest moments in your lives'. Once, in Arunachala, Sri Nannagaru said: 'When will a day like this come again? Today is a full moon day and the moon appears in his full size. These are our sweetest moments. Very rarely do we get such moments in our lives. These are only our sweet memories for tomorrow. The moonlight looks like it is spread across the canvas.

Chodavaram doctor always visited Jinnuru in the nights. When Sri Nannagaru asked him: 'Why do you take the trouble of coming here in the nights? Why don't you come here in the mornings?' he replied: 'It is not possible for me to come here in the mornings. I have visited several places before but the Peace that I get in your presence was not found anywhere else. That's the reason I take all the trouble in coming here. I don't come here for your sake. I come here for my sake'. A day before he expired, it seems he said with his wife: 'Sri Nannagaru will not come here and I cannot go to Jinnuru in this birth. So there is no chance that we will meet again in this birth'. His wife thought that he was speaking casually and hence neglected those words. However the very next day he was found dead. This is a relationship pertaining to several births. Though we may be far away physically, the mental contact will keep working.

'It is not about speaking. It is all about giving. Sri Nannagaru always said: 'Let us give it to everyone. Even if a single devotee gets missed, won't they become sorrowful?' Such was his compassion.

When Sri Nannagaru was terribly sick, a MLA visited Nannagaru. He was shocked to see nearly 200 people waiting for Sri Nannagaru. He asked Nannagaru: 'Won't the devotee's leave you even when you are terribly sick?' Again the MLA himself asked Nannagaru: 'Please tell me one thing: Is it that you love the devotees more or is it that the devotees love you more?' Sri Nannagaru replied: 'I have no answer for this. It is very difficult to answer this question'.

Sri Nannagaru expressed his love towards devotees in these words: 'Though my body may die, I will be alive in the hearts of the devotees'.

When I say Thank you All- why are you all silent? Why don't you ask me the reason behind thanking you all? I am thanking you all for coming here. If you don't come here, whom shall I preach?





## Swami Atmananda from Rishikesh visiting Sadguru Sri Nannagaru

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Some words are mortal. We hear them today and forget them by tomorrow. The meaning of 'immortal words' is that even if our body dies, the words would be remembered forever. When the Rishikesh Swami visited here, he did not say "Come to my ashram". Rather he said: "Let's go to our ashram". It is a very beautiful expression. He did not use the singular 'my', but used the plural 'our'. Those are immortal words. If any of you invite me, you say: "Visit my home". But the Rishikesh Swamiji did not say it so. He said: "Let's go to our ashram. The Ganges river flows beside our ashram". Some words cleanse our mind. It is not a mortal word. It is an immortal word. Myself and Swamiji are not acquainted with each other. He came all the way from Rishikesh. He traveled to Delhi from a town nearby Rishikesh. He then boarded a flight in Delhi and reached Vijayawada. From Vijayawada, he reached Palakollu. Without my knowledge, he took accommodation in Palakollu. He came here to Jinnuru along with his assistant. He is a great Swami. He also visits other countries to deliver lectures. While talking with him, I realized that his heart is wider than mine and that He is a great man. I should have gone to have his darshan, but surprisingly he came here for my darshan, which is nothing but God's Leela.

## A devotee who made Sri Nannagaru introspect



Neighbours of Vivekananda from Calcutta married a girl from Telugu family. Their father worked in Calcutta Corporation and died. Mother is still alive. The couple work in Paris. When I have been to Calcutta, they visited me and took me to their house. They are more educated than us. I was asking some personal questions like, "How much do you earn in Paris? Will you send money to your parents? What about the rest of the salary?" Then they retorted saying, "what type of questions are these? Did we bring you here for this purpose? Why don't you talk about society and how we can be useful to society? And you are even called as Nanagaru". Then I felt embarrassed and told them 'You have proven that you are truly the neighbours of Vivekananda'.

## **An incident where Sri Nannagaru said: ‘Your wife’s heart is nobler than your’s**

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I visited a shop. It seems that the owner of the shop earns an income of 50 lakhs per annum. He said: ‘Of the 50 lakhs, I utilize an amount of 30 lakhs for social welfare activities. However till date, I have never asked any of the beneficiaries what their caste or religion is? Then I told him: ‘Your wife’s heart is nobler than yours because without her help you could not have provided so much financial aid to the needy’. He replied: ‘What you say is true. You are contemplating more upon my wife’s name than mine’.

Once, Sri Nannagaru attended a marriage. A devotee who also attended the same marriage happened to sit beside Sri Nannagaru. After the marriage, she came to offer her salutations to Sri Nannagaru. Then Sri Nannagaru asked her: ‘What is your name? Which place do you come from?’ She then replied: ‘What is this Nannagaru? How does it matter what my name or place is’. Then Sri Nannagaru said: ‘You have been sitting here quietly without moving your hands or legs all the while. Therefore I am posing this question’. She again replied: ‘My mind became still in the happiness of having your darshan. That is the reason behind my quietness. What is there in my name or form? Didn’t Bhagavan teach us to transcend the name and form mindedness?’ ‘She has literally scolded me and I had to remain silent having no words to reply back’, said Sri Nannagaru.

A devotee told Sri Nannagaru: ‘Whenever I hear these two words - purity and concentration, I am unable to stop the tears rolling out from my eyes’. Sri Nannagaru then said: ‘When tears roll out for the sake of a noble cause, they are sweet in taste. However when the tears roll out due to anger, they are sourful in taste’.

## A Significant aspect of Sri Nannagaru's Guru tattva

This is a speech delivered by a West Godavari district collector on the eve of Guru poornima:



Sri Gurubhyo Namaha. My whole-hearted Salutations to Sri Nannagaru, the very embodiment of God and to the countless devotees coming here resembling the waves in an ocean. Today is the auspicious day of Guru poornima. I bow down and prostrate to the entire Guru Lineage right from Lord Narayana to Sri Nannagaru. What is the essence of this Guru Tattva? Exactly 21 years back, I came to know the importance of Guru in our lives. When I joined as a district collector here, I had the good fortune of having the darshan of Sadguru Sri Nannagaru. One of my friends said: 'Sri Nannagaru is the Sadguru who has been blessing innumerable devotees by preaching Ramana philosophy in a very simple and

lucid manner easily understandable by a common man. Why don't you come with me to have his darshan?' I thought Sri Nannagaru will be seen with long matted hairs and wearing a loin cloth. But when I saw Sri Nannagaru's smiling face, I was reminded of my deceased father and his deep love and concern for me. So we have to very carefully understand the essence of Guru Swaropa. The devotees should not have the misconception that Guru will come to them in a particular form or disguise. Guru may come to us in any form. Sri Dattatreya said: 'I have seen Guru in 24 different forms'. The Guru descends down to preach us Self Knowledge. When such a Guru's tattva is properly understood, we get an opportunity to understand His preachings, behavior and presence. Normally the scriptures prescribe three ways of initiating a disciple by a Guru - the fish, hen and tortoise modes of initiation. A fish hatches its eggs merely through its sight. It does nothing else. By the constant sight of the mother fish, the eggs get hatched and turn into baby fish. A tortoise in water comes out of the water, digs out the mud on the shore, lays its eggs and returns back into the water. However it constantly contemplates upon those eggs desiring that they will get hatched and grow up healthily. So it doesn't see its eggs but contemplates upon them. A hen lays its eggs and sits on them till they get hatched. So a hen hatches its eggs through its touch. Even Gurus initiate their disciples in three ways- sight, contemplation and touch. But who will get which type of initiation? When we go to our Guru, sometimes he may talk to us very lovingly. He may ask us to sit in a chair beside him and honor us. This may generate a feeling within us that we are the primary disciples of our Guru and all others are his secondary disciples. 'I am the primary disciple of Guru' reflects our ego sense. From a Guru's perspective, everyone is equal to Him. So on what basis does a Guru give such types of initiation? They give us initiation based on how our ego sense keeps

changing. Sometimes we feel: 'Whenever I meet Guruji, he talks to me very lovingly. However today he has not at all talked to me. He has been talking to others throughout the day'. As we have not understood the Guru Tattva properly, we keep getting such types of doubts. Jinnuru Nannagaru is the rarest of the Gurus that I have seen till date. I got acquainted with him in the year 1994. Sri Nannagaru has been influencing me all these 21 years. I have been visiting Him only once in a year or two years, and going back after having touched His Holy feet. But he has been continuously guiding me from inside. When I don't find solutions to several crucial issues, he has been prompting me with very simple solutions for them from inside my heart and driving me forward. This is a very important aspect of Guru Tattva. How the Guru behaves with us when we meet Him becomes secondary and we start understanding how the Guru impacts our minds. Such is the glory of Guru's Grace. We may not have the opportunity to move closely with the Guru. It is enough if He talks to us or looks at us even once. Once, in Hyderabad, Sri Nannagaru said: 'Honour Ramakrishnagaru with a garland'. Then I replied: 'Nannagaru! Your sight is equivalent to a 1000 garlands. Your gracious sight is enough for me. Why do I need any garland Swami?' Sri Nannagaru's Grace, Love and Sight is enough.

