Joy

From childhood, we are brought up to condemn some things or some persons, and to praise others. Have you not heard grownup people say, ‘You are a naughty boy’? They think that by doing that, they have solved the problem. But to understand something requires much insight, a great sense, not of tolerance—tolerance is merely an invention of the mind to justify its activities or other people’s activities—but of understanding, a great width and depth of mind.

I would like to talk, this morning, of something which may be rather difficult, but I think it is worthwhile to understand it. Very few of us enjoy anything. We have very little joy in seeing the sunset or the full moon or a beautiful person or a lovely tree or a bird in flight or a dance. We do not really enjoy anything. We look at it, we are superficially amused or excited by it, we have a sensation which we call joy. But enjoyment is something far deeper, which must be understood and gone into. When we are young, we enjoy and take delight in things—in games, in clothes, in reading a book or writing a poem or painting a picture, or in pushing each other about. But as we grow older, this enjoyment becomes a pain, a travail, a struggle. While we are young, we enjoy food, but as we grow older we start eating food that is heavily laden with condiments, spices, and then we lose all taste, delicacy, and refinement of taste. When young, we enjoy watching animals, insects, birds. As we grow older, although we still want to enjoy things, the best has gone out
of us; we prefer other kinds of sensations—passion, lust, power, position. These are all the normal things of life, though they are superficial; they are not to be condemned, not to be justified, but to be understood and given their right place. If you condemn them as being worthless, as being sensational, stupid, or unspiritual, you destroy the whole process of living. It is like saying, ‘My right arm is ugly, I am going to chop it off.’ We are made up of all these things. We have to understand everything, not condemn, not justify.

As we grow older, the things of life lose their meaning; our minds become dull, insensitive, and so, we try to enjoy, we try to force ourselves to look at pictures, to look at trees, to look at little children playing. We read some sacred book or other and try to find its meaning, its depth, its significance. But, it is all an effort, a travail, something to struggle with.

I think it is very important to understand this thing called joy, the enjoyment of things. When you see something very beautiful, you want to possess it, you want to hold onto it, you want to call it your own—‘It is my tree, my bird, my house, my husband, my wife.’ We want to hold it, and in that very process of holding, the thing that you once enjoyed is gone because in the very holding there is dependence, there is fear, there is exclusion, and so the thing that gave joy, a sense of inward beauty, is lost, and life becomes enclosed. You consider the thing as belonging to you; so gradually enjoyment becomes something which you can possess, तक हम बड़े होने लगते हैं, जीवन की सारी चीजें अर्थात् प्रतीत होने लगती हैं, हमारे मन शून्य, अवबंधुष झंझोल हो जाते हैं और इसलिए हम आनंद उठाने के लिए प्रयास करने लगते हैं, हम कोशिश करते हैं कि किसी तरह सुंदर चित्रों को देख पाने में हमारा मन रमे, हम बुद्धि की, खेलने हुए छोटे-छोटे बच्चों को देखने की चेष्टा करते हैं। हम किसी धार्मिक प्रथा की पढ़ लेते हैं और उसका अर्थ, उसका बुद्धि अभिप्रयोग और उसका लाभ जानने का प्रयास करते हैं। परंतु यह सब कष्ट-साध्य प्रयत्न है, जिसमें संघर्ष ही संघर्ष है।

प्रसन्नता क्या है और चीज़ों का आनंद उठाना क्या है, यह समझना बहुत महत्व रखता है। जब आप किसी अल्पसंख्य सुंदर चीज़ को देखते हैं तो आप उस पर अपना अभिकार करना चाहते हैं, आप उसे छोड़ना नहीं चाहते, आप उसे अपना कहना चाहते हैं—जैसे ‘यह पेड़ मेरा है’, ‘यह पत्ते मेरा है’, ‘मेरा घर’, ‘मेरा पति’, ‘मेरी पत्नी’ आदि। हम उस पर अपना कहना जमाए रखना चाहते हैं, और उसे अपने कहने में रखने की चेष्टा में ही आपने उससे जो आनंद पाया था वह खो दिया होता है, क्योंकि इस पर अपनी पकड़ बनाए रखने में ही उस पर निर्भरता आ जाती है, इसमें भय होता है, अलगाव होता है, और इसलिए जिस चीज़ से आपकी खुशी मिली थी, आंतरिक सौंदर्य प्राप्त हुआ था, वह खो चुकी होती है और जीवन चाहिए और से बंद-सा होता है। आप सोचते हैं कि वह वस्तु आपकी है, अतः उससे प्राप्त हो
which you must have. You enjoy doing a ritual, doing puja, or being somebody in the world; you are content with living on the surface, seeking one sensation, one enjoyment, after another. That is our life, is it not? You get tired of one god, and you want to find another god. You change your guru if he does not satisfy you; and then you ask him, ‘Please lead me somewhere.’ Behind all this, there is the search to find joy. You live at a superficial level and think you can get enjoyment from it.

