

59. To reach God, be free from external and internal illusions

The spiritual aspirant should note the distinction between the conduct of the natural (*sahaja*) person and the spiritual aspirant. The natural person has no fortitude (*sahana*), is conceited (*ahamkara*), and is full of desires relating to the world (*jagath*), by which the person is trying to have a contented existence (*janma*). Aspirants are engaged in contemplation of the Lord (*Sarveswara-chinthana*) as ceaselessly as the waves of the sea (*sagara*), accumulate the wealth (*dhana*) of equality and equal love to all, and are content in the thought that all is the Lord's and nothing is theirs. Unlike the natural person, the spiritual seeker won't easily bend before grief or loss, anger or hatred or selfishness, hunger, thirst or fickleness.

One should master all the above good things as much as possible and journey through life in fortitude, courage, joy, peace, charity, and humility. Realising that tending the body is not all-important, one has to bear even hunger and thirst patiently and be engaged uninterruptedly in contemplation of the Lord. Quarreling at every tiny little thing, losing one's temper, becoming sad at the slightest provocation, getting angry at the smallest insult, worried at thirst, hunger, and loss of sleep—these can never be the characteristics of an aspirant.

Rice in its natural state and boiled rice—can these two be the same? The hardness of natural rice is absent in the boiled one. The boiled grain is soft, harmless, and sweet. The unboiled grain is hard, conceited, and full of delusion. Both types are souls (*jivis*) and humans, no doubt, but those immersed in external illusions (*avidya-maya*) are “people”, while those immersed in internal illusions (*vidya-maya*) are “spiritual aspirants”.

God is immersed in neither external nor internal illusions. He is devoid of both. He who has no external illusions becomes a spiritual aspirant, and when he is devoid of even internal illusions, he can be termed a God. Such a person's heart becomes the seat of God.

Therefore, it is possible to deduce that all is pervaded by God. Though, of course, the Lord is situated in every heart, spiritual practice is necessary so that they may discover it for themselves, right? It isn't possible for us to see our own face! We need a mirror to show us its image! So too, a basic path (*marga*), a spiritual practice, is necessary to become devoid of qualities (*gunas*).