I have some more experiences to share. I have a friend who is a scientist. He was very worried about his daughter's marriage which was getting delayed. Once he accompanied me to Hyderabad to have Sri Nannagaru's darshan. We had the darshan of Nannagaru. We talked with Nannagaru, had his blessings and went back. By the time he reached back home, the bridegroom party was waiting for him. Till then they never talked with each other about marriage. Later my friend asked: 'Does Nannagaru perform miracles also?' But Nannagaru never mentioned about any miracles. Nannagaru never said: 'I am showing

you (miracles) and you are seeing them'. Such miracles happen to true devotees who have established Nannagaru in their hearts and completely surrendered themselves to Him. This is what I heard as well as experienced. So don't gauge a Guru through some physical blessings or miracles. A true Guru must preach Self Knowledge to his disciples. He must ensure that the disciple knows who he is. Today thousands of common household women are getting impacted and making their lives happier through Nannagaru's spiritual discourses. It is our good fortune that very intricate and complex spiritual preachings, not understandable by great pandits is being conveyed to us in a most simple and lucid manner understandable even by a common man. To get such a kind of Guru is our collective good fortune. On this auspicious day of Guru poornima, I bow down my head and prostrate to Him. However prostrating to Him is little difficult. It is because His Holy feet are not outside. When they are inside within the heart, how do we prostrate? So, Guruji is always with us. Having got the presence of such a Guru, I feel very blessed and grateful. If he calls a small person like me and says: 'You talk first', it becomes a command for me. How can I deny Guru's command? I am bound to talk. Though I lack the required wisdom, skill and talking power, I have to abide by the Guru's command and talk accordingly. So I have dared to speak these words with the blessings of Guru.

My whole-hearted salutations to one and all.



## Sri Nannagaru's word itself is a mantra

A Doctor devotee's experience and his conversation with Sri Nannagaru in their first meeting- Abstracts taken from the telugu article 'Maate Mantramu'.

I had the first darshan of Sadguru Sri Nannagaru in the year 1984 on April 19th. This sweet incident has changed the very purpose of my life. It blew away my entire sorrow. Today, whatever may happen, my eyes are always filled only with the tears of joy and not of any sorrow. Every word uttered by Sri Nannagaru on that day has become an unforgettable mahamantra and upadesha (instruction) in my life. I had the divine darshan of Sadguru Sri Nannagaru on April 19<sup>th</sup>, 1984 at 8 p.m in the night. Sri Nannagaru peacefully looked into my eyes with a divine smile on his face. He closed his eyes for a while, again opened them and looked at my face. Those eyes that reflected peace, suddenly looked brighter than a 1000 watts bulb. Though he looked normal till then, suddenly there was a movement in his ears resembling the ears of a deer. In my entire life, I never saw such an ear movement in anyone. His face, which kept smiling till then, suddenly became grave. Without even blinking, Sri Nannagaru enlarged his eyes and looked directly and sharply into my eyes.



All of a sudden my heart quivered, and I experienced goosebumps and a kind of thrill. Those eyes of Sri Nannagaru were not normal eyes. I felt as if they were enchanting and



intoxicating me and attacking my life. To speak frankly, I was a bit frightened. I felt: 'Why does Sri Nannagaru look at me so gravely?' He looked as if he has been occupied by a ghost. I was reminded of an incident in Swami Vivekananda's life. I felt: 'Sri Ramakrishna intoxicated Swami Vivekananda by touching him with his feet. Is Nannagaru also intoxicating me like that? Hard rock like minds also will get melted like butter in those enchanting looks'.

There was a Silence for a while. It was a very grave Silence. I felt as if that Silence also was preaching me something. Different thoughts came into my mind. Suddenly Sri Nannagaru broke that Silence and started speaking: 'Doctor garu, do you want to ask me anything?' Suddenly



this flashed within me: Without preparing the ground, even if you sow a seed, will it germinate? No. Therefore Sri Nannagaru has silently ripened my heart with his divine sight in order to push out the sorrow hidden within my heart.

I replied: "Yes Nannagaru! Though financially, we were well off, due to some family disputes, my wife had to take up a job. She worked in an office and ensured that I completed my medicine. Having completed my medicine, when I wanted to express my gratitude for her hard work, she suddenly suffered from a massive heart attack. The doctors said that she may not live long. However she has survived. From then onwards, I have been spending a lot of money on her treatment. When I see my wife as a living corpse, I feel as

if I am living with death. I am aware that if there is one more heart attack, my wife will not survive. Before the death separates me from my wife, I would like to reduce the burden of my heart. So I have come to you only for this purpose". Speaking so, I tried to reduce the burden of my heart.

Sri Nannagaru said: 'Oh! You have so much sorrow hidden within your heart, doctor garu!' Let me share a small advice so that you can overcome that sorrow. If you understand it, now itself you will go back home smilingly. Doctor garu, not only you or your wife but none of the jivas have ever taken birth. They are deluded as if they have taken birth. Therefore they have the misconception of having death also'. Then I asked him hesitatingly: 'What is this Nannagaru? I am born and am sitting in front of you. Isn't it?'

Smiling at my ignorance, Sri Nannagaru pointed towards my watch and asked: 'What is this Doctor garu?' I replied: 'It is my watch, Nannagaru'. Then Nannagaru said: 'So you are the owner of this watch but you are not this watch, right?' I replied: 'Yes, Nannagaru'. Then Nannagaru caught hold of my hand and asked: 'Then what is this?' That divine touch trembled my heart and generated goose bumps within me. I hardly realized then that through this divine touch, Nannagaru has fixed the epoch to release me from the curse of this birth.

Very confusingly, I replied: 'It is my hand, Nannagaru'.

Nannagaru again said: 'As you are merely the owner of the watch and not that watch itself, this hand also belongs to you but you are not the hand. Then who is the one that claims the ownership of the hand? Everyone says it is my legs, my eyes, my face, my heart, my head, my body etc., but don't claim them to be himself. Why? It implies that there is someone else apart from him. Who is he? Why does the one who revolts back on being

rebuked in the waking state, does not do so even on being kicked in the deep sleep? Let's presume that he doesn't exist in deep sleep. If that is true, how is it that once he wakes up from sleep, he claims to have slept very well? So what is happening to him in the deep sleep? Doctor garu, did you ever observe this - Whenever a person says I or mine, he points towards the right hand side exactly the place where heart is located. So the source of the 'I' is located here. It is only referred to as the spiritual heart. It is true that it can be



pointed in our physical body but it is not a part of the physical body. So it is not visible to the physical eyes even if you try to cut the body and see it within the body. It will not die upon the death of the physical body. It will not get burnt when the body is burnt in the funeral pyre.

The Self constantly shines as 'I', 'I', within that spiritual heart. It is the Sat Chit Anananda Swarupa. It is endless, indivisible, immortal, disease less, wonderful, indescribable, non-physical, beyond the time, attributes and imagination. The wind cannot move it, the fire cannot burn it and the water cannot moisten it. It is not somewhere else apart from us. It is our very own Self that shines within our heart.

There is a false 'i' that binds the Supreme Consciousness ie Self and the gross body. It is referred to as the Chit Jada Granthi or Jiva or Ahamkara (ego) or casual body. A bubble originates from water. Likewise this body bound 'i' originates from the Universal 'I'.

However the body bound 'i' forgets its origin and behaves independently. This 'I' is only the first thought, the source thought and the foundation thought. This first thought only gets all the other thoughts. The collection of all such thoughts is only the mind. The entire creation is based on this first thought. God, world and Jiva are also creations of the mind. When there is a mind, everything exists. Without mind, there is no creation.

In deep sleep, the body bound 'i' gets submerged into its source ie Self. Self is full of Bliss. Throughout the night, the body bound 'i' remains Blissful in deep sleep. However once it wakes up from the deep sleep, the 'i' thought is born. You are then reminded of your samsara which in turn brings sorrow.

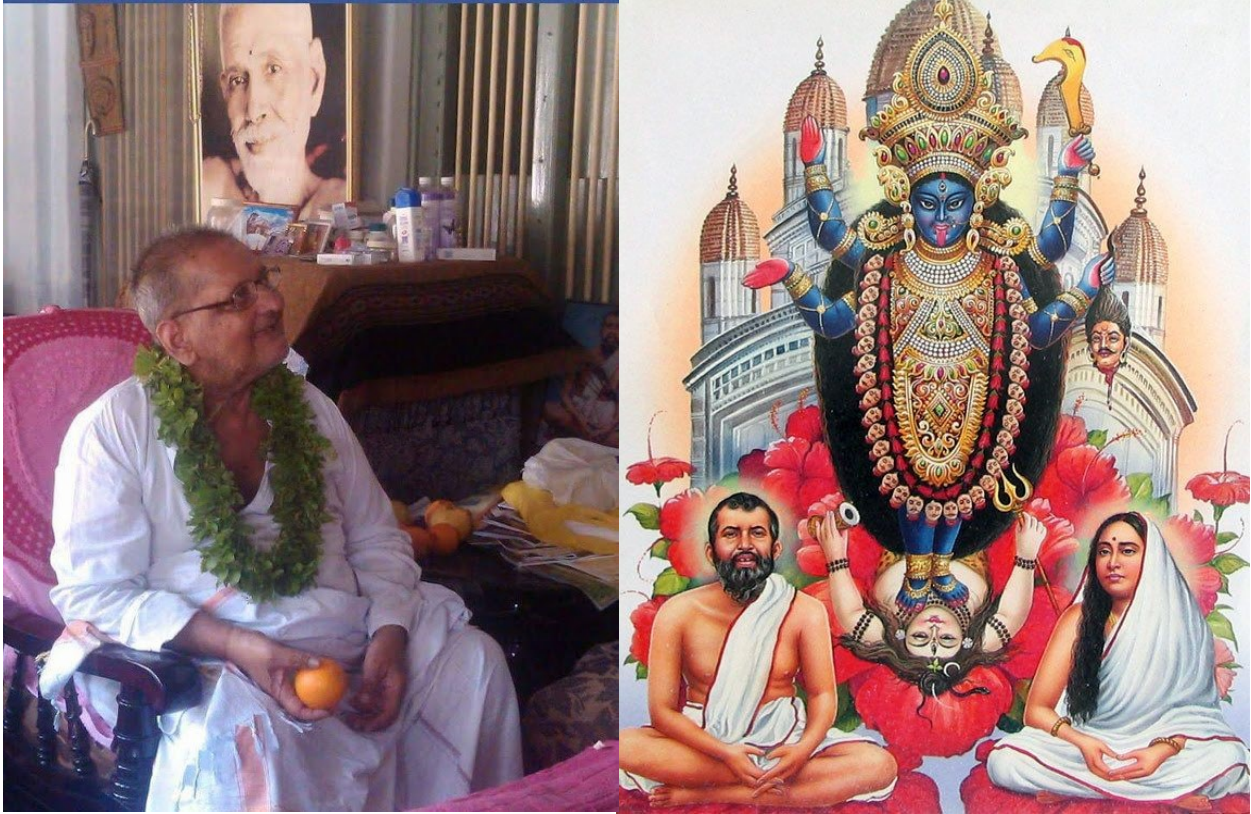
What is meant by samsara? When there is doer-ship, whatever a person may do, it gets converted into a tendency. As long as there is doer-ship (that I am the doer), you are bound to get a birth; you are bound to get a physical body. When there is a physical body, you are bound to get death.

