## CHAPTER FIVE

**Jealousy; Possessiveness; Envy**

<table>
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<th>To Think We Own a Human Being Makes Us Feel Important</th>
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<td>Jealousy is one of the ways of holding the man or the woman, is it not? The more we are jealous, the greater the feeling of possession. To possess something makes us happy; to call something, even a dog, exclusively our own makes us feel warm and comfortable. To be exclusive in our possession gives us assurance and certainty to ourselves. To own something makes us important; it is this importance we cling to. To think that we own, not a pencil or a house, but a human being, makes us feel strong and strangely content. Envy is not because of the other, but because of the worth, the importance of ourselves.</td>
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| ईर्ष्य किसी पुरुष या किसी महिला को अपने स्वामित्व में बनाए रखने का एक ढंग है। हम जितने अधिक ईर्ष्यूले होगे, हमारा स्वामित्व उतना ही प्रबल होगा। अपने स्वामित्व में किसी को रखने से हमें खुशी मिलती है, किसी पर, यहाँ तक कि कुछ पर भी, अपना एकाकीकार जताना हमें भला और सुखद लगता है। उस पर अपना एकमेव स्वामित्व हमें सुनिश्चितता और आत्मविश्वास से भर देता है। किसी का स्वामी होना हमें महत्त्वपूर्ण बना देता है और यह महत्त्वपूर्ण होना ही है जिससे हम धिकरे रहते हैं। यह सोचना कि हम स्वामी हैं--किसी पेस्लिया किसी भवन के नहीं बल्कि किसी व्यक्ति के स्वामी हैं---यह हमें संतुष्टता और एक विशिष्ट सी संतुष्टि का एहसास देता है। डाह किसी दूसरे के कारण नहीं होती बल्कि अपनी ही हैं। अपनी ही आहिम्यत के |
"But I am not important, I am nobody; my husband is all that I have. Even my children don't count."

“परंतु मैं तो महत्त्वपूर्ण नहीं हूं, मैं तो कुछ हूँ ही नहीं। जो कुछ मेरे पास है वह सब मेरे पति का है। यहाँ तक कि बच्चे भी मेरे हिसाब में नहीं आते।”

We all have only one thing to which we cling, though it takes different forms. You cling to your husband, others to their children, and yet others to some belief; but the intention is the same. Without the object to which we cling we feel so hopelessly lost, do we not? We are afraid to feel all alone. This fear is jealousy, hate, pain. There is not much difference between envy and hate.

हम सब किसी न किसी चीज़ से चिपके रहते हैं—भले ही उनके रूप-रूपांतर भिन्न-भिन्न हों। आप अपने पति से जुड़ी है तो कोई अपने बच्चों से जुड़ा है और अन्य कोई किसी विश्वास से; परंतु आशय सबका एक ही है। जिस चीज़ से हम जुड़ते हैं उसके बिना हम सब चाहते हैं जो निराशाजनक रूप से खोया-खोया पाते हैं, है न? एककी होने से हम भयभीत होते हैं। यह भय ही है ईर्ष्या, धुःरा और पीड़ा। डाह और धुःरा में कोई विशेष अंतर नहीं होता।

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Jealousy Is Not Love

ईर्ष्या गैर प्रेम है

"But we love each other."

“परंतु हम एक दूसरे को प्रेम करते हैं”

Then how can you be jealous? We do not love, and that is the unfortunate part of it. You are using your husband, as he is using you, to be happy, to have a companion, not to feel alone; you may not possess much, but at least you have someone to be with. This mutual need and use we call love.

तब आप ईर्ष्यालू कैसे हो सकते हैं? हम वास्तव में प्रेम नहीं करते और इस बात का यही दुर्भाग्यपूर्ण पहलू है। आप अपने पति का केवल उपयोग कर रही हैं, ठीक वैसे ही जैसे वह आप का कर रहे हैं—छुट्टी के लिए, सुख-चौंच के लिए, एक संग-साथ पाने के लिए, जिससे अकेलापन महसूस न हो। भले ही आपके स्वामित्व में अवधक कुछ न हो, परंतु आपके पास कम से कम कोई संग-साथ के लिए तो है। इस प्रस्तर आवश्यकता और उपयोग को हम प्रेम कह देते हैं।

"But this is dreadful."

“परंतु यह तो बड़ी भयावह बात है।”

It is not dreadful, only we never look at it. We call it dreadful, give it a name and quickly look away—which is what you are doing.

यह भयावह नहीं है, इसे केवल हम देखते नहीं हैं। हम इसे भयावह बता देते हैं, इसे वह एक नाम दे देते हैं और इससे नज़र फूंक लेते हैं—यही तो हम कर रहे हैं।

"I know, but I don't want to look. I want to carry on as I am, even though it means

‘मैं जानती हूँ, परंतु इसे देखना नहीं चाहती। मैं जैसी हूँ वैसी बनी रहना चाहती हूँ, भले ही
being jealous, because I cannot see anything else in life.”

