

*Discourse of Sadguru Sri Nannagaru at At Sri Nannagaru Ashram  
28th May 2003 at Arunachala*

If we have average intelligence then we can lead a normal life. High I.Q., like Einstein is useful for making discoveries. But high I.Q., creates ego and leads to delusion. Generally out of a hundred bright students only ten per cent will have good intentions. The rest, the ninety per cent will become selfish because they use their surplus intelligence to increase selfishness instead of selflessness. Their parents innocently feel happy in thinking their children are getting good marks in their studies but later on these children won't even bother about their parent's welfare.



It is good if God gives a high I.Q., as intelligence is like money that you can use for either good or bad purposes. The hand holds the cooking instrument but the instrument can't hold the hand! In the same way intelligence can't get hold of the source. I always like students with an average I.Q., as they are good for society.

In the world both good and bad people act as our gurus. The good teach us to be like them, and the bad teach us not to be like them. Everything is God's presence, enveloped by consciousness.

In the Ramayana, Vibhishana surrendered to Rama and Rama promised to give him Sri Lanka after the war ended. Rama's well-wishers advised him thus, 'Although You are very intelligent you are not gauging the whole situation. Ravana is still alive so suppose he repents and sends Sita Back. Then what will happen to your promise to Vibhishana?' Rama replied, 'Your argument is good. If Ravana repents to keep up my word I will give Vibhishana my city of Ayodhya.'

Sabari is a great example for guru-bhakti. She underwent spiritual training under Matangi Maharshi, who on his deathbed promised her that an avatar (incarnation) of Vishnu would give her moksha. Though many years passed she waited patiently with deep belief in her Guru's words. In the end Rama came and ate the fruits tested by her and given to him as prasad and gave her mukti.

Theism is important. If you have the belief that God exists; fear reduces, self-confidence increases, problems get solved and thoughts and imaginations get reduced. If you have complete faith in God, then there is no need for sadhana. Even atheists have a nagging fear, 'What if God exists?' If you think of God the mind rests in the heart cave. Faith in God gives you the strength of a thousand elephants. Even if there is no one else in creation one can live alone that is the strength you get by belief and complete faith in God.

Whether you say Self, God, Guru, all are the same. Bhagavan didn't have a Guru in physical form. The Grace of Self as Guru gave him the death experience. In order to reveal to the world his knowledge in the immovable state, Arunachala granted Bhagavan his state. You should have devotion, respect, and proper faith in God. You should do your duty without disturbance.

All thoughts arise from the ego. Where there is doership, there is a result - good for good and bad for bad. If there is no doership, there won't be anyone to experience so where then is the experience? Krishna told us to leave attachment, fear and anger. If we remember somebody a lot, it means we have attachment. We get misery due to attachment and also due to fear and anger.

Even people who aren't poor are becoming destitute (on paper) in order to get subsidised rations from the government. God has blessed them with riches but they are asking for poverty! In God's eye no one is poor – only in the eye of the Government.

**Daiva Yagna** Meditating on the Lord, hearing good words about God.

**Nara Yagna** God gave you at least something, so share it with others whenever possible. If he has put you in a giving place you should help others.

We study in a school, but we didn't build that school. Someone else built it by sacrificing something. In the same way you can also do something for society.

**Pitru Yagna** Our elders brought us up with great effort. Even if they say something, which hurts us, there is nothing wrong if we bear it. We should respect our elders. Disrespect isn't proper. Suppose our elders give us a plot of land we shouldn't say, 'They gave something but not much!' We should have gratitude. That we exist is due to the sacrifice of our elders.

If we don't have God's Grace even our thoughts won't be proper and there will be madness (mental illness). Without poorva punya (past good karma) we can't get good thoughts.

By criticising others again and again our respect is lost and then we don't become purified or become mahatmas. The respect that is already accrued will be lost by criticism. If we don't have respect for God, we will feel that we are very great. Although you use the mind to go to the source it is better to reduce the use of the mind. If we stop listening to the mind we will get knowledge.

A person came to Vivekananda and asked to be initiated through mantra. Then Vivekananda told him the nature of duties of a sishya, that he should get up earlier than the guru, take care of all his needs etc., then the man said, 'It seems to be better to be a guru than a sishya.'

Someone asked Bhagavan, 'Can God be detached from creation?' Bhagavan replied, 'If jnani himself can be detached, then why can't the all powerful God be detached from creation?'

A lady (a devotee of Shirdi Sai Baba) had a dream in which Baba asked her to follow Sri Nannagaru. She questioned him saying that, 'He comes to Arunachala very rarely, what to do?' Then Baba replied, 'Even if Nannagaru comes only once a year, that is enough for you. Don't leave Nannagaru.'

Jnana Deshikar got spiritual training at Chidambaram and then came to Arunachalam. He attained samadhi at 'Isanya Matham', He accrued about a hundred acres of property for Arunachaleswara Temple.

At Virupaksha Cave at Arunachala there lived a saint Guha Namasivaya. Once he vomited and told his disciple Guru Namasivaya to throw it away at a place where people don't move around, the disciple swallowed the vomit. He attained self-realisation and the guru said, 'Two elephants (jnanis) shouldn't be in the same place,' and sent him to Chidambaram.

Jnana Deshikar came from Chidambaram to Arunachalam. Guru Namasivaya went from Arunachalam to Chidambaram. These are God's ways.

Courtesy: Meenakshi Ammal, Tiruvannamalai