Why is a person afraid of death? It is due to the misconception that the body and world will not be visible after death. Why should one wait till death? Don't you observe that every day you are getting separated from your body and the world in your deep sleep? In that state, you are not even aware whether you have slept on a bed or on the floor. Every person desires for deep sleep. Once he wakes up from the sleep, his world becomes visible. Isn't this everyone's experience?

But to tell you the Truth, death is equivalent to sleep. Death is a kind of change. It is changing from one body into another. As long as there is attachment, a person is bound to commit sin. It is inevitable that a person doing good, experiences fortune whereas a person doing bad, experiences misfortune. They are bound to get a physical body in order to

experience this good or bad. Birth and death are inevitable when there is a physical body. This is the Divine law. No one can transcend this divine law without the grace of Guru. They cannot get released from this vicious circle of birth and death without Guru's aid. To secure Guru's Grace, Surrender is the only way. A person who has surrendered himself considers everything as Divine Grace. Such a person accepts every incident as a divine blessing. He experiences nothing but Bliss. Doctor garu, you are getting late. Let me tell you one small thing before concluding this. God is most compassionate! So, out of love, he has put us in a small maya. If you can understand this maya, your sorrow gets vanished here and now. The samsara that you see after death is as false as the samsara that you see after awakening from the sleep. If you have read 100 pages on the prior day, where will you start from the next day? Is it from the page 101 or from the 1<sup>st</sup> page again? It should be from page 101. Similarly it is natural that you will get another body and its related samsara after death. There will be a change in physical body. However your samsara keeps rotating around you. God has kept a small maya here. He has kept forgetfulness in between birth and death. The samsara that you like most keeps rotating around you. Don't worry that your addresses and bank accounts will get changed. God is not forgetful. He is the knower of all our actions. As long as there is doer-ship, God hands over each one their respective packet (of karma). This is true. Doctor garu, I have consumed a lot of your valuable time. Go back home carefully. Don't forget my words. Contemplate upon them. You will get the answers for all of your questions from within your heart. Don't imitate others. Think independently. Give some task to your intellect. Practice the good things that you like. You have the Grace of Ramana. You will find the path. My doors are always open for you. So I remain". Saying so, Nannagaru walked up to my car to bid me farewell.

## Sri Nannagaru's last words before being hospitalized



Sri Ramakrishna used to sleep on a big cot and Holy Mother Sarada Devi used to sleep on a small cot. One day Sri Ramakrishna said with Sri Sarada Devi: 'Don't you feel congested in sleeping on that small cot? Why don't you come and sleep near me on this big cot?' Then Sri Sarada Devi replied: 'If I too start sleeping on the big cot, won't it become congested for you? Even if I am able to fall asleep on the big cot, it will create disturbance for your sleep. So let's continue the old process: I will sleep on the small cot and you can sleep on the big cot'. Sri Ramakrishna then said: 'I am not so selfish to think of my sleep alone and not to think of your's'. Then Sri Sarada Devi said: 'How can selfishness exist where there is supreme self consciousness?'

## Last Days - Devotee's Experiences

### **Experiences of Devotees**

Several devotees including the family members of Sri Nannagaru were blessed with the opportunity to serve Him in the last three months before He left the mortal body and attained Maha Samadhi. We share here the heart-warming accounts of two of the close and staunch devotees, who were witness to His divine expressions of love and grace, untouched by the bodily suffering.

### **Devotee 1**

#### Memories with Sri Nannagaru from Childhood

Till I was 8, I was blessed to stay in his presence. After that, I used to come to Jinnuru for all holidays. I played on that Arugu all the time witnessing many devotees. I remember the days when he took me on Saturdays to Palakollu on a bicycle for weekly grocery purchases. When I was at the age of 7 or 8, I remember those days when my leg was fractured. I used to pester my family members by asking them to take me in and out of the house continuously. When they got irritated with me, he immediately shouted at them and said "I will take care of him". He used to carry me in and out of house whenever I asked. He bought me almost every pictorial book on Ramayana, Mahabharatha, and Bhagavatham. I used to attend his speeches in post office and every word started chasing me since then. I used to wonder how he knows so many things as I never met anyone else with so much knowledge. On a request by a relative, I read entire Amrutha Vakkulu book for her loudly. After that due to distractions of young age, except occasionally, I did not pay any attention

to his talks for most of the time until I was 18. My mother always told me to blindly follow whatever he advised on every decision related to my life. That became my habit.

### My observations on Sri Nannagaru based on rational analysis

I do know that Sri Nannagaru always received a lot of respect from all over. Based on my observations since childhood, I did some common-sense analysis on Sri Nannagaru, out of my own belief and conviction. He is born in a very decent family and blessed with enough property such that he doesn't have to work and earn.

- Why is he going on a bicycle to each and every place in all seasons irrespective of the weather and teaching everyone?
- Why is he not enjoying food like others?
- How come he is so happy and comfortable although He is alone in his room? He does not go to movies, has no friends, and has no entertainment of any kind.
- How come he is so calm and has no reaction when there is some external trouble or criticism?
- Is there any reason for Him to utter a lie on anything in His speeches?
- If not for his words, what is the alternative for us in life?

These questions changed me and my respect for him increased multifold.

### Change

Over a period, I was influenced by some books that I read in childhood and started loving Lord Venkateshwara. The moment I heard a devotional song on Venkateswara swami I



would experience some peaceful meditative state. Eventually I experienced the same peace when listening to Sri Nannagaru's speeches.

One day, I asked Sri Nannagaru: 'How to get dispassion?' He said, you love Lord Venkateswara right (I never told him) and he initiated me into Nama japa - Om Namo Venkatesaya. On the same day he gave me Vishnu Sahasranamam book and explained how to read it. He also explained word by word the meaning of the mantra 'Om Namo Venkatesaya'.

After some days, I had an urge to visit temples, and without his permission, I travelled to almost all the temples in Tamilnadu over weekends and ended up losing interest in work. I had to call Sri Nannagaru and request him to help me as I was not having any interest to work. He said: 'Duty is God. Do your duty for the sake of God. If you do this way, God will be happy'.

Luckily, he has taken care of my every small decision, which was always simple and crystal clear. It was very relaxing for me and I was very comfortable blindly following whatever he said.

### Some Difference

I listened to many of his speeches but never had any of those spiritual experiences. I always used to wonder, how come I don't even get a dream. After 2015, when he was at my house in Bhimavaram, he asked, "Now you are over 40 right". I said yes. He looked into my eyes and that look appeared different. Nothing happened beyond that. After 2 or 3 days, on one instance he made a decision for me and somehow after few hours, I was against it

internally. I did not talk to anyone about it. Within few moments, he called and said: 'Now I am leaving to Jinnuru'. I understood that something has gone wrong and he has become aware of my thought. I had an inner struggle, and wondered: 'Is that all? Our relationship does not have any more value?' However, He left to Jinnuru.

I could not sleep and struggled for 2 days. I heard that he went to Palakollu and so I went there. He did not talk to me. I came back to Bhimavaram and struggled again and again internally. I did not talk about this with anyone. I wandered alone on the streets at odd hours with troubled thoughts like: 'Is that all there is in a relationship? Who else can I depend on?' I could not find anyone. At the same time, I seriously questioned who am I? For few moments, I got a glimpse of separateness from body and felt that there is no world and it is completely an illusion. After this, I noticed that Sri Nannagaru is showering His love again. I understood the meaning of every Amrutha Vakku in a different sense which seemed so right. This helped me understand the subject and I started being happy again. Every weekend I used to go to Jinnuru. He allocated at least 30 minutes of exclusive time for me.

#### Few memories of Sri Nannagaru

1. Once, I requested for permission to leave Bhimavaram to settle in a job. He said: 'You stay in Bhimavaram and you will get work from home option'. I got a call from a friend within a week with a work from home offer and I joined the job within 2 weeks; surprisingly for a salary higher than an office job!
2. After 3 years, I notified him of having an ego based conflict at office. He simply asked me to resign. I was hesitant as there could be struggle at office because of dependencies. After

few days he called me and again asked me to resign. I resigned without next job. Within 24 hours, I got another work from home job without even preparing my application.

3. After a year, I wanted to start a small consultancy and though I never expected his approval, he approved it instantly. Even before the completion of registration, I got a Project.
4. I had been to another country for getting a contract. My proposal got accepted instantly and I was offered good price for a job work. After my return, without even saying anything, he asked: 'They offered very reasonable and good price, right?'
5. Once I felt: 'Let me apply for PhD'. During that weekend visit, though I did not reveal my thoughts to him, he said: 'Don't think of PhD; you don't need it'.
6. On September 23, 2017, at around 1:30PM, devotees were waiting at ashram for the birthday speech. Sri Nannagaru was very tired and was at home. By looking at him, we wondered whether or not he can get up from the bed. However, within a few moments, he was full of energy. With a smiling face he went to the ashram and delivered a wonderful discourse. While delivering the discourse, Sri Nannagaru became an instrument of a Supreme Power and displayed higher levels of energy than he normally possessed in his physical condition.

