Louwrien Wijers

WRITING AS SCULPTURE

1978 - 1987

ACADEMY EDITIONS

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1978-1987

'Wholeness is not a place you can get to. It is an approach to life. When our approach is coherent, reality will respond coherently to us.' *David Bohm*

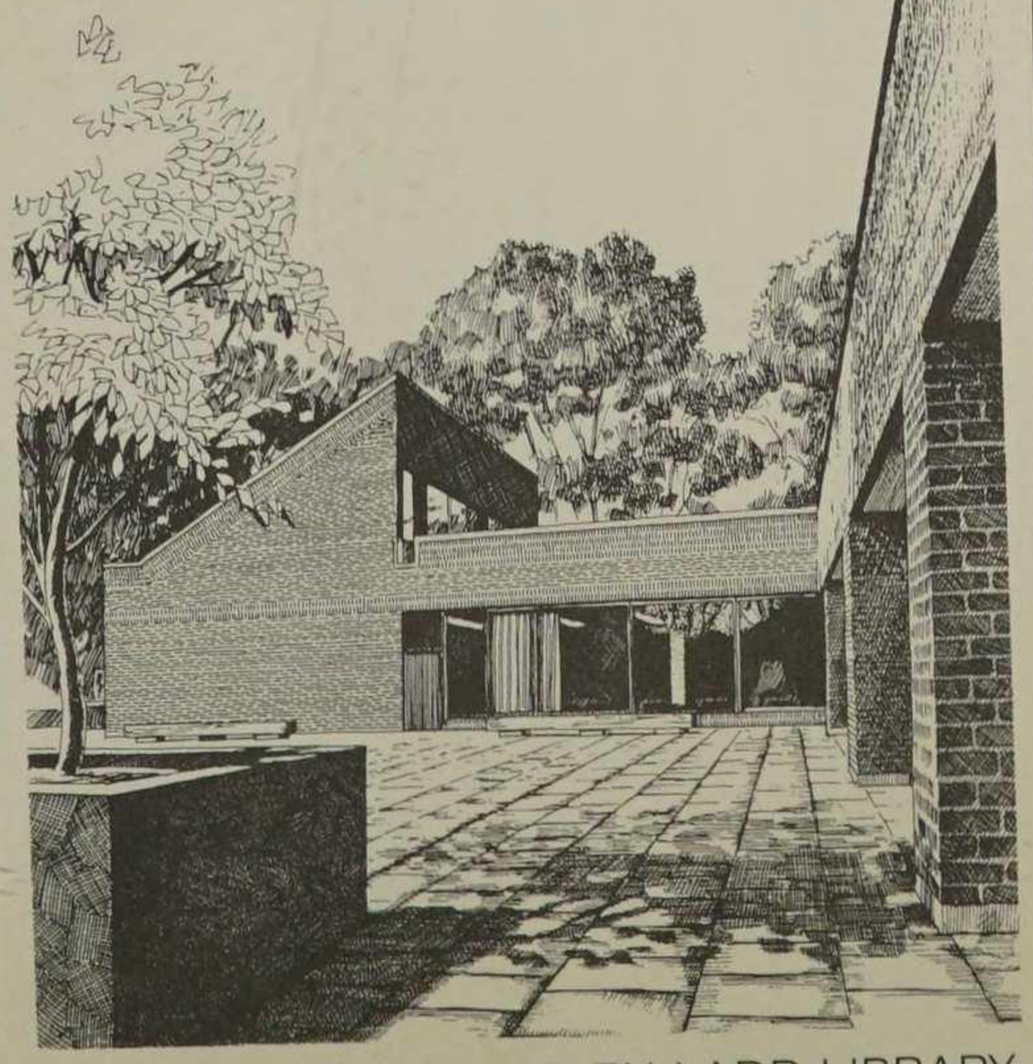
Inspired by artists Joseph Beuys and Robert Filliou, this collection of interviews grew from the author's passionate belief that a meeting and cross-fertilisation of some of the world's greatest minds could help break down barriers between the different disciplines – art, science, spirituality and economics – leading to an increased global tolerance and understanding. This book contains ground-breaking interviews with some of the most significant thinkers of the late twentieth century including Dalai Lama, Joseph Beuys, Andy Warhol, Robert Filliou, David Bohm, Fritjof Capra, Sogyal Rinpoche, Rupert Sheldrake, Francisco Varela and Harish Johari. These previously unpublished documents date from the period 1978-1987. With the addition of a large number of rare archive photographs, this book constitutes a unique part of the history of the avant-garde as well as proposing a new holistic way of looking at the world.

279 pages, over 100 illustrations

WRITING AS SCULPTURE

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Joseph Beuys interviewed by Louwrien Wijers, photo Cathrien van Ommen, Arnhem, September 30, 1978

Frontis:
Louwrien Wijers, photo Annelise Wolf, Amsterdam

A note on the texts:
All talks and interviews were carried out originally in the English language including the talks with Joseph Beuys who knew these texts and authorised them.
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Prologue

This way life itself becomes art

It was Joseph Beuys who made us think of thinking as sculpture. It was Robert Filliou who said that invention replaced composition and that this broke down the barriers between the arts. I found working with metal unique, I loved the materials and the tools. But vast sculpture that worked with the mental ability of living people seemed much more of a timely thing to me. That was 1977. I changed from metal sculpture to mental sculpture.

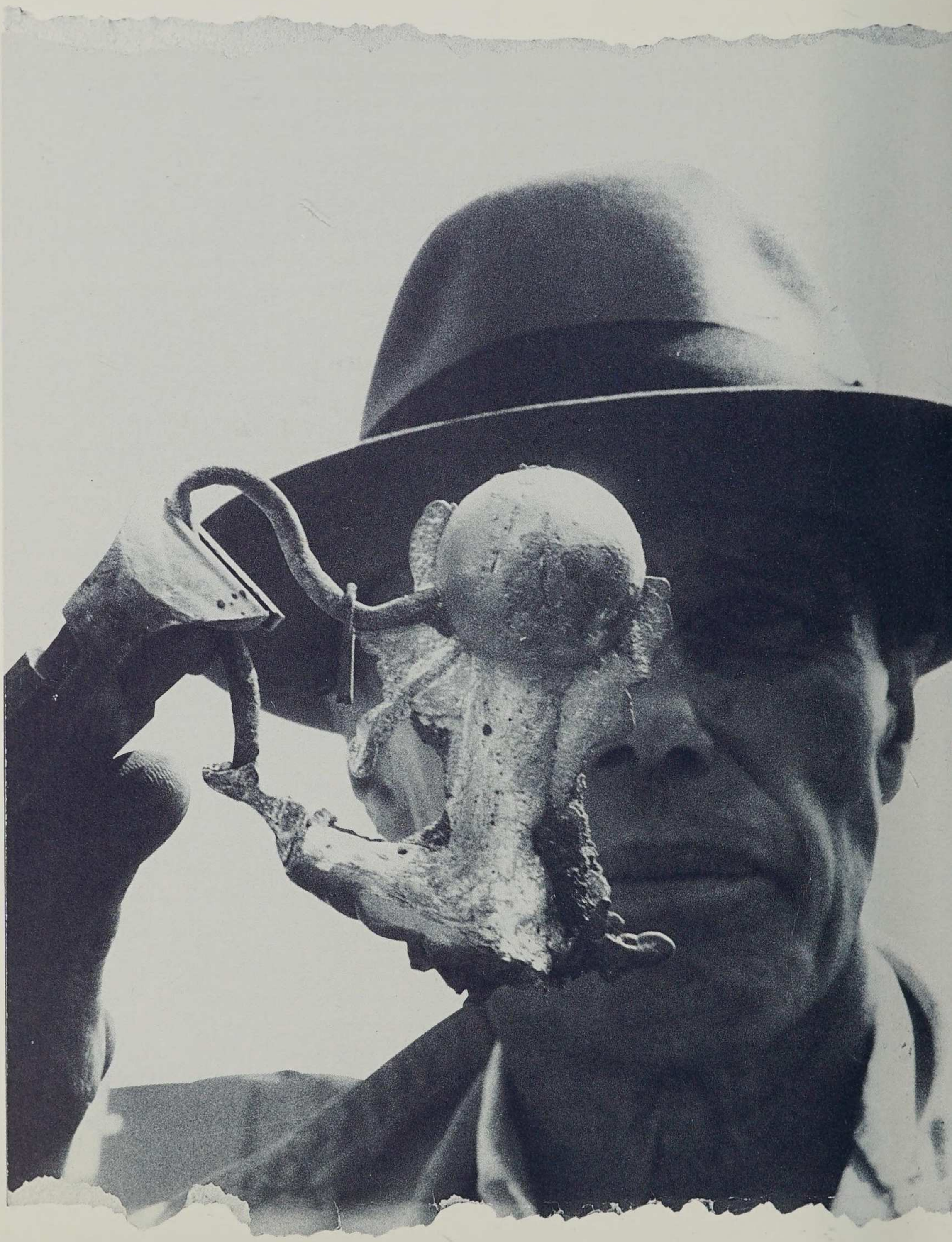
The great thinking of my time was to be the subject of my sculptures. From there it was with the help of all those great people that the product evolved. The 'mental sculpture' you are holding in your hands, paved the way to 'Art meets Science and Spirituality in a changing Economy' that, as a permanent dialogue, shows many disciplines at one glance, for you 'to enjoy a happy non-specialised fantasy', as Robert Filliou puts it in his multi-book 'Teaching and Learning as Performing Arts'.

This publication 'Writing as Sculpture' shows how Joseph Beuys sent me to Andy Warhol with the same questions I had put to him, and how Andy Warhol sent me on to the Dalai Lama of Tibet, again with the same questions. When the answers of the Dalai Lama were so very similar to the answers Joseph Beuys had given, I wrote him a postcard from Dharamsala, India, as soon as I left the Dalai Lama's abode. On the card – it was an Indian colourprint of the Tibetan flag – I said: 'Dear Joseph, you have a brother here in the Himalayas, who thinks exactly the same way about the problems of today as you do.'
Back in Europe, talking to Joseph Beuys on the phone, he told me: 'Louwrien, I want to meet the Dalai Lama and I want to make a permanent co-operation with him. This way we will make Eurasia happen.' It was at the meeting of the Dalai Lama and Joseph Beuys in Bonn, 27 October 1982, where some sixty persons from the art world and around, coming from all over the world, were together for a whole day, that Robert Filliou remarked we needed an antidote to the Documenta Kassel, regular meetings of artists where their thinking would be heard, instead of just seeing their material products.

When Fritjof Capra at a meeting of scientists with spiritual leaders in Alpbach, Austria, in 1983, where also scientists David Bohm, Francisco Varela and Rupert Sheldrake were present, said to me: 'Why don't you bring us together with those artists you are speaking so much about. We don't know the artists of our time,' the idea for 'Art meets Science and Spirituality' was born. Joseph Beuys liked the idea. Robert Filliou made the drawing, printed on page 258 of this book, that shows how the comet towards the future is shooting out of the overlapping understanding between art, science and spirituality.

Robert Filliou's statement: 'For me artistic activity is a spiritual activity that all artists practise,' is what has always fascinated me in art. Discovering the genius of Mondrian, I understood that the 'great masters' are spiritual masters. In the search for this spirituality I have queried and revisited artists, spiritual masters and scientists. The spiritual responsibility of the artists was to shy away from taking refuge in materialism. Yves Klein gave his frank interpretation of this vision in 1959, when a gallery owner asked where the work was: 'The work that is my presence here at this moment and our interaction now'.

Yves Klein wanted to fly to show that the capacity of the human spirit is unlimited. Joseph Beuys introduced the enlarged concept of art ('der erweiterte Kunstbegriff') to surpass the boundaries of modernism in art, science, spirituality, humanism and economics and drew attention to the potential of human creativity. 'Everybody is an artist', he and Robert Filliou said. Trained as an economist, Robert Filliou turned his back on so-called normal life in the mid-1950s. In the modern artists' struggle to free themselves from the constraints of form, Filliou found the space to introduce his 'poetic economy' with the goal 'to make people happy'. He saw the 'human capital' as the real currency of a world economy.



Joseph Beuys with the Peace Hare and the Sun Ball
Documenta 7, Kassel, June 30, 1982



Andy Warhol replicated dollar bills just as easily as he did the Campbell soup can, popularising the worthlessness of an attachment to either. According to Joseph Beuys, money has to undergo a third metamorphosis to become a democratic and regulating legal means.

In the realm of science, quantum physicist David Bohm considered the striving for a 'coherent culture' to be the most critical task facing us today. Neurophysiologist Francisco Varela asserts that development of the human intellect stagnates if a new-born child is not lovingly caressed by its mother. The importance of love is acknowledged and put forward by all the spiritual disciplines of our time.

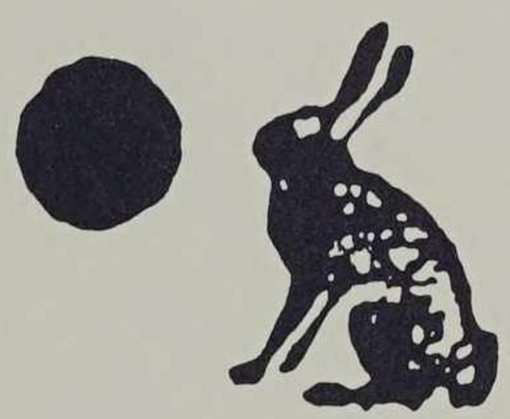
I have often experienced the heightened energy of these saintly western artists and scientists. I see no difference between the gentleness of the sadhu in an Indian temple who recognises that this life is his Nirvana, and the warm vibrations of Andy Warhol, saint of the skyscraper-Himalayas of New York who, like a sadhu, devoted his life to the people around him. When Harish Johari, came from India to Arnhem in 1978, and for the first time saw the work of performance artists Marina Abramovic/Ulay and Ben d'Armagnac, he simply said: 'In India we call these people saints.'

It seemed logical to me to bring together the contemporary saints of the West with the traditional saints of the East. Therefore I arranged the meeting between Joseph Beuys and the Dalai Lama in Bonn. During the 1982 Documenta in Kassel, when Joseph Beuys melted the gold of a Russian Tsar's crown into a golden hare and a golden sun – symbols of freedom and happiness – Beuys enthusiastically held them up, high in the air, and cried over the crowd: 'Louwrien, for our permanent co-operation with the Dalai Lama.'

To signify that universal compassion is the real foundation of a 'Social Sculpture', these artists, scientists and spiritual leaders set an example of a 'saint society' that is within reach of everyone. You have to dare to conquer the ego, for art comes into being only in moments when all ego is gone.

The essential meaning of Joseph Beuys' statement: 'Everybody is an artist' is that ego-driven competition must be transformed into compassion. These masters point at the importance of going from 'a competitive society' to a 'compassionate society'. In a society in which everyone is an artist, life itself becomes art.

Louwrien Wijers





Arnhem, September 30, 1978

JOSEPH BEUYS talks to LOUWRIEN WIJERS

(It is Saturday 30th September 1978, twelve o'clock exactly. In the big space where five minutes ago Joseph Beuys was playing his memorial piano piece for Ben d'Armagnac, who died two days before, people are now busy placing chairs and microphones for a political event. Joseph Beuys has agreed immediately to my suggestion to record an interview and we find ourselves a quiet corner at the back of the hall. Joseph Beuys has been in Arnhem since Wednesday to take part in the Behaviour Workshop between 28th September and 3rd October in a building called Theater aan de Rijn where visual artists of many different disciplines exchange interests with a large public mainly on a behavioural level. When the tape-recorder has been installed Joseph Beuys starts:)

JOSEPH BEUYS Perhaps the best thing is that you put some questions.

L.W. The only question I can think of at this moment is: How have you experienced this workshop so far? And is it different to talk to people here, compared to talking to people in Germany?

JOSEPH BEUYS No. It is not really. This difference between Germany and here, or England and here, or Northern-Ireland or Ireland compared to here, is a mentality question. The people have a different mentality or, one could also say, ability. They have another kind of geniality, or another behaviour towards life. A lot of long accustomed things one can observe, yes, but in particular very good, intensive participation of the public. Generally I could say: there was constant, permanent, participation of the public. At least in staying on the spot here. Not so much participating in the discussions. But yesterday it was relatively intensive.

L.W. Do you see a future for this initiative?

JOSEPH BEUYS A future.. I see a future, because I feel it is more and more necessary to go on with such so-called fringe activities, amidst all the so-called official festivals and activities, you know. I know this character very well from the Edinburgh Festival. (The Behaviour Workshop was organised within a big theatre festival in Arnhem.) Mostly millions go to the normal traditional theatre-pieces, where they play maybe only three things: one theatre piece, one big concert with a very famous conductor, and one ballet. And very often a big tattoo, a military tattoo, and that costs a lot of money. The fringe activities outside, the experimental things, like in Edinburgh, they get only a small amount of money. So that is how the officia money works with such activities. But, let's not so much think about the approach by the state, or by councils. I think it's better to observe the necessity which exists for such things here.

L.W. You feel there is a necessity?

JOSEPH BEUYS I feel that, yes. I feel that also here in Arnhem there is a lot of interest in the people having some alternative information, and a kind of permanent research in the principles. Because, surely behaviour is a nice word, yes, but all the principles of behaviour have still to be researched, and to be researched more and more.

L.W. Was it new for you 'behaviour' workshop, and 'behaviour' art?

JOSEPH BEUYS No, no, no. It is an old word. It stems from the behaviourists, who firstly started in the biological field. Behaviour, the science of behaviour, came from the zoologists.

L.W. I did not know that.

JOSEPH BEUYS How they observe animals.. The observation of animals..

L.W. Now I remember, you know a lot about such things.

JOSEPH BEUYS There was a very famous Dutch behaviourist.. I cannot find the name now. He was principally the inventor of this kind of science. What was his name.. A very famous zoologist.

L.W. When was that?

JOSEPH BEUYS Oh, fifty years ago. He started such, such.. Tinbergen!

L.W. Professor Tinbergen, yes.

JOSEPH BEUYS He is a behaviourist. He gives the first appearing of this word 'behaviour', and 'behaviourism' between the lives of animals. That was the first thing studied. And then it was prolonged to humankind's behaviour.

L.W. You have done a lot of studies in this field.

JOSEPH BEUYS Yes, I am very interested in zoology and also in what you call natural science problems. Therefore I see some problems and I try to bring in dimensions of this idea of 'behaviour'. Because in everything there is behaviour, but how should things behave? Or, how should we behave in the future?

L.W. And then one always comes back to the natural laws.

JOSEPH BEUYS We always come back to the natural laws? No. I would say, let's go and let's find new human laws, because the old laws and the old structures for laws, for culture, for economics, are from my point of view no longer effective.

L.W. When you say old, how old do you mean?

JOSEPH BEUYS Well, at least from the past century.

L.W. But that's not very old.

JOSEPH BEUYS I know. That was the step after the French Revolution. There appeared some ideals for human behaviour, like: freedom, equality, brotherhood. This is a kind of formula, but what means this..

L.W. Is it not so that right now there is a tendency to go much further back?

JOSEPH BEUYS We try to understand and we see that inside ourselves exists the whole past. So we become more aware of what exists in our creative capability inside. So we understand more and more that we experience the whole of history, from the beginning on, from the Stone Age, till now. And so we have a kind of consciousness in overlooking historical processes.

L.W. Very much so.

JOSEPH BEUYS And it becomes clearer that there is firstly development; it means permanent movement with these special metamorphic transformations. And people see more and more that it is a question of transformation, of changing important means in society; that is necessary. So from this point of view it is also a scientific question, a research question. But I try to develop everything from the idea of art, because in my understanding art is the best description for humankind's capability, to clarify what 'creating things' means, that this is in fact the question for the science of consciousness. Otherwise the word creativity would work in a regressive way only.
Because, I think, creativity means the science of freedom, or how self-determination, self-administration, self-government, self-responsibility, related to the point of freedom. That is the most important science, for instance for art.

L.W. One finds that freedom is very often misunderstood. Maybe you can explain your idea of freedom?

JOSEPH BEUYS Freedom is very often falsely understood because mostly people think that freedom is the freedom of choice between different possibilities. But this flat understanding of freedom means nothing in relation to creativity. And this flat character of freedom still exists. Of course, especially in the Western world, there is so much availability of everything that everybody can choose; for instance to make trips, tourism, to the South, or to America even, or to Norway. They can choose to go by ship, or to go with the car; to buy this, or to buy that. So this means nothing in the sense of creativity.
And the consequence is that this freedom in culture has to be established more and more by freeing every institution from the ruling of the state's power. So it is firstly directed towards education problems, university structures.. Secondly, there will then very soon appear another understanding of law: the question how democracy should work..

L.W. Do you believe in democracy?

JOSEPH BEUYS Yes, democracy as a member, as an organic member of the social body is a very necessary thing. Because the problem is how people can be free and at the same time equal. Really, every creativity is different, every ability is different, a different ability or a different geniality, to stress more the positive points. Geniality means more the positive points of different abilities, but at the same time everybody has to be equal, but not in points of freedom – equal freedom portions – no, equality means equal law for everybody.

L.W. But so far democracy has only made mediocre people.

JOSEPH BEUYS Yes, yes. But if you take the idea of democracy for cultural equality, then there can no longer appear the possibility of freedom for every man's growth, for every man's free development. So freedom is especially the word for free development for everybody, for complete freedom in culture. So the idea of democracy is a question of the law and nothing else, equal laws for everybody. But not equal ability for everybody, or making equal courses in schools, equal programmes in schools for whole districts, for countries, yes, from the top; indoctrination from state-ideology in the schools. So as long as the schools are nationalised, like now, creativity cannot appear, the ability of the people cannot grow.
So therefore free the whole culture from the indoctrination of state-ideology and of the administration by the state. That for me is a very important aim. It has to be the first step to get clear with the ideas of freedom, equality and brotherhood, you know. Because democracy alone means nothing. Freedom alone means also nothing, yes.
All these things are functions in a social body, as an organ, as an organic whole. Like for instance a human being has different organs: heart, liver, lungs, kidneys, bloodstream, brain..
So nevertheless they are different, they co-operate. And after this model, after the model of a human being, as a physical and spiritual being, we have to mould a body out of society.

L.W. Beautiful.

JOSEPH BEUYS That must be the model. And one can already say clearly how things should function principally. This means bring the people together, speak together, and make them build up alternative groups and a kind of movement among humankind, that is for me the most important work of art. It is. And it relates very, I would say, full heartedly to the idea of behaviour. So behaviour means not only staying together and making nice things (pointing at the Behaviour Workshop) it means firstly, use all creative powers, the feeling-powers, your will-power, and your thought and consciousness, your thinking-power, to bring up a new kind of science, a new kind of consciousness, where one learns how we should behave in the future.
So when you touch the democratic question, the law question, it is mostly on the money problem. As long as the money in both capitalist systems, the Eastern state capitalist system, and the Western private capitalist system, exists as a resource, or as an economical value, a concrete economical value, it cannot avoid the ideologies of both capitalist systems, like profit, property and wage-dependency.
And so we spoke about the transformation of the money and we spoke about some models that are still researched, and that are still relatively known, for instance between the people who work in the Free International University. We gave some examples of possibilities for the transformation. So that the money as a concrete economical good, a commodity, could change to a bill for law and documents for rights. It is the transformation of the money towards the sphere of equal laws for everybody.

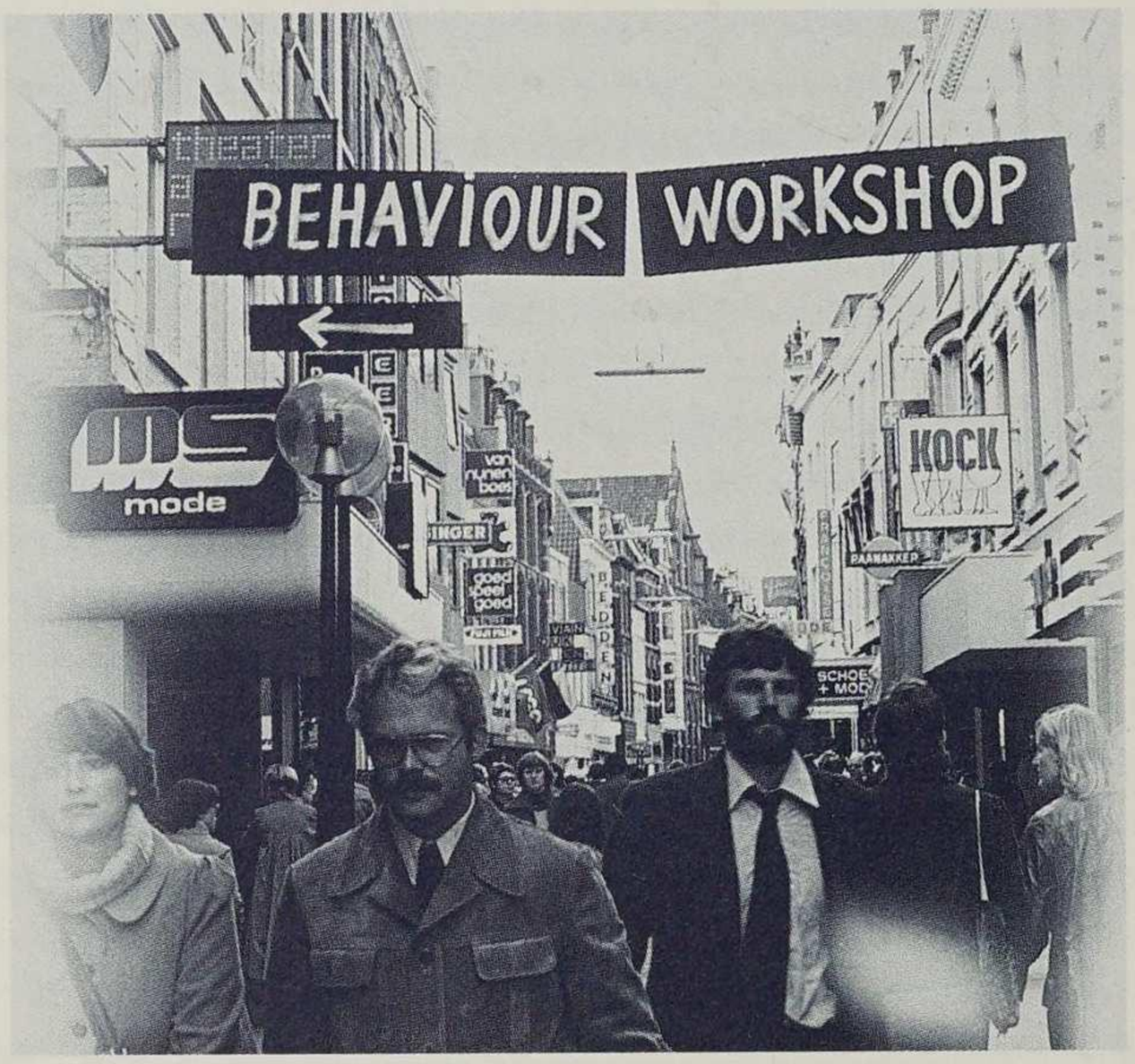
L.W. Can you give an example of how the money works then?

JOSEPH BEUYS Yes, perhaps one can point it out best when one sees the money, which transforms its nature out of its being a commodity and should become a bill for rights and duties. It should be the most important regulator for every production in the world. Or, one could say, money is the democratic essence to regulate all productions. And in saying productions, I mean firstly also productions in the cultural sphere, as goods which come out, by the doers, by the active people with the ability of the people. That is the output, the cultural output, that is the commodity in the enterprises of the cultural sphere. So one can take everything as art and creativity, or ability, and at the same time one can take everything as enterprise, you know. Whereas we now have an understanding that enterprises exist only on the industrial side.

L.W. In business..

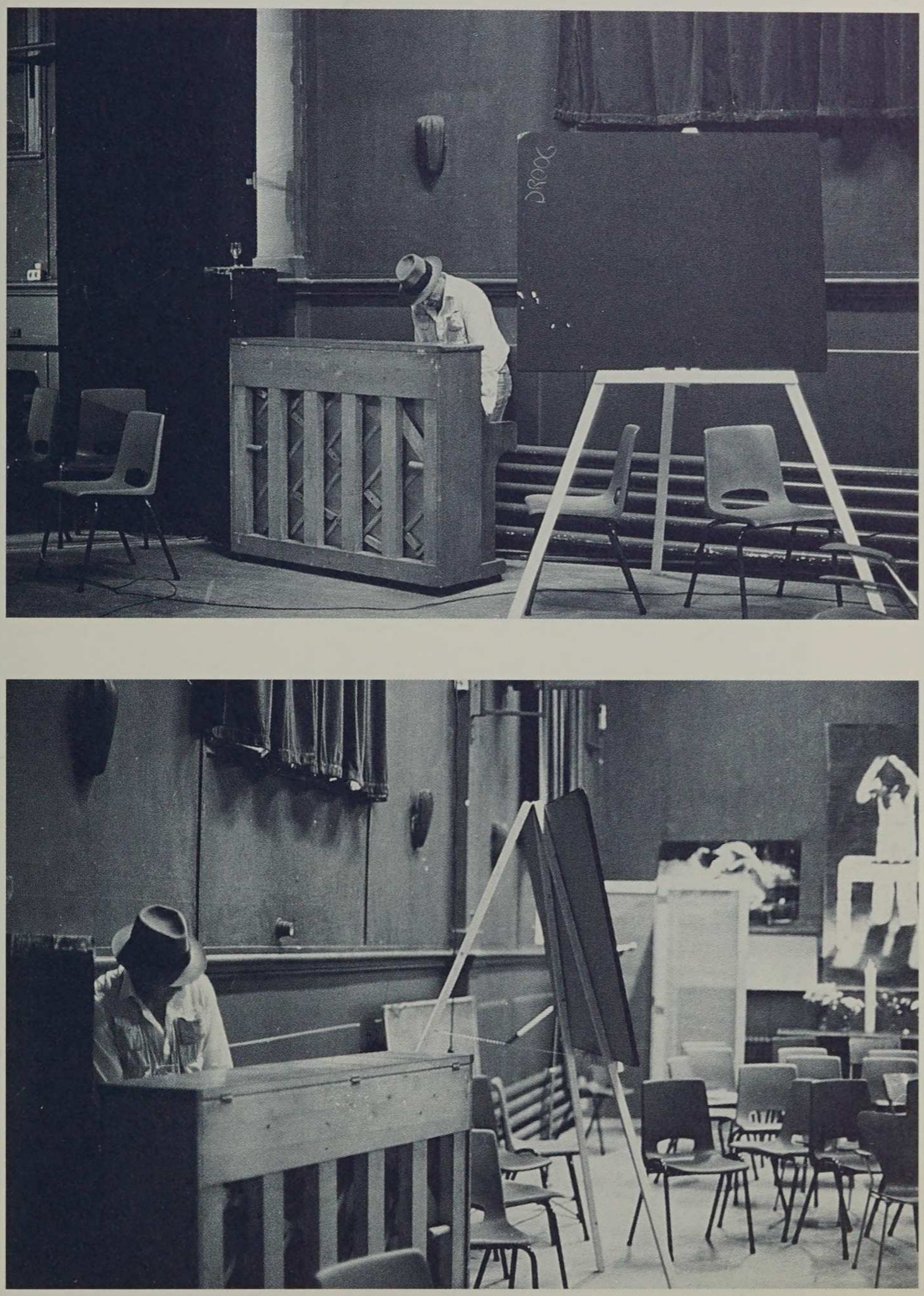
JOSEPH BEUYS Yes, in business. But this most important enterprise exists on the place where the creativity springs from, where new abilities can be generated. And if there is no freedom for growth on that place, then the idea of democracy is a falsification. Or, if the idea of democracy works, then it makes all equal.
Therefore the freedom for creativity, art, education, science and so on, is the most important spot where free development is important to bring out new insights towards the problems, new abilities, new kinds of ways how to do it. And then later on the applications on the places where the things are physically executed, that is the place where the working collective in the industrial world has to produce physical goods, because we all need physical goods, but the planning-character comes then originally from the spiritual side..

L.W. Very, very good..



Behaviour Workshop

Theater aan de Rijn, Arnhem, September 30, 1978

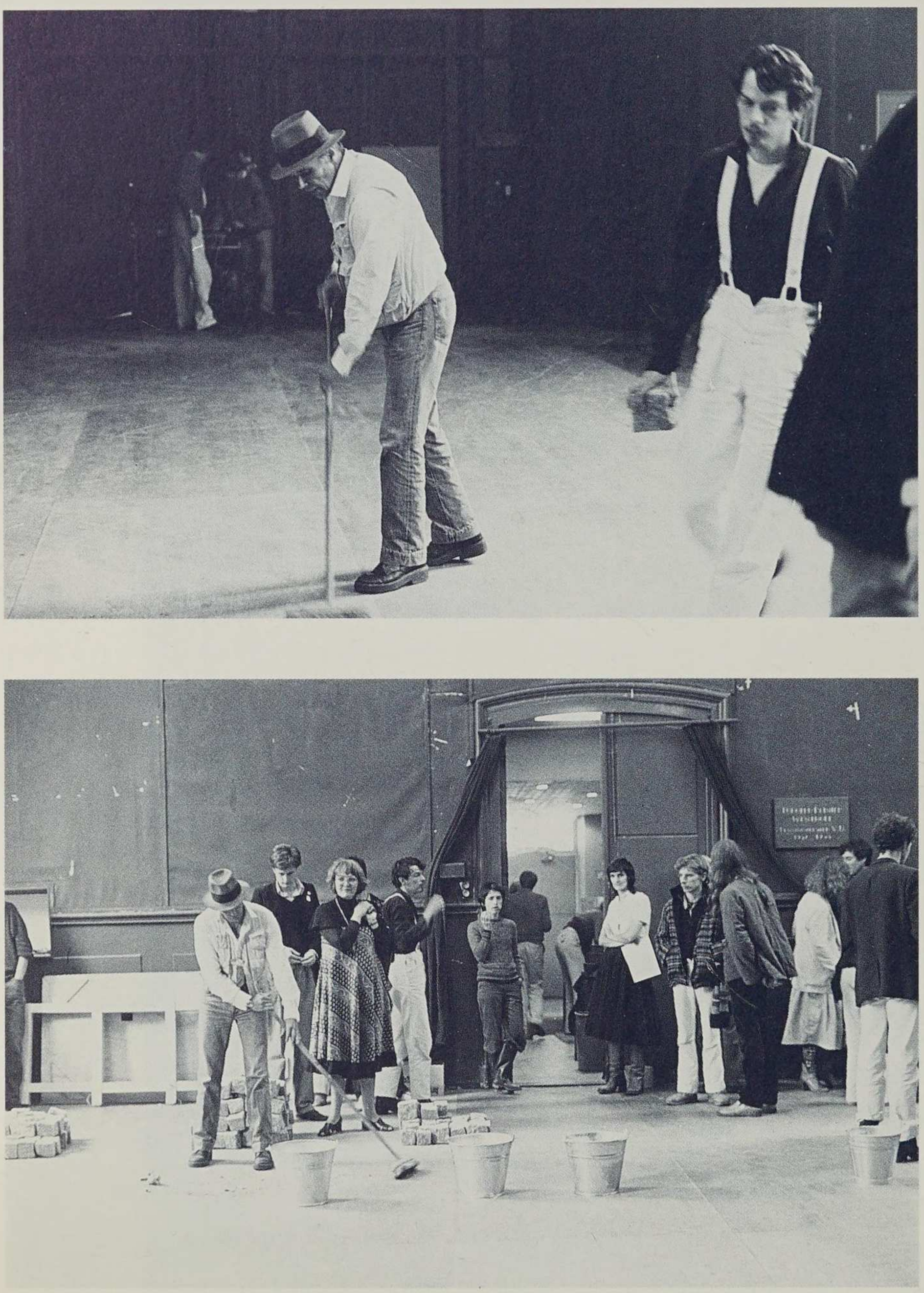


Joseph Beuys plays 'In memoriam Ben d'Armagnac'
Theater aan de Rijn, Arnhem, September 30, 1978

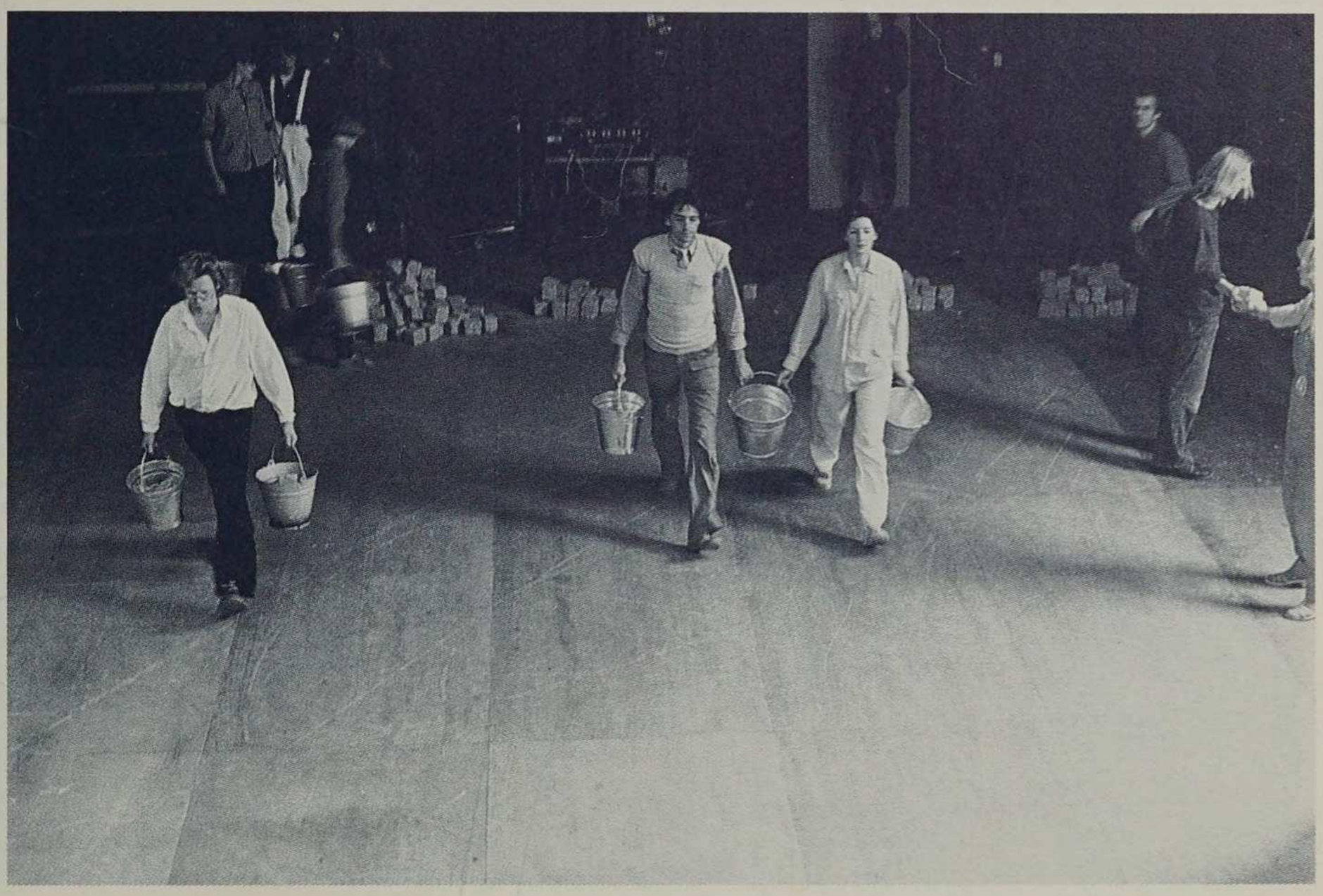


Joseph Beuys plays 'In memoriam Ben d'Armagnac'
Theater aan de Rijn, Arnhem, September 30, 1978





Joseph Beuys, Behaviour Workshop
Theater aan de Rijn, Arnhem, September 1978

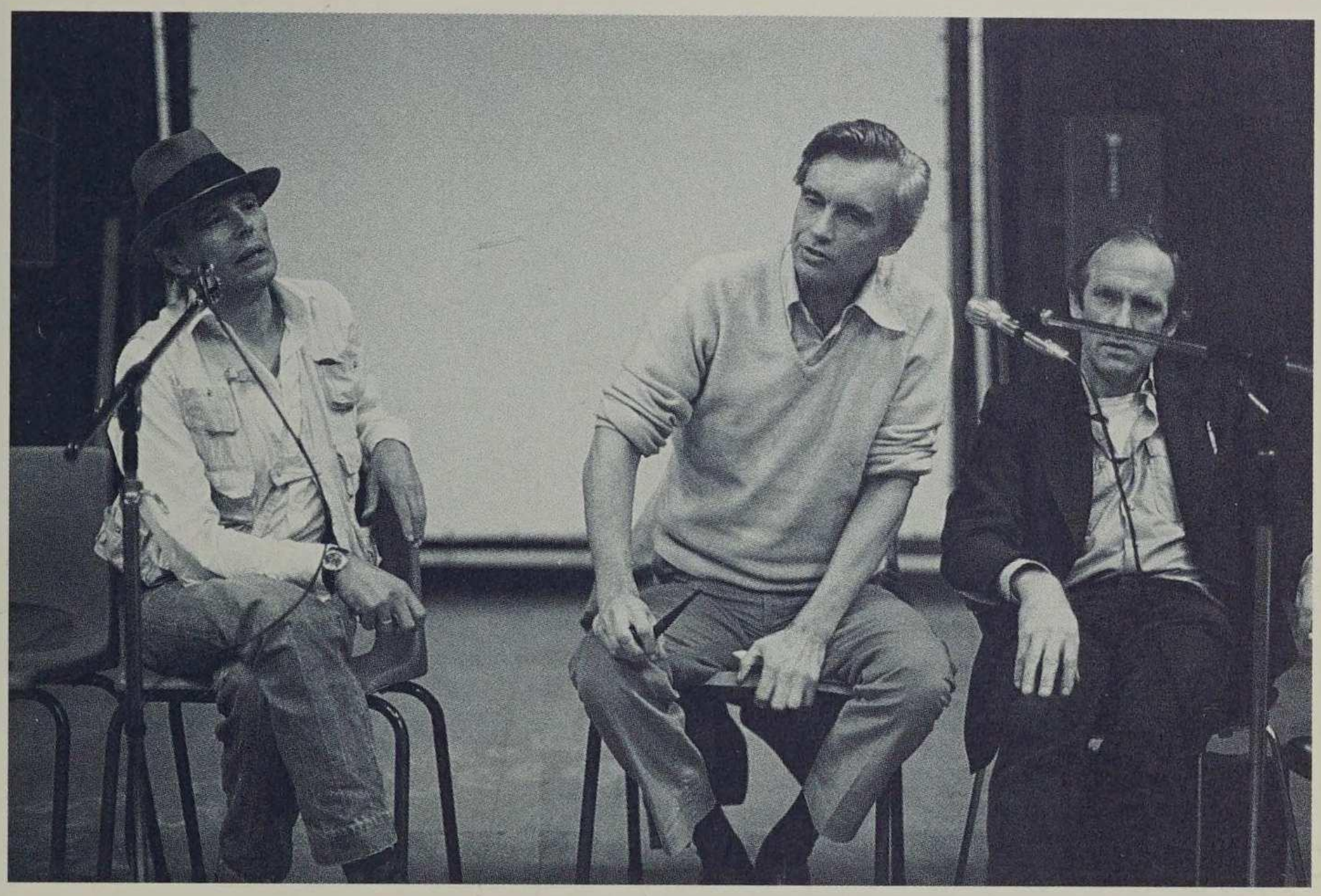


Ulay and Marina Abramovic
'Work relation', transporting stones back and forward in metal buckets
Theater aan de Rijn, Arnhem, September 1978

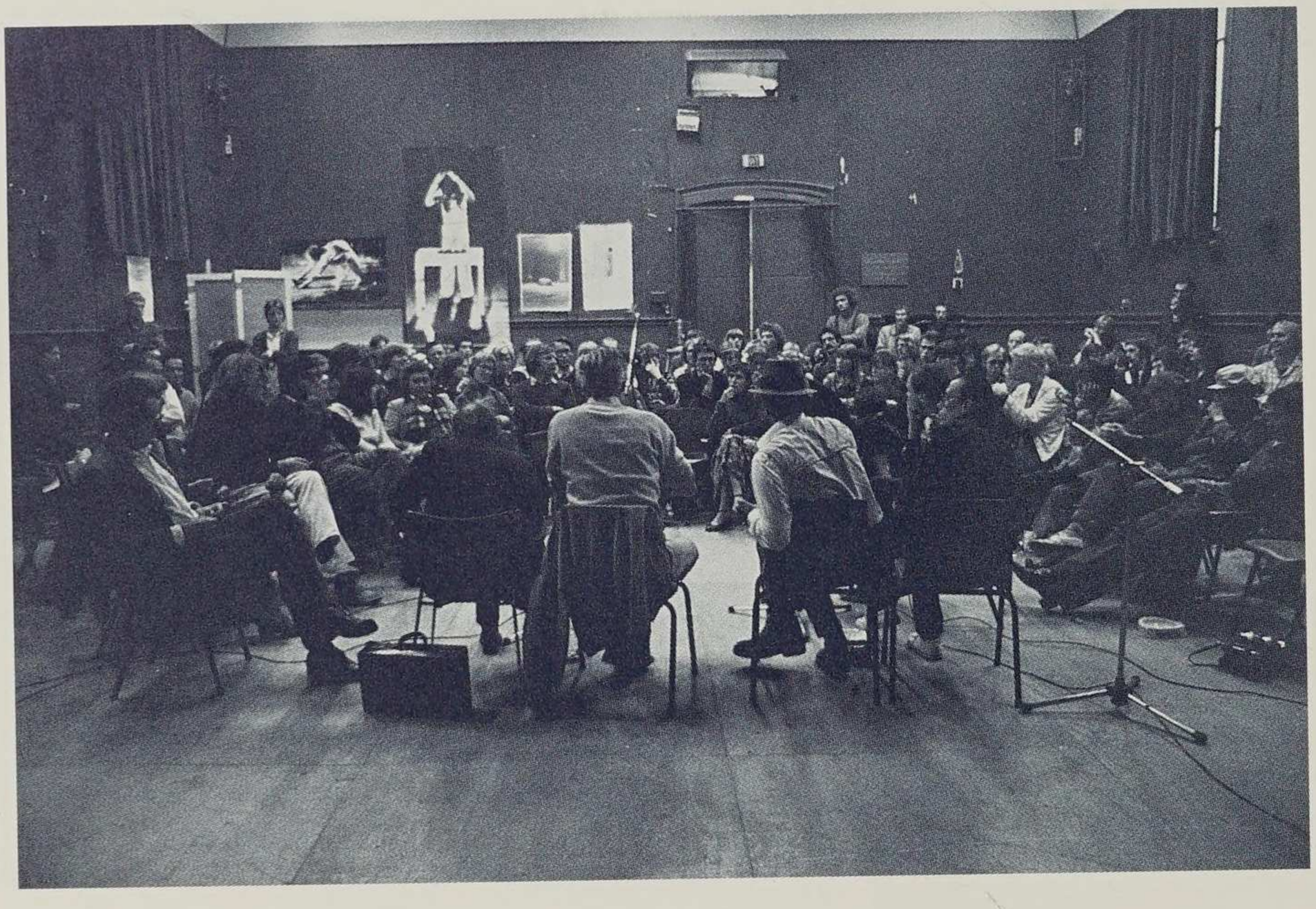


Group conversation

Theater aan de Rijn, Arnhem, September 1978



Joseph Beuys, J.F. Glastra van Loon, Jan Boone
Theater aan de Rijn, Arnhem, September 1978



Group conversation
Theater aan de Rijn, Arnhem, September 1978

JOSEPH BEUYS ..from the cultural side, the determination of what do we have to produce, and how much do we have to produce, and which qualities do we have to produce. Then everything is in connection with the insight which comes from the cultural, from the spiritual point.

L.W. From the belief, one could say..

JOSEPH BEUYS Yes, from the belief. So this way the consumer as the person who is at the same time producer, determines the production, is the determinant of production.

L.W. Then I can look at myself as being a factory, because I produce..

JOSEPH BEUYS Yes, exactly.

L.W. But if I see myself as a factory then I am no longer concerned with how much money do I get for this, I am much more concerned with how can I..

JOSEPH BEUYS ..produce..

L.W. ..produce, yes.

JOSEPH BEUYS Exactly.

L.W. The money comes, and it is no longer the small world of exchange in which we are now..

JOSEPH BEUYS Exactly. You have understood it very clearly. And so to regulate this, it is necessary that everybody, that the enterprises, the working collectives like in school enterprises, or in university enterprises, cultural enterprises, are obliged to take the people to bring out their abilities in freedom. So it means different systems of education, and not an equal, centralised state-education. This obliges the enterprises to take the people, and the same in the factories, you know. Then surely, as takers of income, to avoid already the bad idea of wages, gives the people the right to buy goods; to buy their own goods, which they produced before. But after this process of market, by buying out the products people produce, money should have no more the possibility of being goods. It should be eliminated and should run back to a kind of social democratic central bank.

L.W. It should be flowing..

JOSEPH BEUYS Yes, like a bloodstream.

L.W. Which happens already between young people, like here in the workshop for instance, where nobody comes for the money.

JOSEPH BEUYS Exactly.

L.W. It is nice to say that the money should be like a bloodstream.

JOSEPH BEUYS Yes. After this process of work, the bloodstream-process, it has to be regenerated and it has to be made anew. After the buying process first we eliminate it and it gets created anew. That is that credit-process.

L.W. It goes through the heart..

JOSEPH BEUYS Yes. So in getting out of being a commodity it is easily possible to avoid the ideologies of capitalist production; these ideologies of profit, property and wages. And that is the most important thing; to create a world as an art-world, as an art-work, yes, or a community as a living sculpture, as a living art-work.

So I say only, there were some points in the discussions, showing the problem of behaviour, in this way: to go deeper into the necessities of how far we have to understand the word behaviour. That this is not only a cultural question, or only a question of the artist, or people who are interested in art, like in the traditional art enterprises that exist now with galleries, museums, and art historians, and art education schools, that we have to widen the understanding as the description of the man, of humankind; of the human being.

So everybody is an artist. So it is an anthropological understanding of art, and in this way it is related to the labour, to every labour, to all labour of people. And then after having had a time of development with such transforming ideas, the labour will bring out qualities.

L.W. And the qualities will be the culture..

JOSEPH BEUYS And the qualities will be the culture, and will help to renew, to regenerate, all illness, damages, and cancer in the world.

L.W. Could you repeat that?

JOSEPH BEUYS I said: After a period of development and working with such ideas, and with such models. And in doing also, and performing also, such models concretely in small communities, people will see that the quality springs from these new ideas, and that this heals the cancer, the illness, and the deformation, and the damages on man and nature.

L.W. Then we can come again to a refinement. All illnesses now come from not being refined. We need a new deep understanding to come to refinement.

JOSEPH BEUYS The practical application one could give is to say to the people, who very

often ask: how can I support such an idea practically? One can surely say to them: Only support all the alternative groups that try to go another way, that try to deal with open discussions where nobody states 'I am right and you are wrong', where everybody is in a very free and democratic, and brotherhood sense, interested in the fact that everybody has something to give and to make in the world; and not only a few.
That the determination of the world can only be done by all people together. That means communication, behaviour in the last consequences of this problem. So it is really a so-called political thing, but it overcomes the boring idea of politics. And it brings an organic feature of how one link of the society works together with the other link.
We have sometimes a kind of difficulty with the public, because very often people mean that this could go back to the old and boring understanding of politics. I had to repeat sometimes the whole chain of consequences to show that this idea is a reasonable thing and is strongly related to art. While otherwise it would be only a kind of job for a few people who have been the only kind, perhaps only instinctively driven towards such activities in the art-world. But in widening the understanding of art, relate the understanding of art towards everybody's labour, it brings confidence to the people that they are artists; that everybody is an artist.

L.W. People have difficulties in understanding that?

JOSEPH BEUYS Yes, sometimes. Because sometimes it is difficult to be concentrated with your thinking. People very often understand communication only from the point of feeling, that they feel happy and well. If everybody is happy; if everybody is only happy, you know, in this understanding from the feeling-centre, then there is nothing left for the most important development, the developing point in the consciousness-centre. And this means move the centres of your consciousness: your thinking, your concentration, your meditating on the things with not only a kind of rational thinking, or an abstract thinking, or dead-thinking, but try to make your thought lively, as a living thought, so that the features, or the actions of the natural models appear. Like for instance this figuration of a model for the future; the human being in itself has an organic model for the future. So, one has to show that it is a very interesting and adventurous thing to start this thinking also and not only let yourself go with your feelings, that in making your thinking stronger, and making your thinking more concentrated, and more lively and organic, that this feeds back to your feelings..

(The last part of this sentence is wiped out because we have reached the end of the tape. While turning it I ask Joseph Beuys how he feels about the integration of Eastern and Western thinking patterns. He has already started his answer when the recording continues:)

..for the understanding of culture, and history, and this whole development, one has to ask: What does the Eastern world's philosophy mean for instance, or the Eastern world's spiritual systems? Is this what you mean?

L.W. Yes. I mean, one goes from here to America and one gets no food for thought over there, whereas the East has a lot to give..

JOSEPH BEUYS Yes, in the first instance it looks like this. Yes, because there is a kind of philosophy and a kind of spiritual life preserved, from which the dead thought of the West now believes that one could take some important things. But I show that there is also an understanding – and surely, it is a very fine thing to get engaged in and to have a kind of knowledge about, this step of history in the spiritual development of humankind – but that we cannot take away the problem of the Western world's development in particular, which in my understanding is a step further on, because we made the step towards death, the death of the principles.
That was for instance the discussion yesterday: how this organism in the West stepped deeper into problems. That the West itself took the black cross of the abstraction of the materialistic understanding of the world, of the crisis, and the possibility to exploit even nature, and that it has also the possibility to destroy the basis of life, the planet earth itself.
So this means to my understanding, to get free from older philosophies that are more related to other kinds of communities where everybody has to follow the same line, like in clan-conditions, or family-traditions, or even race, cultural conditions where there is leadership, spiritual leadership.
So in history there is a kind of emancipation from the determination of this spiritual hierarchy, you know. So the materialistic science is in a way a cutting off of the umbilical cord towards older indoctrination from high-priests, from leaders, spiritual leaders, from gurus, and all these spiritual

teachers, who determine the people by their indoctrination. So Western development is in a way a more progressive way because this emancipating process of analysing things, and putting away all transcendental ideas to bring the people to the hard confrontation with the material.
That means principally, to confront the people with the principle of death. And that is for me the mission of Christianity, you know. I do not mean the development in churches and in confessions. I mean the essence of what Christ-impulse means, that the principle of Christ is the principle of taking the death, to see in this death-moment the possibility of regeneration. Firstly to die and to recreate, you know. This is after this crisis of death the conscious and full freedom which every individual feels as only his own possession.
So after this we can get on, and can understand the self as a free producer. Whereas in other cultures, also in Oriental cultures, one is more determined by a collective kind of spiritual philosophy.

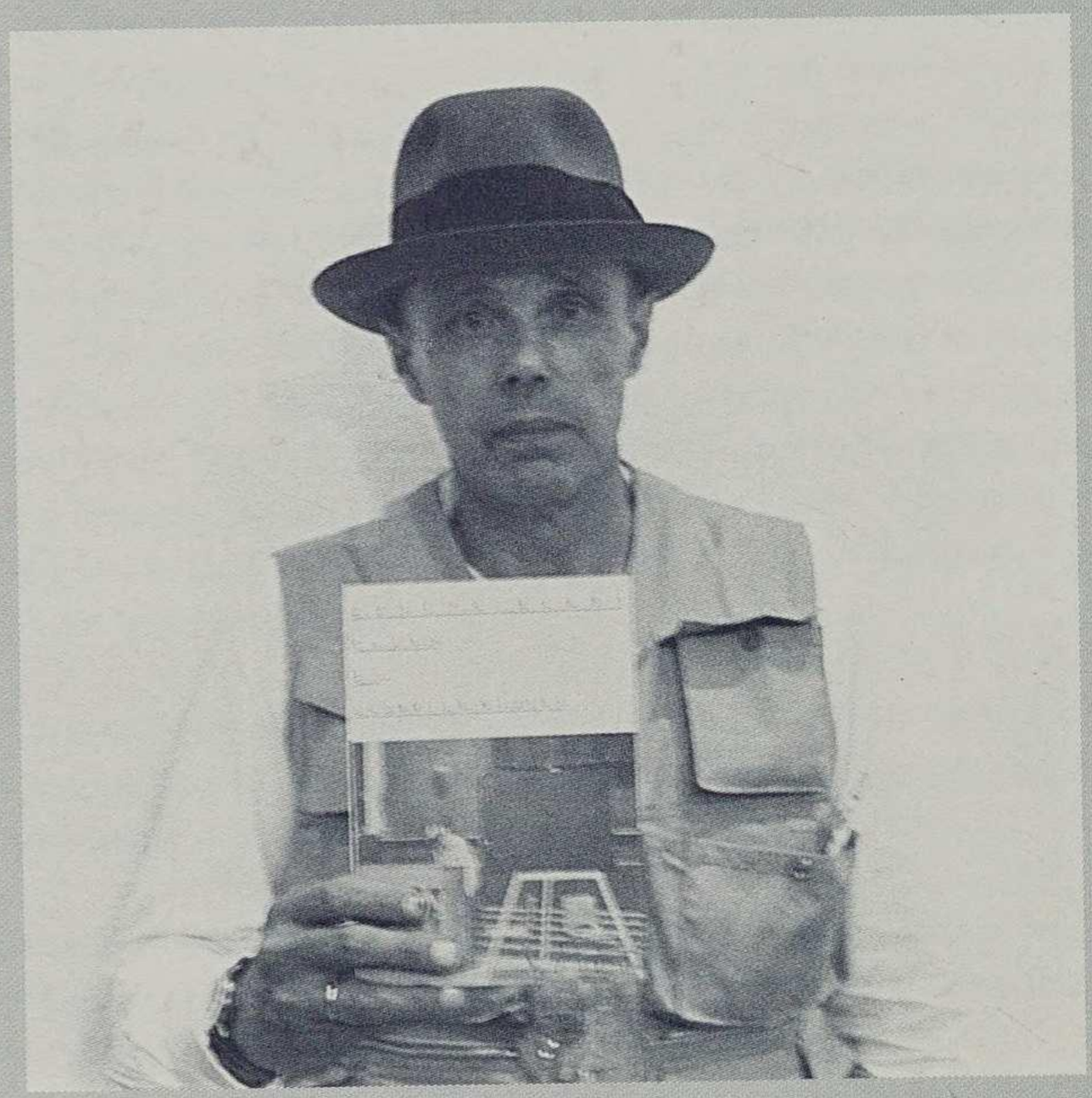
L.W. So there lies the real task of European thinking..

JOSEPH BEUYS Yes, that is the Western world's way, and so I think it has to do with Christianity. It has to do with the problem of Christ.

(Joseph Beuys points out to me that the meeting behind our backs has started and says:)

I think we must stop here.

Arnhem, Theater aan de Rijn,
Saturday, September 30, 1978



Düsseldorf, November 22, 1979

JOSEPH BEUYS talks to LOUWRIEN WIJERS

(It is Thursday, November 22nd, 1979. We are in the studio of Joseph Beuys, Drakeplatz 4 in Düsseldorf. In New York the exhibition of his work in the Guggenheim Museum opened on 2nd November and will last until 2th January. In Rotterdam a show of his drawings opened on 17th November at the museum Boymans-van Beuningen and will go on until 6th January. In the last weeks of December Joseph Beuys will travel back to New York to lecture. On 17th and 18th April 1980 Joseph Beuys will be going to Rotterdam to lecture. Our talk starts at 10.30 in the morning. There is a break to take lunch with his wife and his son and daughter in the new house near the studio that the family moved into only two weeks before. The taping of this interview ends around 4.30 in the afternoon.)

L.W. I wanted to start with your exhibition in the Guggenheim Museum. Can you tell me what the show is like and how you feel about this retrospective?

JOSEPH BEUYS The first necessity for this exposition was to clear this building. The building has no large spaces ranging to different directions, like for instance such a space as we are sitting in now. So since this building consists of only one way spiralling down alongside a wall, it does not give me the possibility to show larger environments for instance. So I had to come to a kind of shaping of the exhibition to show in some constellation a kind of environmental character which is a very important part of my work. In reality there is not an environment existing in its true meaning. So I had to find a constellation with sculptural knots, or I called them stations. I made a concept running from the top to the ground floor consisting of twenty-four stations. These stations consist more of sculptural, environmental knots, one could say.
That was the first decision I made after having seen the building three years ago. I then made this concept and now, during the realisation of this concept I found it was a very correct decision I made three years ago. So I had nothing to correct on this concept and I feel this is now an ideal constellation for the building, and also to give people a kind of overview of my work, of my intentions in my work. Nevertheless environmental work in its more special meaning does not exist there.

L.W. Which are the pieces shown at the stations?

JOSEPH BEUYS I am speaking further. I want to add another dimension. Because another regulator for the character of this exposition was that the wish of the staff, especially of Thomas Messer, was to give such an insight in my work that it would also cover a kind of chronology, a retrospective also giving the people an insight into the whole development of my work.
So Station One starts with a piece beginning in 1948 or 1947. So you get a kind of chronology. Also this works very well in the building and in a way there is no compromise done in the thing. Nevertheless the thing is from the environmental point of view a kind of restriction of my work, one could say.
But a completion of the whole character of my work, showing all the dimensions, is therefore made in the catalogue. This catalogue gives an overview of the complete character of intentions. Also the pedagogic intentions, the political intentions and the organisational intentions I included in the catalogue, you see.
What is also a very good completion which I had never done before is to show the sculptural characters of my work – spatial characters of my work – together with this drawing cycle 'The Secret Block of a Secret Person'. I never did like a mixture of drawings and a sculptural show, but now, for the first time, it fits very well in the building and there is in no way a disturbance of drawings, sculptural things and so on. One could say more vice versa: it gives the people a kind of leading line, an insight into the themes of my work and the intentions, which are also reflected sometimes in the drawings. So it is not a theoretical introduction, I think. Each introduction has a character of images, therefore it is not necessary to give the people a kind of interpretation,

because there is always a kind of connection between the drawings and the sculptural things. So that led to this character of the building which is in fact very transparent, open and easy to receive form.

L.W. Yes.

JOSEPH BEUYS And so it found also a very positive echo, I think. Perhaps also because it is the first time the Guggenheim building is okay for art. I removed all the fake walls, all the ceilings which worked as a kind of decoration. I removed the blue pool-fountain and repainted it white, as it was in the beginning and as it was planned also by Frank Lloyd Wright. I gave it back a very original, simple and sober character.

L.W. The architect must be happy.

JOSEPH BEUYS Some people were saying: 'If Frank Lloyd Wright had seen such a composition, such a presentation, he would have had nothing against art any more', because Frank Lloyd Wright was not so much intending to have a kind of museum made out of this building. Some people say it was conceived as a garage originally.

L.W. Really.

JOSEPH BEUYS And other people say, looking for architectural intentions, that perhaps Frank Lloyd Wright made a kind of monument for his own architectural intentions and did not stress the necessity of a museum showing sculptures, paintings and so on.
Now this is what one could say in the first instance about the workability in relation to the concept of the show. So I do think my decision was right to restrict also the number of pieces. I restricted the thing to twenty-four knot-positions, called stations, and I show there some tools coming from actions, existing there like documents of actions. And together with an audio-guide which everybody can get there..

L.W. With text by you?

JOSEPH BEUYS Yes, I speak personally in this audio-guide.. And together with the catalogue, which a lot of people buy, and together with shortened descriptions of political ideas, which people can have, I think for half a dollar – it is a short description of the political ideas – I think it's possible to come to a very reasonable information about things.

L.W. How many drawings are there?

JOSEPH BEUYS 'The Secret Block' consists of about four hundred drawings.

L.W. And at the knots, the stations, what can one see there?

JOSEPH BEUYS There is for instance a very sober, or one can say almost non-existent kind of sculpture a divided cross in a cubic existence standing very simply on the floor. This gives the impression that there is a kind of end-product of a larger action with some very complicated interaction and participating of public influences during the two days of the action. So sometimes there is only the end-result, the kind of finale, to be seen of some very large action. This action is then described in the catalogue, so people can have an impression of the dimensions of such a thing.
(Joseph Beuys opens up the Guggenheim catalogue:)
You see, this is the finale of a larger action. Only this stands very simply on the floor. But the whole action consists of a lot of elements, you know. This box is for instance filled with fat and pumps, airpumps. One hundred kilos of fat and one hundred airpumps. Nobody can see it. And there is also no special atmosphere. So there is a kind of problem for the people to reconstruct the meaning of the thing. You see, there is a lot of action implied, also with fire, with warmth, with light, with sound, participation of people. Yes that is the special character of my work, and then, if you have the task to make an exposition, you can only show the finales, the end-results, or the tools of some actions.
Sure, there are a few sculptures which have their own meaning from a sculptural point of view, but this belongs more to my older work from the beginning, from the forties, fifties. So there we have then the fulfilment of a kind of chronology and development in my work.
(Leafing through the catalogue again Joseph Beuys says:)
You see, the catalogue follows exactly the structure of the exposition. If you see for instance my beginning here, then one can see such a head of wood as a sculpture. These metal sledges also. And it starts with the bathtub here.
Every station is marked by a full page image and a page with a kind of other colour in the catalogue. So when the people go through the catalogue, being involved in the development of things, they can restrict their interest to the stations, because at the same time one can see the whole neighbourhood of ideas and activities there.

So from Station One, the bathtub, to Station Two, this iron cage, there are to be seen some smaller sculptures of that time. And then in parallel to this there are drawings in the background, also starting from 1943 or 1945, I don't know.

L.W. Even that early.

JOSEPH BEUYS Yes, yes, even that early.

So now the next one is the third station and this starts the history of the beginning of the actions. Here are some drawings of 'The Secret Block' in the catalogue. Also here.
And here is Station Four. This is a period of sculptures which have their own meaning only as sculptures. Also these first fat and wax sculptures come now. They are not mentioned at stations, one can see them in show cases sometimes. Here is a drawing of 'The Secret Block' in the context of such forms.
Station Five. Some drawings of 'The Secret Block' again. But here are not only drawings of 'The Secret Block', here are also some drawings from other collections which have a kind of nearness to the intention of this sculpture.

L.W. Can you say something about 'The Secret Block'?

JOSEPH BEUYS 'The Secret Block' is in my understanding one work. It is not a collection, like the collection one can see in Rotterdam now. (Drawings, watercolours and gouaches.)
My intention was to have it as a kind of book, as one work. So it has a consistency of themes in it. It has the idea of a history. And so I declared it years ago as one work, like an environment in a drawing character, which is never done before as far as I know. It does have a nearness to other real drawing books I made. I made for instance the 'Ulysses' consequence in smaller books. So that drawing work exists in drawing character in a book. But for 'The Secret Block' every drawing has a special size, every drawing has a special colour, there are oilcolours used, watercolours used, pencil drawings, ink drawings, fat drawings and different materials. While the book conceptions I made, like the 'Ulysses', are all existing like books.
There is in 'The Secret Block' a kind of spiritual idea of a history. One can look at it as a biography, or as a spiritual history being related to some, one could say, to some secrets because it is called: 'The Secret Block for a Secret Person in Ireland'. It has a relationship to Celtic intentions, also one could say to Indo-Eurasian-Germano-Celtic intentions. It is a kind of spiritual history, a kind of thinking model to bring out spiritual intentions that one could use immediately to develop another history. It is a model character to develop another history and therefore this work is very important, also for my political work.

L.W. It goes throughout the years?

JOSEPH BEUYS Yes, it goes throughout the years. The first drawing I think starts in 1936 and it ends about 1970. About this time we have the last drawings. Have you never seen the catalogue of 'The Secret Block'? (Joseph Beuys gets up and comes back with a copy of the catalogue published by the Museum of Modern Art in Oxford in 1974.)
So that is 'The Secret Block', you know. The cover shows a kind of political information I did during an action I made in Chicago. (Quickly showing the content he hands the book to me and says:) That is then for you.
(At the same time he has brought in a series of six black books that he shows now.) These are not separate drawings, this is a whole history in these books. This is never shown. There is a similar idea as in 'The Secret Block'. These were made in 1958 and perhaps 1959. This work consists of about six hundred and sixty drawings, smaller examples of ideas also showing a kind of theory of sculpture. One could make an analysis of this to come to a theory of sculpture. I think the theory of sculpture is very important, because on the basis of the theory of sculpture the whole political work is developed.
It is too much to look at all the drawings now. I show it only to give you an impression.
(Joseph Beuys takes back the six black books and sits down again.)

L.W. Could you show enough items of your vast work?

JOSEPH BEUYS I think there is enough. I think even one piece more would be perhaps too much. There is a good conservation of very small intentions, small results of sculptural doings, and also there are very big, more monumental characters of action-sculptures, like these twenty-four tons of fat.
I am not, I am really, really not keen principally on making such exhibitions because they withdraw me from my actual work. This exhibition needed very complicated preparations.
Just the problem of packing for instance, is a very difficult thing sometimes, because the material is very flexible and is sometimes impossible to transport, like fat. So it took me half a year of my

actual work. I had to make restrictions from my actual work. And I don't like things which are involved in my biography; which are involved in my work that I have already done.

L.W. That's the past.

JOSEPH BEUYS It is the past, you know. So that is the problem. But I think, if one would make a kind of 'Bilanz' (balance) now after the show, one could say: the output is bigger than the input.

So it has a very positive result. It has also a very positive feedback to the situation here in Germany, because it works in a very fine way along with my political intentions. Now people understand the implications, the integration of art and social work. They understand more and more about the interdependency of what I understand as art and the social sculpture, so an understanding of art as being related to everybody and to every section, or every powerfield of our society.

So 'Der Spiegel', you know (Joseph Beuys shows a copy of the German weekly magazine with his picture on the cover) writes in a relatively correct way about the interdependency of political intentions, so-called political intentions, and what an enlarged understanding of art would mean. It is for the first time that a paper like 'Der Spiegel' is interested in discussing this subject.

L.W. That is because for the first time, from a big museum outside Germany, you send such strong vibrations over the whole world.

JOSEPH BEUYS Yes, this belongs to the output, to the positive results of such wonder circles. You know, I don't like wonder circles.

But I have a feeling that I will never do such a thing again, such a retrospective. Its final interest is the case of having people to co-operate in a museum-sculpture, but in fact I am only interested in showing new work, new things.

I am finished now with my biography, you see. At this time it was perhaps necessary, because the enthusiasm of Tom Messer and the people in the United States was very clear and on a very strong line of honesty. There was no underthought, no by-thought. There was a very clear wish to have this piece as a biographical overview of my intentions. So I thought there was no reason to deny again a kind of exhibition in this form.

L.W. When you say 'deny again', do you mean this same question had often come to you?

JOSEPH BEUYS Oh yes, from everywhere. For instance this exhibition could have the possibility to go for years and years through the United States, because there are proposals from, I think almost twenty institutions in the United States and even from South America and Canada to have this constellation. And there are also proposals from here, from Germany, to take over this whole exhibition.

L.W. And from Japan?

JOSEPH BEUYS Yes, they have a lot of interest, but they did not especially ask for this Guggenheim exhibition.

L.W. Because in the Museum of Modern Art in Tokyo I saw many Beuys copies, done by young Japanese artists.

JOSEPH BEUYS I receive every day letters from Japan. There is a very intensive interchange of ideas. And young Japanese artists very often come. But I think the institutions in Japan are at the moment a bit flat.

But perhaps it depends on the difficulty to have such an exhibition from my side, because very often I refused to do exhibitions in this style.

L.W. You realised this one and that will be it.

JOSEPH BEUYS Yes, yes.

L.W. There was an exhibition at René Block's in Berlin not long ago?

JOSEPH BEUYS That was not an exhibition that was an action. It was the action of tearing down the whole activity of René Block, because he finished his whole gallery work. And so I made this last action to tear down the walls of the gallery. It had a kind of dependency on the 'Coyote' action I did in the United States..

L.W. ..in 1974 at René Block's Gallery in New York.

JOSEPH BEUYS Yes. So there were now some documents of this 'Coyote' action in the gallery in Berlin. We decided to make the last action in relation to the 'Coyote' action and we called this whole action: 'Ja, jetzt brechen wir hier den Scheiss ab'. That was the name. 'Now let's tear down the whole shit'.. Then the trash from the walls was packed in crates and sent to the United States. And there is now exhibited this trash of the Berlin situation in the Ronald Feldman Gallery, and there it has the title: 'Aus Berlin: Neues vom Kojoten'. So the whole trash is now in the

Feldman Gallery as a parallel activity to the Guggenheim show, so people can also see the last environment I made, in parallel to the retrospective in the Guggenheim. (Joseph Beuys gets up and comes back with a booklet bearing the title 'Aus Berlin: Neues vom Kojoten', published by Block and Feldman, and he says:) This is a fine book showing the idea. It gives in a way the history of the Block Gallery. It was done by Feldman and René in co-operation. (Then pointing at pictures of piled up crates:) Here is the whole trash of the gallery. (Turning over the pages:) Here is the gallery now finished. Here René Block. Everything is now already crated, and all this stuff is down so you can really see what kind of place this was. (Reading aloud:) 'It's about time that somebody said where culture's happening – it's not happening in Mies's museum' – that is the National Gallery – 'it's happening right here.' That was this environment, this activity of tearing down and I made there some very well-known features of my work like the 'Fat Corners'. Here is for instance a 'Filter-Fat Corner'. Here is a 'Fat Wedge'. Also here. So everything is down now. These are residues from the 'Coyote' action. This is a piano from another action I made in Berlin. Also these (hat with hole and music-stand) are pieces from actions you know. There is the loudspeaker from which every minute it sounds: 'Und jetzt brechen wir hier den Scheiss ab'. Here are objects from the Karl Marx Platz action that I made in Berlin seven years ago. Here is a kind of video information on the wall about this action with the sweeping (on Karl Marx Platz). These are the pieces of the 'Coyote' action, the residues. This is torn felt. There is the 'Wall Street Journal'. Fatcorner. 'Wall Street Journal'. That is hair of the coyote and my own hair and two nails, my own two nails. But this constellation is in another form. (A new chapter called 'The Plaster' starts so Joseph Beuys remarks:) And here is the history of all the actions which took place in Berlin; different actions.

L.W. How many crates with trash went over?

JOSEPH BEUYS I think there were about sixty crates. It is a kind of mountain in the gallery.. (while speaking he keeps turning the pages and interrupts himself:) These were all activities in Berlin. The sweeping of Karl Marx Platz. Here again are some samples of the 'Coyote' action. That is a piece I did in London and Berlin and New York (Richtkräfte 1974). That is the Documenta (1977). That's a concert I did for Maciunas. ('In memoriam George Maciunas, Klavierduett Joseph Beuys and Nam June Paik'.) It's in the Academy (In Düsseldorf). There is Nam June Paik. Pictures of the last action. Here you can also have this. (Joseph Beuys gives the book to me.)

L.W. Then there is Rotterdam. Apart from the drawing show now there are meetings scheduled. What are your plans for Rotterdam?

JOSEPH BEUYS This depends on the activity of the people in Rotterdam. I am really open for every kind of activity. I've already made some proposals for how I could make a kind of up-to-date activity, finding a kind of association with the technical universities and other institutes existing in Rotterdam, to bring out this whole idea of an enlarged understanding of art, of an anthropological understanding of art and showing the idea of what the Free International University means. We have made already a kind of plan for the beginning of the next year, a kind of activity in the springtime, and another action after the summertime. So that perhaps there could develop a kind of permanent co-operation between the Free International University and such an institute as the Boymans-van Beuningen.

So that's an open future, you know. There is not a kind of dead decision for an activity standing in the museum's exhibition plan. That's not how it is done. It is not even clear when exactly the first lecture, or discussion, or organised impulse will take place. You see it on the poster, it mentions that there is a speech around the springtime and around the summertime. And it is completely open how long this first appearance would be; it could be only one or two days, or it could be perhaps a week of interdisciplinary activities. It is also open how many other workshops could participate in this thing.

I think that's a very good thing, and a very good idea, because everything is in change today. The traditional understanding of art is in a way flat, you know. But like all connections, or junctions, to a broader understanding of art, also being open to a kind of social change, depends, especially when it deals with another country like the Netherlands, or England, or Northern Ireland, on the will of the people who are living there. I cannot just come with my ideas and say: let's make, I want to make, I will make.. So I hear what the wants of the people there are, and if they want to do it, then I come. Because what is necessary to do here in Germany is not the same as in the Netherlands. Every country has its own problems, its own needs, its own spiritual condition, and so one has more to hear than to act. One has to be more open for what is going on there.

L.W. Do you feel there is some inspiration for you in Rotterdam, some question or need?

JOSEPH BEUYS All over the world one can find a kind of atmosphere which is intended to deal with new cultural forms. In Italy for instance I found a lot of resonance. So we founded there three institutes for the Free International University, or four now already; in Turin, in Pescara, in Rome and in Palermo. There are already people working in kinds of workshops, who are being confronted with the idea of what the Free International University wants to introduce, and wants to discuss in connection to the whole problem of humankind's life and of humankind's problems with their own – what one calls sometimes in a fashionable way – creativity, which means in reality the problem, or the question, of freedom. How the question of freedom could produce a human world in all different fields, beginning from the very important institutions like universities, schools, museums, and the whole cultural structure functioning in the field of democratic questions in the state, the understanding of the state and the law configuration, and the theory of having through the democratic regeneration of the constitutions an effect on the economic questions, being then related to the money-system, to the bank-system, and to what people call the capital problem; the problem of the capital. And for this work of art, being engaged in the complete radical change of the social structure, one needs in fact a kind of very highly developed philosophy and ways of production in the field of art – this art is then related also to objects, to drawings, paintings, sculpture, theatre, happenings, actions, performances and everything that can be done in this character. But forerunning should be a kind of clear prospect on how things should, or have to change.

So it is therefore a psychological problem, a kind of consciousness problem; a problem of the thought. And therefore the logic of the thing, in my understanding is, that everything has to start with the thought, and that one has to look at the thought as an artist looks at his sculptural productions. So everything depends on the quality.. everything depends on the quality..

So already the thought is under the scrutiny of the quality. And so this interdependency of ideal thinking powers, speaking powers, moulding powers, until it reaches the impact on the condition of the capital, the money, that is, I think, a very gigantic work.

And that is what I call the social sculpture. Very often misunderstood. And very often described as a utopian idea, but it is in fact no other thing than what we need every day.

L.W. Do you find there is a good thinking quality for you to work with in Holland?

JOSEPH BEUYS Yes, but I do not start in the beginning with the idea of quality. In the beginning one has not to put the question of quality, in the beginning one has to look for the interest of the people. If there is not the interest and the will of the people to discuss these things, then there is not a reason to start with a kind of process. No, I speak about the quality when the process is through, is done, and has run through its course after a special time. No, one has to start with the quality one finds. And perhaps sometimes there is no other thing than a misquality in the beginning.

So I am not an elitist person. The whole problem cannot be solved with the kind of elitist positioning of looking only for quality, because the whole world is a misquality. Therefore one has to start with the condition one finds in special situations, and then, in the first grade of development it deals only with some amelioration, with some betterments in the engagement of the people, the interest of the people. But it has also.. in this kind of development that runs through steps of amelioration, it is, at the same time, always in comparison with the meaning of the quality, of the highest quality humankind could produce for its own life and even more than life, you know.

So it is a kind of beginning in the first instance, and then there appears very often a kind of struggle between very hard shapes, constellations in humankind's psychology, very hard believers in ideologies. For instance Marxist meanings one has to discuss. And one has not to fear a kind of resistance and even not to fear the enemies of the idea.

So it has to develop a big catalogue of qualities already in the beginning. One has for instance to be fearless against what could happen from the enemies of humankind towards such a plan. There are existing a lot of wasters of the land and wasters of humankind's existence now in the political structure of the two capitalist systems; of this Western private capitalist system and this state bureaucratic monopoly system in the East, running along ideologies with Marxist philosophies like dialectic materialism, historical materialism, and believers in such a kind of, what they call, socialism.

So this has to start and is already on a very good line of development. Here in Germany, even my organisations I founded in 1967, in 1970 and in 1972 show now the first very interesting results.

In the meantime already in almost every daily paper one can read about what the meaning of the Green Movement, the ecological movement is. So there is a thought now existing in the system, in this case, for a big part due to the ecological movement, in which our Free International University is highly involved as the advising workshop for the whole making of programmes, and for the whole strategy and tactics.
So there exists a thought in the system which can never be levelled with the system. This for instance is a very important thing especially where it deals not only with the outer-parliamentary activities, but also with the parliamentary methods to compete, for instance in the elections, with the system. This has already started during the European Parliamentary Election with the very good result of 3.5 percent of the voters in West Germany, but we have to look for more. We have to reach the five percent hurdle, then we could be represented in parliament. This is the situation for the federal election, for the federal parliament, but as far as other parliaments, lower parliaments in districts, are concerned, we already have delegates in such parliaments.
And we have already beaten the Liberal Party here. Also the Liberal Party is almost on the five percent hurdle, so perhaps the Liberal Party will disappear during the next election. And perhaps the Social Democratic Party gets weakened, and also the Christian Democratic Party gets weakened by the effect of the voter's decision to go in another direction, to deal with a very human ideal, to deal with an ecological ideal and to deal with an ideal of human being and nature.

L.W. In the conception you strive for.

JOSEPH BEUYS In this conception I was already speaking about; that everything of society has to be transformed. And as more people are interested to transform it, and as more people see how it could be transformed, then there is really the possibility to transform it. Also this transformation is not even a complicated one. When one sees this more and more people will acclaim and will follow such a development. So I see there is no way to stop this kind of impulse.
Perhaps there is a kind of hindrance appearing in the future, but then our task has to be, to bring the people better information, or even a better formulation of what their own need is.

L.W. What hindrance do you expect?

JOSEPH BEUYS There is very often a kind of psychological hindrance dealing with old-fashioned constellations. And there is perhaps the intention in people that they are wondering if it would not be necessary to vote again for the Social Democratic Party to avoid this Franz Joseph Strauss from coming up. But in fact there is no problem. Some people think there is a problem.
There is no difference in reality between the Christian Democratic Party and the Social Democratic Party. There seems to be a difference, but there is no difference.
Both parties have no difference in their meaning about how the system should run. The difference is only in how they work to get central power in the state. There is the difference. But we are against this centralism.

L.W. When you go to America for lectures will this be your subject there too?

JOSEPH BEUYS Yes, sure. It was already my subject in the lectures I did years ago in Minneapolis, and Chicago, and New York and in other places. It is exactly the same theme and it is perhaps now in another situation, so that we can bring in now further ideas, further developed ideas. And we can already bring in a kind of experience. We can speak about facts, how they run here; daily facts. We can report that this idea which I formulated years ago in the United States, has concrete, real results on the social body here. So we can report about results. That is the advantage of the lectures today, that we can speak about real situations which were brought up by the impulse of this idea, coming also from different fields of initiatives.

L.W. Where are the lectures going to be this time?

JOSEPH BEUYS They may be restricted to New York. I think one will be in a kind of open place, where people are involved in a kind of experimental workshop, that is called P.S. 1.
And perhaps in another place called the New School. And another lecture will be maybe in the Guggenheim, if the people are still interested in having such a lecture in the Guggenheim.
The Guggenheim concept was to have a discussion with an American scientist, who is involved in this field. That is the idea, and then towards the end of the discussion it is planned to take the people into the discussion and have a kind of open discussion on the problems of art and the social body; the interrelationship of an anthropological understanding of art and the social body.

L.W. Do you think there is an interest for this in New York now; will there be an open ear for what you say?

JOSEPH BEUYS An open ear is always easy to find in the United States. There is, I find, in the United States always the very good situation that the people are interested. But the next position is another thing. Perhaps there is a kind of weakness in the American society regarding the evolving of ideas. They are very open and very interested to hear about different things, but they are interested in so many things that this gives a kind of confusion. Perhaps they do not have the necessity to go to the root-question of things; to concentrate on a special idea.
In the United States very often you find an interest for very different impulses, for Buddhist things, for Zen Buddhist things, for Marxist things, for so-called open universities – what they call open – for women's liberation things. There are in parallel so many different things. And you find that for everything the people are open, and interested, and very nicely behaved, and very friendly towards the idea. But sometimes I wonder if this society is able to find this special one point where one has to put the problem. Because there are not infinite possibilities to start with this thing. There is only one point you can start with, that is the idea of real creativity and the capital.
(Here Joseph Beuys gets up and prepares another coffee, while speaking about the enormous concentration of work in the past year. When the recording of the conversation starts again, he is saying:)
It was a very hard time. Last year was terrible. So many problems, different problems, family problems, house problems, building problems, reconstruction of the academy space, then the Free International University, the European election, the Guggenheim exhibition.. It was terrible.

L.W. Is it a little bit better now?

JOSEPH BEUYS A little bit better, but next year the federal election starts. That will be a very important conference. And then I have to move, then I have to go and speak in almost every German university.
Now I work a lot together with Rudi Dutschke. He is in a relatively good condition. He had a shot in his head during the student movement, but he recovers relatively well. And also I work with Bahro, Rudolf Bahro. He was in prison in East Germany. He was a critic of the system in East Germany so he went to prison for two years. As soon as he came out, he fled to West Germany and now he is here in Cologne.

(One month after this interview Rudi Dutschke dies at the age of thirty-eight years. Being asked for a comment on the death of his friend and political companion Joseph Beuys says at a later date:
First of all Rudi Dutschke was highly engaged in the Free International University some years ago. We were now going together into this campaign. His death is a very big loss in our circle. Especially for his human powers he leaves a gap, and not only practically, because he was a soul in the whole thing.
His own development was important too. His getting free from his Marxist views meant a lot for the rebuilding of the social order here. In the general rebuilding of the social order his death is a very big loss. He was an important integrator for the left-wing young people here. For the general understanding of things Rudolf Bahro from East Germany was incorporated in this campaign to make things clear. Between Rudolf Bahro and Rudi Dutschke there was much more of a historical chain, which was at least important for the federal campaign.
Now it has to go without him, it has to.. There is no other way.)

(According to the original interview the subject is now:)

L.W. Is it possible for you to deal with European and American culture in the same way?

JOSEPH BEUYS There is no difference. Yes sure, there is a difference, but from the political point of view there is not so much of a difference because both belong to the same system; the private capitalist system. The model of what is taking place in West Germany is exactly the American understanding of money and economics. West Germany is exactly the mirror of the American culture. And you know about the influence of German politics on Dutch politics through the European Market politics. Therefore there is no difference.
In a way one could also say that America does not exist; that is the other consideration. Perhaps one time America starts to begin with its own idea, but the more I look at the situation, the more it seems to be a very, very European intention in the United States. With some differences and that's for instance the racism problem, that is another thing; that does not exist here in Germany. But all the other cultural conditions are relatively the same problems.
There is no difference. Perhaps a kind of mentality difference. In America this openness and this

interest one can find sometimes in a better condition than here in Western Europe. But on the other hand everything goes quicker here. I find that in the United States everything goes very slow, very slow.. There is no passion behind the ideas.
I think there is perhaps an indescribable difference, but I would define it in a positive way by saying that there is a very fine kind of really, really good person, and there is a very fine openness and interest in things. But I wonder about the possibility for these people to focus and to concentrate on the only level from where one can change things. This broadness of interest perhaps hinders them from focusing on the one point from where one can transform these things. That is the difference as far as I experienced the situation there.
So I feel here in Europe more passion in the discussion, more fire in the thing, and more quickness. Therefore in comparison, through this quickness and through this drive things have reached here now, in a way, a relatively high vitality, and that does not exist there in this situation. So I feel that the most important things which will take place in the next five or ten years, will take place here in Middle Europe. In Germany, the Netherlands, Denmark, England, Belgium, France perhaps, Italy, perhaps even East Germany.. There will appear the next transforming step.
So in my estimation there will be a change in the total organisation of things, so in the places of production for ability goods, for creativity goods, for all abilities therefore, and in the places for the problem of the constitution, the democratic production places and the economical production places. There will take place some very intensive criticism on the existing institutions and partly a transformation. So I think these very important historical steps which humankind has to do on the recreation of society will take place in Europe.
That is how I estimate the situation in comparison.. But I must admit, I don't know the rules of the situation in the United States. I only inserted some kinds of thorns in different places. I have already my experiences with lectures in Chicago, Minneapolis and New York years ago, and now again I have some experiences there. But I feel even more, also thinking of my appearance there now, that changes will take place here in
Middle Europe. That's what I feel.

L.W. There are no Free International Universities in the United States?

JOSEPH BEUYS No, no. When there is a kind of interest between the people, then they will do it. There is a kind of very, very small workshop which calls itself Free International University and Artists' Co-operation, but I don't feel that from there the development of the idea of the Free International University will spread out. At the moment Caroline Tisdall, who wrote the catalogue for the Guggenheim retrospective, is making a lecture-tour through the United States. She is a member of the Free International University and she will report after the tour about the constellations there.

L.W. She is very powerful it seems.

JOSEPH BEUYS Yes, she is very powerful. She writes also in the political pages of 'The Guardian' now.
She will maybe report again and then we will know if there is a kind of interest in the Free International University; to organise the interest, because there is interest. I know there is interest. But perhaps there is a lack of will to realise the thing, because to realise is another work than to have interest. The realisation brings a lot of work; a lot also of daily work, you know, which is not every day a very sensational feeling. It's very hard work to do, daily work. I cannot care for the Free International University in the United States. I must concentrate now here on this situation and that is already almost too much for me to do every day; to do the things every day in a very good way.
We cannot make all over the world workshops, or institutions, of the Free International University with the wish of these people that I am responsible for the things. If they really follow their own intentions, then it's okay. But it must not be a thing – that would be again a kind of misunderstanding – where my person has a function in the thing. Only the idea is the thing. It has nothing to do with personalities. There is no difference in value between the person who is caring for the space here in Düsseldorf, and a person like me.
Sometimes people think that the Free International University is a Beuys thing. But it has nothing to do with me. I founded it, yes sure, but that is the only thing. I founded it, but now I am only a member like every other member in this enterprise.

L.W. People have to carry it themselves.

JOSEPH BEUYS Yes, sure. Everybody can do it everywhere. Every time, everywhere people

can do it, if they want to do it. Then perhaps it has a special value to take up contact with us and use all the experience we had already during the years. And they can reread all that we gave out as information. Surely that would be okay, but we cannot organise from here a kind of place in the United States. That's impossible. It is against the idea. There cannot appear a kind of hierarchy, or hierarchic structure. There cannot be a kind of leader. There can be only a kind of free membership in the enterprise. And as far as the rights are concerned, everybody has the same rights, and duties to fulfil.

L.W. One works on one's own inspiration.

JOSEPH BEUYS Exactly. That's right.

But what is a very interesting thing: some connections with the United States one has to see perhaps in a new light. For instance, for some people perhaps it appears as a kind of nonsense that for instance already even Andy Warhol is interested in what is going on here with the Green Movement, the ecological movement. And perhaps Andy Warhol will participate in the election campaign in West Germany next year. Perhaps it would be a very nice picture to have Rudi Dutschke and Andy Warhol and me, and some other people, perhaps some philosophers of German sociology on the theme. It would be a very good thing.

L.W. Did you see Andy Warhol in New York?

JOSEPH BEUYS Yes, I saw him there and I saw him here.

L.W. And he is enthusiastic?

JOSEPH BEUYS Yes, in a way. He has his own understanding of enthusiasm.