If you saw something else you would no longer be jealous of your husband, would you? But you would cling to the other thing as now you are clinging to your husband, so you would be jealous of that too. You want to find a substitute for your husband, and not freedom from jealousy. We are all like that: before we give up one thing, we want to be very sure of another. When you are completely uncertain, then only is there no place for envy. There is envy when there is certainty, when you feel that you have something. Exclusiveness is this feeling of certainty; to own is to be envious. Ownership breeds hatred. We really hate what we possess, which is shown in jealousy. Where there is possession there can never be love; to possess is to destroy love.

Attachment to Reputation, Things, a Person, Causes Pain

The present culture is based on envy, on acquisitiveness... Success is pursued in different ways, success as an artist, as a businessman, as a religious aspirant. All this is a form of envy, but it is only when envy becomes distressing, painful, that one attempts to get rid of it. As long as it is compensating and pleasurable, envy is an accepted part of one's nature. We don't see that in this very pleasure there is pain. Attachment does give pleasure, but it also breeds jealousy and pain, and it is not love. In this area of activity one lives, suffers, and dies. It is only when the pain of this self-enclosing action becomes unbearable that one struggles to break
"I think I vaguely grasp all this, but what am I to do?"

"Before considering what to do, let us see what the problem is. What is the problem?"

"I am tortured by jealousy and I want to be free from it."

"Of course I do. You don't expect me to renounce all my possession, do you?"

We are not concerned with renunciation but with the desire to possess. We want to possess people as well as things, we cling to beliefs as well as hopes. Why is there this desire to own things and people, this burning attachment?

"I don't know, I have never thought about if. It seems natural to be envious, but it has become a poison, a violently disturbing factor in my life."

We do need certain things, food, clothing, shelter; and so on, but they are used for psychological satisfaction, which gives rise to many other problems. In the same way, psychological dependence on people breeds anxiety, jealousy and fear.
"I suppose in that sense I do depend on certain people. They are a compulsive necessity to me, and without them I would be totally lost. If I did not have my husband and children I think I would go slowly mad, or I would attach myself to somebody else. But I don't see what is wrong with attachment."

We are not saying it is right or wrong but are considering its cause and effect, are we not? We are not condemning or justifying dependence. But why is one psychologically dependent on another?

"I know I am dependent, but I haven't really thought about it. I took it for granted that everyone is dependent on another."

We are not saying it is right or wrong but are considering its cause and effect, are we not? We are not condemning or justifying dependence. But why is one psychologically dependent on another?

Physical Dependence Is not Psychological Dependence

Of course we are physically dependent on each other and always will be, which is natural and inevitable. But as long as we do not understand our psychological dependence on another don't you think the pain of jealousy will continue? So why is there this psychological need of another?

"I need my family because I love them. If I didn't love them I wouldn't care..."

You want to keep the pleasure of attachment and let the pain of it go. Is this possible?

"Why not?"

Attachment implies fear, does it not? You
are afraid of what you are, or of what you will be if the other leaves you or dies, and you are attached because of this fear. As long as you are occupied with the pleasure of attachment, fear is hidden, locked away, but unfortunately it is always there; and till you are free from this fear, the tortures of jealousy will go on.

The Top of the Heap

Do you know what life is? It extends from the moment you are born to the moment you die, and perhaps beyond. Life is a vast, complex whole; it's like a house in which everything is happening at once. You love and you hate; you are greedy, envious, and at the same time you feel you shouldn't be. You are ambitious, and there is either frustration or success, following in the wake of anxiety, fear and ruthlessness; and sooner or later there comes a feeling of the futility of it all. Then there are the horrors and brutality of war, and peace through terror; there is nationalism, sovereignty, which supports war; there is death at the end of life's road, or anywhere along it. There is the search for God, with its conflicting beliefs and the quarrels between organized religions. There is the struggle to get and keep a job; there are marriage, children, illness, and the dominance of society and the State. Life is all this, and much more; and you are thrown into this mess. Generally you sink into it, miserable and lost; and if you survive by climbing to the top of the heap, you are still part of the mess. This is what we call life: everlasting struggle and sorrow, with a little joy occasionally thrown in. Who is going to teach you about all this? Or rather, how are you going to learn about it? Even if you have capacity and talent, you are bounded by ambition, by the desire for fame, with its
frustrations and sorrows. All this is life, isn't it? And to go beyond all this is also life.

The Vicious Frame

That is just it. Everyone says that he must make his way through life; each one is out for himself, whether in the name of business, religion or the country. You want to become famous, and so does your neighbor, and so does his neighbor: and so it is with everyone, from the highest to the lowest in the lane. Thus we build a society based on ambition, envy, and acquisitiveness, in which each man is the enemy of another; and you are 'educated' to conform to this disintegrating society, to fit into its vicious frame.

"But what are we to do?" asked the second one. "It seems to me that we must conform to society or be destroyed. Is there any way out of it, sir?"

At present you are so-called educated to fit into this society; your capacities are developed to enable you to make a living within the pattern. Your parents your educators your government, are all concerned with your efficiency and financial security, are they not?

