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I WANT TO FIND THE SOURCE OF JOY

J. Krishnamurti, *Commentaries On Living Third series*

double-quotation: visitor This text is edited by Morimoto Takeshi (20230804)

A young professor from one of the universities, rather nervous and with a high-pitched voice and bright eyes, said that he had come a long way to ask a question which was most important to him.

"I have known various joys: the joy of conjugal love, the joy of health, of interest, and of good companionship. Being a professor of literature, I have read widely, and delight in books. But I have found that every joy is fleeting in nature; from the smallest to the greatest, they all pass away in time. Nothing I touch seems to have any permanency, and even literature, the greatest love of my life, is beginning to lose its perennial joy. I feel there must be a permanent source of all joy, but though I have sought for it intensely, I have not found it."

Search is an extraordinarily deceptive phenomenon, is it not? Being

dissatisfied with the present, we seek something beyond it. Aching with the present, we probe into the future or the past; and even that which we find is consumed in the present. We never stop to inquire into the full content of the present, but are always pursuing the dreams of the future; or from among the dead memories of the past we select the richest, and give life to it. We cling to that which has been, or reject it in the light of tomorrow, and so the present is slurred over; it is merely a passage, to be gone through as quickly as possible.

"Whether it's in the past or in the future, I want to find the source of joy," he went on, "You know what I mean, sir. I no longer seek the objects from which joy is derived -- ideas, books, people, nature -- but the source of joy itself, beyond all transiency. If one doesn't find that source, one is everlastingly caught in the sorrow of the impermanent."

Don't you think, sir, that we must understand the significance of that word 'search'? Otherwise we shall be talking at cross- purposes. Why is there this urge to seek, this anxiety to find, this compulsion to attain? Perhaps if we

can uncover the motive and see its implications, we shall be able to understand the significance of search.

"My motive is simple and direct: I want to find the permanent source of joy, for every joy I have known has been a passing thing. The urge that is making me seek is the misery of not having anything enduring. I want to get away from this sorrow of uncertainty, and I don't think there's anything abnormal about it. Anyone who is at all thoughtful must be seeking the joy I am seeking. Others may call it by a different name -- God, truth, bliss, freedom, Moksha, and so on --but it's essentially the same thing."

Being caught in the pain of impermanency, the mind is driven to seek the permanent, under whatever name; and its very craving for the permanent creates the permanent, which is the opposite of what *is*. So really there is no search, but only the desire to find the comforting satisfaction of the permanent. When the mind becomes aware of being in a constant state of flux, it proceeds to build the opposite of that state, thereby getting caught in the conflict of duality; and then, wanting to escape from this conflict, it

pursues still another opposite. So the mind is bound to the wheel of opposites.

"I am aware of this reactionary process of the mind, as you explain it; but should one not seek at all? Life would be a pretty poor thing if there were no discovering."

Do we discover anything new through search? The new is not the opposite of the old, it is not the antithesis of what *is*. If the new is a projection of the old, then it is only a modified continuation of the old. All recognition is based on the past, and what is recognizable is not the new. Search arises from the pain of the present, therefore what is sought is already known. You are seeking comfort, and probably you will find it; but that also will be transient, for the very urge to find is impermanent. All desire for something — for joy, for God, or whatever it be — is transient.

"Do I understand you to mean that, since my search is the outcome of desire, and desire is transient, therefore my search is in vain?"

If you realize the truth of this, then transience itself is joy.

"How am I to realize the truth of it?"

There is no 'how', no method. The method breeds the idea of the permanent.

As long as the mind desires to arrive, to gain, to attain, it will be in conflict.

Conflict is insensitivity. It is only the sensitive mind that realizes the true.

Search is born of conflict, and with the cessation of conflict there is no need to seek. Then there is bliss.