(Joseph Beuys takes a triptych print from the table and hands it to me, saying:)

That was this action with Andy Warhol here in Düsseldorf.

(The giant invitation reads: Joseph Beuys, Robert Rauschenberg, Andy Warhol; exhibition 7 November till 5 December 1979. It shows a silkscreen by Robert Rauschenberg, a silkscreen by Andy Warhol and a photograph of Joseph Beuys, who continues the conversation with:)

I made the action in two places. One in the Gallery Schmela, and one in the Gallery Mayer.

L.W. And Robert Rauschenberg was there too?

JOSEPH BEUYS No, no, no. I did not see Rauschenberg. He couldn't come. He apologised for not being there. It was meant for the three of us. But he couldn't come..

(Later in time informing on the telephone about the progress of the collaboration with Andy Warhol in the election campaign Joseph Beuys answers:)

I saw Andy twice since November last year and I will meet him now in April in Italy on a political event in Naples, two days. We must see. It is always difficult to deal with Andy Warhol on a political level.

(The interview continues then with the subject of Vienna, where Joseph Beuys was offered a seat as professor in the academy.)

L.W. How is your situation with Vienna now?

JOSEPH BEUYS I refused to take this professorship in Vienna. I felt there was a kind of demand in a very old-fashioned way. The kind of work they offered I did already twenty years ago. But I do have a very good relationship with some people there, and also with the school. So now I have a free contract.

It means that I appear as often as I can and have meetings with the students, speaking about the problems of art. Also I have a possibility to establish the Free International University in Vienna. So it comes now more along the line of some new ideas, whereas the other thing was more getting again involved in a state enterprise, in a state university.

L.W. I was told that you were even going to move to Vienna.

JOSEPH BEUYS No, no. I never had in mind to move there.

L.W. Now the subject 'mysticism'. Reviews on your show in the Guggenheim museum say that the people over there are especially attracted by the mysticism in your work. In the 'Soho News' art-critic John Perrault writes that you bring a totally new feeling to America with this mysticism that your work has. How do you look at that mysticism yourself?

JOSEPH BEUYS There is no mysticism. The first distortion of the idea is that it deals with mysticism. Perhaps there are some mystics in it, but not mysticism. And there is a difference between mystic and mysticism.

I don't know what they call mysticism, it is in truth perhaps the interest of the spirit; that the work expresses the spirit, and not the formal aspect. While in the United States a lot of art production runs along the line of formalist art; what one could call Post-Modernism, a kind of formalist

intention like Don Judd, Carl André, Robert Morris and these things. The people make a kind of equation between the European impulse in this moment in my work, and they feel a real other intention to go on with art, an intention which is related to the problems of the world and related to the questions existing on ecology and on powers, you know. My work is mostly related to creative powers.
Whereas the American intentions go more – I must repeat – along the formalist aspects of the things. That's what the critics also say often, that there lies the difference. The people feel perhaps, even from such an exhibition which is there as a kind of retrospective, not the best constellation to transform the idea, but they feel from the objects, that the objects have to do with a real other context: that this context is variated to all directions, to the existing problems of humankind; nature, society, psychology, creativity. The existing questions have to bring up the consciousness and then the consciousness has to be researched again and has to be brought up to a real other, higher level of understanding of what culture means.
That they feel. And I think they quote it sometimes with the word mysticism. But there is perhaps not a clear idea about the differences of mysticism and mystics and spirit and consciousness. I think that's perhaps the excuse for the application of the word mysticism in the intentions of the writers.
So I refuse to ever be interested in mysticism.
But, you know, everything in nature, every tree, every animal has its own mystics, its own secrets, which aren't solved until now, which are not even considered in our present civilisation with its materialistic, polytheistic understanding of science and art. So I stress the necessity to change the understanding of science and art and to broaden the idea of points of reality. My reality is another reality to the reality of American modern art.

L.W. It seems American people have a hunger for your reality.

JOSEPH BEUYS Yes, sure. American people are conditioned for the spirit. How could it be otherwise, because also the American people are people, the same people as our people; principally they are people. And they are longing for spirit. That's the problem. They are longing to live in a kind of reality, whereas they are feeling that where they are living now isn't reality. That it's a kind of distortion and destroying of the real reality of life-possibilities. And they feel – they must feel – that they are in a way very unproductive; that this cannot lead to the free productivity of humankind, with the consequence of being able to find the solution for all the problems existing.
So that again has to do with a kind of radical other energy impulse; or the plug is connected to another real other point. They plug the things into an opposite understanding sometimes, or very often.

L.W. Then they see where you plug in and they feel inspired!

JOSEPH BEUYS Yes, in a way they are inspired. A lot of people came to me and congratulated me. Only by looking at the objects they felt something.
And that works better in America than in Europe, because – as I said already – this openness in feeling is better developed in America than here. Here the people have very often reflections on: 'What does that mean!' They are asking for a kind of literal, or philosophical excuse. Whereas the people in America look at the object and have a kind of radiation, they feel the radiation. That is better developed in the United States. They can read from the phenomenon. That, what I feel, is better developed and therefore the American public is a very fine public; they have possibilities and creativity in looking at constellations.

L.W. The hunger is more.

JOSEPH BEUYS Yes, there is a hunger.

L.W. People here in Europe can still go into details with your work, whereas the Americans immediately receive the whole thing, because they need any inspiration for their survival.

JOSEPH BEUYS Exactly. That is perhaps the meaning of this exhibition in the Guggenheim; that there will come up a kind of discussion on very valuable cultural, basic thoughts. That is perhaps why it was done.
And I had already a report from people who stayed much longer in the Guggenheim that every day it is very full. And there is even queuing in front of the museum. They must sometimes shut the doors, because of overflowing of the spiral there. I don't know, but I think it must depend on what you said; there must be a kind of hunger for these questions.

L.W. Can you say a bit more about what 'mystic' means to you?

JOSEPH BEUYS Yes, mystic means the undeclared secrets of life. But I do not call it

mystics, I call it the unsolved questions in the whole culture. There we have a kind of culture which is only interested and able to develop material conditions; only to exploit the material conditions, to exploit the resources of the earth, and along with this to exploit also humankind's ability for a kind of profit, you know. For a kind of profit for very few, very mighty personalities and institutions. This means the problem of the state and money. And one can take this already as a kind of international dilemma. All over the world this is principally the same, exploitations after the materialistic understanding of life.

To exploit everything. While in comparison with this I am speaking about the necessity to enlarge the materialistic understanding to a kind of enlarged understanding of science, which would reach other questions existing.

So I speak about the necessity to enlarge the materialistic civilisation idea with other ideas.

Then we can come to a more universal understanding of science and art. Then it would fulfil the need for an anthropological understanding of science and art.

So then it would take out of every question existing the spiritual question, and not the material condition as a problem where everybody can number, can rate, and can tell the profits out of these things. Then the profit can only be a kind of profit for humankind's development towards a much higher level of self-consciousness and culture.

This stands in the middle of the question of man. What is the goal of humankind's life.. What is the sense of humankind's life.. And to give them this sense, or to give them this sense back, or to give a new sense to the people in the form of a germ towards a much richer future than any past, this gives the people a kind of power, and a kind of vitality, and a kind of ability in spirit, to transgress the borders of a restrictive civilisation idea, existing in the centre. And surely then appears the idea of the repressive centralism. So it is to transgress and to transform the idea of what the capitalist systems have done to the people.

L.W. We know of times when humanity was spiritually very evolved; now we are materialistically very evolved, and the future will be the unification, because we need to have both.

JOSEPH BEUYS We need both, surely, we need both. I am not a regressive type, also there is very often a kind of misunderstanding. People who say: 'Ah, this Beuys will go back to the middle ages, or to the stone dwellers, cliff dwellers.' No, there is a misunderstanding. I have nothing against the materialistic methodology of analytics, but I think we have to enlarge this thing, not to get caught in a very restricted one-sidedness in our way of looking towards life. The problems of life, soul, humankind's spirit, the problems of intuition, imagination and inspiration, the problems of birth and death, the problems of survival in a bigger shape, and to bring in the image of the meaning of man, can never be solved from a materialistic understanding of science. So I stress again the necessity to maintain the powers which the materialistic understanding of the world brought to humankind's mind.

I am speaking for enlarging the scale, enlarging the circle of aspects. So I will only say:

We need more aspects. In a way very simply, or very traditionally one could say: We need the interdisciplinary discussion on the problems of life, and spirit, and nature.

L.W. But you are not so fond of people going to the East for spiritual development, who abandon their Western materialistic values..

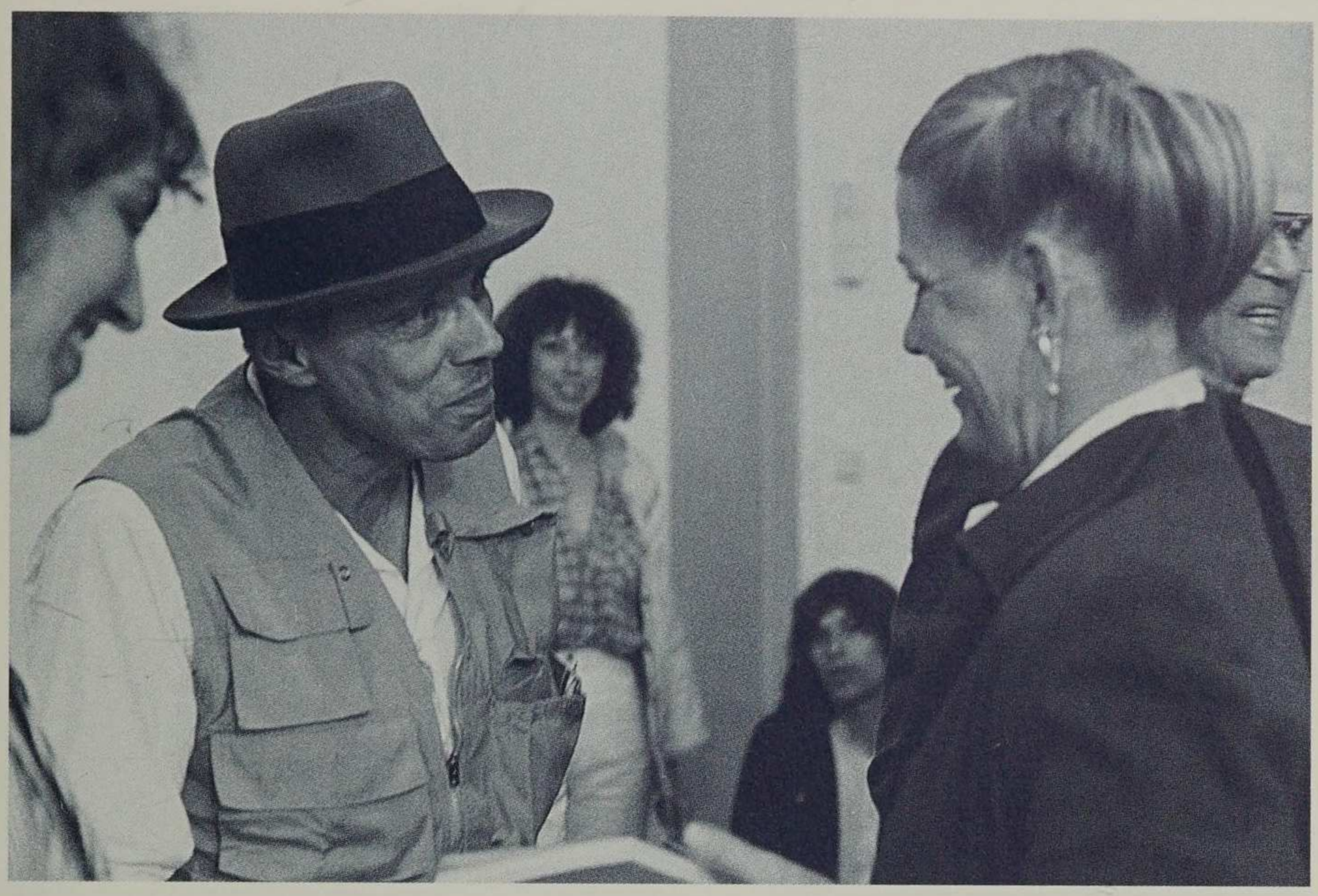
JOSEPH BEUYS No, that is no solution. That is the kind of underground culture and what we need is a kind of overground culture. We need not to creep into the caves, and other mentalities; very highly developed cultures of the past. This is already living in our abilities. We have to go after the lines of our logic in steps. So we have only to see that the materialistic understanding of the world has a lot to do with the idea of Christianity.

To reach the earthly conditions and to get incarnated in this death, in this idea of the death, and that only from this, having really understood this impulse of the materialism, that there can only be a resurrection to have it clear with all the lines of the development.

But I have respect for people who are interested in what the Buddhist style of philosophy has to tell. Sure, but I do not see a solution. At least I can say that there cannot be the methodology of the Western world to develop a spiritual world.

L.W. Do you see one line in the development of cultures in the world, and do you see the interconnection of spiritual leaders, with Krishna being related to Christ, who is so far the last of a sequence of spiritual masters?

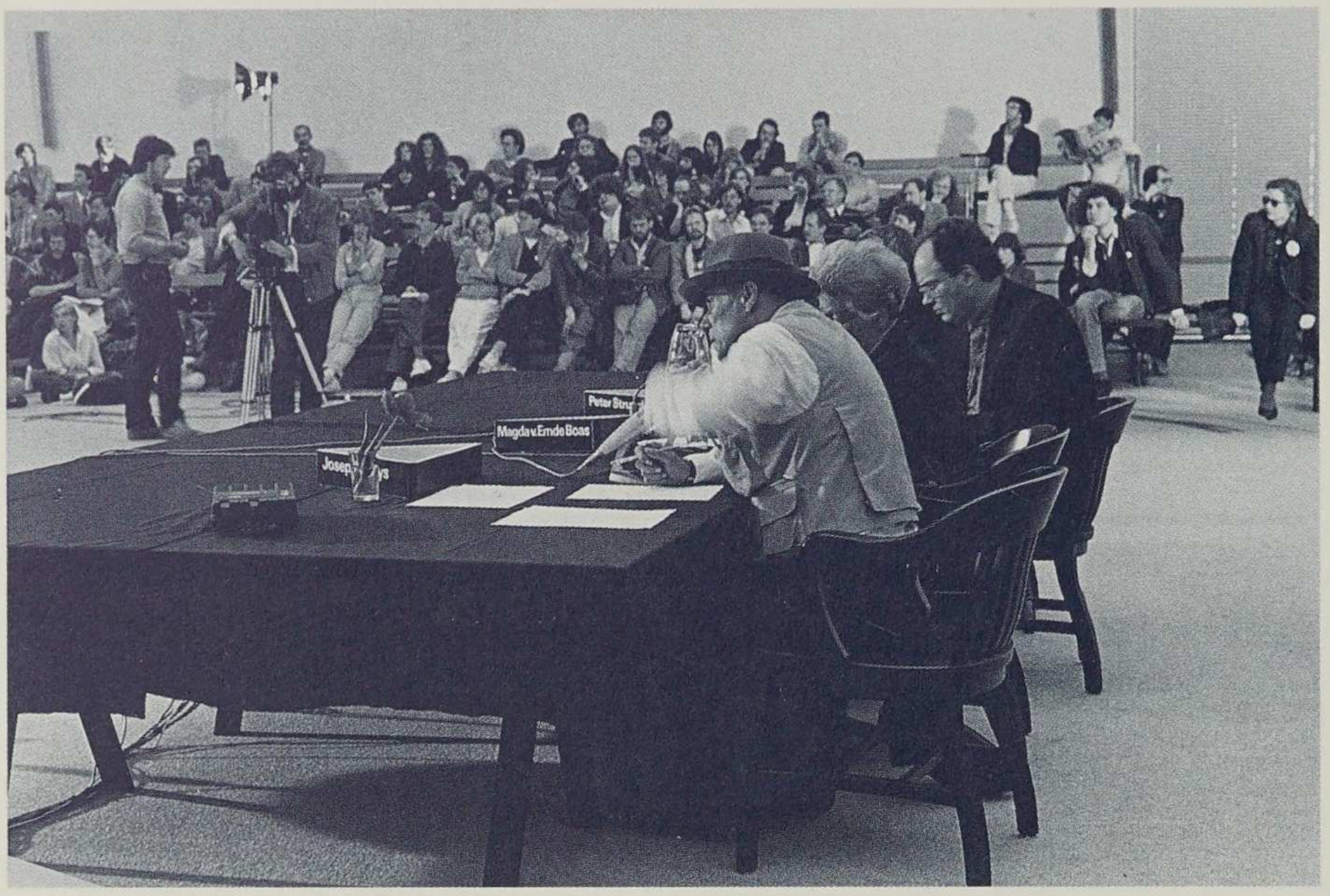
JOSEPH BEUYS Yes, for me Christ was surely the last of the spiritual masters, but especially this spirit, this Christ-spirit, was related to the development of the idea of analysis in the world.

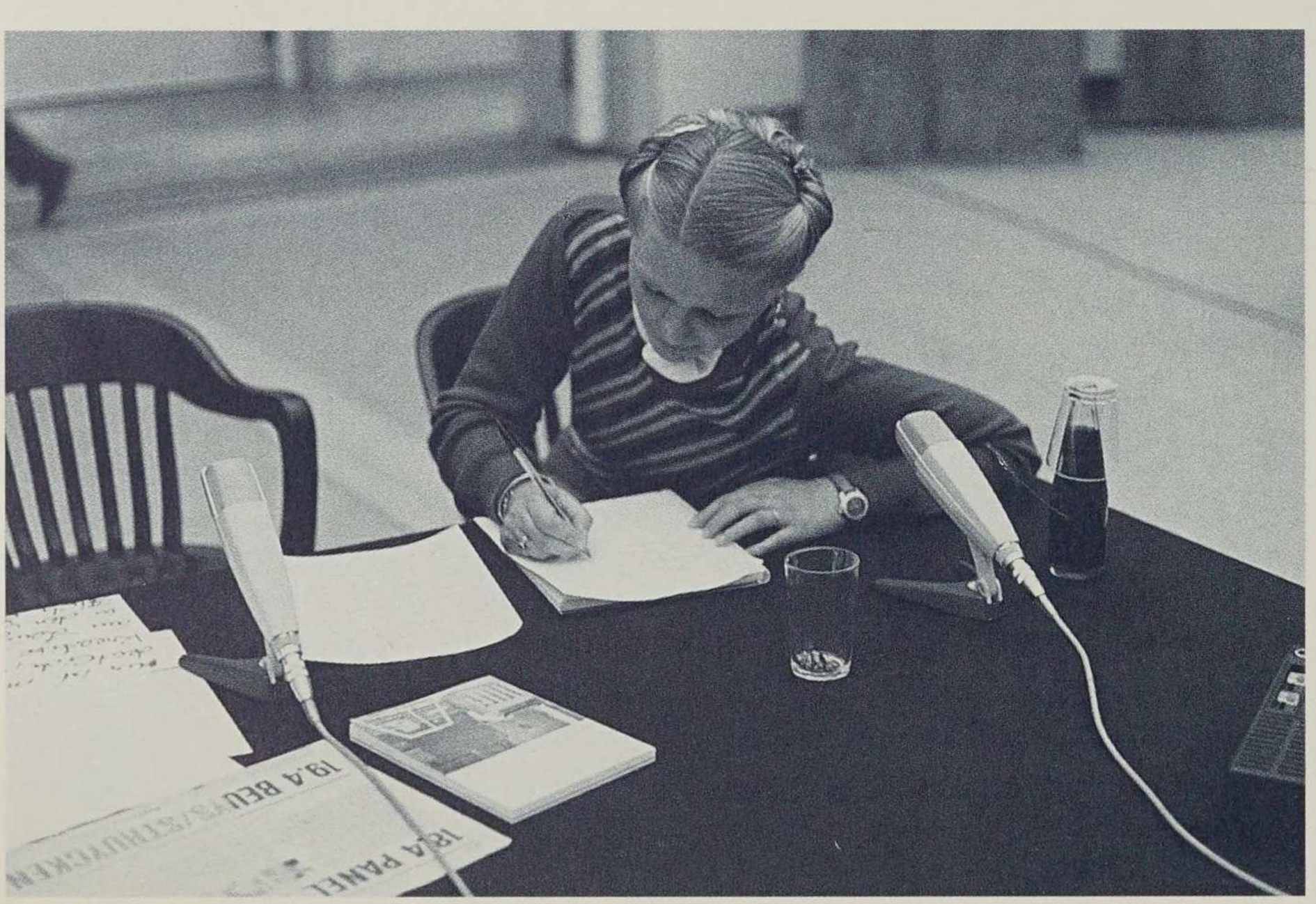




Joseph Beuys and Louwrien Wijers

Museum Boymans-van Beuningen, Rotterdam, April 19, 1980



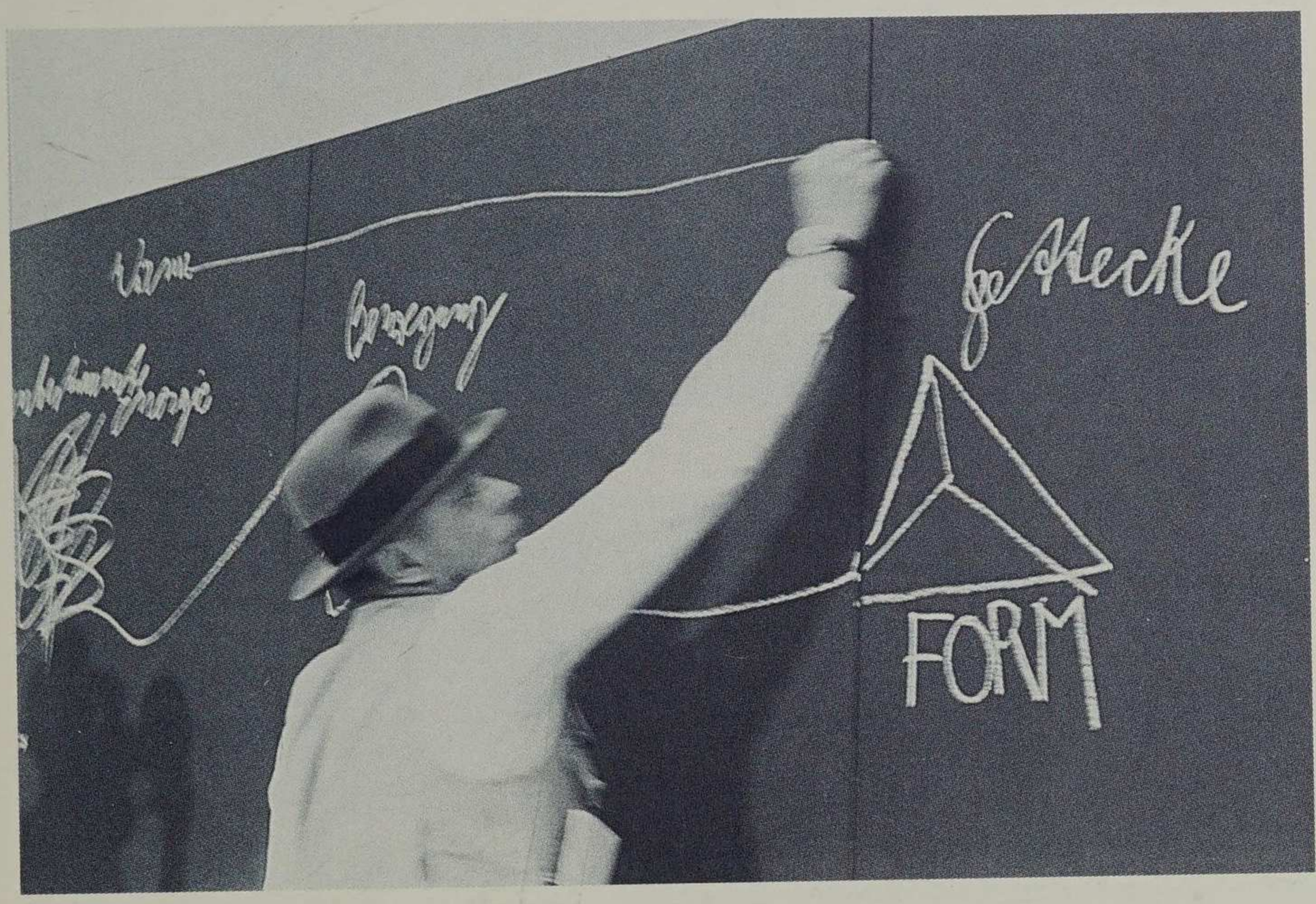


Joseph Beuys

Museum Boymans-van Beuningen, Rotterdam, April 19, 1980

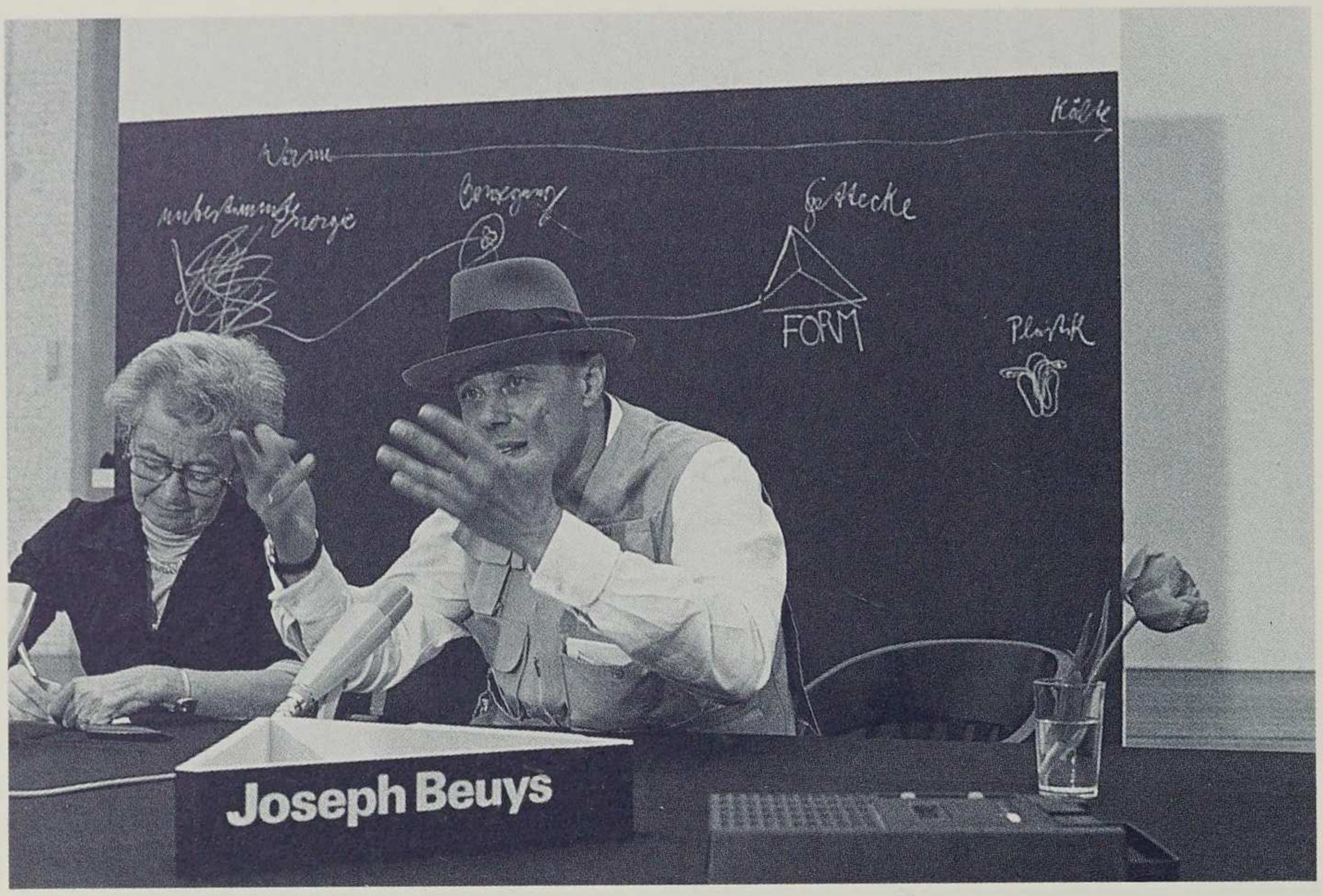
Louwrien Wijers

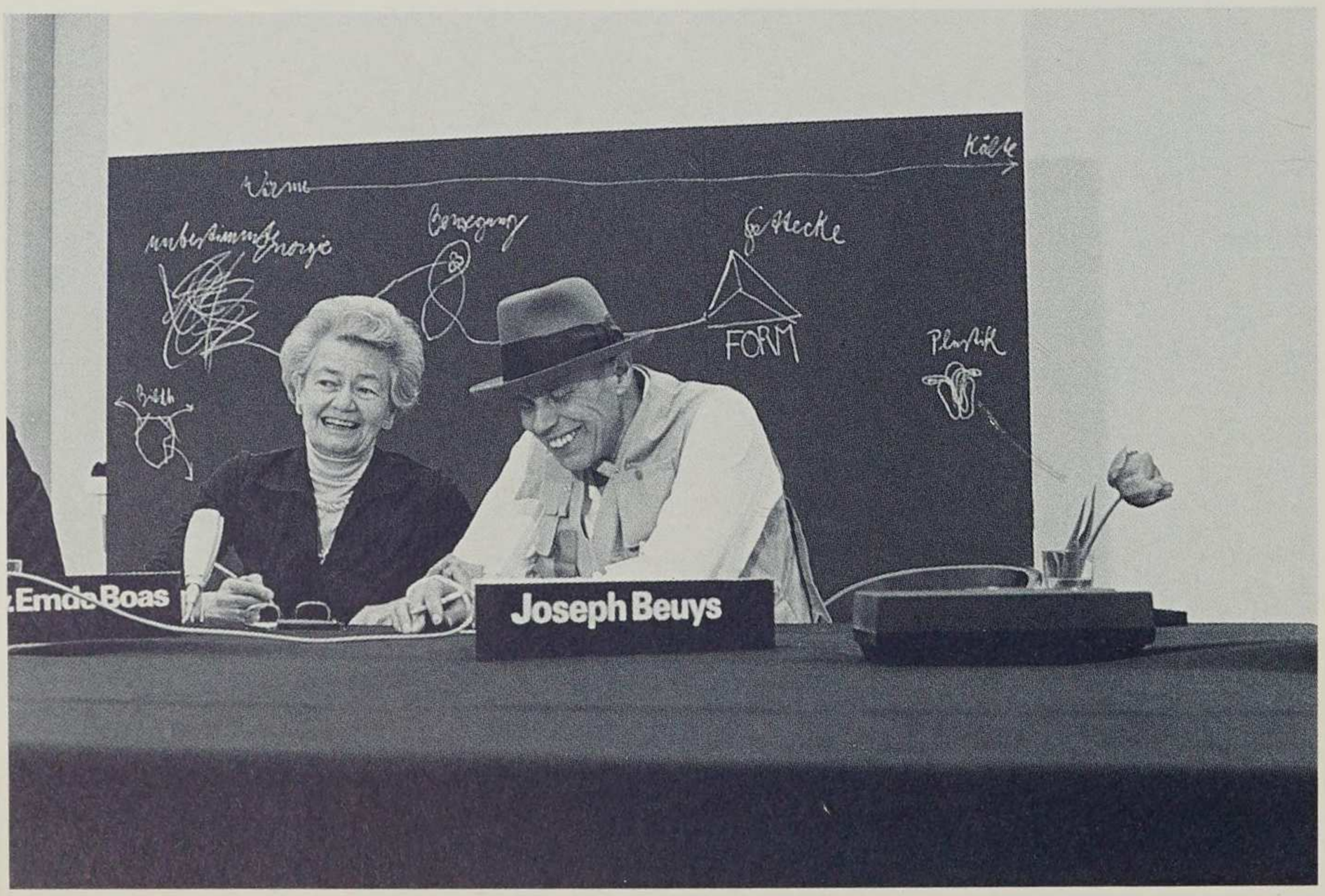
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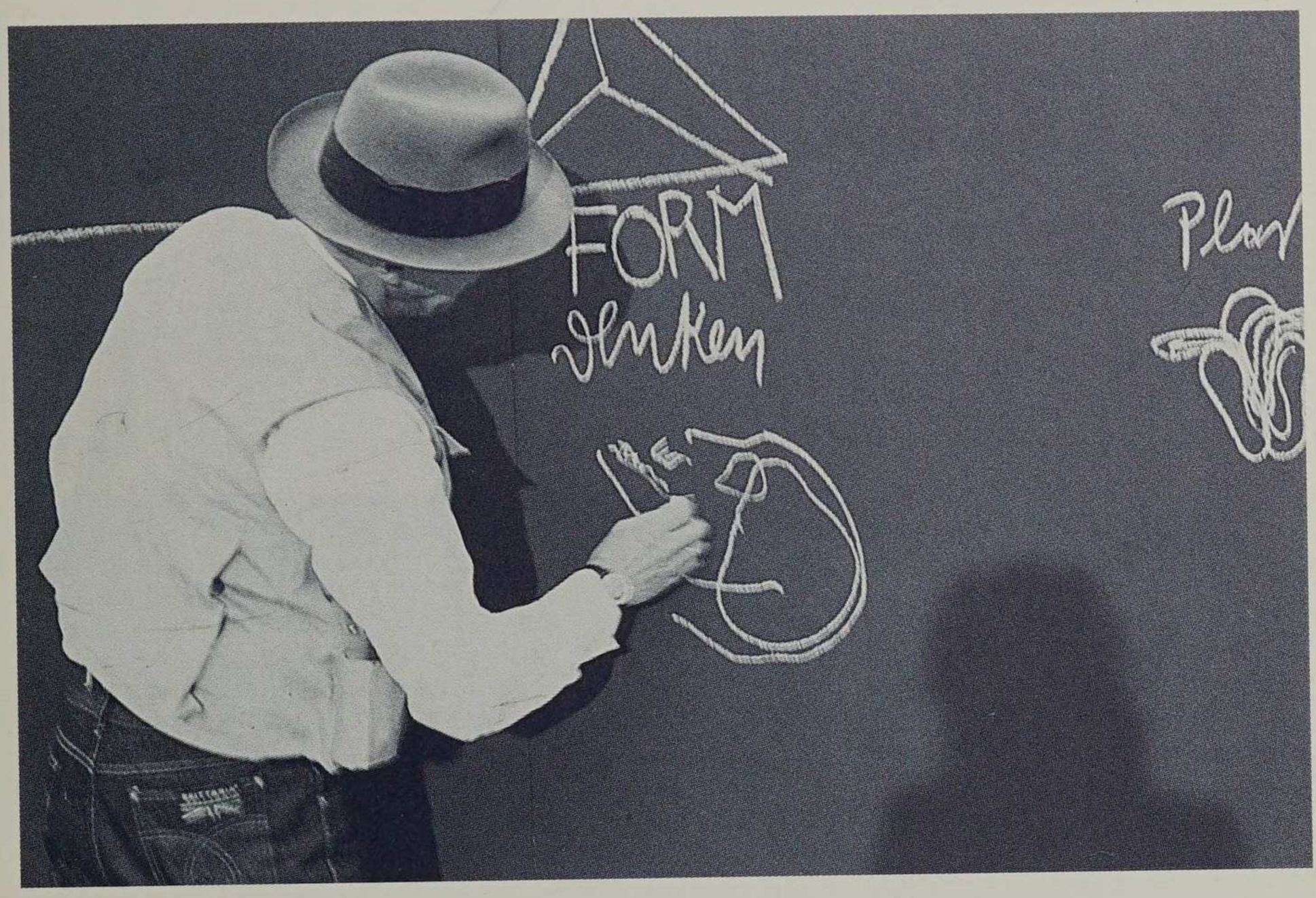
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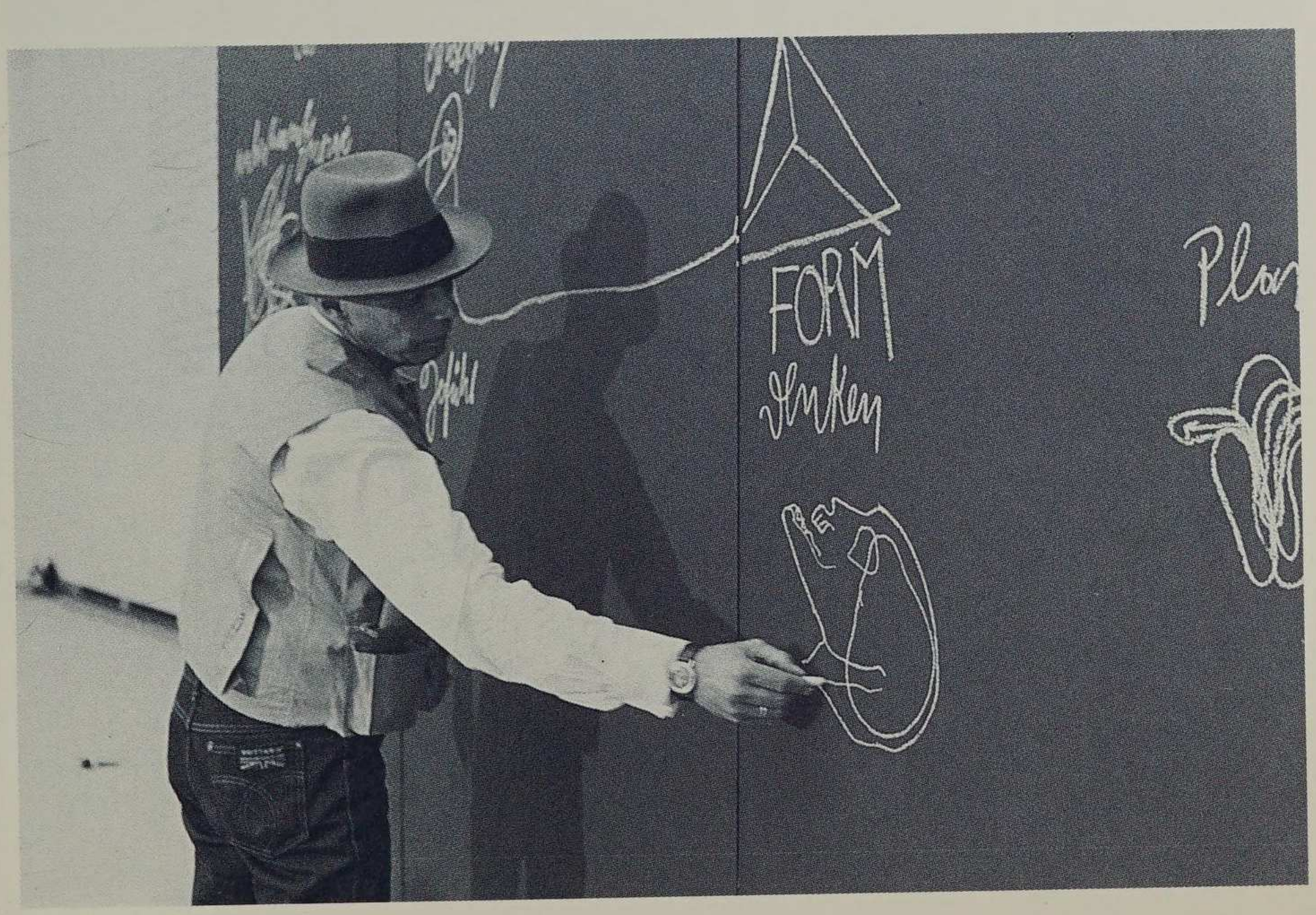
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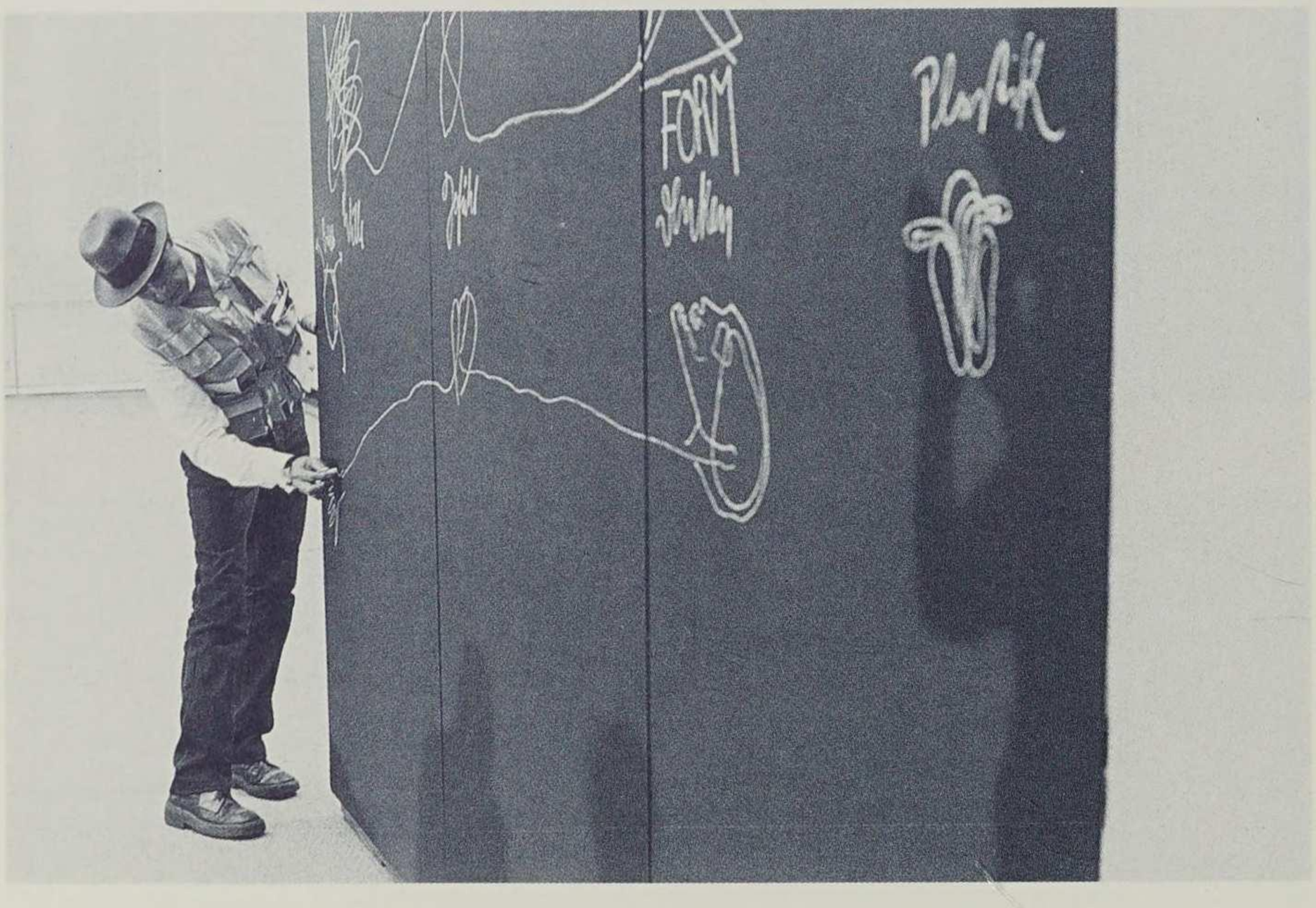
Joseph Beuys and Magda v. Emde Boas
Museum Boymans-van Beuningen, Rotterdam, April 19, 1980





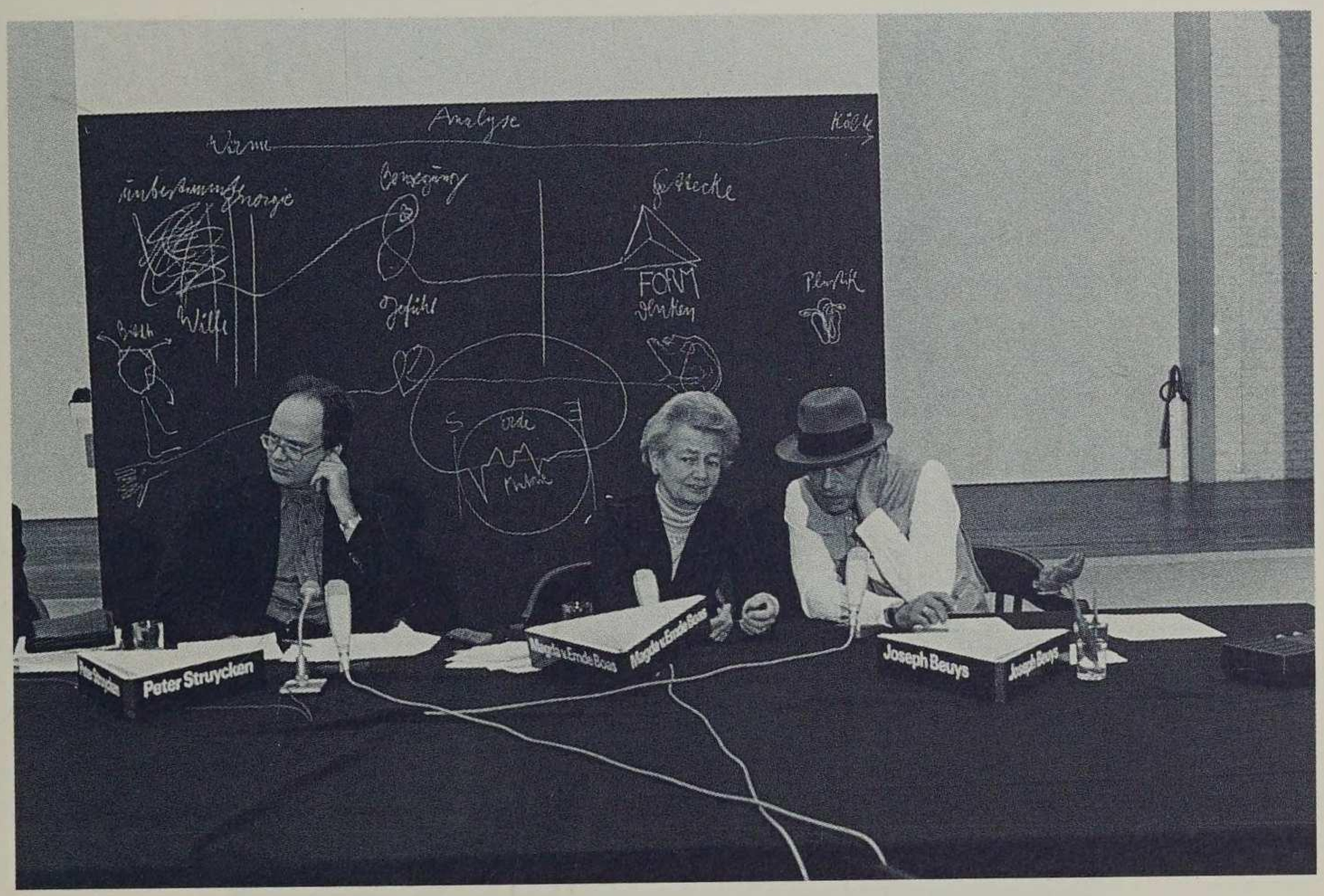
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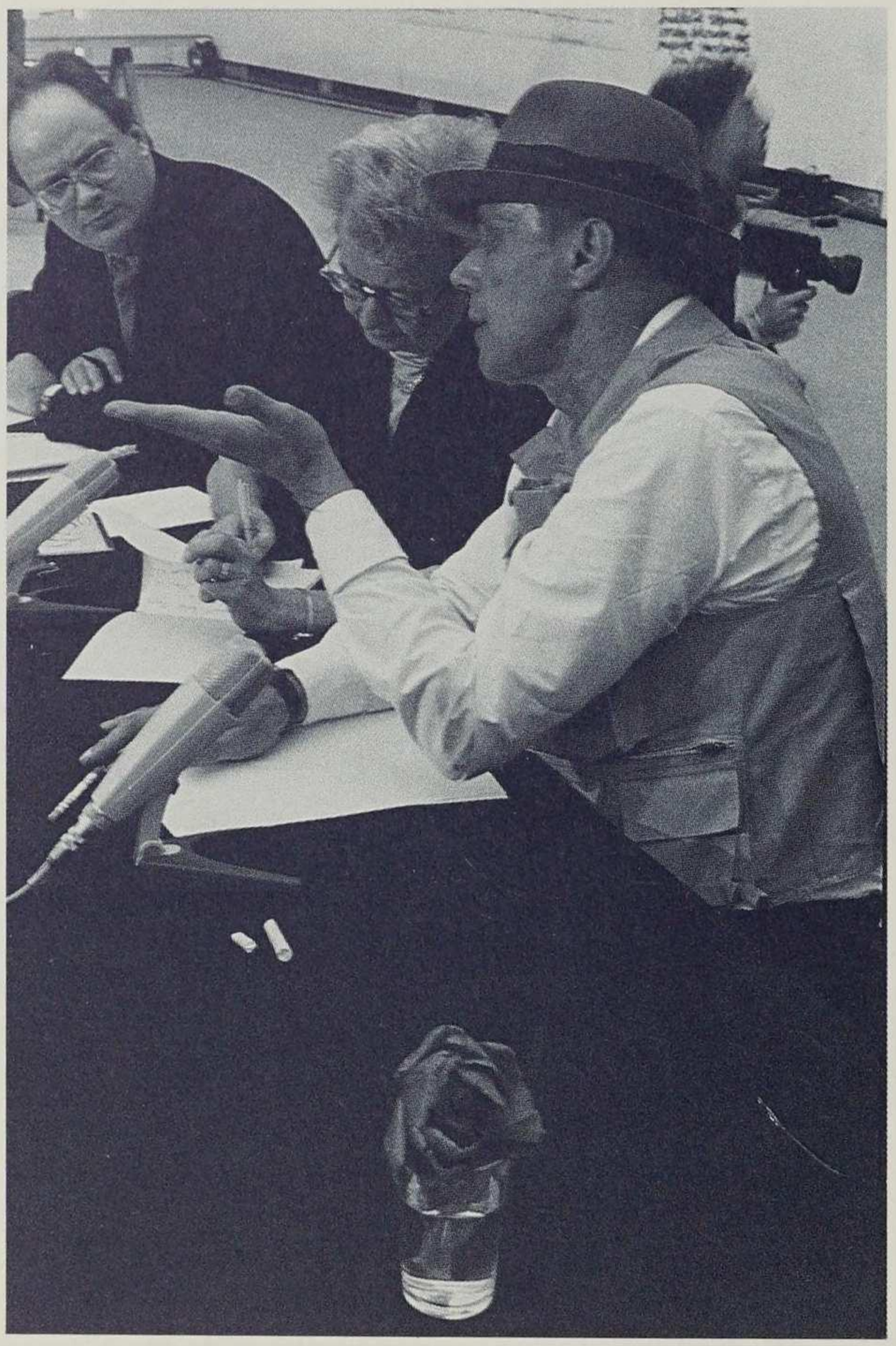


Joseph Beuys

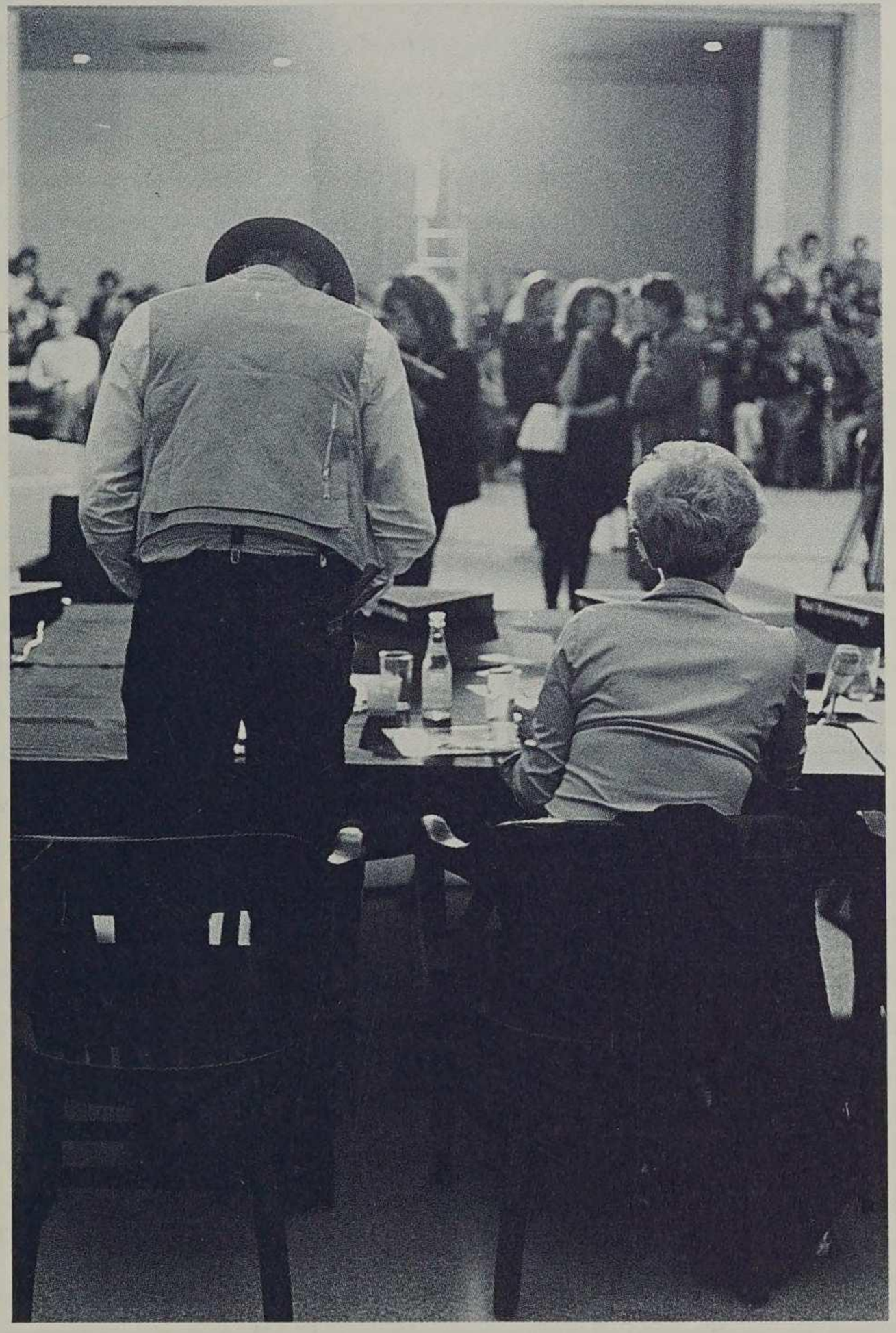
Museum Boymans-van Beuningen, Rotterdam, April 19, 1980



Peter Struycken, Magda v. Emde Boas, Joseph Beuys
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And the development of this cultural step took place in the Western world therefore, more than in the Eastern world.

L.W. But you can see the whole world as one culture, in which the last master came more to the Western part.

JOSEPH BEUYS Yes, that is true. But he did not come to the Western world, he was understood by the Western world. Surely he was for everybody, but he was understood, he was taken by the spirits of the Western world. So the root-fate of the Western world, starting at this moment, in parallel to intentions which came also from other cultures – you have only to look at Apollo in Greece, there is a similar understanding of the idea of Christ; in Apollo is appearing a kind of 'Vorgänger' (predecessor) for this Christ-idea.
So it is no wonder that at the same time that Christ appears, or almost at the same time, that there is a methodology coming from the Greek culture that is working with analysis. For instance Aristotle, rooting with one part of his geniality in the methodology of the old Greek culture, is with the other part of his ability directed towards the analytic way of the Western man.
And so the whole range of philosophy throughout the Western world shows more and more the analytic way to reach a material consciousness to come to death, like Christ.
So there is a kind of repetition of this mystery of Christ which took place in the Western world, and which ends with the fact that we have a materialistic understanding of the world. So because of this spiritual declaration of the material intention, the whole materialism is a spiritual thing.
But when the people have too little power to overlook this methodology in the Christian impulse, they go back to a kind of Oriental methodology.
That is for instance what is existing in the churches, the repetition of an almost Oriental right, with no idea how to declare Christianity.

L.W. Our interview last year had to end when you were saying that the mission of Christianity is to overcome death.

JOSEPH BEUYS Yes, that's good. But first we have to make clear the problem of death and that is the mission of the methodology of materialism. So first the people have to die in a way, have to feel what death means, what Buddhist philosophy did avoid; to reach the earth. There was an escape from the earthly conditions, to go to the spirit generally and principally. So this was one state in humankind's consciousness. But Christianity stressed a much more complicated system of development.
In this way it means the dialectic system in its highest state of sense, while every other kind of understanding of dialectic systems distorts this principally dialectic complicated system of what Christianity means for humankind's transformation towards the spirit.

L.W. Can you explain how, in this frame, you look at death.

JOSEPH BEUYS Yes, death belongs to life, you know. In the spiritual meaning life is not possible without death. That's again this kind of mysticism, but it is not a mystification, because this mystics is experienced by everybody. Everybody can look through this constellation of powers. So again it deals only with the constellation of powers and energies in the world. But the people have to have, and to develop another understanding other than the materialistic understanding, which is only looking for powers that one can exploit with a distorting and debasing understanding of energies.

L.W. Could one say that to overcome the material way of thinking is to surpass the death of material things by adding its spirituality to it. When one has a material thing like a packet of cigarettes (lying on the table), one can look at it in a material way, but going beyond that you see that it is alive; it has a spiritual content too. And to be able to see that is to surpass death.

JOSEPH BEUYS Yes, that is right. One could agree with that. But perhaps this packet of cigarettes is not such a very convincing example. It is too complicated, because this packet of cigarettes belongs in a way to another problem of the world. It is a good, produced by humankind's creativity. So it is a commodity. Surely there are materials involved in this thing, paper consists of wood and is developed of pulp, tobacco is produced of plants. But it would be better to see the problem by looking at the earth. If one looks at the earth, that everybody is standing on, one sees that the earth consists of minerals, substances like sands, and granites, and chalks; different minerals, you know. And this is the last materialisation of the spirit, one could say. Nevertheless it is a very hard materialised condition, it means spirit. But it means a kind of death; then the whole spirit comes to an end. But this is not for all times. This is only a kind of fixation in a death condition, and one can surpass it, one can recreate it, one can lead it back towards life.

So for instance agriculture has a lot to do with this problem; while a materialistic understanding which thinks that it would be a possibility to rework this soil with artificial fertilizers, means only to add to this death existence of the mineral another kind of mineral, which adds again the death principle to death. So this will not lead to a regeneration of life in the fields.
So already the problem of agriculture would mean how to give life to the earth, how to bring spirit to the earth; only with spirit you can grow cabbages and potatoes.

L.W. If one can see that the earth is alive, then also one can see that this simple package is alive. God is in everything.

JOSEPH BEUYS Yes, that is true, really it is true. But one must not jump too early from the problem of the death condition of the mineralised aspect of the earth. Otherwise one would jump too quickly over this problem.
One must consider first that the earth is dead. It is already in a way dead from the beginning of the evolution of the earth. But then humankind was giving death to death and added every death article to death principles. And so that is the problem of agriculture; that is one specification of the whole problem.
So now it is dead, the earth is dead. But now, how can this death be surpassed, how can it be renewed, or regenerated. This depends on humankind's responsibility. There is no other spiritual being to do this work. Only people can do it. And this charges humankind with the total responsibility for the fate of the earth and for humankind's possibility for life on earth, you know. That is the meaning of why I said: 'Let's not jump too quickly over this death problem.' Death is a reality; it is a reality. And every day, what the international powers are producing is death. Again death. Again death. Even harder, even better death, even more pollution, even more destruction, you know.
And therefore humankind has to stand up, or rise, against this impulse. There is a possibility for humankind's development. And this is the secret, or this mystery, or this mysticism, existing in Christianity, or in the impulse of Christ. Sometimes people are not intended to distinguish between Christianity and what the churches did to the world. But the churches for me mean the same thing as political party organisations. Churches are organisations for central power, to take over the whole power. Also the new Pope is very clever in regaining power all over the world. He is very clever in seeing that governments are no longer able to take power. Now he wants to regain the power which the papacy had already in the Middle Ages. So therefore he is a danger for humankind. That's what I feel. People have to get clear with their mind and with their consciousness not to believe in what the Pope is saying. That is for me very important.

L.W. Although one always sees that above the level of institutions the real work is being done. So we must put our faith in the few free persons who can really think clearly.

JOSEPH BEUYS Everything depends on the people. Everything. We have no right to shift the blame on political persons by saying: 'He is guilty, the leader'.

No, everything depends on us. Therefore there exists only this necessity to see that everything depends on us, and that we can do it. Very easily we can do it. It's not so difficult to do. The whole power exists with the people. But if the people do not use their power, then the regressive powers will get bigger.

L.W. How is the overcoming of death symbolised in Jesus Christ?

JOSEPH BEUYS It is not symbolised. It is real. It is not symbolised. If you enter a space with a big flame of fire you will get burnt, and you cannot say: 'This is the symbol of a flame', because you will die of the heat of this flame. So is Christ not a symbol for something. It is the substance in itself. It means life. It means power, the power of life. It brought already life.
Without this substance of Christ the earth would already have died. So it's not a symbol of something.

L.W. I thought, maybe his early death on the cross..

JOSEPH BEUYS The cross is another thing. One could take the cross perhaps as a signature, or maybe as a symbol for earth. Because the cross would mean the materialistic constellation. The vertical and the horizontal line of the construction of the cube, and this is exactly the crystallised condition of death. So it is the exact, the proper transformation in a kind of letter, of what the fate of earth from the beginning of the impulse of Christ towards our times means. The whole thing is nailed on this crystal structure, of which every modern skyscraper is built; the whole building system, and the whole analytic system has to do with this orientating, basic mathematics. It has a lot to do with analytical mathematics.
I always fear this use of symbols. Normally I do not work with symbols. But in translating the

powers to a kind of image, or to a kind of writing, we have to use signs, or we have to use letters. And so this cross is a kind of letter to make clear what is going on. It shows the people information on powers, if the people can read out of such a form, what such a form means. But, you know, that is the dilemma in the whole reception of the art, that normally the people cannot read what this means, what a constellation of such lines would mean. They say: 'Yes, it is a cross', you know, but.. Or: 'It is a plus', or: 'It is two lines'. That is the thing we have to educate, or we have to come into contact with, or we have to speak about. So we have in fact to create the language, because also the language is already dead.

The languages are overflowing with elements of decay, you know. So to bring out the new spirit in language and to transport by the language the possibilities of humankind for its own development, that is the task we have to deal with. But this is only possible if the people are looking at the phenomena without prejudice. And there is the barrier. Bring the people near to a kind of methodology where they learn to look at the phenomena without prejudice, because everybody looks with a kind of prejudice. Because they think they already know about the powers, and how the powers have their links, or have their interdependency. And that is the dilemma; that they cannot look without this prejudice, which is implanted by a very, very restrictive education during the last two hundred years: in schools, universities, in the media, in the idea of science with this one-sidedness which gave the people such a kind of prejudice, and this understanding of life which is in reality a debasement of the idea of man. And because it is so debasing, it debased people. And in this debased existence one can only think after egoistic instincts, and think on living standards and things that the materialistic system has developed. And the materialistic system and the ruling powers in the world are interested in debasing the ability of the people in the direction of such instincts as only to exploit, to live with this simple biological understanding of their machinery, that they look at their own life, like they look at a car. The car needs fuel, and they think they need fuel too. And the more food they can take, the more they take. And they take it away from other people. So it is a robbery, a general robbery and exploitation.

That is the consequence of such an understanding of the world. And it is no wonder that this goes on, because the working places, the whole enterprise for the production of these ability goods is in the hands of the state and the capitalist, economic rulings of the things.

So the first thing we have to do: we have to liberate educating places, the cultural institutions, from the ruling and from the possession of the state and economics.

L.W. But already many young people are going through this process on their own initiative.

JOSEPH BEUYS That is true, yes. That is a very hopeful thing. So it is a hopeful thing that many young people are already born with another understanding of humankind's dignity and the values of humankind's life and spirit.

L.W. Nature does the work.

JOSEPH BEUYS Yes. But then sometimes the danger is to go the private way, to get out of the connected responsibilities. Very often one finds a kind of tendency to privacy and that they go past the problems; go through and then they have nothing to do with the problems any more.

L.W. For the work one needs people who feel they have a practical task to fulfil in this world.

JOSEPH BEUYS We need the strongest of spirits, who are able to resist in the middle of the shit, in the middle of the things, and who feel that their own ability can only grow in the middle of the problems and not in a kind of weak environment with a kind of spiritual feeling.

L.W. You mean: only in the battlefield one receives the real teachings.

JOSEPH BEUYS Exactly.

L.W. Going to another question now. I wanted to ask you about Rudolf Steiner. It goes maybe a little bit away from..

JOSEPH BEUYS No. It does not go away. It goes very practically to the middle of the centre of things. Because when we spoke about the possibilities of using Oriental spiritual values, or the possibility for Christianity, I think, Rudolf Steiner was a person who followed the line along the possibilities, the creative possibilities, of Christianity in the Western world. He especially avoided saying that the spirit lies in the Eastern values of the mind. He saw surely that there exists a lot of spiritual possibilities in the East, but he did stress the necessity to bring it to life through the materialistic understanding of the world. He did not avoid the Christian impulse of death. So he did not avoid working with the materialistic understanding of the world. So he stood in the middle of the problems. And because he develops the things out of the middle of the destruction, and gave the examples, already then in comparison for instance with the Marxist ideas. He saw

the problem very clearly. And also his social proposals, the so-called threefold social order, were very positive and were the only alternative in 1918, 1919, 1920, 1921. But the people did not understand, the people did not follow, because the materialistic impulse had a kind of priority to get through. By starting and breeding his power over already existing impulses in the German romantic idealistic period..

L.W. Goethe..

JOSEPH BEUYS Goethe, Hegel, Novalis, and Frederick von Schiller were overruled by the materialistic understanding of the world, Steiner was on the line of the red thread. He had the line in his head and he showed already the kind of direction people should go, or would have to go. So therefore the whole historical analysis is very important to bring proposals for the solution of the problems towards the future.

And so there is not in discussion any invention in a kind of personal – what we in Germany call 'Liebhaberei' (hobby). No, there is a line of development in history. And therefore such a personality like Rudolf Steiner is very important to be mentioned, to explain the context.

L.W. When did you first come in contact with Rudolf Steiner's writings?

JOSEPH BEUYS The first contact I had with Steiner was during the war, when I was a soldier. I read some books, but then I was not very enthusiastic about the books. But I had some ideas in my mind and then when I came out of the war I took again some lectures and I found that this is a very, very important thing to be discussed.

And then I was in permanent contact with other people who were working in this field of the threefold social order. And when I established in 1967 the organisation of the Direct Democracy, it had at the same time the name: The threefold social order.

But surely also this constellation of proposals Steiner did in the beginning of the twenties, which did not succeed, which were not taken over by the people, which were not understood – they are more and more understood today. And they are also in a better shape today, with better, one could say, with better inner-courage to show people the solution for the problems.

L.W. Did you add to his ideas something of your own?

JOSEPH BEUYS I think what I had to add to these things was a real other thing, which has perhaps, in a way, nothing to do with Rudolf Steiner, and this is the enlarged understanding of art. So it is a constellation of methodologies, which I can work best with. But it fits in a way. It fits with his idea of threefold social order. It has an organic nearness to his ideas.

L.W. On art Rudolf Steiner writes that the artist has to bring divinity to the world.

JOSEPH BEUYS But that is a kind of declaration every artist made already. Other things are better statements. Let me think if I have maybe only one better example.

In German it would sound: 'Die Wahrnehmung der Idee in der Wirklichkeit'.. the reception of the idea in the reality is the true communion of humankind. This is the meaning of the whole concept we were already speaking about, that the people in present times are not able to look towards the phenomena. They do not look towards the phenomena in such a way that they can read out of the phenomena the need of the phenomena and the idea of the phenomena. They come with a kind of materialistic prejudice and put it on the things. And so they made a distortion of reality, you know. They take only our one methodology and they take only the death-aspect of the phenomena. And Steiner says: The reception of the idea – of the idea, this means the spiritual wholeness of the thing.. The reception of the idea in the phenomena is the communion of humankind with the spirit, with the truth.

That is a more important thing of Steiner. And I think, what I try to develop sometimes, without consideration of any Steinerian impulse, is existing in the totality of art, and in the enlarged anthropological understanding of art. So the social sculpture fits in exactly with this understanding.

But from my point of view, I see no other, and no better possibility in the present time, than to work with the idea of art, as the idea of creativity. And then this creativity means even the capital of the people, so it is linked to an economical idea. And this fits fantastically into the view some scholars of Rudolf Steiner developed in the last years. For instance economists who were thinking on the idea of the threefold society, like Wilhelm Schmundt. This fits exactly. And it is only natural that I am very friendly in discussion with Wilhelm Schmundt. So that is therefore a very important element. But again the people try to bring up misunderstandings. Because even here in Germany there are some people only interested to shift away, only interested to get in contact with it again through these prejudices. And even very famous critics, they are only saying: 'There is a kind of anthroposophical blah, blah in it', or they are speaking about a kind of 'mysticism', because

I mention the importance of Steiner. They are speaking about 'Anthroposophical oracles', you know. Here is a very, very, very different thing, the cultural distortion is very, very bad in some official writers, you know, who are very, very famous.

L.W. They have no idea of the origin of things.

JOSEPH BEUYS No. And they have not even information on what was going on from the times of the student movement in Germany, or the May in Paris, or what the whole work was in the organisation of Direct Democracy, or the citizens' initiatives. They are very far away in this 'Nicht-Existenz' (non-existence) of so called modern art, but they feel capable and competent to speak about an enlarged understanding of art. So they are only laughing about the idea of the social sculpture, you know. That is the constellation, and this is better in the United States. They are more open and they are discussing these things.

(The son of Joseph Beuys has come in to say that it is time for lunch. We walk to the new house that is just around the corner from the studio. It is a proud, white plastered house in a courtyard, with some subtle early-Jugendstil details in the facade. The entrance to the side of the building has a perfect front door of stainless steel. All the windows are framed in cast-iron.
Inside is first an impressive staircase hall with cement stairs and metal railings. To the right on the ground floor is a bathroom bigger than any other space in the house. It has a bath built in pink marble stone that is kept unpolished. This rectangular object stands in the middle of the space on one side connected to the wall. Two walls are of rough, pink marble stone, the one with the bath and the wall with two basins; the third wall has windows and against the fourth white wall stands a white marble table with black iron chairs as a snug corner.
To the left, from the entrance, are the dining-room and the main bedroom, both rooms being designed in the same way as the bathroom with one object in the middle of the space placed against one wall. In the dining-room it is the white dining table that stands with the black chairs as one block in the space, in the bedroom the double bed is the object that has this important position.
We go to the square white kitchen in the basement of the house, with its solid square table of natural white wood, placed exactly in the middle of the space this time, and stoves and fridge to the side. Here in the kitchen, like elsewhere, are details such as cupboards in the wall, that are so well thought out that the signature of the sculptor Joseph Beuys is literally on everything.
The meal on the table is cooked by Eva Beuys. It is a sober carrot stew with meat that has a rich appearance by the way it is liberally put on plates and tastes also sober but rich.
The son and daughter of Joseph and Eva Beuys, who are in the age of their secondary education, have the austere and sweet spoken attitudes of very promising youngsters. Their part of the house I do not see, but the impression of what I did see in the house gives enough certainty to say that the whole environment is a monumental work of art.)

(Back in the studio I hand the free pamphlet on Joseph Beuys that was available in the Boymans-van Beuningen museum to him and say that it is written very well.)

JOSEPH BEUYS Who is that person?

L.W. Pieter Heynen.

JOSEPH BEUYS Perhaps he was a student of mine once. I can remember that I had a student from Rotterdam. It could be that Pieter Heynen. It is good?

L.W. Very good.

JOSEPH BEUYS I think he also wrote another script on the animal in the work of Joseph Beuys. That is a larger writing on elements of animals in my work. He sent it to me half a year ago and then I recommended it to Wim Beeren (director of the museum Boymans-van Beuningen) for these coming activities, because it gives also a very good impression of the ideas. I think that it will come out.

L.W. In this writing you are quoted as saying that in our times we do not need mediators between people and gods anymore. Could you say more about this viewpoint?

JOSEPH BEUYS I think now there starts already a kind of repetition because we were already on that point.

L.W. My special reason for choosing this sentence is that I want to go towards gods or God. Can you, in the same way as we have spoken about death, give your explanation of God?

JOSEPH BEUYS I do not very often use this name: God, or almost never. Because it belongs

really to another Hebrew culture, you know; the monotheistic Jahweh idea. He is a national God, you know.
So as I see it, for the whole spiritual world the most important power exists in Christ; in the elements and the substance of Christ. So it is a germination. It is the idea of the son coming out from spiritual entities. So he is a much richer entity in his wholeness of, one could say in a modern sociological language, of co-operators; co-operators and different powers of spiritual beings.
It would lead too much in a kind of Christological consideration – but I think, let's stay with this element of Christ as a son-element coming out of this spiritual being, very often, very abstractly called God.
Therefore in this Christ-element they are showing the reality that this element exists in humankind itself. So you can speak about the human being, because this element exists there. And it exists in the surrounding of nature, earth and the planetarian surrounding. So the most important declaration is that he is the spiritual co-operator. In relation to the energy problems this plays a very important role. This shifts the whole energy problem to the spiritual abilities of the people, of humankind; and in fact the social ability also.

L.W. So when you come to this sentence that we do not need mediators between gods and people in our times, you mean to say that this is a task we have to do ourselves now.

JOSEPH BEUYS Yes sure, certainly. And we can do it ourselves, but there must appear, or there should appear, and it appears already in humankind, a kind of interest to ask and that is surely a necessity. So the active behaviour is a kind of premise to reach a kind of answer to these questions, and to find a possibility to nourish from another world rather than only from the material point of the physical resources. That is a very important thing.
That is a very important thing also for the theory of sculpture, which would give the people the ability to create another world, another planetarian understanding of the earthly condition of the planetarian creation, but also it would give the people at last the possibility to create another planetarian human theory, because the other wisdom of the earth will also die some time.
But I think, let's not make too many speculations on this point. I think this aspect perhaps will be enough for the first step. This aspect of the importance of this Christian substance for the development of humankind, of the energy questions for the people and with the possibility for the people to start with that question to get the information out of this being, one could say.
And what could we speak about next, that is now the point, you know. I think one can drift now very quickly away from the whole problem of an enlarged understanding of art, and come to a completely different point. One can lose now very quickly the whole interconnection of the most important technique to use an enlarged understanding of art, which is understood at the same time as the problem of humankind's freedom. But this problem of freedom as a problem with which this Christian substance has a lot to do, sounds already intensively enough in our text.
What would be the next question now? That is the problem. Or what is now the next thing if there appears now an image of the consideration of such a constellation in entities and powers, and a co-operation system between the invisible and the visible worlds. What would be now the next problem? Because there now appears the necessity for everybody to look for a more intimate consideration of how to deal with these things. And from my point of view I can no longer work with a unified consideration towards the problem. Every entering now towards such an understanding of world, and man, and nature asks for a very individual methodology. Now it depends on the individual mentality, or the individual ability, of which point of interest one could find a connection to such a kind of consideration. Do you understand what I mean.

L.W. I understand. The concept you are explaining overrules institutionalised religion.
Or, maybe you do not want to touch this subject.., maybe you want to stay with what art can do..

JOSEPH BEUYS No, no. I want to touch that subject, and we touched it already very, very strongly. But I think in this touching the things and in describing the constellation of what I feel, or what I think, is the reality, this overrules already what the churches are doing.
This overrules, this makes clear what the social problem is in what the Churches are doing; how they work, and that they especially avoid to speak about the possibilities of humankind to use such soul-powers, will-powers, powers of thought and intuition, imagination and inspiration, and to come with this kind of ability towards such an information.
But I think this is already implied in what we said before, when we touched the problem of political parties, of Churches, of power structures, of centralism. And we touched it when I spoke about the whole Pope problem that appears now as a very reactionary power. It is a reactionary power to take old feeling powers and unconscious powers of the people. They use these unconscious

feeling powers of the people to take over the whole centralised power now from the point of view of the church's system as a possibility to take over governments, you know. That is a critical point and there are only a few people who see this problem.

L.W. It is together with evangelism a bigger danger than politics?

JOSEPH BEUYS It is. But anyway politics is an adequate name for the whole thing. Also for the enlarged understanding of creativity, freedom, art, politics means nothing. This methodology for instance we use in the Free International University is not at all a kind of politics. It is the problem of moulding, shaping, creating, and giving form to a society of the future. So politics is the accomplishment between the powers in the economics and the powers of the state. So we want to overcome politics.

L.W. So you call the religious movements now, reactionary movements.

JOSEPH BEUYS Yes. They try to exploit now the unconscious soul-powers of the people and that is a very reactionary thing. Sure, you are right. You are completely right. Forty days ago, when I had this action with Andy Warhol; I made a whole day's action in the Schmela gallery with an old object, and then I made a short lecture and the result of this short lecture was the same. I said then: 'The most dangerous point is now the Pope'. You see, that was it. The Pope is a very clever representative of this reactionary instinct of the Church to take over governments and power.

L.W. Have we covered most of the subjects that you might touch on in Rotterdam?

JOSEPH BEUYS I don't know what I will touch in Rotterdam. I make no concept in advance. I go by the situation, and mostly I look at the people who are sitting there and then perhaps one finds an end from where one can start the dialogue. There is so much to say, yes. And we must be clear that also such an interview can only give a kind of feeling in which direction this idea works. I am not clear now from which point I will start in Rotterdam. Perhaps then we are already on another point of constellation in real events. Because every day appears a fantastic constellation of things. Especially nowadays.

No, I will be prepared for what the people want to discuss with me. I would rather answer what is existing in the people as questions and how they want to speak with me, than that I should appear as a person who speaks about what he thinks. Therefore I must see the constellation in Rotterdam. What the people want to work with. What the people want to speak about. And what questions are existing in that place, or in their mentality. Perhaps there is already a kind of group very well prepared. That is always another situation. If you find people who are already well confronted with people who know nothing and are completely unprepared. Therefore I can never make a kind of fixed concept.

Sometimes people are more interested.. the Dutch people especially try to go into a more pragmatic kind of discussion; they often do. Also sometimes one reaches the depth of feelings and one can go deeper, you know. And sometimes it stays on a very flat level of political discussions. So everything depends on the audience.

L.W. My last question. We are on the threshold of the eighties now. Do you think there is a special thing that has to be realised between 1980 and 1990?

JOSEPH BEUYS Yes, I do think that. I think that in the eighties some interesting things will come to the surface and will get in competition with the ruling system. That is what I think. And things are already prepared to work, or to come, with some effectiveness onto what was the system since after the French revolution until now, you know. That problem exists now. The problems now focus on the fact that we can no longer use this system with such a political vocabulary, with such a materialistic understanding of science, and with such cultural misunderstandings. And really true for me is that modern art is at its end and that now art can start. There is the death of modern art, or the end of modern art, and anthropological art starts. That's what I think.

The role of modern art was in a way.. nevertheless there were a lot of protests; these individual protests, especially in the history of modern art. Like the protests of some surrealists, the protest of Vincent van Gogh, the protest of those like the Dada movement, or Marcel Duchamp. But it could not break through the character of the 'Nicht-Existenz' of so-called modern art as a part of the ruling system. It could not break through because there was no developed methodology. As long as art cannot serve the world as a complete recreation of the social body, so long we have not reached a character of art with the designation of the human being. So as long as art cannot prohibit, or cannot block, or bar, these so-called world wars – and we had already two of these world wars, and they were the result of this structure in society – so long

I cannot call it art anymore.
So now I take the consequence. Like Pablo Picasso once said, when asked about art, that art should be a real, sharp weapon against the system. Surely this was a demand of Pablo Picasso in a verbalised form, but the methodology was not there. But now we slowly reach the breakthrough and we come to a bigger understanding of what culture is.
That means at the same time that we have a bigger understanding of what democracy means, and a much larger understanding of what economy means. And that for me fulfils the basic principles, and the basic regulators, of what an enlarged understanding of art means.

L.W. But it is only now that we can reach the whole world and that we can think of a one-world system, which is needed for such a way of thinking.

JOSEPH BEUYS No, it has nothing to do with reaching the whole world.. Well, sure, one could take it as a by-product. Maybe. But I think it is not such a thing. Surely it has to be for the whole world. It cannot function as a thing to fulfil a national need for a special nation, or a special minority, from one point of view. But from the other point of view, every small place, and every community, and even every family can start with such a model; and every individual can start with such a model.
So we need the view of the whole world, and we have to know that the whole world is an organic entity for this aim, but we must not prepare a concept to change the world from one way to the other way.

L.W. That's not what I wanted to say. It is more that the minds of the artists who have tried to reach this situation before, as you say, could never go as far as in our times where the materialistic development is such that we can physically encompass the whole world, which gives new possibilities to the creative minds of affected artists who want the best for the world..

JOSEPH BEUYS But we must not.. we must not.. Now we must fix exactly the point that when we speak about artists, everybody is an artist. Because now we are on a point of consideration towards the idea of an artist, that the artist is the most dignified description for everybody's activity. So when we speak now in this transformed understanding of art about art, we must speak of everybody's ability. That is the consequence of this. And we have no longer to look only at the artist who was used, or misused, in the traditional bourgeois understanding of culture as a painter, or as a sculptor..
The consequence of this is now, in a larger understanding of art, in a anthropological understanding of art, that principally now the carrier of this idea that the artist is everybody. The carrier of the ability we need for this work is also everybody.

L.W. How do you explain that this can be done now and not before?

JOSEPH BEUYS It was done before. It was done before. For instance I tried to collect the people with this intention in 1967, during the student movement and I had some echo, and I found some people who went this way, this very difficult and complicated way between all these ideologies existing in the whole Marxist discussion, in the whole existing establishment's reactionary powers.
So that is in time almost twenty years ago. And surely it had already a forerunning effect in the beginning of the sixties when I worked with actions during the Fluxus movement. There already begins this idea of another social body. And the idea of the social sculpture appeared, I think, immediately in one of my first actions, which I did in the academy. This action was then called Siberian Symphony. (In the Fluxus event on 2 and 3 February 1963 Joseph Beuys participated the first evening with Composition for Two Musicians and the second evening with Siberian Symphony, First Movement.) And this idea was already there. Also there was already a kind of information about this whole concept of the things. So having now done these things eighteen years already there was a possibility in the past.

L.W. But further back, in the times of Steiner..

JOSEPH BEUYS Yes, sure, there was also a possibility, and the possibility was used, and was in action. But it couldn't break through, you know. All these steps are very different.
Also the German idealistic period between the time of Goethe, Hegel and Novalis was a very important possibility to make some, to plant some germs. And they are not forgotten. They are still alive. And they based themselves again on some very important ideas coming from the French revolution, you know. Therefore I stress the importance of Anarchasis Cloots for instance, the ideologist of the French revolution. Not only because he came out of the same hometown where I come from; from Cleve. So the Baron Cloots was for me one of the first forerunners,

for instance of the threefold social order.
You see, the more you go back you find links to this idea, so one can say there was all the time a possibility to stress the necessity for such an evolutionary way for humankind. One can also even find roots in this direction in Hieronymus Bosch's work, and so on.
So you find a lot of things, yes. You find a lot of things in the past, and the necessity for us is to bring up a kind of historical understanding that brings the people in another position to look at their existence on earth. The people have a demand and have a need for this understanding of history; to see how the powers work in history and how the personalities, so the human individuals, have possibilities to help bring this new world to birth.
So it has nothing to do with a kind of originality. There is only the necessity to find the logics in the things, to find the organic growth of such a break-through towards the future.

L.W. And it seems the new decade that is coming will give good chances.

JOSEPH BEUYS Yes. But one must say: every chance includes also the possibility to get discarded, because all human work has also the possibility to falter, or to fail. Because it is human work, every attempt can fail. But, I think, even if the thing fails, there is then after having failed even more the necessity to go again to work and find better methodologies to break through. But now I find for my work the best methodology to work with is the enlarged understanding of art, with the idea of the social sculpture. And I think that this methodology will bring a very, very big effect. That's what I think. I am far from a believer in my own methodology, but still I see how this idea inflames the interest of the people.

L.W. You are getting a reaction..

JOSEPH BEUYS Yes, a lot of reactions. People are excited to hear more, and to see how this idea can be proved, scrutinised, can be questioned, can be set in a free dialogue with people, can be checked on the solid possibilities and get through.

L.W. That is the reaction from many countries..

JOSEPH BEUYS Yes it is. It is from many countries. There are already a lot of people working in Free International Schools even in South Africa, and in Australia people are already speaking about the Free International University and the idea which is in the centre of this thing. And in England, Northern Ireland, in Ireland, also in Belgium, and I think there are also people in the Netherlands who are very interested in the thing. In East Germany also. In Yugoslavia, in Bulgaria. I have a lot of people in Poland. It is difficult to work with these things in the Eastern Block, you know. In Italy is a very vital interest. And I think now the first roots are implanted in the Arab world; in the world of the Muslims.

L.W. Really..

JOSEPH BEUYS Yes, there is already an invitation to come to a conference in Libya. Yes, you know, this idea of the Free International University.. Arafat and Gadaffi are very often speaking about this work of the Free International University. And we will surely have some day, or perhaps in the near future, perhaps already next month a meeting with people to try to find a solution.

L.W. People from the Arab world?

JOSEPH BEUYS Yes. Perhaps one time there is a very solid co-operation, especially with people who are not as bad as they are often considered, like Arafat and Gadaffi. Because they are in a way carriers of ideas, nevertheless their methodology is perhaps not very clear, or clearly developed. But I know that these people are highly interested in our work and that there is a link; a spiritual link is already existing. And perhaps Caroline Tisdall, who is very near and in a very good dialogue with the Arab world, can take care of the next meetings. Caroline Tisdall is a very good ambassador for all these things.

L.W. Yes..?

JOSEPH BEUYS Yes, she is.. She is..

L.W. Shall we go as far as this?

JOSEPH BEUYS Yes. It is already a lot.

Düsseldorf, Drakeplatz 4,
Thursday, November 22, 1979

(A few months later Joseph Beuys is completely absorbed in campaigning with the Green Movement for the elections. During a telephone conversation on 9 March 1980 he says:)

'At present the election campaign within the Green Movement is important. I have appointments for lectures every day now. There are thousands and thousands of people involved. It is not easy to do everything. It is a lot of work. I hope we will jump over the five percent hurdle in the elections in Baden-Württemberg on 16 March. That would mean that we will get six or seven people into parliament in Baden-Württemberg.'
(On 16 March 1980 the Green Movement did jump the five percent election hurdle and did get six people into parliament.)
'Two months later, in May, we have the elections in North Rhine Westphalia. Then it will be much more difficult to get the necessary five percent of the votes.'
(On the question whether he will be a candidate in his own county Joseph Beuys answers:)
'I will not be a candidate for North Rhine Westphalia. I only help in these campaigns. Perhaps during the federal elections in the summer I will be a candidate, but that is also not yet clear.'


DIE
GRÜNEN
FREIE
SCHULEN
die GRÜNEN

Düsseldorf, June 3, 1980

JOSEPH BEUYS talks to LOUWRIEN WIJERS

L.W. You had expected Andy Warhol in Venice.

JOSEPH BEUYS Yes, I expected Andy in Venice but then he could not come.. So.. and I could have told him then personally in Venice that I am prohibited to go to Geneva, because of a very important duty I have on the same day. And so tell him.. I have a very important thing to do here. But you can speak with Andy.. You have all the dates of this thing in Geneva?

L.W. I have called them..

JOSEPH BEUYS It's on the 7th..

L.W. Yes, eleven o'clock in the morning..

JOSEPH BEUYS Take all from here. (Joseph Beuys hands me the letter from the Centre d'Art Contemporain in which he is invited to come there for the exhibition 'Beuys by Warhol'.)

(We talk about the workspace:)

JOSEPH BEUYS This is the basic space, where we are sitting now. (Studio, Drakeplatz 4) Chronologically we must start here. Because this space is Drakeplatz, yes. Because this is the oldest space, where everything started from in a way. I took this space when I got that post as a teacher at the academy in Düsseldorf in 1961. So then I was looking for space and I found this space in 1961. A bit before I started work in that job as a professor for sculpture, at the academy in Düsseldorf.

So this is the beginning of everything as far as it is related to the area of Düsseldorf and the further development of the following organisations of the office of the direct democracy, which in this state does not exist any longer now, because we dissolved that space after having established the Free International University, as a new organisation. So we can no longer have another photo of the space of the Organisation of Direct Democracy, from 1967, because it was dissolved in that space it had from 1967 until 1974. In 1974 we dissolved it. So we have to make a photograph of this. This is at the same time the space where every assembly and colloquium took place with students in parallel to the actions in the academy.

L.W. They always came here?

JOSEPH BEUYS Yes. They came always together here. Also this was the first living room for my family. Everything happened here.

L.W. This used to be a garage? That's what I heard.

JOSEPH BEUYS Yes, in the meantime there was a different use perhaps as a garage, but it was built in 1900, this whole complex, as a workshop for a maison, who works in stone.
What one calls in German a 'Steinmetz'.

L.W. Steenhouwer..

JOSEPH BEUYS Steenhouwer, yes. So and the brother of the owner of that building was such a Steenhouwer, and he maintained that space in order to let it to artists. So I found it here as a place..

L.W. So he was thinking in terms of artists.

JOSEPH BEUYS Yes. Yes. But in the meantime he is already dead. But this anyway, this was the first space.

L.W. How many rooms are there?

JOSEPH BEUYS There is only a small room in a kind of basement, where Eva, my wife, used to make photographs, the dark room. And then on the streetside there is only a small bathroom, a toilet, and a very small sleeping room for the children. So it is in a way very primitive.

L.W. So the two children have been there together for years..

JOSEPH BEUYS For years and years, until we found this house.. Yes, so that is Drakeplatz 4. There we have to take a photograph. It has a kind of historical meaning as a starting place for

everything. And it is also of big importance now because every conference, like our talk together now takes place here.
So and, because we have now the possibility there behind the wall in the new building, we can speak in quietness here. Which was not possible before, because here everything was integrated: eating, children, problems and so on.

L.W. And this leather floor, how long has it been here?

JOSEPH BEUYS Since 1961, immediately. Because there is only concrete on the floor and there is no cellar. It is immediately on the ground. So we decided to make a kind of warmer character on this cement. I did it with Eva.

L.W. And it kept so well..

JOSEPH BEUYS Yes. That's a very good thing. So that is the place here. There is a question if we should take other details of this environment here.

L.W. If there are other details..

JOSEPH BEUYS Yes, then we can only make a notice, or photographic details.. There was a paper in the Netherlands with my rabbit, did you see it?

L.W. Yes, that's 'The Haagse Post'.

JOSEPH BEUYS 'The Haagse Post', with the rabbit?

L.W. Yes.

JOSEPH BEUYS That's outside. There's my rabbit, you see.. so we could do such details.. Then the next space would be the Academy space, the Free International University.
The Free International University space in the academy.

L.W. You were the last time speaking about an assembly space for the Free International University behind that wall there..

JOSEPH BEUYS Yes, we had an assembly and colloquium there, in the beginning, when there was not yet the space available in the academy, because my private stock was stored there. But then immediately after I found the possibility to make that space free, I took all the stuff out of the academy. So everything from the academy is now stored there. And so this space is now occupied by different stock, tools and equipment and so on. And until now I could not work there. But when it was still free, before I moved the stuff from there to there, we had some assemblies here. So as a Free International University space we must take photographs at the academy..

