

46. Eschew conceit and doubt

Whatever else is important, these two have to be attended to as essential: (1) the conceit that knows everything and (2) doubt whether It is or is not. These are the two chief enemies of the spiritual aspirant. But what does it matter who these enemies are? Simply decide for yourself to be firmly fixed in your reality. If that is pure, everything is pure. If that is true, everything is true.

If you wear blue eyeglasses, you see only blue, even though nature is resplendent with many colours, right? If the world appears to you as with differences, that is due only to the fault in you. If all appears as one love (*prema*), that too is only your love. For both of these, the feeling in you is the cause. It is only because you have faults within you that you see the world as faulty. When there is no knowledge of fault in yourself, no fault can be found even by search, for you wouldn't know which are the faults.

Now, the question may arise whether the Lord Himself has faults because He also searches for faults. But how can it be said that the Lord searches for faults? He searches only for goodness, not for faults and sins. Those are based on the standard of the qualities (*gunas*) of each. The Lord won't examine the wealth, family, caste, status, or sex. He sees only the righteousness (*sadbhava*). He considers those endowed with such righteousness as deserving His grace, whoever they are, whatever they are.

Therefore, develop righteousness, goodness. Live and act in joy and love. These two are sufficient; with them, salvation can be attained without fail.