#### Last Few days of Physical Association

Sri Nannagaru came to Bhimavaram for skin treatment. Along with Srinivasa Raju garu, He gave me an opportunity to serve him with medicines on a timely basis. His body was full of reddish rash with a terrible itching. A doctor examined him and said that the rash is very severe and he is going through a tremendous suffering. Till the day he left Bhimavaram, he

gave time for devotees and he always lost time sense when he was with devotees. He was talking a lot about Sri Rama Krishna during this time.

One night, he called and gave me an exclusive time. He said: 'It is sufficient. I have aged enough. Complications will arise if I continue to live'. (ఇంక సరిపోతుంది, మాకూ సరిపడ వయసు ఉంది కదా. ఇంకా ఉన్నా కాంప్లికేషన్స్ ఉంటాయి). He instructed me on a few responsibilities that I need to take care of, and left to Jinnuru. Next day morning he left for Visakhapatnam and I came to know that he was admitted in a hospital for treatment.

Within one day, I was seriously considering to go to Visakhapatnam and was wondering whether he will accept my arrival there. I got a call from his assistant Bujji, who was with him in Visakhapatnam, asking me to get Lozisoft ointment as it was not available in Visakhapatnam. I immediately bought a bunch of tubes and travelled to Visakhapatnam. He gave a smile when I saw Him in hospital and asked: 'How many did you get?' I replied '50'. He then laughed listening to my words.

One night, the doctors called and said: 'Sri Nannagaru's condition is very critical due to some medicines that were being used'. We informed Nannagaru about this. After a while, Nannagaru told the doctors, "Don't worry; I am not going away, please go home and sleep peacefully; by tomorrow evening it will be okay". Next day evening Nannagaru was consulted by a senior skin specialist and his medicines worked like a magic for Nannagaru's skin problem. Looking at Nannagaru's latest medical reports, the doctors said: 'All the risks of previous day are in control now'.

He suffered a lot when he was in the hospital and could not sleep in the nights too. On the request of a few devotees and doctors (who were also devotees), the Apollo hospital management allotted him a dedicated ICU room in order to avoid infections from other

patients. Even the staff held him in high regard and paid their special attention towards him.

Unable to bear, seeing him suffering severely, one day I went out and cried before Sri Ramana Maharshi's photo. I cried out and asked Bhagavan: "You have used him (Nanna)



all along and now you have left him in suffering. You are so cruel! Please release him from his body so that he can get relief". For few hours my mind was waiting for his release. Sri Nannagaru opened his eyes, and said: "You should not wait for my death thinking when it will come? (నేనెప్పుడు చనిపోతాను అని అలా అనుకోకూడదు)". I realized my mistake and also understood that there is no difference between Sri Ramana and Sri Nannagaru.

While at hospital, he continuously uttered - RK RK RK RK RK (RK - Rama Krishna). His hospital stay dragged on for about 30-40 days as different

health complications showed-up one after another.

He was shifted to Sharmila garu's house from the hospital. He could not get up or sit down comfortably on his own. One day, Swami Paripoornananda came to visit him. On hearing about his arrival, he instantly sat on his own without any discomfort and spoke to him comfortably. He appreciated the work being done by Swami Paripoornananda. After a few days he decided to return to Jinnuru.

I had a contract to complete during this time, but surprisingly my work on that contract was getting postponed due to some external factors and I understood it to be a miracle of Sri Nannagaru's grace because at that time I was to be with him.

After returning home to Jinnuru from Visakhapatnam, Sri Nannagaru's bedroom was arranged in the first floor as it had good ventilation. One day, a few devotees from Velpuru ashram came and gave some books published on Sri Palani Swami (Devotee of Sri Ramana Maharshi). Sri Nannagaru took a book, saw the photograph of Bhagavan and Palani swami and lovingly kept it on his heart and smiled. I understood this as a fact and confirmation from Sri Nannagaru that he mentioned in his speeches of his association with Sri Ramana Maharshi at Virupaksha Cave.

One day, he called and showed 4 fingers, and asked me to stay in his room itself. I used to sleep in the room opposite to his at night. Following his instructions as is, I did not leave that place day and night. Early morning on the 5th day he said: 'I Love You'. I don't know what happened but all the energy that I had was drained out and I could not run around and serve him like before. Whenever he wanted to go out he called me.

I tried to go back home (at Bhimavaram) in order to take a break for few days. But I could not stay at home and returned back to Nannagaru. So I decided to remain next to his bed and work from there. I could not do any service to him in the last 10 days but at the same time I could not leave the place.

I was not there when Nannagaru informed Usha garu (a devotee) that he would leave his body in 5 days, which Usha garu conveyed to me immediately. She also said that the 5th day is Vaikunta Ekadasi. My inner feeling was to accept His Will whatever it may be.

## Last Day

On the last day, His darshan continued till almost noon. A few moments before noon, Sri Nannagaru had a breathing trouble. Surrounded by hundreds of devotees, at 12 Noon, Sri Nannagaru released himself from the body. There was a Clear Glow on his face unlike before during the suffering period. Out of respect to the wishes of devotees and family members, Maha Samadhi rites were done on the same day. For sure, Sri Nannagaru's message has always been to focus on subject all the time and not on anything else.

## Lord Venkateswara, Sri Nannagaru

Sri Nannagaru is a Realized Soul, and he will appear as each one perceives (ఎవరు ఎలా చూస్తే అలా కనపడతారు). This is what I understood on close observation.

One day at Andhra Ashram, Tiruvannamalai when he was with devotees, I was standing far behind near the gate. When Sri Nannagaru was coming out to leave, I strongly felt Lord Sri Venkateswara is coming towards me. For the first time in my life, Sri Nannagaru tapped on my shoulder. I felt it as a confirmation. He used to send me the posters of Sri Venkateswara every year.

I visited Tirumala recently and next day visited Sri Nannagaru at Jinnuru. Live avatar in front of me asked: 'Were you able to see the statue clearly? (అక్కడ బొమ్మ బాగా కనబడిందా!)

I am an ordinary human being and I accept that I may continue to make mistakes when situations go beyond my capacity and capability. Lord Venkateswara has come to me in the form of Sri Nannagaru and he has taken care of every moment of my life. Sri Nannagaru said, his relationship with devotees will continue even after the body is gone (దేహం పోయినా భక్తులతో అనుబంధం కంటిన్యూ అవుతుంది). I beg him only for Bhakthi.

Many devotees served Nannagaru in many ways during this time. Each devotee got their own opportunity to serve him. Devotee doctors treated him, some served medicines, some worked in the day shift, some in the night, some paid for hospital, some served by providing food, some served by providing butter milk, coffee, some by cleaning, some at Samadhi, some by managing the crowds, some with flowers, etc. Thousands of women came and participated in the Samadhi ceremony.

Sri Nannagaru Saga continues. He gave utmost importance to the Subject of Self Knowledge (Aathma Vidya).

### **Devotee २**

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Nannagaru! He has invaded my life like a strong sweet perfume that aroma of which never goes away! He has engulfed me like a whirlpool, snatching away from me everything that I could call me and mine! We had no mediators between us as I belonged to him! (He said many times on many occasions that I was born for him) I was in search of him from my very childhood, but it took him 17 years to knock on my door though he had been invisibly guiding me right from the time of my birth. Being born with an intense quest for Truth, nothing interested me, no religious practice made me complete. From the day he stepped into my life physically, it has been nothing but pure magic! Every step turned out to be a miracle and miracles became a norm!

My journey with him can't be written in short as I have volumes to write, but let me make it brief (as per the requirement.) He once said, "Unlike very close devotees of Bhagavan who parted from him physically by destiny, I don't want you to part from me even physically. Destiny should not part us!"



From the time we met in this life, he called me his spiritual daughter. Sometimes he said that I am his 'Manasika Putrika', meaning 'the person mentally connected as his daughter'. Most of my life revolved round him either traveling with him or doing his Ashram work, and that was my priority. Everything else would fall in place, though there were occasional struggles.

After Nannagaru's mother passed away, my role changed from spiritual daughter to that of his mother. He proclaimed to all the devotees that his mother did not leave him an orphan but gave me as his mother before she left. He would repeat it many times and there was never a day that went without mentioning my name - that was the ultimate intimacy that I share with him in this life (which according to him is of many lives). The importance and freedom that he gave me made me feel on Top of the world always and I would have tremendous power gushing from within. I always felt there is nothing that cannot be achieved. The glimpses of Truth that I tasted in his presence and even in his physical absence can't be explained in words!

Coming to the point of my Journey in the last 3 months before he left his physical frame - It all started from his birthday which falls on September 23rd. I had been in his presence as usual and since I had been with him during every hospital admission from his first admission in Hyderabad 4 years ago, and having known his health condition in detail, I knew he was coming up with new health issues. My fear about his physical illness increased as he was getting weaker and unstable. In spite of his developing skin rashes and total discomfort, he traveled to Hyderabad to attend a wedding he promised earlier. But I knew deep in my heart that he came to bless Hyderabad Devotees one last time!

It was on October 13th that he got admitted in Apollo Hospital in Vizag, in a risky condition for which he had to undergo intensive medical treatment. To us devotees that were at his bedside, it was an intense spiritual treatment. It turned out to be an exclusive roller coaster journey, where Nanna chanting the name RK



(Rama Krishna) became RK himself and showed us the last days of RK by re-living it himself. We were seeing RK in Nanna completely; and my role became that of a mother to this universal God Father that turned God Baby to teach me a lot of things and make me spiritually independent. The past two and half months with him was an unparalleled spiritual instruction by him through his physical suffering, rather than the loving and graceful preaching that he did in his entire life time. It had such a strong impact on me that maybe nothing ever will really influence me again!