L.W. And when did it start, the Free International University space in the academy? Which year?

JOSEPH BEUYS The academy started as an official space of the Free International University, now one year ago, so let's say 1979.

L.W. And what is happening in the Free International University space?

JOSEPH BEUYS Yes, there's a meeting place.. for discussions, and orientation, and co-operation, and mailing and it is a letter address, and two phone addresses. There is the computer from where we work also in commission for the Green movement. So most of the time there are three or four persons working. And so we should take this place as the official working place of the Free International University.

L.W. How many persons are working there regularly every day?

JOSEPH BEUYS At least one person, who sits on the phone..

L.W. Every day?

JOSEPH BEUYS Every day. Then the third space should be the office of Die Grünen. That is Corneliusstrasse 15.

L.W. And what is happening there?

JOSEPH BEUYS Yes, that's the normal meeting place for the Green movement. For the different groups, basic groups of what we call 'Ortsverbände', the smallest organisation in different villages and towns and so on. And it is the centre of the 'Landesverband' in the province Nordrhein/Westfalen.

L.W. And are you often there too?

JOSEPH BEUYS I am there relatively often. As often as I can. But the other thing is the question of how we should make photos also of the Federal Centre in Bonn, of Die Grünen.

L.W. Are you often there too?

JOSEPH BEUYS Yes, as often as necessary, because there are also members of the Free International University there.

L.W. It's not far from here..

JOSEPH BEUYS About seventy kilometres.

L.W. Oh, yes.

JOSEPH BEUYS Yes. I think that are the places. Ah, we forgot that space there. My private space.

L.W. Yes.

JOSEPH BEUYS My private space.. Wildenbruchstrasse.. Where we once ate together. You know it.

L.W. Yes, yes, yes.. And that started in 1979?

JOSEPH BEUYS Yes. The building process started on 1979 and now it is almost finished.

L.W. And you moved in, in November 1979..

JOSEPH BEUYS Yes.

L.W. Because you told me when we ate there on the 22nd of November that you had been there since two weeks only.

JOSEPH BEUYS Right. Yes, there is the concept for the photographer. So one should find a day so that the photographer has time enough to cover all these spaces.

L.W. Yes. Can you say something about the house?

JOSEPH BEUYS No, it's only our private space now, including a kind of workshop for my sculptural work. I hope I can use it in the near future.

L.W. You haven't had time yet..

JOSEPH BEUYS Until now it was impossible, because the whole courtyard was destroyed by canalisation problems and so on.

L.W. But you want to say something maybe about the making of the house?

JOSEPH BEUYS Yes, I made it. It was a kind of rebuilding. I tore everything down firstly, and then we rebuilt it. I made another kind of thing out of it. Very simple.

L.W. Also the placing of things is very sculptural; one thing against the wall. In the dining room there is one table..

JOSEPH BEUYS Maybe. Yes, maybe. We try to make everything very simple.

L.W. So that was a complete rebuilding?

JOSEPH BEUYS We did everything ourselves, and we did not use architects, or people like this. We had to look for craftsmen who were inclined to do such work, that they are not accustomed to. Because, I used only very simple material..

L.W. Like..

JOSEPH BEUYS Lime, for instance, simple lime, and sand; very simple materials. And they use mostly only the very industrial stuff.

L.W. And you did not want that?

JOSEPH BEUYS No.

L.W. And then you told me the colour of wood is the same throughout the whole house.

JOSEPH BEUYS Yes, all the wooden parts..

L.W. Like the floors.

JOSEPH BEUYS ..are made in this dark blue/violet black colour, a mixture. So that is the construction of wood within the house. All the other parts are white washed; only white washed.

L.W. And then there are iron railings along the stairway..

JOSEPH BEUYS Iron? Ah, yes, yes. One railing down to the cellar is iron, because there was no longer a wood construction. So I used one massive iron bar, I bought it into the cellar.

L.W. Yes.

JOSEPH BEUYS That's true. Yes sure, there are some railings there, because it is an order, you know, you have to do it. It is an order from the building police. The building office; that nobody can fall down. You saw my bathroom there? Yes!

L.W. Yes. That is so beautiful.

JOSEPH BEUYS Yes. That is the only outstanding sculptural element in that building.

L.W. Yes, it is very sculptural.

JOSEPH BEUYS I did not do it from the idea of luxury, I did it more from the idea of having a kind of sculptural environment.

L.W. That's what one can see there. What was the material that you used in the bathroom?

JOSEPH BEUYS That's only granite, granite and lime. Pink and grey in colour..

L.W. And you still have the chairs and table in the bathroom?

JOSEPH BEUYS Yes, there are two straw chairs, Indian straw chairs; and there is a small marble table, with a kind of iron foot.

L.W. That I remember, a black iron foot..

JOSEPH BEUYS And what do you think, how will the photographer work? Will he also take details, or will he only show buildings, building one, building two, building three?

L.W. I think he wants to take more, if you let him do more.

JOSEPH BEUYS So we let him do what he wants to do. Then he can make a selection for the use of the newspaper. I cannot judge what people want to have..

L.W. What do you think should be the day?

JOSEPH BEUYS That's always the problem (opening his diary). The problem is I have to go to Ghent and establish a piece there. I think we must phone again, to make an arrangement for this appointment.

L.W. And when is your work for Die Grünen starting again?

JOSEPH BEUYS Yes, that's a very important thing. In Dortmund next time.
No, the problem is I have also to make a very long interview with 'The Sunday Times' in London, for two days.

L.W. Fantastic.

JOSEPH BEUYS (still looking though his diary) Anyway that's the opening in Ghent. I cannot be there because I must..

L.W. Who is the organizer?

JOSEPH BEUYS Jan Hoet. It's a kind of constellation on the art scene of the seventies. European art. It's called European art in the Seventies, or something like this.

L.W. Oh, yes.

JOSEPH BEUYS No, we should talk again about the appointment with the photographer, and I will be clearer on Monday with my time. Because it is not yet clear with my setting up of the Ghent piece. There's always the problem with the setting of the time.
Yes, okay. Perhaps we could make the agreement that I am here on that day.

L.W. Yes, that would be best.

JOSEPH BEUYS We should speak, perhaps on.. all these problems with the time..
(end of side one.)

(side two:)

L.W. We have a lot of talking on tape from the book. That I can make into a compact story for this magazine article, but to be in the present, we have to talk about politics again, about money again, and about art again.

JOSEPH BEUYS Okay.

L.W. And on politics, I think, it would be good to say again how you are going into the federal elections now.

JOSEPH BEUYS Yes. My ideas are the same background of ideas, also for the federal election campaign. And I think we will work out an even stronger programme. Perhaps shorter, but stronger; a more radical programme. And everything else will be the same. There's no need to change.

L.W. Are there more radical subjects?

JOSEPH BEUYS No only, perhaps, having the whole programme on the alternative ideas made clearer, more radical. Because the first programme which existed during this provincial campaign, was a result of a kind of discussion between so many different groups. So it was not concentrated enough, because of the influence of the different ideas brought up a too long programme.

L.W. Too wide ranging.

JOSEPH BEUYS Too long, too wide ranging, too different, too much detail, and not enough stress on the basic structure of the alternative of a new social order. So that will take place and I hope there will be a kind of quiet but nevertheless very strong discussion in the next congresses where the different groups will be confronted with this necessity to come to a clearer programme.

L.W. What are the different groups?

JOSEPH BEUYS There are a lot of different groups. Groups of the women's movements, of the cultural movements, the former smaller political organisations like AUD (Action community Independent Germans) and also one which Dr. Herbert Grühl established a few years ago.
And then the northern groupings from Schleswig-Holstein and citizens' initiatives and so on.
And then more left-wing groups within the Greens. So it is an agreement between a lot of very different intentions within the society. One could say there are almost twenty different directions

and groups under the umbrella of what is called Die Grünen.

L.W. Can you say already what the programme is going to be, or do you have to wait for the congresses.

JOSEPH BEUYS No, we struggle within this movement, but I think it is necessary to find a shorter, and clearer, and more radical way. Which is really very easy, within a short time so that the people can easily be captured. That's the basic idea. Not to have such a long programme.

L.W. But could you say exactly what the main points will be, so that the people in Holland can understand what the Green Movement is about?

JOSEPH BEUYS That would be a question of hours and hours, you know, because then we have to go through every programme point and we have to discuss every point in the programme.

L.W. Too much?

JOSEPH BEUYS That would be too much for such an interview.

(Joseph Beuys picks up the telephone that has been ringing for a while.)

JOSEPH BEUYS *..ja.. ja.. nein, dass tut mir Leid, da bin ich nicht zu Hause. Ich bin ja jetzt sehr eingespannt in Terminen.. etc.*

L.W. So it is too difficult to go into details, but in Holland we know Die Grünen as the party against pollution and for a more natural way of life.

JOSEPH BEUYS Yes sure, that's also a kind of basic interest, on the ecology and of the Greens. But to reach such a goal, to care for people and nature as far as it is related to so-called biospheric problems; to reach that goal you have to change the system. And especially the system as far as it is related to the legal structure; and then the democratic structure, the structure of the parliament and the economical laws. And then we are in the midst of economic problems.. And one cannot avoid to touch and to think and to show the alternative towards the new money order, another use of bank systems, democratisation of money and everything which is involved in a so-called social order with solidarity all over the world, which implies the problem of the Third World. So I think that is the necessity, and..

L.W. But can you say how you will sell this to the German public now.

JOSEPH BEUYS Yes, I think, starting with the ecological problems as far as they are related to pollution and.. to other biospheric problems there are already a lot of people marching in this direction. So we have to make it clear that this goal can only be reached with a kind of social ecology too; that one cannot stop only where the biospheric problems are concerned, that we have to take also the ecological problems of the social powers; freedom, democracy and economy.

So that's the thing. And in this direction we have to reform and to reshape the old programme into a new one, which is shorter and which makes clearer this basic necessity to change also the ecology of the system.

L.W. To make it clear to your voters what it's all about, is that the hardest point now?

JOSEPH BEUYS Yes, but there's no reason to despair, because we did not reach the five percent in the provincial election. One can think also that there is a clear change for the Greens to come to office during the federal election, because more and more information came up of the green tendencies, of the ideas, and more and more.. also more and more young people are interested to support the Green Movement. Now we have only to wait and to see if this movement grows big enough to reach the five percent hurdle during the election campaign, or we have to struggle more and more in another direction. But we don't have to think so much of the result. We have only to work on this matter.

L.W. Because all the work that is being done gives a result one way or the other.

JOSEPH BEUYS Of course, that's right.

L.W. And do you speak about the health of the people too?

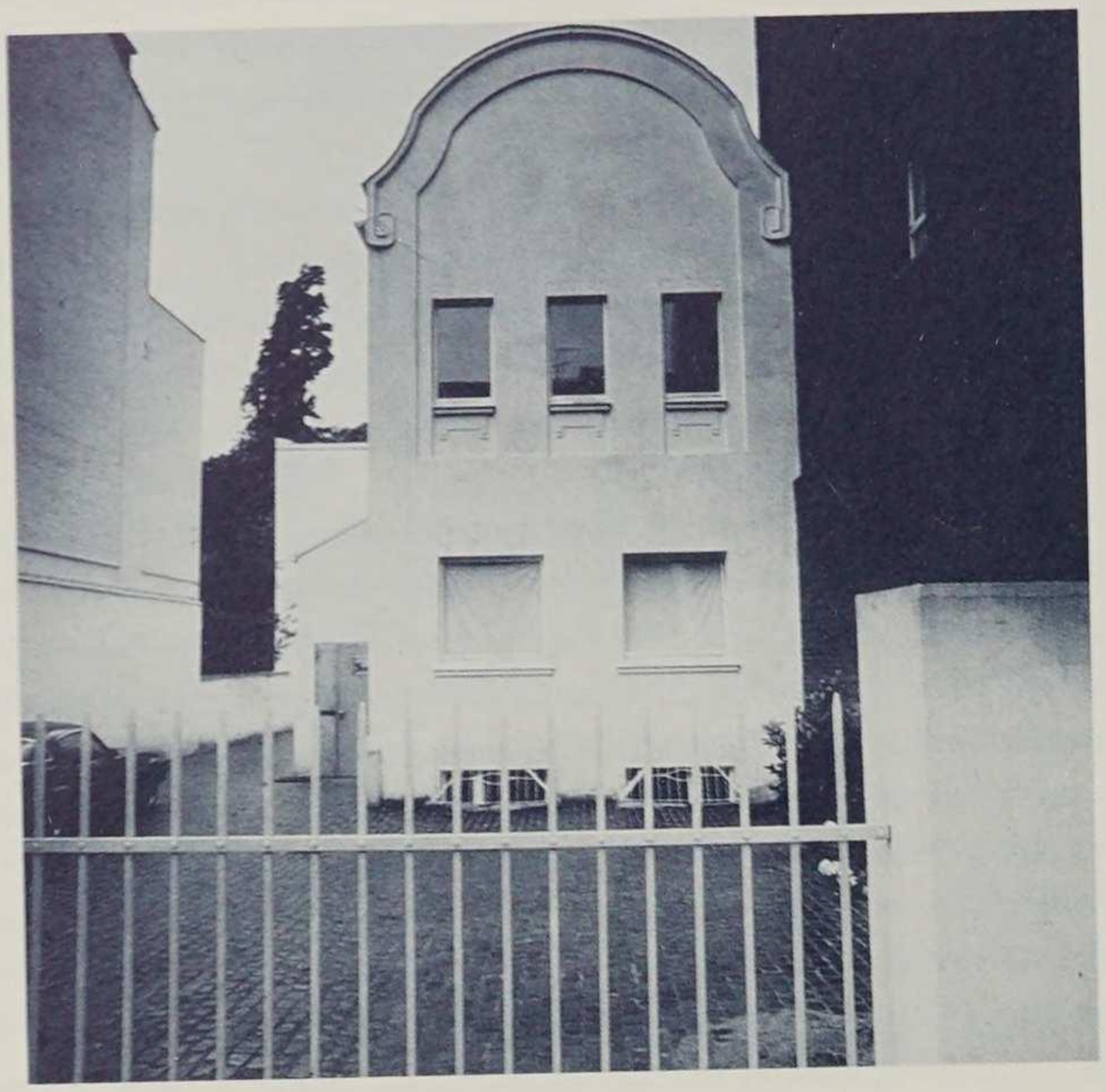
JOSEPH BEUYS Yes, because the health problem of the people is integrated and implied in such a programme. Not only from the physical point of view, also from the spiritual, and from the mental, psychological point of view. That is what we call the inner pollution.

L.W. Yes. And you speak about it?

JOSEPH BEUYS Yes, all the time. All the time, because I always start with the cultural problems, with the necessity to change the whole understanding of culture. And so I speak about the possibility to overcome all these illnesses, I mean also in relation to health. Because I really see that the very origin of all cancer.. also the very real cancer comes from the system.

L.W. Of course. But how do you see it, how do you relate cancer to the system?

JOSEPH BEUYS Yes, I think, when there is no balance between the spiritual notion of the





The house of the Beuys family
Wildenbruchstrasse, Düsseldorf





The house of the Beuys family
Wildenbruchstrasse, Düsseldorf

The courtyard of Joseph Beuys' atelier
Drakeplatz 4, Düsseldorf

people and when they are only fed by such a kind of consumer society; this character of education in schools which are run by state enterprises with this indoctrination of materialistic ideas.. Nothing can therefore come out but such a kind of miseducation. And from that point stems all diseases, the psychological illness and depressions, the feeling of the people that the sense of life is nothing, the emptiness, alienation from life and work and so in the same way all the other physical dimensions about in physical illnesses; especially like cancer..

L.W. Did you know that twenty-five percent of the people in the United States of America are dying of cancer.

JOSEPH BEUYS I know..

L.W. And sixty percent have a cancer which is not yet.. dangerous.

JOSEPH BEUYS *Ja, ja..*

(Joseph Beuys goes to the phone that has been ringing for quite a while and picks up the horn.)

JOSEPH BEUYS *Hello.. ja.. ja.. ja.. etc.*

(Taperecorder starts after the interruption:)

JOSEPH BEUYS ..and everything is important. How we can make a choice of all these important things. Because it is too much. Yes, one must make a choice. But everything is equally important.

L.W. Yes it is.

JOSEPH BEUYS Equality is important but nevertheless you have to make a choice because it is impossible to do everything.

L.W. There is really a climax now.

JOSEPH BEUYS It comes up more and more.

L.W. Why is that?

JOSEPH BEUYS More interest. People want to hear. More information. Different groups, and ex-Marxists, Communists, every, everybody is involved, even traditional political party people are asking for lectures, for seminars, for conferences, you know..

L.W. Do you think it is because of the economical crises everywhere in the world that people have an alternative interest?

JOSEPH BEUYS No, it is I think, because the people feel that within these movements, the Greens and the Free International University organisations, there is a lot of interesting stuff. And they know that it is the start of a very important kind of idea and possibility to discuss a radical alternative for everything that has to change.

L.W. Absolutely. There is a new beginning coming very near and we have to work. I was touching on the health, because in Holland there is quite a strong food movement, where people think, first cure the inside pollution and then the outside pollution will dissolve too. So no meat eating, and not too much sugar and things like alcohol..

JOSEPH BEUYS Yes, that is just an outer problem. Often people feel that what they do with inner life. But I think that's more an outer problem. Also of importance, maybe, sure. Good food and the problem of agriculture is a very important thing. But that's not what I call the inner problem.

L.W. Why not.

JOSEPH BEUYS Because.. we have had this movement here in Germany already for twenty years..

L.W. A food movement?

JOSEPH BEUYS Yes.. and mostly these people who are involved in food and their egoism in nourishment only for nourishing themselves; they are not interested in doing such very difficult and complicated work, which confronts them with a lot of strong thoughtwork and duty. So this thinking on food is a more private trend. That's what I feel. It sometimes was even sectarian. Nevertheless it is an important part of the thing, but I never start with this problem of food, because we have already seen the results, that very often this way leads to a kind of privatisation.

L.W. Yes, I see what you mean.

JOSEPH BEUYS And all the people who have the possibility to care about better food, then they are content, then they have better food, then they do not think further. That's the problem.

L.W. You need the fighters now..

JOSEPH BEUYS Yes.

L.W. ..for the great work that has to be done.

JOSEPH BEUYS Yes in a way that is true. We very seldom find people who are interested in food and in this social sculpture.

L.W. I only touched on the subject..

JOSEPH BEUYS Healthy food is available for people who have a few more possibilities for information and money now in this system. For them there is no need to change the system. But in order to give the people in India and in South Africa and all over the world this good food, then you have to change the system radically. Everybody who has a bit more information, a bit more intellectual insight, a better education, anybody who is a bit privileged, in this capitalist system, can already have better food. But what do we do with all these other people who do not have this information on the problem of nourishment of health? All the hundreds of millions of people in China, in South Africa..

L.W. But they do much better than we do!

JOSEPH BEUYS No, no.

L.W. Much better.

JOSEPH BEUYS They are dying of starvation, millions every year.

L.W. Of course in the places that do not have any longer their own agricultural pattern..

JOSEPH BEUYS Millions of people die every year, millions of people..

L.W. But the principle of food is much better in all those countries. Of course in India for instance they no longer have their own agricultural programme, so we should go and help them..

JOSEPH BEUYS But the so-called better food is.. also no longer available for all these people in the Third World, because there is too little. There is nothing! There is nothing developed. And the more this system exists, the more this shit-food comes in. The refrigerators, the technology, the agriculture, the destruction of the earth.. From day to day their normal food is no longer available for the people..

L.W. Exactly, that's why the decay is coming so rapidly.

JOSEPH BEUYS And.. to give everybody existing in the world better food, one needs to change the system.. So not only to think about better food! Here in Europe and in the highly developed countries everybody can have good food.

L.W. But they don't do it.

JOSEPH BEUYS Yes, but they can.

L.W. They could, yes.

JOSEPH BEUYS And there are already thousands and millions of people who care about themselves, and about their better nourishment and better food. We know here in Germany already for thirty years about this organisation of so-called 'reform' food.

L.W. Yes, we have some Steiner restaurants in Amsterdam.

JOSEPH BEUYS Yes, sure. That's okay. We have it also here. But also these people are not interested in struggle..

L.W. No, I know.

JOSEPH BEUYS Sectarian.

L.W. But if we could bring everybody together..

JOSEPH BEUYS Yes, sure, but bring the people away from their egoistic trip, in spiritualism. because the egoism in.. the spiritual egoism is very often more dangerous than the material egoism; the material egoism. Very often.. It is sometimes more dangerous than being egoistic in money and in such things..

L.W. You mean in thinking?

JOSEPH BEUYS Yes, they are egoistic in thinking, to have a better state and to have a kind of possibility to..

L.W. To imagine yourself..

JOSEPH BEUYS For my own spirit only and.. so that's the way of privacy, you know. And we have had to struggle for years and years with such sorts of people. That's not so easy to do..

L.W. I understand what you say.. And do you get from outside Germany a positive reaction for The Green Party?

JOSEPH BEUYS Yes we are connected with the French ecologists, and with the Italian ecologists, and.. ehm.. in England it's not very strong, also not in Ireland. But nevertheless we have connections with these people. In Italy it is perhaps the strongest with the Partito Radicale.

L.W. Do you feel that there is a possibility that a European movement might grow out of The Green Party..?

JOSEPH BEUYS Yes, I think so.

L.W. Because that's what we are waiting for..

JOSEPH BEUYS In that movement where people can see.. look there is a model appearing in one country, I think, other countries will follow immediately. Therefore it would be fine to have a kind of success.

L.W. Yes.

JOSEPH BEUYS But we have already a kind of success. So we have to be patient. We have to carry on, with a kind of better quality everyday; every week a better quality, every election campaign a better quality. So then we will succeed one day, I think.
Principally there exists the possibility to change the system, and I say to everybody: my aim is to change the system within seven years, from now. So, that's my own private programme.
I see it as a duty for me to overcome this system in seven years.

L.W. But do you mean Germany then, or do you mean more countries?

JOSEPH BEUYS One cannot say where the movement will bring the first results. I think perhaps in Germany. But here it is relatively finely developed. It has a very good structure.
Everybody can see already this opposition towards the ruling block. And therefore we must make the thing clearer and clearer, that all the political parties, the social democrats, and the liberals belong to the ruling block. And there is no difference, no principal difference. So it makes no sense for me to respect the discussion on Strauss, or Schmidt. That means nothing for me.
It's the same thing..

L.W. I would be happy if there could come strong connections from over the borders.

JOSEPH BEUYS Yes, everything could run better and better, and also quicker and quicker, but the whole development depends on the people who put themselves in the middle of this work. And we have too few people who could do it. For instance, I am already overloaded, yes.
And also other people in the organisation are already overloaded. So everybody can do it in the place where he is, where he lives, where he stands.
I think the worst thing is to always ask other people to do the things, you know. People should do the things by themselves.
(Joseph Beuys picks up the telephone that rings again:)

JOSEPH BEUYS Hello.. Anthony.. Yes, fine thank you very much.. Pardon.. Yes, I fell down.. I was dead for three minutes.. No I was not in the hospital. I never go to hospital. I am a self-healer. I heal myself everytime.. Yes sure.. Yes. Pardon.. No, no. Everything is possible.. Yes Anthony.. Yes I think that it would make more sense in Europe, than in Australia. What has such a thing to do in Australia. It is more difficult to impose a situation like Australia with such a composition of ideas. So it would be in a way more effective in Europe. So that is my point of view. If there is no other possibility, then Australia, Canberra or places like this, you know, then okay. Canada or other places too: Then okay. But I would prefer to have it in Germany that space, you know. Because in a way it is a kind of very important thing for us. It is a kind of.. very important place. It's a kind of place from where one could.. You know.. Yes.. Yes, sure. And do you see already a possibility?.. Yes.. Yes, okay Anthony.. Yes.. perhaps they feel that there is a kind of deeper interest, it's not only art you know. It's not only art. It's better than only art. It comes from other roots, you know.. Who is it that wants to come? Oh, that's for 'The Sunday Times'.. That is fine.. What's his name again..? Yes.. So he comes with a photographer.. Yes.. We try to organise something.. Yes.. No, no, no. I have to maintain a certain rhythm, you know. It's always the same.. No, not in the moment.. Wonderful.. Would it be best to restrict the thing on one space.. Yes.. but Heiner's 'Possession' is on show now, it's running through Germany.. No, that's not all.. perhaps he has something more.. Now there is a new edition on the market; an enlarged edition.. Yes.. Fine Anthony.. On the details you can speak with Heiner.. Fine Anthony.. You too.. care for yourself. Bye, bye.

JOSEPH BEUYS That was about the Venice piece. Because it seems to be a big success in Venice with that space. The man who is doing the interview for 'The Sunday Times' is going. So what else do we have to do?

L.W. We left at the point where you said: everybody has to do something..

JOSEPH BEUYS Yes, they have to do it by themselves.

L.W. Everybody has to put in what his talents are. Babette is working well too.

JOSEPH BEUYS Yes, she works very hard. And I think she's able to make a good movie. She has a good temperament for making movies. I saw some movies already which had a very good quality. But she cannot do what she wants to do with these television people. She has everyday to speak again, to ask for allowances to make this, and to make this.

L.W. But she has the strength to do it. She has a lot of trust and idealism.

JOSEPH BEUYS Yes, she's a very good person. I love her very much, Babette.

L.W. I do too.

JOSEPH BEUYS Babette, she comes from Limburg.

L.W. Maybe we should go on with the more serious subjects. At the moment money is a very important subject in Holland and therefore I want to stress it again in this talk. Also the riots that we had in Amsterdam just now, on the 30th of April were about money. All the houses that are bought, even by Arabians and Americans, and that stand there empty for ages..

JOSEPH BEUYS That's the profit system.

L.W. That is really taking the heart out of the city in Amsterdam..

JOSEPH BEUYS Yes, that's the profit system. That's the Western private capitalist system. So we want to change this. And the only power which represses the people is the power of the money and the power of the state. That's clear.

L.W. The younger generation in Holland is now very furious; they probably do not even know exactly why, but there's such an anger in them now..

JOSEPH BEUYS Yes, that's right. They are very right. And there's a possibility to change things. But clear thinking is one of the conditions to do things well. Otherwise everything is only an emotion, you know, only a kind of hatred.

L.W. But the younger people: can we expect them to think clearly? They are too young. I think it's okay for them to throw out their emotions, but what they need is a person who can explain to them what is really the case, so that they have a centre, a leader to hold on to.. Now we have a government in Holland..

JOSEPH BEUYS Ha, ha, ha..

L.W. Do you know about it?

JOSEPH BEUYS Yes, a bit.

L.W. They do not make one decision.. Everybody I spoke to on the train today, was speaking about money because they don't have anything anymore..

(Joseph Beuys picks up the telephone that rings again and speaks in German language.)

JOSEPH BEUYS *..ja, was ist denn damit, mit der Idee der Freizeit.. ja, ja.. es kommt darauf an, wozu man das machen soll.. ja, was ist mit der Idee.. Sie müssen sich überlegen, ob ich der geeignete Mann dafür bin.. denn ich kann mich nicht mit der Freizeit der Leute befassen.. so, wie jetzt gegenwärtig die Sache existiert.. das könnte ich nicht.. Ich möchte von der Realität sprechen, eben deshalb, von der Ungeeignetheit des kapitalistischen Systems, um Ihnen eine wirkliche Kreativität zu besorgen. Innerhalb dieses Systems ist alles Blödsinn.. Das ist es eben.. Das ist mein Standpunkt.. Nein, nein das ist gar nicht pessimistisch, die eigentliche Kreativitätsfrage liegt gerade am dem Punkt.. Der Mangel liegt ja ganz irgendwo, ganz anders. Der liegt zum Beispiel im Staats- und im Schul- und Hochschulwesen, und so weiter, und so fort.. der liegt in der Unternehmensstruktur der Wirtschaft.. Das heißt, die Kreativitätsfrage muß man als Frage des Systems ansehen.. Und ich kann ja nicht akzeptieren, was die Menschen da unter Freizeit verstehen, denn daraus wird sich keine richtige Kreativität fur die Menschen ergeben.. Nein, das braucht nicht zu sein, das können die Menschen, wenn sie wollen, schon bei der nächsten Wahl schaffen.. Also, das ist überhaupt nicht der Weg einer Revolution.. Das führt zu einer schlimmeren Form des Kapitalismus.. Beispiel Sowjetunion.. Auch das ist Kapitalismus; eine schlimmere Form.. Ja, was wir versuchen zu entwicklen, was ich ja auch mit der Freien Internationalen Universität tue.. ist die Alternative für eine zukünftige Kultur zu entwicklen.. natürlich die Kultur des nächsten Jahrhunderts, aber die müssen wir in den nächsten sieben Jahren schon in Ansätzen erreicht haben.. Und das ist für mich die eigentliche Kreativität, denn ich kann diesen Falschheitsbegriff, der gegenwärtig existiert, nicht akzeptieren, und deswegen, wenn Sie ein paar Worte von mir hören wollen über diese Sache, für ein Fernsehprogramm, dann sollten Sie sich überlegen, ob ich da der geeignete Mann bin. Ob ich da überhaupt hineinpasse, in Ihre Konzeption.. ja.. Aber warum? Warum sind die in der Schule kaputtgemacht worden? Und wieso sollte da noch eine Möglichkeit sein, in dieser Freizeit etwas Vernünftiges zu tun. Ja, das ist die Grundfrage. Es ist ganz logisch daß dann die Leute Angst haben vor allem, and daß man in dieser Freizeit selbst-verständlich gegängelt wird, etwas zu tun.. angefangen von Black&Decker und so weiter.. das ist doch selbstverständlich. Da wird wieder ein neuer Markt für die Leute vorbereitet.. das ist das Problem! Es bleibt immer einschlossen innerhalb dieses Problems, welches die Menschen immer mehr entfremdet von ihrem Leben, von ihrer Arbeit, von ihrer Innerlichkeit, von ihrer Kreativität.. Und deshalb ist da immer wieder diese Frage, und diese Frage von 'Zeichnen auf Papier', die ist*

viel zu spät, da könnte ich gar nichts Vernünftiges darüber sagen.. Ja, aber ich sage nicht, jeder Mensch ist ein Maler, oder ich sage nicht, Jeder Mensch ist ein Zeichner. Das bezieht auf die Begriffe von verschiedener Arbeit überhaupt. Das heißt, an den Arbeitsplätzen, im Krankenhaus, in der Industrie, bei der Eisenbahn, auf der Universität, da müßte sozusagen ein neuer Kreativitäts-begriff dasein, der aber die Konsequenz hat, daß man dieses System versteht. Das ist der Anthropologische Kunstbegriff, der einen auch berechtigt zu sagen: 'Jeder Mensch ein Künstler'. Denn ich sage doch nicht: 'Jeder Mensch kann ein Rembrandt sein'. Das kann man natürlich nicht.. Und wenn ich das nicht deutlich sagen kann, dann passe ich einfach nicht in so eine Sendung herein.. Ja.. Und wenn das nicht eine wichtige Sache ist, die in diese Richtung zielt, dann hat das gar keinen Sinn.. Nein, sie sollten nicht auf dem Papier etwas machen, womit sie nur imitieren was andere Künstler auch schon machen. Sie sollten erst einmal darüber nachdenken, wie sie sich als Mensch überhaupt selber empfinden, und sie sollten das auf Papier darstellen, im Zeichnen, aber auch in Schrift, in Gedanken. Also, ich wollte immer die Menschen auch einmal anmahnen, mit ihrem Denken zu beginnen. Also, ob sie sich selbst verantworten können, ob sie zufrieden sind, wie sie sich im Leben fühlen, was sie als mangelhaft empfinden, was sie bei ihren Kindern feststellen, und so weiter, und so fort. Das wäre für mich doch die eigentliche kreative Aufgabe. Also, diese Fragen der ganzen kreativen Innerlichkeit, der Willenskräfte, der Empfindungkräfte, der intellektuellen Denkfähigkeit. Das wird ja allzuleicht mit diesem Pinsel und dem Papier ausgeschaltet. Mann denkt, man muß da machen was die anderen auch machen: Moderne Kunst. Der eine hat hier die Idee, der andere hat da die Idee. Das ist eben die Problematik, nicht.. Ja, ja, das könnten wir machen.. Können wir, wenn es anfangt, dann nochmal zusammen sprechen, damit wir dann den Tag fixieren.. Ja, ja.. ist fein.. Schönen Dank.. Also, wir sprechen noch einmal.. Wiedersehen!

(Back from the telephone Joseph Beuys says:) *Freizeit.*

L.W. Everything is sensory pleasure now, and luxury..

JOSEPH BEUYS Yes, it's terrible. But you see it is a time where a lot of things come to the surface, you know.. Principally such people from the television – this was from Hamburg – they are always without ideas.

L.W. It was very good what you said. How they will think and call you back with a better plan.

JOSEPH BEUYS Yes.

L.W. Astrologically it is said that the turning point in our civilisation will occur between 1984 and 1986.

JOSEPH BEUYS I predicted to destroy the capitalist system in seven years. That is what I have in mind. We must see.. we must see..

L.W. We are talking about money..

JOSEPH BEUYS Yes, sure. Principally the money problem is very well described in this extract in the paper. The problem is to think how one can change the money from being a changeable good and transform it to a democratic organisation means. This would mean democratisation of the money. And for that surely people need new money laws; economical laws, democratic laws on how to use the money.

So then money would be a democratic forming principle and it would need another bank system; a democratic bank system..

But before that one has to understand what the idea of the capital is in reality, because even in Marxist thinking this was never clear, what money is principally. If you see the phenomenon of humankind's labour, work and creativity; the ability of the people is the capital of a system. And what comes out of the ability is the product. These two are both polarities of the abilities of creativity. Only these two elements are the capital.

And one has only to think how one can organise this ability of the people with their products in a worldwide unified system of economics. In opposition to a profit system, which exploits everything. So this is the basic idea; that one gets another idea of what capital is. Then it would be very easy to avoid profit, property and wage stipends; you know, exploitation by the exchanging of humankind's ability with money. So principally it's a very simple idea. And it could be simple to do in that moment when the people understand that it is necessary for them to do this, and to work in this direction, and to support a movement that is the carrier of such an idea. And understand that they would be even economically in a better state. Mostly people fear change. They are afraid for every change because they think: 'Eine Spatz in der Tasche ist mir lieber als eine Taube auf dem Dach'. They fear the future, because always when they hear of a

change, a transformation, of a social order they think it will bring a worse situation for them.
But I think one can easily consider such a model of self-administration for every enterprise, with a new idea of using money as creativity money, as ability money, that this will bring a very stable money circulation. It would avoid very easily inflation and deflation of money processes. So this would be a very ecological money circulation.
And this way.. or how it goes, that has to be educated with the people. That's the very central point of the social transformation, to understand and to see the reality of what capital is.
To go away from all these ideologies, the capitalist ideology, and also the Marxist ideology speaks a lot of the capitalist system, but this ideology itself cares for a kind of capitalism. Because nobody tries to see the problem in the money, you see. So now, for the first time I say it very clear: it will be the Green Movement and also the Free International University that for the first time appear as an enemy against the capitalist system. The Marxist thought was not an enemy for the capitalist system. It cared for another even more dangerous capitalist system, that we now find in the Eastern Europe countries, the communist state capitalism, with politburo-democracy and this kind of capitalist system, which is even able to destroy the remainder of the freedom that still exists in the world.
As we are still able to discuss these things with a relative freedom. On a special kind of degree we see also police, from the private capitalist organisation of state parliament, and political parties appearing on the scene. But we have still a kind of remainder of the feeling of freedom, which is not the achievement of the daily politics, but it is a remainder of the French revolution. This exists still like a tradition in middle Europe and in the western countries.
So this remainder of freedom we have to occupy personally, and then to widen. And coming out of this island of freedom we have to bring up as soon as possible a wider understanding of freedom and then the practical use of freedom in every institution, in the cultural institutions, in the democratic institutions, and in the institutions where the industrial enterprises are existing as big working collectives, and worldwide economic interconnections.

L.W. And with Die Grünen and the Free International University you are really working towards that aim?

JOSEPH BEUYS Yes. That is the thing. Otherwise I would not be able to even speak about the sense of this enterprise. Because all other speaking of creativity, and universality and freedom, makes no sense. This is the basic point. One has to show how freedom can be an essential part of the social body. And not only a traditional 'Überrest' like now, or only a decoration for party programme, every political party speaks also of freedom. But this is only a kind of propaganda, and a kind of decoration for not being free, for lack of freedom, for repression, for the disappearing, the vanishing of freedom, everyday that's more and more clear.

L.W. Fantastic.

JOSEPH BEUYS I think this should be the essence of the thing in spoken sentences. The other thing is a kind of a special research which one can describe; then one has to go from idea to idea, then one can even go into details: how the market looks, how the distribution problem looks, how the credit problem has to be described. How one can avoid the devaluation of the money by inflation and how one can avoid unemployment, and the ecological blood circulation, the organic circulation of the money system as the bloodstream of the social body. So the most important heartfunction and system of the social body is the money.
And some models are existing, everybody can study them. Everybody can go and get information on how it looks, also in detail. So how one.. One can give it out in a more simple description. One can also have it in a more scientific description. I try to deliver a kind of medium character between a simple description of this problem and a more scientific problem..

L.W. In this newspaper?

JOSEPH BEUYS So also there are named all the persons who are historically involved in this problem, like Eugen Löwel, Wilhelm Schmundt, and also Rudolf Steiner from 1920.. That's a kind of good historical line.

L.W. Good.

JOSEPH BEUYS Okay..

L.W. This is what you want to say on money.

JOSEPH BEUYS Yes. I think it makes no sense to bring too many details. People will get confused. So mostly it is to show the people a clear formulation of ideas, so that they see: Ah, there is a possibility. It's no utopia.

L.W. Now maybe art.

JOSEPH BEUYS Yes, but that is the art, we speak already..

L.W. I know.

JOSEPH BEUYS No, I cannot distinguish another art from this kind of art, otherwise we would not be able to speak about social change, because this is my development in art, and this means, anthropological art, or a wider understanding of art, what I call in the German language: 'Der erweiterte Kunstbegriff'.
Therefore we are always speaking only from art. This is for me the most important art. This is an innovation for the.. within the traditional understanding of art and gives an evolution on the outlook towards the culture of the next century, how people will then feel about art. And this would_also be a necessity for the special doings in this more special character of art: for painting, sculpting, theatre, language, movement, literature, poetry. Because only a healthy basic art principally can appear. And not on a destroyed base; on an unhealthy support never a strong art can appear. So the whole therapy on the whole problem of the social body as a body which is principally only involved with the problem of creativity and ability of the people, as the problem of the labour will bring out an art in a very high and dignified character. All other ways would mean more and more the decadence of so-called modern art. So therefore we are already speaking on art. I think what I have to say on art is exactly what we were talking about in the last hour..

L.W. And Venice has it given you in general anything about the art that is being done now in our present day?

JOSEPH BEUYS Yes, it's always interesting to get in contact with the people who work in special fields. But you see, I feel when I go to such an enterprise like the Biennale, I am principally in the same situation as when I go to a kind of factory. In a factory one can see the destructive things working. And also in such an enterprise one can observe the destructive elements.
And principally there is no difference between cultural enterprises and industrial enterprises.
In every enterprise lies the problem and the deep rooted dilemma of the misunderstanding of what the principles of life are. And after which principles and powers and forces and orders and structures and shapings one should regenerate the bankrupting of the social body.
So.. and one can surely discuss also with young artists on the matter. And I think I find with this idea an easy contact with the people, older, younger, or medium. So I have no problem with the young people. Also not with the new stylistic appearances on the scene.

L.W. What new stylistic appearances do you mean?

JOSEPH BEUYS Now, there is in discussion a new kind of painterly movement, the new expressionism of the Italian painters; the so-called 'wild painting', and 'intensive painting', they have different names for it.
I have no problem with these young artists. But I stress the necessity when I have a discussion with them, I stress the necessity that from my point of view one cannot leave this problem, one must not shift to the private way, otherwise everything will only exist as a kind of new fashion for a while.
Then it gets discarded by the art historians and then they will invent another stylistic, fashionable thing for the next period. That is the enthronement of a new style for a short period.

L.W. And it always leads to a dead end.

JOSEPH BEUYS Yes, that's what I feel. At least it will not.. perhaps it can decorate and it can give a kind of feeling for a small minority of people, but not for the social majority; not for the people. That's then only a kind of private circle which leads to a kind of niche-existence..

L.W. And when you speak to these artists they agree with you..

JOSEPH BEUYS Yes, at least they have a kind of confidence in what I say. So from this point I have no difficulties with all the young people. Because I am not fighting for my own interest.

L.W. That's the whole thing..

JOSEPH BEUYS I fight for the sake. And I think some young people feel that perhaps.

L.W. Because then one has nothing to lose.

JOSEPH BEUYS I have nothing to lose. I would want that there would appear thousands and thousands of artists much better than me; that's my only wish. And because I wish that I see that that will only be possible if we develop a new cultural understanding, principally in the whole social body. And not only within the art market, or within the traditional art institutions like the Documenta, or Biennale, or museum structures, or art historians or art education in capitalist schools. That's simply my position.

L.W. Maybe we should speak a little bit about Andy Warhol and your relationship to him.. How long you have had an interest in his work. And then in 1979 you met..

JOSEPH BEUYS I had always an interest in his work. But it was only two years ago that I met him first, in Düsseldorf. And immediately we had a very good connection. He also already knew my work. For a very long time.

L.W. And what is there between the two of you. What is this connection..

JOSEPH BEUYS I think it is a kind of love story. Yes, but not in a bad way; in the best way. It is a kind of brotherly feeling and.. in a way he is my brother. I feel in a way that he is my brother, nevertheless he works in a radically different methodology.

L.W. Oh yes, opposite..

JOSEPH BEUYS Opposite. Yes, but I think although he avoids to show some hand in his work, or some impulsion of soul, or will, ideal in his work; although he tries to avoid every one of those elements, he brings it in a way that there is a kind of radiation coming out from his work. Because, he himself is a kind of spirit. He has a spirituality. Perhaps this is the only way to do it in the United States. To develop a kind of radiation which in the next stage of history will bring up a longing for such other feelings of the idea. Perhaps this tabula rasa, which Andy Warhol made, this emptiness and this cleaning out of every traditional hand one could say, brings up a possibility to fill in radical other points now.

And so I think he has a sympathy for what I do, even in so-called politics. So one of his utterances during his German stay to the papers was: he would want to have me as president. The best thing would be as president of the United States. He told it to the 'Süddeutsche' and in 'Der Spiegel'.

L.W. Fantastic.

JOSEPH BEUYS And he calls it always: A beautiful politic. He says: Beuys makes such a beautiful politic. Ha, ha, ha..

So I have a very fine relationship with Andy. And I am not interested to make a psycho-analysis on Andy Warhol. For that it is too much a love relation. In this direction everything will be brought up by the future. The future will bring up how much one can have. Or the people.. also what the people in the world can have from such a friendship, this is for me the most important element not to have him analysed as to how much he is able to bring up a kind of political thought, or political structure, or things like this..

For me it is so, like he is now, he is important enough. And everything otherwise is his own fate, is his own development as a human being.. and so there is a contact, you know. There is a very fine contact, and if you see him in Geneva tell him this again, that I feel very intensively like this. That would perhaps be a good beginning for a speech with Andy..

And go straight to him as soon as you can, otherwise it will be the night and then too many people hang around him. Immediately. In the morning is the best possibility, then the people are relatively sober in his environment, and then there is a possibility to speak for a while. In the night, when there is a feast or a banquet or whatever, then it is no longer possible. Then he is too deviated from everything, and also by his own persons from the factory. There are many persons there. At least Fred Hughes, his manager, will be there. They try to protect him from too much interviewing, and so..

The best thing would be to do it as soon as possible. The best thing is to go to him and say: you come instead of me.. You come instead of me.. Yes..

L.W. You mean like Bianca Jagger came instead of him to Venice, I come instead of you to Geneva.

JOSEPH BEUYS Yes..

L.W. He may not believe me..

JOSEPH BEUYS Oh yes, he'll believe that. He can very quickly understand things..

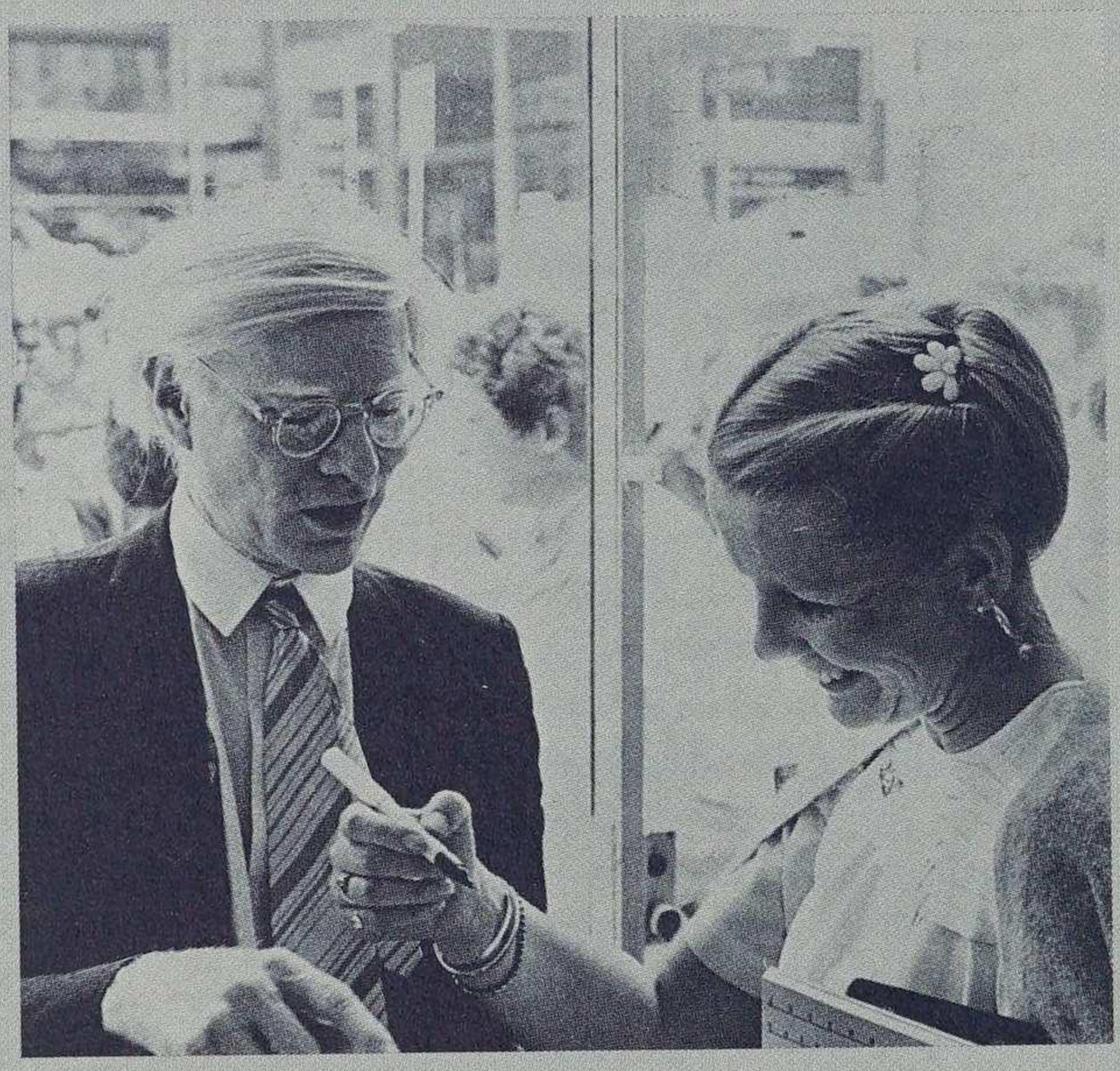
L.W. Okay..

JOSEPH BEUYS Wonderful..

L.W. Shall we stop..

JOSEPH BEUYS Yes we can stop, I think that is finished now.. I think you have enough..

Six o'clock in the afternoon,
Studio Drakeplatz 4, Düsseldorf



Geneva, June 8, 1980

ANDY WARHOL talks to LOUWRIEN WIJERS

Preface:

JOSEPH BEUYS When you see Andy, tell him, I feel intensively like I said towards him.
Go immediately to him as soon as you can. The best thing is to go to him and say, you come instead of me.

L.W. You mean like Bianca Jagger came instead of him to Venice, I come instead of you to Venice.

JOSEPH BEUYS Yes.

L.W. Will he believe me..

JOSEPH BEUYS Oh, yes. He'll believe you. He can very quickly understand things.

L.W. Okay.

JOSEPH BEUYS Wonderful.

(The conversation takes place at the Centre d'Art Contemporain in Geneva on Sunday June 8th, 1980, between three and four o'clock in the afternoon. When I enter the room Andy Warhol and Bob Colacello, the editor of 'Interview' magazine, are already seated. Andy Warhol asks me immediately if I've brought a camera and says that I should have a small automatic camera and do my own photos of all the people that I meet. He suggests the tiny Minox camera. It sounds attractive to me and I want to follow his advice, so in a more or less apologising way I say:)

L.W. This time Egon (von Fürstenberg) is doing the photographs..

ANDY WARHOL Oh really, oh..

L.W. In Holland the Boymans-van Beuningen Museum of Rotterdam does a whole Beuys-year, with lots of events. For that occasion I did the book with Joseph Beuys that you had in your pocket all day, yesterday.

ANDY WARHOL Oh yes, yes. Very nice..

L.W. At a certain point while talking to Joseph Beuys in his studio in Düsseldorf my publisher made the remark that I should now do a book with you. Joseph Beuys immediately said: 'Why don't you come to Geneva and I will introduce you to Andy.' Since we were that day discussing an article that I am going to do on Joseph Beuys for a leading Dutch magazine, it was immediately decided that you should be in the article too. The magazine reacted enthusiastically and we are promised ten colour pages.

ANDY WARHOL Oh wonderful..

L.W. So nice, yes.

ANDY WARHOL Wonderful.

L.W. So I thought we might do almost the same questions as Joseph Beuys has answered..

ANDY WARHOL That book was in English. Why was it in English?

L.W. Because it can then go all over the world.

ANDY WARHOL Oh really..

L.W. It will be going to Japan and..

ANDY WARHOL Oh great..

BOB COLACELLO Where was it published ?

L.W. In Arnhem, Holland. A friend is the publisher.

BOB COLACELLO For which magazine are you writing?

L.W. The magazine I was just mentioning is called 'Avenue'.

ANDY WARHOL We get that magazine, don't we? I thought that was an American magazine..

BOB COLACELLO No, that's that 'Park Avenue' magazine.

ANDY WARHOL No, but we get one called 'Avenue'..

L.W. It's a large one..

ANDY WARHOL A large cover with..

L.W. I gave my copy to Egon.

ANDY WARHOL No, no.. I know that magazine, yes..

L.W. It has a beautiful colour print..

ANDY WARHOL Yes, yes. It's like 'Interview', it comes out..

L.W. Monthly..

ANDY WARHOL Yes..

L.W. I'll start with: How did you come to do the Beuys portraits?

ANDY WARHOL Well.. ehm.. Look, when I first came to Germany, I guess when we were on tour for the movie 'Flesh', we stopped at the museum.. Was it near Düsseldorf? (Andy Warhol asks Bob Colacello.)

BOB COLACELLO Darmstadt.

ANDY WARHOL Darmstadt.. (Again asking Bob Colacello: Was that the place?)

BOB COLACELLO Well, that's near Frankfurt I think.

ANDY WARHOL And I saw his work there, years ago, in the museum. It was in the Stroher Collection, or something.. And I always thought it was wonderful.

L.W. When was that. Which year, do you know?

BOB COLACELLO Seventy one.

ANDY WARHOL Oh, was it seventy one..?

L.W. Oh yes..

ANDY WARHOL You know, and always I thought he was, you know, a wonderful artist.. And I did not see him till.. till all the people in New York used to talk about him.. A gallery in New York by the name of Ronald Feldman really did a big..

L.W. Yes, I know, where he showed 'Neues vom Kojoten'..

ANDY WARHOL Yes.. And then we met at the Hans Mayer Gallery..

L.W. In Düsseldorf, yes..

ANDY WARHOL Then we came to lunch one day and I took a polaroid of him.. And then somebody thought it would be a great idea if I did a painting of him.. And.. Who thought of the idea? (Andy Warhol asks Bob Colacello.)

BOB COLACELLO Lucio?

ANDY WARHOL Lucio Amelio..

L.W. From Naples, yes.

ANDY WARHOL Well, Joseph has about five people who really just adore him so much.. and they're all really wonderful.. And that's how it all happened. I was just going to do a portrait. You know, one portrait..and then people thought it would be great to do..

L.W. A whole collection..

ANDY WARHOL A whole collection, yes.

L.W. And Lucio was the person who. .

ANDY WARHOL Yes, who thought of it. Lucio is just.. well, I want to put him in a movie.. I think he would be.. well, he is..

L.W. He was in a movie..

ANDY WARHOL Well, I know, but I.. we want to make him the star of a movie..

L.W. He's fantastic..

ANDY WARHOL He's a wonderful actor..

L.W. He has such a beautiful atmosphere around him, so warm..

ANDY WARHOL Yes.. So that's how I got to do the portrait. But then.. I had been working on diamond dust and.. and I just didn't want to do another portrait, so I thought by using diamond dust this would sort of.. I don't know.. it would glow, and that's the reason why I did it.

L.W. Is it very expensive, the diamond dust?

ANDY WARHOL No, no, it's just.. it's left over dust..

BOB COLACELLO It's industrial dust. They actually use it to polish diamonds with.

L.W. You don't happen to get it from Amsterdam?

ANDY WARHOL No, no.. Well, it might come from Amsterdam.

L.W. It is the big diamond city.

ANDY WARHOL Is it really? I thought Belgium was bigger..

L.W. Antwerp. That's true, yes. But Amsterdam makes more publicity.

ANDY WARHOL Amsterdam does? Oh, there's a good reason to go to Amsterdam..

BOB COLACELLO (Asking Andy Warhol: Have you ever been to Amsterdam?)

ANDY WARHOL Well, on my trip around the world in 1955 I went to Amsterdam..

L.W. That long ago..

ANDY WARHOL I know.. God..

L.W. They were saying that you're coming to Amsterdam.

ANDY WARHOL Well..

L.W. Or is that not true?

ANDY WARHOL Well, I guess it's true, if it ever happens..

L.W. No, it was the people at 'Avenue' magazine. They said you were soon coming to Amsterdam.

ANDY WARHOL Oh really, when would that be? I might have a show.. well, I mean, if somebody asks . . I don't like to travel unless I do it for work, so..

L.W. No, I thought there might be definite plans.

ANDY WARHOL There might be..

L.W. Joseph Beuys says: 'The relationship between Andy and me is really a love story..'

ANDY WARHOL Oh, well.. he kisses boys. That was the first time I ever kissed a boy..

BOB COLACELLO That's funny, whenever I tell people we are going to Europe because Andy has a show of Beuys paintings, they are thinking of 'boys'; young men.

L.W. Everybody thinks of 'boys' of course..

BOB COLACELLO He's not well known in America, except in the art world.

ANDY WARHOL But now he is very.. within his art work he's very famous.. Right now he is! It happened after the Guggenheim show..

L.W. You were at the Guggenheim show, yes..

ANDY WARHOL Sure..

L.W. What did you think of it?

ANDY WARHOL Oh, I thought it was wonderful..

L.W. What did you think was especially wonderful about it.

ANDY WARHOL Ehm.. Well, I liked it because it looked like the National Museum of History. It had a.. it changed the Guggenheim into a new look..

L.W. Yes..

ANDY WARHOL And it was easy to see, because it was walking.. I mean, they should get some ideas of that.. Museums like that should get some ideas to walk around, you know, when you want to see artifacts, or, you know, things like that.. it would be just kind of great, walking around in circles and seeing things..
Somebody should be able..

BOB COLACELLO The Guggenheim is always like that.

ANDY WARHOL Oh I know, but it's for paintings and stuff.. but this.. this, you know.. big..

BOB COLACELLO Objects.

ANDY WARHOL No, no. They weren't objects. They were.. big.. They were were big tables with cases.. you know, like the kinds of things that they show.. ehm..

BOB COLACELLO At a store.

ANDY WARHOL At a store, yes.. They were great. It was a good idea for a new kind of department store.. But I was always wonder why people don't commit suicide. Whether they ever had anybody who jumped over the rail..

L.W. In that building..

ANDY WARHOL Yes, I'll bet they have; they just kept it secret or something like that. (Andy Warhol then asks a young man from Geneva who came in later to listen to the interview:) Have you been there, to the Guggenheim?

THE YOUNG MAN Yes.

ANDY WARHOL Yeh, I always wonder why no one.. why no artist has jumped over..

L.W. One could easily do it you mean, from the top floor..

ANDY WARHOL It's very easy. You really just slip. I mean, it's just so easy to do.. lose your balance, or do something.. I mean it's just so scary. I never walk along the rail.

L.W. You don't?

ANDY WARHOL No, it's too scary..

L.W. You walk along the..

ANDY WARHOL Yes, along the wall..

BOB COLACELLO Pulling off the paintings, ha, ha...

L.W. What was the thing that first caught you when you saw the work of Joseph Beuys?

ANDY WARHOL Well, I like anything that's sort of grey and.. not too much colour in it..

L.W. What he said about your work was that it has spirituality..

ANDY WARHOL Oh well.. what does grey have..

BOB COLACELLO I think grey is more spiritual.

ANDY WARHOL Yes, grey is more spiritual..

L.W. I would say so too, but I found it such a wonderful remark of him to say: 'Andy's work has a fine radiation. He has a spirituality'. How do you feel that yourself?

ANDY WARHOL Well, I like his daughter..

L.W. She's beautiful.

ANDY WARHOL She's growing into a really beautiful girl. Within the short time I have known him she has grown up. She wants to be an actress..

L.W. Is that so? I asked her what she wanted to be and she didn't say she wanted to be an actress, but..

ANDY WARHOL How long ago is that?

L.W. That was three months ago.

ANDY WARHOL Oh really.. Oh well, maybe she's keeping it a secret.. We want to do her for Interview..

BOB COLACELLO Why don't we ever do Beuys for 'Interview'?

ANDY WARHOL We are.. Mr. Bastian is doing it, Heiner Bastian..

BOB COLACELLO When?

ANDY WARHOL He's supposed to be doing it right now..

L.W. To go a little bit off the subject..

ANDY WARHOL Yes..

L.W. I wondered, why didn't you have a photo of Vito Acconci, when you had the Acconci article last month? ('Interview', May 1980)

ANDY WARHOL Well, we wanted..

BOB COLACELLO We wanted it to be more obvious on art. We have so many portraits of people. Did you like that interview?

L.W. Well, you know, I did the interview book with Vito Acconci last year, and this interview was exactly the same. I thought, if I had done this for you, I would have done it differently..

ANDY WARHOL Oh well.. why don't you do some interviews for us. I mean, here's the editor. Bob Colacello, you should give him your name.

BOB COLACELLO Where are you based? In Amsterdam?

L.W. Yes.

BOB COLACELLO Well, that was done by one of the curators at the Chicago Institute of Art.

L.W. That's what it is. I felt it was too 'arty' really for 'Interview'. It should have had a more human..

BOB COLACELLO A more human approach, I know.

L.W. The entry was okay with: just moved to..

BOB COLACELLO The ending was good, yes. The ending was the best.

L.W. No, I mean the entry..

BOB COLACELLO Oh, the introduction..

L.W. Yes, the introduction with just moved to Brooklyn, etcetera.. and the ending sentence was fine too..

ANDY WARHOL Listen, is there anybody that you think we should be doing, or..

L.W. Here?

ANDY WARHOL You must travel a lot. Are there any interesting people. They don't have to be artists. They could be in, you know, politics or something else..

L.W. Well, Joseph Beuys is the person now . .

ANDY WARHOL He would be great. Why don't you give us your card.. if Heiner..

BOB COLACELLO .. Bastian does not do it..

ANDY WARHOL You know Heiner Bastian. He wants to do him so badly, and..

BOB COLACELLO I don't see him ever doing it..

ANDY WARHOL Oh no, he'll do it..

BOB COLACELLO He has a taperecorder?

ANDY WARHOL Yes, he promised.

BOB COLACELLO He can type?

ANDY WARHOL Well.. I don't know..

L.W. We'll see what happens..

ANDY WARHOL But is there anybody else.. would there not be anybody else that you might know.. Somebody young..

BOB COLACELLO I think it should be an artist, because that's what we need the most.

L.W. Let me think about it and I'll keep in touch..

ANDY WARHOL Oh great..

L.W. Do I keep in touch with you, or you.. (I ask pointing at Andy Warhol first and then at Bob Colacello)

ANDY WARHOL Well Bob. Bob is better, because.. I always say 'yes' to everything..

L.W. And then..

ANDY WARHOL And then he gets.. ehm..

BOB COLACELLO No, because there's only a certain number of pages, you know, and a certain number of months.. and Andy will give twenty covers in one day..

L.W. Oh how lovely, yes..

BOB COLACELLO And I have to tell all the people: 'No'. So they hate me.

L.W. The next thing, if we go again along the line of the interview, is: Joseph Beuys in politics. What do you think of it?

ANDY WARHOL Oh well.. I mean an artist usually knows politics better than a lot of other people. And.. Beuys is right, I mean, he believes in it..

L.W. You said Joseph Beuys should be the president of the United States..

ANDY WARHOL Yes. That would be great..

L.W. I think so too..

BOB COLACELLO What does he believe in politically?

ANDY WARHOL It's called the Green Party.. It's about ecology..

L.W. What he wants to do is very interesting; he wants to change the whole money system. That's his biggest thing.

ANDY WARHOL Oh well.. How does he change that.. See, I don't know that..

L.W. This was one thing that I was going to ask you too: How you feel about money now and in the future. But I'll start to explain how he sees it. He says: Money is now too related to property, we have to make it fit into a law system so that when you work the money reward is at the same time a legal status. This way we would be able to avoid these cancerlike lumps of money at certain places in the world and we would get a more flowing system that he calls: 'the bloodstream of the social body'. I cannot exactly explain it, but he wants money to become fluid and he does that by making it a right instead of a value with which one accumulates unhealthy tumours of property.

BOB COLACELLO You mean, say, you wouldn't be allowed to have a savings-account? You would just have to keep spending, or..?

L.W. Well, it sounds almost like that, yes. But you can have a savings-account, in a bank-, or insurance-system though that he will have changed completely. He hates the capitalist systems here in the Western countries and in Russia, the state capitalist system. He calls them both capitalist and he is thinking out an altogether new system.

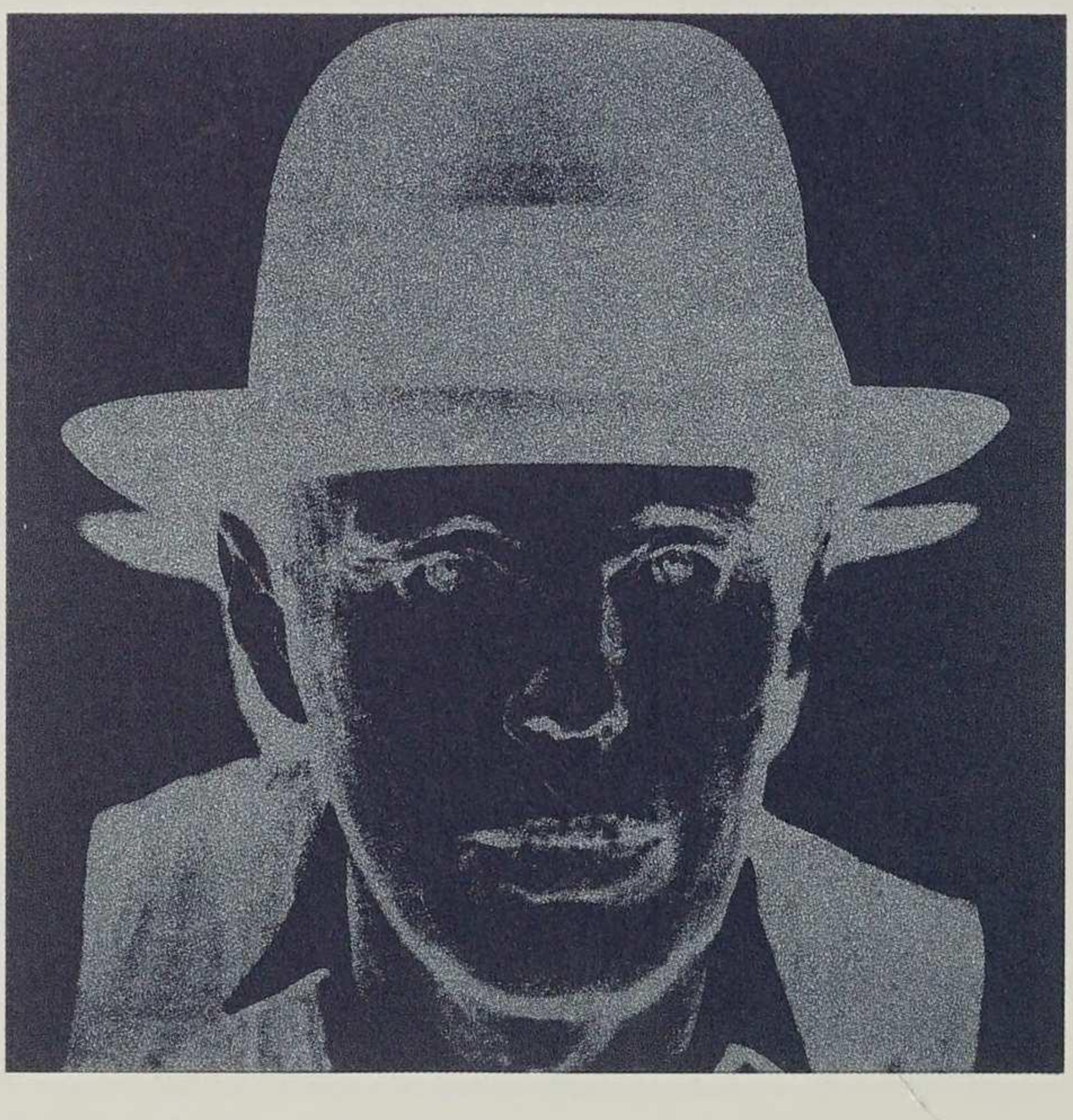
ANDY WARHOL He's trying to think out a new one then..

L.W. He's thinking out the next century's basic political structure. But tell me, what do you feel about money?

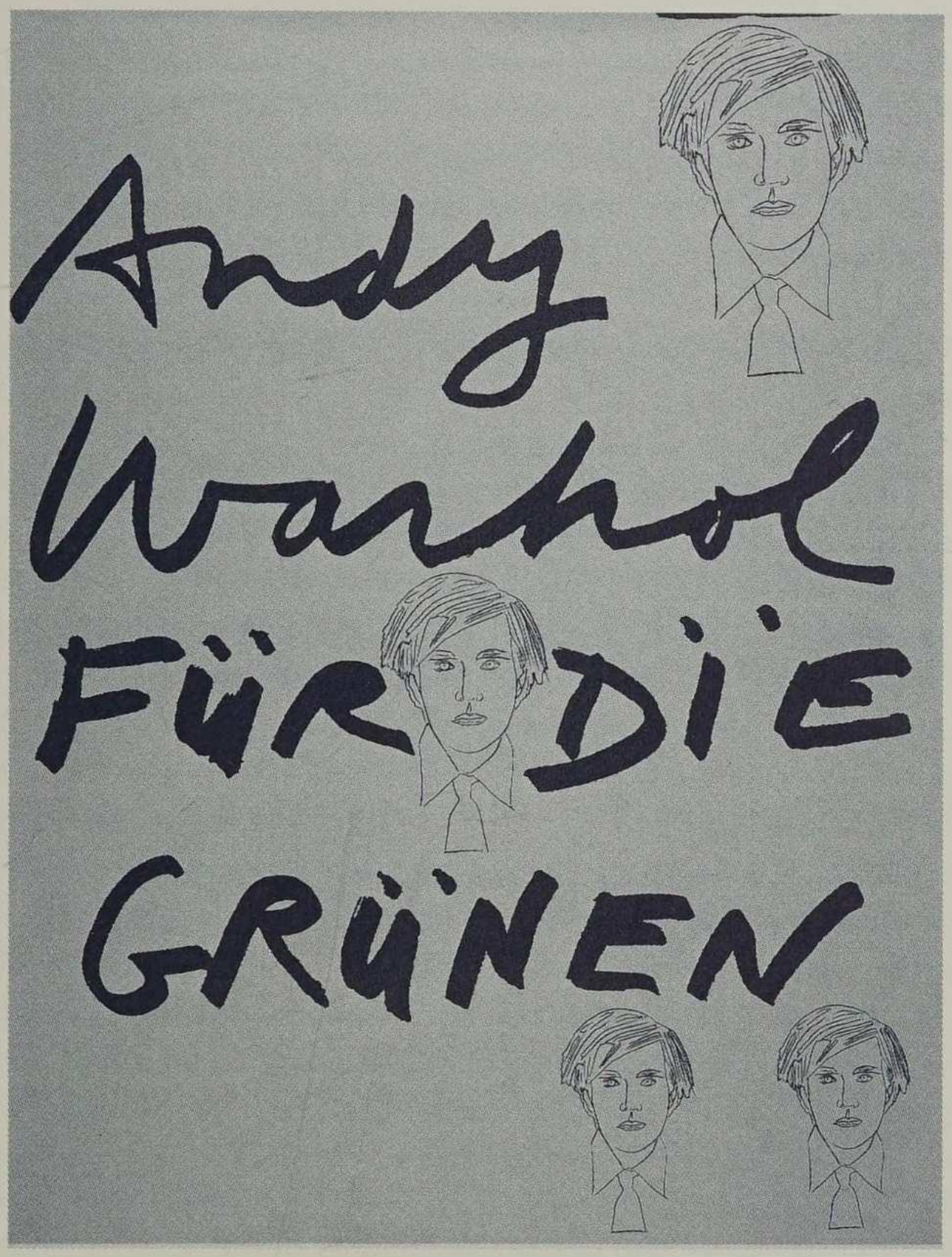
ANDY WARHOL Ehm.. Well, you know, some people are magic. I think, you know, what happened to me is magic.. I mean, I don't know, it just.. you know. Things so happen that you do make money. But with the money you are able to do more things. I don't know.. we were talking about it before.. about, I don't understand how kids at art school can afford to buy a canvas now, because it's so expensive..

L.W. I know.. yes..

ANDY WARHOL I mean.. and it used to be the cheapest thing to think about. Artists were so.. You know, you could just go out and be an artist.. Which you can still be..



Diamond Dust Joseph Beuys, 1980
Silk-screen print and diamond dust on acrylic and linen,
101,5 x 101,5 cm, Collection Francesco Pellizzi



Andy Warhol for the Green Party, 1980, Silk-screen print,
campaign poster, published by FIU Düsseldorf

And.. ehm.. well, I've been doubting it like he (Joseph Beuys) did, but I just feel it's been magic. And I hope it still goes on..

L.W. You mean it comes to certain people; or how do you explain that it is magic..

ANDY WARHOL Well, I mean, some people.. it happens to some people, you know.

BOB COLACELLO Whatever they touch turns to gold.

L.W. I know. It seems a karma too.

ANDY WARHOL But it does not happen to everybody. And you don't know why it happens. So we see it in New York.. Since we have a magazine we wonder why the press, the media, picks on certain people.. and you don't know why they do. You know, all of a sudden they pick on one person and they like them so much that they create this person.. all of a sudden, from nowhere.. You know, I mean, they just create a person.. And they like them, and they keep.. you know.. Well, I guess they've learnt a lesson that if, you know, people buy your magazine, or newspaper review, they like to follow the person they are told is.. you know one they can follow for three or four years..

BOB COLACELLO It's like a soap opera..

L.W. Yes.

ANDY WARHOL So that person for some reason just becomes.. The medium makes him very well known and stuff like that..

L.W. You mean, that's the way how things..

ANDY WARHOL That's how it happens.. Like we know this wonderful performer Deborah, Debbie Harry.. who is Blondie..

L.W. Yes..

ANDY WARHOL Well, I mean, all of a sudden the press is just gone on her.. and every day..

BOB COLACELLO That's not entirely true..

ANDY WARHOL Well, I mean how..

BOB COLACELLO Because Blondie was..

ANDY WARHOL Well, I know..

BOB COLACELLO But she finally hit upon the way to make punk music disco..

ANDY WARHOL Yes, yes.. but do they have to write about her every day.. I mean, they picked on a certain person.. Like now, you know, she just goes out on a walk and they take a picture of her..

L.W. I know, a friend told me..

ANDY WARHOL And it's wonderful, because she's a wonderful girl.. And we knew her, you know, from years ago at Max's of Kansas City and.. You know, it took that long to..

L.W. So you were the first who..

ANDY WARHOL Well, no.. we didn't do anything. I mean, no.. she was just a lot successful before we even put her in the magazine and stuff like that.. She actually worked very hard.. I mean, I wanted to use her earlier.. Bob.. Bob was.. ehm..

BOB COLACELLO You never told me.

ANDY WARHOL Yes.. yes.. when we.. but..

BOB COLACELLO We had her on the cover.

ANDY WARHOL But.. but by the time we used her on the cover.. I mean it was the right time.. I mean, you know, sometimes you.. you know, you..

L.W. When was that, Blondie on the cover..?

BOB COLACELLO Blondie? A year ago.. When we used her on the cover she just became a star..

ANDY WARHOL Yes..

BOB COLACELLO But we didn't make her a star. It just was good timing.

ANDY WARHOL And of course I thought she should have been on a year before that.. but then, sometimes it's too early.. and it wouldn't make that much difference.. So with our magazine we try to help younger people.. that's..

L.W. Yes, and also you seem to have a feeling for people..

ANDY WARHOL Ehm.. well, like Bob says, I like to give everybody the cover..

BOB COLACELLO And then they scream at me.

ANDY WARHOL I can't even open my mouth.. I opened it finally again and he.. he turned me down.. So now these kids hate me..

L.W. Oh yes, how awful.. Have you ever thought of going into politics yourself?

ANDY WARHOL Ehm.. I wouldn't be any.. I wouldn't be any good.. I like to go just to Washington and talks to senators' wives and so.. you get more gossip, and more fun from it..

L.W. To my opinion you are in fact doing lots of politics..

ANDY WARHOL Well, Bob is ehm.. we do a lot of it because Bob is.. He had gone to Georgetown, and he studied..

BOB COLACELLO I went to the School of Foreign Service in Washington, Georgetown. And so I always kept going to Washington and I introduced Andy to people there..

L.W. I see, the contacts came through you..

BOB COLACELLO But Andy is actually quite political, because, you know, since he.. (speaking to Andy Warhol) You know, you endorsed McGovern, and Carter, and Kennedy. You have done posters for them.

ANDY WARHOL Well, I don't do it because I really believe in it. I do it because.. well, one of your closest friends says you have to do it. So then I do it..

BOB COLACELLO We always fight, because I am for Reagan, because I am a republican and Andy is a democrat.

ANDY WARHOL I have taken him to the White House a couple of times and.. he just doesn't appreciate it..

BOB COLACELLO Not when you get Ritz crackers and Cheddar cheese and the worst wine you've ever had in your life. I appreciated it when Ford was president.

L.W. Was it nicer then?

BOB COLACELLO Yes, he'd get a lot of caviar. Yes, it was nicer.

L.W. What do you think of the future of America?

ANDY WARHOL I don't know.. It's such a great country.. I mean, I wish it was a little more like here in Switzerland..

L.W. What do you mean?

ANDY WARHOL Well, it should be the way it is, plus a little cleaner. And then it would be.. People should grab on people and tell them that their sidewalk's dirty.. or their car is making too much pollution, or something like that. There should be more people grabbing at people in neighbourhoods, rather than not caring about it or something like that..

L.W. They say twenty-five percent of the population in America is dying of cancer and sixty percent are cancer patients..

ANDY WARHOL Oh really, more than in any other place?

L.W. Yes, more than in any other place.

ANDY WARHOL Oh really..

L.W. Because of the food..

ANDY WARHOL Well, I don't think it's the food..

BOB COLACELLO Maybe yes.

ANDY WARHOL Well, no, I think it's not the food. It's all these chemical people that left.. you know, they have left over chemicals in barrels in different places..

L.W. Oh, you think it's more the outside pollution than the inside pollution..

ANDY WARHOL It's the pollution of the ground.. they used to just dump a lot of.. and then people were digging below their houses and they would find them and stuff like that..

L.W. I know, we have that here too.

ANDY WARHOL I think.. Well, I think.. you know, they have all these debates on TV now.. and the chemical people say, you know, they've done so much for people. They paid a lot of money to alter it too. So I guess they should both compromise and do something..

L.W. Do you feel there's a one world government possible in the near future?

ANDY WARHOL Well, I always think that it should be that way, but people don't even get along with.. you know, you can't seem to.. I don't know, people just can't even get along with their brother, or something like that. So it's very hard. I don't know how it is.. how it ever could happen..

L.W. But it is something that you too think would be a great thing..

ANDY WARHOL Well, it probably will happen when they find another country in space. So.. I mean then..

L.W. Yes, you're right.

ANDY WARHOL Perhaps when they will do that, then I guess it will be..

L.W. That is the time..

ANDY WARHOL Well, I think.. I think all of Europe should be just like.. you know, it should be one country with different states..

L.W. Oh absolutely..

ANDY WARHOL Like in the United States where there are a lot of different states, but it is one sort of country..

L.W. I have been saying that Joseph Beuys should become the Mahatma Gandhi of Europe and free it from..

ANDY WARHOL Well, he's getting there. But he works so hard.. and he gets so grey and tired. I mean, when.. I've seen him, you know.. and told him to go home and stuff, and he just wouldn't leave. He just, you know, talked to everybody and was so sweet, and gave so many million autographs.. and he never stops..

L.W. He has such a big task to fulfill it seems..

ANDY WARHOL Oh yes.. He really..

L.W. I think he's the person to make Europe one..

ANDY WARHOL Oh yes..

L.W. It's strange that it should be an artist who..

ANDY WARHOL Well, we were there, you know, on the day that the elections were, you know, in Düsseldorf.. I guess he did.. How.. Did he do anything at all. Did he get any good votes, or..

L.W. He got votes in the South of Germany..

ANDY WARHOL Oh really..

L.W. They passed the hurdle, the five percent hurdle..

ANDY WARHOL Oh, they did..

L.W. Yes. And in the north, in his own country, one could say, they didn't reach it.

ANDY WARHOL Why? Why is that, because they all like him..

L.W. Everybody likes him..

ANDY WARHOL I mean, of all the places it would seem that there.. and they didn't do it. I thought that was just so easy for him..

L.W. But it's a very big area..

ANDY WARHOL Oh, it's a big area..

L.W. It is a big industrial area and the people in the factories may not know him well enough.. But now that he's going for the federal elections, I think, he'll come through..

ANDY WARHOL Oh.. oh really. Well, he has to take care of himself. He just works too hard.

L.W. I know, one feels like helping him, so that he can stay in good health, because we need him around for a few more years..

ANDY WARHOL He's always sneeking a cigarette, and he's not allowed to have one. But when his son is there.. really, they keep an eye on him and they won't let him do anything..

L.W. His son?

ANDY WARHOL Yes, he keeps an eye on him and won't let him smoke..

L.W. His son is serious..

ANDY WARHOL Yes.

L.W. But he's a lovely young man..

ANDY WARHOL Well, he's great..

L.W. My next subject is art. Maybe you can make a statement on 'art in the eighties'.

ANDY WARHOL Well, I always.. my whole philosophy on art is: anybody who does something well.. so it does not even have to be painting or sculpting, it just can be whatever, you cook well, or you sew well.. So, I mean, there will be more of this, since there will be more people doing things well in the eighties..

L.W. That seems the same idea as, when Joseph Beuys says: Everybody is an artist..

ANDY WARHOL Oh yes.. I think it is, yes..

L.W. And in the established art world ? What do you see might happen in the eighties in the established art world?

ANDY WARHOL Well, I just.. I think more artists are going to be coming from Europe right now. I mean, there are just so many good people. And in New York there's nothing new.. And I think the new art will be political art, maybe posters or something like that ..

L.W. It will come mainly from Europe?

ANDY WARHOL Probably, yes..

L.W. You feel there's a good vibration here?

ANDY WARHOL Oh yes, I think so. Yes..

L.W. You've been coming to Europe quite a lot lately..

ANDY WARHOL Oh yes, I've been coming once every month..

L.W. You have a good relationship with Europe?

ANDY WARHOL Yes, I wish I had.. well, this is the first time I really saw a lot of artists together in one place. Oh, and then on the art markets and places I guess you do see a lot of art and artists there..

L.W. You didn't go to Venice yet?

ANDY WARHOL Oh no..

L.W. Are you going to go?

ANDY WARHOL Well, maybe.. Yes, we might go.. Well, we're in Europe and then it just.. If I had to be there (Andy Warhol means for the opening, where he was originally going to do an action together with Joseph Beuys) then I had to be in Europe the whole month..
So that was..

L.W. I understand.

ANDY WARHOL Well, were you there. Was it interesting at all?

L.W. No I haven't been there..

ANDY WARHOL Oh, you haven't been..

L.W. From reports I hear the New Image painting was fairly important. What did you think of the show here? (In the Centre d'Art Contemporain of Adelina and Franz Egon von Fürstenberg fourteen artists of the New Image movement are showing works on three floors of the building)

ANDY WARHOL Ehm.. the show here? Oh, I mean it's terrific.. But one of the most exciting things I did, also the last time I was here.. I mean, I was actually in Germany.. I went to the school in Düsseldorf and they were having their final exams, you know, of their term. And I thought it was fascinating.. I mean, they had like three or four floors.. Have you been there yet? I forget what it's..

L.W. *Die Akademie.*

ANDY WARHOL Yes, the art academy. Have you been there yet?

L.W. Yes..

ANDY WARHOL Did you see their last year..?

L.W. No, I didn't..

ANDY WARHOL Oh, I mean it was great. I mean, they are really talented kids..

L.W. Yes, Düsseldorf is good.. But this here I thought was good too..

ANDY WARHOL This.. oh, I think it's wonderful. But I think they have to do it every month with a new artist in each room.. I think that would be.. You have to do that..
And a big show I saw, also the last time I was here, was outside of Düsseldorf.. It was in that Mies van der Rohe building.. and they showed five artists from 1958 to.. ehm.. Oh, it was really great. The Yves Kleins and the Twomblys and Joseph Beuys's.. Did you see that show..?

L.W. I didn't.

ANDY WARHOL Oh, that was beautiful.. That's a beautiful place.. A beautiful show..

L.W. The place is fantastic, yes..

ANDY WARHOL But the show was just fabulous.. It was really great..

L.W. What do you think of Japan as a participant in the art world?

ANDY WARHOL I just think.. they have great technique there. I mean, I don't know..

L.W. Do you work with Japan yourself?

ANDY WARHOL No.. I have been there a couple of times.. We have a Japanese 'Interview' there.. So we get..

L.W. I didn't know that..

ANDY WARHOL It's called 'Studio Voice', but it's 'Studio Voice/Interview' Magazine..
And.. Well, somehow the Japanese still don't.. I don't know, they don't collect art.. In a funny way it's because, I guess, everything they do is really art, so..

L.W. Yes. And also they do not consider it very important to have property. Their houses are very small; even when they are rich they still live in small houses..

ANDY WARHOL Well, they have to..

L.W. Because of the earthquakes..?

ANDY WARHOL No, no. It's wall to wall people. Have you ever been there?

L.W. Yes..

ANDY WARHOL Oh God, it's like being in an elevator every minute in your life..

Have you ever been there? (Andy Warhol asks the young man who is listening to our interview.)

THE YOUNG MAN No.

ANDY WARHOL Oh God, you can't wait to get to New York or Europe, because that's just so empty compared to Japan where it's.. (talking to the young man again) Have you ever been in a crowded elevator where everybody is just.. it's like you're in a fish can, or something. You just walk around, all day long, pushed.. Everywhere.. It's not just like, you know, in a department store. It's on the street, in the hotel, anywhere.. in a cab, everywhere..

L.W. But isn't it something?

ANDY WARHOL Well, I think they're great.. Yes, I like them..

L.W. I feel Tokyo is going to be the new metropole.. what New York has been, is going to shift to Tokyo now..

ANDY WARHOL Oh, sure..

L.W. Do you have the same feeling?

ANDY WARHOL Oh, I do.. They make me work the hardest there.. I mean.. they get you out at eight, push you around.. They are doing so much work, which is kind of great.. don't you think..

L.W. Oh, I love Japan, and I want to stay in touch..

ANDY WARHOL They have a method on TV where they teach children to play the violin.. just to get little kids, this big, and they had it on TV. They had the president's daughter on.. So they showed her on TV with like three thousand kids playing the violin.. I mean, it was so beautiful, you just couldn't believe it.. It's called some method.. I can't remember it, but it was great..

L.W. They have such detailed minds, the Japanese people..

ANDY WARHOL Oh yes..

L.W. And now your visit to the Pope..

ANDY WARHOL Well, it wasn't really a visit.. We visited with eight thousand other people..

L.W. On a photo that I saw it looked like you were on a very special mission..

ANDY WARHOL No.. we were upfront and.. he just came and shook hands with everybody around..

BOB COLACELLO Did you say anything to him?

ANDY WARHOL He just asked me if I was from New York, and I said: Yes.. That's all..

L.W. How did he come to ask you that..?

ANDY WARHOL Well, because he asked Fred (Fred Hughes, president of Interview Enterprises Inc.).. Fred was standing next to me.. he said to Fred: 'Where are you from?' And then Fred said: 'New York'. And then he came to me..

L.W. And he asked you.. Yes..

ANDY WARHOL But.. he was wonderful.. He spoke, you know, gave us a hymn sermon in eight different languages. And.. there were more nuns that recognized me than anybody else.. I just signed autographs for a lot of nuns. There were just mostly all nuns. That was really great..

L.W. How did you come to go?

ANDY WARHOL Well, we thought we were going to get a private audience so that I could take a polaroid, so I could get a portrait.. And then when we got there, we were surprized that we were.. with eight thousand other clients..

L.W. And you never did your polaroid ?

ANDY WARHOL No.. but we probably will get back. But.. he was very nice..

L.W. What is the kind of interest you have in him?

ANDY WARHOL Well, it would just be interesting to do a portrait. And I am catholic so.. I go to church every Sunday..

BOB COLACELLO Excuse me (to me). Do you think you have a lot more to ask, because I just have to tell them downstairs.

L.W. Oh yes.. Ask for.. How many minutes shall we ask? (I ask Andy Warhol.)

ANDY WARHOL Four and a half minutes..

BOB COLACELLO Four and a half minutes.

ANDY WARHOL (to Bob Colacello: No, you can wait.. Why don't you wait and we'll just.. Don't go.)

BOB COLACELLO Okay.

L.W. Is that true.. about the church?

ANDY WARHOL Oh yes. I didn't go to church today, so don't tell anybody..

L.W. But you still are Roman Catholic?

ANDY WARHOL Well, I was actually Greek Catholic..

L.W. What do you think is going to be the most important religion for the coming times in our world?

ANDY WARHOL Well, I think anybody who goes to church is.. Church is sort of beautiful to go to.. There are beautiful churches..

L.W. I know.. and they're so filled..

ANDY WARHOL I think the new churches will be going to big rock concerts.. any place that, you know.. where a lot of people go to..

L.W. Of course.. because you have an accumulation of..

ANDY WARHOL Well actually Brasil is probably the biggest place where, you know, where any.. like where they get two hundred and fifty thousand people for one Frank Sinatra, or something like that.. That's.. That probably is where.. Because they always sing, you know.. Even at hockey games they sing, if they're playing a foreign team, or something, they're always singing the national anthem of each country.. So you get a little religion in that..

L.W. Yes. Beuys doesn't like the Pope at all, did you know that?

ANDY WARHOL Oh, he doesn't.. No I didn't know that.

L.W. Oh, he hates him..

ANDY WARHOL Oh really..

L.W. Well, what's hate, but he's afraid..

ANDY WARHOL Oh, he is? Really, why?

L.W. He thinks the Pope is mingling too much with politics, trying to establish again a certain control over the Western world. And he thinks it is the kind of control we cannot have at this moment.

ANDY WARHOL Well, you know, in the United States there are a lot of these people who are called: Born-again Christians..

L.W. Yes, I know.

ANDY WARHOL Well, I never knew what that meant, until one of my best friends, I ran into her, and she said: 'Guess what! I'm a born-again Christian'. I said: 'Well, what do you mean?' She said: 'Well, my name is Phylisopheus now.'

L.W. She has a new name.

ANDY WARHOL She has a new name now. And I said: 'Well, what did you have to do?' And she said: 'Oh well, they just.. you know, baptized me and everything I did in the past is all cleaned. I have a clean slate.' I said: 'Well, God.. I mean, isn't that easy. I mean, I didn't even know what a born-again Christian was.. you know, I thought you just sort of decided.. I didn't know that you just get a clean slate, and all of a sudden you're a new person, which is kind of great.' But, Catholic people do that all the time. You go to confession and you're.. just go to confession and just do it every week.. so..

L.W. Buddhists have the same.

ANDY WARHOL Yes.. So I mean, it's just a.. it's a funny thing..
(coming back to the question what his interest in the pope is Andy Warhol then remarks:)
But.. oh, I don't know.. I like big spectacles, and the pope is, you know, he does do things really big..

L.W. He does. He has nerve.. could we put it that way?

ANDY WARHOL Yes.. yes..

BOB COLACELLO He really has nerve.

ANDY WARHOL And then.. Well, you know, my nephew was a priest.. and.. you know, he spent twenty years getting there.. and finally then, last year, he married a Mexican nun.. So they have a baby this year..

L.W. Fantastic. Joseph Beuys says we don't need priests anymore. In the future we'll have to be our own priests..

ANDY WARHOL Well, I think priests.. they're free psychiatrists. And.. I think..

L.W. What he means is that we should grow up spiritually so that we can all be in contact with The Spirit ourselves..

ANDY WARHOL I know.. I know.. But life is so complicated.. People are chemically mixed up, and.. I don't know.. even how somebody could be normal is very hard.. That's very hard. We'll always need somebody to talk to.. So, you know, if they don't use priests anymore, then they go to psychiatrists.. and that's.. they have to find.. Well, they have to find somebody..

BOB COLACELLO I have to go away. I've got to get a plane, that's the only problem.

ANDY WARHOL We'll do a few more minutes . .

L.W. Yes, just a few more minutes. The last thing I was going to ask is: Who do you think are now the important people in the world?

ANDY WARHOL Oh.. Well.. I would say.. just the good people..

L.W. You can't name them?

ANDY WARHOL I can't name anybody.. I like everybody..

L.W. I know that you have a great, loving feeling for people. But how do you decide your portraits? I mean, all of a sudden you decide to take a polaroid of the Pope. That must be because you feel he has an importance..

ANDY WARHOL No.. I don't think of it that way. No.. no.. It's just to keep busy.. So I just try to keep busy.. I have my hits and misses..

L.W. It's to have something to do every day.

ANDY WARHOL Have something to do.. I like people.. Well, my favourite people are anybody who works, who really keeps going.. because I think the world is.. I mean, to live is just.. Well, I mean, it's a hard thing to live, and so I think entertainment is the thing. And I think.. Well, I do it by art. I try to entertain people by art.. So I mean, some people find that sort of terrible to say, because they say: art is so serious and things like that. Well, I find it.. to me.. I try to make it entertainment. Just to make a few people laugh..

