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—Mataji with her mother

*Just as there is a veil of ignorance for the individual,  
So there is also a door to Knowledge.*

## **Mātri Vāni**

Be it meditation (*dhyāna*) or the repetition of a mantra (*japa*)—engage in some practice of this kind. Try to keep your mind on God. The impressions and dispositions developed in countless lives act as a cover of ignorance veiling the true nature of things; endeavour to get rid of that screen.

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Desires and cravings make up the contents of your subtle bodies. Just as the scent of a flower goes and comes, such are your births and deaths. Again, from another angle of vision, there is no birth or death at all. When the physical body is dead, those desires and cravings, that subtle body, float about shelterless—and then man is born again according to his karma. The ego or Iness which is studded with desires comes and goes, while for the *Ātmā* there is no question of coming and going. Man has a gross, a subtle and a causal body; the root-cause of the causal is the *Ātmā*. Until this is realized there will be birth and death. The *Ātmā* is self-effulgent. Coming and going exist only for the individual. In order to realize your Self, you have just to remove the curtain.

\* \* \*

There are many actions as the result of which one goes through great suffering after death—one is not saved. From darkness one has to proceed into deeper darkness.

\* \* \*

In the *śāstras* it is said : "Do not utter unpleasant truths." Who are you to lecture to the whole world ? Why should they listen to your words ? If you have the power to make everyone listen to what you say, then only will speaking be fitting and right. Otherwise your mind will become distracted and your *sādhana* obstructed.

\* \* \*

When you watch a show at the cinema you do not feel sleepy. Entertainment keeps the mind engrossed and sleep does not supervene. From the exertion during the waking-state one rests during sleep. In deep sleep man goes to his true Being under the cover of ignorance. Where there is the unveiled revelation of one's true Being, the question of sleep does not arise. In the measure as the practices and the intensity aiming at that state of unveiled revelation gain in momentum, the necessity of sleep will diminish.

\* \* \*

The purpose of ceremonial worship (*pūjā*) is the revelation of the Beloved (*Iṣṭa*). For the sake of finding oneself, for Self-realization should be worshipped He, at the worship of Whom the question of non-duality and duality does not arise. To perform *pūjā* for the sake of God is disinterested worship (*nishkāma pūjā*).

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## Sri Sri Mataji's Amara Vāni

( REPORTED BY BRAHMACHARI VIRAJANANDA )

September 16th, 1950.

*Question* : What in essence is *viraha* ?\*

*Mataji* : In this world of coming and going there is always a lingering sense of want. This sense of want, of lacking something, of not knowing, produces sorrow. Because there are two : one has not got what one wants, one desires fulfilment. And when one gets it, what happens ? There is happiness. When the lost son has been found there is great rejoicing—from the point of view of the world one feels delighted, contented, satisfied. On the level of obtaining and not obtaining, real *ānanda* does not exist and neither does *viraha*. What kind of happiness is it then ? The happiness of the realm of want. Why ? What has been received, what has been fulfilled belongs to the world, is within the movement of the mind. Here the sense of want will appear again. One has no son and therefore feels sick at heart; when he is born one is jubilant. But this cannot last, the sense of want will spring up again. The *ānanda* of the world, the opposites of happiness and pain belong to the realm of want. So long as one has not found that which, when found all is found, where no question of receiving or not receiving can arise, until then it is but natural that the desire for God-realization should remain kindled.

What belongs to man's true nature (*svabhāva*) ? By realizing God everything is realized. When God with form and attributes becomes revealed, what is experienced ? Union. At first one is unable to find Him. Then, after having engaged

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\* *Vivaha* Separation from one's object of love and adoration.

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in *sādhana* with great steadfastness and perseverance, God reveals Himself. Now there is perfect bliss, fulfilment. This is why the *bhakta* says : "I want to taste sugar and not to become sugar."

So then, what happens ? Having persevered in *sādhana* for a long time, the Lord in His mercy appears and says : "What do you want ? You may choose a boon." The *sādhaka* replies : "Whenever I wish to see you, grant me your *darśana*." "Be it so". With these words the vision fades away. The aspirant is blissfully happy, for as soon as he desires the presence of the Lord, He appears before him. His sorrows are over. One day the *sādhaka* says : "Do not leave me any more, remain with me constantly." This also is granted. The Lord remains with him. Day and night God is present. The *sādhaka* is immersed in bliss. And what is the outcome of this ? One day, the thought occurs to the aspirant : "When the Lord did not show Himself to me, I was yearning for Him desperately. Now this is no more so, but I miss that yearning." So he prays to the Lord : "Give me again that intense longing that I felt in your absence." It is granted.

With regard to this, something has to be made clear : Having found God, one has of course realized what He is. The yearning one felt before finding Him is one kind of *viraha*, but the *viraha* that is experienced after having found Him is the genuine *viraha*. One has already found Him, yet His absence is experienced again. The union and the separation of the world belong to the level of want. But the *viraha* after having found God is an expression of one's true Being (*svabhāva*). To find means to become. Having become one with Him, yet distinct from Him, signifies the Realization of God Himself, Self-effulgent. For this reason, the state of *viraha* is regarded as an advanced state, since full Revelation has already taken place. You have returned to the sense of the want of Him, but you have found Him. Thus one speaks of the Lord's servant—of the perpetual