Other than his Love for humanity, especially to his devotees, he did not care for his body nor comfort. He questioned me once, 'Why am I suffering so much? For whose sake?!' I completely knew that he was suffering for his devotees, for people that sought his help to free them of ill health, from sadness, and from suffering of various types. Every saint underwent physical suffering before parting from the body out of compassion for their devotees and to remove their suffering. Intermittently he kept hinting to me what was going to happen next. He advised me not to complain - never complain! In between he told specifically to Varma (Sri Nannagaru's grandson) and to me, 'You do my work, I will do yours!'

When he was suffering with intense pain, I cried & said, “Nanna, how can God be so cruel?!” He replied “If body comes, suffering comes too. Where there is no body, where there is no mind, in that place I Am!”

One unique feature that always touched me right from the beginning is his sharing food with me. He would always share his food with me, and whatever food was left over by him, he would tell me to eat it up. On one occasion he shared his medicine too - Ultracet (the pain killer that he was so fond of). He said give me one and you take one and sleep! Tears rolled many a time, sometimes with gratitude, at times with love, at times with sorrow unable to see his discomfort.

He taught me patience, endurance, and forgiveness. He made me rise above the body consciousness by bringing single pointed attention to him forgetting everything else. He made himself a priority to me by pretending to be dependent which he never was nor will ever be - to make the learning process quick before he finally parted, as he wouldn't go without completing all the lessons that were meant to be learnt by heart.

Many times he would physically bless me holding my cheeks and saying “How well you took care of me” (ఎంత బాగా చూసుకున్నావు అమ్మా నన్ను). But then how well he has looked after thousands and thousands of his devotees all over the world! He attended to their every need, be it physical, mental, emotional or spiritual. Unlike other spiritual masters, he had no limitations or restrictions. He never imposed anything on anyone, he imposed no practices, as he wanted to bestow realization to one and all without any struggle and effort. That tremendous pure Love expressed in human form is the rarest and the precious years spent with him was the rarest of boon for all his devotees. His teachings shall live on, blessing all for generations to come and uplift them from sorrow to joy!

Five days before he left his mortal body, in midst of his physical suffering when he could hardly move even his eyelids, he opened his eyes and looked into mine, and said “You go and come!” I said Nanna I will not leave you, I will be with you only. He then said, “I will leave in 5 days”.

And depart he did in 5 days at around 12 Noon on 29th December on the most auspicious day of the year, Vaikunta Ekadasi. He was completely conscious, drinking the “Tulasi rasam” that I poured into his mouth. My one hand was holding him and one hand caressing his chest gently calling him - NANNAGARU!

He silently parted - The greatest and adorable gift to humanity parted in complete silence without a trace that he actually left - maybe to prove that there can never ever be parting in true sense. As he said destiny could not part us till he breathed his last nor after that.

**WE LOVE YOU NANNA FROM THE BOTTOM OF OUR HEARTS!**



Jesus said: ‘God’s word itself is the very form of God. Buddha said: ‘God’s word is the very form of Guru’. My presence continues to live in my words. The peace and joy that you are all experiencing in my physical presence, the same peace and joy can be experienced if you take shelter in my words. As my presence exists in my words, you should not even get the thought of my non-existence.

## He took my breath away

*An article by Freddy Nielsen, 53 years old, language teacher, Stockholm, Sweden.*

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It was back in November 1990, I was 23 then, and it seems like an eternity ago.

October 4, 1990, I came to Ramanashram, intending to stay there my entire life, as a sanyasin if needed. For more than 10 years, I had been having a lot of inner existential suffering, and I was immensely attracted to Ramana Maharshi, who I found out through Paul Brunton's books in my library in my town that was as big as Jinnuru (8000 inhabitants). I told him mentally, that if Ramana would give me mukti, I would even be prepared to be killed in an accident the very next second.

After a few weeks of living in Ramanashram, I got so disappointed and immensely sad. Before coming there, I had read some 30-40 books about Ramana that I had ordered from the Ashram. I lived on raw vegan food in a simple “house” without electricity or water in the forest in Sweden as a vanaprastha (forest dweller) meditating, praying and studying Ramana’s teachings and doing everything and anything in order to get Jeevanmukti (enlightenment). During the weekends I worked at an old age home to get money.

So I somehow had the idea that almost everyone at Ramanashram would be radiating with joy and be either enlightened or half way there. When I realized that this was not the case for the majority, my life totally collapsed and I was even prepared to commit suicide because Ramanshram was my last hope in an unkind and uncompassionate world that I never felt I belonged to.



I had read that Ramana had said that ANY sincere prayer done at and to Arunachala is sure to be answered. I prayed almost nonstop and in desperation and cried for some 3 days and hardly even sleeping. I was begging to Arunachala on my bare knees for complete enlightenment, or at least a way to get it within reasonable time, such as within a few years.

Preferably also by giving me a living Satguru, which for me would be a totally enlightened sincere and loving Master, similar to Ramana.

A few days after this I ran into a man, Dr Rama Rao, at the Ashram who asked me if I would like to get Darshan by his divine realized Master NANNAGARU, who at that time “happened” to be visiting Ramanashram along with hundreds of devotees. I was not sure as Dr Rama Rao did not have an appearance or personality that I automatically trust. I said “Yes” mostly out of curiosity, having almost no expectations. The darshan was to be at 7 pm that very day.



At sunset I went to the meditation hall in the Ashram where a dozen of people sat immersed in meditation. When I focused upon whether to go and have darshan of Nannagaru or not and whether Ramana would approve of it or not, I immediately got an experience I never ever had before, not even close to it. I could feel the kundalini slowly but steadily rising from my tailbone and up with a steady, peaceful wave that simultaneously was mighty like a huge unstoppable waterfall. This kundalini gave rise to immense energy

explosions in each of the chakras, especially in the second one, in a highly physical and palpable way. It was IMPOSSIBLE not to believe this more-than-clear sign.

It was not easy to walk the 100 meters to the darshan hut in the midst of such an energy explosion and ecstasy. When I reached the small hut there were some 5 people only, and I immediately felt an ENORMOUS presence. I felt my body soon becoming heavy as if



weighing tens of thousands of kilograms, or rather tons. The peace from Nannagaru made me turn into a heavy mountain. My mind got totally blank and I felt for the first time ever, that I have gotten a real taste of what true enlightenment feels like.

The next day Nannagaru was going to leave Ramanashram and go back to Jinnuru town. I got the address from the kind Dr Rama Rao and I had accepted Nannagaru as my Satguru, whom I considered being an embodiment of Ramana Maharshi himself.

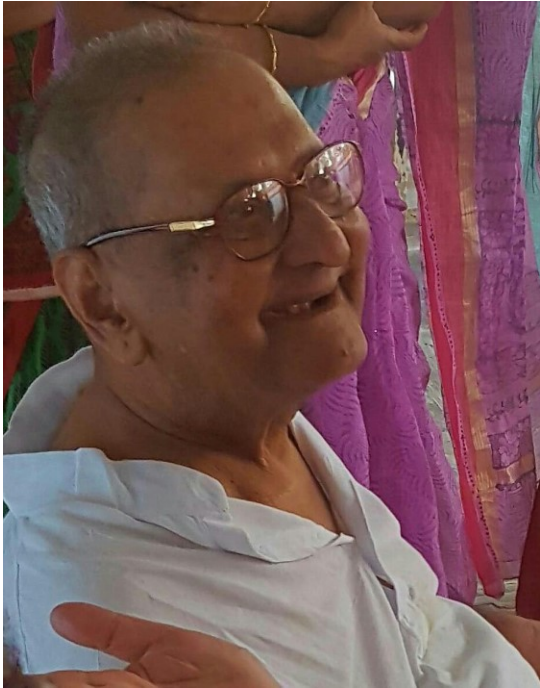
I was a bit confused though, as Nannagaru was a householder and not like Ramana who had an Ashram where I could study, live and meditate with him as a disciple. Dr Rama Rao asked me to come to say goodbye to Nannagaru the following morning. What happened there gave me the surprise of my life.

I saw hundreds of devotees all waiting for Nannagaru's loving attention, a short glance or a loving word. Nannagaru came straight to me and looked me intensely into my eyes for a timeless period where He transported me into Eternity. Later I found out that He looked me in the eyes for 20 minutes. I will not even try to describe how this heavenly Heaven felt like, as He for some time took me into timelessness and never-ending bliss & peace.



After having looked me in the eyes non-stop for 20 minutes, Nannagaru went to Ramana's Samadhi to say goodbye or talk to Ramana. After some 10 minutes Nannagaru came back and He went straight to me again and said the following 11 words that ever since have been etched into my heart: "Ramana told me, that you will get jeevanmukti in this lifetime."

I was confused and sad that He had left, as I was immensely hungry to get His direct



teachings & instructions. There was not even a book in English about Nannagaru, I found out. The weeks that followed I tried to be in deep meditation and connect with my new Master through form and mantra most of my waking hours.

The following day I got a high fever lasting for 4-5 days, and I had to go to the hospital for tablets. I took this cleansing and fever in deep gratitude being a sign that His energy had cleansed my chakras, energies and vasanas etc.

After the fever had gone, I went at lunch time to eat at the Ashram's dining hall. All of a sudden, I felt no need to breathe. I just walked and walked and it felt so natural NOT to breathe. For 10 minutes I did not even feel the need for air, and I would be deeply surprised if I were ever to breathe again. What a liberation to be able to live without air! I thanked Nannagaru internally for this liberation. When suddenly my breath returned, I got surprised. This spontaneous long period of non-breathing has never repeated itself, but I will carry this experience with me for life. Sometimes I have measured how long I can keep the breath, and I have never been able to keep it more than 1,5 minute.



