

Pleasure

One who gives himself entirely to what is unprofitable, who does not give himself to what is profitable, who sacrifices true knowledge for the sake of pleasure, will envy those who have chosen the path of self-knowledge.

Therefore do not seek after pleasure, much less what is unpleasant, for it is painful to be deprived of what is pleasing and equally painful to see what is unpleasant.

Therefore one should hold nothing dear, for the loss of what one loves is painful. No bondage exists for those who have neither love nor hatred.

What is pleasing gives rise to grief; what is pleasing gives rise to fear. One who is freed from what is pleasing, who feels no grief, what has he to fear?

Affection gives rise to grief; affection gives rise to fear. One who is freed from affection, who feels no grief, what has he to fear?

Attachment gives rise to grief; attachment gives rise to fear. One who is freed from attachment, who feels no grief, what has he to fear?

Desire gives rise to grief; desire gives rise to fear. One who is freed from desire, who feels no grief, what has he to fear?

Craving gives rise to grief; craving gives rise to fear. One who is freed from craving, who feels no grief, what has he to fear?

Questions and Answers

One holds dear a man who acts rightly, possesses intuition, who is righteous and knows the Truth, who fulfils his duty.

One who aspires to the ineffable Peace, one whose mind is awakened, whose thoughts are not entangled in the net of desire, that one is said to be “bound upstream” (towards perfection).

Just as, after a long absence, a man returning safely home is received by his kinsmen and friends who welcome him, even so it is with one who acts rightly; when he passes from this world to the other, his own good actions welcome him like a kinsman.

It always seems to me that the reasons usually given for becoming wise are poor reasons: “Don’t do this, it will bring you suffering; don’t do that, it will give birth to fear in you” ... and the consciousness dries up more and more, it hardens, because it is afraid of grief, afraid of pain.

I think it would be better to say that there is a certain state of consciousness — which one can acquire by aspiration and a persistent inner effort — in which joy is unmixed and light shadowless, where all possibility of fear disappears. It is the state in which one does not live for oneself but where whatever one does, whatever one feels, all movements are an offering made to the Supreme, in an absolute trust, freeing oneself of all responsibility for oneself, handing over to Him all this burden which is no longer a burden.

It is an inexpressible joy not to have any responsibility for oneself, no longer to think of oneself. It is so dull and monotonous and insipid to be thinking of oneself, to be worrying about what to do and what not to do, what will be good for you and what will be bad for you, what to shun and what to pursue — oh, how wearisome it is! But when one lives like this, quite open, like a

flower blossoming in the sun before the Supreme Consciousness, the Supreme Wisdom, the Supreme Light, the Supreme Love, which knows all, which can do all, which takes charge of you and you have no more worries — that is the ideal condition.

And why is it not done?

One does not think of it, one forgets to do it, the old habits come back. And above all, behind, hidden somewhere in the unconscious or even in the subconscious, there is this insidious doubt that whispers in your ear: “Oh! if you are not careful, some misfortune will happen to you. If you forget to watch over yourself, you do not know what may happen” — and you are so silly, so silly, so obscure, so stupid that you listen and you begin to pay attention to yourself and everything is ruined.

You have to begin all over again to infuse into your cells a little wisdom, a little common sense and learn once more not to worry.

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