Question: Is it right to copy something?

Krishnamurti: Let us go step by step. When I use English, I am copying English, am I not? When you speak Hindi, you are copying the words, you are learning the words, you are repeating the words, and so it is a form of imitation. When I put on this kurta, this pajama, it is a certain form of copying. When I write, when I repeat a song, when I read, when I learn mathematics, there is a certain imitation, is there not? So, there is copying, imitation, at a certain level. But at a certain other level of our life, there need not be just imitation. There are all kinds of issues, problems. Let us go into them slowly.

We copy tradition, tradition is copying. When you do puja, when you put on sacred thread, that is also imitation. When you do puja or some of these things, do you say to yourself, ‘Why should I do it?’ You never question it. You merely accept it because your parents do it, society does it; and you just thereby become an imitative machine. You never say, ‘Why should I do any puja? What is the meaning of it? Has it any meaning?’ If it has any meaning, you have to find it out, and you are not to be told by somebody else that it has such and such a meaning. You have to find out, and to find out, you must be unprejudiced, you must not be against it or for it. That requires a great deal of intelligence, that requires fearlessness.
you have a guru merely because the old people have one? This means you have to find out why they have one. They have one because they are afraid, they want to arrive in heaven safely. Neither they nor you know if there is a heaven. Their heaven is what they imagine it to be. So, you need a great deal of scepticism—not doubt—to find out, and not to be smothered by the older people and by their ideas of what is true, what is real, what is right and wrong.

Inevitably there must be a certain amount of imitation, like any song, or mathematics, and so on. But the moment that imitation is carried over into psychological feeling, it becomes destructive. Do you know what that word psychological means? It means the self, the ego, the subtler feelings, the inward nature. When imitation begins there, then there is no creativeness. This is a very complex problem because imitation means action according to a pattern. Imitation, copying, means the acceptance of action according to memory. Experience is inevitably imitation because all experience is dictated by the past, and the past is imitation.

The difficulty is to see whether imitation is inevitable and to be free inwardly of all imitation. That requires a great deal of thinking—that is real meditation. If the mind can free itself from all projected images and thoughts which are imitative, then only is there a possibility of reality, God, or truth coming into being. A mind that is imitative can never find what is real.

Question: How can we avoid laziness?

यद्य प्रश्न है कि बाहरी जीवन के क्षेत्र में लज्जागतता के बदले अनुकरण का क्या अभाव हो सकता है?

अनुकरण करना एक सीमा तक तो आवश्यक होता है, जैसे कि जिसी गोल को या गणना आदि सीखने के लिए। किंतु अनुकरण करने की प्रयत्न को जैसे ही मनोविज्ञानिक स्तर पर आकर्षण में लाया जाता है, जब भावना के स्तर पर अनुकरण किया जाने लगता है तो यह नुकसानदायक हो जाता है। क्या आप जानते हैं ‘मनोविज्ञानिक’ का अर्थ क्या है? इसका अर्थ होता है स्व, अतः, सुभाष भावनाएँ, अंतःकरण का स्वभाव। जब उस तत्त्व पर अनुकरण प्रारंभ हो जाता है तो सुननायकता की जाती है। यह एक अत्यंत जटिल समस्या है, क्योंकि अनुकरण करने का, अनुरूप होने का अर्थ है किसी तय सच्चे के अनुसार कार्यरत होना। अनुसरण करने का, अनुरूप होने का अर्थ है स्पृहा के अनुसार करने को सीधी मानना। अनुभव अनुकरण ही है क्योंकि अतीत ही अनुभव को निर्दिष्ट करता है और अतीत अनुकरण ही है।

Question: How can we avoid laziness?
Krishnamurti: Let us find out together

how to avoid laziness. Because it is

your question, I am not just going to

answer it. You and I are going to find

out together.

You may be lazy because you are
eating the wrong kind of food, or you

may be lazy because you have

inherited from your parents a lethargic

body, or your liver is not working

properly or you have not enough
calcium, which means milk. Your

laziness may be an escape from the

things which you are afraid of. You

become lazy because you do not want
to go to school, you do not want to

study because you are not interested in

study. But you are not lazy if you go

and play a game, you are not too lazy
to quarrel with somebody. Your

laziness may be due to lack of the

right kind of food, or an inherited
tendency from the parents, or an

escape. Do you understand what I

mean by ‘escape’? You want to escape

from what you do not want to do;

therefore, you become lazy. You do

not want to study because you are not

interested in studies, studying is a

bore, and the teacher is not very good,

he is also a bore. So you say, ‘All

right,’ and you become lazy.

So, the teacher and you have to find

out if you have the right food; perhaps

with right food you will become active.

Your teacher has to find out

what you are really interested in—

mathematics, geography, or building

something. Then, in doing that, you

will become active. All these factors

have to be gone into. The teacher must

not say, ‘You are a very lazy boy, you

will be punished, you will get lower

marks.’

Comparison

Chapter 3

Krishnamurti: Let us find out together

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