L.W. Yes..

ANDY WARHOL And you can do that just by.. I don't know, I always say, just by being a good that..

L.W. Whatever you do well..

ANDY WARHOL Oh, or even if you don't do it well.. you just..

L.W. You do it with character..

ANDY WARHOL Yes..

L.W. Yes..

ANDY WARHOL What else.. Do you live in Amsterdam all the time?

L.W. Yes.

ANDY WARHOL Everybody I know just goes there, just because it's so fabulous.. and stuff like that..

L.W. It is a lovely city, yes..

ANDY WARHOL People always rave a lot and say.. it's so.. Well, how did Amsterdam get so free and easy..

L.W. A Japanese women explained to me how: it's so small, like Manhattan, it is so compact that you just learn to love each other.. But first of course, we had these riots in the streets..

ANDY WARHOL Oh, you did. Really..

L.W. Yes. That was in the sixties. It was the real change..

ANDY WARHOL Well, I keep telling everybody.. you know, just on my last trip, I read the Queen Juliana book, which I just.. well, I loved her a lot..

L.W. She is fantastic.

ANDY WARHOL I thought she was great. I thought that book was so fantastic. And we were here the last time, so we missed the inauguration on television. But.. it was the most fascinating book. It wasn't a good book.. it was the most fascinating book.

L.W. Is it in English?

ANDY WARHOL Yes, it was a New York book.. it's published by the same as Popism (a book by Andy Warhol), Jovanovich; Harcourt Brace Jovanovich.. And.. you should get it.. it's fascinating.. it was really good to read..

L.W. I will read it.. I love her, Juliana..

ANDY WARHOL Oh, yes.. I thought she was great. And.. So it sounded like she really knew how to run the country, or..

L.W. Oh yes..

ANDY WARHOL Or actually the people really ran the country.. they seemed to accept things that she did, and.. it was like a family, and stuff like that.. Are there any poor people in Amsterdam.. I mean are there lots of poor people..?

L.W. No, we have the best social care.. But economically we are in a very bad situation. Holland has a really bad position economically at the moment..

ANDY WARHOL They could make a lot of bucks on tulips..

L.W. Right.

ANDY WARHOL They really could.. Holland, you know, if they would sell more tulips to the United States.. They are so beautiful.. they just have to.. you know..

L.W. Be clever..

ANDY WARHOL Be clever, yes.. and do good business.. Well, they're good workers.. Oh, I guess we..

L.W. Yes, we should finish..

ANDY WARHOL Yes..

Geneva, June 8, 1980,
3-4 pm,
Centre d'Art Contemporain,
16 Rue d'Italie



Düsseldorf, June 24,1980

JOSEPH BEUYS talks to LOUWRIEN WIJERS

Questions to Andy Warhol now answered by Joseph Beuys.

L.W. One question was: 'Do you think that there is a possibility for a one-world government in the near future, or in the future?'

JOSEPH BEUYS No, perhaps there is a kind of.. a real kind of interest in some people to have a kind of.. ehm.. a world government, but I think.. ehm, I think not that.. ehm.. that that would solve the problem. It would be a kind of.. it would lead to a kind of central power in the world.. The idea of centralization is not my idea. I work more with the idea of decentralized ways of.. production in every field of life; with the idea of associated elements all over the world. Surely, the world should come to a more unified look towards the necessary steps to do, for instance in ecology and in wider understanding of ecology, how to work with the ideas, with the union ideas, but I think it would not be.. it would seem to establish a world-government. So the idea of government at all is a false idea.. you know..

L.W. But unification in itself is a thing that..

JOSEPH BEUYS I beg you pardon..

L.W. Unification in itself..

JOSEPH BEUYS Yes unification with the idea of a worldwide co-operation between the associated elements of the social body, that surely is a necessity to reach one day. But not with a central government; a so-called government. People need no government. People need only a kind of getting clear with the idea of what the elements of law, what the elements of regulating elements.. yes surely the democratic elements. How these elements should be organized in the different places of different people all over the world. But because there are different places, because the world is very different, the unified, or the world government wouldn't be capable to observe the different problems and different forms.. It would be very abstract; it would make a kind of flat simpleness that the same model should work for China, for Ireland, for England, for Scotland, for North of Germany, South of Germany, Italy. It would never function, because there exist also different ways of creativity in the people, and different methods (too.. as a kind of) to look towards the spirit and the world; and also the spirit and the outside reality of the world. There is only.. The only necessity for me is a permanent discussion of the problem how to co-operate with the elements of necessity for me.

L.W. But even if you have concentrations in all the different places?

JOSEPH BEUYS I think.. the idea of the unity in the manifold, that's the problem.. The unity in the manifold, that means the unity in the idea, the human idea, and then it has to be executed in very different ways, after the special individual mentality, and after the individuality of the different populations all over the world. That's important, because every kind and way of creativity enriches the world. And it would be a very false understanding of democracy to make everything equal and flat, after the same abstract understanding of the world.. you know..

L.W. You have never seen democracy as a flat thing..

JOSEPH BEUYS No, democracy means equality towards and against the law and not equality with creativity. So creativity means for me the idea of freedom, where every individual creativity shows a different view on.. towards the problems of the world, the spirit, the outer and the inner world of things. So, to make these things equal, would mean, that one eliminates the free individual intentions. And we need all the intentions; all the goodwilled intentions. But the different intentions should find a way to co-operate; that's the thing. Perhaps there would be a possibility to establish a kind of board of people who are interested in.. ehm.. yes, an international board of people who try to council permanently the ways of co-operation between nations. This would be elementary, or basically, a kind of cultural work.. to make a kind



Joseph Beuys, Jürgen Binder, Louwrien Wijers
Office of the Green Party, Düsseldorf

of council, advising board or anything like this, working as a permanent feedback, and a permanent way of showing possibilities, showing models, showing.. ehm.. to stimulate the research on the amelioration of all the international relationships between all the different people all over the world. But this would mean a cultural work.. This would not mean a government. In the near future we need no more governments.. we need the self-realization of the people of the different places, in different ways.

L.W. And Andy himself mentioned one Europe of course. And I have to ask you therefore: Please say a few sentences on one Europe.

JOSEPH BEUYS Yes, one Europe is the same problem, you now. A kind of very intensified co-operation within the European countries and population is a necessity also. But we don't need a European government. It would be a kind of copy of the already existing badly functioning idea of the United States of America. Because then we have a kind of.. the same copy of what is already existing and does not function. The United States of America is a kind of unified centralism and this will never work.
So, and already for the European question in this direction this self-realisation and these decentralised activities of all the different ways of creativity, within different nations and methodologies is a necessity, perhaps, to establish a kind of international, in this case European international kind of advising board, as a councilling organisation but the councilling organisation can only speak on the philosophy of the thing; can only speak on morals. But nobody has to follow what the advising board says. Because then we can only study and learn and then every decentralised entity has to do as they want to do it..

L.W. It's like the wise old father..

JOSEPH BEUYS ..an advising board can never be a kind of commanding government. So I refuse all kinds of governments because all governments are commanding and about commanding the people..

L.W. And as the last question I asked Andy Warhol, because he is working with people so much: 'Who are the important people in the world right now?' And he says: 'All the big people.' I say: 'Can you name them?' He says: 'No, I cannot name them. Every person who is working is important.'

JOSEPH BEUYS Yes, I admit. I would say the same thing. I express this in the idea that everybody is an artist, you know. So I take the most important title for creativity to design everybody. So this fits exactly in my view that the big people are to be found everywhere and the big personality exists in the people principally. All other declarations would mean a kind of so-called prominent strata in the society and not-prominent strata in the society. Or would make a kind of division, or distinction between able people and unable people.
So, because we have to work with the ability system in everybody as a new way to declare humankind's progression and humankind's labour, principally as a worldwide system of the idea of the splitting of the labour, because we have the split labour, because there are different problems, which can only be solved by different kinds of works. So, then the idea of universalism, together with the idea of specialists, that is the very complicated problem. But it has a lot to do with the generality existing in everybody. And to find a way that everybody's creativity could find an outlet and everyone's ability could be fully developed.

L.W. That is the basic thing to do?

JOSEPH BEUYS Yes, that is the basic thing to do, to develop the ability of the people and show that each individual is the most important thing one can find in the world and that we should come to a kind of system where everybody is an artist! There are some very important persons in the world and the other persons..

L.W. For me the question was more: Who is leading us to a better.. But that's okay. I find your answer and Andy Warhol's answer both of a very good feeling and warm feeling towards the real programme.

JOSEPH BEUYS Yes, it is.. it is.

L.W. So, this is it.

JOSEPH BEUYS Fine.

L.W. Thank you very much.

Düsseldorf, Drakeplatz 4,
June 24, 1980



Thekchen Choeling, April 15 and 18, 1981

HIS HOLINESS THE FOURTEENTH DALAI LAMA OF TIBET talks to LOUWRIEN WIJERS

(The recorded interview consists of two parts. The first audience with His Holiness the Fourteenth Dalai Lama of Tibet was on Wednesday 15th April 1981, from eleven till twelve o'clock in the morning at the palace of His Holiness the Dalai Lama in McLeod Ganj, Upper Dharamsala, where thousands of refugees from Tibet have settled in the Indian Himalayas. A second meeting was arranged for Saturday 18th April 1981, again at the Thekchen Choeling palace, from half past ten till almost twelve o'clock.
As a guide for the conversations a list of nine worldly questions and a list of nine spiritual questions were prepared beforehand. On the first occasion Mr. Tempa Tsering, deputy secretary to His Holiness the Dalai Lama, read out the nine worldly questions. At the second meeting a monk interpreter read out the nine spiritual questions.)

PART ONE

Q With deep respect for the steadfast strength with which Your Holiness has carried the heavy burden of the dramatic destruction executed by the communist Chinese invaders during the past twenty to thirty years in Your Land and over Your People, may I ask what could possibly be the positive message for our world today of these inhuman, negative actions that moreover to our great regret are still being performed in Tibet to this day?

DALAI LAMA Hmm.. I don't know.. what kind of answer do you expect.. I don't know..

L.W. Is there a positive side to all these destructive actions?

DALAI LAMA Oh yes.. I think.. hmm.. According to our own experience, when you are passing through the darkest period, the most difficult period, one important thing is.. I think, is tolerance, patience.. Despite the difficult things and the destruction you must be clear minded.. That means: avoid hatred, or anger, these things.. They must be avoided.. If you get so much involved in hatred and anger, then you lose the human intellectual capacity to judge.. the capacity which can judge things.. So, you see, avoid hatred and these things.. The mind must remain clear and determined.. Determination.. A strong belief, or a strong determination, that after all you are carrying out a movement, or a task, which is essentially based on reasoning, justice.. As long as this is your determination, I feel, through this attitude somehow the problem is changing..
Some time back people said more or less: 'The Tibetan problem has disappeared'.., 'Tibet has disappeared'.. Not right..

L.W. No..!

DALAI LAMA But, you see, for some particular reason they somehow say more or less that Tibet is dead.. But, because of our determination, as I mentioned before, somehow it reappeared more alive.. Now, you see, if we respond anger, hatred, almost like mad.. it would be bad..
Chinese people are generally very cultured people, and they have a long history..
But unfortunately, you see, during the past years some of these Chinese acts are really mad..

L.W. Yes, very..

DALAI LAMA Now, you see.. if someone carries out madness, and if we respond in the same way, in the same manner of madness, then I don't think good results would happen..
That's what I feel..

L.W. That is wonderful.. I was thinking that Tibet has stored so much wisdom over the ages, and all of a sudden the country is destroyed, but all the wisdom is poured out over the whole world.. and I thought there might be a reason why this had to happen, maybe for the benefit of the whole world.. I thought that although these very bad things had to happen to Your country, there might be a good result finally for the whole world..

DALAI LAMA Hmm.. I don't know.. hm.. hm.. But, I think, definitely the people can learn something from our experience.. That's what I think.. ha.. ha.. ha.. And also, I think, some people may feel Tibet is too mild.. Some people may feel like that.. and that's up to their own judgement.. I don't know.. ha.. ha.. ha..

L.W. Because now we have tremendously wise Tibetan teachers who are coming to Holland and we can all learn their knowledge.. Before we didn't have that chance.. So I thought, maybe it was meant this way..

DALAI LAMA Now, regarding the new possibility to learn the Tibetan culture, as well as the Buddhism which we Tibetans practise.. You see, that possibility to learn these things has come after '59.. In the past we Tibetans.. I think, our philosophy and our teaching is very open, very wide, extensive, flexible and open.. But somehow our parents and our past generations, they were ha.. ha.. ha.. very isolated, very narrow minded.. ha.. ha.. ha.. So, you see, the communication to the outside world suffered.. Now that unfortunate thing is broken by the 1959 tragedy.. ha.. ha.. ha.. So now everyone, like you, has more chance to learn about Tibet..

L.W. Yes..

(Here His Holiness gives a sign that the next question can be read.)

Q From the way in which Your Holiness has with His co-workers set up a so smoothly functioning, and such a complete, social life here in the villages for Tibetan refugees around Dharamsala, it seems Your Holiness is, with this format, setting the example of how life in 'One Peaceful World' should be organised. Does Your Holiness feel He also has a task in the necessary changes that have to take place in our world today, apart from His responsibilities for the welfare of His own refugee people, the regaining of freedom for His own oppressed nationals in Tibet and the rebuilding of His own destroyed country thereafter?

DALAI LAMA One thing.. may I say as a Buddhist who practises the Mahayana teachings.. its essential point, or essential thing, is: 'Serve other people'.. 'other beings'.. in reality there is no demarcation.. We are all sentient beings.. we are the same, equal.. Every being wants happiness, and does not want suffering.. Now, you see, every day, all the time, we pray.. making effort and determination about that mental attitude.. Right..? Now, you see, on the practical question.. As soon as you are praying, or you are determining on that idea, you must share suffering.. at least of this world.. Sometimes, you see, we found it easy to pray for other worlds' beings, but we forgot our own neighbour.. ha.. ha.. ha.. So now, you see, the other planets' beings.. even when we think something, and are concerned.. we can't do anything.. But, at least in this world, for our own neighbour.. on our own planet.. we can do something.. From that idea, anything we can contribute.. anything with which we can serve the mankind on this world, that is our moral duty.. And also, let's say, from our viewpoint, from Buddhist viewpoint, all people are the same.. with human flesh and a human mind.. So, differences about culture, differences of colour, differences of system, differences of let's say ideologies, social systems, these things, are secondary.. So, the essential thing is: We all are the same human beings.. same position, same condition.. Now, you see, on the reality.. or let's say, on the existing situation, many problems are created due to these secondary things..

L.W. Yes..

DALAI LAMA We lost somehow our deep understanding of the sameness of human beings.. So, in the past, from my side, I expressed always that sort of idea, or feeling.. I have been in socialist countries like Russia, or Mongolia, as well as in the so-called capitalist countries, the United States, or European countries, and in my mind there are no differences.. If we look, or if we think, on a deeper level then Russians are human beings, the same human beings.. and Americans are the same.. So, I show, I express the feeling of sameness.. The response is more or less the same, I think.. So, in the future, till my last day comes, I will care.. whenever I can contribute something.. That's all.. Moral responsibility.. I am not much interested about Nirvana.. Nirvana is too big, too far.. ha.. ha.. ha.. I am more concerned about real peace.. At least, you see, less hatred, less anger.. more general co-operation.. harmony.. Then the next life may be better.. If we are fighting each other, if we have hatred towards each other, there is no hope in the future..

L.W. No..

DALAI LAMA I mean no hope of Nirvana.. ha.. ha.. All right..?

L.W. Yes..

DALAI LAMA So, this is my feeling.. or my attitude.. This is my reality.. In other social realms, in other fields, I don't think we can contribute something really.. I think there are many, many things which we have to learn from you.. from the modern world.. from your modern society.. But one thing, you see.. after all we are a human society.. I think, human relations, human activities, are based on kindness.. Whatever human relation we have, it is a human relation, not a relation between a human being and flowers, or articles.. so, our relation with non-living things, like a relation between human beings and machines.. And human relations are relations between a human being and a human being.. The other relation is just.. let's say the basic thing is: we human beings use these things.. These things give me some benefit, so therefore I use them.. That's the general attitude.. Now, the relation of human being to human being is much deeper than that.. But if one human being adopts the same kind of feeling like: 'I use this human being'.. As far as from that person, from that human being.. as far as I get some benefit from this person, I use him.. and as soon as that benefit finishes, you forget.. That kind of attitude is not a true human relation.. We must respect our neighbour, or our friend, as a human being, not as part of a machine..

So, whether you can take advantage, or not, you must respect the value of the rights of the human being..

So, every society.. whatever civilised, modern society, with all the material facilities, and the good facilities.. Now, that basic thing, the Real Human Feeling, we should not lose..

So, sometimes I feel.. at least it appears.. that in some modern societies, it seems.. If I am wrong, all right.. But it seems, you see, that sometimes we are not adequate on the emphasis of real human relations.. That's what I feel..

L.W. Yes..

DALAI LAMA So, you see, one thing: We Tibetans generally, I think.. Of course, you see, among Tibetans stupid Tibetans are there.. no question.. as in any society.. But generally, I think, you see, due to our teaching.. the compassion teaching..

L.W. Yes..

DALAI LAMA So somehow, generally, we have some kind of feeling towards each other.. So, I think, that helps to exist generally in a more calm and peaceful society, or peaceful community.. and have a more joyful life.. have more happiness in a community.. That's all..

L.W. It is as if in Tibet this knowledge of how to build a happy society was stored over the centuries, and now we get a chance to learn and practise it..

DALAI LAMA Hmm.. hmm..

(Here His Holiness gives a sign to read the third question.)

Q Has Your Holiness experienced during His travels to Europe, the United States, Canada, Japan and other countries, and during His talks with worldly and spiritual leaders, that a readiness exists for co-operation towards the aim of the Unification of our world?

DALAI LAMA Hmm.. I think.. It seems to me that many people are thinking along this line.. But so far I feel, we are lacking in this field.. We are lacking some closer contact.. communication, contact.. So far it seems not adequate.. That's what I feel..

I found, you see, many people.. quite a number of people, whom I met, with the same idea.. I have no doubt there are many, many people who are really a sincere human being.. who are all thinking for the benefit of mankind, rather than for superficial benefit, or selfish benefit.. But somehow, still the voice is not channelled.. and all various organisations, like the United Nations, are occupied.. are unfortunately occupied mainly with small, small things.. more with temporary problems, rather than long-term problems.. So this is what I feel..

L.W. Yes..

DALAI LAMA So, like the United Nations, must think on long-terms.. things worthwhile to think.. Anyway, you see, the countries' leaders.. the various countries' leaders, politicians or administrators, they tried their best to solve the human problem.. But somehow not very successful.. ha.. ha.. ha..

So, you see, a philosopher, or a deep thinker, not a politician, but someone really thinking and concerning about humankind.. I think, for their voice now it is time to come.. their voice..

And for various organisations, world organisations, it is worthwhile to think more.. with more attention on this.. That's what I think..

L.W. The readiness is there in many people, Your Holiness said..?

DALAI LAMA I feel.. I feel..

L.W. Yes..

DALAI LAMA And also, you see, there are many religious communities.. and they also are much improved about openness.. to respect various religions..

L.W. Your Holiness does see a possibility for One World in our near future?

DALAI LAMA I don't know.. ha.. ha.. that I don't know.. ha.. ha.. Sometimes there is a contradiction.. For example, say.. I myself, I am one of the persons who have a keen desire.. who have a keen determination.. to make One World.. One Human Family.. At the same time, I make every effort to maintain the Tibetan unique culture.. the Tibetan unique identity.. ha.. ha.. ha.. ha.. So that is very contradictory.. ha.. ha.. ha..

L.W. But that's very good..!

DALAI LAMA So, you see.. things are complicated.. I have always expressed to our own community that, when the world becomes One World, One Family.. then we will be the first persons who join on that direction.. But as long as the bigger nations make every effort to maintain their own identity, then the weak, small nations, like the Tibetan, have equal rights to maintain its own unique identity.. ha.. ha.. ha.. So, you see, sometimes an idea, and the immediate actual reality are.. very.. very..

L.W. Different..?

DALAI LAMA Yes.. In any way.. Unfortunately, you see, bigger nations are trying to dominate the smaller nations.. So, as long as that atmosphere remains there, it's rather difficult.

L.W. Yes.. we know that too. I am from a small country too..

DALAI LAMA Hmm.. At the same time, I think, now.. Now, this period we need careful planning, or careful thinking, following.. or according to, the present reality.. At the same time we must.. or we should not forget, or should not neglect, the long-term big and bright future goal.. That's what I think.. It is very essential to have that kind of attitude..

(His Holiness asks for the fourth question to be read out.)

Q My generation – I was born in 1941 – has in Europe, in the United States, and in other parts of the world revolted against the misuse of political power. Could Your Holiness, being a worldly leader as well as a spiritual leader, explain the right and beneficial use of political power?

DALAI LAMA Exploit other people.. ha.. ha.. ha.. ha.. as much as you can.. ha.. ha.. ha.. That's the best way.. ha.. ha.. ha.. That is unfortunate.. really very unfortunate.. You see, sometimes.. I mean.. here, on this spot, we are hardly far from Amritsar.. Just a few miles away there is a new demarcation, and on the other side it's called Pakistan.. If you look on a deeper level, there is the same language, the same ways, the same dance, the same music, the same songs, the same culture.. Yet each side builds something.. Here they think: 'Oh, Pakistan is going to make some trouble for us'.. The other side also thinks like that, you see.. And similarly in the Eastern Block they say: 'Oh, the Europeans, or the Western countries, they are..!'
Now with this Polish crisis some people say: 'Oh, this is due to other people, to other countries'.. Like that.. Through such attitudes I don't think we reach anywhere.. This is built on hatred, under the name of patriotism.. Patriotism with reason is very good.. Patriotism with emotion, with hatred, is...

L.W. ..no good..

DALAI LAMA So, when you think of the real people, like Soviet people, or United States people, or European countries' people, they are the same.. I don't think anybody wants war..

L.W. Oh, no..

DALAI LAMA Very clear, you see.. Very definite.. So, on real human level.. that means of the people who are sincere people, clever people.. I think, this is not much a problem.. So, you see.. somehow.. I am not criticising the leaders, the world leaders.. For them I have deep respect.. They served at their best, to solve their own concerned problems.. But anyway, as long as they absolutely function to tackle, or to handle, the problems wisely.. that is very essential.. That's all.. Am I clear..?

L.W. Yes, I understand..

(Here His Holiness asks for the same question to be read out once again. Then also the question is translated into Tibetan.)

DALAI LAMA Political power.. Hmm.. I don't know..

(His Holiness asks for the fifth question to be read out.)

Q In my country Holland, and also elsewhere, the generation between twenty and thirty years of age is now fiercely revolting against the misuse of economical power by attacking banks and investment properties. Could Your Holiness make a statement on the right and beneficial use of money?

DALAI LAMA I have no idea.. Very difficult.. But generally, you see, I am a socialist.. in the theoretical way.. Theoretically I am a supporter of socialism.. I think, you see, in the West.. Many Western countries in reality, I think.. The true regulations of capitalism are.. (His Holiness is looking for the English translation of a word in Tibetan, but cannot find it. He interrupts the sentence and says:) What to say.. Anyway, I mean.., at the beginning of industrialised times.. at that time the economic position compared to today's economic position, I think, mainly the name is the same: Capitalist Country.. as, I think, the United States. So, generally the name is the same, but in actual practice it is maybe different.. Nowadays, due to these unions the worker has many more facilities.. rights.. So, there is no longer pure exploitation.. These countries don't have the name of being socialist countries, but in reality, I think, they are not really monopolistic.. But, I don't know.. I don't know much..

L.W. In my city Amsterdam many apartments stand empty and cannot be lived in, because companies or people with money own the buildings that serve as investment objects, which is why one does not want to rent the inner spaces. Now the young generation, that has nowhere to live, throws stones through the large glass windows of our banks and protests that our money system is not working correctly. Everywhere are lumps of property, not used, but functioning like cancer tumours that make the social body very sick. Therefore the young generation wants to know: 'What is money?'.. 'What is the right use of money?'.. So I hoped Your Holiness could speak on the beneficial use of money..

DALAI LAMA I don't know.. I have no idea.. I don't know.. Money is a problem.. really a problem.. Without money you can't live.. You have to have money.. But with money you are bound to have problems too.. ha.. ha.. ha.. We must find the Middle Way.. ha.. ha.. ha..

(His Holiness asks for the sixth question to be read.)

Q Many people in Western Europe are concerned about the educational systems run by the state and they revolt against government schooling that brings forth people who do fit in a politically and economically prefabricated state society, but who are robbed of their creative and spiritual abilities. Could Your Holiness make a statement on the most beneficial system of education for our children?

DALAI LAMA This is really one of the most important points.. Very difficult to make a suggestion.. I think, it's quite clear that the presently existing education system is not the best.. not the best idea.. But, I don't know.. I appreciate the questioning about this existing system.. That is something good.. If we think, or try to find a better way.. that is most important.. I mean, that is right.. that is good.. So now the human aspect.. We.. In Buddhism we say: 'Every sentient being has the Buddha nature'.. So, that means, in the innermost place our consciousness is something pure, clear.. Now, you see, education must keep the mind well.. any system must keep the mind well.. That pureness must develop.. not degenerate.. Unfortunately the education itself is just like an instrument.. So, we don't know whether we are using that instrument in the right way or in the wrong way.. We don't know..

You see, many present world problems are created by a person who had a better education.. In ancient times the problem was there, but very limited.. because of less education.. Now, in the world people have a better education, better facilities.. and through these ways we are having more problems.. So it is the education systems.. Let's say, when we meet a child, their response is very pure, very sincere.. But somehow, you see, as the years go by, that very person becomes more cunning.. more deceptive.. cunningly speaking something, but feeling something else.. This is unfortunate.. Whether we call it spiritual or religious, that is something different, but anyway it is absolutely necessary, and very important, to develop the good side of the human mental nature.. So, you see, in the past the main centre, or let's say, the true education centres were these monasteries.. Now, in our modern society, the knowledge comes from schools..

Now the teaching system is the basis of the whole human civilisation.. That's very important.. So, like you, I have the same doubt.. or the same feeling, that in the present system something is lacking.. It is insufficient.. Not the best one.. But at the same time.. I don't know.. I am not an educationalist.. ha.. ha.. So, I don't know..

(His Holiness asks for the seventh question to be read out.)

Q For some centuries now we have praised the democratic government system as a good way to found and rule human societies, yet we have not succeeded in bringing forth a truly happy democracy. Could Your Holiness make a statement on democracy in its pure and perfect form?

DALAI LAMA Hmm.. Roughly speaking, I feel, these human systems.. these certain systems, or ideologies, created by humans ourselves.. I feel, you see, each system has good points.. like even politics.. Politics itself is not bad.. not dirty.. And a democratic system is very good.. nothing wrong.. But now, you see, the question is the individual person.. No, politics is not dirty, not bad, but it depends on the politician.. If some person practises politics in the wrong way, then these politics become really dirty politics.. In the same way these systems, these democratic systems.. Generally in a democracy all people are equal.. These things are excellent.. Very good.. Now again, it depends on the person, the individual person.. So, I think, all these things.. since these things are something which is related with the human society.. In other words these things are the kind of human relation.. Now, a politician who has a good heart, and who remains as a true human being.. with compassionate thought.. and sincere respect for others.. If with these motivations he is serving a government.. or politics.. the result will definitely be good.. Now, when you have a democratic system in a country, you have an elected person.. and if he has these good human thoughts, then the system, I think, will be functioning well.. So, you see, much depends on the individual person's motivation.. Now that's a question of moral principles.. Besides this I don't know much..

L.W. Is there another system Your Holiness, which would be better? Or maybe not even a system, but a natural way to...

DALAI LAMA Dictatorship.. ha.. ha.. ha.. ha.. ha.. I don't know.. I am not an expert in these systems..

L.W. I thought, maybe we are provided with a cosmic way to lead the society of mankind. Maybe we have the ability of natural control and we should not create man-made systems to rule people..

DALAI LAMA I think.. Now, you see.. In this century, I think, we have to use systems of organisation.. Without organisation.. I mean, nowadays economically.. I think, mainly economically now the world is so much dependent upon each other.. not only nation to nation, but continent to continent.. So, without organisation we cannot do these things.. In the very ancient times human communities were very small.. It was not necessary to have these rules and these organisations.. But now, you see, that picture has completely changed.. So we have to have these rules and organisations, and government systems...

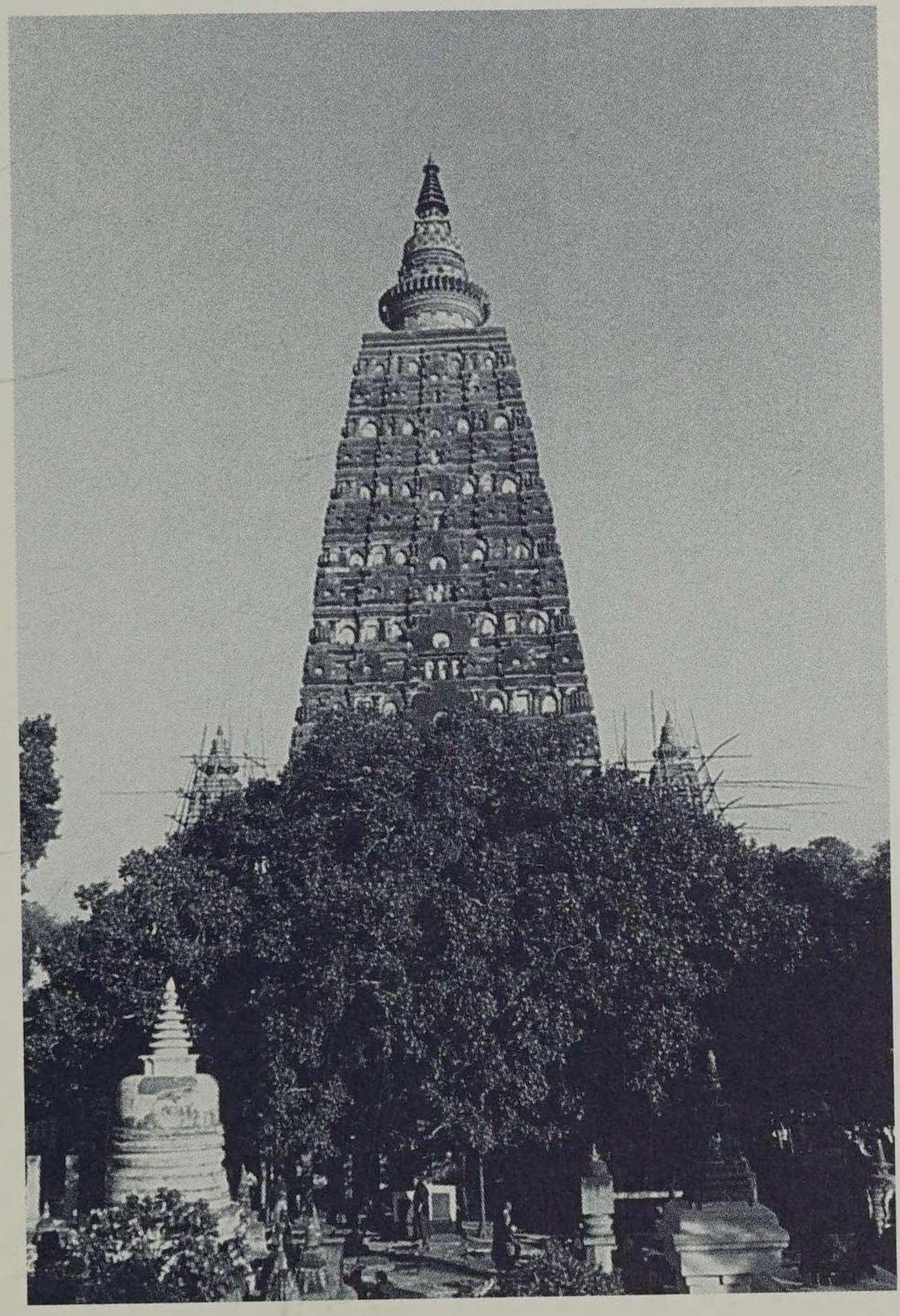
(His Holiness asks for the eighth question to be read.)

Q Personally I come from the background of Western visual arts. For more than twenty years the modern visual artists have been less concerned with painting and sculpting, but instead they have been seeking truth and wisdom in different philosophies and ways. They have expressed their findings through physical performances – compared with the performances of yogis by an Indian spectator – ; they have spread their ideas through mass media like television, video, film, books, magazines and newspapers; and in Western-Germany the western world's number one artist Joseph Beuys has even founded a political party and has entered the elections for the presidency of West-Germany promising that he would 'change politics into art'..

DALAI LAMA Good! ha.. ha.. ha.. ha.. Very good.. ha.. ha.. ha.

Q Could Your Holiness make a statement on art in general, and on the most beneficial task that artists can perform in society?

DALAI LAMA Hmm.. Art.. hmm.. All your questions are complicated.. ha.. ha.. ha.. ha.. hmm.. In modern art there is, I think.. One of the very important ways is to express your own feelings, as well as it is a way to teach, or influence, other people.. So, no doubt, a very, very important role in human society.. I think, you see, we are talking and generally we are not lacking the technology, or science.. We are lacking the real human feeling.. In other words: kindness..



Stupa, Temple and Bodhi-Tree, Bodh Gaya, India



H.H. the Dalai Lama Teaching
Bodh Gaya, February 1981



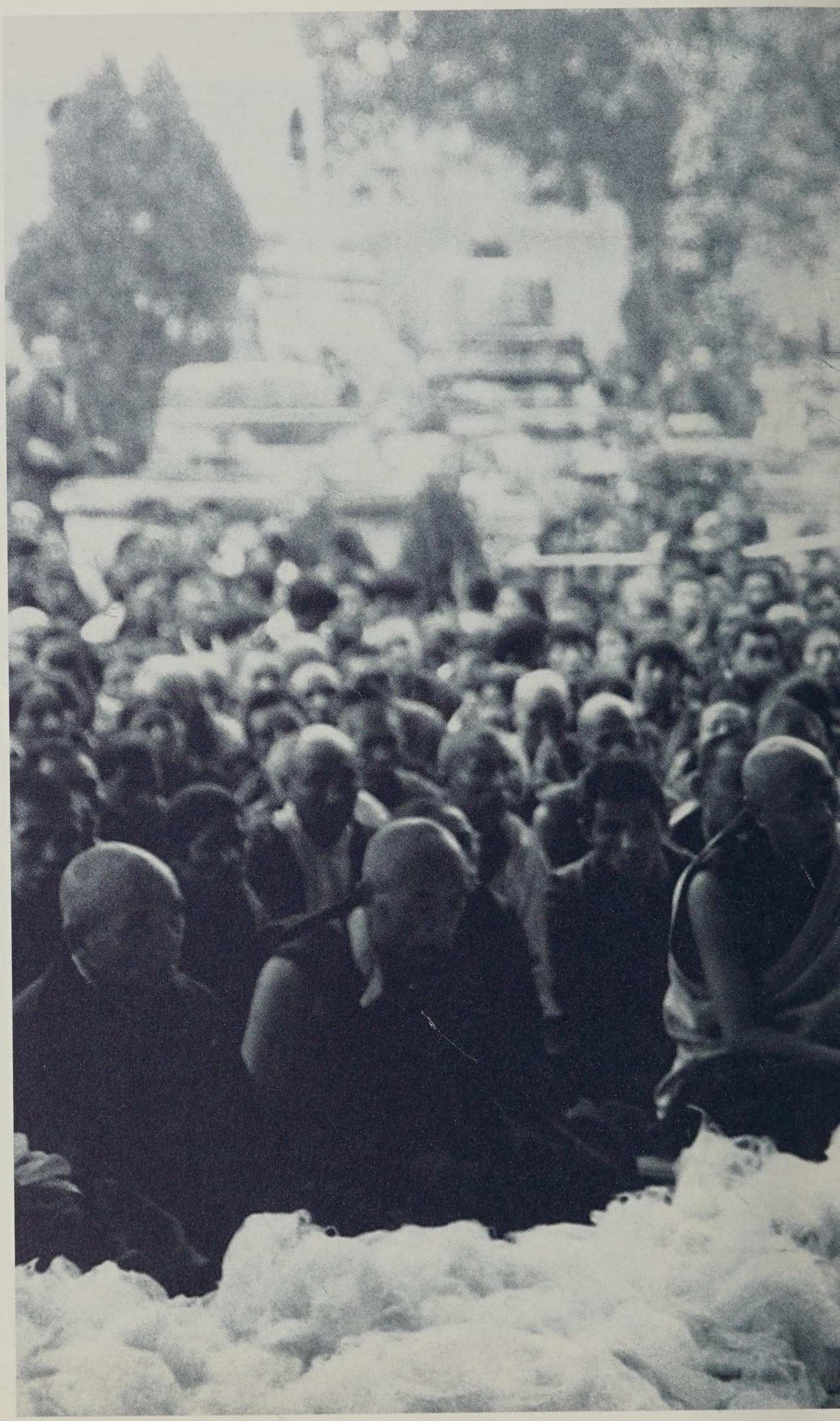
H.H. the Dalai Lama Teaching
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or human understanding.. or human sense of brothers and sisters.. I think, you see, an artist can express about the human feelings.. That is, I think, one of the important, effective roles of artists.. You can contribute many things..
Anyway, now we.. Our human mind is too much involved in external ways.. in outer, outer aims.. We are trying to go into space.. and millions and millions of dollars are spent in these things.. very good.. Nothing wrong.. But still, we have much inner space, I think, that has not yet been exploited.. Many people have not yet exploited it.. And sometimes, you see, I feel.. This human skull is very small, yet it is very complicated, and very sophisticated.. So, there are many, many inner spaces which are not yet exploited, or used.. So in this present time investigate, or think, more inward.. 'What is the real nature of the human ?'.. 'and the human mind?'.. 'the human consciousness?'.. Trying to control a country is rather difficult.. equally to control the mind is difficult.. But everybody is trying to control the external things.. Many are making great effort.. So it is worthwhile to make effort to control our inner things.. Once.. Like, you see, the arms control.. These things are very good.. But without being able to control anger, how to control these external arms.. So, you see, real arm control is to control anger..!
It is essential to think more inward.. Artists can express on this line.. That's what I feel..
All these modern facilities like television.. Unfortunately the film making and these things are, you see, mainly thinking about money profit.. and they exploit human weaknesses.. not the right things.. You see, the clear weaknesses of human beings are anger and desire.. On the other side are kindness and tolerance.. These things, other than human thought, they grow without effort.. A certain part you can't develop without effort.. So, through intelligence, with these facilities in our modern world, we are influencing our small, small children.. Not in the right way..!
But anyway, these facilities are something very good.. Now, artists have their own way to express important messages, important ideas, to the masses.. Similarly other facilities, communication facilities, should concentrate.. in making common effort.. to make a better human being.. a better human generation.. a better human future.. We already discussed this: The real peaceful harmony comes through making effort in various ways.. I think, the German artist's point is right.. I think, even as an artist.. not as a politician.. when he remains as a sincere, as an honest artist.. remain that and try to influence that good part into politics.. that is very good.. But if he is influenced by the other qualities.. ha.. ha.. ha.. then it's very difficult.. ha.. ha..

(His Holiness asks for the ninth question to be read.)

Q Does Your Holiness know of ancient Japanese scriptures that have been kept in Japanese shrines for over four thousand years and that tell about a one world government which existed on our earth before, promising that we will go back to One Unified World after the Christian era of fragmentation?

DALAI LAMA That I don't know.. I have no idea..

L.W. Your Holiness does not know about these facts..?

DALAI LAMA No.. No.. But the idea, as we already discussed.. for the world.. If we achieve One World.. like a United Nations Organisation, a One World Organisation to look after the whole world, all the parts of the world.. I think, you see, from town to town there are many different ideas.. Sometimes, I think, it is not necessary that one country.. I mean, a whole country, must be socialist.. That is too much.. too big.. Not that way.. A small, small town with people.. I think, sometimes, could be like a kibbutz in Israel.. They are a separate community.. Then one country with the same idea, that remains.. and the people with the same idea, they remain, in one community.. Like that.. Even in Russia the people are modern and individualistic.. They can realise that.. they are free.. So, also more commune idea people, they remain.. in a beautiful harmony town, or city.. Like in India, a big country, each city, each town, lives according to their own wish.. Then at least in these smaller communities we have peace..
It's better to have this kind of system, this kind of method, of not imposing upon each other.. and have all the other problems looked after by a bigger organisation.. I think, that sort of world maybe will be peaceful..
Economically, I think, you see,.. economically we have to go somehow more united in the future.. We have to go that way.. Like in the European Common Market.. More united.. After doing that, now they are talking about the parliamentary side.. The European Parliament.. Some people say: 'The United States of Europe'.. Like that.. So, you see, due to economic reasons.. Economically we have to go more united.. That's my idea..
About the Japanese documents I don't know..

L.W. Whether they exist or not..
DALAI LAMA That I don't know..
L.W. Thank you..
DALAI LAMA Finish here..? And I think a second meeting..
L.W. Wonderful..
DALAI LAMA ..if you can stay a few more days..?
L.W. Oh yes, I can..
DALAI LAMA Okay.. Finish here..

Thekchen Choeling,
April 15, 1981

Q Could Your Holiness please make further remarks on the statement from His book 'My Land and My People' that says: 'The salvation of humanity lies in the religious instinct latent in all men, whatever their creed'.

DALAI LAMA Yes.. Usually we call 'the religious instinct' the 'Buddha'.. or the 'Buddha seed'.. As we all know, the physical is very temporary.. The rough, physical is very temporary.. Life, it changes.. Now, you see, the consciousness.. There are many very different levels of consciousness, or mind.. I don't know.. is it consciousness.. or is it mind.. I don't know.. Anyway, you see, there are many different levels, different kinds, of consciousness.. Certain things like the eye-consciousness, the ear-consciousness.. these things are due to the sense organs.. So, these are temporary.. Now further you see, deeper.. on a deeper level..
Let's say more deep, less dependent on the physical.. Now there, the ultimate.. the deepest.. is the consciousness which usually we experience only when we are dying.. Now, that consciousness is the deepest one.. On that level of consciousness usually our bad thoughts cannot occur.. On that level.. So, that mind is the real source of consciousness.. and that mind, if we utilise it fully.. then.. Or in other words, that consciousness becomes enlightened.. That is the Buddha's mind.. So that consciousness, whether we are a human being, or all others.. you see, animals, or insects.. All sentient beings have that consciousness.. Now that consciousness is usually called 'the Buddha nature', or 'the Buddha mind'.. 'the Buddha seed'.. So as long as that mind is there, there is a possibility to become.. to achieve salvation, or enlightenment.. Buddhahood..

L.W. That deepest consciousness is the religious instinct?

DALAI LAMA Right..! So, that is the general explanation.. And also, you see, because of that the deluded mind.. While, you see, the deluded mind is experiencing there are two things.. One aspect is deluded, bad, the creator of trouble.. troublemaker.. really a troublemaker..
At the same time its nature.. its very nature is clear, since it is consciousness.. The very nature of consciousness is something clear, something light, illuminated.. So, that aspect, that part, is at that moment also clear and pure..
(His Holiness starts speaking in Tibetan to the monk interpreter, who translates:)
'The deluded mind itself is seen as a negative state of consciousness in that it is deluded and it is attached; and deluded in different kinds: in terms of anger, hatred and so forth. But because it is a consciousness itself, and since consciousness by nature is clear and illuminated, this very deluded mind itself is clear and illuminated in its true nature.'

DALAI LAMA So, you see, usually we cannot make the distinction between the bad side and its ultimate, or true, nature.. So, once we through practise.. once we can make the distinction, then while the deluded mind is active you grasp and understand the illuminated nature and concentrate only on the clear and illuminated nature of that mind.. Then, you see, the deluded part becomes inactive.. Automatically it becomes inactive.. Like that..
(Here His Holiness asks for the second question to be read out.)

Q As a spiritual leader the responsibilities of Your Holiness have reached beyond the care for the spiritual well-being of the Tibetan refugee communities in India, Nepal, Bhutan and elsewhere, and the spiritual support at a distance for the six million Tibetans still in invaded Tibet to regain freedom of religious practices after the disastrous destroying of thousands of monasteries by the Chinese and the killing, enslaving, and imprisoning of tens of thousands of lamas, monks and nuns since the so-called cultural revolution in occupied Tibet. By now though in many different countries Western people have taken on the robes of Tibetan Buddhism and they also respect Your Holiness as their ultimate leader. Could Your Holiness foresee what the role of Tibetan Buddhism might be in the necessary spiritual development of our future world?

DALAI LAMA Hmm.. hmm.. Now, I think.. the Buddhism which we practise is a complete form of Buddhism.. So, it is very deep.. and also there are many, many varieties.. Even to achieve concentration through one object, there are many different techniques.. Also, you see, in order to achieve the Bodhicitta mind there are many different methods.. So, it seems it is very rich and with very much variety.. And also, for so many centuries.. the past centuries.. these teachings are kept quite alive.. and the oral transmissions and all these things still exist.. So, for Buddhism the Tibetan Buddhism is.. it sounds maybe not nice.. but, I think, in reality the Tibetan Buddhism is the richest, and the complete form..
Now, in this modern world.. Let's say.. At least, you see, for some people.. for certain people..

spiritual.. (His Holiness continues in Tibetan that the monk interpreter translates:) In many ways there are people who are interested in spirituality.. (His Holiness continues in English:) Now, in that field there are many different philosophies and different religions.. Now Buddhism, I think, will be already known.. That's all.. I think, it is mentioned.. Buddhism, you see.. Firstly, generally, you see, the way of approach in Buddhism is more rational.. So, Buddha himself explained, that we should not simply accept the teaching.. 'simply because it is my word'.. Rather you should examine and analyse every aspect of it..

L.W. I know that sentence, yes..

DALAI LAMA So, you see, in this modern period.. in this modern time that way of approach is more accepted, I think.. And, you see, we need.. everybody needs.. peace.. world peace.. Now, world peace without mental peace.. the external peace cannot be materialised without internal peace.. Through anger.. through hatred.. we cannot achieve real peace.. Real peace can be achieved only through a peaceful mind.. Now, a peaceful mind is also not merely based on the absence of anger.. but more than that it is based on compassion.. love.. respect for others.. concern for others' suffering.. for other people's welfare.. So now, the essence.. one of the essences of Buddha's teachings is kindness.. compassion.. There is not only compassion, but as I already mentioned, you see, there are many methods.. different methods.. to achieve and to cultivate that kind of mind.. So, from these viewpoints it is.. of course there is no doubt.. it is one of the important dharmas, or religions, of this world.. When we speak of religion, or dharma, there is no political boundary.. there are no racial differences.. In the Western world, no doubt, Buddhism can contribute something.. Buddhism can contribute something, but how much it can contribute, that I don't know.. I think, that mainly depends on the practitioners themselves.. And also, you see, it depends on the attitude of the harmonious way between various different religions and different philosophies.. Now, in this period, it is the time to sit together.. all the different religions, all the different faiths.. and make common effort for the welfare of mankind.. So, one should not compete with each other.. not argue with each other.. That is useless.. If we try to make arguments then, you see, there will be no end.. Nobody can win.. ha.. ha.. ha..

So, you see, instead of competing, or arguing, each religious follower should follow sincerely.. honestly.. and one should be helpful to each other.. and making common effort for all mankind.. Not only for the believer, even for the non-believer.. A non-believer is still a human being.. They are still our brothers and sisters.. There's no distinction.. All right..

(His Holiness asks for the third question to be read out.)

Q In materialistic societies spiritual values have been readily abandoned when sciences brought an overwhelming amount of rationalism into daily life. Certain scientists like Carl Gustav Jung and Albert Einstein have said that Buddhism would be able to balance scientific rationalism with its reasoned methods. Could Your Holiness comment on the correlation between Tibetan Buddhism and scientific development in our world today.

DALAI LAMA Hmm.. Yes.. I feel.. You see, one aspect.. after all a scientist is still a human being.. Scientists need kindness.. no question.. You see, nobody.. it is very rare to find anybody who does not value kindness.. I think, you see, this world in the past.. the worst kind of tyranny.. The persons who were making the worst kind of tyranny.. I think, even they will appreciate kindness.. So, I think, any teaching, or any idea, which develops kindness is needed.. It is not necessary to believe in a next life.. or to accept Nirvana, and all these things.. That is a different question.. I always express that for a Buddhist in reality there is no hurry to accept a next life, or Nirvana, or anything which the human mind cannot imagine.. For these things there is not much hurry.. The necessary thing is daily life.. One must be a good human being.. So now, you see, a scientist he needs kindness himself.. He will appreciate the other people's kindness.. Everybody really appreciates the value of kindness.. In order to receive a kind attitude from the other side, first you must be kind.. If we expect kindness, while we remain in anger, hatred.. if still we expect a kind response from other people, that is no logic.. That is illogical.. So, from that viewpoint.. I think, I already mentioned, you see, the whole system of human relation is more or less based on kindness.. All human relations.. That is one thing.. Now, secondly.. I think, mainly the second important point is.. as Jung and Einstein are mentioned.. You see, the way of approach, as I mentioned earlier, is that Buddha dharma is based on reason.. rather than on faith.. Also now, you see, the newest.. the latest, development about brain science.. and mind science, mental science.. I think, even in the medical field and in psychology.. in these fields.. I think, the Buddhist

explanation about consciousness.. about the nervous system.. about the relation between the nervous system and consciousness itself.. and also, you see, the true meditation.. You can.. Through meditation you can control.. or you can make an effect.. on the physical.. For example, you see, certain defects can change through meditation.. So, in this respect.. in this field.. a scientist.. a psychologist.. does not necessarily have to become a Buddhist.. He can remain as he is.. a pure scientist, or something like that.. but, at the same time, he can learn something.. and he can utilise certain explanations through Buddhism.. That's what I feel.. It seems, you see, in the last few years.. I think.. this.. In the last few years it seems to me that people are really interested in Buddhism in this way.. So, I think, further.. you see, in the next few decades.. this, I think, will still further develop.. Like that..

L.W. Thank you..

(His Holiness asks for the fourth question to be read.)

Q In His autobiography 'My Land and My People' Your Holiness writes: 'Unity among religions is not an impossible idea. It is possible and in the present state of the world, it is especially important. 'Could it be that in history all different religions that are existing now were somehow related? Hindus for instance respect Gautama Buddha as an incarnation of Vishnu, and it is being said that Jesus Christ was educated at the Buddhist monastery of Taxila in Kashmir. May one therefore conclude that historically 'unity among religions' does exist and that co-operation is naturally to be expected one day?

DALAI LAMA Hmm.. Of course.. Yes, unity between various different religions is possible and very, very necessary.. Very necessary.. Now, you see, in my view.. in my idea..
(Here His Holiness starts to speak in Tibetan. The monk interpreter translates:) 'His Holiness of course mentioned that 'unity among religions is not an impossible idea', but He did not mention it on the thesis of some historical relations between the different religions..'

DALAI LAMA But, you see.. I am rather thinking.. or feeling.. if we put the question: What is the purpose of different religions..? Then, I think, it is the same.. There may be big differences of philosophy.. Some people say: 'There is a God..!' Some people say: 'There is no God..' Some say: 'There is a soul..!' Some say: 'No soul..!' But whether there is God, or whether there is no God, both religions put the emphasis on the benefit for mankind.. on ultimate happiness.. on seeking ultimate happiness.. And also, for certain people.. through certain religions which accept the God theory.. they can benefit through their practice.. Obviously, you see, there are many, many Christians who are really.. how to say.. exemplary human beings.. and really a symbol of kindness.. serving mankind.. sacrificing even their own life.. Like Mother Theresa.. Like her.. completely selfless..
And similarly there are people who are following a religion.. or a dharma.. which does not believe in God.. and through their own belief.. through their own practice.. they develop a real kindness.. infinite kindness.. So, all have the same result.. In the philosophical field there are big differences.. If we are only concerned about the philosophy, then the only alternative is fighting.. ha.. ha.. ha.. But, if we think, or see: What is the purpose of this philosophy? the purpose is the benefit for others.. More happiness.. More benefit for mankind.. at least from one individual to his immediate neighbour.. And also, you see, through both systems there are people who achieve a real peace of mind.. calmness.. and through that they are helping other people.. Both the systems can produce this type of wisdom.. So, you see, this is my approach.. So, if you look, what is the purpose of these different religions.. different philosophies.. then more or less the ultimate goal is the same.. All right..?
I think, now.. today.. in the political field the people say they want: coexistence.. So, even in the political field the people are trying to do like that.. Now, I think.. in religion.. Why not..! So, we make such an attitude.. We are not in each other's way.. We do not argue with each other.. but we believe our own system.. our own dharma.. and practice according to our own belief.. And we make ourselves a good human being.. a good servant of this world.. And we serve.. I think, it's just like a food dish.. One person is more fond of flour.. bread.. One person, even at the same table, prefers rice.. One prefers rice, one prefers flour.. bread.. No reason to quarrel.. The purpose of the different foods serves the same aim.. to make some protein, or something, and to nourish the body.. So, each person likes his own choice.. You see, the other person has no right to impose: 'Since I like flour, you must eat flour..' ha.. ha.. This is no argument.. no quarrel..
Different philosophies.. different religions..are the same thing.. That's what I feel..
So now, fortunately.. it seems, nowadays.. compared, you see, to a few decades ago.. or in the

past centuries.. I think, this century.. now.. this period.. there is a much more close contact between the various different religions.. and different faiths.. So, in future.. I think, as time goes.. this attitude will further develop.. I feel.. We must see..

Q Many modern people, especially of a rationalistic background, have a strong fear of the word 'religion'. Your Holiness often uses the word 'dharma' instead of Buddhism, or religion, and in His book 'The Buddhism of Tibet and The Key to The Middle Way' Your Holiness writes: 'Any noble activity of body, speech and mind are dharma.' Ancient Japan had 'Shinto', meaning 'the right way', as the rules for a righteous daily life, but Shinto was not considered a religion. Could Your Holiness comment on the thought whether the modern religion for our future might be a simple and easily understandable set of rules for living the dharma, so that we would have a practice of dharma instead of having a religion?

DALAI LAMA This I don't know.. That is difficult.. When I use the word 'dharma'.. You see, 'dharma'.. the meaning of 'dharma' is much wider than 'religion', I think..

L.W. Yes.. I thought so too..

DALAI LAMA Hmm.. You see, some people.. I noticed some people say: 'Actually Buddhism is not a religion, since it does not accept a creator..' Some people say this.. In fact some say: 'Buddhism is a kind of atheism..'

L.W. I have heard that, yes..

DALAI LAMA And also, you see, last year when I was in Canada.. In Toronto, I think.. or anyone city.. And practically.. wherever I go.. if time permits.. or if the opportunity arises.. then, you see, there is an interfaith service organised.. Now, you see, in one city.. it was Toronto, I think.. some people.. some small group of demonstrators with placards, they say: 'Buddhists are atheists..' ha.. ha.. ha.. It is not their idea.. The Dalai Lama himself had said: 'Buddhists do not accept a creator God..' ha.. ha.. ha.. ha.. So.. Fortunately our interfaith service went smoothly.. Therefore, you see, I usually say: 'dharma..'

L.W. Yes..

DALAI LAMA ..that may be more expansive..
Now, you see, your question there.. Make religion more simple.. or more understandable.. That's difficult.. You see, I always feel.. in each religion, or dharma, there are specialities.. Now, if we make.. Hmm.. I don't know what is your real idea.. But, you see, some people have the idea of a world religion.. and more simplified, more easily understood.. Then, you see.. Similarly, you see, if we try to make one kind of food.. more simplified.. then it's not necessary to train qualified cooks.. ha.. ha.. ha.. ha.. Then we lose many good tastes of food.. We abandon the Chinese cooking.. and the French cooking.. Even the Dutch cooking from the Netherlands.. When I was in the Netherlands. One kind of vegetable.. you'll know the taste.. ha.. ha.. ha..

L.W. I think I know it, yes..

DALAI LAMA But they explained: 'That is very good for the physical, just like a medicine'.. Then all right.. Otherwise.. it didn't taste right.. ha.. ha.. ha.. So, if we make one simpler kind of food.. one kind of food.. then we lack all those specific tastes.. So, similarly in religion.. I think.. in each religion there is something special.. and useful.. Not for everybody, but for certain people, who believe in it.. So, it is much better to keep these differences.. One thing, you see.. We should not use these differences for arguments.. to quarrel.. In reality Buddhists cannot destroy Christians.. That is very clear.. The Christianity cannot destroy the Buddhism.. Even in India, you see, for thousands of years Hinduism could not eliminate Buddhism.. and Buddhism, even in the Ashoka period, could not eliminate Hinduism.. If you believe in one faith and you try to make everybody follow that faith.. that's something like a dream.. something impossible.. Not good.. no reason.. no value.. and something impossible..

L.W. Yes.. My question is meant for the many people who are afraid of religion, because they think it is something too vague and totally unreasoned. So therefore I thought it is for them maybe easier to follow the dharma rules for life, because as Your Holiness just said, dharma is much wider than religion.

DALAI LAMA Hmm.. hmm.. I think, that is what.. Usually, I say.. or, I express, to some of my friends: 'My religion is kindness'.. ha.. ha..

L.W. Yes..

DALAI LAMA ..nothing more than that..

L.W. Yes.., yes..

DALAI LAMA This is what I feel.. So, the communists.. even those Chinese, who carried out great destruction in our monasteries.. or temples.. also they need kindness.. There is Chairman

Mao Tse-tung.. he himself.. in some of his writings, he says: 'It is worthwhile to sacrifice your own life for the benefit of the masses'.. Now, that is the teaching of Buddha.. that is the action of kindness.. that is religion.. that is dharma.. So, that kind of thing is needed for everybody.. It is not necessary to believe in God.. to believe in Buddha.. to believe in Nirvana.. The universal religion is kindness.. the practice of kindness.. This is what I feel..
So now, in Christianity.. one of the important points is the love to God and the love to others.. The same.. This is the same essence.. And Buddhism.. and Hindu.. There are many Hindus, you see, who put very much emphasis on 'ahimsa', non-violence.. So, non-violence implies that violence is not static, like a table.. but one has to control violence.. There is a potential to make violence.. yet, deliberately control it.. That is 'ahimsa'.. non-violence.. So, the reason, I think, behind non-violence.. the main reason behind it is kindness.. But some people, I think, explain non-violence selfish.. They say: 'If I commit violence, then I make a sin, and I will face a bad result..' That's quite alright.. But the main reason behind non-violence is kindness.. Not only for you.. but you must respect other's life.. Since your life is something precious to you, similarly the other person's life.. or the other being's life.. is also very precious for them.. So, we must respect other beings' lives as you respect your own life.. So, you must stop violence..
So, the non-violence theory becomes mainly kindness.. I think.. Alright..?

L.W. Yes..

DALAI LAMA So, the universal religion is kindness.. the practice of kindness.. That's what I feel..

(Here the monk interpreter starts to read the sixth question, but His Holiness interrupts the reading and continues:) I think.. you see.. one thing.. In various dharma systems.. Hinduism, Buddhism, as well as the Christians and Moslems.. in some cases.. we people, who believe in these faiths.. could not make our faith adaptable for this modern world.. Right..?

L.W. Yes..

DALAI LAMA I think.. you see.. For example we Tibetan Buddhists.. We so long remained in our country, without contacts in the outside world.. And also our certain way of thinking.. our certain way of worship.. or, way of practice.. is so much traditional.. So, you see, sometimes there is more emphasis on the tradition, rather than on the meaning.. The meaning is lost.. but it is taken as a tradition.. That is the danger point..

L.W. That's very dangerous, yes..

DALAI LAMA There is a tradition, which comes from centuries ago.. that has now become old.. Our generation is something new.. That of our forefathers.. you see, the forefather's hat.. or the forefather's clothes.. cannot be used today.. So, I think.. you see.. from that respect.. we, in all religions.. we must take the essence.. and that essence should be presented..
Then the people will realise the value.. If we.. in these present days.. use it almost like a system.. like some ancient system.. then the people will not understand it.. If you try to wear the clothes you used to wear in your childhood now.. then they will not fit.. ha.. ha.. ha..
(Here His Holiness asks the monk interpreter to start reading the sixth question again.)

Q Your Holiness writes in His many books: 'Turn your mind away from the form of this worldly life', and: 'Religion should be practised in the mind', and: 'Delusion is not part of the essential mind, which is pure'. Could Your Holiness describe the most common delusions that lead us away from happiness in daily life?

DALAI LAMA Hmm.. As a Buddhist there are the six main delusions.. Now, in our daily life, there mainly are, I think, two.. Anger and attachment.. Now, within these two.. although attachment is the basis of anger.. yet, in general the anger is the worst.. Anger will make you lose your own happiness.. your own peace.. your own calmness.. Also, through anger, you will hurt other people.. So, the immediate enemy.. the real troublemaker.. is anger.. No question..
You see, attachment sometimes will lead to some help.. temporarily at least.. but anger does not carry any help.. So, the worst kind of enemy of mankind.. I think, also today.. is anger..
In our past centuries, in today's century, and in future centuries.. anger is the worst delusion.. or enemy..

(His Holiness asks for the seventh question to be read.)

Q In His message called: 'Universal Responsibility and the Good Heart' given during His first visit to the West in 1973, Your Holiness says: 'The essence of religion is compassion', and: 'As a human being, kindness and a warm heart is very important, because you cannot buy

kindness or a warm heart with money. In Europe there are very good shops, but there is no shop which sells kindness.' Could Your Holiness give more explanation on the practice of compassion and kindness in our daily life?

DALAI LAMA That point.. I think.. that question has already been answered..

L.W. Yes.. Your Holiness has spoken about compassion and kindness..

DALAI LAMA The thing is.. how to develop compassion.. that is the important part..

(His Holiness asks the monk interpreter to read the eighth question, but He interrupts the reading and says:) Do you need some answer..? I think, for this question the answer has already been given..

L.W. Your Holiness did speak about compassion, yes..

DALAI LAMA Yes..

(His Holiness again asks for the eighth question to be read.)

Q It was for a large part through reading the books written by Madame Blavatsky, that I was introduced to the wisdom of the East and that I finally came in contact with Tibetan Buddhism. How does Your Holiness consider the influence of Madame Blavatsky, who studied in Tibet for several years during the past century, on the spiritual awakening of the West?

DALAI LAMA I don't know.. I've heard something.. but I'm without full knowledge.. I cannot say... Anyway.. the Theosophical Society has had a big influence.. I know many members from all over the world.. One thing that struck me most is.. that there is not much of a sectarian feeling..

L.W. No..

DALAI LAMA They respect all religions.. Marvellous.. Very good.. Today, you see, we Tibetans ourselves.. essentially we are followers of the same teaching.. yet, there are some sectarian feelings.. ha.. ha.. So, we must learn from.. How to say..?

L.W. The Theosophists..

DALAI LAMA Yes.. ha.. ha.. ha.. ha..

(His Holiness asks for the ninth question to be read.)

Q The different religions of our world today have different points that are well preserved: Tibetan Buddhism has a strong understanding of reincarnation, Hindus have much knowledge of daily body care, Zen Buddhism is strict in the right harmony in daily food, Christianity has paved the way for our modern scientific development. Does Your Holiness see a possibility to use the most valuable parts of different methods of wisdom for a future philosophy that could be of ultimate benefit to us all.

DALAI LAMA Hmm.. (His Holiness starts speaking in Tibetan to the monk interpreter, who translates:) 'This point has come up during the interview consequently, we may not have to go into the matter again'.

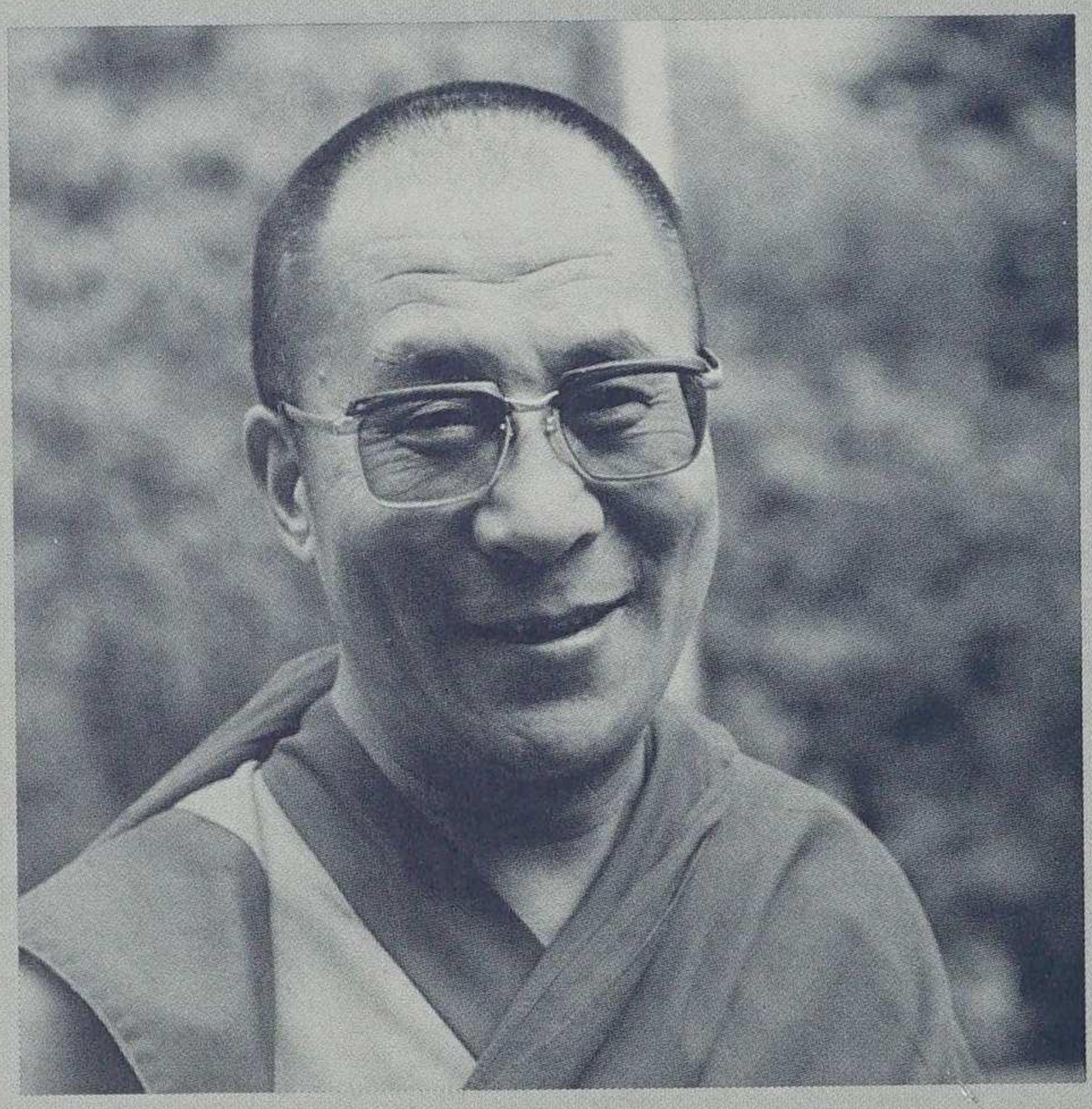
L.W. We have spoken about this, yes..

DALAI LAMA Okay.. Finish here..

L.W. Thank you very much Your Holiness.. The answers were all very beautiful..

DALAI LAMA Good.. Thank you for your concern..

April 18, 1981
Thekchen Choeling,
Residence of the Dalai Lama,
McLeod Ganj, Dharamsala,
Kangra District, India



London, July 1,1981

HIS HOLINESS THE DALAI LAMA talks about GOOD HEART

(His Holiness the Fourteenth Dalai Lama of Tibet paid a brief visit to London in the summer of 1981 at the invitation of the Dean of Westminster, the Very Rev. Edward F. Carpenter. On July 1st, He gave the following public talk at Central Hall, Westminster to over two and a half thousand people. His Holiness was introduced and welcomed by the Dean of Westminster, who paid Him this tribute:)

'Your Holiness, I need hardly say what a very great pleasure it is, and equally a privilege, to welcome you here to the Central Hall this evening. Your visit to this country has given us tremendous satisfaction. The moment we knew that you were off to America, we were very anxious indeed that you should step aside onto this island and stay here for a few days before you left for the United States. That has happened, and as I say, we are very pleased indeed that it has happened. May I give to You on behalf of all of us here, not only our greetings, but our very affectionate and deep remembrances. 'The time has now come, I think, when we all feel ourselves to belong to one another, that we want to build bridges wherever we can, that we would like to feel that the great faiths of the world have a real contribution to make to healing the wounds, and to building up amongst all mankind a One People. And when we think in that context, Your Holiness, we think of You, and the teaching, the ministry, in which You have engaged in so many places, verbally, in small groups, in large groups, and through Your writings. That again is something for which we admire and respect You.

The meeting this evening will be very simple indeed. I want to thank just a few people and then I shall ask His Holiness to speak to us, and He will speak for about half an hour. Then there will be an opportunity for all of you to ask questions. I shall then thank His Holiness, and we shall conclude the meeting by entering into silence for a very brief space, when I am sure once again we shall feel that we belong to one another in the great and worldwide Family of Mankind. This does give me an opportunity, not only to say what pleasure and satisfaction it gives us that we should have the honour of entertaining His Holiness in the deanery at Westminster Abbey, but I wanted especially to thank those who have worked often behind the scenes and have made His visit possible. It has been very largely laid on and contrived by the Tibet Office in Switzerland. And in this context one must inevitably and naturally think of Tsering Dorjee, who is His Holiness's representative in Europe. Of course his great labours have been supplemented by those of others, and I have in my mind: Phuntsog Wangyal, Sogyal Rinpoche and Patrick Gaffney.

Then also I would like to call your attention – and you'll find this inside the back cover of the pamphlet, and a fascinating pamphlet too, that you have – call your attention to these sponsors again who, behind the scenes, have provided finance, and have done so many things. And it is natural and inevitable to mention in particular the Rigpa Fellowship. They have laboured extremely well, showing an extraordinary and deep concern, and for this we are grateful. At this point I am going to ask His Holiness to address us.'

HIS HOLINESS THE DALAI LAMA My old friends here, as well as other brothers and sisters – as usual I am going to express something in which I myself believe, and which I express wherever I go..

Now, first I must thank all the concerned people, who organised this opportunity.. and also the people who own this hall.. I must thank all.. You see, this meeting only materialised because of some other persons' kindness, or sympathetic consideration.. Without other people's genuine sympathetic consideration this sort of thing could not materialise.. So, I must thank those people..

Now, I think, you see,.. here I am not going to teach any Buddha dharma,.. but I am just going to

express a universal message.. or, something which is common to everybody.. So, you see, while I am speaking I regard myself, or I believe, that I am just a human being.. Forget about the Dalai Lama.. about the Tibetan.. about the Buddhist monk.. Forget these things.. I myself, you see, I feel just a good human being.. a good citizen of this world.. You, who are listening, also, at this moment, please think of yourselves as human beings.. not as English, or Western, or French, or German, or Asian, or Buddhist, or, Christian, or Moslem.. These things are secondary..
We must go into a deeper level.. That is: all human beings are the same, the sameness of mankind.. Now, on that level I shall speak.. and please, you also listen on that level..
Now, you see. We, everybody.. whether educated or uneducated.. rich or poor.. Eastern or Western.. irrespective of different ideology or different race.. basically we all are the same human beings, with the same human flesh, the same human bones and these things.. With this we have the same human consciousness.. We.. Everybody wants happiness.. We do not want suffering.. On that level all people are the same.. Also, you see, we all have an equal right to be happy..
Now, there is happiness and unhappiness, or pain.. One kind of happiness is mainly related with the mind.. Another kind of happiness is related with the physical body.. Since we have both a physical body as well as a mind, we need both kinds of happiness.. but in comparing which one is more important.. which is superior.. obviously the mental happiness is much more forceful, and much more important, than mere physical happiness.. physical pleasure.. physical bliss.. happiness..
Excuse me, while I am talking I am also learning some new English words.. ha.. ha.. ha..
Anyway.. Now, our mental attitude is something very, very important.. very forceful.. According to my own experience, when you face certain problems.. certain pains.. or a certain tragedy.. either you yourself, or your friends.. at that moment, the way in which your mind is involved is a very important factor.. Once our own mind is clear and its wisdom is alerted, we can minimise such problems.. and we can face them better and more easily.. As a result, you see, since the problem cannot irritate us, our mind remains calm.. and we are able to use our good, human brain to see.. how to tackle.. how to handle.. that problem.. If we lose that quality.. if our mind is overcome by emotional feelings.. if our mind is conquered by fear, or anxiety, or hatred, or anger.. then our mind has lost the power of judgement.. The result may be that we take a mad decision.. Later on you feel very regretful..
So, now.. One of the qualities of the human brain is our wisdom.. our power of judgement..
Now, whatever we face.. any problem, or any circumstance.. we should not lose our brain power, which is something like a God gift.. something we have.. That wisdom is something marvellous..
So, you see.. our mind is shapeless.. colourless.. like space.. It is difficult to realise.. yet, it is the basis of everything.. It can reflect many things.. Mind itself cannot touch.. only feel.. or experience.. Yet, it is very powerful..
So now, you see.. mental training is something very useful.. whether you are a believer or a non-believer.. this is something different.. whether you accept the God-theory, whether you accept reincarnation.. whether you accept Nirvana, or not.. that is a different matter..
Today, we are living human beings.. This is a fact.. We want happiness.. This is a fact..
Now, you see.. We are selfish.. If you are truly selfish, you must be 'wise selfish', rather than 'foolish selfish'.. We must use our good brain.. our wisdom.. Then we can overcome these human tragedies and human problems..
You see.. certain problems, whether we like it or not, we have to face.. Other problems we can avoid.. Now here, you see.. On a national level.. or on an individual, personal level.. or on an international level.. there are many problems.. If you make different categories.. some problems are due to natural causes.. We cannot avoid them.. For example certain natural disasters.. or the fact that once we take the human form we have to ultimately face death.. and also we have to face old age.. These things, sooner or later, we have to face.. But, there is another category of basically man made problems.. due to ideology, due to certain systems, government systems or economy systems.. Anyway, due to different thoughts, or different products of the mind.. we ourselves have created these problems.. And these problems, if we adopt the right attitude, the right understanding, the right realisation.. With wisdom we can avoid these problems..
So, you see.. We human beings of this twentieth century, now standing on the threshold of the next century, we have achieved a very, very high level of advancement in science, and in technology.. Yet, as regards our mental development, we are still at a very, very low level..
We have not advanced much.. If through external means alone we were able to get satisfactory results.. satisfactory happiness.. then there would be no need to bother with alternatives..
But this is not so..! Neither in individual cases, nor in national cases and international cases..

So, it is worthwhile to try another means to get more peace, or more happiness..
Now, here, we come to mental development.. Mental development is in a way difficult, but in a way we have all the facilities.. You see, our brain is a gift of our parents.. No need to buy it.. No need to construct any other big machines.. We have everything..
Now, you see.. the question is whether we should make a constant effort or not.. regarding mental development.. I am not talking about deep meditation.. or deeper wisdom.. That is something quite different.. Here I am talking about our usual moral ethics, or moral principles..
One thing: as I mentioned, wisdom means 'full realisation', and 'investigation from a wider viewpoint'.. For example, when some problem arises.. if you look at it closely, you see it as being very big.. whereas if you look at it from a distance, it becomes smaller.. This is what I call wisdom.. the wisdom which I am at the moment talking about.. This is the kind of wisdom I mean..
Now, you see.. The other thing is kindness.. Not deeper kindness, but the sort of kindness which our parents showed to us.. That kind of kindness.. Now, the wisdom, or judgement, and the kindness.. these two are the basis of mental development..
Now, you see.. Kindness.. or a good heart.. a warm heart.. Whether you are educated or not, whether you are rich or poor, if you have a warm heart.. a warm feeling.. you become a good human being.. You may face less enemies.. If you have less warmth, and more ill-feeling, then as a natural result you will face more problems.. So, therefore the development of kindness is the keypoint.. If we have kind feelings, and we practise kindness, we will be much happier.. With kindness.. with stable kindness, even if someone tries to kill you, you may not be disturbed..
If you have no kindness.. if you are full of hatred.. then even when you see your own shadow you may panic and think: 'Oh, there is something.. Something is coming!'.. That sort of feeling you may experience.. So, you see.. kindness.. or a Good Heart.. is something very important..
Now.. According to my own little experience.. if you try to practise developing kindness.. it will help you.. The more kindness you have, the more tolerance and patience will come..
Now.. with patience.. with tolerance.. you always retain your determination and your courage..
If you have very little patience.. if you are very impatient.. then you are in great danger of losing your courage.. The result will be suicide.. or fighting.. That result is hopeless.. Nothing is gained..
So, therefore, you see.. kindness is something very, very important..
Now, you see.. On a family level.. If two persons, a husband and wife, besides love.. the general kind of love.. show each other a good kindness and a good respect.. I mean, mutual respect and mutual kindness.. then they will lead a happy life.. Not only them.. but their own children, their own parents, will share their happiness too.. Even when two persons get married, they take some kind of oath in church.. or something like it.. You promise: 'I will do something good!'.. If, despite that, the couple do not develop kindness, but just have a low-level love.. then after a few weeks.. a few months.. the picture will be changed.. They start quarrelling.. and the result is that not only two people are unhappy, but their own children also suffer.. and not only temporarily.. their whole lives may be harmed.. Deep in their consciousness something may be damaged.. And also the couple's friends.. and also their parents.. will not be happy.. So, this is what happens on a family level.. Now, on a national level.. and on an international level.. at this present time.. at this moment.. In ancient times.. each family.. and every village as well.. was independent.. There was not much necessity for depending on one another.. But now the picture has completely changed.. Not only from village to village, from nation to nation, but even from continent to continent one is heavily dependent on each other..
Now look at this big city.. All these cars are moving.. with oil..! Without oil you cannot drive those cars.. Sometimes I jokingly tell people: if you import oil from other continents.. fortunately here in Britain you have some North Sea oil.. That is a good thing..! But in general, I think.. in Germany, or France.. they have to rely on Libyan oil, or Middle-Eastern oil.. So, if you have oil, it is very convenient, then these big cars, air-conditioned and very comfortable, are most useful..
But if there is no oil, you have to carry the car, instead of the car carrying you..!
So, you see.. even on that very simple level, we obviously depend on others.. on other continents.. So, under such circumstances.. if we hate each other.. if we compete with each other, with bad motivation.. the other party will never listen and will never agree.. Gradually they will go on increasing prices and so on.. creating one condition, and another condition, and another condition, and another one.. Then the poor people suffer.. The rich may be able to handle the consequences.. but poor people suffer.. The same with unemployment and other such problems.. If you look for their ultimate cause.. it is that we are lacking in human feeling.. We are

lacking kindness.. So, therefore, on a national level, or on an international level, kindness and real human feeling are very, very important..
Now the opposite..! If we practise anger.. it will lead to violence.. The ultimate result of violence is a negative one.. Again now, everybody speaks of world peace.. Yes, we need world peace..! World peace is extremely important.. But how do we achieve a real, lasting world peace..? Through documents it is very difficult to achieve.. Through anger..? If we are full of hatred.. full of anger, within.. how can we achieve world peace..? On the other hand, with compassion.. with kindness.. with a real genuine sense of brotherhood and sisterhood.. with this motivation.. there is a great possibility of achieving real, lasting peace in the world..
Also we constantly fear nuclear war.. That is very right.. Last year I visited Japan.. for the third time.. and this time I had the opportunity to visit Hiroshima.. Although I knew the story of the atomic tragedy.. when I physically visited the very place.. saw the museum and the ruins of one damaged house.. and heard the story, not from a third person but from one of the actual original people who suffered that tragedy.. then I felt very sad.. At that moment I was more than ever convinced that anger cannot be destroyed by anger.. For example.. you see.. fire cannot be destroyed by fire.. Similarly, the internal fire.. the fire of anger.. cannot be destroyed by the fire of anger itself.. So, the real control of the nuclear armament, or the disarmament.. all these talks going on.. on a diplomatic level, or on a political level.. are very good.. But if while these talks are going on.. underneath there are suspicions.. threats.. hatred.. anger.. competition with bad motivation.. then it will be very difficult to achieve anything.. The other party will be just as clever as you.. You are trying to fool the other people, but the other people are also trying to fool you..
So, again.. in these areas too, you need good diplomacy, but at the same time you have to have real human feeling.. Respect even your enemy..! You must show respect to your enemy..
The enemy is your real teacher.. from the enemy you can learn patience.. you can learn many marvellous things.. Of course.. kindness in superficial action may sometimes take different forms.. You might sometimes need to take strong or rough action, but deep down you must maintain your kindness..
So now.. in many fields.. in world politics.. in the world's economic difficulties.. in many fields ultimately our human feeling is very, very important.. This is what I believe..
Now, the talks are going on.. the dialogue between South and North.. That is marvellous.. Very good.. But now, you see.. all these excellent programmes can actually come to fruition if we pursue them with an attitude of kindness.. So therefore.. on an international level, or on a national level.. kindness is the key..
Human society is such that we have to rely on each other.. on our fellow men.. Without other people.. without fellow men.. one single human being on his own cannot survive.. So, we have to rely.. whether we like it or not.. we have to rely on others.. If you are reasonable, since your survival depends on others, you must respect others.. you must show kindness to others..
Now.. if we meditate.. here is a short meditation we can try: imagine yourself as a neutral person.. as a third person.. Visualise that.. On your right hand side, you visualise yourself as a selfish individual without any consideration for other people's suffering and only thinking of your own selfish ends.. Visualise that on one side.. Then on your left you visualise ten, twenty, thirty poor people.. needy people.. Imagining yourself taking the part of the third person.. now think: Which is more important.. This one single selfish person on my right.. or these needy, poor people who are in the majority, on my left.. Which is more important,.. this one single person is more important..? Or is the greater number of people more important..? Then your clear consciousness will tell you that the majority is more important, because it constitutes a larger number.. Though on the right side is a human being.. yet it is just single..
Now, if you are 'wise selfish'.. you will join the side of the majority rather than that of the single person.. Like this, you see.. through imagination.. practising like this.. day and night.. and day by day.. you will develop a different kind of feeling towards other people..
This is something that is very beneficial in our daily lives.. I am not talking about religion, but about our everyday life.. where a practice like this is extremely important and extremely useful..
So, this is what I usually speak about.. Do you agree?
I think, half an hour has passed.. Later on the question and answer may be more interesting..
I do not know, you see, what your main interest is.. So, when I receive the written questions, then I will know what your point of interest is.. and I will answer..

APPLAUSE

Now, the conclusion.. For the reasons I mentioned before, we must develop and train ourselves in the kind of thought that shares in other people's suffering.. We must arouse more concern for other people's welfare.. And we must grow less selfish.. If I were to say to completely destroy selfishness, that would be rather impracticable.. So, I shall say: Be less selfish.. Have more respect for other people's benefit.. Along with this goes a clear realisation of the oneness of all humanity.. We are one single person, but mentally we have to carry the responsibility of all mankind.. Usually I call this our 'Universal Responsibility'.. We need this sort of attitude.. this kind of thinking.. This is my usual feeling.. Sometimes I tell people that my religion is very simple.. My religion is kindness.. This message is simple.. yet, it is very powerful and very, very useful..! Thank you very much..

APPLAUSE

(Of the twelve questions from the audience, that were read out by the Dean of Westminster, here a choice of only eight questions shall be given:)

SECOND QUESTION What are the means and methods by which we can bring about change in the heart, and thus change in the society and in our civilization?

HIS HOLINESS THE DALAI LAMA There is no such easy method as pushing a button, and then immediately a change is brought about.. Such a thing is impossible.. Mental development can be achieved by constant effort only.. As I mentioned before, certain methods are useful and easy.. But the most important thing is our constant effort.. First we think properly, and we question if there is another alternative or not.. Think..! Think..! Then once you are fully convinced that kindness and mental development are the only ultimate sources of happiness, or peace.. then you develop a determination: 'I will develop kindness', and: 'I will not let the opposite thoughts, like anger, jealousy, irritation, these things.. I will not let them enter my mind'.. You see, that sort of determination.. Then constant effort.. That is the only way..

THIRD QUESTION If His Holiness were ever to return to Tibet under whatever agreement was necessary to ensure the welfare of the Tibetan people, what sanctions would His Holiness have to ensure the Chinese kept to their agreement?

HIS HOLINESS THE DALAI LAMA This is a more political question.. But since you asked.. You see, the main problem of Tibet is not the Dalai Lama's problem.. nor the problem of the over one hundred thousand Tibetan refugees.. The main problem, or the main issue, is the six million Tibetan people who are inside.. So, once the six million Tibetans there feel genuinely, not artificially.. but feel genuinely satisfied.. or are genuinely happy.. then we will return. Including the Dalai Lama.. That's very easy.. No problem..

FIFTH QUESTION What is the difference between Buddhist compassion and Christian love, if any? Are they both kindness?

HIS HOLINESS THE DALAI LAMA I think, despite philosophical explanations and differences, the practice of compassion, the practice of love, is the same.. And this goes for tolerance too.. In the life story of Jesus Christ there are many similarities to the life story of Buddha.. That is what I believe.. In fact all major world religions carry the same message.. the love.. That is what I feel.. There may be more variety of certain techniques in some teachings.. Such differences are there..

SIXTH QUESTION The ordinary person does not want to fight other countries, but nations have weapons ready to destroy. How do we solve this?

HIS HOLINESS THE DALAI LAMA That now is a real question.. a real question.. Complicated..! You see, I cannot say much.. I myself do not know.. But one thing I feel is: When we are planning disarmament, or these things, I think, we have to make short-term plans and also long-term plans.. For the long-term plans, as I mentioned before, we should plan complete disarmament.. But on a short-term basis one or two nations cannot do that.. We have to think of the other parties too.. We must consider the actual circumstances.. So, you see, we carefully plan short-term programmes.. and in the meantime we should not neglect the long-term aim.. Frankly speaking, sometimes I feel, that our big nations are very much involved in short-term, temporary benefit.. In other words: I am not saying this with disrespect, it is my own conclusion and I may be wrong, but I myself feel sometimes that our important programmes are rather shortsighted.. This is what I feel.. That's all.. Besides that I do not know.. I myself must learn about these things.. This problem is very difficult.. Very complicated..

SEVENTH QUESTION Could You please tell us what You think of the way You were chosen

to be the Dalai Lama. And would You think a possible future Dalai Lama should be chosen in the same way?

HIS HOLINESS THE DALAI LAMA You see, my own story I have actually written in my book which is called: 'My Land and My People'.. But simply and roughly speaking.. first you must accept this on the basis of rebirth.. the continuation of the mind.. the continuation of consciousness.. Not in the sense of rough consciousness.. in the sense of eye-consciousness, ear-consciousness, these general five senses of the organs.. These are temporary.. But what one usually calls the sixth consciousness.. Again, the sixth consciousness is divided into many, many different levels.. Now the innermost subtle mind.. the subtle consciousness.. that consciousness we believe always remains.. continuously.. there is no beginning and there will be no end.. On the basis of that theory the rebirth theory comes..
On that basis they usually.. No, I think, this is going to be too long.. All right.. Now, my own case.. Usually when the previous person has passed away, then the search party is formed and the search starts.. There are certain indications.. visible or invisible.. Then according to these various indications, first we decide from which direction the consciousness of the previous being may reappear.. Once the indications make it clear that a certain direction should be taken, the search party goes in that direction.. Now my case.. You see, in Tibet there are many lakes which show the country's future.. One can see personal futures as well as the community's future.. I should say: the ancient television..! You see, one can see different pictures.. Sometimes one sees letters.. sometimes valleys.. So, in one of the famous lakes that show these images my own birthplace was seen.. And also three letters: 'Ah', 'Ka' and 'Ma'.. The interpretation that the search party made was that 'Ah' refers to Amdo.. the area of my birthplace is called Amdo.. 'Ka' is said to refer to Kumbum.. a certain district in the Amdo area, where also the Kumbum monastery is.. For 'Ma' there is not a very clear explanation, but some people feel 'Ma' refers to my name.. You see, my particular name, when I was small, was Lhamo Dhon Drup.. Now , Lhamo, here 'Mo', the central letter, is compared with 'Ma'.. Some people have made this interpretation..
But most important, I think, was the visual of the countryside..
So, the search party arrived in my area.. and in the meantime there were three candidates for the Dalai Lama.. When the search party reached at the first place that candidate had already passed away.. The second candidate, when the search party showed him the articles of the previous Dalai Lama, that poor child was crying, crying, crying.. I passed more successfully.. I clearly recognised certain members of the search party and mentioned their names.. And also I chose the right articles, which had belonged to the previous Dalai Lama.. And I spoke the central Tibetan dialect, which is not spoken in my own birthplace.. Like that.. Then this stupid man became Dalai Lama..

EIGHTH QUESTION Is enlightenment a possibility for every person and do many people achieve it?

HIS HOLINESS THE DALAI LAMA As I have mentioned before, the subtle mind.. the innermost subtle mind.. that is, according to the Buddhist teaching, the seed of Buddha.. That is the nature of Buddha.. As long as that mind is there.. there is a possibility to become enlightened..

NINTH QUESTION Buddhism says one should be compassionate and tolerant towards the enemies of humanity who are prepared to die to keep their power and to take Planet Earth with them. Surely it is better that the lovers of humanity take it on themselves to remove these guilty and selfish people, so that we may constitute a world of human communion with life and with each other. We need no longer be the slaves of history. Why is there no Buddhist theology of liberation?

HIS HOLINESS THE DALAI LAMA The main question is? (Here the Dean of Westminster repeats: 'I think, the main question is quite simply; Buddhism says we should be compassionate and tolerant towards the enemies of humanity..' His Holiness interrupts:) Right.. Right.. That is right.. Now , you see, compassion, or tolerance does not mean that you accept your defeat.. or you let the wrong-doing triumph.. It does not mean that you may not take a strong reaction.. or a strong counter measure.. in order to stop that which is wrong.. Meanwhile though, deep down, you should not lose your compassion.. That is the way of practice.. For example a good parent is sometimes furious, very angry, towards a naughty child, but deep down one does not lose one's compassion.. With that compassion you have to take strong measures.. in order to stop that naughty child's action.. Similarly, without losing any deep compassion towards anybody, particularly the enemy.. with that strong motivation.. with that strong compassion..

not due to anger, but due to compassion.. you sympathetically try to stop the bad behaviour.. That is the way..

TENTH QUESTION What kind of actions can we take to force or encourage governments to act better?

HIS HOLINESS THE DALAI LAMA Difficult to say.. I don't know.. Very difficult to say.. You see, one thing I may add.. In a democratic society you have a right to vote.. So, before voting you must use your deep wisdom.. Do not follow temporary benefit.. but think.. think on a long term.. over a longer period..

APPLAUSE

One word I will speak.. My last word, as a conclusion.. that is my feeling.. or my wish.. Here we are with a small portion of humanity in a gathering.. Amongst this gathering I have expressed my own thoughts.. Though I have very little experience, yet I myself am trying to practise these thoughts, in my daily life.. So, according to my own experience.. You know that my life went through rough situations.. Passing through this sort of life, these thoughts, as I have expressed, were very useful.. So, here, my brothers and sisters, if you feel that some of these thoughts have something useful, then please try to implement them with great determination.. Then, as the years go by.. one year, two years, three years.. you will become a better human being.. more tolerant.. more compassionate.. That is the real human quality.. So, if you agree.. please turn this into action.. If you feel: 'Oh, these talks are not much use, and nonsense'.. Then all right.. leave it.. I have no regret.. This is my request.. Thank you very much..