To know real joy, one must go much deeper. Joy is not mere sensation. It requires extraordinary refinement of the mind, but not the refinement of the self that gathers more and more to itself. Such a self, such a person, can never understand this state of joy in which the enjoyer is not. One has to understand this extraordinary thing; otherwise, life becomes very small, petty, superficial—being born, learning a few things, suffering, bearing children, having responsibilities, earning money, having a little intellectual amusement, and then to die. That is our life. There is very little refinement in clothes, in manners, in the things that we eat. So gradually, the mind becomes very dull.

It matters very much what you eat, but you just like to eat tasty things, you like to stuff yourself with a lot of unnecessary foods because it tastes good. Do please listen to all this. It matters very much the way you talk, the way you walk, the way you look at people. Search your mind, be aware, watch your gestures, watch the meaning of...
your speech. If you are really very alert, the mind becomes very sensitive, refined, simple. Without that simplicity and refinement, life is very superficial. But the refinement of the self is like being enclosed behind a beautiful wall with a great many decorations and pictures. That refinement of the self is still not enjoyment because in it there is pain, there is always the fear of losing and hope of gaining. But if the mind can go beyond the refinement of the self, the ‘me’, then there is quite a different process at work; in that, there is no experiencer.

All this may be rather difficult, but it does not matter. Just listen to it. When you grow older these words may have a meaning, a significance; they may mean something to you later when life is pressing on you; when life is difficult and full of shadows and struggle. So, listen to it as you would listen to music which you do not quite understand—just listen.

We may move from one refinement to another, from one subtlety to another, from one enjoyment to another, but at the centre of it all there is the ‘me’—the ‘me’ that is enjoying, that wants more happiness, the ‘me’ that searches, looks for, longs for happiness, the ‘me’ that struggles, the ‘me’ that becomes more and more ‘refined,’ but never likes to come to an end. It is only when the ‘me’ in all subtle forms comes to an end that there is a state of bliss which cannot be sought after, an ecstasy, a real joy, without pain, without corruption. Now, all our joy, our all happiness, is corruption; behind it there is pain, behind it there is fear.

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When the mind goes beyond the thought of the ‘me’, the experiencer, the observer, the thinker, then there is a possibility of a happiness which is incorruptible. That happiness cannot be made permanent, in the sense in which we use that word. But, our mind is seeking permanent happiness, something that will last, that will continue. That very desire for continuity is corruption. But when the mind is free from the ‘me’, there is a happiness, from moment to moment, which comes without your seeking, in which there is no gathering, no storing up, no putting by of happiness. It is not something which you can hold on to. A mind that says, ‘I was happy yesterday and I am not happy now, but I will be happy tomorrow’—such a mind is a comparing mind, and in that mind there is fear. It is always copying and discarding, gaining and losing; therefore, it is not really a happy mind.

If we can understand the process of life without condemning, without saying it is right or wrong, then, I think, there comes a creative happiness which is not ‘yours’ or ‘mine.’ That creative happiness is like sunshine. If you want to keep the sunshine to yourself, it is no longer the clear, warm, life-giving sun. Similarly, if you want happiness because you are suffering, or because you have lost somebody, or because you have not been successful, then that is merely a reaction. But if we can go beyond, then there is a happiness that is not of the mind.
Chapter 12

It is very important from childhood to have good taste, to be exposed to beauty, to good music, to good literature, so that the mind becomes very sensitive, not gross, not heavy. It requires a great deal of subtlety to understand the real depths of life, and that is why it matters very much, while we are young, how we are educated, what we eat, what clothes we put on, what kind of house we live in. I assure you that the appreciation and love of beauty matters very much, and that without it the real thing can never be found. But we go through school, through life, brutalized, disciplined, and we call that education, we call that living.

