Miscellany

If renouncing the slightest happiness enables him to realise a greater one, the intelligent man should renounce the lesser for the sake of the greater.

If he seeks his own happiness by harming others, bound by hate, he remains the slave of hatred.

To neglect what should be done and to do what should be neglected is to increase in arrogance and negligence.

To be constantly mindful of the true nature of the body, not to seek what is evil, to pursue with perseverance what is good, is to have right understanding; thus, all one's impurity disappears.

Having killed his father (ego), his mother (desire) and the two warrior kings (wrong views), having destroyed the kingdom (of the senses) and all its dependencies, the Brahmin lives free from evil.

Having killed father, mother, the two warrior kings and the tiger (mental hindrances), the Brahmin lives free from evil.

The disciples of Gautama are alert and truly awakened, for, day and night, their attention is turned to the Buddha, the Dhamma¹ and the Sangha.²

The disciples of Gautama are alert and truly awakened, for, day and night, their attention remains fixed on the Doctrine.

¹ The Law; the Teaching.
² The Community.
The disciples of Gautama are alert and truly awakened, for, day and night, their attention remains fixed on the Sangha.

The disciples of Gautama are alert and truly awakened, for, day and night, they remain aware of the true nature of the body.

The disciples of Gautama are alert and truly awakened, for, day and night, they delight in compassion.

The disciples of Gautama are alert and truly awakened, for, day and night, they take pleasure in meditation.

It is hard to renounce the world; it is equally hard to enjoy the world. Difficult and sorrowful is household life. It is painful to be with those who are not our equals and it is painful to wander in the cycle of births. Therefore, do not follow after sorrow nor be a wanderer without a goal.

The man who is full of faith and goodness, who possesses glory and wealth, is revered wherever he goes.

Men of goodness shine afar like the snowy peaks of the Himalayas. Whereas wicked men are no more visible than arrows shot in the night.

The man who eats alone, sleeps alone, walks alone untiring in his self-mastery, will delight in the solitary life of the forests.

Still you should not be mistaken. For I believe all these are images rather than material facts, because it is quite certain that eating alone, sleeping alone, living in the forest all alone is not enough to give you freedom of spirit.

275
Questions and Answers

It has been noticed that most people who live alone in the forest become friendly with all the animals and plants around them; but it is not at all the fact of being all alone that gives you the power of entering into an inner contemplation and living in communion with the Supreme Truth. Perhaps it is easier, when by force of circumstance you have nothing else to do, but I am not convinced of it. One can always invent occupations and it seems to me, according to my experience of life, that if one succeeds in subduing one’s nature in the midst of difficulties, if one endeavours to be all alone within oneself with the eternal Presence, while keeping the same surroundings which the Grace has given us, the realisation which one obtains then is infinitely more true, more profound, more lasting.

To run away from difficulties in order to conquer them is not a solution. It is very attractive. In those who seek the spiritual life, there is something which says, “Oh! to sit down under a tree, all alone, to remain in meditation, not to have the temptation to speak or act, how fine it must be!” It is because there is a very strong formation in this direction, but it is very illusory.

The best meditations are those that one has all of a sudden, because they take possession of you as an imperative necessity. You have no choice but to concentrate, to meditate, to look beyond the appearances. And it is not necessarily in the solitude of the forest that it seizes you, it happens when something in you is ready, when the time has come, when the true need is there, when the Grace is with you.

It seems to me that humanity has made some progress and the true victory must be won in life itself.

You must know how to live alone with the Eternal and Infinite in the midst of all circumstances. You must know how to be free, with the Supreme as your companion, in the midst of all occupations. That is indeed the true victory.

14 July 1958