APPLAUSE

(Here the Dean of Westminster again addresses the audience:) 'I am sure your clapping has expressed more eloquently really than I can, the deep feeling of gratitude which all of us entertain after hearing His Holiness speak to us. Not only was it what I would call inspirational, but it was endearing. One felt that everything that His Holiness has said to us, had gone through the mill of His own experience. And it makes it all the more compelling that the Dalai Lama Himself must have experienced disappointment and suffering in flight, and yet out of it there comes this great sense of wishing to reconcile, and to heal, and to make whole. That is in itself a gospel, I suppose, for the contemporary world. And for this all of us are indeed very grateful. '

Central Hall, Westminster, London,
Wednesday, July 1, 1981



Amsterdam, October 11, 1981

ROBERT FILLIOU talks about DHARMA AND HIS WORK AS AN ARTIST

(Robert Filliou and his wife Marianne Filliou, from France, came to Number One, Herengracht in Amsterdam, where I live, on Sunday morning 11th October 1981. In a chance meeting the Friday before Robert and Marianne Filliou had told me about their devoted studies of Tibetan Buddhism over these last three years. I told them about the book I was preparing with the interviews His Holiness the Dalai Lama gave me, and also I informed them of the initiative of their good friend Joseph Beuys, from Germany, to set up a permanent co-operation with His Holiness the Dalai Lama. On that occasion I then asked Robert Filliou to speak for the book about the way in which he experiences a certain integration of the Tibetan dharma teachings into modern art, taking himself as an example. The exact question I put to Robert Filliou on that Sunday morning was:)

Q How do you explain the present integration of modern art with the Tibetan Buddhist philosophy in the form of the many connections that exist between Western modern artists and Tibetan masters, in the way you yourself also have?

ROBERT FILLIOU First of all, I think that Buddhism has been very important in modern art for a very long time.. But the connection has been.. for many of us I can say.. or for many of the people of preceding generations, like John Cage.. through Zen Buddhism.. It has been noticed years ago, that already at the time of Dadaism.. without Dadaism knowing it.. there was a side in it.. in the work of Duchamp in particular.. that was very Zen..
At that time Tibet was for us the land of legend.. where nobody went, except amazing people like Alexandra David-Neel, to whom we owe so much.. Alexandra David-Neel, the French woman who went on foot, you know, for years and years through Tibet..

L.W. Oh, yes.. I know..

ROBERT FILLIOU We still read her books and travels with great enjoyment.. Alexandra David-Neel was a combination very rare to find in an individual.. She was learned.. She was a woman of action.. She was brilliant.. She had a fantastic physical stamina, which meant that she could go disguised as a man, as a beggar.. crossing the mountains of Tibet.. Even in her nineties.. when she had come back to France.. she used to go camping in the mountains, we were told.. She died at a hundred and one.. in 1969..

L.W. Oh, I didn't know that..

ROBERT FILLIOU So, Alexandra David-Neel was a combination of all this.. plus she had literary skills.. She was able to write all these books.. It is not easy to write such books.. So, up to that time we only had this type of first-hand information.. on Tibet.. And, now.. since the events that befell Tibet.. since of course the past twenty years.. or indeed mainly since the past ten years.. Tibetan Buddhism has come to the West.. And, I think, this is one of the most important things going on now, at the end of the twentieth century.. The coming of Tibetan Buddhism to the West will shape the future of humanity.. And what is so interesting is, that Padmasambhava had made a prediction of it..

L.W. Yes, I write about that prediction of Guru Padmasambhava in my introduction to the book..

ROBERT FILLIOU And so.. This is it.. Now particularly in the Dordogne area of France, where we live.. we have two Tibetan centres side by side, representing two of the four sections of Tibetan Buddhism.. We have a Kagyupa centre, where the master of meditation is Lama Gendun, a perfectly accomplished master.. and we have a Nyingmapa centre, where the head is His Holiness Dudjom Rinpoche, who is one of the four spiritual leaders of Tibet..

These monasteries exist in a place, ten kilometres from the Lascaux caves, and ten kilometres from Les Eyzies, where Cromagnon was found.. When this was explained to both Dudjom Rinpoche and to Karmapa.. they thought that was fantastic.. Where it all started, there it starts again.. They found that very beneficial.. All this auspicious prehistorical life, that went on along the Vézère river.. that goes meandering through the Dordogne.. Dudjom Rinpoche, who will have his permanent residence there.. he calls the Vézère river 'the jewel that fulfils all wishes'..

L.W. Wonderful..

ROBERT FILLIOU So.. now that our Tibetan masters are with us.. we know that the Vajrayana.. the Tibetan way.. the way of the diamond.. is in their own words, in French, 'la Voie fulgurante'.. that is 'the lightning Way to awakening'.. In the same way that Zen, for instance, is considered as 'the Way of sudden awakening'.. the Vajrayana is 'the lightning Way to awakening'.. or 'the lightning Way to instant enlightenment'.. and this is where I find the connection with art.. Because it is 'the lightning Way to awakening'.. always our masters remind us: 'It is dangerous!' The Vajrayana is dangerous.. Some people may think they understand it in depth, while they don't actually understand it.. Having heard very little teachings, they act as 'Masters of Crazy Wisdom', as one of the songs says.. and they create their own hells to fall headlong into.. So, it is very dangerous for any one of us to thread the Vajrayana without the vigilant guidance of a skillful friend..

In the same way I have come to realise that.. all the ordinary ways of all human beings, and of all sentient beings.. they lead to the Way with a capital letter.. All the ways lead to the Way.. And among all these ordinary ways.. that of the farmer.. that of the fisherman.. that of the doctor.. that of the physicist.. the fastest way.. the lightning way.. is the artist's way..

And because it is so fast.. cutting through directly.. instead of going round and round the mountain.. slowly.. slowly.. up and down.. up and down.. It cuts through the mountain..

The artistic way is the dangerous one of the ordinary ways.. If you start thinking about art.. and new art.. and artists around you, and in history.. you know that the dangers that artists run are very real.. They run the danger of losing their own lives, because art is not worth doing unless it is total commitment to art..

L.W. Yes..

ROBERT FILLIOU And in this total commitment to art.. some of us fall repeatedly, time after time.. some of us die.. There is the danger of alcoholism and drugs.. There is the danger of dire poverty.. and being unable to take care of one's family.. There is madness.. And finally, as a great danger, there is success..

This is it.. And we can think in the past of examples of magnificent artists.. who were spiritual beings.. and who never forgot that art is a spiritual thing.. That is my little problem with so-called conceptual art.. I am not afraid of concepts.. but art is a spiritual thing..

L.W. But even conceptual art finally becomes spiritual..

ROBERT FILLIOU Exactly.. Our generation has tried.. we have tried.. many, many of us.. in many ways.. to put art back on the right track, through an intuitive understanding of what it is all about.. Namely, that art is a spiritual adventure.. And once we put it back.. again the whole field is open.. while it looked like art was coming to a dead end..

L.W. Yes!

ROBERT FILLIOU By putting it back on the right track, the whole thing is open again.. So, that's where our friend John Cage comes in.. our friend Joseph Beuys.. and George Brecht.. and people in Japan.. and men and women from here, from there, from everywhere..

In the past, and even now we have had people.. It seems that they have had too high a price almost to pay.. Van Gogh, who committed suicide.. Antonin Artaud, in the twentieth century, is a typical case of the price that some artists have to pay for their intuition..

And our masters know what they teach.. our Tibetan masters live what they know.. our Tibetan masters practise what they advise other people to do.. Theirs is the Art with a capital letter.. Our art is an art that aims at theirs.. and illustrates it for everybody..

I always think about this in terms of paradoxes.. That, unlike our masters, as artists we have to work 'as if' and 'in spite of'.. We have to light the way 'as if' we knew where we come from.. and 'in spite of' not knowing where we are going.. Intuitively you know it!! And this is a great function of art.. in the twentieth century.. in Western society.. If it wasn't for art.. I think, that our society that is already so ill, would be insane.. Like if people.. in the United States for instance.. after getting home could not simply put on the radio and get Louis Armstrong, or the Beatles, or what have you, playing music that picks them up.. what would become of them..?

So, this particular paradox for me runs this way: 'Looking both ways is the artist's poor privilege..' The minimum knowledge required of an artist is.. that the artist sees both sides of every question.. I think that our great Tibetan masters, in all the traditions, who have realised the nature of their own mind, appreciate this function of art..

L.W. One could say that for the first time there are people who understand this difficult situation in which modern artists are..

ROBERT FILLIOU Sure.. Yes, yes..

L.W. Therefore, this is so much coming in time..

ROBERT FILLIOU Yes.. Another aspect of the relationship is, much better than in my own words, expressed through the words of Dudjom Rinpoche and Lama Gendun, if I may paraphrase them.. The more Marianne and I go into the Vajrayana, the more we cannot help wondering at times, whether our actions are the right ones, or not.. The big problem for an artist in particular is this: Should I go on with my work.. or should I stop for a while, and go as deep as I can into the doctrine.. and only after that eventually start again..?
Once.. before travelling to Canada.. I think, two or three years ago.. I put this question to Lama Gendun Rinpoche.. Lama Gendun really illustrates Suzuki's description of Satori, where Suzuki says: 'It's the same as everyday life, except a few centimetres above the ground'..
You don't have the impression that Lama Gendun walks.. he is floating.. And he has the very face of compassion.. So, I asked him, through an interpreter.. he speaks only Tibetan.. this question: 'I am an artist.. Now I am leaving for Canada.. Do you think it's a good thing.. should I go on with my work.. or stop for a while..?' He said: 'Go on with your work.. The only thing that you must do, is always question your motivations.. Do you do it for your own personal glory.. or do you do it to bring every idea and every person onto the Way..? So, question your motive..'
Allan Watts used to call artists 'sinner-saints'.. The danger in art, of course, is pride.. And at times, strangely enough, artistic intuition into the spiritual nature of reality ends up by building up the ego.. So, that was Lama Gendun's brief answer.. And last year, Dudjom Rinpoche being in the Dordogne.. we were once more about to leave for Canada, where I was going to go on with my project 'From Madness to Nomadness', my five billion year project.. So, we had an interview with Dudjom Rinpoche.. and Pema Wangyal Rinpoche, who runs the retreat centre, was translating.. This time I asked His Holiness Dudjom Rinpoche more specifically what I had in mind.. I told Him: 'I am fifty-four years old.. I am an artist.. I have written a few books.. I have worked for quite a while now in this field.. and I am invited at times to speak to people.. to work with them.. and artists of a younger generation have at times a way looking upon me as some sort of a teacher.. while I myself, I know that I have so much to learn..! So, what do you think I should do..? Do you think that I should stop for a while.. and really learn what I have to learn, before I speak to these young people and fulfil what they expect from me..? Or should I go on..?' Without hesitation.. you know the direct way our masters speak.. He said: 'As long as we haven't reached illumination.. we are all students..'

L.W. Yes..

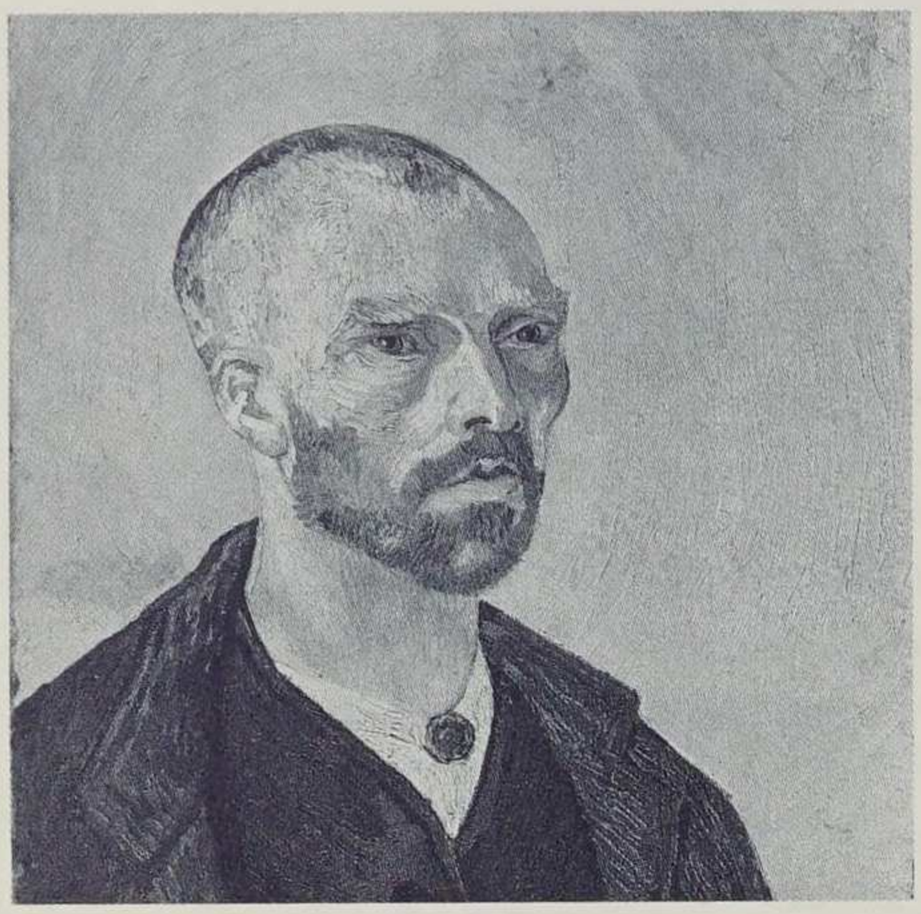
ROBERT FILLIOU 'Meanwhile..,' he added, 'what we know we teach, and what we don't know we learn..'

L.W. Wonderful..

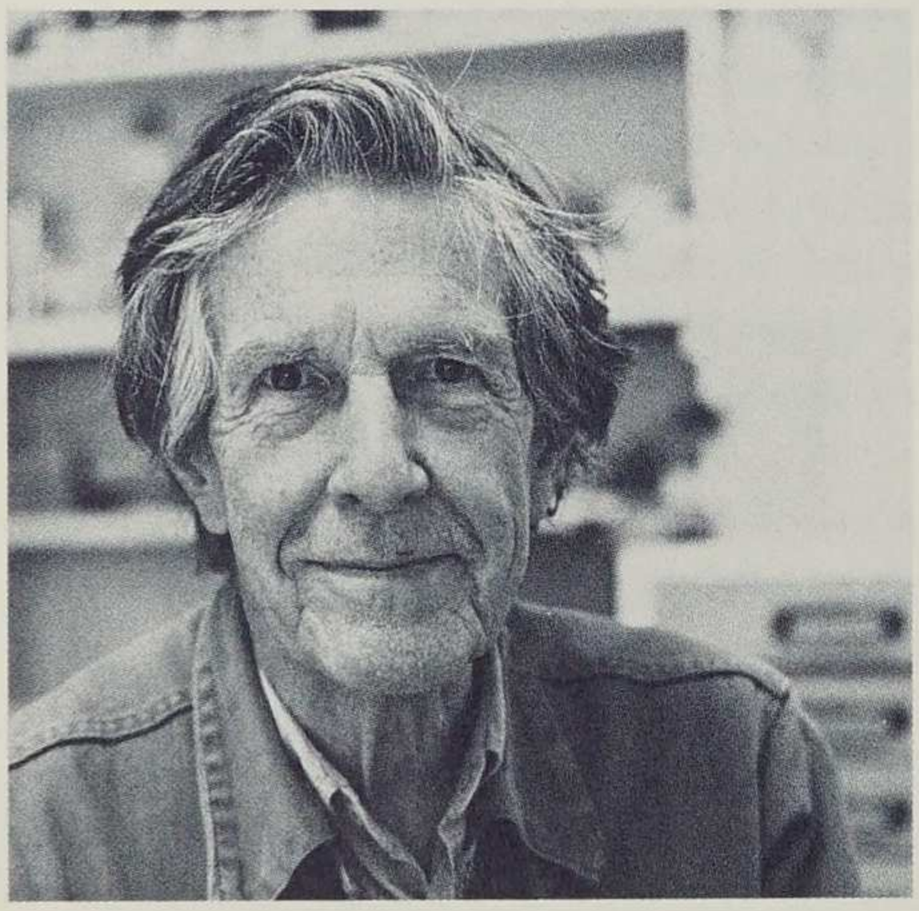
ROBERT FILLIOU He said: 'Just go on with your work..' And this is what we've been doing.. In the meantime now, we are coming closer to the thing that you are so interested in.. and that is: Art and Dharma, Dharma and art.. I am very pleased to hear that it interests Joseph Beuys too.. It is not surprising that we all find each other again.. To my knowledge there are at least two high level lamas.. who were educated in the West.. and who are interested in the relationship between art and the Doctrine.. One is Trungpa Rinpoche.. who is so famous in the United States.. who started Naropa University in Boulder, Colorado.. People like Allen Ginsberg and William Burroughs worked a great deal with him.. The other one, who was educated partly in Tibet and partly at Cambridge University in England, is Lama Sogyal Rinpoche.. whom, I think, you met when you went to see the Dalai Lama in London..

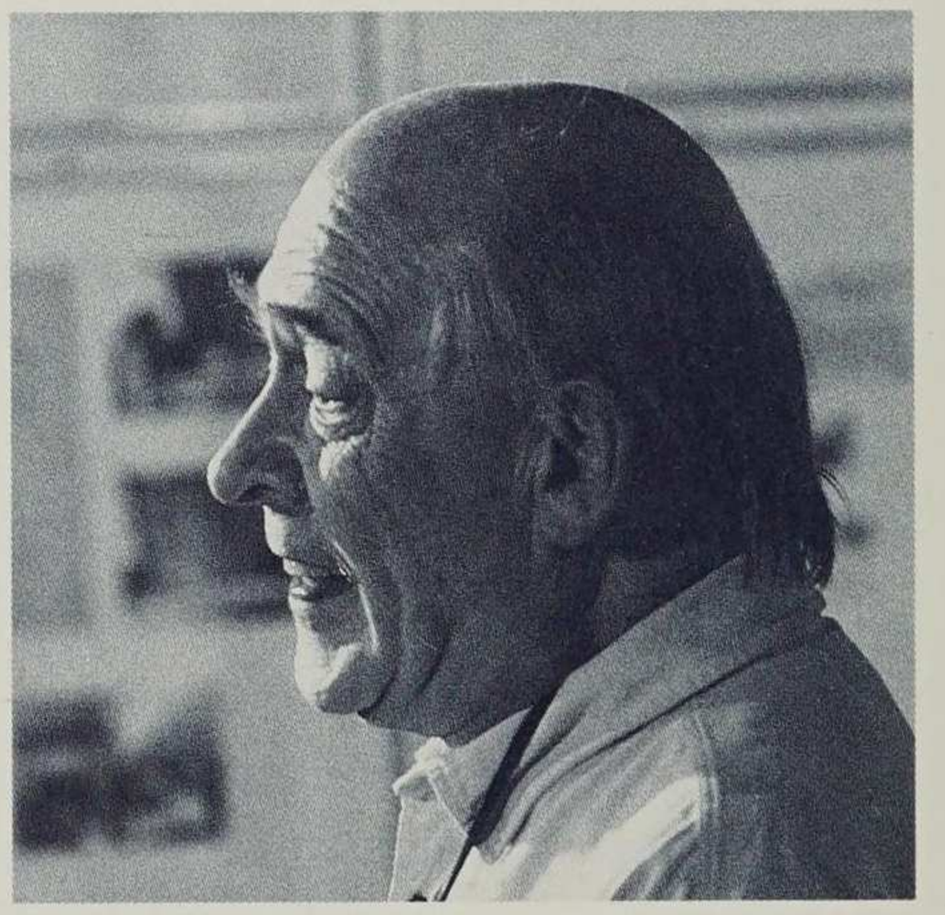
L.W. Yes.. and I had met him before in Amsterdam too..

ROBERT FILLIOU Yes, Sogyal comes quite often here.. When we see him, we will tell him about meeting you.. We study also with Sogyal.. and our daughter in particular.. Marceline, who lives in London.. studies with him.. Sogyal runs a centre in London.. in France also.. He travels a lot.. Next month he is going to the United States to work together with Trungpa.. and then onto the West Coast.. Under his direction we did a month retreat in August in the south of France..







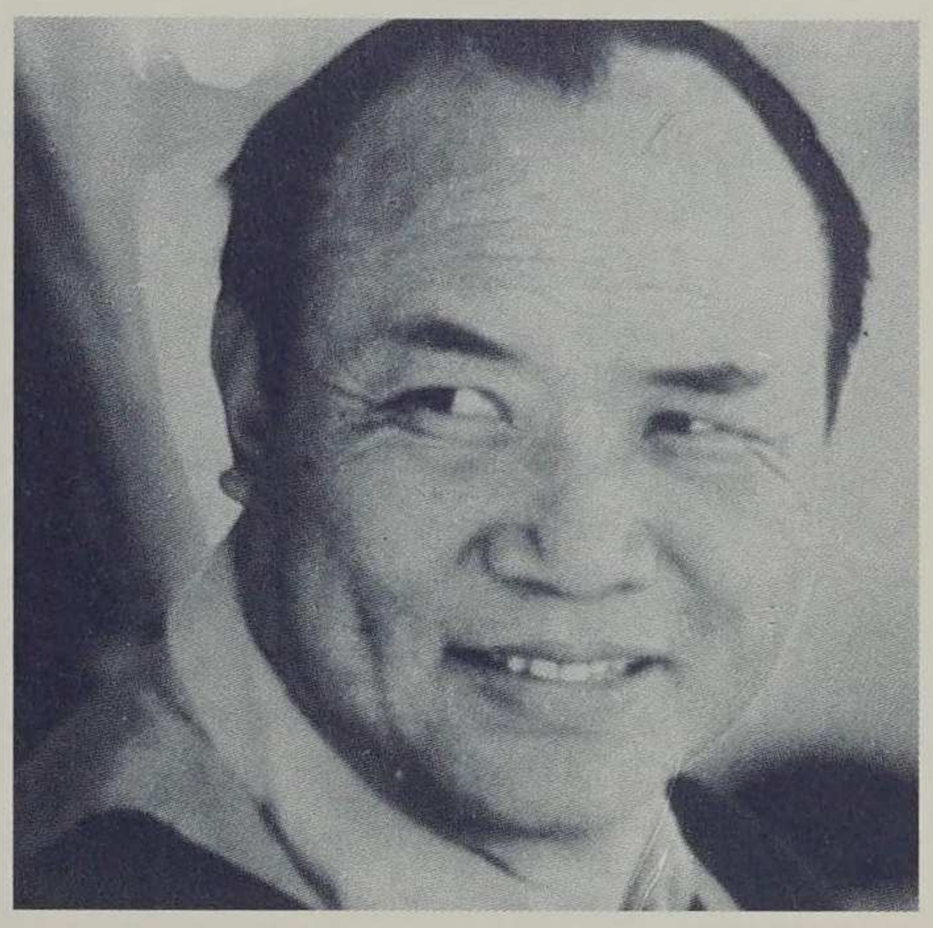


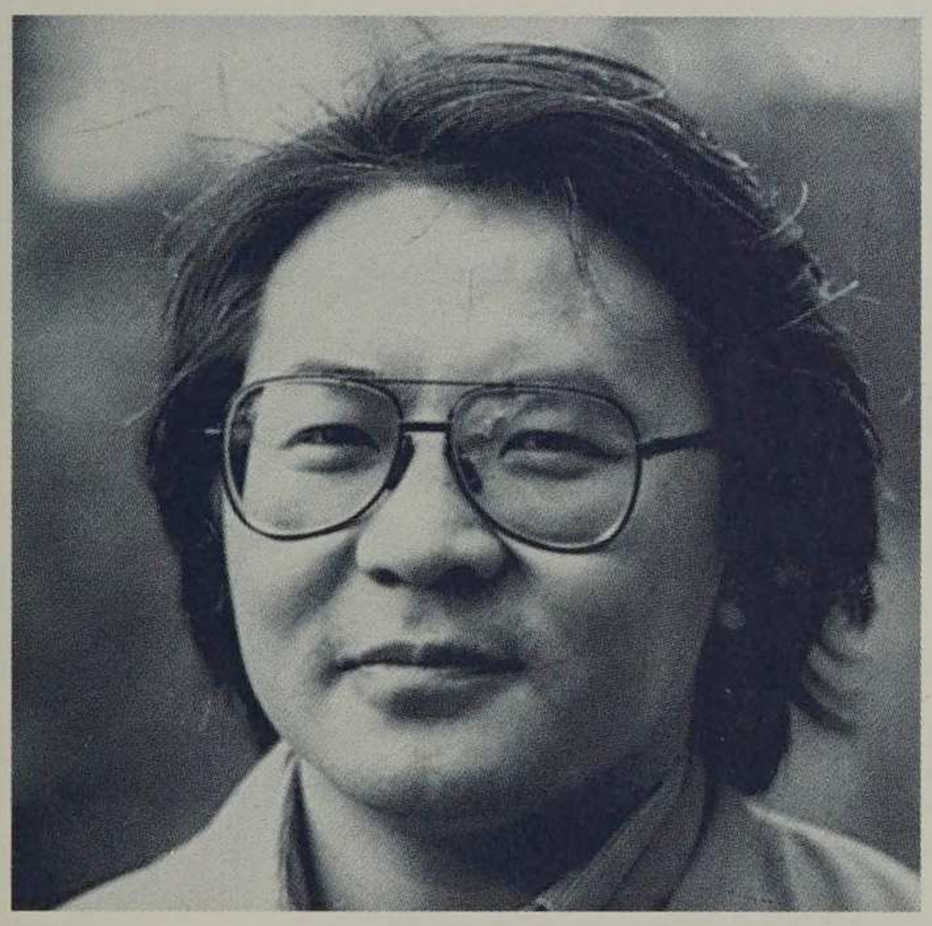
Vincent van Gogh
(Self portrait as Buddhist monk)
John Cage

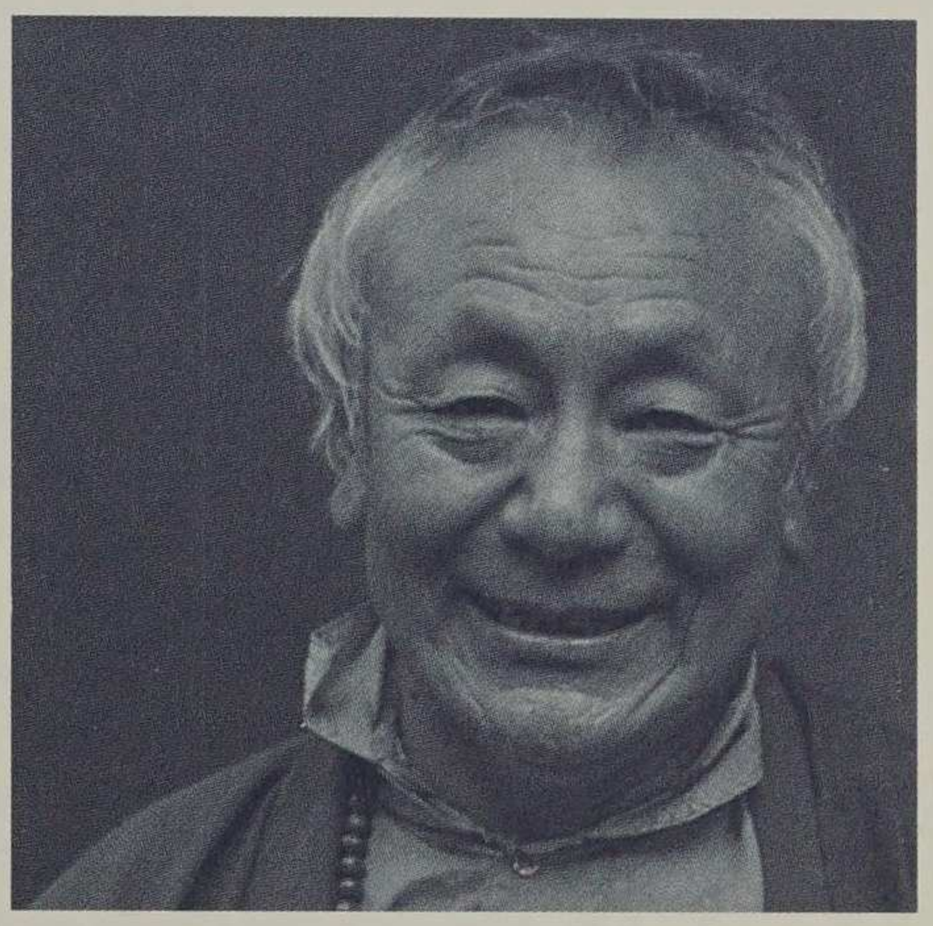
Marcel Duchamp

Emmet Williams









Statue of Guru Padmasambhava

H.H. XVI Karmapa

Lama Sogyal Rinpoche

Lama Gendün Rinpoche

Then we spoke with him about the relationship between art and the Doctrine.. He is very interested to work with artists.. He has already published a few brochures, marvellously illustrated by the young French cartoonist Jean Claude Marol.. He was very interested in some of the things which I told him artists were working on.. In his teachings he stresses the similarity between Zen and Tibetan Dzog Chen.. and he characterises his approach as: 'Discipline and humour..'
I mentioned that 'discipline and humour' is also an artistic attitude.. In New York Sogyal had once told me: 'Art is tantric.. but artists themselves remain confused..' This time, in the south of France, he added: 'In the West I see art as wisdom, and science as skillful means..'
We are working on this project.. and actually I myself look upon art as the new source of energy.. that's the proposal..

L.W. The new source of energy of all times..?

ROBERT FILLIOU That's right.. The ever new source of energy..

L.W. Oh, absolutely..

ROBERT FILLIOU And.. For years now, I have been advocating the artistic model for society as a whole.. in what I call: 'Principles of poetical economy..', where I propose that where 'wage-earners' went wrong.. is when they took the 'bourgeoisie' as a model..

L.W. Yes.. democracy makes the same mistake..

ROBERT FILLIOU That's right.. The 'bourgeois-model' is taken, while the 'artistic-model' might be a more profitable one.. But the artistic model implies working so much on oneself.. at the same time that you change society, even more you try to change yourself..
So, that's why my project 'From Madness to Nomadness'.. I call it a five-billion-year-plan..
We must give ourselves some time.. Artists are not going to create jails.. or to look down upon other people.. Here's another paradox which for art is important.. I have at times spontaneously proposed that 'the artist must be as ordinary as the most ordinary person in the world, but more so..'

L.W. That is what Joseph Beuys means, when he says: 'Everybody is an artist..'

ROBERT FILLIOU That's right.. But I say it the other way around: 'The artist is everybody..'

L.W. It is the same thing..

ROBERT FILLIOU So, we can very well take this statement of Joseph's: 'Everybody is an artist..' But in order to live as an artist.. Everybody is potentially an artist.. but in order to really be an artist, everybody must realise that artists who really live as artists, are willing to make sacrifices.. They are satisfied with little.. enough of this, enough of that.. The most recent thing that I personally on that level have been working on, I call: 'the principle of Non-Comparison..'
In art I have never been competitive.. and, I think, not even comparative.. For society as a whole, of course, it doesn't mean that we mustn't fight injustice.. On the contrary.. we don't want injustice, but to fight injustice does not automatically create justice.. Artists know what is necessary.. and in dealing with what they don't know, the doctrine is there, with the finger pointing at what it is all about.. So, as artists we are part of this great movement.. and probably more and more, we'll find a contact on some very specific things.. like education.. or the place of science in society.. His Holiness the Dalai Lama is very interested in science.. and He is very, very interested in the relationship between Buddhism and Marxism.. I have often thought His Holiness should be told some time, that some artists have been working on these fields.. and I am really very pleased that you have started to inform His Holiness about Joseph Beuys..
So, I am looking forward to the future...

L.W. What more can you say about His Holiness being interested in Marxism..?

ROBERT FILLIOU Well.. this we know only secondhand.. Although we have had the joy of meeting His Holiness in Seattle.. in 1979.. we didn't actually speak.. we just exchanged a few words with Him.. So, I know of this interest because I have read about Him.. and He has spoken about this in articles..
Anyway.. if by 'interest in Marxism' you mean 'interest in the social reality', and 'the consciousness of what goes on'. Obviously nothing is going to happen in the world until life itself is lived as the spiritual thing that it is.. In our society artists are among those who try to live in this way.. in spite of our weaknesses.. We have the luck now to have genuine masters near us to show us the Way..
So, it's a very optimistic scene..

L.W. Yes, it is.. So, you feel you are able to integrate the dharma into the art that you produce?

ROBERT FILLIOU I would feel incredibly lucky, as an individual, if I were able to combine the dharma and my art.. Nowadays, through the pioneer work done in modern art.. ever since the turn

of the century.. we have come to the point where artists have the freedom to do anything they like.. Art is what we name art.. Artists take the responsibility for it.. And because of this.. since we have gained our freedom.. we can do whatever we want.. including painting like before.. or just writing something on a piece of paper.. or doing nothing.. or bringing in junk.. or doing performances.. Because of this incredible freedom.. what is now all-important is the spirit in which whatever the artist does is done..

L.W. Yes..

ROBERT FILLIOU 'Voilà'.. and this has become quite clear, I think, in the art scene.. This morning as I got up.. I looked at Emmett Williams' beautiful catalogue of his show in The Hague.. I looked at the small introduction in Emmett's inimitable style.. and at one point he says: 'I'm not going to go into the nonsense of what art is about.. Well, why don't I anyway..', he more or less says.. And he goes on: 'For me art is something, which you can trust..!' Lovely.. ha.. ha.. ha.. ha..

L.W. That's wonderful..

ROBERT FILLIOU Emmett is one of the men of course who, right from the beginning, has contributed to this opening up of art.. making it available.. And.. having the energy.. having the foolishness.. of enlarging the understanding of art from the looking at an apple, to painting it.. like our friend Cézanne would have done.. to eating it.. to apple trees.. to cultivating apples.. to selling apples.. to making apple pie.. to throwing apple pies.. to making a world where there is fun, and there is justice.. and there is peace and harmony.. That's it.. And this has been done by women and men of all kinds of nationalities.. and all living very much in their own times.. not presenting themselves as different from others.. Not saying: 'The people nowadays and "we"..' No, saying: 'When we say people we mean "us" also..' And: 'When we say artists we mean "you" also..' That is the approach.. Perhaps, when people look back upon this period.. maybe all the names will have been forgotten.. all our works maybe will have been thrown out.. ha.. ha.. ha.. But, I think, a memory will linger.. and that is the memory of the contribution that modern art made to the spirit.. That's such a great period for art..

L.W. Does it feel right that we stop here?

ROBERT FILLIOU Hmm..

L.W. It feels like it..

ROBERT FILLIOU If we stopped now, that would be lovely, yes..

Amsterdam, Herengracht 1,
Sunday, October 11, 1981



Paris, January 29, 1982

JOSEPH BEUYS and LAMA SOGYAL RINPOCHE talk about a possible co-operation with THE DALAI LAMA

(Directly after the interviews His Holiness the Fourteenth Dalai Lama of Tibet had given me in Dharamsala, I enthusiastically informed Joseph Beuys how struck I was by the similarity in the viewpoint of His Holiness the Dalai Lama and the ideas that he himself had been working towards in his 'Social Sculpture' for the last fifteen years. I was able to come to this conclusion because my questions in the first interview with His Holiness had for a large part been inspired by the subjects Joseph Beuys had put to discussion first through his 'Organisation for a Direct Democracy', and then through his 'Free International University', the ecological 'Green Movement' and the political party 'The Greens'. The immediate reply from Joseph Beuys to my remark was that 'he would very much want to set up a permanent co-operation with His Holiness the Dalai Lama'.
To the request whether a meeting could be arranged for Joseph Beuys with His Holiness the Dalai Lama a positive answer was received from the Office of His Holiness the Dalai Lama.
To prepare the ground thoroughly for a fruitful audience with His Holiness the Dalai Lama it was first arranged for Joseph Beuys to have a meeting with Lama Sogyal Rinpoche in Paris, at the home of Madame Babette Bridault, on 29th January 1982. It had been suggested by Robert Filliou that his friend Joseph Beuys should meet with Lama Sogyal Rinpoche. A report of that meeting follows, but first I will give some quotations from the initial proposal of Joseph Beuys to His Holiness the Dalai Lama, made on 4th November 1981 and sent to His Holiness in writing.
In it Joseph Beuys started by saying: 'It is necessary to come to a permanent co-operation.. a permanent embracing of East and West.. that has to appear like a light from a lighthouse that everybody can see..' For the practical execution of the initiated co-operation Joseph Beuys offers his institution the Free International University. Explaining the aims of the FIU he stated:
'The Free International University is an institution to develop an alternative against the Western private capitalist system, and the Eastern central communist ideology.. the two most important economic concepts now ruling and destroying the world.. We are developing a new structure for the spirit of freedom, equality and brotherhood.. for solidarity in the economical field.. for real democracy.. for a different structuring of state problems and money problems.. and for a new structuring of enterprises.. The Free International University wants to be an enterprise in itself, that produces insights, and that also produces spiritual goods of a very high quality.. This type of economic enterprise is, I think, the new constellation for every enterprise in the future.. Every industrial entity should be at the same time a universal unit to overcome the alienation of the people who are working there.. This would lead to a whole social body..'
Giving an insight into the structure of organisations that he is at the moment working with Joseph Beuys said: 'In 1978 the Free International University was a co-founder of the 'Green Movement', an ecological movement that participates in the ecological development of the different spheres, like agricultural problems, pollution problems, educational problems, and so on.. One part of the Green Movement has a parliamentary arm.. They try to reach and influence the parliaments, and they also compete in the elections.. They are already sitting in some regional parliaments.. and in two years time, when there is another federal election, they will, I think, also be sitting in the Federal Government.. The Green Movement is rejecting the idea of political parties, but it wants to have influence within the existing parliaments, to transform the parliamentary

structure.. For this we have developed the parliamentary arm as a political party, because we had to follow the legality of the system..'
Giving an historical overview of his social activities as an artist, which he calls his 'Social Sculpture', Joseph Beuys tells that during the German students' movement he founded the 'Student Party', later the 'Organisation for Direct Democracy', and again later the 'Free International University'. In 1978 he was the co-founder of the 'Green Movement', and in that same year he was a co-founder of the political party 'The Greens', which is linked with the Peace Movement, and which is therefore strictly against nuclear weapons. Then he said: 'The idea of freedom is the central idea of all. One needs to bring not only the world into a state of freedom, but to bring also enterprises into a state of self-organisation, to come to a complete transformation of the organisation of the social systems of society.. After having done this, it would be easy to fulfil the needs of the people all over the world.. and solve the Third World problem economically..'
In Paris, during the meeting with Lama Sogyal Rinpoche, Joseph Beuys starts to explain the need for spiritual and structural help, that he feels is very necessary now:)

JOSEPH BEUYS Firstly we have to offer to the world the spiritual help which could solve, at least a little bit, the problems that we are having now.. Secondly, my organisation, the Free International University, should help to come to a different concept of dealing with cultural ideas, with economical ideas and with law ideas.. so we can come to a new understanding of the human being.. in order to found another kind of anthropological understanding.. This is the background.. Louwrien Wijers has already had contact with His Holiness the Dalai Lama.. She has already spoken about the intentions which I and my friends are trying to develop in the Western world.. My personal relationship to these plans is an interest in the Buddhist philosophy as a special personal fate..
I could say that I am a friend of the tantric intention, and.. I could say that.. from the point of view of my astral body I was already in Tibet.. I won't speak about incarnation and reincarnation, which is also a necessity to bring to the people, in order to come to another understanding of the values of life and death.. and death and life.. and again.. The Free International University is an organisation that has a lot of offices in Germany, in the Netherlands, in England, Scotland, South Africa, Scandinavia and so on.. I think, what we should do.. is not to make a little thing.. It should be a big.. a great idea..

LAMA SOGYAL I agree with you..

JOSEPH BEUYS ..that has the kind of will power that will bring about some new spiritual intention on this planet firstly.. not to speak about other planetarian states in the future.. other later states of the planetarian unit.. For that the necessity is, in my understanding, to prepare a kind of living body on this planet, which could transform towards future existences.. Maybe this is my first sentence..

LAMA SOGYAL I am sure you know of His Holiness the Dalai Lama.. what He represents.. and also, what He is trying to do.. Apart from the fact of being the leader of the Tibetans, He feels very strongly that His duty is not only to the Tibetan people, but to humanity as a whole.. And He has been speaking time and again on issues of a similar nature, where the emphasis is on how to use the good human quality, such as the Good Heart.. He is always speaks about that.. And His message has always been on Universal Responsibility.. For He feels that maybe the West is slightly shortsighted in its vision.. in its approach.. and because of that, they always end up with many problems.. They try to solve immediate problems, but in the long term they are creating more problems.. and are further intensifying them.. His Holiness has a great following.. but it is my personal feeling that the time is right for His Holiness to really express Himself in the world.. and work with people like yourself.. and others.. And I hope very much that will happen..

JOSEPH BEUYS That is what I hope too.. We in the West, we have also a kind of spiritual issue as a certain basic underground.. That is an ancient tradition, which runs through very old Christian impulses.. and through Rosecrucian intentions, and is being carried by people like Rudolph Steiner, for instance, in his so-called anthroposophy.. These still functioning spiritual impulses in the West could make a bridge between the spirituality of the West and the spirituality of the East.. to find the connection with the Cosmic spirituality.. This again is the basis of every activity.. I think, that we have a lot of sects.. so-called spiritual sects, that tend to isolate themselves and to care for a kind of private spirituality, which is not open towards the problem..

But what I have always felt is that the tantric Buddhist form would maybe have the most possibilities to carry out this openness..

LAMA SOGYAL I think so..

JOSEPH BEUYS ..being radically and clearly related to all these effects of humankind's work.. what they do with their hands, what they feel with their soul, what they think with their consciousness.. And, I think, it is almost a necessity that such old traditions appear with a very modern futurology.. so that the people can see that the Buddhist intention.. the reality of the Buddhas and Bodhisattvas.. is not a historical, symbolic museum.. but that it works through life..

LAMA SOGYAL That's true.. For instance.. I have personally been feeling.. I have now been working in the West for about ten years.. and coming into contact, a little bit, with the Western mind I find a kind of neurosis.. People have a kind of chaos.. But also a kind of understanding.. a receptivity.. The good and the bad.. It is crazy, but yet also very sane..

JOSEPH BEUYS Sure..

LAMA SOGYAL I feel this is a very right field, in a sense, for tantra.. which, in a sense, is very much an art in itself.. We always talk about tantra in terms of skillful means, which really, in reality, it is not.. It is a spiritual art..

JOSEPH BEUYS True..

LAMA SOGYAL And, I think, there is some way of really connecting that approach with the expression of modern art.. or with art as it is happening now..

JOSEPH BEUYS I do not call this the period of modern art.. since so-called modern art is only a synonym for the attempt of the Western world's soul to get free and independent of every predetermination by political pressure.. But for me this is not enough.. this modern art.. It has to come to a wider understanding of art, which could be related to every person's doing.. So, the formula is: 'Everybody is an artist..' Every human work has to be seen as a kind of art.. For me only this idea could overcome this fragmentation that we have now.. There is the world of art.. there is the economics.. there are the legal problems.. or, the so-called democratic problems.. there are the cultural problems, with the school systems, the university systems.. the education.. To see the world principally as a unity with the idea of creativity and ability of the people.. it means their spiritual constellation with all their real creative powers, thought powers, soul powers, will powers, ethical powers, and all the further and higher developed bodies.. This is a necessity.. to overcome this completely distorted and only additional nothingness.. Nobody knows any more what one is working for.. where the goal is.. how to develop and unfold the powers of the world.. So, I see that the values of the West try to split away from the spiritual grounds.. in order to come to a very strong and systematic analysis of the material condition only.. So, the man in the West is bound to material powers..

LAMA SOGYAL I feel that with this particular age, beginning with the sixties.. or, I don't know exactly when.. but, I feel that the real kind of human energy has been unleashed..

JOSEPH BEUYS Yes..

LAMA SOGYAL And what modern art has done is.. it lets you see it is there, but you're just left there and you don't know: 'Now to do what?'

JOSEPH BEUYS That's right..

LAMA SOGYAL ..and that is where you have to take it, to mould it.. It is very interesting.. for instance in the tantric teachings.. that with any particular expressions, or changes that happen.. as they hit you.. at the moment of reaction, like a shock, or whatever.. to not watch the object of the art, at that moment of reaction, but to watch the mind.. the artist, so to speak.. and then to understand the nature of the mind.. and then to work with the artist in a sense.. to work with oneself.. And so, this is where, I think, really art could be carried on to..

JOSEPH BEUYS Yes..

LAMA SOGYAL Also for instance in meditation.. when you use the 'out-breath', just the 'out-breath..' First you think: 'I am breathing out..' Slowly, slowly the 'I' goes away: 'Am breathing out..' Slowly, slowly 'am' dies: 'Breathing out..' So that one becomes functional.. In function one is there.. One is the action.. One is happening.. So pure, so fine, that one becomes almost a dot.. And in that dot one begins to develop a certain poise.. a poise, and a clarity of vision.. out of which comes the art..

So, it is very interesting to mould this.. And then, as the perception becomes clearer.. how to then transmute neurosis with the perception that one has developed.. through art for instance.. The artist is great.. He has a tremendous original mind.. but the rest of the time he is also quite crazy.. ha.. ha.. ha..

So, what do you do with that expression that you get.. How to use that..?

JOSEPH BEUYS Bring everything in the evolution of humankind and the world to another stage.. That must be the goal.. So, the Western world is crazy..' Some parts of the Eastern world..

LAMA SOGYAL ..are crazy.. ha.. ha.. ha.. ha..

JOSEPH BEUYS You know it.. ha.. ha.. ha.. ha.. The value of the Western world is to have given a kind of strong analysis of material conditions.. in physics.. in chemistry.. in medicine.. on material principles.. But this is only a very, very small sector of the whole truth of the powers of the world.. Now we have to come to a completion and a new organic overcoming..

LAMA SOGYAL So, how do you feel you would want to work? In what way do you think it can be begun?

JOSEPH BEUYS It would be very fine to have in the very near future, if possible, a meeting with His Holiness the Dalai Lama.. to develop a feeling of brotherhood firstly.. and of a fate where the actors belong together.. as a kind of embracing.. So, it is an act of love..
If this would take place more often, and on especially very important points.. then this would give, I feel, an example for millions of people..
Maybe His Holiness would be interested to meet in Japan.. There is a great interest in all the new intentions that the Free International University develops on the nature of humankind's labour, to come to a different structure of the social order.. and to come to the richness of the social order, while now the social order is indeed ill.. So, there would be a possibility to meet in Japan.. And, I think, there would also be a necessity to go to Peking.. I know that the Chinese people are looking for a different concept of labour.. of organising the work.. and are thinking on the nature of culture.. how it is linked with humankind's laws and civil rights.. and how our ability could be applied, that means our artistic ability, how that could work in what we call the economy.. an economy that is an organic unity of the spirit with our physical labour.. and vice versa, how our physical labour could work with our spiritual development.. in education, and in a permanent developing of every creative power.. The idea of creativity is for me the problem of the future.. Since the creative power is not a simple thing.. It has a rich structure.. It is divided into a lot of different principles.. and represented by figures.. and these figures you can also write down in a kind of symbolic mantra.. It is important to work on every point of creativity and see how the human being stands in the energy that comes out from the surrounding world..

LAMA SOGYAL Particularly the younger generation.. What do you feel of the really young generation..?

JOSEPH BEUYS Exactly the young generation is craving.. is yearning.. is looking for such a kind of idea.. They are empty now.. and while being empty they are going the traditional way of making a kind of career.. and making a bit of money.. But most of the people are yearning and craving for a content..

LAMA SOGYAL I think the best thing would be for Louwrien to again talk with His Holiness.. And I also would be very happy, with my limited knowledge, to share with you whatever I can in this particular field.. to then slowly come to an understanding, for instance in the field of action.. I think, a plan of action should be brought out.. What is to be done in the field of education.. And, how to meet with other people, other leaders.. and so forth.. Because somehow, sometimes even when there is a tremendous affinity, when many, many people are thinking of the same thing.. the difficult thing is coming together.. That is what we call 'auspicious coincidence'..

JOSEPH BEUYS There is a necessity to have a permanent conference on the questions of humanity..

LAMA SOGYAL Very important.. I think, it would be a very positive and wonderful thing for the future.. for mankind..

JOSEPH BEUYS For me personally it would be interesting to learn how the tantric power is organised and working.. The Tibetan tantrics have been rejected out of their own country Tibet.. but, in my vision, there exists a possibility for them to go back also..

LAMA SOGYAL Exactly.. It is very clear that we were thrown out of Tibet.. we didn't leave as missionaries.. we were literally thrown out of the country.. by history.. I think, it could be that, though unfortunately Tibet had to suffer in this particular period of time.. it is a kind of evolution.. Because at that particular moment there was a whole new awakening beginning to happen in the West.. with art, with music, and so forth.. That, I think, is very, very interesting..

JOSEPH BEUYS This historical event, you could say, as a collective karma.. now has to develop its value..

LAMA SOGYAL Exactly..

JOSEPH BEUYS That is the whole figure.. I see it as a fantastic possibility..

LAMA SOGYAL Very important.. We had this very great master called Padmasambhava, who brought the teaching to Tibet.. and one thing he said was: 'In the future people will complain that times are bad..' He said: 'It is not the time.. It is the people.. It is the people who make time..'

JOSEPH BEUYS Yes, sure.. That is just exactly what I always say: 'The human being is the producer of the time..'

LAMA SOGYAL Time is only a sense.. only a sense.. So, I think, it's very important to.. I am very direct..

JOSEPH BEUYS That's fantastic..

LAMA SOGYAL ..and I will tell you that especially with this kind of work, it is such an important work.. but sometimes also there are negative forces that are at work.. So, therefore you must tread with double caution.. That is very important..!

JOSEPH BEUYS In this moment where such a thing goes on a lot of enemies will appear.. counterpowers will appear.. But in a way we are already trained in getting ready with all the counterpowers.. The necessity remains to be very cautious.. even more cautious.. in acting out such a plan.. It means, doing it after having thought with the highest responsibility.. and after having a good agreement with all the participants around the table.. in this permanent conference.. I think, this should at least give a very important impulse..

LAMA SOGYAL The impulse is necessary.. really necessary.. Because at the moment there is a tremendous yearning, as you say.. and also an emptiness, which needs a kind of a lead.. To spark that off.. that is important..
I am sure you have much more experience, knowing how the time is happening.. I travel quite a lot, all over.. teaching in my little ways.. and I find that there is something happening with the young people.. In a sense it is that they no longer have anything to follow.. So, they are beginning to feel very rebellious sometimes.. They are beginning to feel that life offers nothing..

JOSEPH BEUYS Yes..

LAMA SOGYAL So, this is a very dangerous thing.. And somehow that energy could be transmuted.. and awakened..

JOSEPH BEUYS That's right.. So, then I'm thankful for this meeting..

LAMA SOGYAL I'm happy to have had contact with you..

JOSEPH BEUYS Then, I will not cover too much of your time..

LAMA SOGYAL No, it's fine.. I have just come back from Athens, half an hour ago..

JOSEPH BEUYS That's wonderful.. I'm very thankful.. This was already an act of reality.. Now there exists a connection..

LAMA SOGYAL I'm sure, you know.. something good will happen..

JOSEPH BEUYS Are you more often in Athens?

LAMA SOGYAL No, actually my main work is in London and Paris.. But also I go to the United States.. I travelled twice to the United States..

JOSEPH BEUYS You are mostly to be found in Paris or London?

LAMA SOGYAL Yes.. and then also I teach in Italy sometimes..

JOSEPH BEUYS So, if I come to London, I can ask for you..?

LAMA SOGYAL Yes, please.. I give you my address and please, be in touch.. And I could be, maybe, a small piece of the jigsaw puzzle..

JOSEPH BEUYS That's very wonderful..

LAMA SOGYAL And also I would be happy some time in the future, when we have time.. to also talk about art and things.. to learn from you.. So we are sure to know each other's approaches.. That is very important.. I know, one could read from books.. but sometimes it is better to hear from persons directly..

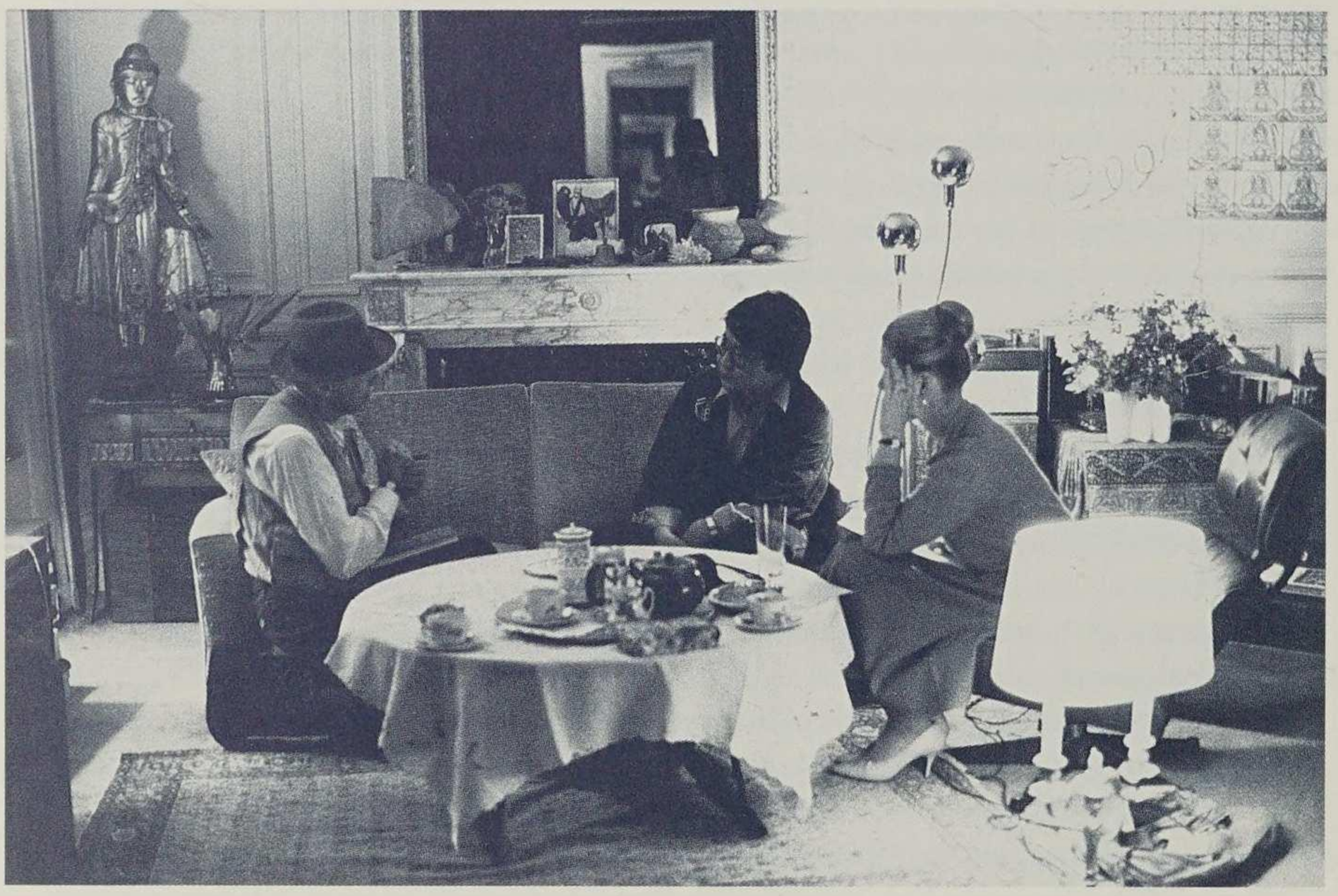
JOSEPH BEUYS Yes..

LAMA SOGYAL ..rather than read books..

JOSEPH BEUYS Louwrien knows, that my actions during the last few years have mostly been to speak with people.. Speaking with the people.. and sometimes making a kind of diagram on the blackboard.. to make some formulae, some principles, some regulations very clear.. To make clear that there is a kind of inner structure of the whole thing.. that there is a regulation.. that there exists, what we call in the Western world.. this so-called objectivity.. that doesn't exist from another point of view..

LAMA SOGYAL Exactly..

JOSEPH BEUYS From another point of view this is all just to solve this paradoxical



Joseph Beuys, Lama Sogyal Rinpoche and Louwrien Wijers
4, Rue de Fleurus Paris (6e), January 29, 1982



Joseph Beuys, Louwrien Wijers and Lama Sogyal Rinpoche
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Joseph Beuys, Lama Sogyal Rinpoche and Louwrien Wijers
4, Rue de Fleurus Paris (6e), January 29, 1982

understanding of how the powers work together.. How for instance, the light which has no colour, comes to colour and works together with magnetism, atomic structure, and all these things.. There is an inter-linking of all these things.. But, so the people do understand that there are many different figures existing and that all are working together.. So that the people don't work only one-sided, because this comes mostly to egoistic behaviour.. So, this is my way.. to speak and to make sometimes a kind of structure..

LAMA SOGYAL It is, for instance, very interesting.. in the highest teachings of Buddha.. in tantra.. it is called Dzog Chen.. there it says that the transmission is in three ways.. First is the mind-direct.. no signs, no words.. That is the kind of communication that the Buddhas have.. the direct.. mind-direct.. In some ways it is not even telepathic, there is not even any time wasted.. It is simultaneous.. as it happens..

JOSEPH BEUYS Unity itself..

LAMA SOGYAL True.. unity itself.. And then, the next level is: How it was translated in terms of a human need.. as a compassionate incarnation, or whatever.. By signs.. signs that were maybe just a syllable.. or a gesture.. So that, through that it is transmitted to people who are able to tune into that.. are able to capture the meaning.. Then, by word of mouth.. The oral transmission.. And oral transmission again is really, actually a mind-to-mind contact and then conversing on that basis..

So, it is very important, I think, to work with the signs.. and art, it definitely is very much that.. And art.. my personal understanding is, that art draws a balance between pure mind and the expression..

JOSEPH BEUYS That is really true..

LAMA SOGYAL It is like almost being pregnant..

JOSEPH BEUYS Yes..

LAMA SOGYAL It is a kind of.. having given birth, but the umbilical cord is not yet cut..

JOSEPH BEUYS That's right..

LAMA SOGYAL I think, there is a link between this and the tantric teachings.. Very much so..

JOSEPH BEUYS In the Western world there is one result for all the needs, that is coming from this one-sidedness of working with the so-called analytical sciences.. the positivistic, or atomical, understanding of the world.. That was for many natures in the Western world the cutting of an umbilical cord.. So then, the people were completely alone.. This is also a kind of fate, a kind of karma.. How to develop from this position where the umbilical cord is cut away from the cosmic powers.. Now the people have to come to their own recreation.. That pushes the will-power towards a special point.. Now we are standing before a big wall.. With this potential power.. coming from being very lonely, left alone, in this analytical field.. now we have to break through the wall.. That is for instance the theme in all the most important poetry in the Western world, like Beckett.. They are knocking on the wall, but they are still isolated.. They are still sitting in the garbage can.. And now they are knocking on the wall.. This comes more and more as a voice.. not only to the outer ears, but to their inner hearing.. And, I think, that is the fact of the Western world's karma and position.. And this is also a problem of Christianity..

LAMA SOGYAL I think, it is the theistic approach.. I think, the whole problem arose with the concept of God.. In very many ways.. God is fine.. For instance, from a Buddhist point of view, we are not against God at all.. In fact, that is fine.. But it is the idea, the concept, which is another way of, us, enhancing our ego.. For instance, when Moses and God met.. and God told Moses: 'I am who I am..'

JOSEPH BEUYS Yes..

LAMA SOGYAL Then we immediately.. we do not understand it in terms of God's language.. saying: 'I am who I am..' But we understood it from our language: 'Oh.. I am who I am.. Oh, I see..' So, it becomes immediately a reference point for the ego.. Very much that..

So because of that dualistic thing, it is very difficult.. When you, for instance, bang the wall.. you end up at the wall..

JOSEPH BEUYS Yes..

LAMA SOGYAL The investigation of the mind, the creator.. or, whatever you might call it.. That is important..

JOSEPH BEUYS All these things are so much a very important theme to investigate.. or to meditate on.. For instance, this meeting of God with Moses.. or Moses with God.. in the burning bush.. This being meditated upon would show that there is another understanding to the monotheistic concept..

LAMA SOGYAL That is true.. very true..

JOSEPH BEUYS The monotheistic concept is the Jahweh principle.. and that is the karma of the Jewish history.. and of the Jewish people.. They cut away all the different Gods.. But all the people who got converted by the missionaries of Christianity, they themselves had a whole big, cosmic constellation of Gods.. For instance, the Germanic tribes.. they dealt with Odin, with Donar, with Holda.. they had a lot of male and female Gods, mostly living in the natural elements.. in the fire.. in the wind.. These were not captured in figures like in the Greek antique culture.. The Germanic symbol for all these living Gods was mostly only a living tree.. nothing else.. The people might apply some things to the tree, like a horse head, to stress a special God, but principally it was only like listening to the tree when the wind came in, or when the weather changed, or a rainbow came, or the moon appeared.. You know, that is a kind of understanding of Gods, which is not sculptured like in the antique world.. It lives in the elements.. and it belongs to all these different structures of Gods.. The Gods in the earth, the Gods on the earth.. the upper and the lower nature.. So, all the dwarfs, the elves, the fairies.. and these figures.. And this was then cut away by the monotheistic principle that came from the Old Testament, through the New Testament.. and was carried out by the idea of Christianity.. So, this is the mystery of the development of the world today.. This has to be discussed all the time..

LAMA SOGYAL Very much so.. It is very interesting, in tantric Buddhism there is no God.. You don't accept God, but yet there are Gods..

JOSEPH BEUYS I think they must find the God in themselves..

LAMA SOGYAL In themselves.. and also there are actually the energies that are possessed in spirits.. like the land, and trees, and water.. certain kinds of energy.. or, the element of the elements..

JOSEPH BEUYS There is also the very old tradition in Tibet that comes from the animistic impulses of shamanism.. What is it called..?

LAMA SOGYAL Bön po..

JOSEPH BEUYS It was in the time before Buddhism came to Tibet.. Are there still some characters like this existing in the present Tibetan philosophy..?

LAMA SOGYAL Yes, very much..

JOSEPH BEUYS I was never there.. But, I think, there must be some circles existing still, where one is very much directed towards this characteristic..

LAMA SOGYAL Yes.. I think, it is interesting that Buddhism is such a world of its own.. In a sense it embraces all.. not from the point of view of separateness.. but in a non-dualistic way.. For instance, it is believed that, first of all, to relate to duality directly is the first non-dual understanding.. It is very much how to use duality to transcend it.. For us to be non-dual in itself is very difficult.. It is how to use duality in a certain way, which makes that sparkle.. that non-dual experience.. And so, it is from that point of view that everything is accepted.. on that a lot of what you might call freedom, flexibility, depends..
If suppose, one person relates to the truth in a certain way, then the teaching is applied in that particular person's way of thinking.. For instance, there is a story of a thief.. a very famous thief in India, who was very successful.. He was very good at it, but then he got really bored with it.. There was no longer any adventure.. no fun at all.. So, one day he failed and he got really disgusted.. He then thought: 'I must change my life.. It is very sinful..' He heard there was a very great yogi, a very great master, in the village.. He went to visit him and said: 'Master I have sinned a lot.. I have robbed people.. I have to change my life.. Would you please help me..?'
So, the master asked: 'What are you good at..?' He said: 'I am not good at anything..' But the master said: 'You must be good at something..' Then he said: 'Well, actually I am very good at stealing..' The master said: 'That's excellent.. I want you to sit and steal all the stars.. and everything that you see.. Steal them into your belly and dissolve them..' The thief did this for about twenty-one days. Then he began to realise that actually outer-perception is a manifestation.. It is all the mind's projection.. He began to realise that, in a very intrinsic way.. in a very real way.. And at that moment he realised..

JOSEPH BEUYS Fantastic.. I think, we should carry on with this idea..

LAMA SOGYAL It is a very, very good idea.. It's a wonderful idea..

JOSEPH BEUYS And then we go to Peking.. There are a lot of other demands within the people of China.. I think, it is a necessity to speak with the government.. I think, the government should see that all the economical concepts are not highly developed.. So, from the point of view of economy..

LAMA SOGYAL Economy would be a very important thing..

JOSEPH BEUYS Economy has to be the link with all the other dimensions.. Economy is not only a money-making principle.. Economy is principally, from its own nature, a way of production to fulfil the demands of the people all over the world.. Here the idea of democracy plays a very important role.. The idea of democracy being related only to a kind of election system for political parties is nonsense.. But justice in the production system, that is democracy.. There democracy works with economy..

LAMA SOGYAL The key to economy is confidence.. There is a spirit of depression now.. and there is an atmosphere of giving up.. As a result you cannot stimulate..

JOSEPH BEUYS Very difficult.. But this relates to an idea of economy, which is only a false understanding of what capital means.. They call capital the most important idea, but they don't relate the idea of capital to humankind's ability in work.. they only relate the idea of capital to money.. There is a completely false understanding of labour, productivity, and economy..
For a true economy has by its own natural character art in it.. because it belongs to the dignity, the creativity and the ability of the people..

LAMA SOGYAL I think that point might interest His Holiness the Dalai Lama.. the economy and the social-political way..

JOSEPH BEUYS Thanks to all the great spirits in the world, it is the result of our research to have found the organic unity of art and economy.. The formula is: 'Humankind's creativity is the capital..' The money is not the capital.. the money can work as an exchange bill..

LAMA SOGYAL Exactly.. That's true.. If there is a confidence between human beings as people, then it would be.. You see, the most important thing about economy is that it must circulate, change hands.. And if there is a confidence, then you are willing to give..

JOSEPH BEUYS That is right..

LAMA SOGYAL So, that I think is where the real block is..

JOSEPH BEUYS If we would lead all the discussion and co-operation that is going on in the world to the problem of economy, then the problems arising would never end in wars.. Only the interference of political ideologies leads to wars.. And so the ideologies have nothing to do with the reality.. We are far away from the reality..

LAMA SOGYAL Ideologies are protecting certain rights..

JOSEPH BEUYS Are protecting power.. Now one has to speak about some very negative instincts in some people, who want to maintain personal power over other people.. But, I think, there are a lot of reasons for believing that also in China we could look for a good understanding.. I think this vision contains a lot of truth..

LAMA SOGYAL In Buddhism we have the karmic principle that: 'If you give, you will receive..' So, the best investment is to give..

JOSEPH BEUYS Yes, sure..

LAMA SOGYAL And again.. give with the heart..! The intention is very important.. giving with a certain intention really creates a kind of economy in a sense.. A sound economy..!

JOSEPH BEUYS Yes.. that is the basic law of all economics.. The most important law for economy is: 'The more you are producing for others.. and do nothing else than thinking of other people.. not trying to live off your production.. then your needs for living are covered by the work of other people.. You must not care for yourself.. You must care for other people.. And other people have to care for you..'

LAMA SOGYAL That is true.. That is interdependence..

JOSEPH BEUYS Yes.. that is a basic law..

LAMA SOGYAL Very, very important..

JOSEPH BEUYS But it is not respected in our society so far..

LAMA SOGYAL I think that is very important.. These are the things that should be really brought to people's attention.. People should be reminded.. people should be reminded of the basic principles of economy so as not to be lost..

JOSEPH BEUYS Exactly..

LAMA SOGYAL Because.. since it is the age of specialists, general things are left out.. the fundamentals are left out.. because everything is left to experts.. Therefore it is very important that such knowledge should come to the common people..

JOSEPH BEUYS That's right.. My other statement which I often make is, that every enterprise.. also the industrial enterprise working with, let's say, metals, iron.. has to get the character of a university at the same time.. which means that the people, for a time, work with

their hands on the resources.. but the rest of the time they are working on the development of the capital.. which is no other thing than their own ability..!

LAMA SOGYAL That's very important.. If you do that, you would perhaps not only produce good workers.. but you would also produce very good minds..

JOSEPH BEUYS Sure.. But without good minds, no good production..!

LAMA SOGYAL Yes, that is true.. These things should be brought to people's attention and should be discussed with His Holiness.. And it could be experimented with you know.. tried out..

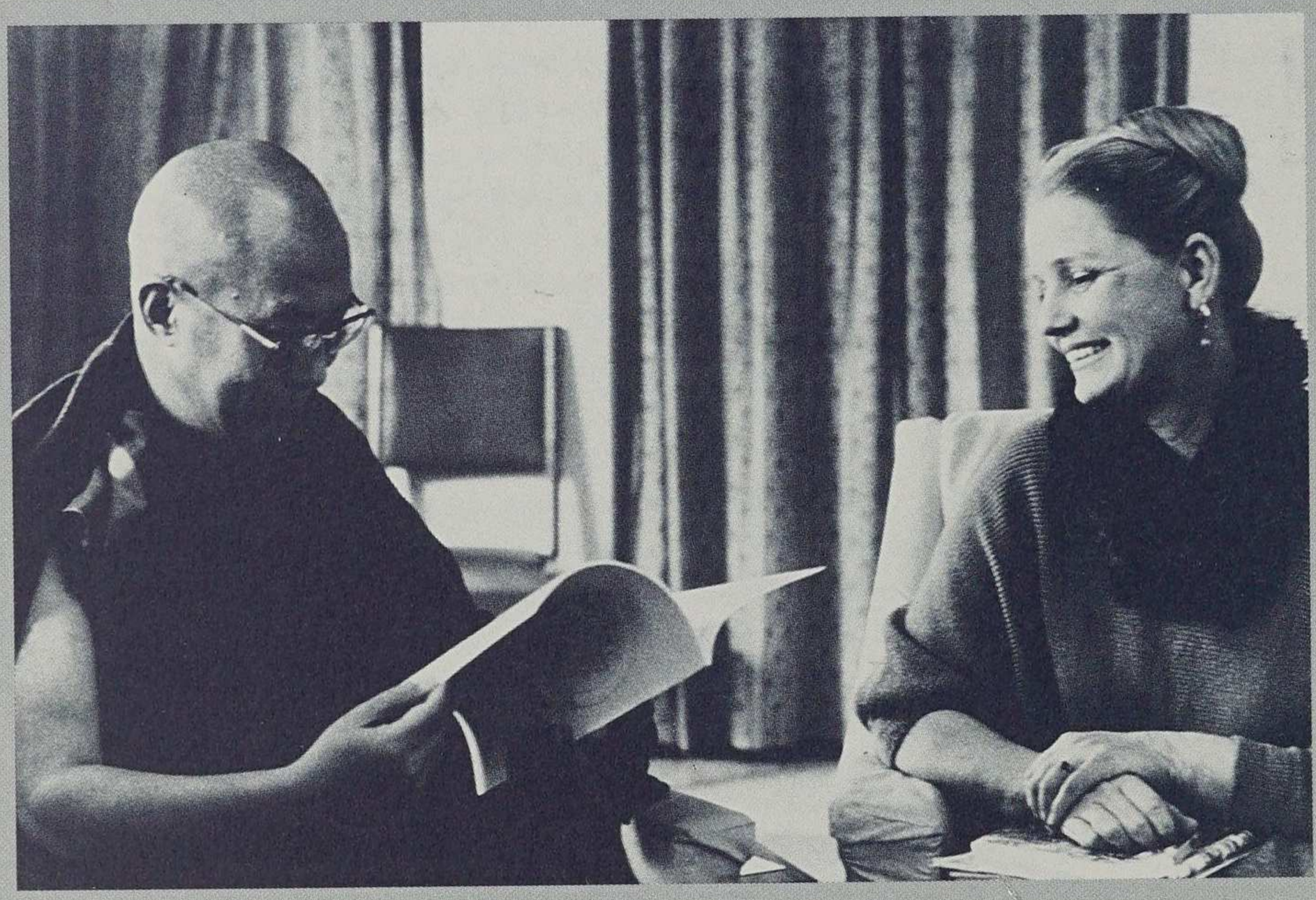
JOSEPH BEUYS We are doing it as a model.. as an enterprise model.. Even though this enterprise model is small, it attracts a lot of interest..

LAMA SOGYAL I think, those kinds of things, like.. that you have put this to work as an experiment.. these things would be very important for you to bring up with His Holiness..

JOSEPH BEUYS Very good, Lama Sogyal.. Now I leave you.. and I hope we will see each other..

LAMA SOGYAL We'll see each other soon.. definitely..

Paris (6e), 4, Rue de Fleurus,
January 29, 1982



McLeod Ganj, April 12, 1982

HIS HOLINESS THE DALAI LAMA reflects on POINTS FROM THE WORK OF JOSEPH BEUYS

(For the realisation of Joseph Beuys' vision to prepare a permanent conference on the questions of humanity with His Holiness the Dalai Lama, it seemed necessary to convey more details to the Dalai Lama beforehand. Encouraged by Lama Sogyal Rinpoche, who had advised me to inform His Holiness about the issues that Joseph Beuys works on, a third audience with the Fourteenth Dalai Lama was requested upon my return to Dharamsala in the spring of 1982.
The Private Office of His Holiness the Dalai Lama allowed that third interview on Monday the 12th of April 1982, from half past one until a quarter to three in the afternoon, and, as before, it was held at the Thekchen Choeling palace of the Dalai Lama in McLeod Ganj, Upper Dharamsala. At first only Ngari Rinpoche, the younger brother Tenzin Choegyal of the Dalai Lama, who serves His Holiness as His special secretary, was present at the audience. Later professor Jeffrey Hopkins of the University of Virginia, USA, was called in to assist at the translation.
This time a list of six questions had been prepared and handed in at the Private Office a few days prior to the audience. Three questions were referring to means that Joseph Beuys, and modern art in general, have worked with in the recent past. The last three questions were meant to bring up points on which eventually a co-operation between His Holiness the Fourteenth Dalai Lama and Joseph Beuys, representing the Free International University, might be based if a mutual interest proved to be practicable.)
From the beginning the work of Joseph Beuys has shown us his interest in the ancient cultures of the Eurasian continent, and looking back at his oeuvre we can already discern some early connections with Tibet too. Several pieces refer to Genghis Khan, the Mongolian nomad leader who conquered large parts of Asia and Europe in the thirteenth century. The biography of Joseph Beuys lists: 1929 Exhibition at the grave of Genghis Khan, 1958 Watercolour of Genghis Khan's daughter riding on an elk, 1960 Watercolour of Genghis Khan's daughter. The relationship that the Tibetans have with Genghis Khan is that in 1207 they sent an official delegation to him and his Mongol horde to establish friendly relations. Later the grandson of Genghis Khan became the student of the great Tibetan Lama of Sakya monastery.
A drawing of 1954 by Joseph Beuys has the title: 'In the house of the Shaman', and this most probably refers to the Tartars who in 1943 found Joseph Beuys in the wilderness of the Crimea, caught in the wreckage of his crashed aeroplane. The Mongolian shamanistic Tartars cared for the wounded war-pilot for eight days. His impressions of the nomads had an everlasting effect on the twenty-two year old Joseph Beuys.
From 1963 onwards many of the actions that Joseph Beuys then starts to perform clearly show his deep involvement in the cultural heritage of Central Asia. In 1963 and 1966 Joseph Beuys has executed the actions 'Siberian Symphony, 1st Movement' and '34th Movement of the Siberian Symphony'. And the film 'Trans-Siberian Railway' was already conceived in 1961. In 1966 and 1967 he performed the actions 'Eurasia' and 'Traekvogn Eurasia', and in 1967 and 1968 the actions 'Eurasianstaff 82 min. fluxorum organum' and 'Image Head Mover Head (Eurasianstaff) Parallel Process 2', in which the actual Eurasianstaff was the symbol of a future unity of East and West. The staff was here drawn on the floor, and ran from East to West, doubling back towards the East. In this way the staff was a conductor of energies linking the Eastern capacity for transcendental thought with Western materialism, the idea being that if the two abilities were firmly united the split between intuition and reason would be overcome.
Many of the drawings that Joseph Beuys has done show figures that pass freely from one level of

existence to another, herewith representing the reincarnation principle of Eastern philosophy, that is often fervently rejected by modern Western thought. Thus Joseph Beuys has throughout his career joined East and West in the primordial source of his thinking, his actions, his drawings and his sculptures.
Not only Joseph Beuys, but also many other modern artists have in the recent past in actions, happenings and performances worked with the meditative, ritualistic aspect that some spectators have referred to as 'shamanistic'. This again seems to be a link with Tibet, the country where shamanism remained intact until the destructive Chinese invasion. To this remark Joseph Beuys has said: 'When I appear as a shamanistic figure, then I do this to stress my belief in other priorities. The idea of shamanism is a reminder of a human constant without which we would be drastically impoverished. The Shaman brings about development. His nature is therapeutic. While Shamanism marks a point in the past, it also indicates a possibility for historical change and development. I realise the part the artist can play in indicating the traumas of a time and initiating a healing process. That relates to what people call shamanistic..'
The question concerning this meditative, ritualistic aspect in the work of Joseph Beuys, and in the work of a certain number of Western modern artists involved in the performance-art of the last two decades, was brought to the attention of His Holiness the Fourteenth Dalai Lama in the following manner:

Q Could Your Holiness remark on a way in which 'shamanism', that has been well kept in Tibet, could work in our present times, or is working in our present times?

DALAI LAMA When you say 'shamanism', which one..? Bön po.. or..?

L.W. That I can't say.. I can only refer to a meditative, ritualistic aspect that we believe 'shamanism' has, and that has been represented in modern art performances.. The audiences of such events have called such attitudes of the artists 'shamanistic'..
(Here His Holiness the Dalai Lama interrupts and puts a question to Ngari Rinpoche, who then asks me if it would be all right if Professor Hopkins comes to help with the translation. I welcome the proposal and meanwhile His Holiness continues:)

DALAI LAMA 'Shamanism', I don't know.. I do not know the demarcation, or exact meaning, of 'shamanism'.. Some people with 'shamanism' refer to Bön po.. Bonism.. the ancient Tibetan religion..

L.W. That is what they do refer to here also, I think.. (Professor Hopkins enters the room and the Dalai Lama asks him in English: 'Shamanism, is it mainly referring to Bonism?' Jeffrey Hopkins answers in Tibetan and a conversation develops in Tibetan. Then the Dalai Lama asks me:)

DALAI LAMA When you say 'shamanism' what is your definition?

L.W. My definition is 'ritualistic, meditative events'.. in this case done by modern artists.. That is the reference I was coming from..

DALAI LAMA Now repeat your question..

L.W. Could Your Holiness remark on a way in which 'shamanism', that has been well kept in Tibet, could work in our present times, or is working in our present times?
(Professor Jeffrey Hopkins again speaks in Tibetan with His Holiness the Dalai Lama and then asks me:)

JEFFREY HOPKINS The problem is that this is an unfamiliar word in Tibetan.. There is no direct translation for the word..

L.W. The minds of people go to Tibet, when they say 'shamanism'..

JEFFREY HOPKINS Yes..

L.W. ..Or Mongolia..

JEFFREY HOPKINS Yes.. or some Indian tribes in South America.. ancient peoples.. the ancient cultures.. But exactly what is 'shamanism'..? If you could say that, then perhaps we could think about it..

L.W. Yes.. All that I can refer to is, that the ritualistic aspect is about feeding the audience and having a therapeutic relief on the audience..

JEFFREY HOPKINS Hmm.. Isn't all religion like that?

L.W. This is modern art.. The question comes from modern art..

JEFFREY HOPKINS Modern art.. So the painting has..

L.W. Performances.. we're talking about performances..

JEFFREY HOPKINS Drama..?

L.W. No..

(Here His Holiness the Dalai Lama starts to laugh and says:)

DALAI LAMA Ha.. ha.. ha.. ha.. It's a subject in itself.. ha.. ha..

L.W. I'm sorry to create such confusion..

JEFFREY HOPKINS So it is like a ritual performance..

L.W. That's right.. done by visual artists..

JEFFREY HOPKINS ..and it has an effect like medicine on the audience..

L.W. Yes.. to initiate a healing process..

(His Holiness the Dalai Lama speaks in Tibetan to Professor Hopkins, who then translates:)

DALAI LAMA The pleasure and pain that the mental-consciousness experiences is mainly influenced by the experience of the eye-consciousness, the ear-consciousness and so forth.. Thus the colours and shapes of figures doing certain things, and the sounds of music and so forth, can have a profound effect on the experience of pleasure and pain by the mental-consciousness.. And in terms of dharma for instance, even if the meaning is the same, there will be various tunes, or melodies, through which is chanted, and there will be then a different impact.. (His Holiness adds in English:) Similarly.. this thing which we can see through pictures, or certain drawings.. from that again there is some impact on the sixth mind, or the main, or mental consciousness.. The religious rituals have a connection in this way.. On that basis a certain religious, ritual aspect happened.. Because of that reason.. Now again, I think, once your sixth, or mental consciousness.. the main mind.. once it develops further.. then, I think, the mental consciousness' dependency on other sense consciousnesses is less and less..
So, you see, the other day I mentioned.. I think you may have noticed.. (Here His Holiness refers to the Maha Mudra teachings He gave in Dharamsala a month earlier, where I was present.)
Once you reach a certain stage, then the physical action, such as prostration.. or the verbal recitation.. all these things are deliberately stopped, because at a certain stage.. you have to fully develop the mental consciousness.. (His Holiness continues in Tibetan and Jeffrey Hopkins translates:) Once the practice that is done in terms of the mental consciousness is fully developed.. once its potency has fully come out.. then one deliberately.. purposely.. stops these other activities that involve the sense consciousnesses..
(His Holiness in English:) Then, at that time, there is no need for the artist.. ha.. ha.. ha.. ha..

L.W. Wonderful..

DALAI LAMA So now, the main point is.. In order to develop a certain inner progress the artist's thing is very much influential and helpful.. I mean, helpful as well as harmful..
It depends on the meaning that the artist is conveying.. Now, you see, certain art is made to have an impact on hatred, or anger, such things.. and that is harmful.. In any way, the artists with their art, and with this ritual thing, have powerful means to give a message.. I am not sure I have understood your question entirely, but as far as I can understand it, this is my response.. ha.. ha..

L.W. The next question is also complicated I am afraid..

DALAI LAMA Ha.. ha.. ha..

Another connection that Joseph Beuys unintentionally has with Tibet can be derived from the use of butter and fat in his sculptures and actions ever since 1952. Well known are the 'Fat Corners', the 'Fat Sculptures', the 'Fat Chair', and the 'Fat Room' of the Darmstadt action 'Main Stream', in 1967, where Joseph Beuys had a whitewashed room with a bare brown floor lined along its walls with butter. In many different ways fat and butter were applied in his actions, like in 'The Chief', in 'Land Beneath', in 'Manresa', in 'Hauptstrom' and in 'Eurasianstaff', where Joseph Beuys at the beginning kneaded margarine on a cabinet and then smoothed it onto a ladder standing in a corner, and later kneaded margarine into the bend of his knee. The action 'Vacuum Mass' had fat corners and iron boxes each filled with 100 kg of fat. In this way Joseph Beuys has worked with fat and butter throughout the fifties, sixties and seventies. An art-critic in this respect pointed at the Indo-European mythology of fat and butter, and recalled that Tibet has always had a veneration of butter and celebrated it with an annual butter feast.
By using fat and butter Joseph Beuys meant to emphasise the importance of transformation.
In the same way modern visual artists have worked with different materials that indicated transformation, over the last decades.
Joseph Beuys has explained his use of fat and butter as follows: 'Fat can appear in solid or liquid form according to the temperature. Fat indicates change, transformation. It is the transformation of substance that is my concern in art. If creativity relates to transformation, then creativity is the problem of the future. My idea is to stress the transformation of substance, and substance for me

includes all evolutionary power.' At another instance he has said: 'I attempted to deal with the heat concept in sculpture. It was already clear to me in 1952 that it would be extremely interesting to bring this to expression in sculpture. Through this process man was brought to a thought discipline which would stimulate his own activity so greatly that it would become a liberating process, that is, he would find himself independent from God.. The fact that he must find these connections on a higher plane after he has been, so-to-speak, liberated, is very clear.. Had I expressed this in recognisable, logical statements in a book, it would not have been successful, because modern man is inclined only to satisfy his intellect. It was not up to me to address logic. The beginning of the new always takes place in chaos.' Redirecting the use of materials and ability into socially constructive purposes Joseph Beuys then comes to his famous statement 'Everybody is an artist' and sees every person as contributing to the 'Social Sculpture' that he considers the main art-work to be accomplished. For this aim, thought and speech are then also taken as sculptural means. Joseph Beuys explains: 'Only the human capacity for thought can bring new causes into the world and these determine the future course of history.'

From 1973 lecturing activities take Joseph Beuys across Europe and to the USA. Here he uses his voice as a sculptural means and states: 'The voice is a vital transmitter of energy and a direct means in the sculpturing of thinking forms.' Counting on the input of every person's creativity for the realisation of the 'Social Sculpture' he says: 'It is through people that ideas move forward. Transformation must first take place in the potential of thought and mind. After the deep-rooted transformation of the mind-power and will-power has taken place, evolution can take place.' This concern of Joseph Beuys and of many more modern artists was introduced to His Holiness the Fourteenth Dalai Lama in the following formulation:

Q Could Your Holiness indicate how transformation works from the tantric point of view with creativity, and how it then relates to the power of thought and the power of will?

L.W. The artists have been concerned with the fact that one has to transform one's thought and will to come to evolution.. and they have used changeable substances in order to show that transformation is of the utmost importance..

JEFFREY HOPKINS You are saying that the artists purposely use things like fat and butter? because they change easily..?

L.W. That's right..

JEFFREY HOPKINS I see.. Do they make various objects out of fat and butter, you mean.. in the West..?

L.W. Not really wonderful objects.. They just use the material to show that at a certain point it melts..

JEFFREY HOPKINS So that the audience sees that it changes..?

L.W. That's right..

JEFFREY HOPKINS In order to emphasise the importance of internal change..

L.W. That is right..

(Here His Holiness the Dalai Lama starts discussing in Tibetan with Professor Hopkins, who then asks:)

JEFFREY HOPKINS So you are wondering about the creative use of the mind for transformation in the dharma.. Were you asking that?

L.W. No.. I was asking about the creative use of the mind for the transformation of the power of will and thought..

JEFFREY HOPKINS Hmm..

(His Holiness the Dalai Lama starts to answer in Tibetan and Professor Hopkins translates:)

DALAI LAMA It is essential that we have to consider the definition of will and thought firstly.. When we consider thought from the point of view of being the opposite of a thoughtless state, then it seems to be a state of conceptuality.. So, if we consider thought in this way, as conceptuality, there certainly is transformation of conceptuality into a non-conceptual state..

L.W. Yes..

DALAI LAMA Will.. or determination.. transform through thought.. Also thought itself undergoes a great deal of transformation.. that from which all transformation of thought comes, is the mental or main consciousness.. the continuum of the clear and knowing nature of the mind.. the luminous and knowing nature of the mind.. Then, within that which brings about the transformation, there certainly is thought causing transformation..

(His Holiness continues in English:) Now, from the practitioner's viewpoint the transformation takes place in order to get a better mind.. a better mind and a more subtle mind.. In common

sense every minute, every hour, the main consciousness is transforming.. In order to guide the transformation of the main consciousness.. (Here His Holiness stops and shifts to Tibetan. Jeffrey Hopkins translates:) Transformation comes in the mind through changes in thought itself.. and also through changes of the body, through the strength and weakness of the body..
(His Holiness here starts to laugh and asks:) Ha.. ha.. ha.. I don't know what is your main question..?

L.W. Yes, ehm...The main question is that artists wanted to emphasise that we cannot reach a more developed stage in our situation, and in our lives, if we don't transform our minds.. our thoughts..
(The Dalai Lama says in Tibetan that is translated:)

DALAI LAMA As you have been saying this I have been thinking that there are.. I have heard of, two ways of doing paintings.. One is that a person thinks beforehand in thought of what the painting will be.. and then paints it out.. And that would be like the thought approach.. But then there is another one, where the person does not think about it beforehand, but just spontaneously does whatever seems appropriate.. And that would be a thoughtless approach, even throwing paint onto the canvas and so forth, but a work of art coming out..

L.W. Is it difficult..? Is this a difficult question?
(Professor Hopkins starts speaking in Tibetan and then asks me:)

JEFFREY HOPKINS Were you just saying that it is the artist's view, that if the life is to be changed, first one must change one's thought?

L.W. Yes.. One's thought and one's will.. And in this case we should always think of an artist working for an audience.. there are people around him.. he is working directly with his audience and he is trying to express: 'Understand me, you first have to transform your thoughts, before we can make a new world..' Like that..
(The Dalai Lama answers in Tibetan and Professor Hopkins translates:)

DALAI LAMA There is no question.. there is no doubt about that.. There is no question that no matter who it is.. it is on the basis of the tamed mind.. a disciplined, trained mind.. that it's possible, for instance with art, to produce great art.. And so it is with everything.
It seems that with the artist, first there is the inner feeling and the thought, and then there is the expression of this in an artistic way.. whereas for the audience there is first the reception of this expression and then a change in thought..
(In English the Dalai Lama adds to this:) I think I have said in the previous meeting how important the task of the artist is in society.. particularly to strive for a less aggressive, more peaceful, more gentle humanity..

L.W. I think that is what the artists are hoping to be able to do..

DALAI LAMA Hmm.. Particularly for those people whose consciousness is always going outside.. They have either no time, or no ability, to think inward.. in the inner world.. Always..
(His Holiness shifts to Tibetan that is translated:) It is particularly helpful for those people whose minds are always being directed outwards, because then they need, with this art outwards, to turn themselves inward.. (His Holiness continues in English:) But a certain person who he himself.. or she herself.. is developed in meditation.. such a person can internally create his or her own art.. Then there is no need for external art..

L.W. Yes.. It seems the artist's work is the step before meditation.. he hopes to stimulate that.. Or, at least certain artists do..

DALAI LAMA Hmm..

In his lecturing activities, from 1973 onwards, across Europe and to the USA, called the 'Energy Plan for Western Man', it was the aim of Joseph Beuys to extend the notion of sculpture to that of the 'Social Sculpture', to ultimately appeal for a regeneration of thinking, and to make his statement of faith in humankind's ability to emerge from the current crisis, brought about as a result of positivist, materialist and mechanistic thinking in the West, and to evolve a stage further. The 'Energy Plan' took its impulse from Joseph Beuys' belief that the human being is fundamentally a spiritual being, and that our vision of the world must be extended to encompass all the invisible energies with which we have lost contact, or from which we have become alienated. In the same year, 1973, His Holiness the Dalai Lama of Tibet visited Europe for the first time and gave numerous talks on the subject of 'Universal Responsibility', saying: 'Today we all are facing a number of serious problems such as the energy crisis, pollution and overpopulation.. Many of our troubles are man-made, created by our own ignorance, greed and irresponsible

action. Many difficulties arise from ideological or even religious conflict, and men fight each other for means or methods, losing sight of their human ends and goals. I feel that our problems, though grave and complex, are within our own power to control and rectify.. Universal Responsibility is based on an understanding of the desire, the right and the possibility of achieving happiness for all beings.'

