

THE
NIRUPANAS



Nirupana 1

Sunday, November 27, 1977

All worldly activities are being done for the sake of entertainment of the consciousness of every living being.

The quality of the fruit depends upon the quality of the seed. Hence, it is important to listen to good things.

What is seen is the reflection of the seer's own consciousness. The pervader (you, as consciousness) and the pervaded (the manifest universe) are not different; they are one and the same. That through which space is created is within us. Mind has neither birth nor death. Mind means the speech (thoughts). The mind becomes silent when the word-flow ceases. The word comes from space, mind comes through the word, and your behavior depends upon your mind. (From this perspective, the first sound-word is OM which symbolizes the manifestation – the first vibration. The mind is formed from the words thereon.) In fact, *you* are not the doer.

You wear clothes but you do not say, 'I am the clothes'. Similarly, learn to say, 'I am not the body'. Your form is of the nature of space.

(In this discourse Maharaj is telling us to go back to our Source. When we get up in the morning, the first to appear is the seed consciousness, just a feeling of our beingness. In a few seconds, this seed consciousness expands and space comes into existence. In this space everything is seen, including our own body. This has been happening every day from our childhood. Since then, we have identified ourselves with the body. This deep-rooted impression cannot be dismissed without the guidance of an

enlightened Guru. The Guru asks us to go inwards by saying, 'I am not the body. I am consciousness within the body'.)



Nirupana 2

Thursday, December 1, 1977

Brahman (the manifestation) is eternal. However, even the concept 'I am Lord Vishnu' does not last. What does that mean? Can the meaning be understood through austerities? It can only be understood through right discrimination. (Maharaj points out that Vishnu may be the supreme One, but when He sleeps, He forgets everything including His own name. As long as one regards oneself as a body, even if one is an incarnation, one cannot remain in his true state of being.)

To keep in mind what is heard is meditation.

What was done in childhood was true, what was done in youth was true, and what was done in old age was also true; but finally one must realize that it was altogether false (as it passed away with time).

Liberation means being free. It is freedom from our own concepts, from the bondage of our mind, intellect and imagination. The Self is free from the concept, 'I want to be' and requires no liberation.

One who has recognized the source of mind and intellect remains free from the resulting harassment. They arise out of body-consciousness.

Parabrahman (Absolute) does not belong to any organization. All cults are concepts and all concepts are incomplete.

What is the Guru-word? It is: 'You are not the body, you are consciousness in the body'. Hold onto this.

Time will end, but you will never end. One who says 'I am the body' will never understand this.

When there is no time, there is no world. (This time is not by the clock. Maharaj says time starts with the birth of the person. It is not the child, but it is time that is born. So, the world is there as long as you are.)

You know that 'you are'. That is the misery. Consciousness in the body is the reason why everything is seen. This subtle self-sensation is the Guru. Always remember this. That is meditation. Even if the pure sense of beingness is not held consciously in the mind, it is always there. The experience of time disappears along with the world, just like the ending of a dream. One who witnesses the dissolution of the universe is certainly prior to it. The situation is like that of a sleeping man witnessing a dream.

You will get time for spirituality only when your mind is silent. For this, concentrate on the goal. Krishna says: 'That, through which the world is known, is My nature as well as yours'.

Maya is difficult to grasp. She blocks the path to Self-realization, unless there is devotion to the Guru. Practice non-dual devotion. Catch hold of the knowledge 'I am'. (Here, Guru is not a physical person; it is your pure consciousness. It is also called jnana. The common meaning of maya is delusion. The root-maya is your seed-consciousness.)

By adhering to the Guru's word, you will grow spiritually and be happy in household life as well.

It is said that there are three *gunas* (qualities). Really speaking there is only one *guna* – *Sattva guna* – pure consciousness. When it takes up doership, it is *Tamo guna*. When it is active, it is *Rajo guna*. The presence of these *gunas* is known through worldly dealings.



Nirupana 3

A Compilation

(This Nirupana is a collection of sentences compiled over a period of time. They represent a unique self-assertion of an enlightened person. Generally, Maharaj did not talk about himself.)

“My identity is beyond description. I have no use for myself. Others may find me useful depending on their faith. The eternal Truth, Parabrahman, is always with me. The accumulated experience of 81 years is the only obstacle that has come over me. When I am beyond my sense of ‘I am’, how can I commit a sin or a virtuous act?”

“I have seen the existence-consciousness-bliss (*sat-chit-ananda*) in its naked form; hence I talk like this. Parabrahman – the unmanifest, is guiding Brahman – the manifest. I am not talking to a person as a person. I am talking to pure consciousness, not the body. As you listen while identified to the body-form, you do not understand this.”

“I accepted what my Guru taught me; no other advice. Due to maya, I felt that ‘I am’, which was not prior to

maya. When I realized this mistake, I knew I was always there, but without knowingness.”

“I am fully aware that the devotee is not different from me. I am not talking to the individual but to consciousness and the love within it. We have an eternal friendship, only if you keep it up. The difference between you and I is gone. The sense of individuality is replaced with a sense of the totality. Now, death has become of the nature of the Absolute.”

“My answers to your questions come up spontaneously. I do not think over them.”

“My birth is the birth of the world. The Source of my speech is the golden womb (*Hiranya Garbha*) through which the world is created.”

“Here, the word is replying to the word. However, I am outside the word. In my identity, there is no light, no darkness, no ‘I’ nor ‘you’. Who will recognize me in my unmanifested state? I can be known when the knower himself is dissolved. When the passions are silent, there is no urge to go outside. I am the witness of ‘beingness’ and the ‘non-beingness’.”

“I am giving you the knowledge of my true nature. Listen to the same as if it is your own. By the grace of the Guru, I have undergone Self-realization. As I have known my true nature, the great scholars cannot compete with me in arguments. Rich people, highly educated people and dignitaries come to meet me. I behave with them just as I would with anyone. I know why and how one feels that ‘he is’. Therefore I see no difference between big and small. I see no difference between God and the devotee. You will not understand this without discrimination.”

“I was convinced that I had attained a lot of knowledge and I was also convinced that I had attained no knowledge at all. All these are seasonal concepts. I have undergone all the yogic experiences. I have washed them off, as there is no real greatness in spiritual powers. You must know that I praise consciousness and condemn it as well. People are bothered by their memories. I have baked myself and I have eaten myself up.”

“The sensation of beingness is a matter of experience, but I am beyond that. Some people claim that they have memories of past lives. I do not have even the experience of myself at anytime.”

“No specimen of my individuality will be found in the world. I am only the totality. A life of an extra 100 years will be of no use to a person like me. I have disappeared with negation. I have no use of my beingness. I am desireless Parabrahman. You are listening to me while treating yourself as the body, hence this is not affecting you. My saying and your understanding should be reconciled.”

“You may not be able to endure what I will say from now on. Therefore I ask you to leave. I have no use of myself. But for you, I will be available anywhere according to your faith. My form will depend upon your concept. You will meet me according to your concept.”

The following are the last words of Maharaj before he lost his voice:

“I feel the pain in the body but I have no pain of dying. What has manifested is not ‘I’. I am That which is always there and which is prior to manifestation. I am not consciousness; on the contrary, consciousness is a nuisance to me.”