One day I had to make a very very important decision, and I decided to not go for a meeting. Suddenly I got an experience that has never repeated. It was voice from Heaven, where the entire Universe commanded me: “Go there NOW!” The voice lasted for 3-4 seconds, and it was such a shock to me that I did not even have the time to check if the voice was coming from Everywhere or if it was a hallucination. I regretted not being awake enough to check its’ authenticity. Anyway, I decided it simply can’t be that God Almighty Himself spoke to a young confused guy like me, so I went home. Only classical prophets like Moses can hear God’s direct Voice from Heaven. After having taken a few steps, the Heavenly Voice repeated thunderlike: “Go NOW, RUN!!!” It turned out to be a destiny changing meeting.

Since some years, I have more and more felt a special connection to Jesus and Mother Mary, especially when Mother Mary some years filled my with a new divine presence, when a student of mine gave me an icon of her, and as it was in a parcel, I thought this gift was a book. And before opening the gift, a pure divine Light and presence filled me

ever since, and when looking into her eyes, I always feel a living presence of angels and sometimes even of the Divine source.

For a few weeks now, I have felt a natural urge to understand Ramana's teachings and maybe even return to Ramanshram to give it one more chance. For a month or so, I have felt the need to listen to so many satsangs of so-called enlightened Westerners, and audio books on other popular Advaita teachers from Ramana's lineage, such as Nisargadatta Maharaj and Poonjaji.



3 years ago, 6 months before Nannagaru left His physical body, I got an urge to see if it was time for me to come back. I was close to decide, but probably I was not totally ready. I like to things 100%, so I only wanted to go if inspired by an unstoppable force. Yesterday morning however, I suddenly felt a DEEP urge and intuition and call to check up Nannagaru and to go and visit Him in Jinnuru and continue with him where I left off 29 years ago. There was of course a big difference in my inner state now and from 1990.

For 16 years I feel some kind of divine union and when people have been asking me if I was enlightened, I did not know what to answer, because on the one hand suffering and the feeling of separation was sort of gone. But I always said NO, when people asked me. But inside my heart, I was in fact not sure. For 16 years, I have at least had a highly transformed state, a state that has many of the qualities that I was seeking so desperately in 1990 and even since I was 16.

So when I searched for how and where to find Nannagaru, I was so sad as well as shocked to see that He had already passed away 2.5 years ago. He passed away at Dec. 29, which happens to be the birthday of my first "guru", which was my older brother who convinced



me to read the novel “Siddhartha” by Herman Hesse and this kind brother of mine also understood me like no one else did when I grew up.

Anyway, I was thrilled to see that nowadays there were books and material about Nannagaru in English. I tried to connect with Nannagaru through His picture, and I was pleasantly surprised when I immediately felt that He was AS ALIVE as when I got His darshan in 1990 and when he looked me in the eyes for 20 minutes. In less than a second, my Satguru was back and immediately my inner

“fullness” became so much Fuller.

I was also immensely moved to rediscover that Nannagaru’s teaching are the closest to my heart among all teachings I have read so far. He feels like Ramana’s own gentle son, who is closer to me and explains in a way that is a bit easier for me to relate to and understand. Yesterday evening I was immensely delighted to absorb all those amazingly amazing and sweet words by Nannagaru’s writings.

This morning (June 21, 2020) I woke up with a heavenly electrified feeling all over the body.

When I meditated on Nannagaru’s picture alternating it with His picture together with Ramana’s, I got something new. Inside my heart for the entire day, I have felt the living eternally peaceful and blissful presence of Arunachala, Ramana & Nannagaru. I feel the indescribable PEACEFUL heaviness of being a heavy mountain in my heart, the same as I felt during my first darshan with Nannagaru 1990.



I am so surprised at how immediate Nannagaru reacts and how limitless His kindness, power and Grace is. 29.5 years ago, He gave me the biggest gift anyone ever could give me: His 11 words of guaranteed liberation, and this is the same as actual Liberation for me.

Yesterday morning I was so happy to finally be able to come back to meet my Sadguru in person, at least after this Corona close down was over. I was so sad I could no more come and express my eternal gratitude to Him, and also ask for

forgiveness for a “mistake” that I unknowingly made many years ago. When reading Nannagaru’s amazing articles today, His wise and compassionate words removed this age-long guilt from me.

Every time I look into His compassionate eyes, I get flooded by limitless Grace. I feel so much Healing have occurred in these 24 hrs, that it is a Complete Miracle.

I don’t know if I shall just focus on His Grace cleansing out the remaining vasanas and limiting energy in me, or if I shall try to be active in thinking about how to be able to spread the amazing possibilities of His limitless Grace. No words in the world suffices to express my Gratitude for the Grace He gave me 29.5 years ago and the last 24 hrs.

Conclusion:

For those who doubt, I can say one thing for sure: Nannagaru is as living today, as when He was in the body and giving me the highest spiritual experiences and Grace of my life.

**Quotable quotes of various Mahatmas compiled from the speeches of**  
**Sadguru Sri Nannagaru**



**Thyagayya** said: ‘There are many Mahatmas. My Salutations to each and every one of them’.  
But let’s change this saying to: ‘All are Mahatmas and our Salutations to one and all’.  
Whatever may be the name and form you adore, I whole-heartedly desire your well-being.  
God has blessed me with Jnana only for this single attribute.

**Bhagavan Ramana:** God's Grace exists forever. Just like the sun exists forever and you just need to remove your hands kept on your eyes in order to view the sun, you need to surrender in order to recognize God's Grace.

**Sri Ramakrishna:** The order of your priorities should be: "First GOD, then world and then yourself." But we always do it otherwise ie., First ourself, then world and then GOD.

**Holy Mother Sri Sarada Devi:** When you have as much patience as this earth has, you will achieve the experience of Self. If you cannot tolerate the misdeeds of the worldly people and wicked persons, you will not have the vision of the Self.

**Swami Vivekananda:** You are the son of Immortality. You are the son of God. You are not a sinner. He is a sinner who calls you a sinner.

**Gaudapada Acharya:** Nothing ever happened.

**Prophet Mohammad:** Mahamaya may delude you at any point of time. So don't think that you have transcended it till your last breath.

**Buddha:** In spiritual practice, excessive eating or total absence of eating are not good. You should follow the middle path. The strings of violin don't function well and don't give music if they are too tight or too loose."

**Adi Shankaracharya:** “The dispassion that you get when inflicted with a disease, the dispassion that you get when chided by your spouse, the dispassion that you get on the death of your beloved ones is not true. True dispassion comes out of discrimination”.

**Sri Ramanujacharya:** “Sacrifice the thought that you are doing good. That is Sanyasa”.

**Madhvacharya:** If you are being chased by a tiger and have a wicked man in front of you, it is better to become a prey to the tiger rather than getting into the company of the wicked. It is because when you become a prey to the tiger, you only lose your body whereas in the company of the wicked, you beget tendencies that bring you filthy births.

**Mahaveer Jain:** One who is victorious in war is called as a brave warrior. But He is a great valiant warrior (ie Mahavira) who completely transcended his mind and the tendencies of Jiva. One who attained the goal of Yoga is called as Mahavira.

**Jesus Christ:** "Just as the sun is not aware of the darkness, the Truth within your heart is unaware of birth and death. In order to experience unending Bliss, Peace and Happiness, You must know the Truth and the Truth only shall make you free."

**Shiridi Sai Baba:** Once a devotee started talking about the negative aspects of another devotee. Then Baba showed him a pig eating the filth and said, “That Pig is eating the filth and you are eating that devotee's filth”.

**Swami Shivananda:** “Bear Injury and Bear Insult. That itself is the greatest sadhana”.



**Malayala Swami:** When Malayala Swami was asked the reason for his intense penance, he replied: a) to develop faith in the Lord b) to develop faith in the words of the Lord and c) to develop the ability to practice the words of the Lord.

**Kanchi Paramacharya:** The Scriptures say that one should look after one's parents irrespective of their character. When you lack reverence for your Mother, What is the guarantee that you will have reverence for your Guru?

**Sri Aurobindo Ghosh:** A Jnani can be described thus: "For Him, the calm, the light, the Bliss, the freedom, the heights of Knowledge and the seas of Ananda".

**Swami Rama Tirtha:** When Rama Tirtha was asked: "You say that God exists everywhere, then would you dare to jump from the terrace?" then Rama Tirtha said, "Show me the place where GOD doesn't exist".

**Swami Jnanananda:** When a devotee asked: 'You must have toiled very hard while doing penance in the Himalayas', Swami Jnanananda said: 'If we consider it as hardship, can we really continue? Where there is willingness there is no hardship'.

**Guru Nanak:** On being offered a glass of water, Nanak said: "Your hands are undoubtedly very clean but not pure. Did you at any time do a good deed to anyone with your hands?"

**Valmiki Maharishi:** God has placed the entire delusion in money.

**Lord Rama:** Sita saw a waveless, still and a clean pond and showed it to Rama joyfully. Rama said, "Yes, the pond is like the heart of one who has realized the Truth."

**Lord Krishna:** He is not a true devotee who visits the temple on a daily basis or who puts the Holy tilak (horizontally or vertically). He is My true devotee who fears nothing in this creation and none in this creation fear him. Such a devotee is CLOSE TO MY HEART."

**King Janaka:** When informed that his palace is being burnt, Janaka did not get perturbed, rather he said, "I am just ruling the kingdom. I don't consider that it belongs to me."

**Sri Krishna Chaitanya:** Mere remembrance of God is enough. Other than this, anything else represents monkey tricks of the mind.

**Tukaram:** In the constant remembrance of the Lord, in the process of surrender to the Lord, I lost my body bound 'i'. But I donot know when I lost the same".