From as early as 1947 on, bees have appeared in the work of Joseph Beuys and later beeswax and honey too appeared. Famous is the piece 'Honeypump' at the sixth Documenta in Kassel, in 1977, that symbolises the working principle of the Free International University, founded by Joseph Beuys in 1972. The involvement is not specifically in bees, beeswax, or honey, but in the complex relationships between natural structures as described by Rudolf Steiner in his nine lectures 'On Bees' in 1923. Joseph Beuys says: 'Bees are for me symbols of socialism. This does not mean mechanistic state socialism, but a socialist organism in which all parts function as a living body. A unity which has to function perfectly in a humane, warm way through the principles of co-operation and brotherhood.'

On His historic first visit to North America, in 1979, the Dalai Lama repeatedly said in His lectures: 'To solve problems we need a warm atmosphere. My mission is, wherever I am, to express my feeling about the importance of kindness and a true sense of brotherhood'. For the seventh Documenta in Kassel, now in 1982, Joseph Beuys planted 7,000 oak trees as his contribution to the modern art exhibit. The 7,000 oaks were a plea to the community to pay attention to the deforestation that was being executed around Kassel.

The Dalai Lama also remarked during his visit to the USA and Canada in 1979 and 1980: 'No one knows what will happen in a few decades, or a few centuries. What adverse effect for example deforestation might have on the weather, the soil, the rain. We are having problems because people are concentrating on their selfish interests, on making money, and are not thinking of the community as a whole.'

Like all his oeuvre Joseph Beuys also dedicated this ecological work of art, the 7,000 oaks, to the 'Victory of Socialist warmth and self determination over materialist greed and alienation.' And not only he, but many modern artists have brought the problem of ecology to the attention of society through their art. To His Holiness the Dalai Lama the question on this aspect of modern art was:

Q Could Your Holiness suggest how artists can successfully help to overcome present-day materialist greed?

L.W. Deforestation, I think, is materialist greed.. and to use up all our resources of minerals can be seen as materialist greed..

(The Dalai Lama asks a question in Tibetan that Professor Hopkins translates:)

DALAI LAMA Is the planting of the 7,000 oaks an example of something that artists are doing to stop greed..?

L.W. Yes it is..

JEFFREY HOPKINS And you're wondering what other examples His Holiness might think of?

L.W. Or.. not examples, but how our attitude could be towards the problem, how we can make ourselves look at it in a right way.. and then maybe do something about it in the right way..

(Here Ngari Rinpoche, the younger brother of the Dalai Lama, starts explaining in Tibetan to help His Holiness understand the subject. The Dalai Lama has meanwhile taken on his lap the large catalogue of the retrospective Joseph Beuys exhibition at the Guggenheim Museum in New York, winter 1979/1980, that Joseph Beuys at the instigation of Lama Sogyal Rinpoche had asked me to present to the Dalai Lama. Slowly His Holiness leafs through the big book, written and compiled by Caroline Tisdall for this spectacular exhibition that aroused the interest of the New York art audience. While turning the pages His Holiness the Dalai Lama remarks:)

DALAI LAMA There are many pictures of wastelands and destruction in here.. In our mandalas there are parts that depict cemeteries to remind us of impermanence, death and so forth.. And the same is true when one sees these pictures of wastelands.. and of broken things and so forth.. You realise that, no matter what articles, or whatever impermanent thing it is, eventually it comes to a state like this.. And it serves as a reminder..

(When His Holiness has reached the section in the book with the photos of Joseph Beuys' 'Coyote' action in New York, in 1974, He stops turning the pages, starts giving a long comment in Tibetan and eventually He closes the book while speaking. Professor Hopkins translates:)

In terms of techniques for causing people who do not have satisfaction, to generate the essence of satisfaction.. this can be done from the positive side and from the negative side.. From the negative side is to consider the deterioration that happens to everything in time.. And on the

positive side, to consider just what kind of things are finally achieved through proceeding only in a materialistic way.. what is the fruit, what is the essence.. what can be achieved.. In other words, to see the limit of what can be achieved..
For instance for a person who likes money, they should think: 'Can money be used to eat.. can you put it on a plate and eat it?' Or: 'Can you make clothing out of money?' When you look right at the thing itself, it is not so much..
The social art that I like the best is for instance pictures of rich people, who are in the midst of great anxiety, worrying about their money and so forth.. breathing heavily, and gasping.. This in contrast with, like a middle-class family that is living just in an adequate way, without such worries.. and which is a family that is living peacefully, friendly and contentedly.. Very beautiful.. The rich person was thinking to become happy through money, but has forgotten about that.. Otherwise I don't know how artists can teach persons to have contentment.. When artists themselves become greedy, then of course it is very difficult.. ha.. ha.. ha.. ha.. to express contentment.. ha.. ha.. ha..

(Here ends the part with questions on some ways of expression in the modern art of our times that have evolved in the work of Joseph Beuys in particular and in the work of a certain number of other artists in general over the past years. The next three questions bring up the subjects of 'economy', 'education', and 'politics' on which Joseph Beuys has grounded his revolutionary ideas for the realisation of his artwork the 'Social Sculpture'. These subjects might provide a basis for a practical co-operation of Joseph Beuys with His Holiness the Dalai Lama of Tibet, if his actual meeting with the Dalai Lama results in an accord.)
On 'economy' Joseph Beuys has stated during his meeting with Lama Sogyal Rinpoche in Paris: 'Economy is not only a money-making principle. Economy is principally a way of production to fulfil the demands of the people all over the world.. Here the idea of democracy plays a very important role. Here democracy works with economy.. The most important law for economy is: You must not care for yourself, you must care for other people. And other people have to care for you..'
On 'money' Joseph Beuys has stated at another instant: 'Money should no longer be taken as an economic value, but as a democratic document of rights. The ability of the people is the true capital. The concept of freedom should transform the structure of society and determine the democratic, legal and social means of production. The concept of property should be neutralised, thus eliminating the accumulation of production as property and as an instrument of power. Production should fall in with the needs of the consumers. When profit and property no longer exist, stock-markets, speculation, inflation and unemployment will vanish. Now money has become an autonomously functioning system in the realm of laws and contractual entitlement, because Karl Marx accepted the bourgeois description of money. He could not foresee how capitalism would transform into the power of multinationals and into oppressive domination of the state.'
To symbolise his attitude towards the Marxist ideology Joseph Beuys swept with a broom the Karl Marx Platz in East Berlin on May Day 1972. The new way in which he wants to handle economy he calls 'an alternative for both the Western private capitalist system and the Eastern state capitalist system'.
At the meeting with Lama Sogyal in Paris Joseph Beuys also remarked: 'Humankind's creativity is the capital and there is the organic unity of art and economy'.
(To His Holiness the Fourteenth Dalaï Lama this subject was formulated in the following question:)

Q Does Your Holiness feel it is appropriate to strive for a new economic order, and could Your Holiness then relate to the idea in which money is no longer connected to an economic gold-value, but becomes a democratic bill of human rights?
(His Holiness the Dalai Lama immediately says in Tibetan and Professor Hopkins translates:)

DALAI LAMA It is true that the development of an economy is not just by way of money, but is mainly by way of ability.. (His Holiness adds in English:) That's true.. I think, that's true.. It seems, you see, that in an open society the individual people can demonstrate their own ability.. As a result we see more initiative.. And nowadays, you see, in communist countries.. though there is very much emphasis on economic development.. but somehow they are too much centralised.. And so, you see, the individual ability and the individual initiative become difficult to demonstrate.. So, the result is, that despite the capital, the money, they somehow decline..
(His Holiness asks Professor Hopkins something in Tibetan, in which He uses the words 'democratic' and 'consumers'. Jeffrey Hopkins translates:)

JEFFREY HOPKINS You were speaking about consumers.. What was the point?

L.W. The point is that production..

DALAI LAMA No.. we have another sentence here.. You should work for others, should not..

L.W. Then others will work for you.. You should care for others, you should not care for yourself.. then other people will care for you.. That is the basic law of economy.. Then production will fall in with the needs of people..

DALAI LAMA Very perfect.. So, what is the question..?

L.W. Could Your Holiness relate to the idea where money is changed, and is no longer an oppressive power connected to gold-value, but becomes a democratic bill of human rights..?

JEFFREY HOPKINS Money becomes a bill of human rights..?

L.W. Yes.. We will work for rights, not for money.. Already people are experimenting with this in an enterprise model in Germany.. There the wages are not paid in money, but as rights to meet the physical needs and the education that one needs to receive..
(Here Ngari Rinpoche gives an extensive explanation to help His Holiness understand the subject. Then His Holiness remarks in Tibetan that Professor Hopkins translates:)

DALAI LAMA I don't know.. The system is complicated.. (His Holiness continues in English:) No, I mean, the monetary system is complicated.. The economy and money.. the money business.. is complicated.. Not making money, but the whole subject is complicated.. With the value of the dollar.. (His Holiness shifts to Tibetan and Professor Hopkins translates:) The subject of the relationship between the international monetary situation and all economies is extremely complicated. Nobody seems to understand it.. (His Holiness adds in English:) Nobody knows, and I don't know..

L.W. One can try maybe to design another system, but it is hard to say if it will work..
Is that what His Holiness means to convey..? (Ngari Rinpoche explains this interpretation further to His Holiness the Dalai Lama, who then answers:)

DALAI LAMA No, no, no.. I mean, I cannot say.. I do not know much.. (In Tibetan that is translated His Holiness adds:) It is an extremely difficult topic, therefore it is difficult for me to say anything about it.. This sort of a question needs to be answered by someone who has great expertise in monetary matters.. (Then His Holiness speaks for a while in Tibetan and Ngari Rinpoche gives short answers from time to time. Finally Professor Hopkins translates:)
It sounds as if it is difficult if you were exchanging articles, like food for clothing and clothing for food.. in a modern society, this might be difficult to do.. but I don't know.. (His Holiness continues in English:) In any way, you see, the modern society is such.. it is so industrialised and economies are heavily dependent on each other.. as I always say.. from continent to continent, and from nation to nation.. So, for that reason the money system is so very complicated that, I think, something is needed.. (His Holiness continues in Tibetan that is translated:) What seems strange is the persons who buy and sell merely money on the world market and that causes.. (His Holiness takes over in English:) Actually, in his own hand is nothing.. but somehow it causes big effects.. on the London market, the New York market, the Tokyo and Hong Kong market.. It is a very complicated thing, where people are making profit, but where people are also undergoing great losses.. For such a question I am the wrong person to ask..

L.W. I'm sorry.. All we hope to be able to do is to make the oppression of money, that is so heavy on the shoulders of many people, less by bringing more moral duty back into society, so that people can be freed from that oppression and breathe freely.. That is mainly the idea behind this new way of working with money..

DALAI LAMA The point, I think, is quite clear.. This is really an excellent thought..
When human society becomes a monetary society, that is extremely wrong.. So, to return it to the human society is wonderful.. That is a very good idea.. This is something that those who are monetary experts should really think about..
(Laughing wholeheartedly His Holiness adds in Tibetan alternated by English:) Ha.. ha.. ha.. Perhaps it would be good if all of us became beggars.. then we could start all over again.. ha.. ha.. You see, if you have no money, then we can discuss the subject.. but at the moment some people possess so much money.. they won't think about it.. ha..ha.. So, we need a revolution.. ha.. ha.. ha..

In 1960 Joseph Beuys was appointed Professor of Sculpture at the Academy of Art in the German industrial city Düsseldorf. Instead of the usual four to twenty students Professor Beuys had fifty or more students in his class, and could obtain admission for those students who were denied

each year because of the school's strict rules for application. In October 1972 however the Minister of Education suddenly terminated the contract of Professor Beuys, whereupon two hundred students marched to the Ministry of Education in protest. A large solidarity action for Professor Beuys began in Düsseldorf, and from all over the world numerous personalities wrote protest letters to the Minister of Education. Joseph Beuys took the case to court and finally his dismissal was declared illegal by the Supreme Court. Meanwhile Joseph Beuys had founded the Free International University, together with the German author Heinrich Boll. In the principles drawn up for the FIU they stated: 'Creativity is not limited to people practising one of the traditional forms of art. Each one of us has a creative potential which is hidden. To recognise, explore, and develop this potential is the task of the school.' They then promised that the Free International University would stress the 'values of life' and the 'consciousness of solidarity'. His Holiness the Fourteenth Dalai Lama has in the past years often publicly formulated the wish: 'Maybe we can find some new type of educational system with an emphasis on love, peace, and brotherhood.' When after the law-suit his professorship at the Düsseldorf Academy of Art was given back to Joseph Beuys, he just accepted his classroom in the building again, and installed the Free International University there.

To His Holiness the Dalai Lama the question on this subject was worded in the following way:

Q Does Your Holiness feel that for the development of new educational systems, initiatives in the West like the Free International University could make joint efforts with educational developments as practised at the dharma schools and dharma universities under Tibetan guidance?

DALAI LAMA What do you mean when you say 'Free'..?

L.W. The Free International University was called 'Free' mainly because it is not under the law of the state..

DALAI LAMA Private..?

L.W. One might say private, but the intention was to be free from any out-of-date oppression.. Free International University..

DALAI LAMA It is very difficult to be 'Free' from money.. in our money-system.. ha.. ha.. ha..

L.W. Yes..

DALAI LAMA Salaries and these things.. ha.. ha.. ha..

L.W. That is true, yes..

DALAI LAMA Okay.. Repeat the question..

L.W. Does Your Holiness feel that for the development of new educational systems, initiatives in the West, like the Free International University could make joint efforts with educational developments at dharma schools and dharma universities under Tibetan guidance?

(His Holiness answers in Tibetan that is translated:)

DALAI LAMA I don't think that one necessarily needs to make a connection with the dharma.. but it does seem to be true that the educational system must change.. (His Holiness continues in English:) I feel, you see, that the present educational system may not be adequate.. I think, I can put it this way.. The present, general Western, or modern, education.. Now, the modern education is mainly the Western educational system.. I think, generally speaking, that the present education system was invented.. or developed.. in the previous century.. At least, it is not a recent development.. So, you see, during that period the economical condition and the political condition were different.. and generally speaking people were quite.. economically or materially they were not yet developed.. And one was nation to nation more or less independent really.. Now, that condition has completely changed.. So now, according to present circumstances, as you put it, solidarity is very important.. As I always express the oneness of all mankind.. the sameness of mankind.. we all are a member of One Human Family.. Now, the situation itself.. the condition itself.. compels us to go on that line.. Each nation cannot remain truly independent.. Whether one likes it or not one has to deal with the other, including one's own enemy.. Politically the Western nations remain as one block.. and the Soviet Union and so forth, the Eastern Block, remains as one block.. and to each other they have a hostile attitude.. But in the economy field they have to deal with each other.. So, you see, the emphasis on each child's mind should be to no more think: 'Our Nation'.. Or: 'His Nation'.. But: 'Our World'.. Like that..

L.W. Yes..

DALAI LAMA I think, you see, that at least in some places, or some countries which are materially highly developed.. one is now beginning to realise that the material development alone

is not sufficient for humanity.. I think, in the previous generation a general thinker may not have realised that..
When people remain hungry they feel that the food is everything.. So, you see, when a country is not yet fully developed materially, then people feel that material development is the most important thing.. Once you get that, then all suffering.. all problems.. will cease.. will stop..
Now, at present.. the actual experience is now coming.. You have everything, yet you have no peace of mind.. and as a result, despite your good family background.. a good future in the material sense.. you have lost interest in that line, and you are searching for other things..
And also, you see, one is spending billions and billions of money in making weapons, trying to conquer the enemy.. But the enemy is also not sleeping.. so, from the other side they are also trying, trying, trying.. The result is that billions and billions of money is in a certain sense wasted money..
So, sometimes I feel, you see, for the USA and the Western powers with their nuclear weapons.. their basic problem is that these nuclear weapons are being made to be shot at people.. at the same mankind.. That is not right.. The enemy is the same mankind.. that mankind is the same mankind, who can talk, who can discuss.. who can share love and compassion.. If you work in a proper way then that so-called enemy, instead of harming you, he may be very helpful.. As a human to an animal such as a tiger and a lion.. then there is no other alternative, you have to prepare yourself with a weapon.. because there is no room to discuss with a tiger.. In order to meet a tiger you have to do something.. But here, you see, man to man.. woman to woman.. you can live together.. you can discuss, you can answer each other.. (His Holiness continues in Tibetan that Professor Hopkins translates:) When you identify the other person only as an enemy.. even like an inert stone, unable to hear, or think, anything.. or to have any discussion.. then the only possibility that appears to your mind is to destroy that other person.. And that is terrible..
(His Holiness shifts to English again:)
So now, you see.. the main point is.. Because the present condition, or situation, has changed.. a new pattern for the education system should be developed.. for the right way of development of the small child's mind.. That is very necessary, and very interesting.. That is what I feel..
We have not necessarily to make a dharma education.. Dharma means, you see, a particular religion.. You have to accept the God-theory, or the karmic theory, or something. Like that.. That is complicated.. and very difficult, I feel..

L.W. But could the Western people who want to transform education just learn from the systems that are being used in dharma institutes for education..?

DALAI LAMA If we were going to use dharma.. first we would have to then debate and argue with each other about which dharma to use.. ha.. ha.. ha.. ha.. That is a different philosophy and a different method..

L.W. That would be too difficult..

DALAI LAMA But, you see, the principle, or the essence of dharma.. I believe.. at least I believe.. the common message, that can be shared.. that is something related with humanity, not necessarily with religion.. Whether we call something dharma or not.. that common thing related with humanity, that is the essence of dharma.. that is the common thing in every religion..

L.W. I thought, an institute like the Free International University might be helped when they would know how dharma schools work.. Without becoming a Buddhist University themselves, they might learn from the educational systems used by Tibetan dharma universities..

DALAI LAMA The Free International University, is it only an idea.. or is it already working..?

L.W. It is already existing.. There are in different countries branches of the Free International University.. and this month, on Thursday 29 April, Lama Sogyal Rinpoche from London comes to the Free International University in Düsseldorf, where Joseph Beuys himself is, to show to fifty or more people the video tapes of the 'Good Heart' teaching and the teaching on the 'Training of the Mind', that Your Holiness gave in London last summer.. Lama Sogyal will show the tapes in the Academy of Art in Düsseldorf, where the Free International University is established..

DALAI LAMA I see..

The political involvement that Joseph Beuys had always carried out, took shape for the first time in 1967 when he founded the 'German Student Party', which was sparked off by the shooting of a student in Berlin. At that occasion a students' magazine in Germany wrote the prophecy: 'Prof. J. Beuys is the spiritual centre of a "cosmopolitan" view of the world that embraces ideal humanistic ideas and will become a political force in Düsseldorf and in all of Europe.'

After 1967 Joseph Beuys was active in numerous political projects and activities. In 1979 finally he and the Free International University were co-founders of the ecological 'Green Movement' and in 1980 the political party 'The Greens' was founded as the political wing of the 'Green Movement' in order to have a legal status in the federal and provincial governments of the country.
During the 1980 election campaign of the Green Party for the Federal Government also the famous artist Andy Warhol from New York gave his support by supplying posters that were seen all over Germany saying: 'Andy Warhol is for the Greens..' The main statement that Joseph Beuys ever made on politics is his promise that 'he will change politics into art'. The Green Party that was established for this reason is successful throughout Germany. The Greens has by now representatives in all the Provincial Governments and is expected to certainly reach the German Federal Government during the next federal elections. In everything that Joseph Beuys has undertaken he has always emphasised: 'My fundamental aim is to effect change in our social political system..'
(The question put to His Holiness the Fourteenth Dalai Lama on the issue of politics was phrased as follows:)

Q Which is the dharma advice that Your Holiness considers most important for people going into politics and aiming at a social political change?

DALAI LAMA Invent a big slogan.. ha.. ha.. ha.. Make many promises.. ha.. ha.. ha.. and after you get power you will find some point to excuse yourself.. ha.. ha.. ha.. ha..
Make thousands of promises.. and a big slogan.. ha.. ha.. ha.. and you get a big number of voters.. But this is only very temporarily beneficial.. Actually many political parties are doing that.. whether deliberately or not.. that is now almost the system.. So, that is why people lose trust in political parties, and in politics..
So, you see, new politics must be truthful and sincere.. But at the beginning you may not get sufficient votes.. This is what I feel.. Otherwise I don't know..
To be truthful is very important.. You see, time goes.. If you tell a lie.. sooner or later the people will realise: That person is a liar.. You see, there may be some gain through telling a lie, but it is a very temporary gain.. very temporary.. So, be truthful and straightforward.. Otherwise I don't know..

L.W. This was my last question..
DALAI LAMA Finished now..?
L.W. Yes Your Holiness..
DALAI LAMA Very good.. Very complicated questions.. ha.. ha.. ha..
L.W. I am very sorry..
DALAI LAMA Anything else..?
L.W. No, this is all Your Holiness..
DALAI LAMA Thank you..
L.W. Thank you very much..

Thekchen Choeling,
Residence of the Dalai Lama,
McLeod Ganj, Dharamsala,
District Kangra,
April 12, 1982



Johannes Stüttgen

The Fat Corner

The words "butter corner" made some of those present who knew what the fat corner is sit up and take notice - a fact I registered not without some amusement.

The Dalai Lama's special envoy in Europe, Lama Sogyal Rinpoche, was visiting us at the Free International University, Kunstakademie Dusseldorf, Room 3, at the invitation of Joseph Beuys. He spent the entire time talking about "the cup of tea" and about how drinking a cup of tea is art, an art which, when practised, is the beginning of everything else, particularly the art of men living together in "kindness". So to stay with such everyday matters as eating and drinking, I said "butter corner" instead of "fat corner" when I drew our Tibetan guest's attention to the fat corner between the two walls opposite him 2/3 of the way up the tall room, which Joseph Beuys had put up a few days earlier, on 28 April 1982. At that moment the Lama probably noticed it for the first time.

His message was that it all comes down to kindness and the conscious drinking of a cup of tea. This obviously caused us Westerners considerable difficulties. There was also a question of whether the term that the Lama associated with kindness (he chuckled roguishly and took a sip of tea from the china cup) could even be translated into German. Pleasantness? Cheerfulness? Serenity? And was it really possible that the basis for a solution to mankind's questions at the present time might be found in such a concept? We readily associate kindness with something innocuous, merely atmospheric, but hardly with a productive approach. The Tibetan, on the other hand, described a basic attitude of true humanity which could only be achieved by patience and rigorous practice.

What he thought of as the highest achievement of the soul - serenity - quickly became associated in our Western minds with the feeling of indifference - of the kind expressed by the slogan "Be nice to one another!", for example. We felt this difference very keenly, and held fast to it. Fortunately, we never arrived at a hasty, rash false unity. "Perhaps", said Eva Beuys, "for people of our tradition the idea of accomplishment is associated too deeply with the (burdensome) demand for supreme achievements of the most complex kind, of the kind that have been achieved time and again in science, or in the art of Leonardo da Vinci, Raphael and many great people in the cultural development of the West. So the simple things in particular, like drinking a cup of tea, are the most difficult of all, and this is the real problem of understanding between the Western and Eastern mentality. Are we not deceiving ourselves if we act as if we could simply shake off the Western tradition that defines us through and through at its time of crisis and simply be kind, now of all times when circumstances are so complicated? Can we, who are so attuned to highly specialised research and working methods, be seriously convinced that this is the solution to mankind's questions and will save the earth from its destruction?"

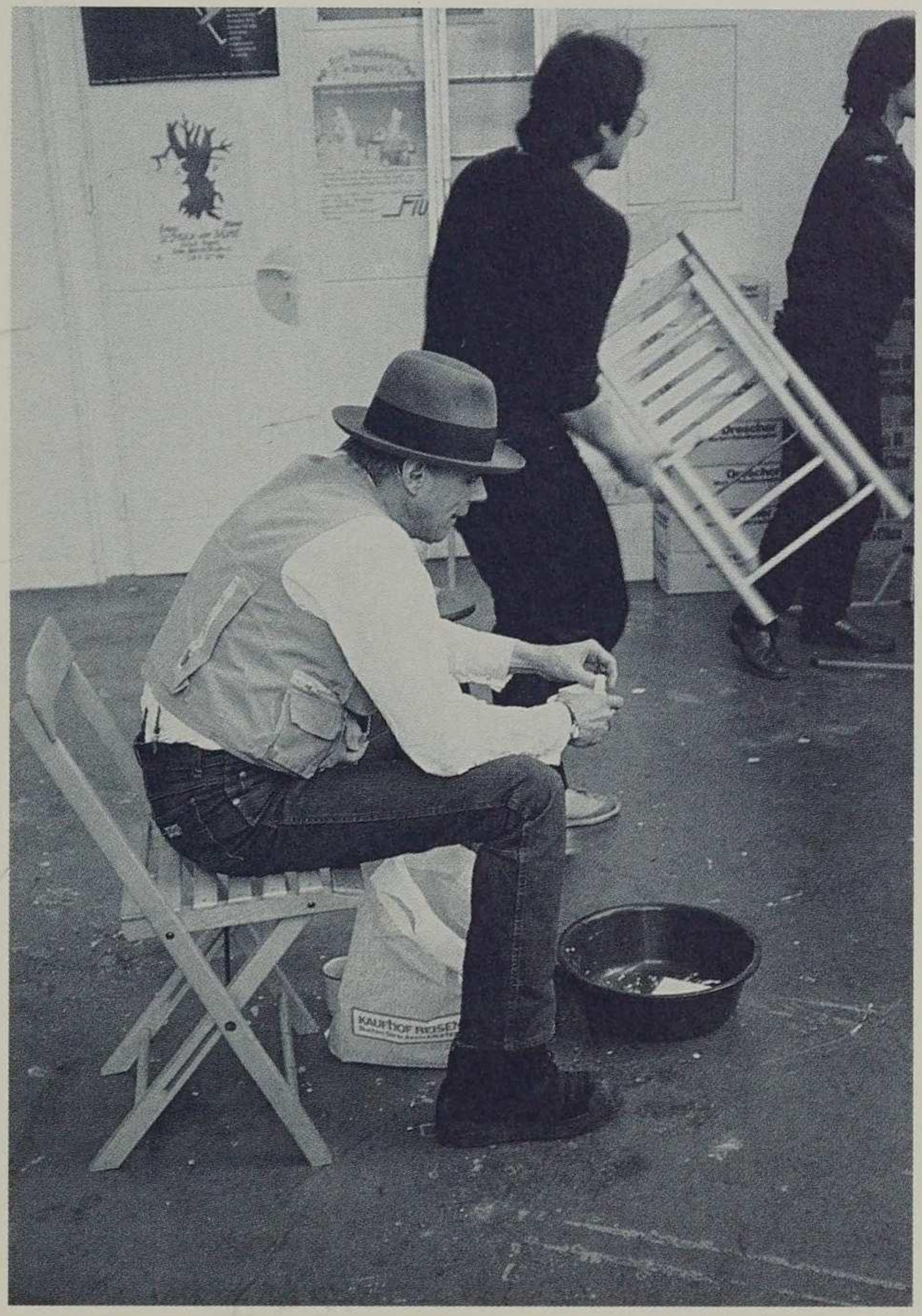
Many of us thought: that's it! People talk of supreme achievements of Western culture - and where has this actually led us? To materialism, to the edge of destruction, to a hopeless corner, the corner of death. Didn't that Asian man's mysterious allusion to the concentrated and devoted drinking of a cup of tea, the symbol for everything, light up

the only solution for us all (and obviously, one that can only be achieved with difficulty?). The Lama Sogyal Rinpoche nodded smiling and said very kindly that, when he looked at Europeans, he saw that everyone basically had the ability to be kind. It just had to become a conscious act. If we become peaceful, Eastern and Western streams will join together in the common stream of humanity.
"Peace is good", said Beuys.

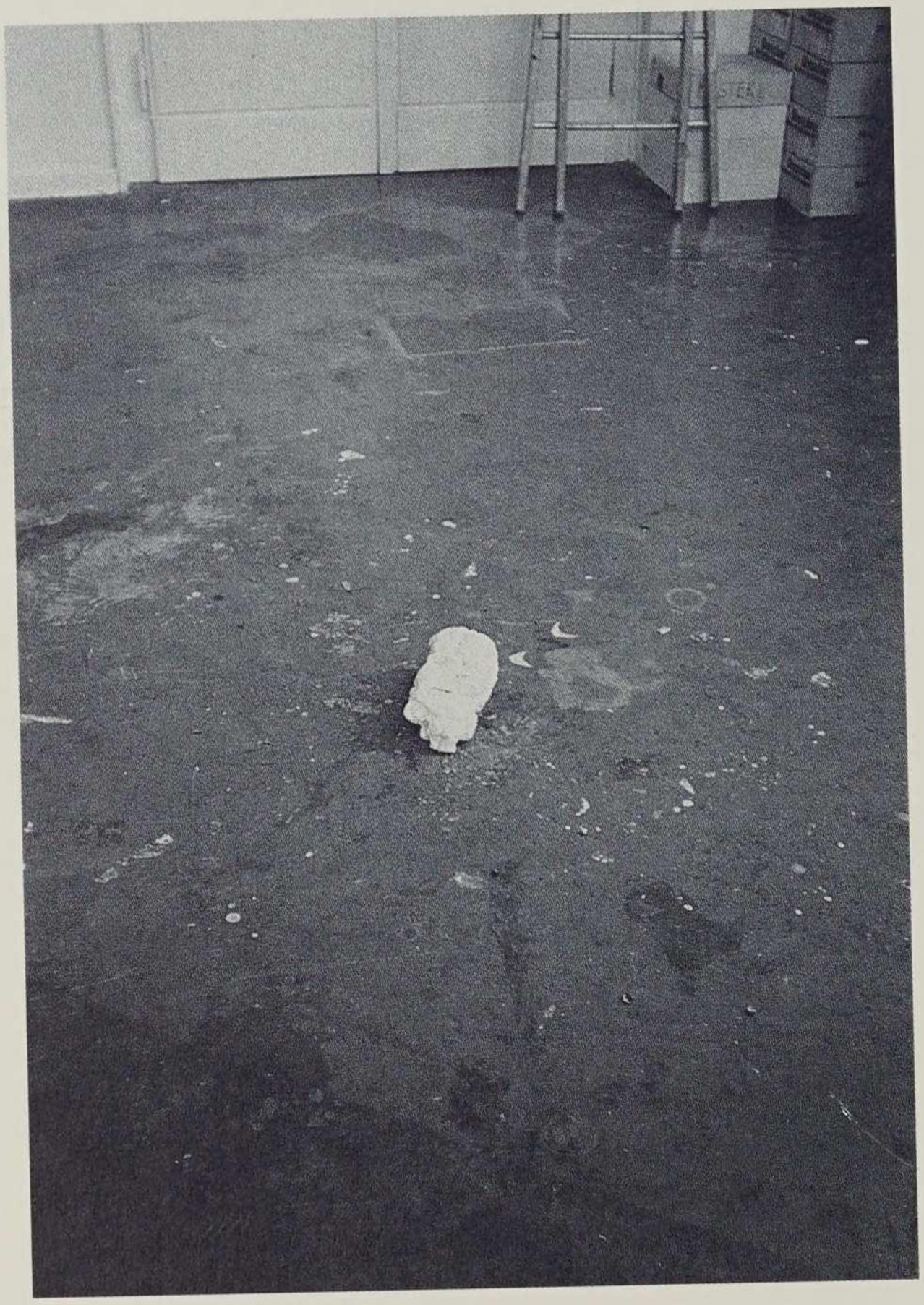
Then it shot through me like a bolt from the blue: "The Samurai sword is a black pudding". (J.B.) and I thought, what's the use of my desperately racking my brains over the dainty cup of tea in the hands of the Tibetan monk when I'm missing the really obvious point? It was said that the simple things are the most difficult of all for us. But what if the cup of tea, apparently the embodiment of a simple thing, is really not nearly simple enough, and the Westerner needs something much simpler if he is to understand it? "But we've got this butter corner up there!", I said, "Isn't that the common point?"
It was at least as simple as a cup of tea, perhaps even a thousand times simpler - the careful filling of the solid angle of two adjacent white walls with good butter - but in contrast to the cup of tea, it was a logical step down our own line, intimately bound up with the development of the West, ultimately the holder of that substance prepared little by little by all the great people of the West, which had to be brought to the utmost degree of compaction so that it could then be expanded for everyone! And whilst it perhaps makes looking at the cup of tea too simple for us - and hence too difficult - in that it still allows us to stick to conventional forms, this fat corner directly asks the very utmost of us, a radical break with all familiar habits, and this within our own line of development which itself becomes a conscious element. The strangest things of all are the nearest things. Is that the West's contact with the East - fat corner and cup of tea?

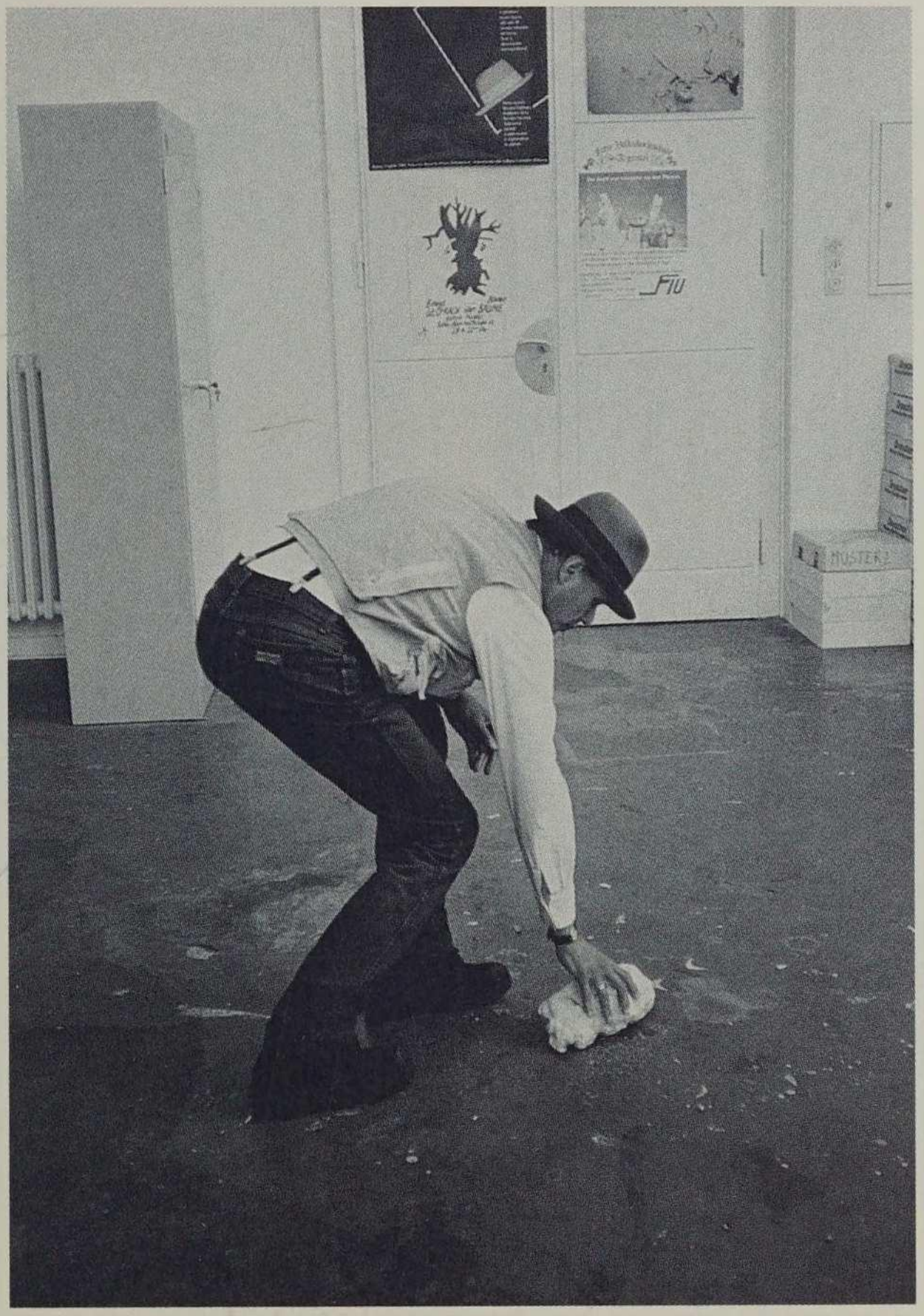
As he took his leave from us, the Lama Sogyal Rinpoche announced that his Holiness the Dalai Lama will be coming to Germany in the autumn of this year.

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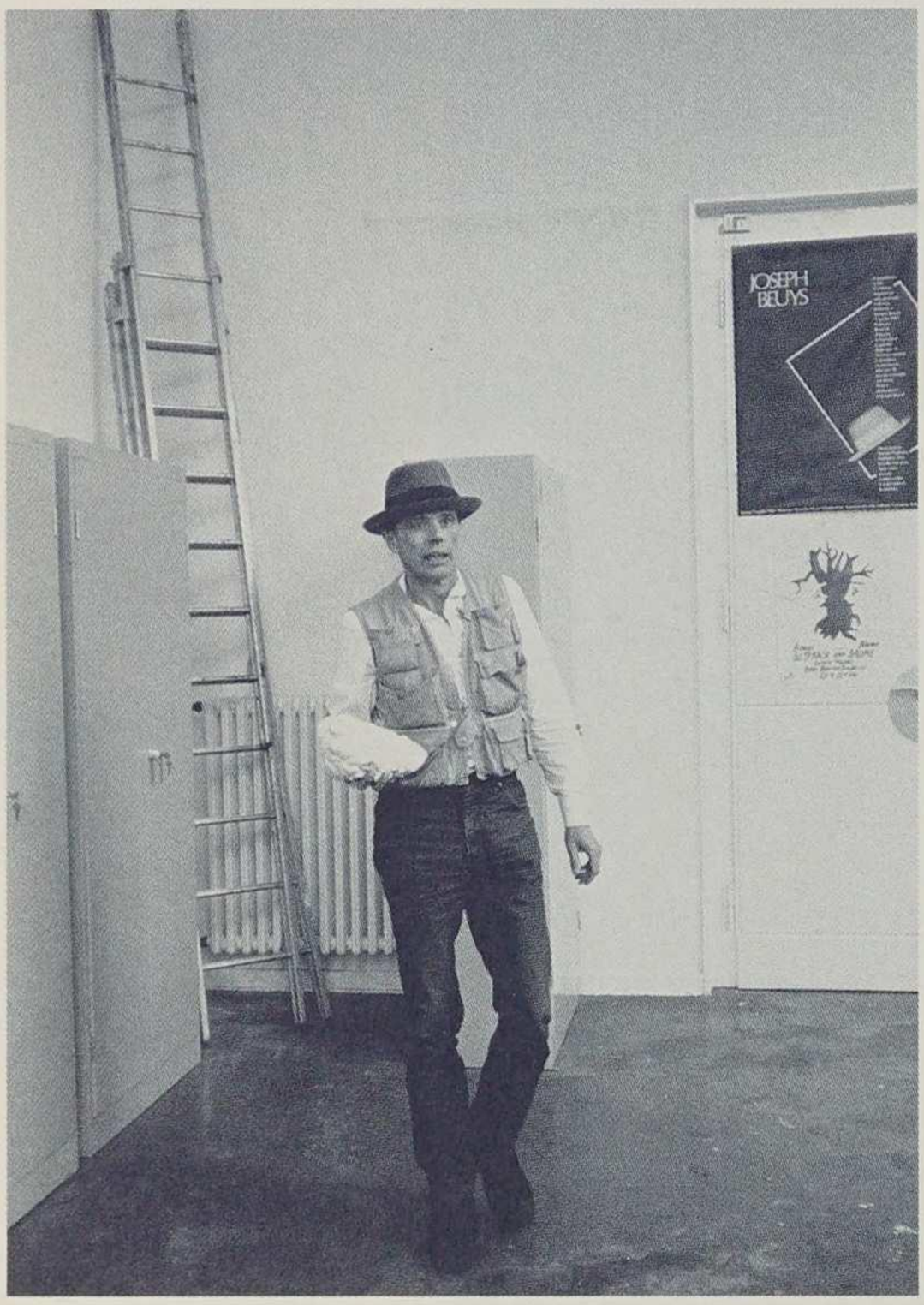


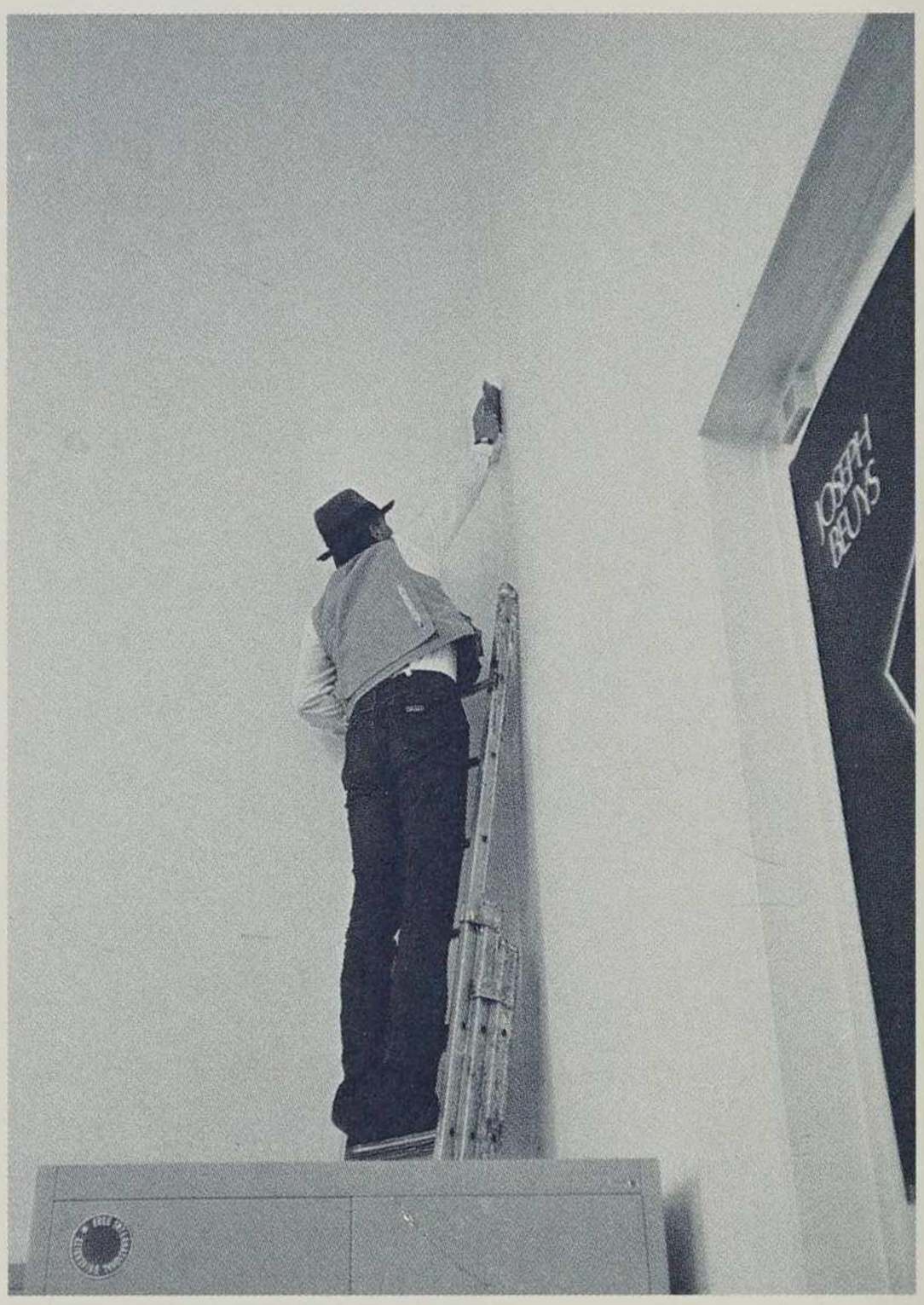
Joseph Beuys prepares 'The Fat Corner for Room 3'
Art Academy, Düsseldorf, April 28, 1982



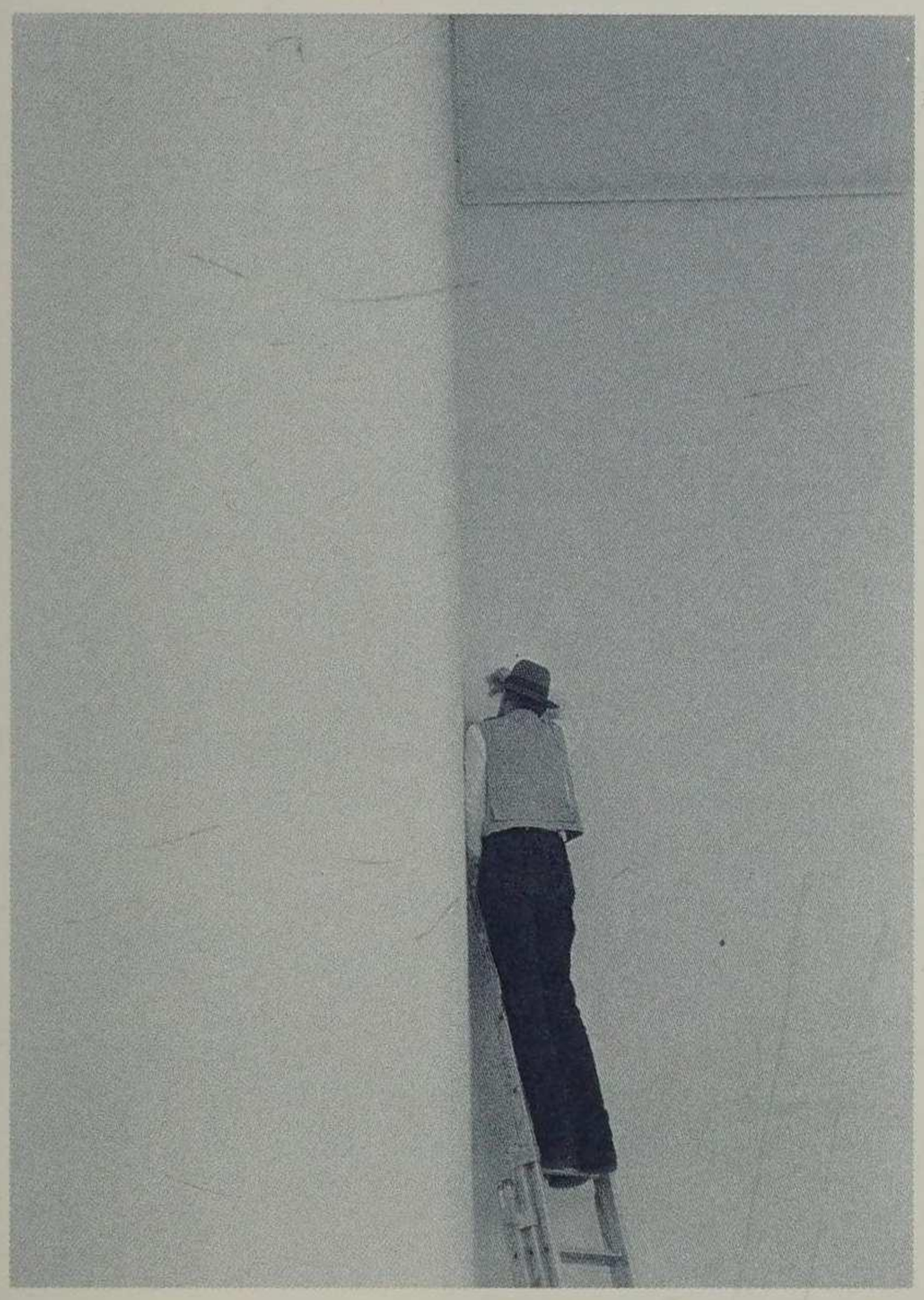


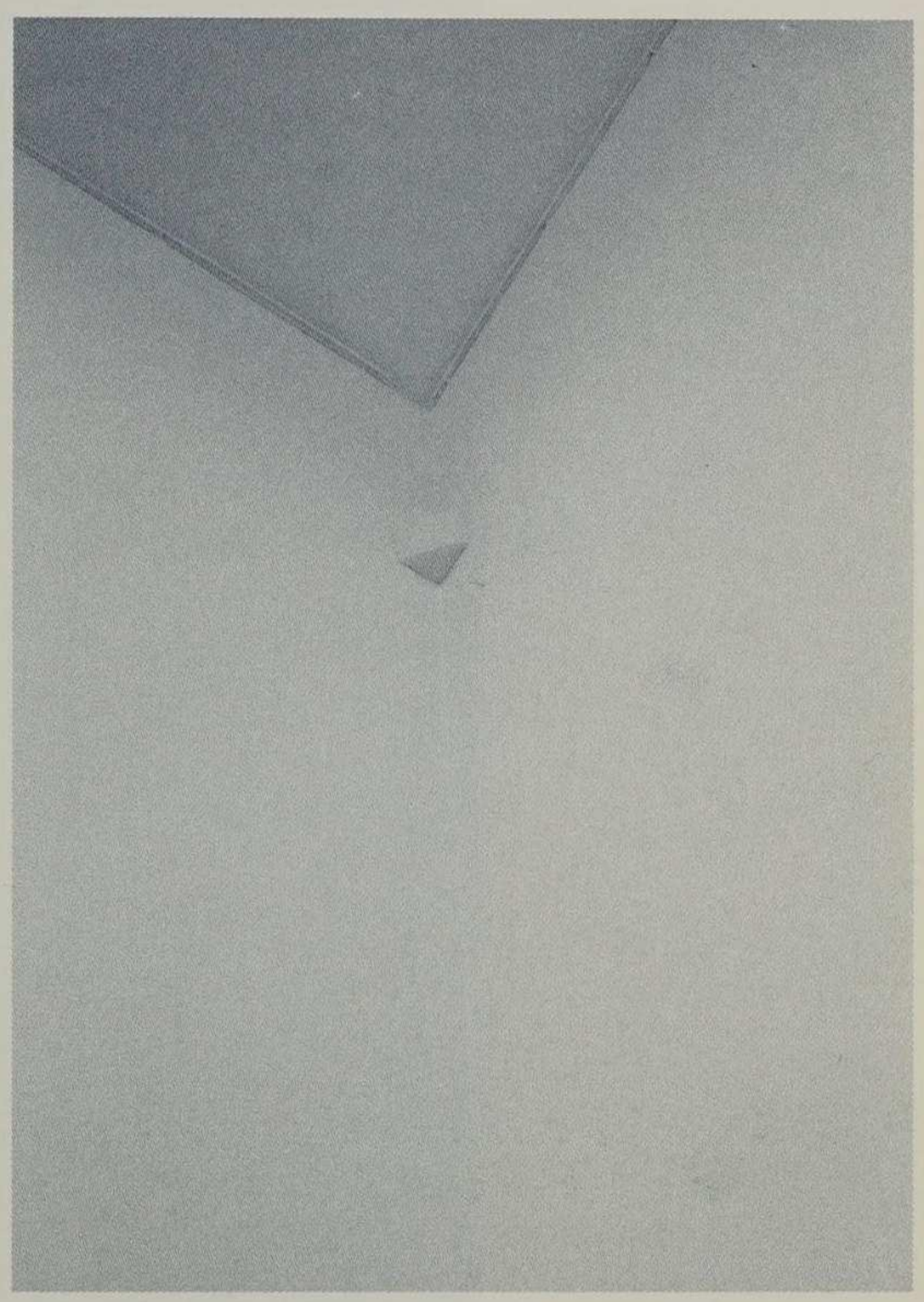
Joseph Beuys, 'The Fat Corner for Room 3'
Art Academy, Düsseldorf, April 28, 1982



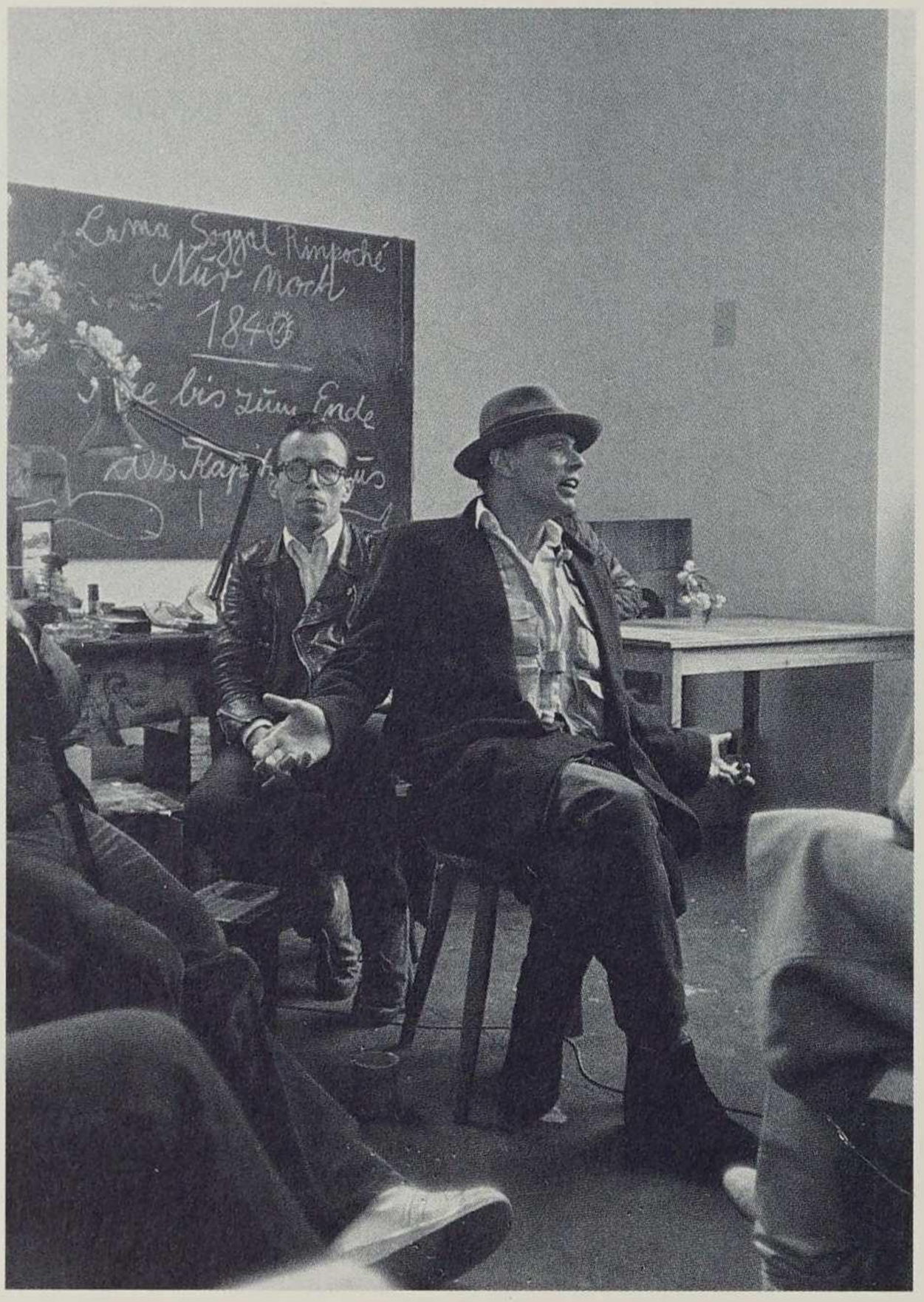


Joseph Beuys, 'The Fat Corner for Room 3'
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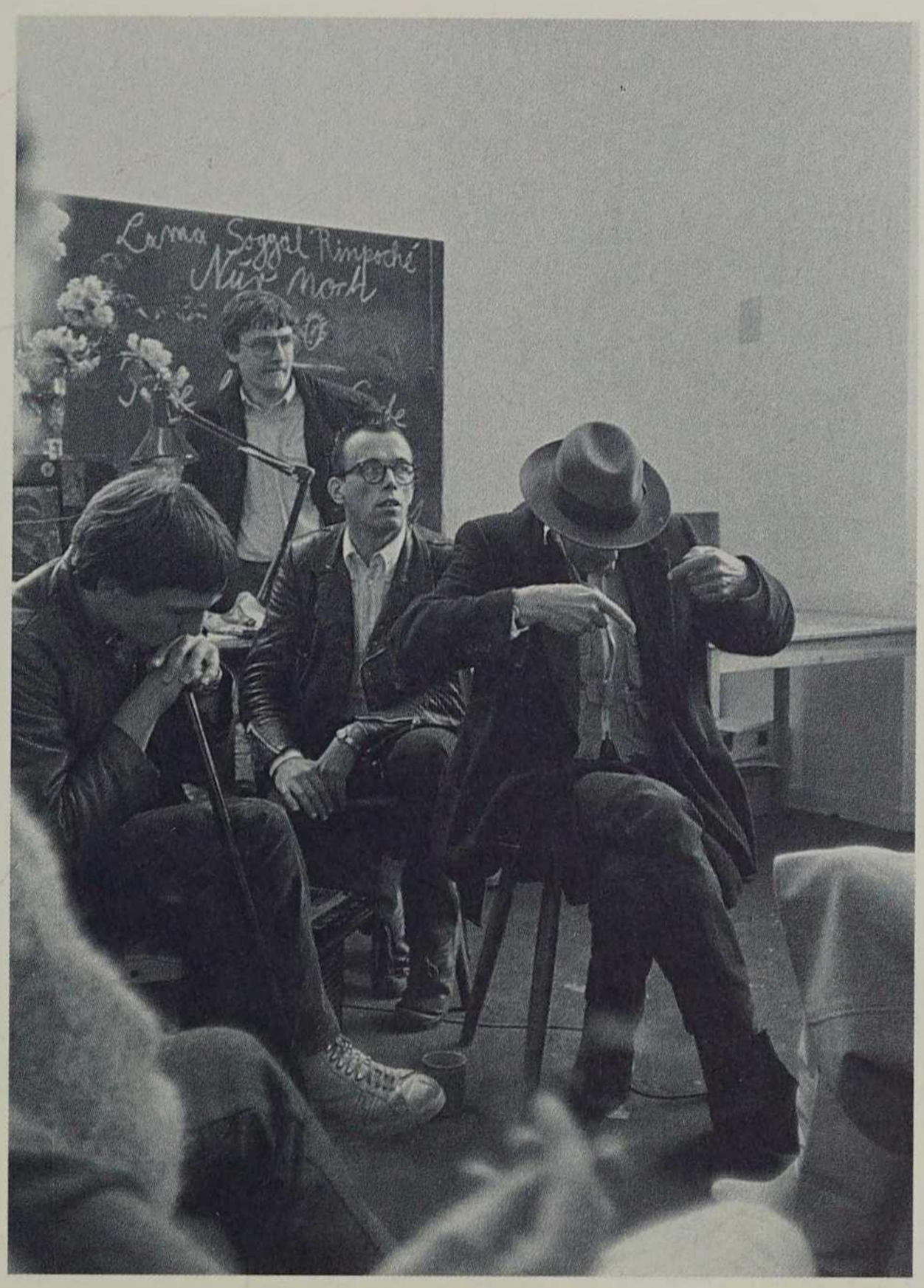




Joseph Beuys, 'The Fat Corner for Room 3'
Art Academy, Düsseldorf, April 28, 1982



Johannes Stüttgen and Joseph Beuys
Art Academy, Düsseldorf, April 29, 1982



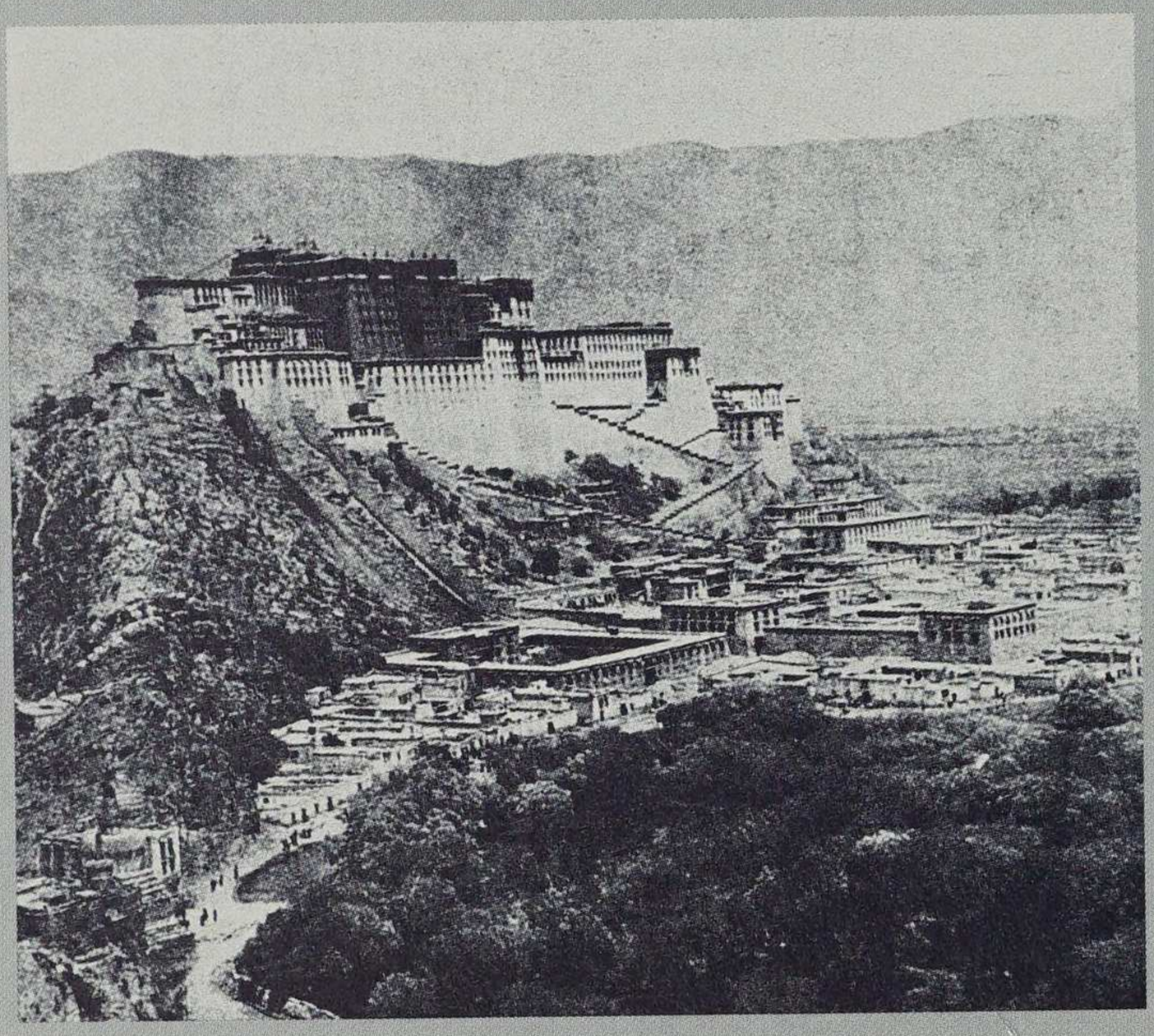
Johannes Stüttgen and Joseph Beuys
Room 3, Art Academy, Düsseldorf, April 29, 1982



Joseph Beuys and Lama Sogyal Rinpoche
Room 3, Art Academy, Düsseldorf, April 29, 1982



Joseph Beuys and Lama Sogyal Rinpoche
Room 3, Art Academy, Düsseldorf, April 29, 1982



Until 1959

THE HISTORY OF TIBET told by TSEPON W.D. SHAKABPA

From original Tibetan sources dating back to the earliest known Tibetan histories, Tsepon W.D. Shakabpa, born in Lhasa in 1907, prepared his book 'Tibet, a Political History'. It had been his uncle Norbu Wangyal Trimon, then senior Minister of Tibet, who told Mr. Shakabpa in 1931: 'It will help Tibet if you write a political history..' But it was not until 1951, after Mr. Shakabpa had come to India so as not to be forced to collaborate with the Red Chinese, that his writing on Tibet's historical and political status started. After the flight of the Dalai Lama to India, in 1959, Mr. Shakabpa was appointed 'Representative of His Holiness the Dalai Lama' and being occupied with the responsibility of looking after the relief and rehabilitation of tens of thousands of Tibetans seeking refuge in India, Nepal, Sikkim and Bhutan, there was no time left to work on the writing of Tibet's history. Finally though, in 1967, the book was finished and Yale University in the USA published it as the first comprehensive political history of Tibet. On one of the beginning pages Mr. Shakabpa dedicated his book to: 'My fellow country men who are suffering immeasurably under Communist Chinese oppression, and who are waiting earnestly for the day when Tibet will regain her freedom and independence'.
The following is an excerpt from the study by Tsepon W.D. Shakabpa:

Tibet is called 'Bod' by the Tibetans. The word 'Bod' orally means 'fled'. It is supposed that Tibet is the country where the Indian leader Rupati of the Kaurava army and his followers fled to after involvement in a war with the Pandavas, who ruled India in the great era when it was the country Bharat, well known from the epic 'Mahabharata'. A large number of learned Tibetans claim that these Indians were the ancestors of the Tibetans. A second tradition maintains that Tibetans are descended from monkeys that had no tails.
Tibet, the highest country in the world with an altitude from 4,000 to 16,000 feet, lies north of India and Nepal, east of Russia and south of Mongolia and China. On its border with Nepal stands Mount Everest, on the border with Sikkim is Kanchenjunga, and between Bhutan and Tibet lies Mount Chomo Lari. The rivers Indus, Ganges, Brahmaputra, Mekong, Yangste and the Yellow River of China all rise from Tibetan mountains. The present estimated population of Tibet is about six million. The major products of Tibet have always been barley, wheat and black peas. In the past the annual grain yield was more than sufficient for the population, since surplus barley and wheat could be stored for twenty-five to fifty years because of the favourable climate. Therefore starvation was non-existent in Tibet before the Chinese occupation, owing to the surplus storage system. The largest town in Tibet is the capital Lhasa with a population that was always about 40,000 before the Chinese invasion.
Every Tibetan, be he trader, monk, official, soldier or pilgrim used to travel by horse, or mule, or on foot, while luggage was carried by horses, yaks, mules, oxes, donkeys or sheep. It was a custom for travellers to garland their mounts with small bells, and their pack animals with large bells, to help relieve the long silence and strain of a tedious journey. In 1792 the Tibetan government started to mint silver tamkas and copper coins. In 1890 paper currency was introduced. Before money came to Tibet barley grain was used to make purchases and the barter system prevailed.
The current Tibetan script was derived from the Brahmi and Gupta scripts, which were in use in India around 350 AD. It is believed that also the earliest Tibetan king traces back to India.
His name is Nya-Tri-Tsenpo and he became king of Tibet in the year 127 BC. He was succeeded by forty generations of kings. The twenty-eighth king, Lha-Tho-Ri-Nyen-Tsen was sixty years of age when he received a book of Buddhist scripture. He could not read the book because it was in Sanskrit, and no-one in Tibet at that time could translate the Sanskrit language. The king called the book 'Nyeno Sangwa', which means 'The Secret'. He told his ministers that he had seen in a dream that after four generations there would be a king able to read and understand the book.

The thirty-second king had a son, named Song-Tsen-Gampo, who was born in 617 AD and ascended the throne at the age of thirteen. After he had married three Tibetan wives the thirty-third king sent his minister Gar-Tong-Tsen to the king of Nepal to ask for the hand of the Nepalese princess Bhrikuti Devi. When the princess left Nepal she took an image of Aksobhya-Buddha with her. Then king Song-Tsen-Gampo sent his minister Thi-mi-Sam-Bhota with sixteen companions to India in order to learn the Sanskrit language. When the minister returned to Tibet he used his knowledge of Brahmi and Gupta to devise a Tibetan script.
He then translated the Buddhist book 'The Secret' and this book became the first introduction of the Buddhist philosophy into Tibet.
Meanwhile king Song-Tsen-Gampo had also asked to marry the daughter of the Chinese emperor. When the Chinese princess came to Tibet she brought an image of Shakyamuni, the Gautama Buddha. Both the Nepalese and the Chinese princess wished to build temples for the Buddha images they had brought. The temple of the Nepalese princess later became known as the Jokhang that still exists in Lhasa. Later the Buddha image that the Chinese princess had brought was placed in the Jokhang and the statue of Buddha that the Nepalese princess had brought disappeared. During the reign of the thirty-third king, Song-Tsen-Gampo, also the building of the Potala, later the palace of the Dalai Lamas, was begun in Lhasa.
The thirty-seventh king, Thi-Song-Den-Tsen, born in 790, sent his minister Ba-Sal-Nang to Nepal to invite the Indian pandit Shantiraksita to teach the Buddhist doctrine in Tibet. When the pandit left Tibet again he suggested to the king that the great Indian Tantric Master, Padmasambhava, should be invited to Tibet. The king had Samye monastery built and, eager to know if Tibetans were capable of becoming good monks, he selected seven intelligent men to be used as a trial group. These neophytes were trained by Shantiraksita who had returned to Tibet after the arrival of Padmasambhava. The trial group was successful and many Tibetans became monks.
At Samye monastery a large number of Buddhist texts from India were translated into Tibetan. Before Shantiraksita died he predicted that there would come a conflict between the Indian and the Chinese schools of Buddhism then spreading in Tibet. In 792 king Thi-Song-Den-Tsen called for a debate at Samye monastery between a Chinese monk and a disciple of the Indian-influenced Buddhism. After two years of debate the king issued a proclamation that the Buddhism from India was the religion of Tibet. Then a religious crusade was made to get a relic of Lord Buddha for the stupa of Samye monastery. Two large bodies of cavalry were sent to India. They crossed the sacred Ganges and continued on to Bodh-Gaya, where they made offerings to the sacred Bodhi tree under which Buddha had attained enlightenment. They obtained the desired relic and on the way back to Tibet the crusaders erected an iron pillar where they had crossed the sacred river Ganges.

For many years Tibetan power spread far and several successful wars were fought against the Chinese and the Arabs. During the reign of the thirty-ninth king Tri-Ralpachen a peace treaty between China and Tibet was concluded after many wars and was, in 821, inscribed on three pillars, one in Lhasa, one in China, and one on the border between Tibet and China.
During king Tri-Ralpachen's reign also three Indian pandits were, like before, invited to central Tibet and Buddhist texts that had been translated earlier were revised. In 836 king Tri-Ralpachen, who had been doing considerable good for the country and its religion, was murdered by supporters of his anti-Buddhist brother Lang-Dar-Ma. When Lang-Dar-Ma, who had succeeded to the throne, did become the fortieth king of Tibet he completely destroyed the teaching of Buddhism in central Tibet. In other parts of the country Buddhism was still kept alive when the monk Lhalung Palgye Dorje fired an arrow at king Lang-Dar-Ma and killed him in 842. After the death of Lang-Dar-Ma, who was said to have had horns and a black tongue, for three centuries the kingdom Tibet disintegrated because of a schism in the royal lineage. Central authority was not restored until 1247 when Sakya Pandita was invested with the rule over a large part of Tibet by prince Godan Khan of Mongolia.
To belong to a higher order of monkhood one had to take ordination from a monk who had received his teachings in a direct line from the Buddha. For many years after the persecution of king Lang-Dar-Ma there were no ordinations into the Buddhist order in central Tibet. It was Lha Lama Yeshe Od in western Tibet who, observing that the practice of Buddhism was degenerating, decided to send twenty-one lads to Kashmir to learn Sanskrit and to study the Buddhist doctrine. Two of the students became famous translators and they brought back several Indian pandits with them to Tibet in 978, which year is considered the beginning of the renaissance of Buddhism.

Later Lama Yeshe Od invited the great Mahayana pandit Atisha from the Vikramasila monastery in India, who arrived in Tibet in 1042 with twenty-four disciples. Atisha and his disciples again made revisions and corrections in the Tibetan translations of Buddhist texts. At Toling monastery in western Tibet Atisha wrote the book 'The lamp that shows the Path to Enlightenment'.
Later Atisha went to Lhasa. In 1054 he died and his remains were preserved in a stupa at the Nyethang monastery. As a result of Atisha's visit to Tibet a new school of Buddhism came into being, functioning apart from the unreformed followers of Padmasambhava.
In 1240 the Mongol prince Godan Khan sent thirty thousand troops against Tibet. They burnt down monasteries and killed many hundreds of monks and civilians. But Prince Godan asked for an outstanding Buddhist lama to advise his ignorant people on moral and spiritual conduct.
A letter was sent to the abbot of Sakya monastery. Lama Kunga Gyaltsen, known as Sakya Pandita, received the ultimatum and departed from Sakya in 1244. He arrived in the camp of Godan Khan in 1247 and instructed him in the teachings of the Buddha. In return Sakya Pandita was given the temporal authority over central Tibet. He assured the Tibetan people that it was useless to resist the Mongols and before his death in 1251 he wrote in a letter that if the Tibetans helped the Mongols in matters of religion, the Mongols in return would support them in temporal matters.
Sakya Pandita had taught everything he knew to his nephew Chogyal-Phag-Pa, who then became the teacher of the Mongol Prince Kublai Khan, the successor of Prince Godan Khan. In 1254 Prince Kublai Khan granted Chogyal-Phag-Pa authority over Tibet and promised to protect the propagation of Lord Buddha's teachings in Tibet. When Chogyal-Phag-Pa died at Sakya monastery in 1280 Prince Kublai Khan had conquered all of China and had ascended the throne as the emperor of China. Over the years the power of the Sakya lamas diminished and it was the Buddhist monk Changchub Gyaltsen who conquered all of Tibet and out of the hands of the Mongol Khan in Peking he received the title of ruler over Tibet in 1354. Changchub Gyaltsen reorganised the administration by dividing the land into districts, and he also made new laws and a new tax system.
In 1368 the Mongols in China were overthrown by the Ming dynasty. When the Chinese Ming court, following the custom of the earlier Mongol court, sent to Tibet for a new spiritual teacher, Deshen Shekpa, the fourth incarnation of Karma-pa Lama, went to Peking in 1407. Since the great Changchub Gyaltsen, who had died in 1364, four good leaders ruled Tibet but after them again the leading power disintegrated and Mongol tribes seized power again. Meanwhile however the institution of the Dalai Lama began. The lama who became known posthumously as the first Dalai Lama was Gedun Truppa, born in 1391, in the Tsang district of Tibet. He had met the famous Lama Tsongkhapa, founder of the reformed Mahayana Gelug-pa sect, in 1415 and became one of his most important disciples. Gedun Truppa founded in 1447 the monastery Tashilhunpo at Shigatse that later housed three thousand monks. After Panchen Gedun Truppa died at Tashilhunpo in 1474, Gedun Gyatso born a year later in Tsang district was considered the incarnation of Gedun Truppa. In 1509 Gedun Gyatso founded Chokhorgyal monastery south-east of Lhasa. Gedun Gyatso died in 1542 and a year later Sonam Gyatso was born near Lhasa.
Later Sonam Gyatso became abbot of Drepung monastery, that had been founded in 1416, and abbot of Sera monastery, founded in 1419, and he had a representative as abbot of Tashilhunpo monastery. The Mongol king Altan Khan invited Sonam Gyatso to visit Mongolia.
In return for the Buddhist teachings that he gave King Altan Khan, the learned Sonam Gyatso received the title 'Dalai Lama'. The word 'Dalai' is Mongolian for 'ocean'. As the Dalai Lama, Sonam Gyatso gave on his way home from Mongolia many lectures in different places in China for large numbers of people coming from eastern Turkestan, from Mongolia and from neighbouring areas in China. An invitation of the Chinese emperor of the Ming court had to be declined because the Dalai Lama had agreed to visit the district Kham in eastern Tibet.
While there the Dalai Lama Sonam Gyatso built the monastery of Kumbum in Amdo on the site where the great Lama Tsongkhapa had been born. In 1588 the Dalai Lama died on his way home from Mongolia where he had returned for two years to teach the new king Dhuring Khan.
Some years later the Dalai Lama's followers received reports of a child that had been born in Mongolia as the great-grandson of king Altan Khan and was said to be very different from other children. Tibetan monks went to Mongolia and became convinced that the child was the reincarnation of the Dalai Lama. In 1601 Yonten Gyatso was enthroned as the fourth Dalai Lama in Lhasa. In 1615 the Emperor of China invited the Fourth Dalai Lama to Nanking, but the invitation was declined. In 1617 the Fourth Dalai Lama died at twenty-eight years of age.

In the same year, 1617, an exceptional child was born in the district Chongyas, who immediately recognised articles that had belonged to the late Dalai Lama. The Fifth Dalai Lama was named Ngawang Lozang Gyatso. The Mongol leader Gushri Khan came to Tibet in 1638 to receive religious instructions from the Fifth Dalai Lama. In 1642 Gushri Khan offered the Dalai Lama supreme authority over Tibet from Tachienlu in the east to the Ladakh border in the west.
The Fifth Dalai Lama then declared that Lhasa would be the capital of Tibet. On the ruins of the palace that the thirty-third Tibetan king Song-Tsen-Gampo built in 636, the Fifth Dalai Lama started to build his palace, now known as the Potala.
In China the Ming dynasty was meanwhile overthrown by the Manchus, who were closely related to the Mongols. Between 1649 and 1651 the Manchu emperor Shun-chih sent several envoys to invite the Fifth Dalai Lama to Peking. In 1652 the Fifth Dalai Lama did leave for China and he arrived in Peking in 1655. He stayed at the Yellow Palace in Peking that the emperor had especially built for the Dalai Lama. He was requested to give detailed regulations in writing for the proper organisation of Buddhist monasteries in China. After a visit of some months with many splendid ceremonies the Fifth Dalai Lama returned to Lhasa. He established two academies for monks and lay officials, where Mongolian, Sanskrit, astrology, poetry, archery and horsemanship were taught in addition to the religious and administrative subjects. He ordered a national dress for his officials and politically the Fifth Dalai Lama was very successful in unifying the country.
In 1682 the Fifth Dalai Lama, whom the Tibetan people refer to as 'The Great Fifth', died but his death was kept secret for fifteen years until the building of the Potala palace was finished.
When the Potala was completed it was announced that the Fifth Dalai Lama had died and that his reincarnation was already thirteen years old. In 1697 the Sixth Dalai Lama named Tsangyang Gyatso was enthroned in the Potala. As the young Dalai Lama grew up he became an excellent archer and he often went to archery contests. He was handsome and intelligent and was often urged by the officials not to lead a frivolous life and waste precious hours which should be devoted to religious study. At the age of eighteen the Sixth Dalai Lama renounced his monastic vows and began to spend his nights in Lhasa singing drunken songs in the streets and secretly inviting girls into his tent in the park. He composed romantic verses too, which became very popular in Lhasa.
The Mongolian king Lhazang Khan, grandson of Gushri Khan, seized power in Lhasa and criticising the Sixth Dalai Lama's loose living he had him taken to the Mongol military camp in 1706. The Dalai Lama managed to send a note from the camp to one of his girlfriends in Lhasa which said:

'Lend me your wings,
white crane;
I go no farther than Lithang,
And thence, return again.'

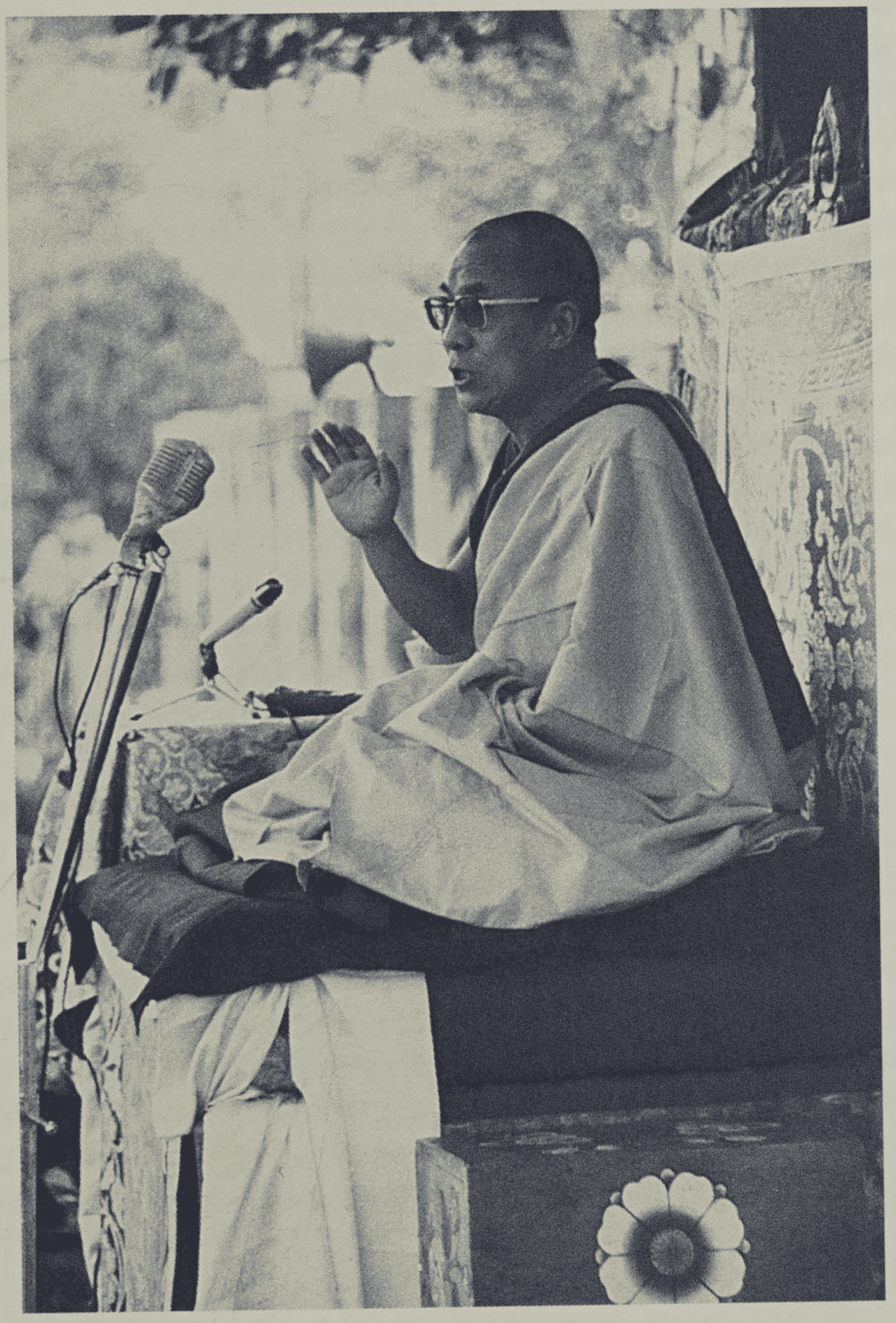
The Sixth Dalai Lama was exiled by the Mongolian Khan, but while being taken out of Tibet he suddenly died near the Kokonor lake in north-east Tibet. Later his reincarnation was found in Lithang where he had been born in 1708. Because the Mongol king Lhazang Khan had meanwhile declared the late Sixth Dalai Lama an impostor and had put forth a young monk as the true rebirth and had even enthroned him in the Potala, the Chinese Manchus saw it as an opportunity to extend their influence in Tibet when they would protect the newly discovered reincarnation.
They saw to it that Kelsang Gyatso was taken to Kumbum monastery to receive religious training. In 1720 the Seventh Dalai Lama was escorted from Kumbum to Lhasa by a Chinese army and was enthroned in the Potala. Then the Chinese built a garrison in Lhasa and stationed troops to maintain peace and order in politically troubled Tibet of that time. Also two Manchu officials were established in Lhasa. This institution with two Chinese representatives remained in the Tibetan capital until the fall of the Manchu dynasty in 1911.
It was not until after the civil war in 1751 that the Seventh Dalai Lama assumed full spiritual and temporal powers in Tibet. He then installed a council of ministers, known as the Kashag, whose members took an oath to serve loyally and carry out the instructions of the Dalai Lama in order to from now on prevent civil wars in Tibet. When in 1757 the Seventh Dalai Lama had died the Kashag decided that a regent should be appointed to represent the future Eighth Dalai Lama.
The reincarnation of the Seventh Dalai Lama was born in 1758 in the Tsang district and was brought to Lhasa in 1762 where he received the name Jampal Gyatso. In 1781 the Eighth Dalai Lama assumed power. In 1783 he started building the Norbulingka summer-palace in the park west of the Potala. It was the custom for the Dalai Lamas to spend a fortnight every

September in the park, picnic with their officials and bathe in a small spring. On these occasions they had stayed in tents, but now a summer palace was built there instead.
In 1772 a British delegation had visited the town Shigatse in Tibet to open relations with the country, but the Englishmen were requested to return to India. In 1786 the Manchu emperor invited the regent who assisted the Dalai Lama in his political work to Peking, and kept him there in order to give the two Chinese officials in Lhasa the opportunity to gain influence. In 1790 the Eighth Dalai Lama ordered the regent to come back home from Peking. The emperor tried to delay the regent's departure, but could not prevent the regent from leaving when it was promised that another Tibetan official would come as a replacement. Meanwhile the population of Lhasa had put up posters demanding the withdrawal of imperial Chinese troops from Tibet and Lhasa. Later the garrison in Lhasa was reduced to about two hundred and fifty men.
The Eighth Dalai Lama died in 1804. Throughout his reign he had immersed himself in religious matters and had taken little interest in politics, leaving the administration in the hands of the regent. The political influence of the Manchu emperors began to wane in China and the Chinese made an attempt to influence Tibet through religious channels. Chinese monks in Tibetan monasteries persuaded the Tibetan monks that foreign travellers would pose a threat to the Buddhist religion. Under pressure from the three big monasteries Drepung, Sera and Ganden the Tibetan government issued around 1805 instructions to all officers on the borders of Tibet to prevent foreign travellers from entering Tibetan territory. Later the British encouraged this policy of isolation in Tibet for political reasons.
The reincarnation of the Eighth Dalai Lama was born in Kham district in 1806 and was given the name Lungtok Gyatso. In 1808 the Ninth Dalai Lama was enthroned in the Potala. At the age of ten the Ninth Dalai Lama died of pneumonia. The reincarnation of the Ninth Dalai Lama was in 1816 again born in Lithang, like the reincarnation of the Sixth Dalai Lama, and he received the name Tsultrim Gyatso. In 1822 the Tenth Dalai Lama was enthroned in the Potala. He was continually in poor health and in 1837 he died at twenty-one years of age. He had preferred to mingle with the common people, rather than with the court officials, and he had often been found sunning himself on his veranda with office clerks.

A child born in Kham in 1838 was found to be the Eleventh Dalai Lama and was named Khedrup Gyatso. He was enthroned in 1841. In the same year Sikh and Ladakhi troops entered Tibet and a war started that was won by the Tibetans. In the Sikh army alone three thousand men were killed. Most of the Sikh and Ladakhi prisoners remained in Tibet and many married Tibetan girls.
In 1855 the Eleventh Dalai Lama was asked to assume power. Eleven months later the Dalai Lama died at the age of eighteen. The Twelfth Dalai Lama was discovered at Olga in south Tibet where he was born in 1856. He received the name Tringley Gyatso. In 1873 he was asked to assume his temporal responsibilities. He reigned two years and died in 1875 at the age of nineteen years.
The incarnation of the Twelfth Dalai Lama was a boy born in 1876 at Thakpo Langdun in south-east Tibet. In 1879 the Thirteenth Dalai Lama, who had received the name Thupten Gyatso, was enthroned in the Potala. In 1895 the Thirteenth Dalai Lama assumed power at nineteen years of age. In 1888 two thousand British troops with four canons had arrived at the Sikkimese border of Tibet, and a brief clash had taken place. This was the first time Tibetans had clashed with the army of a Western power and they were badly defeated by the well-equipped British soldiers.
In 1890 a convention had been drawn up in Calcutta by the governor-general of British India and a Chinese Manchu official from Lhasa that defined the boundary between Tibet and Sikkim.
The Tibetan government was not consulted and the Viceroy of British India did realise he could not deal with the Tibetans through the Manchu rulers of China and he sought ways to enter into direct negotiations with the Lhasa government. In 1903 Colonel Younghusband and a British army of seven hundred men at the border of Tibet to open talks with the Tibetans, but the British insisted on the presence of Chinese representatives during the negotiations, which the Tibetans refused. Arguments were continued for three months. The British passed their time carrying out impressive military exercises, taking photographs, hiking in the hills, mapping the surroundings and botanising and geologising. Finally the British withdrew because of the approach of winter.
Early in 1904 Colonel Younghusband returned with five thousand Sikh and Gurkha troops, armed with rifles, machine guns and artillery. On 31 March 1904, while the British were negotiating with the Tibetans, the British army suddenly opened fire and the small Tibetan force was entirely wiped out. Over five hundred Tibetans were killed, including high monastic and government representatives. The British marched to Gyantse killing many Tibetans on the way and again

over three hundred Tibetans were killed at Karo-la-pass, on the way to Lhasa, where Colonel Younghusband wanted to speak to the Thirteenth Dalai Lama personally. The Tibetan government thought it wiser for the Dalai Lama to leave Lhasa. The Thirteenth Dalai Lama had to interrupt a three-year meditation in which he was engaged. Three days after his departure the British arrived outside Lhasa. Colonel Younghusband asked to stay in the summer palace, Norbulingka, but he was informed that the palace was considered sacred. On 7 September 1904 a convention was signed in the Potala to reaffirm the convention made in Calcutta in 1890 with the Manchu official, that the Tibetans never would have acknowledged.
In the new convention the British also forbade Tibet to have any relations with other foreign powers and they demanded three centres for trade in Tibet. The Younghusband expedition departed from Lhasa on 23 September 1904.
The Thirteenth Dalai Lama had fled northward. While at Rating monastery he decided to go to Mongolia. He stayed at the Outer Mongolian capital Urga for over a year. In 1906 the Thirteenth Dalai Lama returned to Tibet and visited Kumbum monastery in Amdo. While still there the Dalai Lama received an invitation from the Manchu court in Peking asking him to visit China. In 1908 the Thirteenth Dalai Lama went on his way to Peking, visiting various Buddhist monasteries en route, and also meeting with the American minister to China on the way. Later in Peking the Thirteenth Dalai Lama met the Japanese ambassador to China with the Japanese military attaché, and he was also visited by the British ambassador to China. In Peking the Thirteenth Dalai Lama stayed in the Yellow Palace, originally built for the Fifth Dalai Lama, that had been renovated for his visit. The Manchu emperor appeared to have no authority since he was under the influence of drugs. It was Empress Dowager who gave all orders and was obviously the real power behind the throne. The Dalai Lama was well aware that the Empress was secretly disliked and opposed by her ministers and by the Chinese population. The Emperor died childless while the Thirteenth Dalai Lama was in Peking, and Empress Dowager followed him into the grave.