It is very important, while we are at this school, to look at the river, the green fields, and the trees; to have good food, but not food that is too tasty, that is too hot; not to eat too much; to enjoy games without competition; not to try to win for the college, but to play for the sake of the game. From there you will find, if you are really observing, that the mind becomes very alert, watchful, recollected; and so as you grow, you are bound to enjoy things right through life. But merely to remain at the superficial level of enjoyment and not to know the real depth of human capacity, is like living in a dirty street and trying to keep it clean. It always gets dirty, it will always be spoiled, it will always be corrupt. But if one can, through the right kind of education, know how to think and to go beyond all thought, then, in that, there is extraordinary peace, a bliss which the superficial mind, living in its own superficial happiness, can never find.

You have heard what I have said...
about food and clothes and cleanliness. Try to find out for yourself something more beyond it. See if you can restrain yourself from eating food which is too hot or too tasty. After all, it is only while you are young that you can be revolutionaries, not when you are sixty or seventy. Perhaps a few of us may be, but the vast majority are not revolutionaries. As you grow older, you crystallize. It is only when you are young that there is the possibility of revolution, of revolt, of discontent.

To have that revolt, there must be discontent all through life. There is nothing wrong with revolt. What is wrong is to find an avenue which will satisfy you; which will quiet the discontent.

Question: When I read something my mind wanders. How am I to concentrate?

Krishnamurti: Do You know what concentration is? Do You know that you are concentrating when you are watching a dance which you really like? Last night we saw a dance. When you watched it, did you know that you were concentrated? When you are watching something in which you are interested—two bulls fighting or a bird in flight or two boats with full sail going on the river against the current—are you conscious that you are concentrated?

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real delight because you are really enjoying the music, then your whole mind, your whole being is in it. You are not saying, ‘Well, I must concentrate.’ You are already there with the dancer, you are almost dancing yourself. But you see, we never look at, or listen to, or read anything that way, we are never interested in anything so completely. We are only partially interested. One part of the mind says, ‘I do not want to read that beastly book, it is boring,’ and the other part says, ‘I must read it because I have to study for my examination.’ When one part says that you must read, the other part, which knows the book is terribly boring, wanders off. So you have a struggle and you say, ‘I must begin to concentrate.’

You do not have to learn to concentrate. Please listen to this. Do not force yourself to concentrate but be interested, love the thing that you are doing for itself. When you paint, paint for itself; when you look at a dance, enjoy it, look at it, see the beauty of it so that your mind is not broken up into different parts, so that the mind is a whole thing, a complete thing, so that there is no fractional looking with a mind that is broken up into different parts and which says, ‘I must look.’

What is important is not concentration but the love of the thing. The very love of the thing for itself brings an astonishing energy, an energy which is attention; without that, your learning, your looking, has no meaning, and you merely pass examinations or become glorified clerks.

आपकी एकाग्रता का अभ्यास करने की जरूरत नहीं है। कुछ ध्यान से सुनने। एकाक्षम होने के लिए स्वयं को बाध्य न करें बल्कि रूचि उत्पन्न करें, जो कार्य आप कर रहे हैं उसे करने के लिए ही उससे प्रेम करें। जब आप विचारकी रोशनी के लिए विचार करते हैं तो इसे विचारक के प्रेम की खालियत करें, जब आप गुप्त देखें तो इसका नीचे उठाएं, इसे ध्यान से देखें, इसके सीधे को देखें ताकि आपका मन अनेक दिशाओं में न बंदा रहे, ताकि मन अपने आप में समग्र हो, अक्षम हो, और उसकी ध्यान से अनेक अंशों में न बंदी रहे, उस मन की तरह जो यह कहता है, ‘मुझे ध्यान से देखना होगा।’

एकाग्रता नहीं बल्कि जो कुछ भी हम कर रहे हैं उससे लगाव ही महत्वपूर्ण बताता है। जब किसी कार्य से हमारा गहरा जुड़ाव होता है, तो एक अद्वैत उद्दर्श का संचार होता है, एक ऐसी विशेषता का, जो कि अवधान है, जागरूकता है, जिसके बिना आपका तीखना, पड़ना सब कुछ निरस्त होता है। उसके अभाव में आप वसा परीक्षाएं पास करते रह जाएगे व कहीं महत्वपूर्ण करके वो जाएगे।