**Thyagayya:** Oh! Rama, I am not an orphan rather You are an orphan for I possess you as my protector.

**Sri Manikyavachakar:** Oh! Lord, there was a trade between both of us in which you offered Yourselves to me and I offered my ego in return. Therefore you got that which is good for nothing and I gained everything.

**Annamacharya:** Oh! Lord Venkateswara, you have millions of devotees only because of one quality called tolerance: You look upon our bad attributes as our good.

**Prahlada:** We need to learn that, by which we attain the deathless state.

**Matanga Maharishi:** Shabari, I am going to a place where no two people can travel together. So I cannot take you with me. Wait here and receive Lord Rama.

**Gopikas:** When Uddhava told Gopikas to make effort, they replied: "In order to make any effort, mind is required; but we have given away our mind to our beloved Krishna".

**Nammalvar:** Oh! Lord, initially I thought that there is a separate existence for you and me. But now I realize that only you exist and I don't.

**Surdas:** This whole world is my abode. The entire humanity are my family members.

**Tulsidas:** If you develop the attributes of Lord Rama, you will get a bride like Sita.

**Radhadevi:** Krishna exists within my Heart. Though I want to escape from Him, I am unable to do so as He doesn't leave me.

**Meerabai:** In the entire Brindavan, Lord Krishna alone is man and all others are women. It means as long as you are subservient to nature, you are a woman and Purushottama Krishna alone represents a man.

**Kabirdas:** Referring to his Guru, Kabir said: “When the ego exists, you don’t enter my Heart. When you enter my Heart, the ego doesn’t exist”.

**Muruganar:** When any Mahatmas visited tiruvannamalai, Bhagavan used to ask Muruganar to go and get their blessings. But Muruganar replied: “Whom shall I see with these eyes that saw the blazing sun called Bhagavan Ramana?”

**Master Mahashaya:** Sri Ramakrishna’s physical body is as pure as his mind. So his ashes are also prasada for me.

**Hanuman:** You need not disturb Sri Rama to fulfill your worldly desires. If you want liberation alone, you approach the Lord, else you can approach me.

**Sita:** Oh! Ravana, how can I become your wife when I am already the wife of another?

**Ancient Scriptures:** If you want the Grace of Goddess Lakshmi ie., the Goddess of wealth and prosperity read Ramayana; If you want your task to be accomplished read Mahabharata; If you want dispassion, read Bhagavatha.

**Rantideva in Bhagavatha:** Oh! Narayana, Let me stay in the Hearts of all the beings of the Universe and absorb their sufferings.

**Ramayana:** Even the dogs hesitate to eat the corpse of a gratitude less person.

**Upanishads:** Let noble thoughts come to us from all the directions.

**Mahabharatha:** When we have Lord's Grace we lose our crown instead of our head.

**Bhagavad Gita:** All your lust must be converted into Love; Lust always expects something in return whereas Love doesn't expect anything. Love for the sake of Love and Work for the sake of work.

**Kathopanishad:** He who thinks that there is no life after death, that life ends in the burial ground, that there is no state of immortality, and who doesn't have the experience of awareness, who reap the fruits of their actions- such a person is a fool.

**Vishnu Sahasranamas:** 'Om Sakshine Namaha' means all the work done through the senses or mind, whether in the waking state or dream state or in deep sleep is being witnessed by the Self (which is sleepless) within.

**Narada Bhakti Sutras:** Utter the Divine Name of God with every breath.

**Vishnu Purana:** It is insulting GOD if you worship Him with the intention of escaping from the work you have to do.

**Yoga Vasishtha:** Oh! Rama. When I asked, 'Who are you?' you said: 'I am Dasaratha's son'. But I am not asking your father's name. You are saying 'I', 'I'. Who is that I?

**Bible:** The Kingdom of Heaven is within you. Be still and know that I am God.

**Quran:** After death, when the traders involved in the business of lending finance for interest reach the hell, they are punished by stuffing stones into their mouths. When the traders express their inability to swallow those stones, the punishers ask: ‘When you can swallow the interest on money lent, why can’t you swallow these stones?’

**Sant Jnaneshwar:** When you understand that everything happens according to God’s Supreme will, when this understanding becomes a part of your intellect, then there will be no cause for you to either become happy or to become sad.

**Kalidas:** Avoiding the sensual pleasures doesn't constitute self control. The true self control lies in not being tempted when the object of temptation is in front of you.

**Rabindranath Tagore:** A Mother moves its child from one breast to another to continue feeding it with milk. But being ignorant of this, the child cries. Similarly when we cannot bear the burden of the body, GOD designs death in order to move us from one body to another. But being ignorant, we think that we are being reduced to ashes forever.

**Sardar Patel:** When the Nizam resisted to merge Hyderabad into India, Sardar Patel said: “You state that we will be welcomed with swords if we enter Hyderabad. But remember that ‘Sword will be met by Sword’. If you use sword, we will not offer our heads. Rather we will reply back with swords”.

**Tilak:** Even if the sky falls upon me, I will crush it under my feet and march forward towards freedom.

**Gandhiji:** None could insult me till now because I never acknowledged the same. It is better that I consume poison rather than acknowledge the insult.

**Lal Bahadur Shastri:** In the last moments of Shastriji the doctors told him: “We regret that we are unable to help you.” But due to his selfless service to the nation, Shastriji disregarded those words and prayed thus: ‘Oh! Lord Sri Rama, take me into your lap’.

**Rajaji:** When the Communists teased Rajaji in the Parliament by asking: ‘In your Tirumala visit, what did you ask Lord Venkateswara?’ Rajaji replied: ‘I prayed him to bestow my Communist brothers with good thinking faculty’.

**Sarvepalli Radhakrishna:** Rather than getting an admirable wife, rather than getting a convenient job, he is more lucky who possesses a peaceful mind.

**Kamraj:** Many people ask me that though I had studied only till fourth standard, how I am able to carry on my duties as a Chief Minister? My reply to them is: ‘I have common sense and not ego sense. Only this has made it possible’.

**Jiddu Krishnamurthy:** When J.K was asked in his last moments: “Are you not afraid of death?” he replied, “As I have learnt to die on a daily basis, this death is not new to me”.

**Socrates:** I am aware that I know nothing. This is the reason why people flock to me.

**Emerson:** Turn your face towards GOD and turn your back towards the world.

**Shakespeare:** We are all creatures of destiny.

**Abraham Lincoln:** I am a slow walker but I always walk in the right direction.

**Albert Einstein:** The five elements, the Sun, the Moon and the planets are driven by a law. The entire creation is being driven by the same law. Still we don't recognize that it is the same law which drives our lives.

**Milton:** It is possible to overcome lust and anger after a certain age, but the desire for fame doesn't leave us even when death approaches us.

**Birla:** I have never smoked a cigarette in my life.

**Jeebra (a Muslim saint):** The greatest weak point in every one of us is that we forget our own flaws and start searching other's flaws.

**Alexander:** When Alexander was asked what property he inherited from his father, Alexander replied, "I have inherited tremendous fearlessness from my Father".

**An English Proverb:** One who invests in shares is a rich man in the afternoon and a poor man in the evening. So be away from this vice of investing in shares.



## Straight forward questions posed by Sri Nannagaru

- Have you ever enjoyed God?
- If you immensely love someone or someone loves you immensely, do you think such love is permanent?
- Do your thoughts, words and deeds harmonize with each other?
- Can you get rid of a single bad thought on spending your one crore rupees?
- Have you ever thought in your deep sleep whether you are an Indian or an American?
- Whom do you like more? God or His Creation (ie His Maya)
- Whatever work you may be doing, for Instance when you cook and serve someone, did you ever get the experience of serving God?
- Whom are you depending upon for your Life? Is it your parents? Is it your son/daughter? Is it your spouse? Then what about God?
- Whom all have you observed today? Did you grasp the good in them?
- Are you reforming your present or building dreams about your future?
- Do you want only Physical exercise? Dont you want any exercise for your intellect?
- Is your inner glory increasing though not externally visible? OR Is it a mere show off though you possess nothing inside?
- Are you searching for the Happiness exactly where it exists? Even if you search for a 1000 years in a place where it doesnt exist, will you ever attain it?
- What all are you offering to God? Is it just camphor, fruit, flower and water? What about the fruit of your action?

## A deluge of Sri Nannagaru's Grace

If I cannot consider your sins to be mine, I am not even eligible to preach.

My dear friends! By merely looking at me, if your mind doesn't get introverted towards the Self, if you cannot experience the Supreme Peace - the flaw is mine and not yours.

If your intellect is unable to grasp my words, the fault is mine and not yours.

If there is purity in my heart, my words will chase you even if you want to forget them.

My dear Soulmates! Your intellect is incapable of grasping the spiritual help or progress that you receive from me.

If you don't have love for me, it is my responsibility to generate that love.

My dear friends! Don't think that your time is getting wasted in listening to my words. If at all there are any sweet moments in your lives, it is the time being spent here with me.

As your body needs food, your mind needs my words. If you digest the food that you eat, it makes your body healthy. If you understand my words, it makes your mind healthy.

My words will impact you only if there is purity and peace within my heart. If you are unable to receive peace by my mere remembrance, then it implies the lack of purity within me.

All of you are destined to get liberated. Therefore you have come here.