A young cousin of the late Emperor was enthroned under the title Hsüan-t'ung. The Dalai Lama was present at the enthronement. In 1909 the Thirteenth Dalai Lama returned to Lhasa. In 1910 he issued new silver coins with the name of the Tibetan government and in that same year he established a Foreign Bureau in Lhasa.
Meanwhile an important incident with the Chinese had taken place. In 1903 a Chinese official on his way to Lhasa had remarked in Bah that the local monastery had such a large number of monks, that it would be more useful if they were returned to agricultural work. Upon that remark the monks of Bah had murdered the Chinese official and his escort. Chinese troops came to deal with the Bah monks and about one thousand five hundred monks and laymen were executed or otherwise killed by the Chinese. In 1906 Chinese troops returned and slaughtered monks in a number of monasteries, burnt Buddhist scriptures, and stole gold, silver and grains from the monasteries. At the same time the Chinese garrison at Lhasa was reinforced with six thousand troops. In 1909 the Tibetan government suddenly heard that a large Chinese force had been sent to Tibet. The Chinese army arrived in Lhasa in 1910, well equipped with modern arms.
The Chinese fired at people in the streets of Lhasa and fired at the Jokhang temple and the Potala. Immediately the Dalai Lama fled from the Potala and travelled westward. The Dalai Lama's personal property in the Potala and in the Norbulingka palace was confiscated by the Chinese, as was the vast treasury of the Tibetan government. Armoury and magazines were emptied and the mint and ammunition factory was seized. The Tibetan police in Lhasa were replaced by Chinese. Via Bhutan the Thirteenth Dalai Lama reached India, where he, on his arrival in Calcutta, received a seventeen-gun-salute in his honour. The Dalai Lama met the Viceroy of British India and asked for help to clear the Chinese troops out of Lhasa. Only two years later did the British speak to Chinese officials in Peking, in favour of Tibet. After spending a few days in Calcutta the Dalai Lama returned to Darjeeling. That winter he made a tour of the Buddhist pilgrimage places Lumbini, Bodh-Gaya, Sarnath and Kushinagara, where Lord Buddha was born. In October 1911 the revolution in China overthrew the Manchus and many Chinese army leaders fled from Lhasa and Tibet. Young officials of the Dalai Lama's party in Darjeeling organised guerrilla resistance and succeeded in driving the Chinese out of Tibet.
After a two-year stay in India the Thirteenth Dalai Lama returned to Lhasa in 1913.
Shortly after his return the Dalai Lama issued a proclamation that said:
'Lord Buddha from the glorious country of India prophesied that the reincarnations of Chenrezig



H.H. the Dalai Lama

(the Buddha of compassion), through successive rulers from the early religious kings to the present day, would look after the welfare of Tibet. During the time of Genghis Khan and Altan Khan of the Mongols, the Ming dynasty of the Chinese and the Ch'ing dynasty of the Manchus, Tibet and China co-operated on the basis of benefactor and priest relationship. The Chinese intention of colonising Tibet has faded like a rainbow in the sky. Tibet is a country with rich natural resources, but it is not scientifically advanced like other lands. We are a small, religious and independent nation. To keep up with the rest of the world we must defend our country. In view of past invasions by foreigners, our people may have to face certain difficulties, which they must disregard. To safeguard and maintain the independence of our country one and all should voluntarily work hard.'

This proclamation was signed 'from the Potala Palace January 1913' with the seals and signature of the Thirteenth Dalai Lama.
Also in January 1913 Mongolia and Tibet signed a treaty to say that as sovereign states they agreed to strengthen the ties of friendship and religion already existing between them.
The Thirteenth Dalai Lama introduced paper currency as well as postage stamps into Tibet, and also new gold and silver coins were minted. Four Tibetan students were sent to England for Western education, a public school for medicine and astrology was founded and free medicine was provided to the poor. Four Tibetan army regiments were separately trained by foreign military experts, one by a Japanese expert in warfare, the second by a Mongol officer who had been trained in Russia, the third was trained in the British military system, and the fourth regiment was trained in the military system of a combined Mongol and Chinese army. Later it was decided that the Tibetan army would be modelled along the British line.
From 1912 onwards permits to all Chinese wishing to enter Tibet were refused. Even so in 1927 the Chinese president Chiang Kai-shek gave a letter to a Tibetan abbot returning from Peking to Tibet in which the Chinese president offered the Dalai Lama full support if he agreed to Tibet becoming part of China, but the Dalai Lama firmly declined the suggestion.
In 1932 the Thirteenth Dalai Lama gave his officials in a testament an outline of his policies and asked them to follow his policy. He said he had taken great care to keep Tibet independent between the great countries India and China. Remarking on the advent of communism in Outer Mongolia, where monasteries were being destroyed and monks were forced into the army, the Thirteenth Dalai Lama predicted that communism would come to Tibet sooner or later. He said the whole country would become slaves to the system and it would be difficult for the people to live through the day and the night. There was still time and opportunity, he said, for building up the country's strength, so that one would not have any regrets in the future.
In their answer to this testament the Kashag ministers and other officials assured the Thirteenth Dalai Lama that they would carry out their duties efficiently. In his written reply the Dalai Lama underlined that if the officials carried out their duties with sincerity, there would definitely be success, but if they continued as they were doing at present, putting off today's duties until tomorrow, then they would regret it. He told his officials that the welfare of the country depended entirely on them. This encouraging letter was the last recorded statement of the Thirteenth Dalai Lama, who died on seventeen December 1933.

The sudden death of the Thirteenth Dalai Lama left Tibet in a state of political instability.
The Chinese immediately knew how to make use of the situation. No Chinese had been permitted to enter Tibet since 1912, but in 1934 the Chinese government requested permission to send a special mission to offer condolences for the late Dalai Lama. In April 1934 the Chinese party arrived in Lhasa and at the same time a similar mission sent by the Indian government arrived. But the Chinese party did not only offer condolences, they also presented three proposals at the Potala: 1) Tibet must agree to become part of China, 2) Tibet's national defence must be assumed by troops of the Central Government of China, 3) a Chinese commissioner should be stationed in Lhasa. The Tibetan government refused to make any settlement with the Chinese.
In the same year 1934, because of the struggle in China between Communists and Nationalists, the Communist troops began the 'Long March' and moved into Tibetan territory. The Tibetan government sent troops and the Chinese were forced out of Tibet. It was the first time that Chinese Communists had set foot on Tibetan soil.
Following the death of the Thirteenth Dalai Lama the search for his incarnation began. In 1939 one of three search parties that had gone in different directions brought the most likely candidate,

born in Takster in 1935, and initiated into monkhood at Kumbum monastery, from the Kokonor region in the north, to Lhasa. The Rinpoche passed all the tests without failure and was accepted as the Fourteenth Dalai Lama. On 8 October 1939 the procession with the new Dalai Lama marched gloriously through the streets of Lhasa. Two months later the regent shaved the boy's head before the image of Lord Buddha in the Jokhang temple and named him Tenzin Gyatso.
On 22 February 1940 the Fourteenth Dalai Lama was enthroned in the Potala.
During World War II Tibet remained in a neutral position. When in 1942 the supply route between India and China via Burma was cut off by the Japanese, the National Assembly of Tibet refused to allow military supplies to pass through Tibetan territory.
Also in 1942 the government in Lhasa received its first official visit from the USA. The Fourteenth Dalai Lama was presented a signed photograph of President Franklin D. Roosevelt and a gold watch, showing phases of the moon and the days of the week. The representatives of the American President presented a letter when they had an audience with the Dalai Lama and the Dalai Lama sent a letter and presents back to the USA. In 1945 the government of Tibet, realising that English-speaking Tibetans were most essential for conducting government affairs, invited a teacher from England to Lhasa and opened an English school. After a few months a strong protest was made by the monasteries, on the grounds that the English school would affect the religious beliefs of the country, and the school was closed. The Tibetan government then sent students to study the English language in India. Around this time the Chinese Communists sent a Tibetan Buddhist monk to spread Chinese Communist propaganda in the Tibetan monasteries. In Lhasa a Chinese restaurant was opened that appeared to be a centre for Communist propaganda.
In 1947 the Tibetan government sent a trade delegation to India, the United Kingdom, the USA and China for the exports of wool, musk, furs, and yak-tails and to inform the world of Tibet's independent and sovereign status. For the first time Tibetan passports were issued for travel abroad. During the delegation's stay in China the head of the Chinese Commission of Mongolian and Tibetan Affairs advised the delegation against visiting the United Kingdom and the USA and requested the delegation members not to carry their Tibetan passports any longer. But the Tibetan delegation, supporting the independent status of Tibet, refused to listen. In the USA the delegation met General Dwight D. Eisenhower and in England the trade delegation met with Prime Minister Attlee.
In July 1949 the government of Tibet issued orders for the immediate departure of the Chinese Mission in Lhasa, that was established as a temporary means to settle pending disputes between Tibet and China. All Chinese traders were also ordered to leave the country. They were permitted to take their Tibetan wives. Free transportation was provided up to the Indian border.
In October 1949 it was announced on 'Radio Peking' that Tibet was a part of China and that the People's Liberation Army would march into Tibet to liberate the Tibetans from foreign imperialists. The Tibetan government reacted strongly to the Peking announcement by stating that the relationship between Tibet and China had been that of 'priest and patron' and that Tibet had never been a part of China. Moreover the Tibetan government stated that there was no necessity for liberating Tibet from foreign imperialists as no foreign power controlled Tibet.

A special delegation was appointed to negotiate with China for the maintenance of Tibetan independence. The credentials issued to the delegation began by saying: 'Tibet, the Abode of Snow, ruled by successive reincarnations of Chenrezig, is an independent and peace-loving country dedicated to religion.' Then it said that the country's peace was disturbed and endangered by the infiltration of Chinese soldiers and that a letter requesting Mao Tse-tung, Chairman of Communist China, to check Chinese troops from crossing into Tibetan territory, had remained unanswered.
The delegation was told to meet with the Chinese ambassador in New Delhi, India, who insisted that: 1) China should handle matters concerning Tibetan national defence, and 2) Tibet should be recognised as part of China. The Tibetan government cabled back to New Delhi that the Chinese proposals could not be accepted. But before this message was conveyed to the Chinese ambassador, Chinese armed forces attacked eastern Tibet from eight different directions on 7 October 1950. On 11 November 1950 the Tibetan government cabled an appeal to the United Nations Organisation that asked: 'We appeal through you to the nations of the world to intercede on our behalf and restrain Chinese aggression'. But the Tibetan appeal was not considered.

On 17 November 1950 the Tibetan National Assembly offered full ruling power to the Fourteenth Dalai Lama, even though he was only fifteen years old.
Early in 1951 a delegation was sent from Tibet to China to negotiate, but its members fell prey to Chinese pressure in Peking. On 9 September 1951 three thousand Chinese Communist troops arrived in Lhasa, soon followed by another twenty thousand. The Chinese forcibly demanded land for military camps and enormous amounts of food for the soldiers. As a result the stable Tibetan economy broke down. For the first time in history the people of Lhasa were on the verge of famine.
The Chinese began the construction of two roads between Lhasa and China. Numerous political prisoners from China and thousands from Tibet were made to work on the roads. When the roads were ready military supplies began pouring in from China.
In 1954 the Peking government invited the Dalai Lama to China. Amid scenes of great sorrow and weeping the Dalai Lama had to leave. In Peking the Dalai Lama met several times with Chairman Mao-Tse-tung and Prime Minister Chou En-lai. The Dalai Lama also met the Soviet leaders Nikita Khrushchev and Nikolai Bulganin, and India's Prime Minister Nehru in Peking.
The Dalai Lama was taken on a sightseeing tour of China. On all occasions the Dalai Lama was restricted from speaking freely. Before his departure for Lhasa in March 1955 the Peking government proposed setting up a 'Preparatory Committee for the Autonomous Region of Tibet'. This seemed to promise participation in Chinese affairs by representatives from various regions of Tibet. In 1956 the committee was inaugurated with the Fourteenth Dalai Lama as chairman. Far from having a hand in the decision-making, the Tibetan representatives could neither bring forward new proposals nor express any disagreement with Chinese decisions. The Dalai Lama himself said that the committee was powerless, and a mere facade. In the year 1956 India was preparing for the Buddha Jayanti, the two thousand five hundredth anniversary of the birth of Lord Buddha. The Dalai Lama was invited to attend the celebrations, but the Chinese authorities insisted that the Dalai Lama's presence was necessary in Lhasa. Prime Minister Nehru of India advised Peking that it would be beneficial if the Dalai Lama could come to India for the Buddha Jayanti. Then the Chinese authorities finally agreed.
While giving a speech at the symposium, in New Delhi, the Dalai Lama disregarded all Chinese instructions and previously prepared speeches authorised by the Chinese and said that while all the world was preaching peace, there were tiny independent nations being devoured by strong and large nations. This he emphasised should not pass unnoticed.
The Dalai Lama went on a pilgrimage to most of the sacred places of India, and he also visited many industrial sites. He spoke to Prime Minister Nehru of India, of his desire 'to stay in India until Tibet could win back her freedom by peaceful means', but the Prime Minister advised the Dalai Lama to return to Tibet and work peacefully with the Chinese.
On the way home, against the instructions of the Chinese, the Dalai Lama visited a centre for Tibetan émigrés and preached to hundreds of people who flocked to hear him and receive his blessings. On Tibetan territory the Fourteenth Dalai Lama visited Shigatse Dzong, the place where the great Fifth Dalai Lama was enthroned by Gushri Khan in 1642 as the supreme authority over all Tibet. On 1 April 1957 the Dalai Lama returned to Lhasa.
From 1957 onward the Communist Chinese engaged in intensive preparations for the building up of their military forces. This indicated that they were prepared to use force in carrying out reforms.

By 1958 the Chinese shelled monasteries and towns in north-east Tibet and cases of genocide were widespread in that area. The people of the Kham and Amdo regions went to the mountains as guerrilla fighters. The Chinese imprisoned high lamas and local Tibetan newspapers carried Chinese propaganda and blasphemously denounced religion, accusing Lord Buddha of being a reactionary.
At this time the Committee for Tibetan Social Welfare in India, fearing the destruction of the beautiful land of Tibet, its religion, its people, and its monasteries, appealed to the freedom-loving nations of the world to intercede on behalf of Tibet and bring about peace in the country.
The Chinese armies had been trying to crush the revolts in eastern Tibet, but with little success. Therefore the Chinese insisted that the Tibetan government should take action against the resistance forces by dispatching Tibetan troops to suppress the revolts. The Tibetan government pondered over this matter and concluded that it was a question of Tibetans killing Tibetans. Eventually a decision was made to send government representatives to revolutionary posts and try to persuade the guerrillas to lay down their arms. The plan was carried out, but the

representatives failed to fulfil their missions. By the end of 1958 the Tibetan resistance movement had grown so much in strength that it was in a position to control almost all the districts of southern and eastern Tibet.
In February 1959 when the Dalai Lama took his final examinations as a Master of Metaphysics, the Chinese authorities invited him to see a dramatic show. They informed the commander of the Dalai Lama's bodyguard that the Dalai Lama was to come to the Chinese military camp unescorted. This was highly irregular. Customarily, wherever the Dalai Lama went, he was escorted by his bodyguards, and troops would line the route. The government officials regarded the invitation with suspicion and the people of Lhasa feared that the Dalai Lama might be kidnapped by the Communists. The Dalai Lama was to visit the Chinese camp on 10 March. On that day some 30,000 Tibetans from Lhasa surrounded the Norbulingka palace in an attempt to protect the Dalai Lama. The Tibetan people protested angrily and demonstrated against the Chinese. The world's newspapers soon broke the news of the Tibetan uprising. A deputation of Tibetans living in northern India went to Prime Minister Nehru, and hundreds of Tibetans repeatedly sent telegrams to him, to seek intervention and assistance. In Lhasa, Tibetan soldiers who had been made to wear Chinese uniforms discarded them and put on Tibetan uniforms.
The Dalai Lama made repeated attempts to reduce the mounting tension. He wrote letters to placate the Chinese and persuade them to desist from violence. On 17 March mortar shells were fired at the Norbulingka. During the night of 17 March 1959 the Dalai Lama, in disguise, escaped from the Norbulingka palace and fled towards India. Even though the Chinese did not know of the Dalai Lama's escape, they shelled the Norbulingka, the Potala, and other strategic places in Lhasa. The shelling was followed by tank and infantry attacks. Some 12,000 people were killed and many thousands were taken prisoner. Thousands of Tibetan refugees, in pitiful conditions, began crossing into India and other neighbouring countries over all possible routes.
The Dalai Lama was given a warm welcome on his arrival in India. Letters reached him from many world leaders, expressing sympathy at the tragic events. On 20 June the Dalai Lama held his first press conference saying that he and his government were fully prepared to welcome a peaceful solution of the present tragic problem, provided that such a solution would guarantee the preservation of the rights and powers which Tibet enjoyed and exercised without any interference prior to 1950. On 9 October 1959, amid heated opposition from the Communist bloc, the General Committee of the United Nations debated whether the Tibetan question should be included for discussion in the General Assembly. By the middle of October a resolution was finally passed that did not make any reference to the Communist Chinese invasion and occupation of Tibet, but merely stated that the General Assembly calls for respect for the fundamental human rights of the Tibetan people and respect for their distinctive cultural and religious life.

Mr. Tsepon W.D. Shakabpa states in the conclusion to his book 'Tibet, a Political History':
The Chinese people as a whole are not to be blamed. The atrocities in Tibet are being committed by a few political leaders of Communist China. Power must be handled carefully, and the misuse of it is the curse of the present age. The Chinese are not Tibet's overlords, and there is a faint possibility that China will in time return Tibet to the Tibetans. (...) Tibetans must now be conscious only of the fact that they are all Tibetans. They must be well organised and united to defend their rights, and they must strive to live and function under the leadership of the Dalai Lama in their struggle for a free and democratic state.

Tsepon W.D. Shakabpa:
'Tibet, a Political History'
New Haven and London,
Yale University Press



From over 2,000 years ago

THE HISTORY OF THE DALAI LAMA THROUGHOUT HIS INCARNATIONS

(The prayer that Regent Reting Rinpoche composed in 1939 for the enthronement ceremony of the young Fourteenth Dalai Lama refers to many previous lives of His Holiness the Dalai Lama, not only as a Dalai Lama, but also as Indian pandits and as early Tibetan kings. The following history of the Dalai Lama is taken from the verse 'A Prayer for the Long Life of His Holiness the Fourteenth Dalai Lama' by Regent Reting Rinpoche, from the book 'The Discovery of the XIVth Dalai Lama' by Sonam Wangdu, and from 'My Land and My People' the autobiography by His Holiness the Fourteenth Dalai Lama himself.)

The Ven. Regent Reting Rinpoche, himself a great lama of the Sera Monastery, wrote for his prayer 'A Crystal Wishing Gem' the following introduction: 'A prayer for the long life of His Holiness the Fourteenth Dalai Lama, Jewel ornament of everything in the world and beyond, navigator leading both men and gods to the supreme state.' Naming the virtues of His Holiness the Dalai Lama the prayer itself starts by saying:
'Although already fully enlightened in The nature of Buddha, from the sphere of Wisdom seeing the ultimate You manifest secret activities of Body, Speech, and Mind equal to the number of atoms found throughout the ten Directions. In order to illuminate the vast and profound ways of Dharma you manifested. A pearl necklace of incarnations in India, Land of Saints, such as that of The brahmin Kyue Nang-wa; marvellous indeed was this string of lives as Realised Yogis, accomplished scholars, and Chakravartins.'
Here a footnote gives the title of the volume that lists all the most important previous lives of His Holiness the Dalai Lama and describes thirty-six Indian incarnations.
The prayer continues:
'Then in order to fulfil the Aspirations of Beings you accepted to Incarnate in Tibet, the northern country covered by snow, and as a line of kings illuminated the land's affairs, both spiritual and mundane. Nya-tri Tsan, To-ri Nyan-shal, and the Dharma propagators Song-tsan Gam-po, Tri-song Deu-tsan, and Tri Ral-pa-chen: Such were your incarnations as a king.'
Another footnote gives the title of the volume that lists ten of the incarnations as kings of early Tibet. The prayer then tells about the previous manifestations of His Holiness the Dalai Lama:
'The Upasika Drom Ton-pa, the accomplished sage Nyan-ral Nyi-mae-Od-ser, and Guru Sho-wang, Revealer of treasure texts: Such were your incarnations as a Buddhist master.'
A footnote says that fifteen names of former incarnations of the Dalai Lama as Buddhist masters are provided. The prayer reads on:
'Then for four incarnations – from Gen-dun Drub to Yon-tan Gyatso, who were skilled in releasing the rains of Lob-sang Trag-pa's lineage upon the soil of fortunate beings – you strove to regenerate the essential doctrines of Manjushri.' 'By the power of residing within the Throat of Manjushri, Bodhisattva of Perfect Speech, you embodied the Compassion of an ocean of Buddhas Possessing sublime wisdom and stood like Meru, King of Mountains, protecting The beings of the three worlds, O Gyal-wa Nga-wang Lo-sang Gyatso, Magnificent amidst the scholars And yogis of the four continents Of the world.'
In these two verses the first four Dalai Lamas are named and the Fifth Dalai Lama's names are blended into the poem. Then the prayer refers to the Sixth Dalai Lama with the verse:
'From Tsang-yang Gya-tso, a master Wise in teaching the ocean of Dharma By means of divine melody and Beautiful poetry to accord with the Inclinations of trainees until Tub-tan Gyatso, (the Thirteenth Dalai Lama) a peerless oceanlike upholder of the Doctrine of the Mighty One – you enacted every Mysterious dance emanating as a Bodhisattva, a Son of the Buddhas.'

The next verse then names the Fourteenth Dalai Lama:
'Having dispelled the darkness of Spiritual degeneration from within Tibet, again there has appeared a Marvellous emanation, a rising sun Blazing with the lights of compassion
To simultaneously illuminate a hundred Thousand lineages in the lotus garden Of the Buddhadharma.'
Much further the prayer names the different embodiments that are gathered in His Holiness the Fourteenth Dalai Lama:
'O, you who are an embodiment of the Three great Bodhisattvas – Manjushri, Bodhisattva of Perfect Speech, whose Nature is knowledge of emptiness; (Chenrezig) Avalokiteshvara, the Constantly Watchful Bodhisattva, whose nature is Mercifully great compassion; and Vajrapani, Lord of the Secret Way, Whose nature is unsurpassed power Able to crush the armies of Mara O excellent one, remain With us forever.'
'Your body exquisite like a white lotus, Your speech as melodious as the music Created by the gods of song, and your Mind clearly seeing every reality that Exists; remain with us forever as a Great protector of life.'
'O lord of the people from the Land of snow mountains which is now Steeped in weak darkness: let blaze The lights of your compassion and Illuminate this world with prosperity And joy. Remain with us unwaveringly, Even until the end of the world.'

Thus Reting Rinpoche, who had been chosen the Regent of Tibet after the death of His Holiness the Thirteenth Dalai Lama, wrote in his long prayer for the enthronement of the Fourteenth Dalai Lama all the virtues and the long history of previous incarnations of His Holiness the Dalai Lama. The verse that extensively gives information on the descent of the Fourteenth Dalai Lama was again published in 1981 by Sakya Tegchen Choling, 4416 Burke Avenue North, Seattle, Washington 98103, USA.

On the way in which the Fourteenth Dalai Lama was recognised, Sonam Wangdu, who was himself a member of the enquiry commission in search of the reborn Dalai Lama, wrote the book 'The Discovery of the XIVth Dalai Lama'. In his introduction the late Sonam Wangdu says:
'To Buddhists, who believe that all sentient beings have been reincarnated countless times, the notion of being able to recognise certain incarnations should occasion no great surprise. To some readers, these methods may seem open to question; but it should be remembered that the search is carried out by deeply pious men who are very learned in the Tibetan Buddhist tradition. They are naturally skilled at interpreting signs and portents, the full significance of which escapes those reared outside that tradition.'
He then states:
'Each successive Incarnation possesses a status similar to that of Supreme Patriarch and King combined. As a spiritual ruler, the Dalai Lama has moral authority over all adherents of the form of Buddhism followed in Tibet, most of whom live in Tibet, Mongolia, Nepal, Sikkim, Bhutan and parts of the Soviet Union. As temporal ruler each Incarnation has been assisted by a cabinet composed of both monastic and lay officials which, during the long periods of minority resulting from the system of recognising a small child as the new Incarnation, functions under a regent. The methods whereby a new Incarnation is discovered mainly consist of following certain indications given by the previous Incarnation before his passing and then identifying his successor by various signs and tests.'
Then Sonam Wangdu explains in detail the actual discovery of the Fourteenth Dalai Lama in this book that was published in 1975 by Klett Thai Publications, Interpart Thailand Limited, Bangkok, Thailand.

In his memoires 'My Land and My People' His Holiness the Fourteenth Dalai Lama of Tibet writes himself on his birth and on his discovery:
'I was born in a small village called Takster, in the north-east of Tibet, on the fifth day of the fifth month of the Wood Hog Year of the Tibetan calendar – that is in 1935 (6 June). Takster is about 9,000 feet above the sea. It was beautiful country. Our village, which lay on a little plateau, was almost encircled by fertile fields of wheat and barley. And the plateau, in turn, was surrounded by ranges of hills which were covered by grass, thick and vividly green.
Amid the splendour of this natural beauty stood the monastery called Karma Shar Tsong Ridro, which is a famous place in the religious history of Tibet. It was founded by Karma Rolpai Dorje,

the fourth incarnation of Karma-pa, who himself was the first incarnation recognised in Tibet. It was at this monastery that our great reformer Tsongkhapa was initiated as a monk in the fourteenth century of the Christian era.

I have always been glad that I come from a humble family of peasants. I left my village when I was very young, but years later, when I was on my way back from China, I paid a hurried visit to Takster, and I could not help feeling a sense of pride when I saw my ancestral village and my home.

Our family was large, for I have two sisters and four brothers, and we are widely spread out in age. My mother gave birth to sixteen children, but nine of them died when they were very young. Our house was a square building with a courtyard in the middle. It was single storeyed, with the lower part built of stone and the upper part of earth. The edges of the flat roof were lined with turquoise tiles. Prayer flags fluttered from the top of a tall pole in the middle of the courtyard. At the back of the house was a yard where our horses and mules and cattle were kept, and in front of the gate a Tibetan mastiff was tied to a post to guard the house against intruders.

The cattle were eight cows and seven dzomos, which are crosses between yaks and cows. My mother used to milk the dzomos herself, and as soon as I learned to walk I used to follow her out to the barn, with my bowl in the fold of my gown, and she would give me milk warm from the dzomo. We had chickens too, and I was allowed to go to the henhouse to collect the eggs. This must be one of my earliest recollections. I remember climbing into one of the nesting boxes and sitting there clucking like a hen.

The life of our family was simple, but it was happy and content, and much of its contentment was owed to Thupten Gyatso, the Thirteenth Dalai Lama, who had been the spiritual and temporal ruler of Tibet for many years.

But in the Year of the Water Bird, that is in 1933, Thupten Gyatso departed from this world, and as the news spread through Tibet, the people were desolate. It was my father who brought the sad news to our village. He had been to market in Kumbum and heard it in the great monastery there.

With the passing of the Thirteenth Dalai Lama, the search began at once for his reincarnation, for each Dalai Lama is a reincarnation of his predecessor. In accordance with the time-honoured customs and traditions, the state oracles and learned lamas were consulted – as a first step towards finding out where the reincarnation had appeared. Curious cloud formations were seen in the north-east from Lhasa. It was recalled that after the Dalai Lama died, his body was placed seated on a throne in the Norbulingka, his summer residence in Lhasa, facing towards the south. But after a few days it was seen that the face had turned towards the east. And on a wooden pillar on the north-eastern side of the shrine where the body sat, a great star-shaped fungus suddenly appeared. All this and other evidence indicated the direction where the new Dalai Lama should be sought.

Next, in 1935, the regent went to the sacred lake of Lhamoi Latso at Chokhorgyal, about ninety miles south-east of Lhasa. The people of Tibet believe that visions of the future can be seen in the waters of this lake. Several days were spent in prayers and meditation, and then the Regent saw the vision of three Tibetan letters Ah, Ka and Ma, followed by a picture of a monastery with roofs of jade green and gold and a house with turquoise tiles.

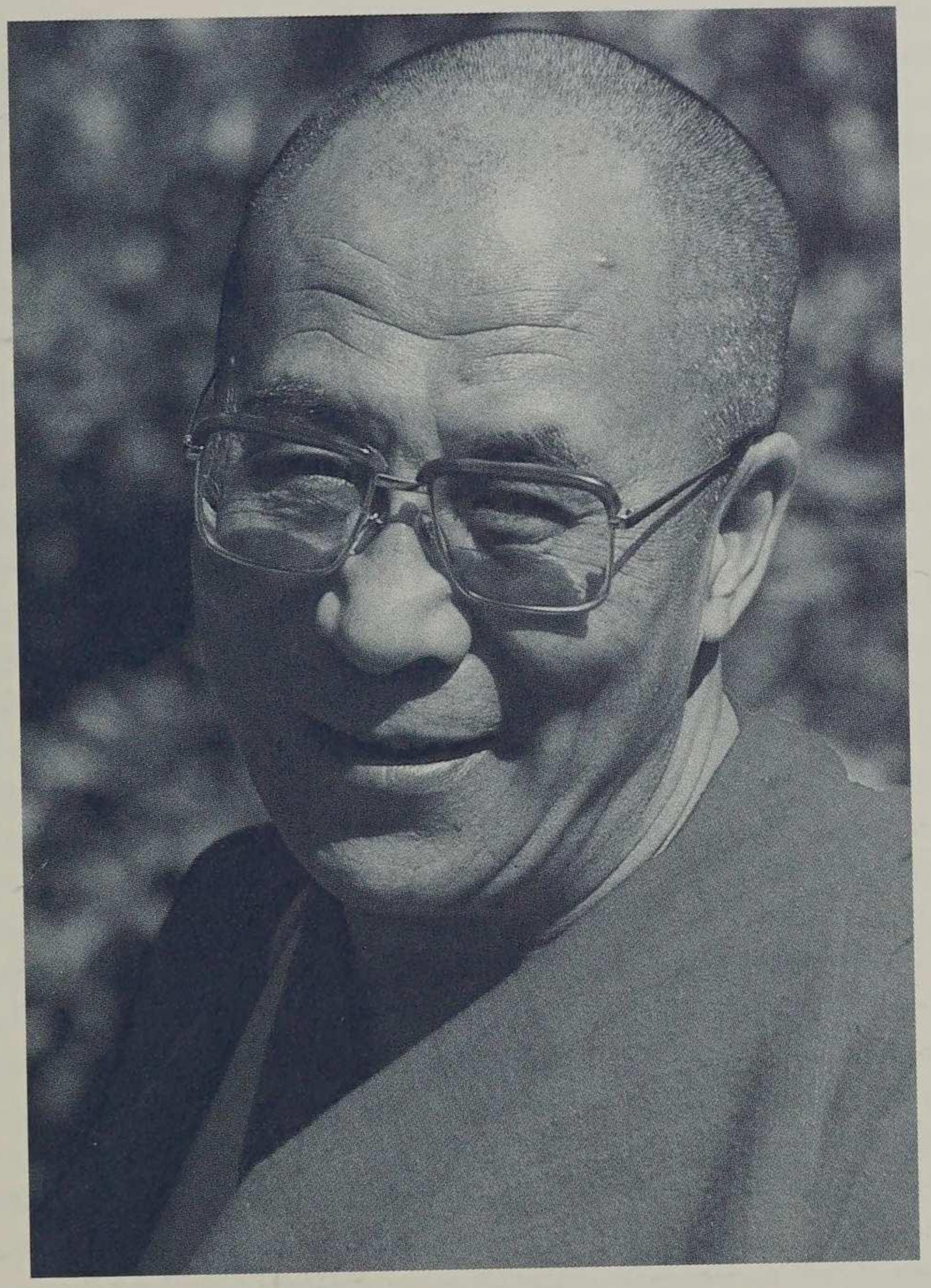
In the following year, high lamas and dignitaries, carrying the secrets of the visions, were sent out to all parts of Tibet to search for the place which the Regent had seen in the waters. The wise men who went to the east arrived in our region of Dokham during the winter, and they observed the green and golden roofs of the monastery of Kumbum. In the village of Takster, they noticed at once a house with turquoise tiles. Their leader asked if the family living in the house had any children and was told that they had a boy who was nearly two years old.

On hearing this significant news, two members of the party went to the house in disguise, together with a servant and two local, monastic officials, who were acting as their guides.

A junior monastic official of the main party, whose name was Losang Tsewang, pretended to be the leader, while the real leader, Lama Kewtsang Rinpoche of Sera Monastery, was dressed in poor clothes and acted as a servant. At the gate of the house, the strangers were met by my parents, who invited Losang into the house, believing him to be the master, while the lama and the others were received in the servant's quarters. There they found the baby of the family, and the moment the little boy saw the lama, he went to him and wanted to sit on his lap.

The lama was disguised in a cloak which was lined with lambskin, but round his neck he was wearing a rosary which had belonged to the Thirteenth Dalai Lama. The little boy seemed to recognise the rosary, and asked to be given it. The lama promised to give it to him if he could

guess who he was, and the boy replied that he was 'Sera-aga', which meant, in the local dialect, 'a lama of Sera'. The lama asked who the 'master' was, and the boy gave the name of Losang. He also knew the name of the real servant, which was Amdo Kasang.
The lama spent the whole day in watching the little boy with increasing interest, until it was time for the boy to be put to bed. All the party stayed in the house for the night, and early next morning, when they were making ready to leave, the boy got out of his bed and insisted that he wanted to go with them. I was that boy.'
The Dalai Lama then tells in his book that small children who are reincarnations remember objects and people from their previous lives, and that some can also recite the scriptures although they have not yet been taught them. We read how the whole party came back to the house and made the boy choose from two identical black rosaries, from two yellow rosaries, and from two drums the ones which had belonged to the Thirteenth Dalai Lama. Also two walking sticks were presented and it seemed the boy would choose the wrong stick, but he paused and took the one which had belonged to the Dalai Lama. Later it was found that the other walking stick had also been used by the Thirteenth Dalai Lama, and that he had given it to a lama, who had in turn given it to Kewtsang Rinpoche.
The Fourteenth Dalai Lama continues in his biography:
'By these tests they were further convinced that the reincarnation had been found, and their conviction was strengthened by the vision of three letters which the Regent had seen in the lake. They believed that the first letter Ah, stood for Amdo, which was the name of our district. Ka could have stood for Kumbum, which was one of the largest monasteries in the neighbourhood, and the one which the Regent had seen in the vision; or the two letters Ka and Ma might have signified the monastery of Karma Rolpai Dorje on the mountain above the village. It also seemed to them to be significant that some years before, the Thirteenth Dalai Lama had stayed at the monastery of Karma Rolpai Dorje when he was on his way back from China. He had been welcomed there by the incarnate lama of the monastery, and received homage and obeisance from the people of the village, including my father, who was nine years old at the time. It was also recalled that the Dalai Lama had left a pair of his boots behind at the monastery. He had also looked for some time at the house where I was born, and remarked that it was a beautiful place.
Strict secrecy was observed on the whole matter. Not even my parents were told of the firm belief of the search party, and even through the long period of waiting, they never suspected that I might be the reincarnation of the highest of all lamas. However, my mother has told me since I grew up that there had been previous signs of some extraordinary fate for me.
There is a widespread superstition in Tibet that before a high incarnate lama is reborn, the district where he is born will suffer. For four years before I was born, the crops had failed in Takster either through hailstorms when the corn was ripe, or through drought when it was young, and the village people had been saying that an incarnation must be going to be born among them.
My own family especially had fallen on hard times. Several of our horses and cattle, which were among our few valuable possessions, had died, and my father could not discover any reason. And in the few months before I was born, my father himself had been badly ill and unable to get out of bed. Yet on the morning of my birth, he got up feeling perfectly well, and offered prayers and filled the butter lamps which always burned on our family altar. My mother remembers being annoyed at this and accusing him of having stayed in bed through laziness, but he declared that he was cured. When I was born and my mother told him, 'It's a boy,' he simply said, 'Good. I would like to make him a monk.'
At that time the north-eastern part of Tibet was under Chinese control and the Chinese governor had to give permission for taking the young incarnation to Lhasa. His Holiness the Dalai Lama writes:
'While the discussions with the Governor were going on, I was left in the Kumbum monastery. I was about three by then, and of course I was very unhappy at first at being separated from my parents. Beside my eldest brother, Thubten Jigme Norbu, my third brother, Losang Samten, who was five, was also there, but he had begun to take lessons, and while he was with his tutor I had nobody to play with. I still remember waiting impatiently outside his classroom, and sometimes peering round the curtain in the doorway to try to attract his attention without letting his tutor see me. But the tutor was strict, and Samten was helpless. Altogether, that was a lonely and rather unhappy phase in my childhood. Sometimes Samten's tutor used to put me on his lap and wrap



H.H. the Dalai Lama

me in his gown and give me dried fruits, that is almost the only solace I remember. But at last, about the beginning of the sixth month of the Earth Hare Year, corresponding to 1939, the time came for my real journey to begin.

We set off a week after my fourth birthday, on a journey which was to last for three months and thirteen days. It was a sad moment for my parents to leave Takster, their home, their farm, and their friends, because they still did not know what the future held for us.

There were roughly fifty people and 350 horses and mules in the caravan when it started.

Every day, we travelled only from dawn till noon, which is the usual practice on journeys in Tibet, and every night we camped in tents, because there were very few habitations on the route. Indeed, in the early part of the journey we saw nobody for week after week, except a few nomads who came to ask me for my blessing.'

Only after the party was out of Chinese controlled territory was the National Assembly in Lhasa given a detailed report on Lhamo Dhon Drup, the farmer's son from Takster, who had all the indications of being the most important incarnation.

The Dalai Lama, while still describing the journey, writes:

'Ten stages out from Lhasa, we met a party of about a hundred men with many more horses and mules. This was led by a minister of the Tibetan Cabinet, and included many officials and representatives of Lhasa's three outstanding monasteries. They had brought with them a proclamation declaring me to be the Fourteenth Dalai Lama, which had been issued with the authority of the Regent, the Cabinet and the National Assembly of Tibet.

Then I put off my peasant clothes and was dressed in monastic robes. Ceremonial attendants were put at my service, and henceforth I was carried in a gilded palanquin known to us Tibetans as the phebjam. From here, the procession advanced on an ever grander scale. In every village and town we passed, we encountered processions of lamas and monks carrying emblems and decorations. The people of these places also joined in the processions, while horns and flutes and drums and cymbals sounded, and clouds of smoke rose from incense burners. Everyone, layman or monk, was dressed in his best clothes and welcomed me with folded hands and a happy smile on his face, as I passed through the throngs. Looking out from my palanquin, I remember seeing people shedding tears of joy.

We marched on in a long procession towards the Holy City. On both sides of our route thousands of monks were lined up in rows with coloured banners. Many groups of people were singing songs of welcome and playing musical instruments. The soldiers of all the regiments of the Tibetan army were drawn up to present arms to me. The whole population of Lhasa, men and women, young and old, thronged together in their best clothes to receive and welcome me with homage. As they watched me passing, I could hear them crying, 'The day of our happiness has come.' I felt as if I were in a dream. I felt as if I were in a great park covered with beautiful flowers, while soft breezes blew across it and peacocks elegantly danced before me. There was an unforgettable scent of wild flowers, and a song of freedom and happiness in the air. I had not recovered from this dream when we reached the city. I was taken to the temple, where I bowed humbly before the sacred images. Then the procession went on to the Norbulingka, the summer residence of the Dalai Lama, and I was ushered, still dreaming, into the splendid apartments of my predecessor.'

The ceremony of the Fourteenth Dalai Lama's enthronement on the Lion Throne was, a few months later, held in the Potala Palace. The Regent presented three symbolic offerings signifying an appeal to the Dalai Lama to live a long life, to expound the Buddhist religion, and to have thoughts like those of the Buddhas. At a further stage during the ceremony the Golden Wheel and the White Conch, the symbols of spiritual and temporal power, were presented to the Dalai Lama. The ceremony ended with the recital of verses praying for the long life of the Dalai Lama, the victory of religion throughout the world, and the peace and prosperity of all beings under the authority of the Dalai Lama's government. The Dalai Lama here writes in his report:

'Thus, when I was four-and-a-half-years old, I was formally recognised as the Fourteenth Dalai Lama, the spiritual and temporal ruler of Tibet. To all Tibetans the future seemed happy and secure.'

On his education the Dalai Lama writes:

'My education began when I was six, and I was taught entirely by the traditional system of Tibet. The basic purpose of the Tibetan system is to broaden and cultivate the mind by a wide variety of knowledge. Like most children, I started by learning to read and write. My religious education in dialectical discussion did not begin in earnest till I was twelve. When I was just over thirteen I was

formally admitted to the two large monasteries of Drepung and Sera. As I went on I found less and less difficulty in learning all that was required of me. Political and other circumstances did not allow me to carry on my studies like the scholars of great talent and learning who devote their whole lives to the pursuit of religious knowledge and spiritual enlightenment. But for a period of thirteen years I was able to give a good part of my time and attention to these serious studies. When I was twenty-four I took the preliminary examination at each of the three monastic universities. It was not an unhappy childhood. The kindness of my teachers will always remain with me as a memory I shall cherish. They gave me the religious knowledge which has always been and will always be my greatest comfort and inspiration, and they did their best to satisfy what they regarded as a healthy curiosity in other matters. But I know that I grew up with hardly any knowledge of worldly affairs, and it was in that state, when I was sixteen, that I was called upon to lead my country against the invasion of Communist China. In 1948, while I was still a student, the government heard there were Chinese Communist spies in the country. Soon after this first sign of impending trouble, more serious news was heard from the eastern parts of Tibet. The governor of eastern Tibet reported that the Chinese were moving up strong forces and massing them along our eastern border. It was obvious that they intended either to attack or intimidate us. The National Assembly agreed unanimously that Tibet had neither the material resources nor the arms or men to defend its integrity against a serious attack, and so they decided to make an urgent appeal to other countries, in the hope of persuading the Chinese to halt before it was too late. Four delegations were appointed to visit Britain, the United States of America, India, and Nepal to ask for help. Before the delegations left Lhasa, telegrams were sent to these four governments, to tell them of the apparent threat to our independence, and of our government's wish to send the delegations. The replies to these telegrams were terribly disheartening. The British government expressed its deepest sympathy for the people of Tibet, and regretted that owing to Tibet's geographical position, since India had been granted independence, it could not offer help. The government of the United States also replied in the same sense and declined to receive our delegation. The Indian government also made it clear that it would not give us military help, and advised us not to offer any armed resistance, but to open negotiations for a peaceful settlement. So we learned that in military matters we were alone. Without any formal warning the armies of Communist China invaded Tibet. While disasters were taking place in the distant eastern marches, the government in Lhasa was consulting the oracles and the high lamas, and guided by their advice, the Cabinet came to see me with the solemn request that I should take over the responsibility of government. This filled me with anxiety. I was only sixteen. I was far from having finished my religious education. I knew nothing about the world and had no experience of politics. I hesitated, but then the National Assembly met, and added its plea to the Cabinet's and I saw that at such a serious moment in our history, I could not refuse my responsibilities. I had to shoulder them, put my boyhood behind me, and immediately prepare myself to lead my country, as well as I was able, against the vast power of Communist China.

The Cabinet had taken steps to put our case before the United Nations. While we were waiting for it to be considered, it seemed to me that the first of my duties must be to follow the advice of the Indian government, and try to reach an agreement with the Chinese before more harm was done. So I wrote to the Chinese government that during my minority relations had been strained between our countries, but that now I had taken over full responsibility and sincerely wanted to restore the friendship which had existed in the past. I pleaded with them to return the Tibetans who had been captured by their army, and to withdraw from the part of Tibet which they had occupied by force.'

The leaders of Tibet were afraid that the Chinese armies might advance to Lhasa, so they requested the Dalai Lama to go to the town of Yatung near the border of India, for his safety. The Dalai Lama writes in his memoirs:

'It was in the minds of my ministers then that if the worst came to the worst I might have to go to India for refuge, as my predecessor had done when the Chinese invaded us forty years before. I was advised to send a small part of my treasure there. So some gold dust and bars of silver were taken from Lhasa and put in a vault across the border in Sikkim, and there they lay for the next nine years. In the end, we needed them badly.'

The Dalai Lama continues:

'The next grievous blow to us was the news that the General Assembly of the United Nations had decided not to consider the question of Tibet. This filled us with consternation. We had put our faith in the United Nations as a source of justice, and we were astonished to hear that it was

on British initiative that the question had been shelved. The attitude of the Indian representative was equally disappointing. He said he was certain a peaceful settlement could be made and Tibet's autonomy could be safeguarded, and that the best way to ensure this was to abandon the idea of discussing the matter in the General Assembly. This was a worse disappointment than the earlier news that nobody would offer us any military help. Now our friends would not even help us to present our plea for justice. We felt abandoned to the hordes of the Chinese army.'
About the Tibetan delegation that was sent to Peking in the spring of 1951 to open negotiations on the firm condition that the Chinese armies would not advance any further into Tibet, His Holiness the Dalai Lama tells:
'Our delegates were insulted and abused and threatened with personal violence, and with further military action against the people of Tibet, and they were not allowed to refer to me or my government for further instructions.'
The Chinese government sent general Chang Chin-wu to Lhasa and the Dalai Lama reports:
'Two months after the arrival of General Chang Chin-wu, three thousand officers and men of the Chinese army marched into Lhasa. Soon after that, another detachment of about the same size arrived there, under two more Generals, Tang Ko-hwa and Tang Kuan-sen. The Chinese requisitioned houses, and bought or rented others, and beyond the Norbulingka, in the pleasant land beside the river which had always been the favourite place for summer picnics, they took possession of an enormous area for a camp. They demanded a loan of two thousand tons of barley, and other kinds of food.
Then another general, and another eight to ten thousand men appeared. They seized a further area for camps, and under the burden of their extra demands for food our simple economy broke down. They had brought nothing with them, and all expected to be fed from our meagre sources of supply. The prices of food-grains suddenly soared up about ten times, of butter nine times, and of goods in general two or three times. For the first time that could be remembered, the people of Lhasa were reduced to the edge of famine.'
The Chinese insistence on alterations in the Tibetan government could not be agreed to, and the Dalai Lama writes:
'I reasoned that if we continued to oppose and anger the Chinese it was certain to lead to outbreaks of physical violence. Yet violence was useless. Non-violence was the only course which might win us back a degree of freedom in the end. That meant cooperation whenever it was possible, and passive resistance whenever it was not. And violent opposition was not only unpractical, it was also unethical. Non-violence was the only moral course. This was not only my own profound belief, it was also clearly in accordance with the teaching of Lord Buddha, and as the religious leader of Tibet I was bound to uphold it.'
In 1953 the Chinese government invited the Fourteenth Dalai Lama to visit China, and the Dalai Lama, who thought he ought to meet the highest authorities in China and try to persuade them to carry out promises they had made, decided to go. His subjects were not very happy about this journey and the Dalai Lama writes:
'The people of Lhasa were very unwilling that I should go to China. They were afraid I might never be allowed to come back. But I had no fear of being kept prisoner, and I had made up my mind that it was my duty to go. Therefore, at a religious ceremony in the Norbulingka, when there were a great many people present, I did my best to reassure them by promising to be home within a year.'
In Peking the Fourteenth Dalai Lama met several times with Mao Tse-tung, then chairman of the Chinese Communist Party. In the first interview Mao Tse-tung said it was the mission of China to bring progress to Tibet, and Chinese generals were in Lhasa to help the Dalai Lama and the people of Tibet and had not gone there to exercise any kind of authority. In the second interview the Dalai Lama gave Mao Tse-tung a personal account of the recent events in Tibet, 'trying to dispel any doubts he might have had about our situation,' writes His Holiness the Dalai Lama. At that occasion Mao Tse-tung said he wanted to set up a Committee for the Autonomous Region of Tibet. In the third interview the Dalai Lama reports that Mao Tse-tung said that Buddhism was quite a good religion and Lord Buddha, although he was a prince, had given a good deal of thought to the question of improving the conditions of the people. But at a dinner party to celebrate the Tibetan New Year the Dalai Lama had quite a different experience with Mao Tse-tung:
'At the party we had the usual New Year decorations and a special kind of cake which is made in Tibet for this season. It is our custom to take a small piece of this cake and throw it up to the

ceiling as an offering to Buddha. When Mao Tse-tung was told of this custom, he threw up a piece to the ceiling, and then with a mischievous expression, he threw another piece down on the floor.'

On his final interview with Mao Tse-tung the Dalai Lama reports:

'He started to give me a long lecture about the true form of democracy, and advised me how to become a leader of the people and how to take heed of their suggestions. And then he edged closer to me on his chair and whispered: 'I understand you very well. But of course, religion is poison. It has two great defects: It undermines the race, and secondly it retards the progress of the country. Tibet and Mongolia have both been poisoned by it.' I was thoroughly startled, what did he mean to imply? He came out to the car with me after these extraordinary remarks, and his parting advice was merely that I should take care of my health.'

While in Peking the Fourteenth Dalai Lama also met with the Chinese Prime Minister Chou En-lai, who he thought to be 'clever and shrewd'. He met Khrushchev and Bulganin of the Soviet Union in Peking, but had no exchange of views with them, and writes:

'The Chinese did not want me to have a chance of speaking frankly to foreigners.'

Also with Nehru, the Prime Minister of India, the Dalai Lama only exchanged a few words, when they met in Peking.

During his stay the Dalai Lama travelled for three months through China. After nearly a year in China the Dalai Lama returned to Tibet and he writes:

'As I prepared for my journey back to Lhasa, I still had hopes of saving my people from the worst consequences of Chinese domination. I thought my visit to China had helped in two ways. It had certainly shown me exactly what we were up against, and, which was more important, it seemed to have persuaded the Chinese not to go ahead with the original plan, which Mao Tse-tung had admitted, of governing us directly from Peking through a military and political committee. Instead, we seemed to have been left with some authority over our own internal affairs, and we seemed to have a firm promise of autonomy.'

On his way home the Dalai Lama had the chance to visit Takster, the village where he was born, and he writes:

'I enjoyed reviving my faint memories of the places I had left when I was four. But whenever I spoke to the people, I was brought back abruptly to the present. I asked them if they were happy, and they answered that they were 'very happy and prosperous under the guidance of the Chinese Communist Party and Chairman Mao Tse-tung'. But even while they said it, I saw tears in their eyes, and I realised with a shock that even to me they were afraid to answer the question except by this Chinese Communist formula.'

When at last in April 1956 the Preparatory Committee for the Autonomous Region of Tibet was inaugurated, the Dalai Lama, who had put his hope on this new institution, realised it was only a façade.' In his memoirs he states:

'Although I was nominally chairman, there was nothing much I could do. Sometimes it was almost laughable to see how the proceedings were controlled and regulated, so that plans already completed in the other committee received a pointless and empty discussion and then were passed. Often I felt embarrassed at these meetings. I saw that the Chinese had only made me chairman in order to give an added appearance of Tibetan authority to their schemes.'

Despondently the Dalai Lama reflected withdrawing from all political activities. At that desperate moment he received an invitation to be present at the celebration of the two thousand five hundredth anniversary of the birth of Lord Buddha in India. At the Buddha Jayanti the Dalai Lama gave an address and he reports:

'I emphasised the peaceful nature of the Buddhist faith. I said I hoped these celebrations would help to spread the knowledge of the path of enlightenment not only in Asia but also among the people of the Western world, for the teaching of Lord Buddha could lead not only to contented and peaceful lives for individuals, but also to an end of hostility between nations.'

The Dalai Lama continues:

'It was after these celebrations that I had my first real talk with Mr. Nehru, and by then my opinions had evolved to a further stage. I believed I ought not to go home again. I believed I ought to stay in India until there was some positive sign of a change in Chinese policy. At home, I thought, I could not help my people any more, but from India, I could at least tell people all over the world what was happening in Tibet, and try to mobilise their moral support for us, and so perhaps bring a change in China's ruthless policy.'

Prime Minister Nehru answered that the Dalai Lama should go back to Tibet and work peacefully.

While on a pilgrimage to the historic religious centres Sanchi, Ajanta, Benares and Bodh-Gaya, between Bodh-Gaya and Sarnath a messenger from the Chinese embassy in Delhi brought a telegram that said 'the situation at home was serious'. Before leaving India the Dalai Lama visited communities of Tibetans in the northern part of India. The Dalai Lama:

'I went there, and met not only the Tibetans who were living there, but also a deputation which had been sent by my government in Lhasa to escort me home. And in fact, they all suggested that I should stay in India, because the situation in Tibet had become so desperate and dangerous. But I had made up my mind that one more chance must be given to the Chinese. I was weary of politics. So I was happy to find that in Kalimpong and Gangtok I had time for meditation and for religious discourses to the people who had gathered there to hear me.'

About his arrival in Tibet the Dalai Lama writes:

'At the top of the Nathu-la I said good-by to the last of my friends from India and Sikkim. As I walked across the top of the pass into Tibet, I saw that among the little prayer flags which Tibetans always like to fly in high places, enormous red flags of China had been hoisted, and portraits of Mao Tse-tung. No doubt this was meant as a welcome, but it was a melancholy welcome to my own country.'

In India the Dalai Lama was told that revolt had broken out in the east of Tibet and the Chinese had announced that they were fully prepared to crush it. In Tibet the Dalai Lama received more information about this development and he writes:

'From the reports of refugees, we began to receive a clearer impression of the terrible things that were happening in the east and north-east. There, in the district which had been entirely under Chinese rule since the invasion began, the number of Khampas who had taken to the mountains as guerrillas had grown from hundreds to tens of thousands. They had already fought some considerable battles with the Chinese army. The Chinese were using artillery and bomber aircraft, not only against the guerrillas when they could find them, but also against the villages and monasteries. Thus villages and monasteries were being totally destroyed. Lamas and the lay leaders of the people were being humiliated, imprisoned, killed and even tortured. Land was confiscated. Sacred images, books of scriptures, and other things of holy significance to us, were broken up, derided, or simply stolen. Blasphemous proclamations were made on posters and in newspapers and preached in schools, saying that religion was only a means of exploiting the people, and that Lord Buddha was a "reactionary".'

Reporting on the situation in Lhasa the Dalai Lama writes:

'The Chinese were arming their civilians and reinforcing their barricades in the city. They summoned more meetings in schools and other places, and told the people that the Cabinet was in league with the 'reactionaries' and its members would be dealt with accordingly not merely shot, but executed slowly and publicly.'

Then the Dalai Lama describes the events that led to the crisis in Lhasa in March 1959:

'On the first of March, 1959, I was in the Jokhang, the main temple of Lhasa, for celebrations of the Monlam Festival. It was during that festival that I took my final examinations as Master of Metaphysics. In the middle of all the ceremonies and preparations for my final test, I was told that two Chinese officers wanted to see me. They were shown in and they wanted me to tell General Tan Kuan-sen a date on which I could attend a theatrical show he had decided to stage in the Chinese army camp. I told the officers I would arrange a date as soon as the ceremonies were finished in ten days' time. Nothing more was heard of this strange invitation before I left the temple for the Norbulingka. On the seventh of March I had another message from the general. His interpreter telephoned the Chief Official Abbot and asked for a definite date when I could attend the performance in the Chinese camp. The Abbot consulted me, and at my instance he told that the tenth of March would be convenient.

The arrangements to be made for my visit were not discussed until the ninth of March. Then, at eight o'clock in the morning, two Chinese officers came to the house of the Commander of my Bodyguard, Kusung Depon, and told him they had been sent to take him to the Chinese headquarters to see Brigadier Fu, whose title was Military Advisor. Kusung Depon came back to the Norbulingka in a state of distress. He gave me a verbatim account of what had happened. The brigadier was looking angry. 'Don't you know?' he had snapped, 'The Dalai Lama has accepted the general's invitation and he is coming on the tenth. Now I want to make this clear to you: There will be none of the ceremony you usually have. None of your armed men are to come with him. No Tibetan soldier is to come beyond the Stone Bridge. If you insist, you may have two or three Tibetan bodyguards, but it is definitely decided that they must not be armed.

No one could help feeling that the Chinese invitation was suspicious. A rumour spread at once throughout the city that the Chinese had made a plan to kidnap me. The following day was destined to be the most momentous Lhasa had ever seen. At noon I was supposed to take the unprecedented step of entering the Chinese camp without an escort. At five I got up, and went as usual to my prayer room. I offered prayers and meditated, and then I went downstairs and out to the garden, where I always liked to walk in the early morning. That was the last brief moment of peace of mind I was to know. It was broken by shouts, sudden and discordant, from beyond the wall of the park. I listened, but could not distinguish the words. I hurried indoors, found some of my officials, and sent them to find out what was happening. They soon came back to tell me that the people of Lhasa seemed to be streaming out of the city and surrounding the Norbulingka, and they were shouting that they had come to protect me. Soon all the palaces were astir with anxious people. Messengers kept coming to me with further news. The crowd was countless, some said there were 30,000 people.'

When the Dalai Lama's ministers went to the Chinese camp to tell that the Dalai Lama was not coming to see the theatrical show, they were told that the time had come to 'destroy all these reactionaries'. The Dalai Lama reports:

'Every Tibetan in Lhasa could see by then that the Chinese were preparing to shell my palace.'

Day and night the crowd remained outside the palace to protect the Dalai Lama. The report continues:

'On the sixteenth of March people reported that all the artillery in the district was being brought in to sites within range of the city, and of the Norbulingka in particular. Four mountain guns and twenty-eight heavy machine guns, had been secretly taken to Lhasa escorted by several truckloads of Chinese soldiers. Two giant Chinese military vehicles were found near the northern gate of the Palace with mechanical instruments, apparently for taking measurements.

Besides these observations there were rumours of fresh troops arriving from China by air.

The next morning of the seventeenth of March more rumours were springing up and spreading and destruction seemed imminent', the Dalai Lama writes, and he then reports:

'About four o'clock that afternoon we heard the boom of two heavy mortar shells fired from a nearby Chinese camp. And we also heard the splash of the shells in a marsh outside the northern gate. At those two isolated shots, consternation and anger reached a final climax in the crowd. Within the Palace everyone felt the end had come and that something drastic had to be done without any more delay, but nobody could decide what to do.

It was I who had to find the answer and make the decision, but with my inexperience in the affairs of the world it was not easy. I have no fear of death. I was not afraid of being one of the victims of the Chinese attack. I honestly believe that my strict religious training has given me enough strength to face the prospect of leaving my present body without any apprehension. I felt then, as I always feel, that I am only a mortal being and an instrument of the never dying spirit of my Master, and that the end of one mortal frame is not of any great consequence. But I knew my people and the officials of my government could not share my feelings.

So when the Chinese guns sounded that warning of death, the first thought in the mind of every official within the Palace, and every humble member of the vast concourse around it, was that my life must be saved and I must leave the Palace and leave the city at once.

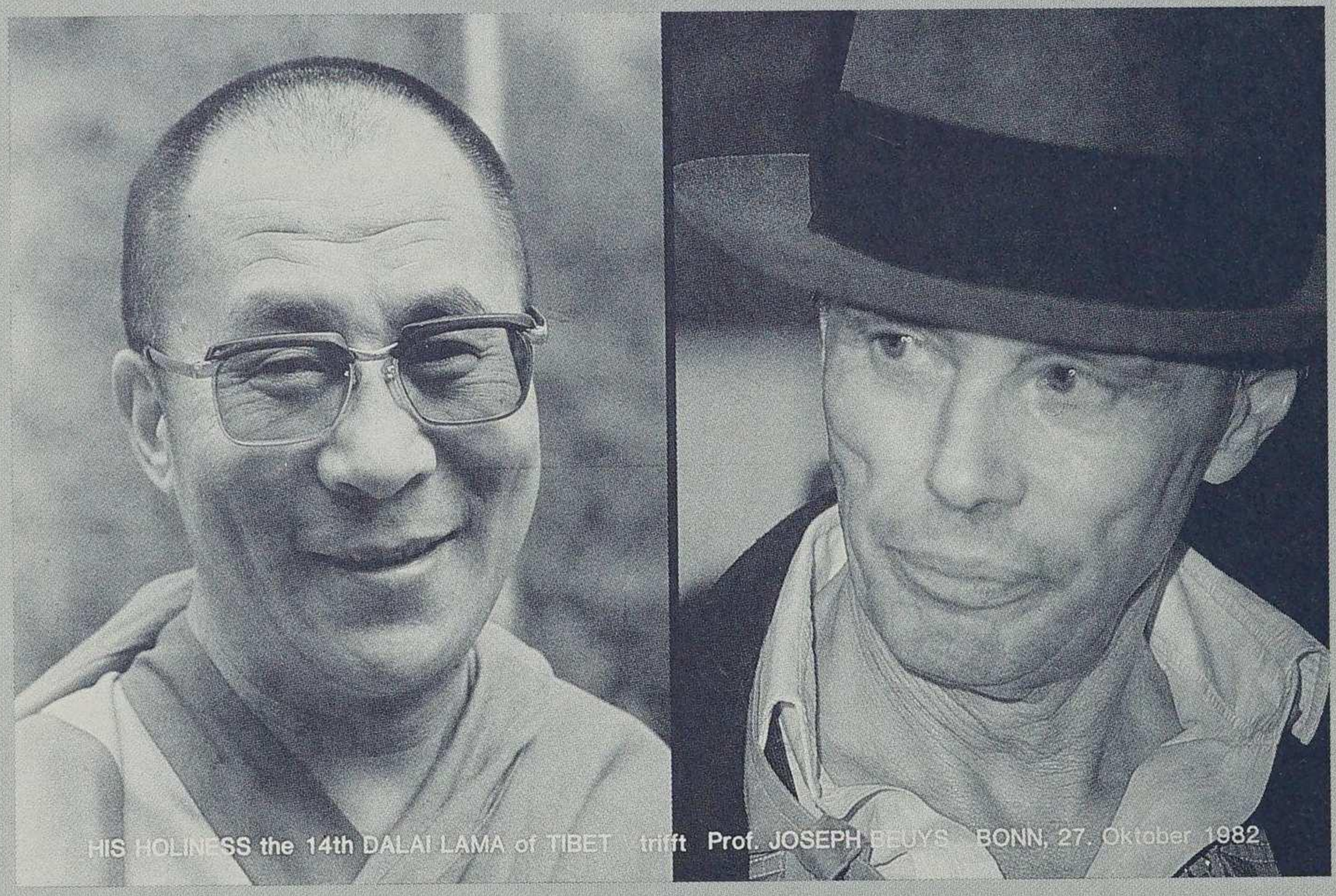
We could not tell where the journey would lead or how it would end, but all the people closest to me wanted to come with me. So it was to be a large party. There was no time to take anything which was not essential with us. We had to be well away from Lhasa before the dawn. We could not go to the Treasury for any funds, or to the Potala for any of the immeasurable wealth of jewels and treasures which I had inherited.

We decided to leave in small parties. When everything was ready, I went to the chapel of Hahakala. I had always gone to that chapel to say goodbye when I went on long journeys. Then I went to several other chapels and blessed them, and then to my own rooms and I waited there alone. A soldier's clothes and a fur cap had been left for me, and about half past nine I took off my monk's habit and put them on. At the inner door of my house there was a single soldier waiting for me, and another at the outer door. I took a rifle from one of them and slung it on my shoulder to complete my disguise. I took off my glasses, thinking that people would hardly know my face without them. My Chamberlain went on ahead and told the guards he was going on a tour of inspection. Only once before in my life, when I was taken to Yatung nine years before, had I been out of the gate of the Norbulingka without a ceremonial procession. When we reached it, I saw dimly in the darkness the groups of my people who were still watching it, but none of them

noticed the humble soldier, and I walked out unchallenged towards the dark road beyond.'
In the mountains south of Lhasa several days after the escape from the Norbulingka palace a group of horsemen approached the Dalai Lama's party and the Dalai Lama recognised one of his officials. He writes:
'We stopped and I had a long talk with him. The devastating news he brought was that Lhasa had already been bombarded. From eye-witnesses in the next few days, we were able to reconstruct the whole story of the disaster I had striven so hard to prevent. The shelling had begun at two o'clock in the morning of March twentieth, before the Chinese had discovered that I had gone. All that day they shelled the Norbulingka, and then they turned their artillery on the city, the Potala, the temple, and the neighbouring monasteries. Nobody knows how many of the people of Lhasa were killed, but thousands of bodies could be seen inside and outside the Norbulingka. By the end of the first day, when the Norbulingka was a deserted smoking ruin full of dead, the Chinese entered it. The few Tibetans who were in the Chinese camp had been desperately anxious about my fate. That evening the Chinese were seen to be going from corpse to corpse, examining the dead faces, especially of the monks. During the night the report was brought to the camp that I had disappeared.'
After a long and tiring journey India was reached and the Dalai Lama was welcomed with a telegram from Prime Minister Nehru. In his book the Dalai Lama then writes:
'When we came down to the railway at Tezpur I was astonished and quite overwhelmed to find thousands of telegrams of good wishes and about a hundred journalists and photographers, representing newspapers all over the world, who had come to that remote place to meet me and hear what they called 'the story of the year'. The Indian government sent a special train to take us all to Mussoorie, in the foothills of the Himalayas, north of Delhi, where they had arranged for me to live temporarily.'
The Dalai Lama continues:
Refugees were pouring out of Tibet, and I was horrified at the stories they brought with them. I was forced to see that the Chinese had made up their minds to subdue Tibet by sheer brutality.'
The International Commission of Jurists began a study of events in Tibet and sent trained men to interrogate Tibetan refugees. The Dalai Lama writes:
'They brought to light more horrors than even I had heard of. I do not think most people want to read of the extremes of cruelty, and I do not want to write of them, but in justice to my own people I must sum up the oppressions which that impartial inquiry revealed. Tens of thousands of our people have been killed, not only in military actions, but individually and deliberately. They have been killed, without trial, on suspicion of opposing Communism, or of hoarding money, or simply because of their position, or for no reason at all. But mainly and fundamentally they have been killed because they would not renounce their religion. They have not only been shot, but beaten to death, crucified, burned alive, drowned, vivisected, starved, strangled, hanged, scalded, buried alive, disembowelled, and beheaded. These killings have been done in public. The victim's fellow villagers and and friends and neighbours have been made to watch them, and eye-witnesses described them to the Commission. Men and women have been slowly killed while their own families were forced to watch, and small children have even been forced to shoot their parents. Lamas have been specially persecuted. The Chinese tried to humiliate them, especially the elderly and most respected, before they tortured them, by harnessing them to ploughs, riding them like horses, whipping and beating them, and other methods too evil to mention.
Great numbers of Tibetans have been imprisoned or rounded up and taken away to unknown destinations, great numbers have died from the brutalities and privations of forced labour.
Many thousands of children, from fifteen years of age down to babies still at the breast, have been taken away from their parents and never seen again. Parents who protested have been imprisoned or shot.
Many Tibetan men and women believe the Chinese have sterilised them. They independently described a painful operation to the interrogators of the International Commission. Besides these crimes against the people, the Chinese have destroyed hundreds of our monasteries, either by physically wrecking them, or by killing the lamas and sending the monks to labour camps, ordering the monks under pain of death to break their vows of celibacy, and using the empty monastic buildings and temples as army barracks and stables.
On all the evidence which they collected, the International Commission considered the Chinese guilty of 'the gravest crime of which any person or nation can be accused', that is, of genocide,

'the intent to destroy, in whole or in part, a national, ethnical, racial or religious group as such'.
At the end of 'My Land and My People' the Dalai Lama writes:
'In spite of the atrocious crimes which Chinese have committed in our country, I have absolutely no hatred in my heart of the Chinese people. I believe it is one of the curses and dangers of the present age to blame nations for the crimes of individuals. I have known many admirable Chinese. The atrocities in Tibet have been committed by Chinese of the lowest sort, soldiers and Communist officials who were corrupted by the knowledge of having the power of life and death. Most Chinese would be bitterly ashamed if they knew of these deeds. We should not seek revenge on those who have committed crimes against us. We should reflect that by the law of Karma, they are in danger of lowly and miserable lives to come, and that our duty to them, as to every being, is to help them to rise toward Nirvana, rather than let them sink to lower levels of rebirth. Chinese Communism has lasted twelve years, but our faith has lasted 2,500 years, and we have the promise of Lord Buddha that it will last as long again before it is renewed by the coming of another Buddha. In these days of overwhelming military power all men and women can only live in hope. If they are blessed with peaceful homes and families, they hope to be allowed to keep them and to see their children grow up happily, and if they have lost their homes, as we have, their need for hope and faith is even greater.'
"The hope of all men, in the last analysis, is simply for peace of mind. My hope rests in the courage of Tibetans, and the love of truth and justice which is still in the heart of the human race. And my faith is in the compassion of Lord Buddha."

His Holiness the Dalai Lama of Tibet:
'My Land and My People',
Potala Corporation, New York



HIS HOLINESS the 14th DALAI LAMA of TIBET trifft Prof. JOSEPH BEUYS BONN, 27. Oktober 1982

Bonn, October 27, 1982

TOWARDS A NEW HUMAN INDIVIDUAL
report on the meeting of JOSEPH BEUYS with HIS HOLINESS THE DALAI LAMA OF TIBET

Joseph Beuys (sixty-two) met with His Holiness the Fourteenth Dalai Lama of Tibet (forty-eight) in Bonn, Germany, on the 27th October 1982. At that occasion Joseph Beuys made the proposal to the exiled Dalai Lama to free the area of Tibet, that has been occupied by the Chinese communists since 1950, by making Tibet into an example of a human community which practises the 'Spiritual Economy' that Joseph Beuys propagates in order to change society into the 'Social Sculpture' which he considers his most important work of art to accomplish.

In April 1980, my interview book 'Joseph Beuys talks to Louwrien Wijers' was published. In it Professor Beuys explains his vision of the new human individual that can easily overcome unemployment, economical crises and ecological misconduct by dealing with MONEY in a truly DEMOCRATIC way; by incorporating our natural SPIRITUALITY into all production methods and ECONOMY so that EVERYBODY BECOMES AN ARTIST; by transferring all institutes for EDUCATION into places where POSITIVE CREATIVITY is taught, making everyone aware of their own ultimate abilities; and by eradicating the false power that politicians seem to think they have he promises to CHANGE POLITICS INTO ART thus realising the 'wider understanding of art' that Professor Joseph Beuys has stood up for ever since the early sixties.

Impressed and very much attracted to the direction that Joseph Beuys had pointed out to me, I felt, while reading the heartbreaking autobiography of the Fourteenth Dalai Lama of Tibet, that it would be most important to explain the principles of the 'Social Sculpture' to His Holiness the Dalai Lama and beg his advice on the different points. In April 1981, I went to Dharamsala, India, where the Dalai Lama of Tibet had been living in exile for the last twenty years. The profound and very practical answers of the Dalai Lama to questions on the UNIFICATION OF OUR WORLD, on DEMOCRACY, on MONEY, on EDUCATION, on ART and the task of the artist in our modern society, and on ways to achieve a UNIVERSAL SPIRITUALITY were so similar to the solutions Joseph Beuys had proposed, that immediately after having left the Dalai Lama's palace I wrote a letter from the high Himalayas to Joseph Beuys in Düsseldorf to inform him. As soon as I had returned to Europe the spontaneous proposal of Joseph Beuys was that a permanent co-operation with the Dalai Lama should be arranged and Joseph Beuys suggested inviting His Holiness the Dalai Lama to the opening of the Documenta Art Exhibition at Kassel in June 1982.

The schedule of the Dalai Lama did not allow him to come to Kassel, but for the purpose of a permanent co-operation Joseph Beuys did want to meet the Dalai Lama personally and charged me with the realization of an audience.

To prepare a fruitful basis for such an auspicious and unique meeting I first, on the suggestion of Fluxus artist Robert Filliou from France, organised a talk for Joseph Beuys with the Tibetan Lama Sogyal Rinpoche in Paris on 29 January 1982. At that event Lama Sogyal told me to further inform His Holiness the Dalai Lama on the wide-ranging works of Joseph Beuys and on 12th April 1982 I again had the honour of sitting opposite the Dalai Lama of Tibet. That day I brought up points from the work of Joseph Beuys that have also been issues of importance in modern art in general over the last few decades. In my book 'His Holiness the Fourteenth Dalai Lama of Tibet talks to

Louwrien Wijers', that was published in June 1982, not only the three interviews that I have had with the Dalai Lama are printed, but also my interview with Robert Filliou on the integration of modern art and the Tibetan Buddhist philosophy. The conversation that Joseph Beuys and Lama Sogyal Rinpoche had in Paris, three chapters on the history of Tibet, the history of the Dalai Lama and the situation in Tibet now told by the younger sister of the Dalai Lama were also included.

While I was still in India, Lama Sogyal Rinpoche visited the Free International University of Joseph Beuys in Düsseldorf on 29th April 1982 and gave a talk to sixty members of the Free International University in Germany on kindness and on the drinking of a cup of tea. The day before, Joseph Beuys had made a 'Fat Corner' in the room where Lama Sogyal Rinpoche was received, as a work of art especially prepared for the Tibetan Lama. The exhibition that the Van Reekum Museum at Apeldoorn, Holland, organised around the book 'His Holiness the Fourteenth Dalai Lama of Tibet talks to Louwrien Wijers' in 1982, gave full documentation on the 'Fat Corner' that Joseph Beuys made for Lama Sogyal Rinpoche and on the meeting Lama Sogyal had with German representatives of the Free International University, where Joseph and Eva Beuys were also present. The exhibition also gave detailed documentation on the many 'actions' and works of art that Joseph Beuys, as early as the fifties, had been making to show his wish for a reunion of Europe and Asia into the vast and culturally rich 'Eurasia'.
On his urge for a permanent co-operation with the Dalai Lama of Tibet Joseph Beuys remarked: 'In a co-operation with the Dalai Lama we can realize Eurasia. My old concept Eurasia..'

The audience in Bonn

As the Dalai Lama of Tibet was invited to visit the four European countries of Spain, France, Italy and Germany in the autumn of 1982, a first audience for Professor Joseph Beuys with His Holiness the Dalai Lama was fixed for the 27th October in Bonn, Germany. Nine o' clock in the morning Joseph Beuys arrived at the Königshof Hotel and shortly afterwards he sat with the Dalai Lama in one of the rooms rented for the worldly and spiritual leader of Tibet during his three day stay in the German capital. It was mostly Professor Joseph Beuys who did the talking during the audience of almost one hour, while His Holiness the Dalai Lama gratefully accepted the far-reaching proposal to confront the Chinese with an economical place for Tibet and just asked some practical questions from time to time.

The action that Joseph Beuys proposed to perform personally in Peking is to be seen as part of his worldwide 'Social Sculpture' and was to be put in front of the Chinese authorities as a work of art by Joseph Beuys that changes thinking into art. In this case the action was also meant as a support to regain peace and prosperity in the devastated Snowlands, where the Chinese invaders have forcefully tried to establish their strict communist rule over the past thirty-three years. The Dalai Lama, who has throughout the many humiliating experiences with the Chinese communists always remained a steadfast and truthful follower of the peace loving non-violence policy proclaimed by his Indian example Mahatma Gandhi, and who has ever since he was exiled from his homeland travelled over the world to 'capitalist' as well as 'communist' countries teaching UNIVERSAL RESPONSIBILITY and LOVING KINDNESS wherever he comes, was now offered far-reaching and unconditional support of the modern arts by the mouth of Joseph Beuys, the most progressive of all modern artists.

Sixty supporters

Some sixty enthusiastic adherents of the Joseph Beuys initiative, coming from France, Belgium, Holland, Denmark, Japan, the Philippines, and from all over Germany were present at the Königshof Hotel in Bonn right after the audience to express their adhesion to the proposal and to show their deep-felt sympathy to His Holiness the Dalai Lama of Tibet. From early morning till late in the afternoon, views were exchanged amongst the sixty supporters and with Joseph Beuys on the practical aspects of going to Peking for the benefit of the occupied Tibet and the development of the 'Social Sculpture' that will lead to a new humanity in a unified future world.

Many of the remarks of the supporters were recorded and are printed in the following pages.

At mid-day, manager Joan Price and Carolyn Tawangyowma, who is the oldest Hopi Indian woman in Hotevilla in the USA, came to see Joseph Beuys and the group gathered at Hotel Königshof that day to explain some of the current problems of the native Indians in America. While meeting with His Holiness the Dalai Lama in public on 9th October 1982 at the congress hall of the Frankfurt Book Fair, Carolyn Tawangyowma had made it clear to an audience of over one thousand people that basically the problems of the American Indians under the threat of the US government were exactly the same as the suffering of the six million Tibetans under the occupation of the Chinese communist invasion in Tibet. This time she came to tell Joseph Beuys, who did his 'Coyote action' in New York City for the benefit of the native American Indians, about the dreadful situation of her people. To her Joseph Beuys also promised his full support.

Parts of conversations amidst the participants in Bonn

The meeting on the 27th October 1982, in Bonn of Professor Joseph Beuys with His Holiness the Fourteenth Dalai Lama of Tibet was arranged between nine and ten o'clock in the morning. As many people had shown interest in participating in one way or another in this initiative, it had been decided that a short group audience would be organised for them with the Dalai Lama straight after the talk with Joseph Beuys. So around 9.30am that morning, people from many different parts of the world started to gather in the hall of the Königshof Hotel. There were Robert Filliou and his wife Marianne from France. There were Anny de Decker, Bernd Lohaus and Ludo de Schutter from Antwerp, Belgium. There was Henning Christiansen from Denmark, Jacinto Molina from the Phillipines and Kanji Wakae and his wife Halu from Japan. There were Piet van Daalen, Willem Alfrink, Mr Hans Tienen Baarschers, Jan Brand, Cathrien van Ommen, Ton van der Laaken and Suzanne Hahn from Holland. From all parts of Germany Franz Dahlem, Ute Klophaus, Johannes Stüttgen, Rea Toenges, Elizabeth Huhn, Angelika Menne, Bertram Abel, Walter Giskes, U We Claus, Geor Koppitz and many others had come. But when Joseph Beuys and I came down from the rooms of the Dalai Lama there was great confusion amongst the group waiting in the hall. It turned out the promised group-meeting was not organized and instead a few minutes later all who had come from so far just saw a glance of His Holiness the Dalai Lama on his way out of the hotel to the university of Bonn. Instead our group settled in the restaurant of the hotel and there enthusiastic conversations started that were picked up by my tape recorder and of which I reproduce parts herewith:

JACINTO MOLINA asks Joseph Beuys: Sir, in your work you have mentioned a lot about the Eurasian aspect, or concept; the unity of Eurasia. Do you have any programme, or plans, on how to unite these two areas, how to make the East and the West blend together? Which you said is the most important thing in your work.

JOSEPH BEUYS Yes, that's right – And this would very easily be possible on the basis of a spiritualized economy. The Eastern world has to take the spiritual capacity of all the Eastern traditions, concentrate them and metamorphosize their ideas into the most practical and useful means to serve the people of the world, to solve the problems. I think, only the integration of the idea of economy with the spiritual idea can solve the problems. The economy is now highly developed in the West, the spiritual idea is highly developed in the East, now they have to integrate.

JACINTO MOLINA In what way do we try to blend these two concepts or goals together? Do you have any models? Do we do it through economics, through mass-communication.. in what manner are we going to escalate this Eastern philosophy, or spirituality, to blend it with the materialism and the advanced technology of the West? Is there any structure you are proposing so that these two can come together and blend into a system?

JOSEPH BEUYS For that we have a lot of proposals to make, we have to make proposals, we are not dictators – we have only to speak and report about our own research and show the people what our proposal is – so, we are asking the people if our proposal might be a solution for the problem and whether it serves their means. So, we are not saying this is a solution. We are asking if our findings can serve the needs.
But if one characterizes the situation in the world, the East is spiritual and the West is materialistic. This is not really true.. If you go to the East. I was in Kuala Lumpur recently, it's full of Western businessmen. The whole world is determined by the idea of the Western world's economy, capitalist or communist. So, that is the situation. And now we come with a real idea of how to overcome such systems.
The materialism of the West, the oppression of the people and the exploitation of the country's reserves, is already completely covering all the working places in the Eastern world.

ROBERT FILLIOU I think, Joseph, what I find hopeful and optimistic is that no society until now has solved this problem.

JOSEPH BEUYS No, that's right.

ROBERT FILLIOU So it's a fantastic challenge. It's a fantastic opportunity. We are bound to

succeed because we cannot fail, if you see what I mean. There's no room for failure. No society has ever made it and because of this – listening to Jacinto, at the same time – I think that the artistic model, which is a sort of way without imposing oneself, to go up even when you appear to go down. The artistic model is something that can give a solution.

JOSEPH BEUYS That's what I think and that is what I told His Holiness the Dalai Lama too this morning. That is the idea of the spirit. It cannot be dealt with by way of politics, it cannot be dealt with by way of religion, it can only be dealt with by art. Art is the solution of the problem. But then also the traditional art has to change radically.

ROBERT FILLIOU Yes..! Ha, ha, ha..

JOSEPH BEUYS There is a traditional so-called modernism, but that cannot solve the problem. Modernism cannot solve the problem. Now we have to develop new effectiveness.

ROBERT FILLIOU I intend to now work on a specific project of food and nutrition. It is a thought I would like to share with you. I keep in touch with you. On the same basis as Kassel, why couldn't there be an art show, like a biennale or a triennale or a quartrennale, of work by artists that deals with the specific problem of making the world a world with peace and harmony. Suppose there was such a thing, you see.. It might be very, very, interesting as a kind of focus once in a while of plans and projects which at times are not known. Maybe we could give some thought to this and perhaps organise such an event. It might be good to either organise such a thing or propose the creation of it. And in my mind it could become almost the equivalent of the 'Peace Price for Artists'. The artist who came up with the best readily realizable project might be honoured.

JOSEPH BEUYS Sure.

ROBERT FILLIOU There might be a possibility to recognise the work as such. Perhaps little by little it could become like a meeting place, where every four years for instance people would meet. You can imagine what a different catalogue it would make than the one of a Kassel Documenta.

JACINTO MOLINA asks Joseph Beuys: Sir, talking about the Free International University as an international movement, do you have any plans, or concrete concepts, on establishing between the continents a kind of network, so that all these ideas can be fused and distilled into one central thing and then branch out to the different areas of the Free International University. For example in our part of the world (the Philippines) we very much appreciate these kinds of ideas, but we have no way of getting to them. There are no pipelines or wires connecting one centre with another.

JOSEPH BEUYS Everybody can do it everywhere, because the basic thought is the idea of freedom for humankind's solutions.

JACINTO MOLINA Yes, but how to spread these..

JOSEPH BEUYS First you have to start with your own ideas. That's what I think. It is not very useful to depend on a kind of roof organization – a kind of headquarters sitting there and dictating to people. And reporting what they all did.

JACINTO MOLINA Oh no, ha, ha, ha..

JOSEPH BEUYS The most important thing is to do the things by yourself.

L.W. Jacinto has an idea, he wants to make a paper for the Free International University that will go over the whole world. So we have copies here of the proposal, how it should work, he has written it all out.

JOSEPH BEUYS asking Jacinto Molina: You understand what I mean.

JACINTO MOLINA Yes sir.

JOSEPH BEUYS Everybody has to do it in every part of the world.

JACINTO MOLINA Everybody is his own Free International University.

JOSEPH BEUYS Yes. Every part of the world has its own special problems. The Philippines have radically different problems to solve than we have in West Germany. Surely there are similarities – some things are the same, but the local problems are radically different to here. So, we have to organize a kind of colloquial situation where the people with the new ideas, the better ideas, the alternatives are working together permanently and are spreading out their advice, finding majorities to execute the things in a better way.

JACINTO MOLINA Yes, but this kind of system also needs some kind of nucleus, an organization, to oversee, not to dictate, but to co-ordinate probably these ideas, otherwise they will be floating around without any proper co-ordination. What I am thinking of is a centre that will co-ordinate all these ideas, like on a blackboard, or a billboard, okay.

JOSEPH BEUYS But there is one nucleus in Düsseldorf, and that is related to our problems here in West Germany. What the FIU people in England do is rather small. What the people in South Africa do is rather small. We are at the moment working in a way very effectively, but, you see, you are specialised in a way already. Now you have to found a nucleus in Manila, you have to establish a basis, beginning with a very small group of maybe three or four persons. So they have to promote until it comes to a visible nucleus, which is in the media, which is discussed, which finds resonance. Beginning in a small area, spreading out in a wider area – being convinced that even some time in the future this will reform government. For instance this barbarous logging of the Philippines' forests, you could organize initiatives to work against such exploitations.

JACINTO MOLINA But then again we need some kind of an organisation.

JOSEPH BEUYS Yes, but I am speaking about the organisation. This is the organisation. You have to create it out of nothing. The Free International University here in Germany could maybe be helpful, but it is better to create it out of nothing. That is the only way to do it.

ROBERT FILLIOU I like this.

MARIANNE FILLIOU Yes, it's good.

BERND LOHAUS asks Joseph Beuys: *Na nun, wie war es.*

JOSEPH BEUYS *Du bist sehr neugierig.*

BERND LOHAUS *Ja, wir sitzen hier um die Geheimnisse zu hören..*

JOSEPH BEUYS *Ach, da ist nichts konkret.. Ich möchte jetzt, daß real was passiert.. Mann löst das nicht in zwei Millionen Jahren, wenn man nicht real was unternimmt.. Mann muß beschreiben was man machen will.. Das tägliche Leben muß beschrieben werden.. Wieviele Leute arbeiten in der Landwirtschaft, wie sind die Erziehungsaktivitäten, wie ist das Forstwesen in Tibet, die Molkereiproduktion, Milch und Käse, wieviel Nomaden sind da..*

L.W. Nomads and farmers, His Holiness said, is mainly the population of Tibet.

JOSEPH BEUYS Yes, but other people work already in factories. There is also uranium in the area.

L.W. Very much. The biggest uranium stock in the world.

JOSEPH BEUYS This uranium is the biggest obstacle for the Dalai Lama.

WILLEM ALFRINK That is very important. Do they know already where the sources are?

JOSEPH BEUYS Yes, they know. So, you have to appear with an economical plan, which serves the interests of the Red Chinese too.

L.W. That is what the Dalai Lama agreed to.

JOSEPH BEUYS If you combine it with the Chinese economy, that makes it more effective. Today you have to work with effectiveness, physical effectiveness and then spiritual effectiveness or spiritual effectiveness and physical effectiveness. Make it clear that effective production is not possible without the spiritual. Then you have to have the control, you have to leave the museum, you have to leave the traditional old stock, and you have to work with spiritualized labour all over the world. Everybody is interested in that everybody is yearning for inner feeling. Things are completely covered with dirty stuff like power, personal interest and profit, but deep inside everybody is yearning for innerness. Therefore we have to go and do it (pointing at me) and you are the ambassador.

L.W. Yes, but what is the first step?

JOSEPH BEUYS To Peking – we go to Peking.

ANNY DE DECKER To Peking, yes.

JOSEPH BEUYS So we have now to research very practically the next step. How we could do a bigger step?

SOMEBODY asks Joseph Beuys: I believe there are two ways to work together with the Dalai Lama. Has the meeting this morning been in any way specific?

JOSEPH BEUYS I was not expecting any specific proposals from his side. I offered only my service. He was more or less informed about me by the things Louwrien told him already in India. You know this book.

SOMEBODY Yes, I have read it.. In some ways it seems he feels the direction but he does not completely come to the concrete conditions.

JOSEPH BEUYS He comes with this very simple way of speaking about things that are very important and it is carried out with a lot of humour. And he comes to the same results. I cannot deal with politics what we do in the near future, it cannot be dealt with by religion, it can only be

dealt with by the human individual, very clear. He is not interested in this whole image. He has nothing to do with the old, stupid tradition.

(The group has moved to a larger space in the Königshof hotel where we are waiting for the Hopi Indian representative Carolyn Tawangyowma and her roadmaster Joan Price who anxiously wanted to be with us on this day of joint efforts to change the problems of our world by finding harmonious and peaceful antidotes. Sebastian Rottner and Gert Hensel, two of the organizers of the overcrowded event where the Dalai Lama and Carolyn Tawangyoma met at the Bookfair in Frankfurt, were with us at the Hotel Königshof too. Again my tape-recorder is running on the table, right in front of Joseph Beuys, and picks up the conversation:)

JOSEPH BEUYS Not only theory, practice – do let's do it.

L.W. I think Jan Brand would be the right person to help organise our going to Peking. *Wat denk je daar zelf van, Jan*?

JAN BRAND *Ja, heel goed.*

L.W. Jan is moving to India. He's going to live in India.

JAN BRAND Living, but not permanent living. I met a man in Inda who has an art school and who wants to make a big art school with an art centre in it. More or less like the idea of having a free art school with people from both the West and the East coming there, teaching there, working there etc, etc, as a different point or source in the East.. I think that is very important..

JOSEPH BEUYS Yes, so you could keep an eye on all these procedures.

L.W. That's what I meant. He is in the right place there.

JOSEPH BEUYS Yes. Because sometimes I feel they also have to be stimulated a bit – they have to be kicked a little bit to do the things.

L.W. Robert talked to Lama Sogyal about all our plans.

ROBERT FILLIOU Yes, I talked to Lama Sogyal about all this also. I know you met him. He is very interesting. Actually, you know, our daughter's friend is the right hand of Sogyal. They have organised His Holiness the Dalai Lama's visit to London and to Paris. I think it is a good idea, now that His Holiness is going back to India, to keep in contact with Sogyal. Through Patrick, the friend of our daughter, we are always in contact.

JOSEPH BEUYS Where is he now.?

L.W. He is spending two months in the USA, teaching again, like last year – and then maybe later we can invite him to help on this project.

JOSEPH BEUYS Yes, sure, what way ever..

ROBERT FILLIOU Maybe we should have a nice meeting one day in the Dordogne. If you have a bit of time. Our farm is only a few hours from Paris. If you come down you can also meet Düdjom Rinpoche, who is really, extremely.. very very very wise. You can stay at our place and you'll find many friends there.

JOSEPH BEUYS Did you meet Dieter Roth?

ROBERT FILLIOU Yes.

JOSEPH BEUYS How was he, was he fine?

ROBERT FILLIOU Yes, yes.

JOSEPH BEUYS How is your book with the Dalai Lama selling?

L.W. It sells. I have just been in Italy and it sold well there. I followed the Dalai Lama on his whole tour through Europe with it and I was in Kassel for several weeks, speaking about the project and selling the book, but you need people who have an eye for it, you cannot talk about it and sell it to anyone.. Anyway, it has been spread all over Europe, one hundred copies have been sent to India, it is selling in Canada and the USA and it will soon be in Japan and Australia..

JOSEPH BEUYS I find it a marvellous book.

L.W. Oh, that's good to know.

ROBERT FILLIOU Bernard Benson, who is about sixty years old, is a fantastically energetic and active man and he was now going to the USA to promote his book on destroying atomic weapons and they have touched already about a hundred and fifty million people through television and other media. When the book is published in Germany, if you agreed, I would tell him to get in touch with you, because in Toulouse he met the Dalai Lama and talked to him about the things he does and people like you and him have to know one another. Everywhere he goes he is invited on television, he meets world leaders, he knows all the scientists of the world and all

atomic scientists support his project. Very, very important. Now you know, if one day he phones or writes to you.

JOSEPH BEUYS Bernard Benson, wonderful.

At this point Carolyn Tawangyowma, the Hopi Indian representative arrives with Joan Price. Carolyn explains:

CAROLYN TAWANGYOWMA Everything is just going the way I want.. I have been in this thing a long time.. Ever since Chief Band and his brother died, and I carried on the work. I had work in Tombstone, you know, Tombstone, Arizona, so that's where I met most of you during the World War II. They are coming to us, the boys that were stationed there. When they got lonesome they would come to us and we talked to them, you see.

JOSEPH BEUYS Oh wonderful.

CAROLYN TAWANGYOWMA So, when the students exchange came in, the boys from here, from Germany, they got lonesome and quite a number of them came down and so we talked, we talked.. So I have known German people a long time.

JOSEPH BEUYS And what is your aim. What do you want to reach finally with your activities. What are you trying to accomplish for everybody?

CAROLYN TAWANGYOWMA This concerns everybody. We want the land to be left the way it is.

JOSEPH BEUYS Yes, sure. There are powers which try to destroy your land there?

CAROLYN TAWANGYOWMA There are all these new projects with oil and things being leased and so we tell them the connections and she has got most of those, Joan Price. She is first in that, in the upper part, so she will fill you in in that respect. It's been very nice, all the way. It just seemed to come in like it should.

JOSEPH BEUYS As a practical question from me, how can we help? How can we support your aims?

