

Sahajamarga, Sadhanamarga, Not The Same

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The Saadhaka should note the distinction between the conduct of the natural man and the aspirant. Sahaja man is one without Sahana or Fortitude, with Ahamkaara, or conceit, and one who is full of desires relating to the *Jagath* (changing world) by which he is trying to have a contented *Janma* (birth). The Sadhana man is he who is engaged in *Sarveswara chinthana* (contemplation on the Almighty) as ceaselessly as the waves of the *Sagara* or sea, who accumulates the *DHANA* of Equality and Equal Love to all, who is content in the thought that all is the Lord's and nothing is his. The Sadhana man will not, like the Sahaja man, easily bend before grief or loss, anger or hatred or selfishness, hunger, thirst or fickleness. One should master all the above things as much as possible, and journey through life in fortitude, courage, joy, peace, charity and

humility. Realising that the tending of the body is not all important, one has to bear patiently even hunger and thirst and be engaged uninterruptedly in the contemplation of the Lord. Instead, quarrelling for 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 a Saadhaka. Rice in its natural state and rice that is boiled, 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 Jivis and men, no doubt. Those who are immersed in external illusions and *Avidya* Maya are "Men." Those who are immersed in internal illusions or *Vidya* Maya are "Saadhakas," and God is immersed in neither, devoid of both. He who has no external illusions becomes a Saadhaka 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, sadhana is necessary so that they may discover it for themselves, isn't it? It is not possible for us to see our own face! We must have a mirror to show us its image! So too, a basic *Marga* or path, a sadhana method is necessary to become devoid of gunas (human characteristics, qualities).