## Arugu- the Abode of Bliss



The soft and warm rays of the morning sun glide over green tree tops on to the red tiled roof of the house nestled among coconut palms, and reach the open veranda (arugu) in the front of the house. An elderly man clad in white comes out on to the veranda and stands quiet and still for a few moments. He goes about his daily activities, his every movement calm and serene. He then sits in his usual chair on the veranda totally relaxed, a soft smile on his face as if a secret joy from within him is spilling over on to his countenance. A few women walk through the main entrance of his home and stand hesitant. He looks at them and his smile widens into open pleasure. He invites them with a gesture and they sit at his feet gazing at him, their faces flooded with happiness. More men and women come and sit quietly gazing at him. He looks around embracing each person with his loving glance. Men and children receive the additional benevolence of his touch; as he softly caresses their arms and back or cups their face with his hands and gazes fondly at them. Little boys in

school uniforms come and wait. He glances at them, inclines his head and nods, a tiny almost imperceptible movement, and they silently leave having received their daily dose of grace and blessing. Some of the visitors offer him fruits and sweets; he accepts them gracefully, returns a portion to them and gives the remaining to the others sitting around. Someone brings a special offering from a holy place they visited, someone else an attractively wrapped packet of sweets or an expensive gift. He accepts them with eagerness and joy of a child as if he had been longing for it; examines each with a candid and child-like pleasure and asks questions about it with child-like innocence. Then with a huge smile, he gifts it to another among the persons sitting around, and promptly forgets about it as he turns to the next person. This is the daily routine of Sadguru Sri Nannagaru on the “arugu” (open verandah) of his home in Jinnuru. A couple of hours in the morning and late afternoon are allotted to his followers who come daily. For years, the “arugu” has been a silent witness to the words of wisdom that gushed forth through Nannagaru’s lips and to the radiance of love and endearment that spilled from his eyes and countenance. It also stands witness to the joys and sorrows of many who sought guidance and support to go forward. Devotees come every day to soak in his love and drink in his words; and they keep coming back thirsting for more. For them the “arugu” has no equal on this earth, it is heaven itself! On this arugu, seekers found direction and guidance, the troubled received solace, and uninitiated got their first glimpse of a new road to happiness.



## **Panduvva Granny - a personification of service, equanimity and devotion**

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Panduvva granny (Panduvva - A village in West Godavari; Mammagaru - granny) was the very embodiment of service, equanimity and devotion. Her real name was Soorammagaru.

But everyone addressed her as the granny of Panduva village. Her husband had five

brothers. He was as

righteous as Dharmaraja

amongst the Pandavas.

After his death due to

cancer, Soorammagaru took

over the responsibility of

her eight daughters and two

sons. If any of her relatives



(like daughters or daughter-in-laws or grand daughters or sister's children) had to undergo

any surgery or delivered a baby, Soorammagaru ran to their rescue and served as their

attendant. She easily did all the shabby, lowly and mean day to day tasks that even their

sisters or mothers hesitated to do. Such was her equanimity. Once she starts from home,

it took her more than a month to return back. As she became fully ripened in Krishna's

devotion, she got an intense yearning to know about awareness. She was habituated neither

to any book-reading nor listening to any spiritual discourses. Being pure at heart, she

automatically got the yearning to know: 'What is meant by awareness?' She visited the

Swamiji of Kalahasti and posed him the question: 'What is meant by awareness?' Swamiji

laughed aloud, called her 'Elderly Mother' placed some fruits in her hands and sent her

back. Out of spiritual inquisitiveness, Soorammagaru also spent few months in an ashram.

But she could not get a proper answer anywhere. As her youngest son lived in Kommara village, she happened to visit Kommara. Once, when Sri Nannagaru visited Kommara, a devotee from Kaapavaram introduced Soorammagaru to Sri Nannagaru. Immediately on seeing her, Nannagaru said: 'Mother. Your mind is as pure as a Jasmine flower'. Finally she got an answer to the question that has been troubling her since long. She experienced awareness in the Holy presence of Sri Nannagaru. From then onwards, she remained in Silence abiding in the Self. She remained motionless like a statue for hours together. If anyone requested her to preach something, she said: 'The heart has to be emptied. There is nothing else to be done'. Sometimes she read the book 'Vineela Aakasham lo Vinta Kaanti'. She always said: 'Nannagaru is a great mahatma'. Thus contemplating upon Nannagaru, she saluted Him again and again.

Sri Nannagaru addressed Soorammagaru as 'Amma (Mother)' and Soorammagaru in turn called Nannagaru as 'Babu (Son)'. Sometimes Soorammagaru's daughter took her to Sri Nannagaru. Normally Nannagaru hardly touched any women devotees. But it was different with Soorammagaru. Her relationship with Nannagaru was like Mother-Son relation. Even Soorammagaru had the spiritual qualification to address Nannagaru as 'Babu (son)'. That's the reason why Nannagaru once made her sit in front of Him, placed her hand on His head, caught hold of both her cheeks with his hands and said: 'The essence of Bliss is understood only after seeing the granny of Panduva'. Whenever Soorammagaru visited Jinnuru, Sri Nannagaru's consort fed her very lovingly before she left. Soorammagaru visited Jinnuru in this manner twice or thrice. One day, Sri Nannagaru said: 'You can stop coming to Jinnuru. I will visit you whenever I come to your area'.

Soorammagaru was a blessed soul, who completely surrendered herself to Sadguru Sri Nannagaru. Once Soorammgaru asked Nannagaru: 'In my pilgrimages with my husband, I might have visited Arunachala. I don't remember whether I visited Arunachala or not. Do you think I need to visit Arunachala once or I don't need it? Whatever you say, I will abide by it'. Then Sri Nannagaru said: 'Mother, You don't need to visit Arunachala'. Due to some compulsions, Soorammagaru had to stay with her daughter and not with her son. She had a guilty feeling of staying with her daughter and had a little struggle in this regard. Once she conveyed this struggle to Sri Nannagaru. Sri Nannagaru replied her: 'Don't ever get that thought (of staying with daughter and not with son) again. Even a single thought can bring you a birth'. As soon as Nannagaru said these words, Soorammagaru stopped thinking about it. Thus whatever problem she faced, she conveyed it to Nannagaru, took His advice and got relieved.

Soorammagaru never interfered in other's affairs. She silently enjoyed the Bliss. Some devotees recognized her state of Silence, acknowledged her as a Jnani and sat with her for hours together holding her hand. Sometimes Soorammagaru did not even take food as she remained blissful in Sri Nannagaru's contemplation. Like Nannagaru, Soorammagaru also ate only Sattvic food. She took her breakfast before 10 in the morning and again took her dinner at 5 in the evening. She drank coffee in the afternoon. If Nannagaru gave up tamarind rice, she also stopped eating the same. Thus Soorammagaru imbibed exactly the same food habits of Sri Nannagaru. Soorammagaru stayed at Mahadevapatnam in her last days. As per his promise, Sri Nannagaru visited her whenever he came to that area. Once, Sri Nannagaru sent a message to Soorammagaru that he will be visiting her on a particular Saturday. However that Saturday happened to be the day when Soorammgaru would be

cremated. The day before the Saturday when Nannagaru was to visit Soorammagaru, she suffered from a massive heart attack. In her entire life, Soorammagaru never visited any hospital to get any medical treatment. Likewise she did not go to any hospital even when she got a heart attack in the end. She was aware that Sri Nannagaru would be visiting her the next day. She understood that she may not survive till Nannagaru's arrival. So she said: 'This body will not be alive till Nannagaru's arrival' and she passed away on that Friday night. Sri Nannagaru arrived next day morning. He saluted Soorammagaru, asked someone to hold his towel and said: 'Let me carry Soorammagaru on my shoulders atleast for a short distance'. Having carried Soorammagaru's wooden hearse for a distance of 30 feet from her house, Nannagaru returned back and spoke about Soorammagaru for a while. Sri Nannagaru said: 'Soorammagaru has no more birth. Even if she takes birth, she will come as a preacher'.

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**Websites related to Sri Nannagaru:**

- a) [www.srinannagaru.com](http://www.srinannagaru.com)
- b) <http://www.srinannagarusatsang.com/>



## Beloved Nannagaru



While His endearing name "Nannagaru" is so apt, His given name "**Bhupathiraju Venkata Lakshmi Narasimha Raju**" has a deep meaning too!

In salutation to Nannagaru who is so dear to our hearts, a few words that urged expression in a moment of overwhelming gratitude!

Oh! **Bhupathiraja**, Lord of the Universe! Like (**Venkata**) the Lord for the seven Hills, you bless us and respond to our prayers. You help us to overcome misery and You shower us with your Grace!

You are the Lord of Wealth (**Lakshmi**), not the impermanent worldly possessions, but the real wealth of the Ultimate Divine Knowledge and Supreme Bliss!

You are **Narasimha**, the destroyer of all delusion (Maya) and upholder of the efforts towards faith and Self Realization!

You are **Raju**, the King of Kings and Protector of all creation. We take refuge in Thee!

While you are the supreme Lord, you are truly **Nannagaru** - most revered and beloved father.

You enfold us in your divine embrace and shower us with endless Love and Peace!

We experience Bliss in the loving glance of your Grace!

Our salvation lies solely in total surrender to your Beloved Feet and constant remembrance of You in our hearts.

Bless us with strength and courage to have complete faith in You, undisturbed by the worldly affairs!

Bless us so that we always Love You!



Kapavaram where Geetha Jayanthi is celebrated every year



Sri Nannagaru's residence always filled with devotees



Jinnuru School where Sri Nannagaru got his primary education



M.M.K.N.M High School where Sri Nannagaru studied his higher classes (1947-52)



Jinnuru Library which revealed to Nannagaru that it was Bhagavan Ramana who appeared and kissed him in his dream



Satsang abode of Aratakatla devotees, the first ones to call with the name 'Nannagaru'



Jinnuru Post Office where Sri Nannagaru gave his initial spiritual discourses



Jinnuru Ramana Kshetram Hall that echoes Sri Ramana's preachings



Sri Nannagaru's statue at Arunachala



Sri Nannagaru's statue at Jinnuru



Sri Nannagaru's Samadhi - Sri Nanna Sannidhi