Yes, they want you to be 'good citizens', which means being respectably
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What parents call duty is not love, it's a form of compulsion; and society will support the parents, for what they are doing is very respectable. They consider it a necessity for him to conform to society, to be respectable and secure. This is called love. But is it love? Or is it fear, covered over by the word 'love'?  

| -8- | Ambition Is Envy, Division, War |

The older people say that you, the coming generation, must create a different world, but they don't mean it at all. On the contrary, with great thought and care they set about 'educating' you to conform to the old pattern, with some modification. Though they may talk very differently, teachers and parents, supported by the government and society in general, see to it that you are trained to conform to tradition, to accept ambition and envy as the natural way of life. They are not at all concerned with a new way
of life, and that is why the educator himself is not being rightly educated. The older generation has brought about this world of war, this world of antagonism and division between man and man; and the newer generation is following sedulously in its footsteps.

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<td>&quot;But we want to be rightly educated, sir. What shall we do?&quot;</td>
<td>‘‘परंतु, हम समृद्धित रूप से शिक्षित होना चाहते हैं। हम क्या करें?’”</td>
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<td>First of all, see very clearly one simple fact: that neither the government, nor your present teachers, nor your parents, care to educate you rightly; if they did, the world would be entirely different, and there would be no wars. So if you want to be rightly educated, you have to set about it yourself; and when you are grown up, you will then see to it that your own children are rightly educated.</td>
<td>सबवशेष एक तथ्य को सफ्प्रस्त रूप से देख लीजिए कि आपको समृद्धित रूप से शिक्षित किये जाने के प्रति न तो सरकार सजग-सचेत है, न आज के शिक्षक और न आपके अभिभावक। यदि ये सजग-सचेत होते तो आज का संसार कुछ और हुआ होता, कोई युद्ध न होता। यदि आपको समृद्धित रूप से शिक्षित होना है तो आपको ही इसका बीड़ा उठाना होगा। बड़े होने पर आप यह सुनिश्चित करें कि आपके बच्चों को सही शिक्षा मिले।</td>
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<td>&quot;But how can we rightly educate ourselves? We need someone to teach us.&quot;</td>
<td>‘‘परंतु हम स्वयं को समृद्धित रूप से शिक्षित कैसे कर सकते हैं? हमें शिक्षा देना वाला कोई तो होना चाहिए!’’</td>
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| You have teachers to instruct you in mathematics, in literature, and so on; but education is something deeper and wider than the mere gathering of information. Education is the cultivation of the mind so that action is not self-centered; it is learning throughout life to break down the walls which the mind builds in order to be secure, and from which arises fear with all its complexities. To be rightly educated, you have to study hard and not be lazy. Be good at games, not to beat another, but to amuse yourself. Eat the right food, and keep physically fit. Let the mind be alert and capable of dealing with the problems of life, not as a Hindu, a Communist, or a Christian, but as a human being. To be rightly educated, you have to understand yourself; you have to | आपको गणित या साहित्य आदि पढ़ने वाले तो मिल ही जाते हैं, परंतु शिक्षा इन सुरूचियों के संसार से कहीं अधिक गहन और वित्तुत होती है। शिक्षा से अभिभावक मन को इस प्रकार परिष्कृत करना है जिससे इसकी किराए अंद-कोटित न रहें, और, आजीविक उन दीवारों को ध्वस्त करते रहना सीखना है जिन्हें मन सुरूचि के नाम पर खड़ी करता रहता है, और जिनके कारण भय और तामाम तरह की जतिलताएं पैदा हो जाती हैं। समृद्धित रूप से शिक्षित होने के लिए आपको सपन अव्यय करना होगा और प्रमाण से बचना होगा। अच्छे खिलाड़ी बनने--इतने को हराने के लिए नहीं बल्कि मन-बल लाल के लिए। उचित प्रकार का भोजन कीजिए और चर्चा को स्वयं रखिए। मन को सजग-सचेत बनाना रखिए, उसे जीवन की समस्याओं से निपटने के लिए सक्रिय होने दीजिए--किसी हिंदू, कम्युनिस्ट या किसी चीनी
keep on learning about yourself. When you stop learning, life becomes ugly and sorrowful. Without goodness and love, you are not rightly educated.

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The Pain in Desire Is Fear of Frustration

For most of us, desire is quite a problem—the desire for property; for position, for power, for comfort, for immortality, for continuity, the desire to be loved, to have something permanent, satisfying, lasting, something which is beyond time. Now, what is desire? What is this thing that is urging, compelling us?—which doesn't mean that we should be satisfied with what we have or with what we are, which is merely the opposite of what we want. We are trying to see what desire is, and if we can go into it tentatively, hesitantly, I think we will bring about a transformation which is not a mere substitution of one object of desire for another object of desire. But this is generally what we mean by "change," is it not? Being dissatisfied with one particular object of desire, we find a substitute for it. We are everlastinglly moving from one object of desire to another which we consider to be higher, nobler, more refined, but however refined, desire is still desire, and in this movement of desire there is endless struggle, the conflict of the opposites.