CAROLYN TAWANGYOWMA Yes, well she's going to tell you that – I will let her tell.

JOSEPH BEUYS Your land is endangered by profit-making companies. How far is it already developed in the USA, are the majority of the people supporting your ideas? Is there already something going on – to co-operate with the Hopi Indians?

JOAN PRICE Well, it take a few minutes to explain, but can I give you some papers.

JOSEPH BEUYS Yes.

JOAN PRICE Well, you know the Dalai Lama. You see, there is a United Nations programme about the world's heritage, it is in Unesco. And what we are doing is to go to the United Nations and ask them to recognise that the Hopi are the centre of an architect culture and this world heritage programme designates areas that are critical; natural areas and cultural areas, centres. And the research I did shows that Tibet and Hopi maintain proper balance for the weather around the world, for the planetary weather. And the Hopi religion is completely interwoven with rainfalls, the electricity in the air and Tibet works as a polarity. And so, we have been suggesting they designate the natural areas as a world heritage site. I am asking the German commission to survey all the universities, all the papers and all the books that have been written about the Indians, and then they have to approach the United States commission of Unesco to have that land designated. You see, this is also then declared by the USA military as sacrificed land, because of the oil, uranium and coal, but what we would like is to have Tibet declared a world heritage centre, because these two poles maintain the global climate. And this is the security of the world, who is our mother for food. And so we have not asked the Dalai Lama whether he would like to be involved in this project. But the head of the Unesco, Dudu Diem, he spoke to him before we came here..

JOSEPH BEUYS Who is the head of Unesco at the moment?

JOAN PRICE Dudu Diem. I have his card with me. And his African people also have a tradition of sacred mountains – with a female and a male source within these mountains and a cave system that you breathe in. And this is similar to the Tibetan configuration.. And these are centres.. So we are talking about a whole programme to protect the spiritual centres and to find the ancient knowledge that locates the different centres. You know in Tibet they have just discovered the largest deposit of uranium. So, if they begin to mine this, that will throw off the balance even more than is already going on.

JOSEPH BEUYS Yes, I understand the problem very well. I was just now in Australia and there the Aboriginals have the same problem. They say there are sacred places which have an

effect on various things: weather conditions, water supply.

JOAN PRICE I want to give you this book. (She hands the German translation of her book entitled 'Das Gleich-gewicht der Welt' of Trikont Verlag, Munich)

JOSEPH BEUYS I have this book. I have this book already, thank you. I think Louwrien gave it to me.

JOAN PRICE Okay.. You see, this is Hopi and this is Tibet – Between these two points a dynamic polarity is created all the time.

ROBERT FILLIOU Does this book exist in English?

JOAN PRICE No, they would not publish it. They said it would not make any money.

ROBERT FILLIOU Is there any information that can be obtained. In France, where I live there is the Tibetan spiritual leader, Dudjom Rinpoche – we are disciples of Dudjom Rinpoche.

JOAN PRICE I met.. Rinpoche and he was the one who explained to me that the Tibetans have this tradition of sacred mountains. You know, we told him the Hopi prophecy – and he said, I came to America because of the freedom that I thought was here, but now that I hear about the Indian people and I hear about their tradition of sacred mountains, perhaps my purpose for coming here was different to what I originally thought. And then I realized the spiritual symbol for all the different people all over the world.

ROBERT FILLIOU Do you have some of this information available, because we will show it to Dudjom Rinpoche.

JOAN PRICE You are from France. We need two things, the French commission of Unesco should survey all the material that has been researched in France about Tibet and about the Indians. And another thing is to find scientists who will make statements that this is important to investigate.

ROBERT FILLIOU Who wrote this book here?

JOAN PRICE I put it together with a friend of mine called Richard Clammer. But, you see, when you talk about the weather it is beyond the political machine and this is why Joseph Beuys is so important, he knows process. It is art, and this is what I have studied.

ROBERT FILLIOU This is very good. Artists in the world will do everything they can to help you because we are all Indians.

CAROLYN TAWANGYOWMA I know, I know.

JOAN PRICE Could you write your name and address.

ROBERT FILLIOU Yes, of course.

JOAN PRICE You know, the biggest problem is that scientists do not want to be connected to religion.

ROBERT FILLIOU Some scientists are beginning to realise.

JOAN PRICE But you see, this is purely scientific, so you can give this to scientists. They are talking about the same thing, but they won't know it.

ROBERT FILLIOU We can promise you – we are artists, also friends of Joseph – when we go back in December to France, we will talk about this with Düdjom Rinpoche and there are a few scientists who are disciples and we will try to see what they think about this. And we will get in touch with you around December.

JOAN PRICE You see, I don't know if the Dalai Lama wants to be involved.

JOSEPH BEUYS I think, he would have great interest, but I think today is a bad day to talk to him about it – he's busy.

JOAN PRICE We could send him messages.

WILLEM ALFRINK approaching Carolyn Tawangyowma: I am from Holland.
I am very interested in your symbols. That symbol of the scarab with wings for instance, what does it mean? The scarab is an ancient symbol of the Egyptians, but you have a scarab with wings.

JOSEPH BEUYS Yes, but this is exactly another polarity, you have the scarab without wings, the Egyptian one is a kind of ball, some ball. And all the scarabs related to the Indian Culture – they work with feathers – I like the feathers on Indian head charms, they stress the head. I stress the head also. But the Indians work always with feathers, the bird's wings.
It means a special power in the world, a polarity to the Egyptian scarab – also the pyramids, the Egyptian pyramids and the Indian pyramids principally mean the same, but they are charged in different polarities of energy.

JOAN PRICE That's right.

JOSEPH BEUYS And they co-operate.

JOAN PRICE Very important to know that. They are not the same. (to Joseph Beuys:) I don't know. We don't have much time to talk. But just, when I heard about your work I wondered about the kind of work you do, because, you know, my education was in sculpture.

JOSEPH BEUYS Interesting.

JOAN PRICE And I made sculptures that lasted fifteen minutes.

JOSEPH BEUYS Me too. I even made sculptures that lasted only one second.

JOAN PRICE And now I feel that I am making sculptures, because..

JOSEPH BEUYS Right, right, it was what I call 'Social Sculpture'..

JOAN PRICE Ah ah.. social ..

JOSEPH BEUYS A new discipline in art.

JOAN PRICE Ha.. ha.. I've always thought, you know, there are just a few people, you say a few words and you know immediately.. That's the way the weather is.. So I thought it was very appropriate..

JOSEPH BEUYS Thank you, thank you.. That is very important.

At this point Mr. Tempa Tsering, deputy secretary of the Dalai Lama, arrives in the room where we all are, carrying a statue of Buddha almost completely covered in a white silk shawl. With him are Mr. T.T. Thingo and Mr. N.G. Rongé, both representatives of the Tibetan community in Germany. Mr. Tempa Tsering hands the fine Buddha statue that has been especially blessed by His Holiness the Dalai Lama to Joseph Beuys and warmly shakes hands thereafter. Joseph Beuys places the heavy antique Tibetan sculpture in front of him on the table around which a large group of people is seated.

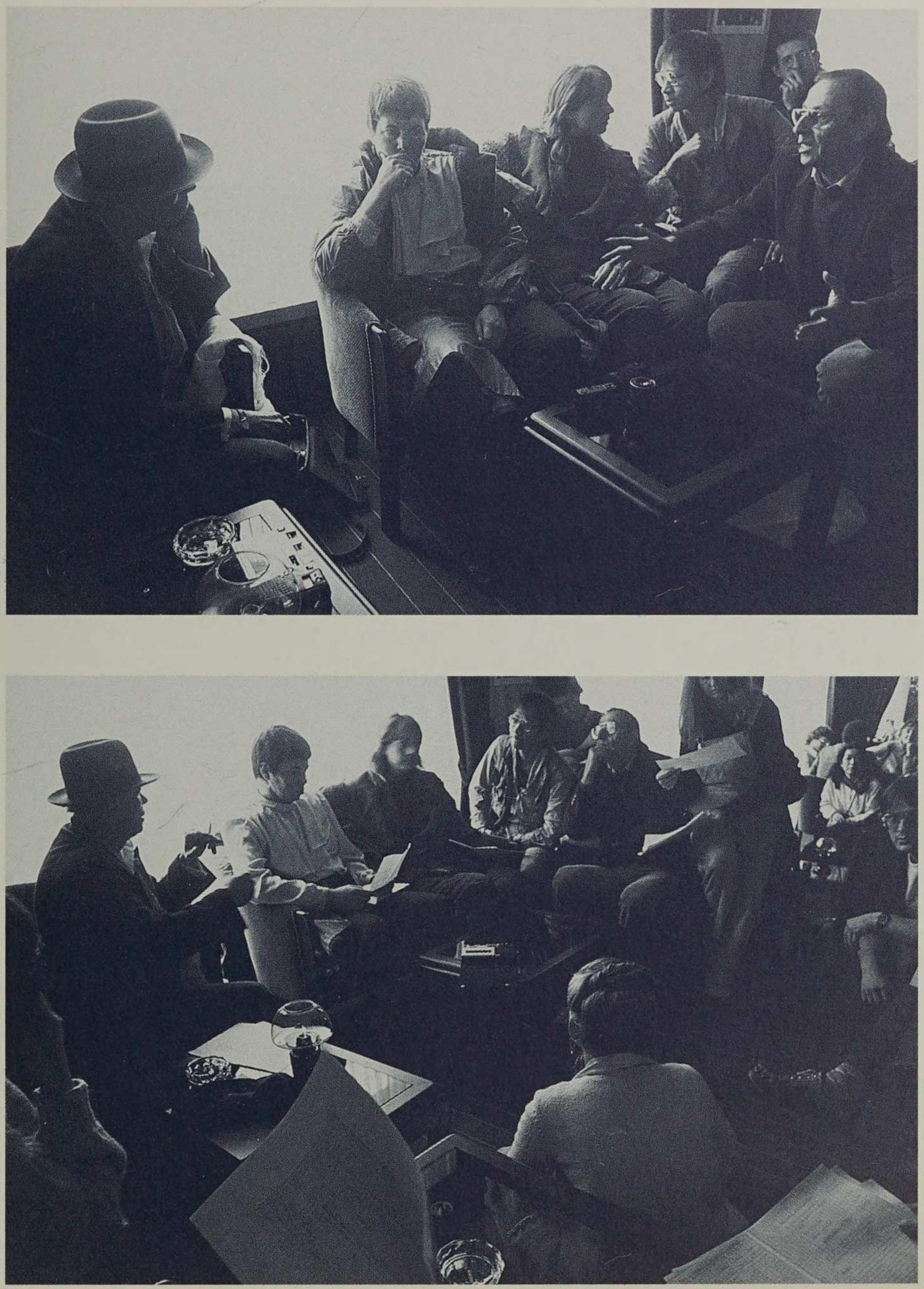
The cassette tape finishes here. The group of some sixty people stays in the Hotel Königshof until late that afternoon. Joseph Beuys is requested to be present at a reception for His Holiness the Dalai Lama between five and six o'clock. We ask permission for the whole group to be invited to the reception, which is first gladly accepted, but later on almost all are denied entry and are forced to go home.
At the reception where His Holiness the Dalai Lama addresses the guests and leaves shortly after a small speech, Joseph Beuys is given no opportunity to meet with the Dalai Lama again.
So when His Holiness the Dalai Lama leaves the reception hall, Joseph Beuys and the few of us who were with him follow immediately and wave goodbye to the Dalai Lama in the stairway.
Then also Joseph Beuys leaves for Düsseldorf. By then it is six o'clock. We had expected a more intense exchange of views with the Dalai Lama and many of us felt disappointed in that respect, but throughout the day such warm feelings grew within the group that sat together in the Königshof hotel, that after all everyone felt satisfied about the historic meeting of Joseph Beuys with His Holiness the Dalai Lama in Bonn, on 27 October 1982.

From an interview book with U.G. Krishnamurti that I have just read I quote the following credo for this report:
'Each individual now has the responsibility, not any particular nation; India, or America, or Russia. It is the individual who has to find out his or her answers to the questions. That is why every individual is the saviour of mankind. This way there is some hope for mankind as a whole; because we all are brought together, whatever is happening in America is affecting us, whatever is happening here in India is affecting other nations too.
The whole world is now thinking in terms of one world, but nobody is ready to give up the sovereignty of one's own nation and that is really the crux of the problem. Every nation is still asserting its sovereignty, that is the one thing that must come to an end first of all..'



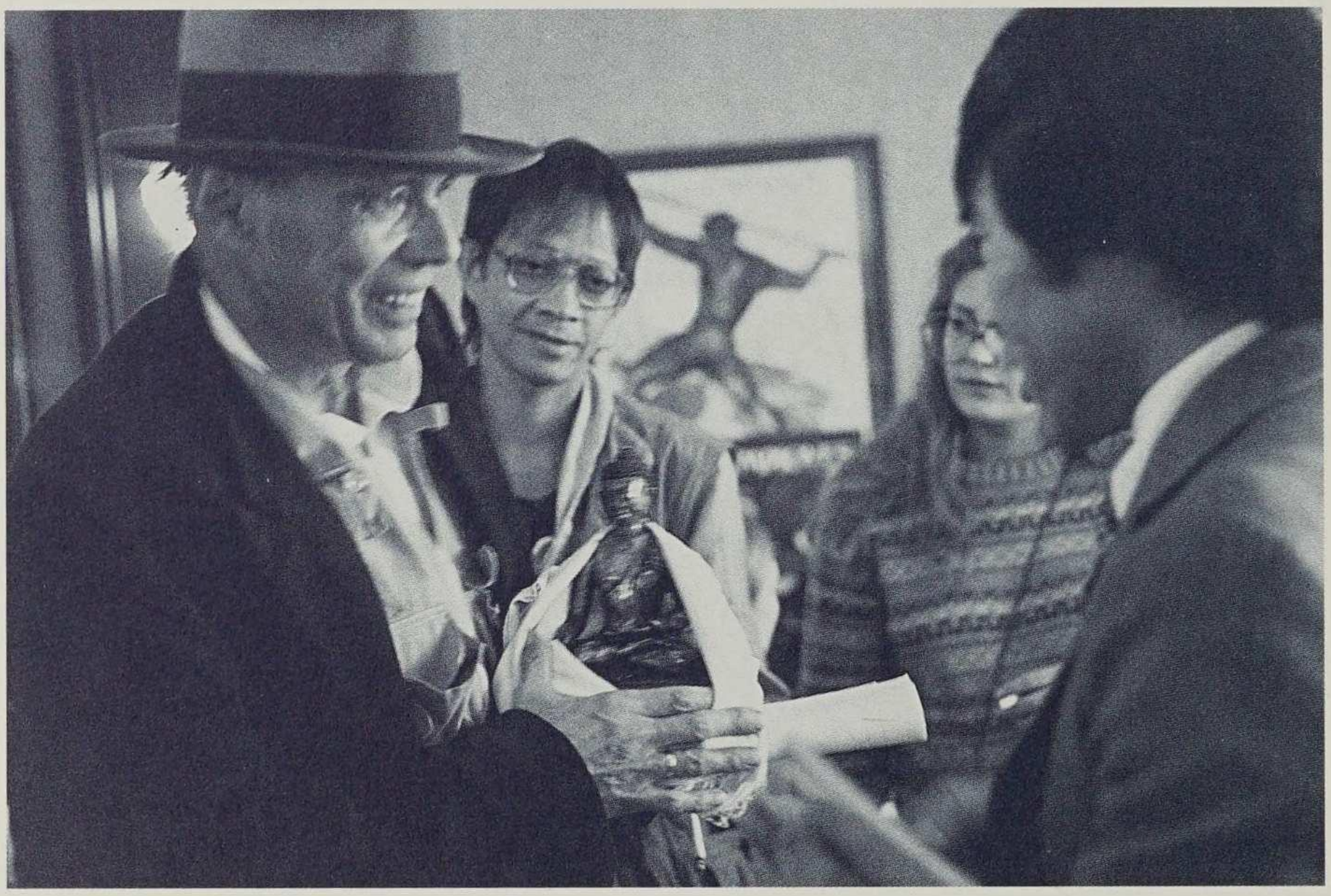


Joseph Beuys, Robert Filliou and Marianne Filliou
Hotel Königshof, Bonn, October 27, 1982

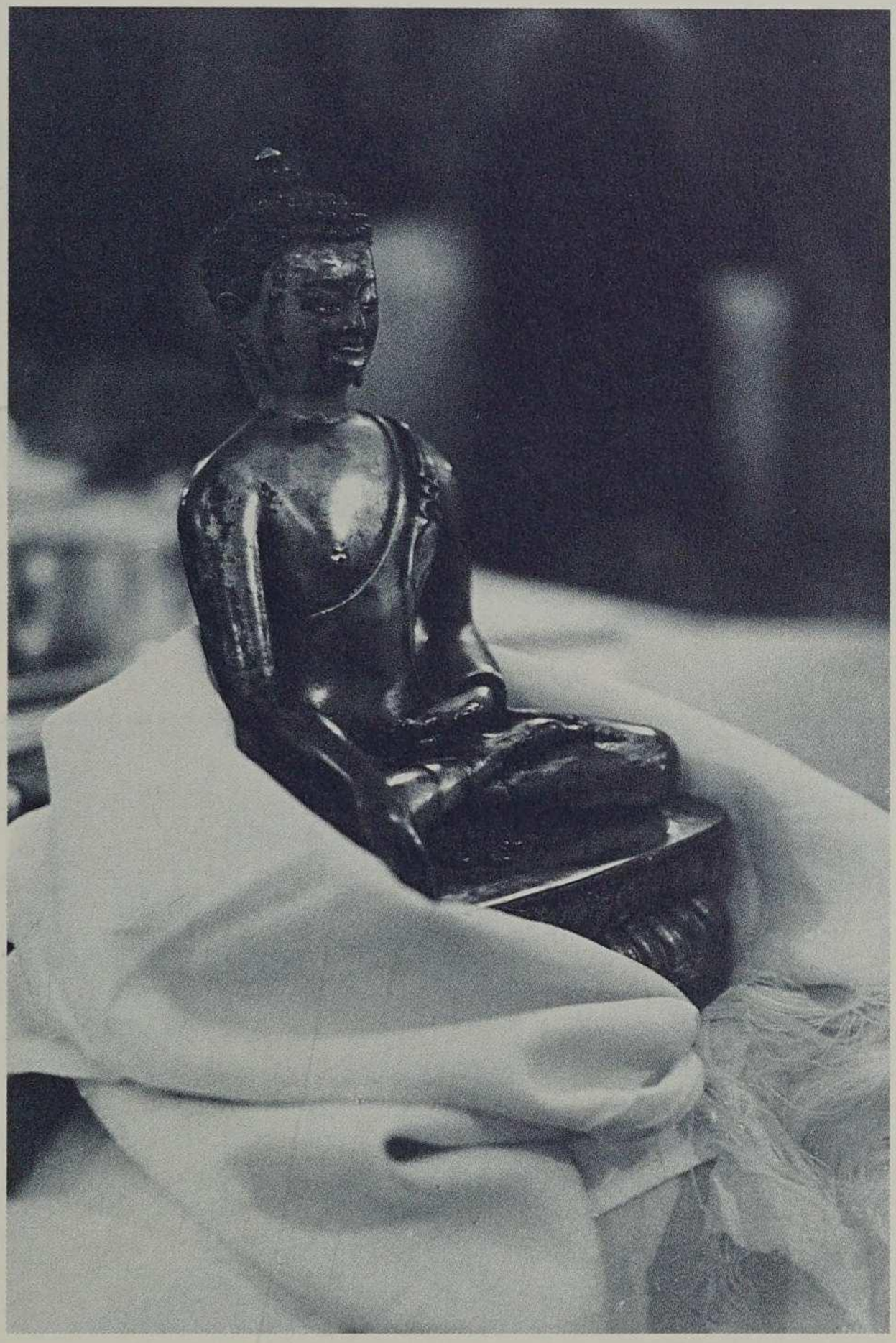


Joseph Beuys, Ute Klophaus, ?, Jacinto Molina,
Ton van der Laaken, Robert Filliou
Hotel Königshof, Bonn, October 27, 1982

Joseph Beuys, Ute Klophaus, ?, Jacinto Molina, Ton van der Laaken,
Robert Filliou, Marianne Filliou, foreground Louwrien Wijers
Hotel Königshof, Bonn, October 27, 1982



Joseph Beuys receives a statue of Buddha from Tempa Tsering
background Jacinto Molina
Hotel Königshof, Bonn, October 27, 1982

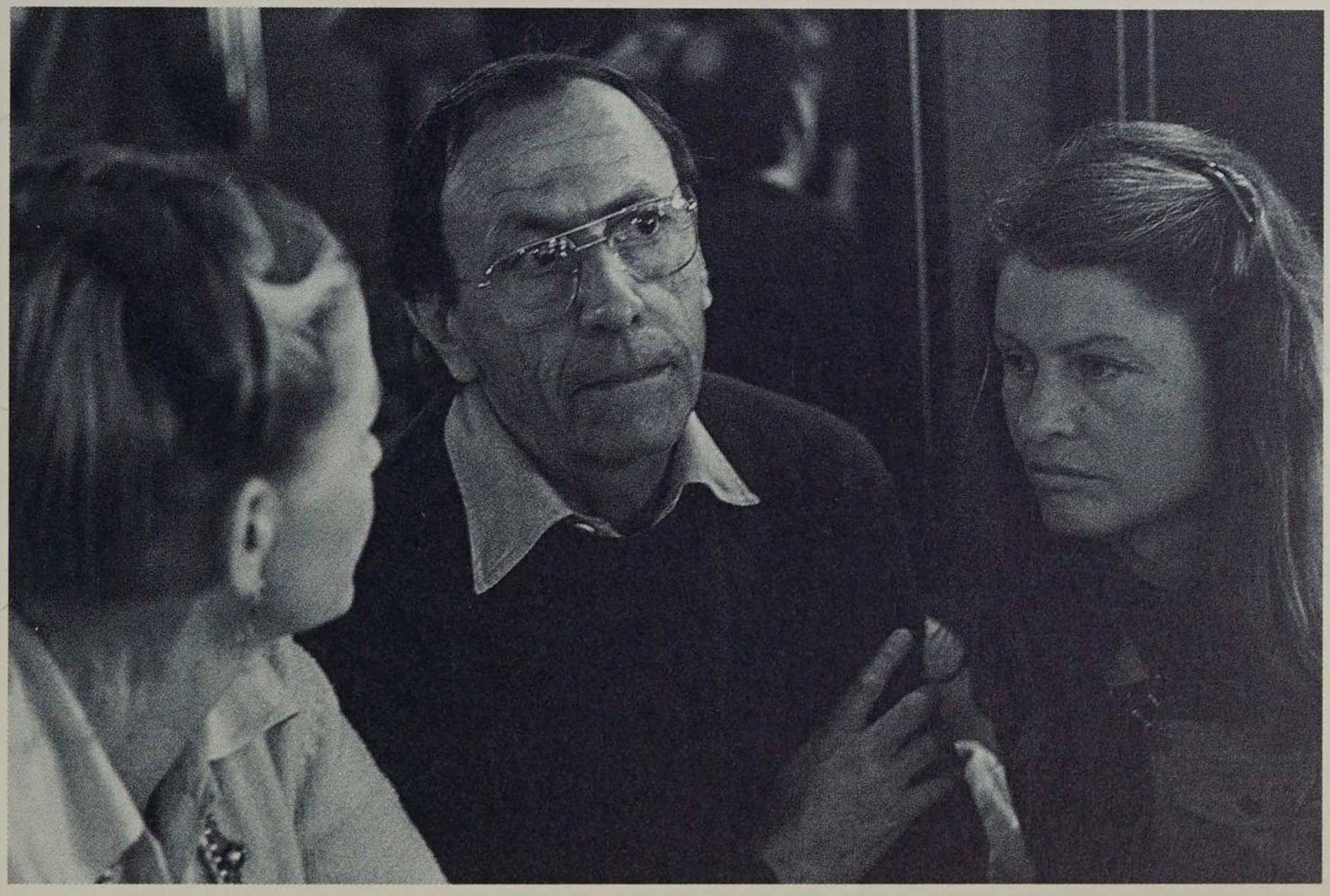


Statue of the Buddha Shakyamuni
A present from H.H. the Dalai Lama to Joseph Beuys
Hotel Königshof, Bonn, October 27, 1982



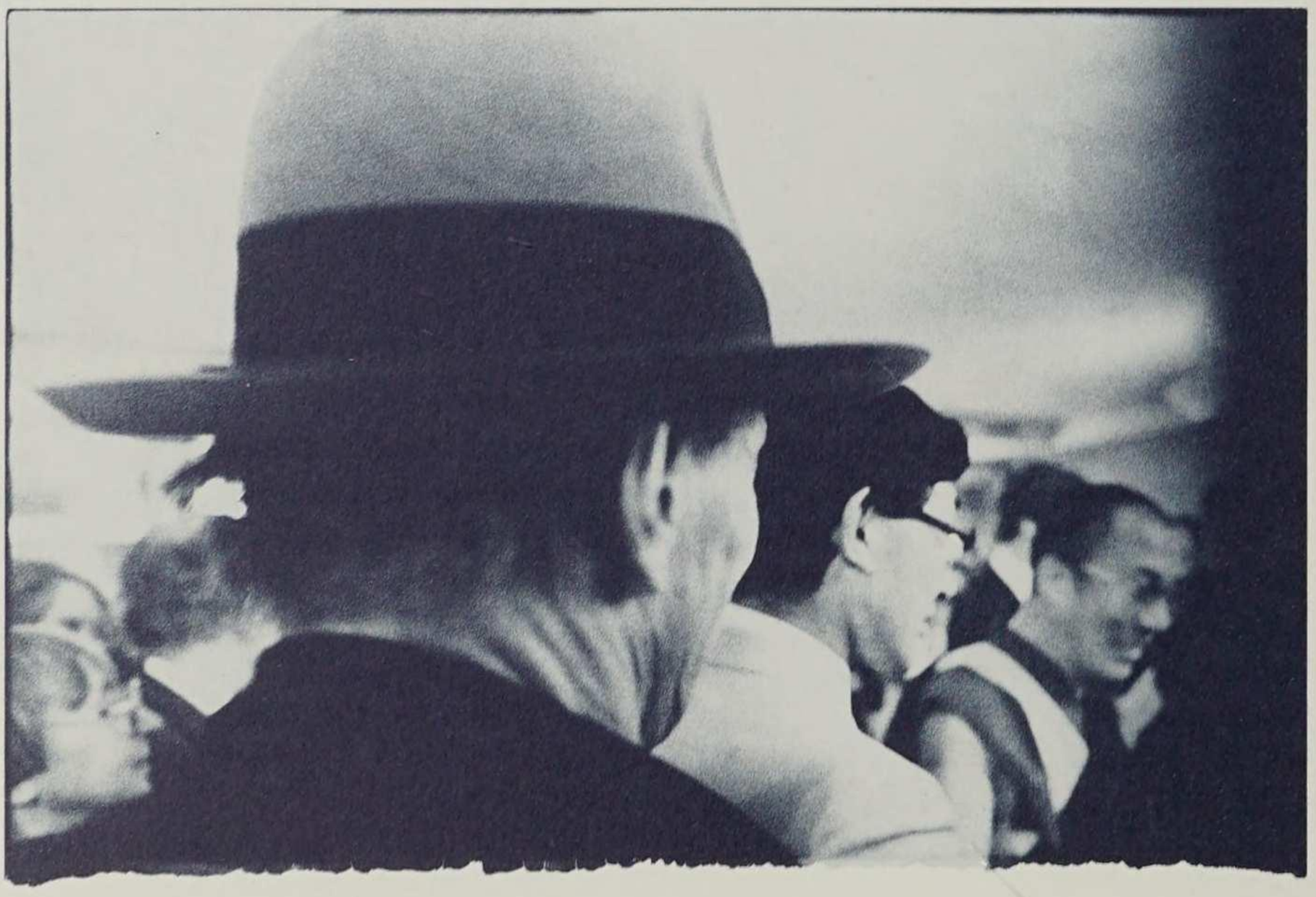
Joseph Beuys and Carolyn Tawangyowma
Hotel Königshof, Bonn, October 27, 1982



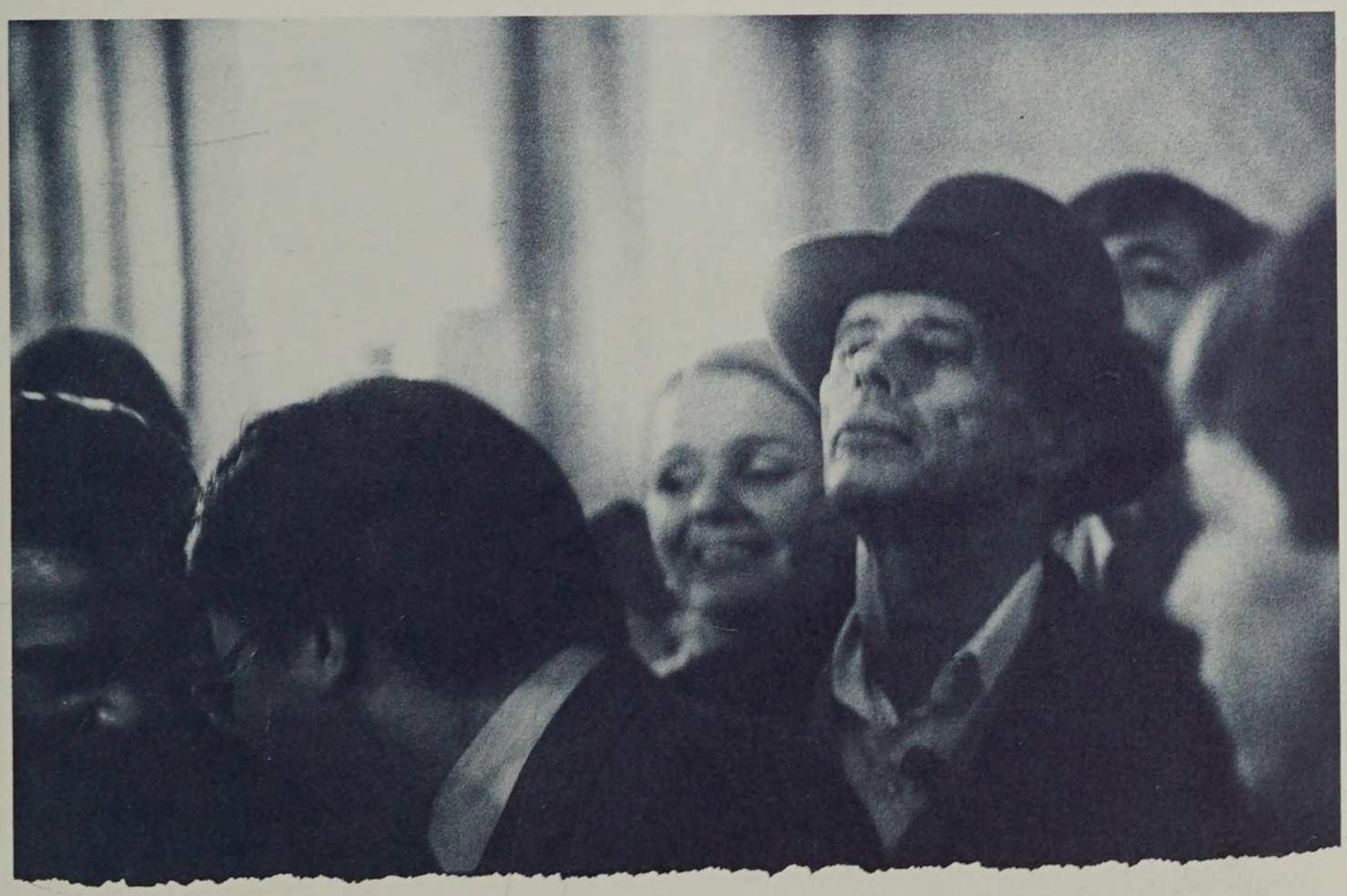


Carolyn Tawangyowma, ?, Jacinto Molina, Louwrien Wijers,
Robert Filliou, Marianne Filliou, Joseph Beuys, Joan Price
Hotel Königshof, Bonn, October 27, 1982

Louwrien Wijers, Robert Filliou, Marianne Filliou,
Hotel Königshof, Bonn, October 27, 1982



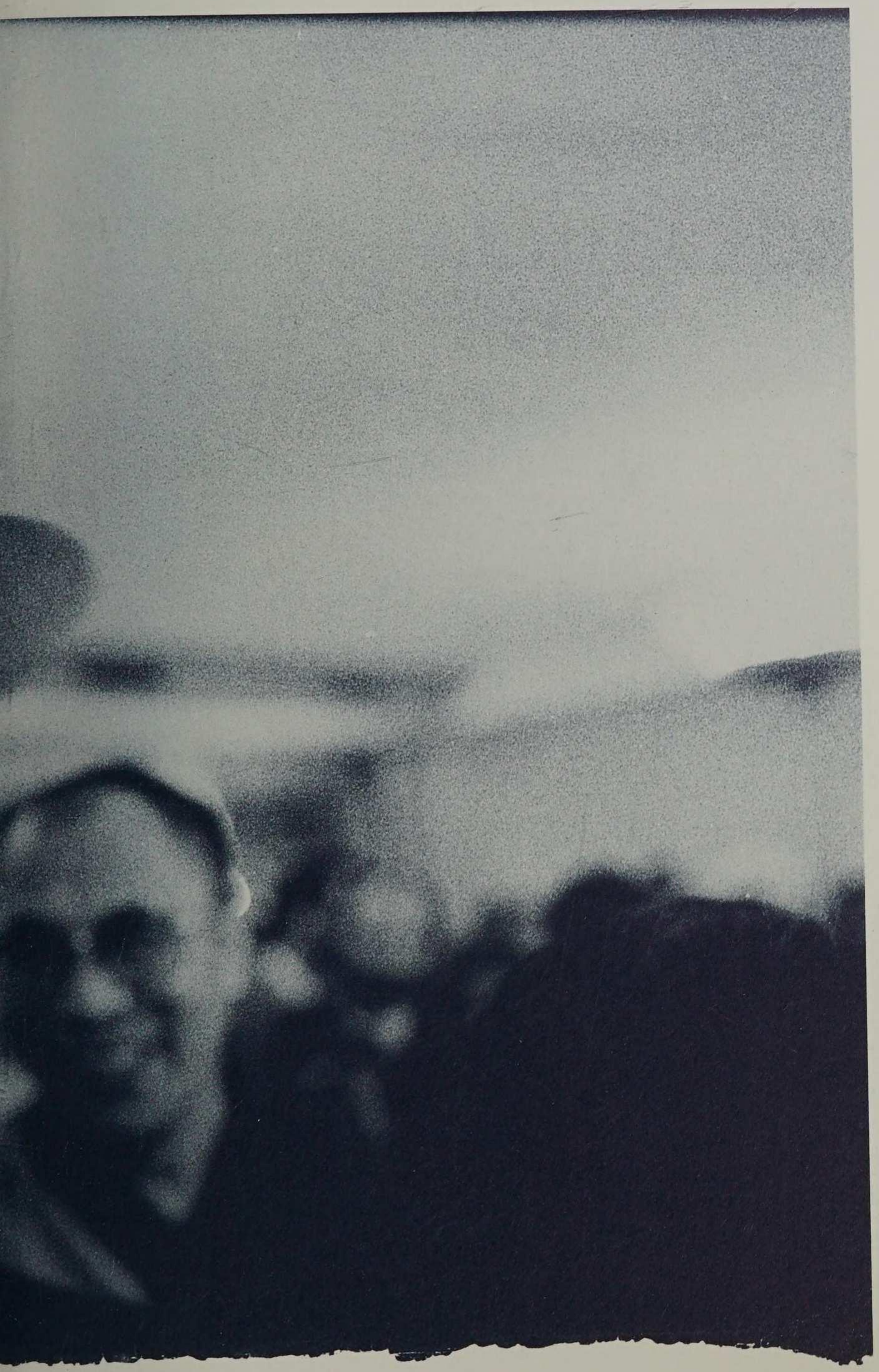
Joseph Beuys and H.H. the Dalai Lama
Hotel Königshof, Bonn, October 27, 1982

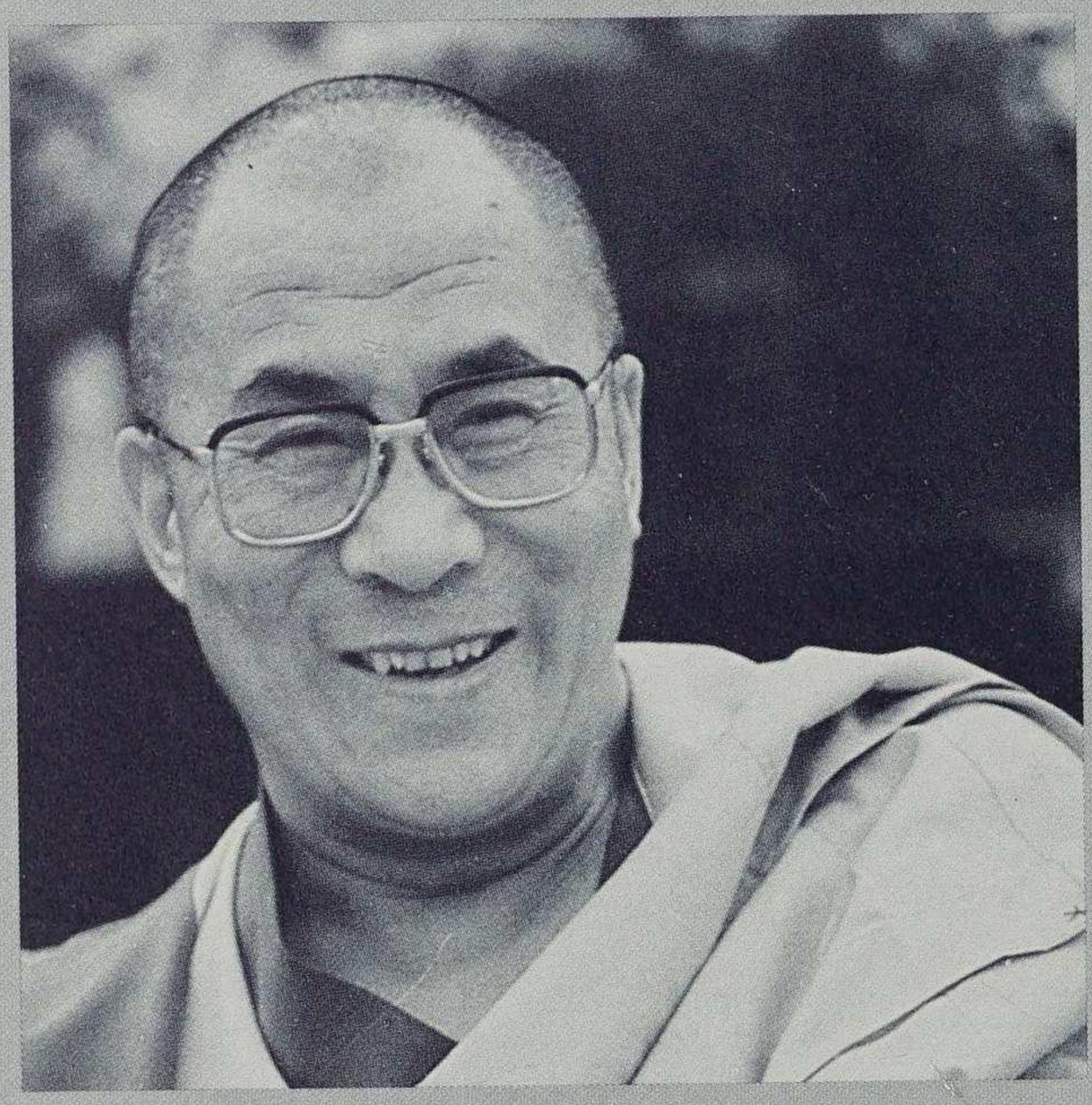


Louwrien Wijers and Joseph Beuys
Hotel Königshof, Bonn, October 27, 1982



Joseph Beuys meets H.H. the Dalai Lama
Hotel Königshof, Bonn, October 27, 1982





THE MESSAGE OF THE DALAI LAMA IS UNIVERSAL RESPONSIBILITY

Ever since his first journey abroad, to eleven European countries in 1973, the message that His Holiness the Fourteenth Dalai Lama of Tibet has brought to the people of the world has been about 'Universal Responsibility'; the wish to share the suffering of others. These past ten years the Dalai Lama has travelled extensively to Japan, Mongolia, Russia, America, Canada, Australia, Indonesia, Hawaï, and many more places, and he returned to Europe twice. Everywhere, as Joseph Beuys has stated, the Dalai Lama stimulated the people of our times to develop their compassion, their true spiritual nature. The following quotations are excerpts of the many public talks the Dalai Lama has held all over the world:

'There is no fundamental difference between East and West, or between you and me.
Such differences as seem to exist are superficial and superimposed in many ways which cannot and should not separate man from man.'

'The need for a man-to-man relationship is becoming increasingly urgent. Today the world is becoming smaller and smaller, more and more interdependent. We all depend very much on each other. In ancient times problems were mostly family-size and were therefore tackled at family level. Today we have become so interdependent and so closely connected with each other that without a sense of Universal Responsibility our very existence, or survival would be difficult. I believe that for human happiness, human action based on concern for others is necessary.'

'Unless we have a sense of Universal Responsibility, the feeling for other people's suffering just as we would feel our own suffering, in other words, a good heart, otherwise it is difficult to achieve human happiness and world peace.'

'If we are able to develop a better understanding among ourselves, then on the basis of that understanding we can share and try to overcome the suffering of others and achieve happiness for others. Happiness for yourself comes automatically as a result of this concern for others.'

'The development of a good heart, or the feeling of closeness for all human beings, does not involve any kind of religiosity we normally associate with it. It is not just for the people who believe in religion, it is for everyone, irrespective of race, religion or of any political affiliation. It is for anybody who considers himself or herself first and foremost a member of the human family and who sees things in larger terms.'

'Our everyday experience confirms that a self-centred approach to problems can be destructive not only to society but to the individual himself. It does not solve problems, it multiplies them.'
'Put the blame on yourself for all the bad things, respect others and love others. If you do this it leaves others as well as yourself at peace.'

'Your enemy is your greatest friend because he is the person who gives you the test you need for your inner strength, your tolerance and your respect for others. Your enemy is therefore a true teacher from this point of view. Instead of feeling angry towards such a person, one should respect him or her and be grateful.'

'I have liked science and technology since my childhood and I realise now more than ever before that material progress is highly necessary to mankind, but at the same time I believe material

things provide us mainly with physical comfort, not with mental peace. Good human qualities – honesty, sincerity, a good heart – cannot be bought with money, nor can they be produced by machines, but only by the mind itself.
'Whatever is good and comfortable everyone of us wants, whatever is uncomfortable like suffering we try to avoid, and everyone of us has the same right of this. On the basis of such a thinking it is possible to build the whole world into one family, a family which does not have internal frictions. That is the only solution, the only answer.'

'The most important responsibility lies with the younger generation; an education system where there is bad influence should be avoided as far as possible. For example when you see too much violence on television or other media, I feel that has a great influence on the person.'

'Without proper mental peace it is difficult to achieve world peace. Many of the problems that we have today are because of our hatred. As a human being we have good qualities as well as bad ones. Anger, attachment, jealousy and hatred are the bad side; these are the real enemy. Our real enemy, the true troublemaker is inside. The bad thoughts remain active and as long as you have these it is difficult to attain mental peace.'

'I hate formality and these things. You make yourself a prisoner, you pretend to be something else, you try to hide your real feelings and make yourself a different person. If we want to change these traditional systems, institutions made by man, we have the right to do so. The systems were not created to bind people but in order to help.'

'Real, true brotherhood, a good heart towards one's fellow men, this is the basic thing.
I personally feel that this concern for others is lacking today. That is the cause of many problems. If we really develop this kind of sincere feeling, and a sense of Universal Responsibility, then many of the problems we face today, like pollution, energy crisis and population crisis can be solved. If we have such a sincere feeling, we need not worry about the self-sufficiency of the world. The world has sufficient resources, the main thing is whether you have the real sense of Universal Responsibility. The most important thing is a good heart.'

'If in a society of mankind there is really no justice, no truth, if everyone is done by money and power, then it is rather difficult to live. Sometimes this atmosphere does have great influence. There are many good systems, for example democracy, and in each system are many good points. Of course, there are bad points also, mostly caused by money and power. As a human being we must live on this earth not for our generation but for the next one, so if there is really no justice and no truth, then it would be very sad and very unfortunate. This is my main concern. Also as an Easterner, we have many problems like poverty and disease, lack of education. In the West you are highly developed in the material sense, the living standard is remarkably high, which is very important, very good. Yet despite these facilities you have mental unrest, for example among the youth and among politicians. This is not a healthy sign. It is a clear indication that there is something wrong, something lacking. So this is my theme.'

'At present the world is suffering from great conflicts. All of these arise from a lack of understanding one another's humanness. The answer to them is not an armaments race or a show of force, but an understanding of the common human quality. The solution is not technological or political, it is spiritual; a sensitive understanding of our common situation. Hatred and fighting cannot bring happiness to anyone. Prosperity is born from social harmony. Destruction and violence always produce misery. It is time for the world to learn to transcend differences of race, culture and ideology, and to regard one another through eyes which understand the common human situation.'

'In theory, "temporal" implies activities which benefit only this life, whereas "religion" implies activities which bring eternal benefit. In other words "temporal" implies the maintaining of a decent standard of living and "religion" implies the development of the mind. Since all human beings have both a body and a mind, it is theoretically ideal for these two activities to be combined.'

'In many countries a great deal of material progress has been made, yet the people of these

countries still experience various forms of mental suffering. On the other hand, if a country is spiritually developed but has a poor material standard, like India for example, its people experience physical sufferings such as disease, hunger and so forth. If temporal and religious activities can be integrated within a governmental system it is certainly very good. Therefore it is my belief that, in order for a system to be truly effective, its leader must be either a saint or a philosopher.'

'If a state wishes to claim that all its citizens are equal then it must ensure that each of them has an equal economic status. If there is not equality of wealth, then individual rights cannot exist in practice. A poor man can never compete with a rich man. Maintaining this equality is a delicate problem. It would be wonderful if this could be left to the integrity of the individual, just as a Buddhist monk is responsible for his own religious practice. Here socialism has something to offer.'

'In reality, unless there is economic equality, social and political equality is very difficult to achieve. I am not criticising other systems and nations; I have no right to criticise. I firmly believe that each nation has a right to practise its own ideas. That's very important. But in many so-called democratic countries, the rich people always get the top places. There is equality in the constitution, but due to a poor economic situation the poor cannot reach the political top.'

'Everyone says "peace", but when things are related to self-interest, nobody bothers about war, killing, stealing etc. That is the reality. Under such circumstances you have to be temperate and practical. We need some long-range policy. I feel deeply that maybe we can find some new type of educational system for the younger generation with an emphasis on love, peace, brotherhood, etc. One or two countries cannot do this. It must become a worldwide movement.'

'Today, human society's major problem is human rights. Through highly developed scientific technology we can solve any material human problem, but at the same time, due to this same technology, we create more fear and more desire. For example, today we fear a sudden explosion of atoms in the world. On top of the usual human suffering we have more constant threat. Therefore we need more the teachings of kindness and feelings of brotherhood.'

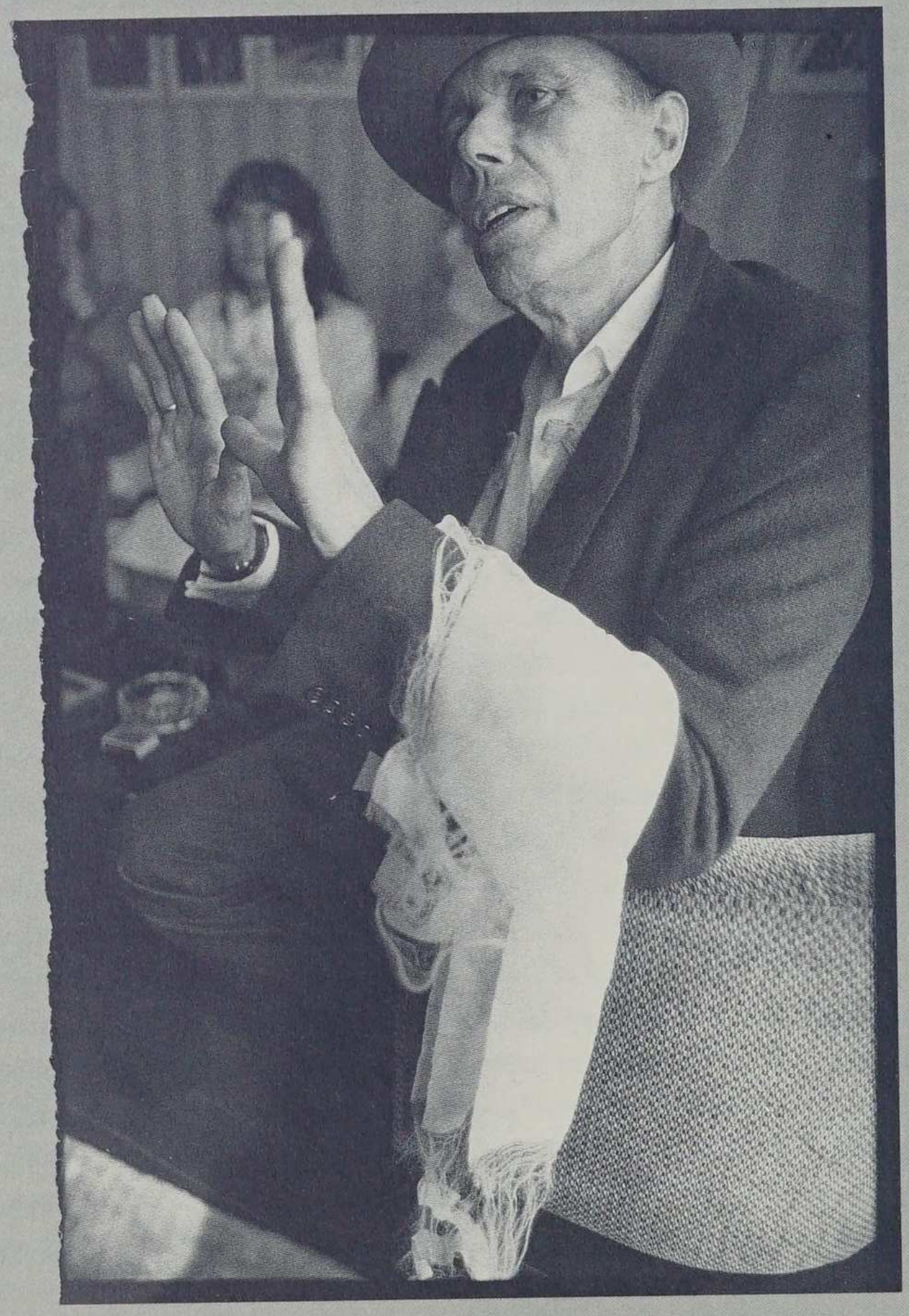
'If we spend our time just being concerned with the affairs of this lifetime, up to the point of death, that is completely perverse. It is said that we should renounce this life. We should reduce our attachment to affairs that are limited to this lifetime.'

ON TIBET

'Tibet is geographically, racially and culturally different from China. Historically too Tibet has always been an independent country and has never been "an integral part of China". If it had always been a part of China, what was the need of changing the boundaries on the maps of central Asia prepared after 1959.'

'The tragedy of Tibet is that a whole race, a people, strongly opposed to foreign domination, has been subjugated, oppressed and devoured by China. This has happened not only to Tibet, but also to Mongolia and Eastern Turkistan. It may not sound right for me to speak of these two other countries, which are in a similar situation, but I happen to know the true feelings of these people. Their feelings of resentment against the Chinese domination are no less than those of the Tibetans.'

'The struggle to free ourselves was and is a Tibetan initiative and a Tibetan movement. In the process of our struggle we have welcomed external help whenever it did not go against our basic goal, and have shunned it whenever it did. But because our struggle is just and we believe in it, it could not and cannot be abandoned even if no help were to come at all.'



Düsseldorf, November 15, 1982

JOSEPH BEUYS wants to work with THE DALAI LAMA on a new humanity

On the 15th November 1982, almost three weeks after the auspicious meeting in Bonn, I went to see Professor Joseph Beuys in his studio in Düsseldorf to ask for his reaction to the talk he had with His Holiness the Dalai Lama. That afternoon I tape-recorded the following outstanding interview:

JOSEPH BEUYS For me the meeting with His Holiness the Dalai Lama was very interesting, but I am not really clear what in reality could come out, you know – what real procedures there could be to solve firstly the existing spiritual problem, the embracing of the two worlds Asia and Europe, and how this spiritual programme then will become completely clear with His Holiness – since we are thinking from this point of view in almost the same manner, I am not really clear how this could lead to practical doings. There is from this point of view no difference, almost no difference. Then His Holiness was telling about his interest in solving the problem of his people in Tibet. Surely, he can try to do it alone, he does not need my help for instance, but I made the proposal to him that it would be perhaps a great interest for the Chinese to have his coming back integrated with an economical programme, with a new economical programme, which would also be interesting for the Chinese government. Because I know that the Chinese at the moment are very curious to make equations and different views of the future, and on the development of economical forms for organisations.

So, I think, it would be very good and positive for them to have a meeting maybe in Peking, or somewhere else, with the leading authorities in that system to have the beginning of a dialogue on the future of the Tibet people and their work, their doings and their developing in harmony with, or as harmonious as possible, in relation with the present situation and the interest of the Chinese system. Everything depends on the quality of production and also on the effectiveness of the production which includes nowadays a very highly developed ecological system, that serves biosphere reserves and the recreation on a very big scale and with a big vitality to regenerate natural powers. But at the same time, ecology means to fulfil also the needs of the people in their inner spiritual capacity – to develop a new type of man.

The appearance of this new type of humankind; let's speak about the third level. The third level in the development of humankind, after the two systems we have had in the recent development of the Western world, leading to this polarity of the capitalist system and the communist system, which asks for a third level to solve the problems in man and nature. This third level has to be discussed, because there is the solution, there is the only solution to solve the problems.

L.W. The method applied on the third level is what you call 'Spiritual Economy'?

JOSEPH BEUYS Yes, one could call it 'Spiritual Economy'. Also, a very good type of description is the signalling of the necessity of the transformation of social orders and psychological entities inside the human ability – one could call that 'Anthropological Art', or 'A Wider Understanding of Art', where everybody is to be seen as an artist, as a creative being. And there must be a possibility to have a responsibility against every collective command, any kind of ideology or power seeking political structure. Then from this point of view, worldwide economics and co-operation between people, like the Chinese people and the Tibetan people, or on a broader level the Chinese people and the European people, the American people and the Australian people could begin. One could co-operate worldwide on a beginning consensus in this direction.

L.W. Did you exchange views on this point with His Holiness the Dalai Lama?

JOSEPH BEUYS Yes, there was a kind of exchange, but I think in this meeting I was more

active than the Dalai Lama. I made the proposal, and I described the proposal in similar terms like I do it now. The Dalai Lama was always very thankful and accepting – accepting the direction of speech, and I think I sensed that he felt that there was a very important thing going on. But maybe I felt at the same time a kind of attitude that for him it was in a way a new methodology towards the things – so His Holiness was mostly listening. He was mostly observing and trying to understand this kind of methodology, maybe this was a very new thing for him. And also with the problem that the available time was relatively short, there could not develop an interchaining discussion on all the different points. I had enough work to bring a convincing shape of the complex problems to him and show him my readiness to help the Tibetan people, or help on this line.

If His Holiness wants to help, then this was a proposal from my side. It was a proposal. Now we must see if they think in the same direction. It is not aloof from the reality to return to Tibet to serve all the people there and to develop an economical order, thereby caring for an autonomous entity under the roof of the Chinese system.

It was a complex proposal, very complex. It was founded from the philosophical point of view and it was founded from the point of view of the necessities created by the present economical situations in our world in general, and also it was founded on the special need of the Tibetan people. So, I couldn't do more in this short, time. Anyway, one cannot do more than this. The next step must be a real step. All other long and broad discussions on this philosophy will not lead to results. Now, I think, we have to do something. We must do real steps, otherwise it goes again back to those very old fashioned kinds of religious attitudes. With respect for the Buddhist traditions, for the Tibetan traditions including all Tantric traditions, for Zen Buddhism and for Hinduism and Christianity, and even for the pre-Christian Druid philosophy, all these interests are spread out very intensively already over the world. Of this we have enough stock, but now we have to do something. We have to transform the systems, and we have to find real means for better production to regulate the structure.

L.W. What should the first action in respect of the Tibetan problem be?

JOSEPH BEUYS I cannot say. I cannot say what they need and what they want.. at least, I think, there must be appearing a kind of will, there must appear a kind of signal to go on with this and the will of the Tibetan people and His Holiness to return to Tibet. And in case I might not get that signal I will stay completely modestly in the background. I will not press. I have as it is enough to do here in this direction. So, I can give my part of co-operation to this problem here and this will change the world, I am clearly convinced of it. If one tries to change the world every idea which works on this line has to co-operate and has to be done on the spot in public. It cannot be a hidden thing. It has to be done in public actions.

There are in our present days naturally needs for economical steps, for so-called political steps and for negotiations with the different positions in the world, negotiations on this theme. We have to go to Peking, or to Moscow, or to wherever, to negotiate on these themes. Really, that is the thing, and that is for me the only religion with a real dignity and content. Every other old tradition is for me a museum, and is a debasing of humankind's will to emancipate to a new humankind. The new type of man has to be born. So, this Unity of Mankind that His Holiness the Dalai Lama is always speaking about means that a new type of man has to appear. It is going in this direction. If you see what is going on here now with all the developments we have had after the last world war. In Middle Europe, especially in Germany, it began with the Student's Movements, which broke down because they were mostly led by Marxist materialist thoughts. Nevertheless the idealistic young people came to an end with that, because this ideology does not solve the problems. It is a materialistic ideology really, where the spirit and the spiritual doings of mankind are only some sort of overstructure.

So, when we follow the history from the Student's Movements on we see that later the citizen's initiatives appear in different areas and on different spots. Let us not forget the Provos in the Netherlands, that was a very good prototype of the will to create this new human being.

So, the Provos are very important in the history of this development. All these people like Roel van Duyn and Rudi Dutschke were very important.

This all had a beginning point not so far from the end of the Second World War. During the Student's Movements, I started this initiative for Direct Democracy. And during the time of the development of a lot of protest organisations within the citizens, which led to very many smaller political parties, then when they linked together, shortly before the European Election Campaign, I joined to formulate from these ecological movements a kind of political, parliamentary art that is

now called the Green Party. I think that this is a development in the direction of the creation of this new type of man. This new type of humankind. All these developments are characterizations of the new type of women and men, the new humankind that will lead to Unity.
In history also we see in the beginning the leader, or chief in tribes, later there are the kingdoms and the feudal systems. Then there is the liberation by the bourgeois revolutions with the tool of technology – the French Revolution for instance – and we see that this new class appears by high technology and division of labour, which is the new class of the proletariat. The proletarians appear and they are already a vision of the Unity of Mankind, but they appear under false ideologies. This proletariat as a new class appearing out of the emancipation towards a new type of man was infiltrated by a materialistic idea. So, this led to a setting back of the whole development and so drastically that we have now completely lost this idea of the proletariat.
It is no longer existing, because this type of proletarian was stimulated to run careers towards the middle class – the consumer's society.
But now with this new movement beginning with the Student's Movements, Provo-time, Citizen's initiatives and all that I mentioned already, now with the Greens a new kind of proletarian class exists, where nothing else is important but man, the naked man of this existence, serving for the recreation of every need for the development of the spirit on this planet and the spiritual quality of production and for a sense of development in itself. All other things are completely without sense and without goal – and without dignity and therefore without spirit and without any wisdom and anthropology. This is a logic in itself and it took place here in Europe. It did not take place in Asia. It was not there, it was here.
So, the new type of humankind is appearing here, here where we are sitting, and where we are living. Here is the place. And if not the embracing with Asia comes and with the old spirituality of Asia, one sees already the intention in such a personality as His Holiness the Dalai Lama, who feels that he no longer wants to speak only on religion, and who does also not want to speak on politics, but who speaks on this wider understanding of humankind's creativity, ability and art.

L.W. Which His Holiness the Dalai Lama calls 'Universal Responsibility'.

JOSEPH BEUYS Yes, and this is exactly the thing that we are already working on here in Europe. This is the very condensed sociality in itself – and there is no discussion on religion or anything, because this is the thing with which we have to act and with which we can solve the problems.

L.W. There is the connection.

JOSEPH BEUYS Yes, there is the connection. I feel the connection. Yes, sure, I feel the connection. I feel it, the connection is there, very clearly. And a lot of people affiliate with it – also in Japan, where they have in the present time this two hundred percent capitalist, this super-capitalist system. But they don't have a kind of ecological movement, or a kind of anthropological movement like we have here. This logically took place here after the problems modern times produced and put on humankind. First the World War I, then everywhere the crises, the always repeating crises that were debasing humankind's dignity in their work, and debasing their abilities.. So, this is a very interesting place here..
We could also say that what was in former times this Asian spirituality and Western world rationality, is already together.. This is already together..

L.W. Absolutely, in the young, new generation spirituality and rationality are united..

JOSEPH BEUYS There is already a kind of integration that is already there. But now we have to more and more incarnate the things. It has to do with incarnation. The incarnation has to be done into the material conditions. Let's say, for the Tibetan people exists this problem there in Tibet, there are difficulties with the Chinese government but these difficulties can be solved, so, this can be incarnated. But then the figuration for the Tibetan people and their future has a different image to before. That must be clear. It cannot be the same thing. Only from the point of view of Karma and fate the things that happened, this tragedy of the Tibetan people, can be justified. Only from this point of view can it be justified. Even if they would now go back simply to do the same things, then it would lead to the same problems again. This is spirituality. This is the spirit in itself.

L.W. When you say: 'We have to incarnate the things' – what exactly do you mean?

JOSEPH BEUYS With that incarnation I mean this: We are now speaking with ideas. This is only an incarnation into words, though it is already incarnated, because human beings are speaking with their mouth and with their body and their anatomic structure. So, we use the air as a substance, as material. But now it has to be deeper incarnated into the working conditions

and it has to become a way of production to solve the needs of the people. That is what I call incarnation. The idea of incarnation does not have to stay within the speaking on spirituality, far away from the so-called material conditions. Only when the thoughts are completely realised in the economical doings of humankind, then they are incarnated, and then the planet will be rescued from the dilemmas.

L.W. One of the things to do in this respect would be to go to Peking?

JOSEPH BEUYS Yes, sure, It would be very good to go with this Tibetan problem. For me to just go to Peking without such an example would not give any results, then I could speak about very academic things. I could speak about the economy. Maybe this will take place anyway in the future, if they are interested in an exchange of ideas, but it is much better to have a special Chinese problem in one's pocket to refer to – and then to discuss on this real problem. Otherwise it is again too much away from the reality. They will all nod their heads and find it interesting, and then I go back to Germany and nothing will happen. No, I want to have real results. I want to see the performance of the things really happening in the correction of some laws which are not democratic – in which not everybody is equal for the law. I want to see it realised in the economy. That is what I want. It has a lot to do with the labour conditions, and so this labour condition is now another description than at any time in the past. The labour condition with the full spirit integrated in it, that is what I am interested in.

L.W. It would be best to directly co-operate with the Tibetans on this from the very beginning..

JOSEPH BEUYS I heard that one of the brothers of His Holiness the Dalai Lama might feel a good relationship towards this economical view and that he already tries to find a solution. So, maybe, there would be a kind of interest for co-operation. This is only an offering. When I am interested in the spirit and I have the opportunity to meet an important person of the Asian tradition, namely the Dalai Lama, then I ask for the spirit of today. I ask for that spirit. And when I speak about the embracing of Asia and the West, I speak about the spirit that is interesting now. I am not interested to speak about a museum. The development of individual abilities can be obtained in a very egoistic way. You can go to some Bhagwan, or you can do some yoga, or you can do some sport, you can do it in the bathroom, you can do gymnastics and cosmetics and all these things, but that is only an egoistic way of flying away from the problems. In this kind of spirituality I am not interested. I am interested in the new type of being, the new type of humankind. The term proletariat is still very appropriate I think, to describe the new Unity in Humankind – the unity under a new idea under the leading ideas of the University of Humankind's Spirit, that sees humanity as a unity and then finds the meaning of the powers we are speaking about – then finds the most developed description of humankind's entity from the individual point of view and from the point of view of the social body, and then finds the interrelationships between individuality and community. I think, this is what leads to healing powers, to spiritual powers, to solution powers, to transforming powers and to transubstantiation of this planet.
At least this is my line of thinking.
And I do not underestimate these so-called everyday doings. For instance if you have to struggle against unemployment, then you have to do some special things. You have to organise maybe an election campaign, which means you have to do very simple things, but you have to do them. All other things are for me traditional art. Which is principally bourgeois and last-century.

L.W. That is what has to be done now, and it has to be done with the complete awareness of human spirituality – that is what you say.

JOSEPH BEUYS Now it has to be done, until there are the new factories, because also the new world has to deal with realities, and with factories, and agriculture, and education with schools and universities, so, the new world especially has to deal with labour, and with how this labour is performed and organised after anthropological insights into the dignity of humankind. That is the only enterprise which I am interested in – and this is the only religion which can heal the wounds. No other thing can do it. No other thing can develop humankind's ability.
So, that's what I want to do. As far as there might be a need in the discussions between the Tibetans and the Chinese to make proposals on economical problems maybe I could help.
I clearly see and am convinced that here in our rows, from the things we did during the last twenty-five years, very convincing economical proposals are already developed – they have only to be executed now.
So, at least I could help to stimulate the beginning of another kind of economical order that is not against spirituality. This is the developing and the continuity of the history of every spirit in the

world, may it come from Shinto, may it come from the Tantric methods, may it come from the Christian rules, or from what the Hopi Indian tribes call their religious organism or from whatever in the world was ever a spiritual beginning. There has to be a continuation that takes it further on. If you don't bring it further into the future with the transformation of the Old into the New, then, again I tell you I am not interested in museums.

L.W. The moment is there – we should do this now.

JOSEPH BEUYS Yes, sure.. In a way it is already done. Everything is already there. We have only to execute it. Therefore now I insist in DOING it. I am not so much interested in making too many conferences with only speaking, speaking, speaking.. talking, talking, talking.. I am no longer interested to talk only.

L.W. I know, so, what can I propose to the Tibetans?

JOSEPH BEUYS The content of this speech. I can only help if they really want me to do something. If they are just interested in making education centres in France, in Spain, in Italy, in the Netherlands, here in Germany, and everywhere, groups with venerable persons who are surely very important, then let them do that, but I am not interested in this. We have also our schools of education, and our schools of spiritual teachings and all that. We could do this also here, but it will not solve the problems existing so, I am in this way really in the field of economy. And I think, here again the Dalai Lama and I are thinking along the same lines. It is the statement of the Dalai Lama that he is not interested in speaking on religion that he is not interested in the old-fashioned discussion on politics, but that he is interested in a recreation of the world, and in economical doings. So, from the side of verbalization the thing is clear. Now we will see if it can also become clear from the point of view of performing and executing these ideas into the physical life conditions. That's all. Every other statement would be a repetition.

Drakeplatz 4, Düsseldorf
Monday, November 15, 1982

Appendix

A resume of this interview with Joseph Beuys was sent in writing to the Office of His Holiness the Dalai Lama at Mcleod Ganj, near Dharamsala in India, addressed to him personally. The letter in reply from the Deputy Secretary of His Holiness the Dalai Lama announced that the relevant content of the received writing had been brought to His Holiness's kind notice and then said:

'We all greatly appreciate the concern of Professor Joseph Beuys towards the sad plight of the Tibetan people. Unfortunately, as you would have noticed, during the past few months China seems to have hardened their attitude towards the issue of Tibet. Therefore, in the near future, the suggestion of a meeting between the representatives of Tibetan people and Red China and Professor Beuys seems infeasible.'

Amsterdam, January 29, 1983



Alpbach, September 1983

H.H. THE DALAI LAMA OF TIBET SUPPORTS THE INTEGRATION OF SCIENCE AND OLD WISDOM

In the last few years many opportunities have been organised where the modern natural and technological sciences meet with ancient spiritual traditions. In the past it was considered normal and right for the sciences to unravel and supplant spiritual truths. The discrepancy between science and religion seemed to be total and irreconcilable. The state of affairs has changed radically in recent years. Revolutionary developments in modern physics and biology especially now challenge each and every postulate of mechanized science, transcend the Cartesian paradigm, and have drawn closer to the statements of Western and Eastern spiritual traditions.

If the image of an infinitely complex mechanical clock is giving way to that of a fabric of fluctuating relations, this must have implications for the social structure and for our view of life. As these implications are of immeasurable nature many conferences and meetings have been held to bring together the previously separated and isolated viewpoints. One person who is sincerely interested in contributing to this new mode of awareness in our times is His Holiness the Fourteenth Dalai Lama of Tibet, the worldly and spiritual leader of six million Tibetans who used to live in their remote Himalayan country, often called 'the Roof of the World', that has since 1950 though been seized by the Chinese communists. In 1959 the Dalai Lama fled from his country as the occupants had by now started to bomb his palace in Lhasa. For the past twenty-five years the Dalai Lama of Tibet has lived in the Himalayas of India surrounded by more than one hundred thousand Tibetan refugees. During those years he has not only spent tremendous energy to free his people from the unjust Chinese invasions, but he has also travelled all over the world to inspire peace and compassion to a threatened humanity.
Being well founded in the Tibetan Buddhist hinayana, mahayana and tantrayana the Dalai Lama has thus not only become the spiritual leader of millions of disciples over the whole world, but he has also become a source of information for the seekers who are anxiously working towards a broader perspective and most of all for the new scientists.

Whenever the Dalai Lama of Tibet travels it is his wish to meet with the most outstanding thinkers of the regions of the world where he visits. Science has his special interest. This summer in London the Dalai Lama made the remark: 'Buddhism is not a religion, it is a science of the mind. This brings Buddhism closer to science and gives an opportunity to make a bridge on a worldwide scale.'
The Dalai Lama, who has over the last years attended many alternative conferences, was in September 1983 at Alpbach, Austria, to open and take part in the five day gathering of some six hundred people entitled 'Other Realities', where also the famous new scientists David Bohm, Fritjof Capra, Rupert Sheldrake and Francisco Varela were present.
Of that major meeting the following article gives an account.

David Bohm, Fritjof Capra, Rupert Sheldrake and Francisco Varela

To the conference 'Other Realities' the four new scientists David Bohm from London, Fritjof Capra from Berkeley, USA, Rupert Sheldrake from London and Francisco Varela from Santiago, Chile, were invited by the organisation Forum International from Freiburg in West Germany.

David Bohm, Ph. D. is a prominent theoretical physicist at the University of London. He was a pupil of Albert Einstein who did much to aid and encourage him. He is a close friend of Krishnamurti and conversations between the two have been recorded on film as well as on sound tapes and in written articles. In his most recent book 'Wholeness and the Implicate Order' Professor Bohm investigates the nature of the human spirit and the higher order that forms our mind. David Joseph Bohm was born in Wilkes-Barre, Pennsylvania, USA, in 1917 and graduated from the University of California in 1943. He has worked at Berkeley, Princeton, Sao Paulo, Haifa, Bristol and London mainly on the fundamentals of quantum theory. Other books written by David Bohm are: 'Quantum Theory' (1951), 'Causality and Chance in Modern Physics' (1957) and 'The Special Theory of Relativity' (1960). David Bohm is considered one of the most influential theorists of the emerging paradigm and one of the world's foremost theoretical physicists.

Fritjof Capra, Ph. D. studied theoretical physics in Vienna and worked at the universities of Paris and London. At present he is professor at the University of California in Berkeley, working in the research field of theoretical high-energy physics. His special interest is in indicating the connection between modern particle physics and mysticism. Fritjof Capra was born in Vienna, Austria, in 1939 and graduated from the University of Vienna in 1966. Ever since 1975 he has published books that have become famous over the whole world. His interest in science goes beyond the special field of particle physics, as he is very interested in the philosophical, social and cultural implications of modern science. In his book 'The Tao of Physics' and in articles like 'Ancient Buddhism in Modern Science' and 'The Dance of the Shiva, the Hindu View of Matter in the Light of Modern Physics' the parallels between modern physics and eastern philosophy are brought to our attention. In his last book 'The Turning Point' the impact of modern physics on biology, medicine, psychology, sociology, economics etc. is emphasized.

Rupert Sheldrake, Ph. D. studied natural sciences at Cambridge University. After spending a year studying philosophy and the history of science at Harvard University, he returned to Cambridge, where he took a Ph. D. in biochemistry and cell biology from 1967 to 1973. In 1974 he joined the staff of the International Crops Research Institute for the Semi-Arid Tropics at Hyderabad in India and worked there until 1978. He is now Consultant Plant Physiologist to the same institute at Hyderabad. Rupert Sheldrake is a member of the Royal Society of Science in Great Britain. He is the author of 'A New Science of Life', a book that has caused so much upheaval in the scientific world that one calls him the new Darwin, or the new Einstein.
Rupert Sheldrake has developed a theory which has led to such a radical departure from orthodox views that revolutionary consequences may follow. In 1978 Rupert Sheldrake lived for a longer period at the Saccidananda Ashram near Trichy in South India that is lead by the English monk Dom Bedegriffiths. There he also wrote the first version of his book 'A New Science of Life' that is being translated in many languages now, also in Japanese. Each year Rupert Sheldrake spends time at the same ashram for a meditation retreat.

Francisco Varela, Ph. D. was born in Chile in 1946, but studied biology at Harvard University, where he graduated in 1970. He is now professor of neurology at the University of Santiago de Chile. At the same time he is director of the scientific research department of the Tibetan Buddhist Naropa Institute at Boulder, Colorado, in the USA founded by the Tibetan Lama Trungpa Rinpoche. Francisco Varela has been a student of Trungpa Rinpoche for many years now. His best known studies are those relating to the properties of living systems and the developments of a fascinating synthesis of dialectical and cybernetic positions. He published

three books on neurobiology, cybernetics and philosophy, and he wrote many articles on the underlying question for all his research: 'What is the process that enables living systems to perceive and to interpret perceptions and thus construct a continuous reality of their own existence.' Francisco Varela performs Buddhist meditation practices in his daily life.

A Prophecy by the Dalai Lama

Ever since his flight to India the Fourteenth Dalai Lama of Tibet has published many books in English to spread the wisdom of the Buddha Dharma and to spread the real history of Tibet as the Chinese aggressors were always in the habit of telling lies about the history and the life in Tibet, in order to make the world believe that they had a right to invade the country. The first book the Dalai Lama wrote was his autobiography 'My Land and My People' that became a bestseller in a number of countries. In his first book on the Buddhist philosophy entitled 'The Opening of the Wisdom Eye' the Dalai Lama wrote the following prophecy: 'The present era is called the time for virtue, a five thousand year period during which the teaching of the fourth Buddha will actually endure. The most important religious feature of this era therefore lies in the observance of the moral precepts. These are made especially necessary because in this atomic age material progress has been and continues to be very rapid. A balance should be struck between material benefits, spiritual values and religious practice.'

The Dalai Lama opens 'Other Realities'

To inaugurate the conference 'Other Realities' at Alpbach in Austria the Dalai Lama addressed the participants who had come from all over the world in the following way: 'Brothers and sisters. I feel today we have many good facilities for the benefit of mankind. Meanwhile we have additional crises and anxiety and fear again due to the highly developed science and technology. This is the reality. For example today, when we say: 'No war!', that is a very serious matter. In ancient times of course everyone did not want war, but somehow the ancient war was something limited, and now war has a much greater potential to destroy. All these things are due to the material development. It shows that the material development alone is not adequate. You need on the other hand the spiritual development, or the better human being, which does not mean better clothes or better looks, but a better heart and a real altruistic attitude. Then this material progress can be utilized in a proper way, and it will not bring fear and destruction. So, in reality the material development and the spiritual development become equally important. In this conference there will be some talk about both fields. It seems that the meeting of science and spirituality is very important and very interesting. It means a meeting of West and East.
The science of material development mainly comes from the West. The science of mind mainly comes from the East. So this is an occasion for Western science and Eastern philosophy to meet. I think that harmony and a closer understanding between the two will bring a good result. It will lead to a more harmonious human family. This is my hope and my aim. My Nirvana is not a kind of Nirvana that is vague. My Nirvana is a genuinely happier human family that unites all of mankind; a sense of brotherhood and sisterhood on the basis of altruism. Once we achieve that kind of society, that is my Nirvana!' Here the six hundred people gathered burst out in impulsive loud and warm applause. When the sounds of acclamation have calmed down the Dalai Lama continues: 'No matter what your profession is, you are a human being. You may be a great scientist, you may be a great spiritual person, but still you are on this earth. You have to eat, you need friends, you need a warm heart. The equipment one uses in experiments cannot show an affectionate attitude. Warm feelings are only shown by living beings. So everyone of us has the responsibility to try to contribute to this.'
An official speech had been prepared in writing by His Holiness the Dalai Lama for this occasion and was then read aloud by the Western monk ordained in the Tibetan Buddhist tradition, who assisted the Dalai Lama as his translator.

That text with the title 'Meeting points in Science and Spirituality, a Buddhist View by His Holiness the XIVth Dalai Lama' said:

I have always believed that the ultimate aim of humanity is genuine happiness and satisfaction. That is what I believe and what I take as the basic starting point. In order to achieve the maximum happiness and satisfaction, we need to understand everything that is connected with mankind and his quest for happiness, whether it be in the field of matter or in the spiritual field. Then, taking advantage of our knowledge of the different approaches, we have to find the right method to follow in order to achieve the aim.

The knowledge of external phenomena, and the implication of that knowledge, is that which nowadays we call science. The approach and methods which focus primarily on internal phenomena, the consciousness or the mind, constitute another sphere of knowledge. Both have the same objective; the achievement of happiness and satisfaction, which are the intimate concern of every human being. Not only the objective, but the method is also directly related to human beings, as it is the individual person who puts it into action. The scientist investigating external phenomena is still a living human being who wants happiness.
The spiritual person, whose interest lies in consciousness, or meditation, has to deal with matter..
No one single way is sufficient; indeed if just one approach had been found to be so, the need would never have been felt to bring these disciplines together. Both approaches are therefore very important, and I should like to say a few words to relate them to one another.

Dependent arising

The fundamental view or philosophy of Buddhism is that of 'dependent arising'. When one talks about the view of dependent arising, one means that things exist in dependence, or that they are imputed depending on something or other. In the case of a physical phenomenon, one would specify that it exists in dependence on its parts, whereas non-physical composite phenomena would be described as existing in dependence either on their continuity or an aspect of their continuity. Consequently, whether it be external or internal phenomena, there is not anything that exists except in dependence upon its parts or aspects. If one were to investigate to find a basis for the imputation in any given phenomenon, since one would not find anything at all which actually is that phenomenon – no solid lump of anything that one could point one's finger at, which represents the phenomenon – then one says that phenomena exist through the imputation of the mind.

Emptiness

As phenomena do not exist independently of the imputing mind, one speaks of 'emptiness', which means the lack of any intrinsic existence that does not depend upon the imputing mind. Since things do not exist just of their own accord, but in dependence on conditions, they change whenever they encounter different conditions. Thus, they come into existence in dependence on conditions, and they cease in dependence on conditions. That very lack of any intrinsic existence, independent of cause and conditions, is the basis for all the changes that are possible in a phenomenon, such as birth, cessation and so forth.

Comparison

It may be interesting to compare the scientific interpretation of the role of the observer or 'participator' with the Buddhist view that observed phenomena do not exist merely as a mental image, a projection or vision of the mind, but rather that they exist as separate entities from the mind. Mind and matter are two separate things. Matter is separate from the mind which cognizes it and denominates it. This means that, with regard to all phenomena without exception, though they are not simply a creation or manifestation of the mind, having no entity of their own, yet their ultimate mode of existence is dependent on the mind that imputes them. The mind is the 'imputer'. Their mode of existence is therefore quite separate from the imputer, but their existence itself is dependent on the imputer. I feel that this point of view perhaps corresponds to the scientific explanation of the role of the observer. Though different terms are employed to explain them their meanings are somewhat related.

Dependent arising and emptiness complement

On the surface the dependent arising and emptiness explained above may seem to be quite contradictory. Yet, if one analyses them on a much deeper level, one can come to understand that phenomena, on account of their being empty, are dependently arising or dependently existing, and because of that dependent existence they are empty by nature. Thus one can establish both emptiness and dependent arising on one single basis, and thereby two facets which, on a general level, seem to be contrary, when understood on a very profound level, will seem to fit together in a very complementary fashion.

Actual mode of existence

The mode of existence of phenomena is differentiated from their mode of appearance. Phenomena appear to the mind differently from their actual mode of existence. When the mind apprehends their way of appearing, believes in that appearance as being true, and follows that particular idea or concept, then one makes mistakes. Since that concept is completely distorted

in its apprehension of the object, it contradicts the actual mode of existence, or reality itself. So this disparity or contradiction between 'what is' and 'what appears' is due to the fact that, although phenomena are in reality empty of any intrinsic nature, yet they do appear to the ordinary mind as if they exist inherently, though they lack any such quality. Similarly, although in reality things which depend on causes are impermanent and transient, undergoing constant change, they do appear as though they were permanent and unchanging. Again, something that in its true nature is suffering appears as happiness, and something which is in reality false appears as true. There are many levels of subtlety regarding this contradiction between the mode of existence of phenomena and their mode of appearance. As a result of the contradiction between 'what is' and 'what appears' there arise all manner of mistakes. This explanation may have much in common with scientists' views of the difference in the modes of appearance and existence of certain phenomena.

The law of cause and effect

Generally speaking an understanding of the meaning of emptiness and dependent arising will naturally lead one to a deeper conviction in the law of cause and effect, where as a result of different causes and conditions, corresponding fruits or effects, positive or negative, arise. One will then pay more attention to the causes and also be more aware of the various conditions.

Attachment, hatred etc. decrease

If one has a good understanding of emptiness or one has familiarity with it, then the arising of distortions like attachment, hatred, and so on in the mind will diminish, since they are caused by a mistaken view; mistaken in not correctly distinguishing between 'what is' and 'what appears'. You can see for instance from your own experience how your feeling towards something that you observe will change, depending on your own state of mind. Although the object remains the same, your reaction will be far less intense when your mind is calm than if it is overcome by some strong emotional feeling like anger. The actual mode of existence of phenomena, the bare truth of existence is emptiness. When one understands this, and appreciates the contradictory nature of the appearance of phenomena, one will immediately be able to realize this mistaken view to be untrue. Consequently all of the mental distortions such as attachment, hatred, etc. which are based on that misconception – a conception rooted in the contradictory nature of phenomena – will decrease in strength.

Earth, water, fire, air and space

We might ask how the different levels of consciousness or mind that apprehend an object actually come to exist themselves. Different levels of consciousness are established in relation to the different levels of subtlety of the inner energy that activates and moves the consciousness towards a given object. So, the level of their subtlety, strength in moving the consciousness towards the object determines and establishes the different levels of consciousness. It is very important to reflect upon the relationship between the inner consciousness and the outer material substances. Many Eastern philosophies, and in particular Buddhism, speak of the four elements earth, water, fire and air, or of the five elements with the addition of space. The first four elements earth, water, fire and air are supported by the element of space, which enables them to exist and to function. Space or ether serves then as the basis for the functioning of all the other elements.

Outer five and inner five elements

The five elements can be divided into two types, the outer five elements and the inner five elements. There is a definite relationship between the outer and inner elements. As regards the element space or ether, according to certain Buddhist texts, such as the Kalachakra Tantra, space is not just a total void, devoid of anything at all, but it is referred to in terms of 'empty particles'. This empty particle therefore serves as the basis for the evolution and dissolution of the four other elements. They are generated from it and finally are absorbed back into it. The process of dissolution evolves in the order: earth, water, fire and air, and the process of generation in the order: air, fire, water and earth. These four are better understood in terms of, solidity (earth), liquids (water), heat (fire) and energy (air). The four elements are generated from the subtle level to the gross level out of this basis of empty particles, and they dissolve from the gross level to the subtle level into the empty particles. Space, or empty particle, is the basis for the whole process.

The 'Big Bang'

The 'Big Bang' model of the beginning of the universe has perhaps something in common with this empty particle. Also the most subtle, fine particle described in modern physics seems to be similar to the empty particle. Such parallels do present something that I feel it would be worthwhile to reflect upon.

Karma

From the spiritual point of view of Buddhism the state of our mind, whether it is disciplined or undisciplined, produces what is known as 'karma'. This is accepted in many Eastern philosophies. Karma, meaning action, has a particular influence upon the inner elements, which in turn affects the outer elements. This too is a point for further investigation.

Relationship between body and mind

Another area in Tibetan Buddhism which may be of interest to scientists is the relationship between the physical elements and the nerves, and the consciousness, in particular the relationship between the elements in the brain and the consciousness. Involved here are the changes in consciousness, happy or unhappy states of mind and so forth, the kind of effect they have on the elements within the brain, and the consequent effect that has on the body. Certain physical illnesses improve or worsen according to the state of mind. Regarding this kind of relationship between body and mind Buddhism can definitely make a contribution to modern science.

Levels of consciousness

Buddhism also explains with great precision the different levels of subtlety within the consciousness itself. These are very clearly described in the Tantras, and research on these, in my opinion, would produce very beneficial results. Consciousness is classified from the point of view of its level of subtlety into three levels: the waking state or gross level of consciousness, the consciousness of the dream state, and the consciousness during deep, dreamless sleep, which is subtler still.

Reincarnation

Similarly the three stages of birth, death and intermediate state are also established in terms of the subtlety of their levels of consciousness. During the process of dying a person experiences the innermost, subtle consciousness, the consciousness becomes grosser after death in the intermediate state, and progressively more gross during the process of birth. Upon the basis of the continuity of the stream of consciousness is established the existence of rebirth and reincarnation. There are currently a number of well documented cases of individuals who clearly remember their past lives, and it would seem that it would be very worthwhile to investigate these phenomena with a view to expanding human knowledge.

The Dalai Lama then added: 'So, I hope and I pray for the success of this conference. Thank you very much.'

Does old wisdom need the help of science?

In his opening speech the Fourteenth Dalai Lama referred to the essential points of Tibetan Buddhism that might be suitable to support the newest findings of scientists. At the press conference held after the inauguration of 'Other Realities' one questioner turned the matter the other way around and asked the Dalai Lama how helpful science might be for spirituality.
The question was formulated in the following way: 'Your Holiness, you represent a knowledge that is very old and yet in the last years it has been said to look a lot like modern physics. Does your tradition need modern physics for confirmation?'
The Dalai Lama promptly answered: 'I think it needs it. You see, basically the Buddhist attitude is that one's own experiment is more important than to just follow the scripture. In that sense it is very important to know the latest scientific findings. If the scientific findings would contradict the scriptures then we would have to make different interpretations of the scriptures. In Buddha's own quotation it is mentioned: "You should accept my word out of your own investigation, rather than out of respect".'
Another questioner then added: 'Your Holiness, in Western countries there are many people who see that a correspondence between science and the Eastern traditions exists. Does it look the same way from your side? Where do you find the most striking similarities?'
Then the answer of the Dalai Lama was: 'Nowadays in physics there are some aspects that regard the subtle parts of atoms, the very smallest parts, like the quarks, as partless. There you come down to particles that can no longer be divided. But still you would have to say that they have an aspect or a part insofar that they have a direction. So, on the one hand they cannot be further divided, but they still have the aspects of their specific sides or directions. Another idea that corresponds is that in the external phenomena, the bigger objects that appear to be stable and unchanging in the way they are apprehended by us, when they are cut down to their smallest particles, then in physics you have the notion that these particles are restless, they are moving, they are in constant action, always changing. And exactly the same thing is taught in the Buddhist school of philosophy. It says that when you come down to the actual nature of the phenomena, it is constantly changing. It is in a very rapid constant change. It is said that all phenomena are of the nature of impermanence.'

The four scientists and their subjects

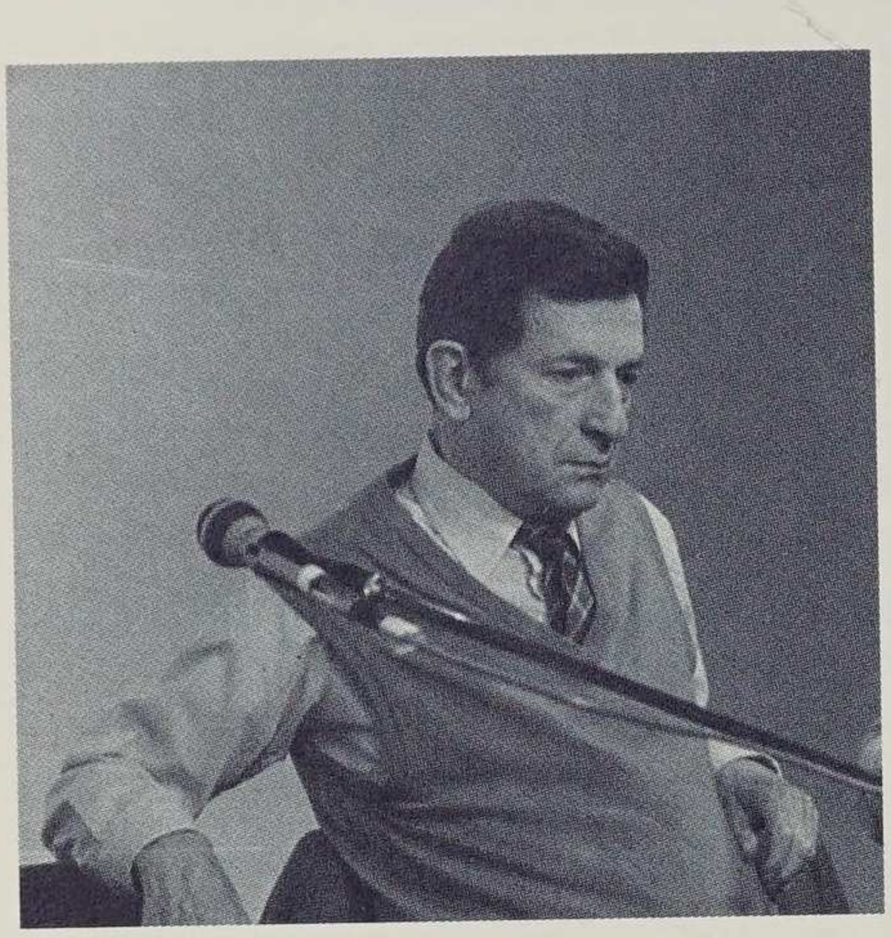
David Bohm's theory proposes that, in general, there are three major realms of existence: the explicate order, the implicate order, and a source-ground beyond both. The explicate order is the world of separate and isolated thing-events extended in space and time. The implicate order is a realm in which all thing-events are enfolded in a total wholeness, a wholeness and unity that, as it were, underlies the explicate world of separate things and events. The 'source-ground' is radically unqualifiable and totally beyond thought-symbols. It is analogous to the Emptiness or Void of Buddhists, the Abyss of Christian mystics, Nirguna Brahman of Vedanta, etc. It is through discussions with Albert Einstein that David Bohm, who wrote his first book with the title 'Quantum Theory' from the orthodox viewpoint, that an alternative view was born. Over the past twenty years David Bohm has continued to work on the fundamentals of quantum theory and on relativity and philosophical questions in the alternative way that was inspired by Albert Einstein.

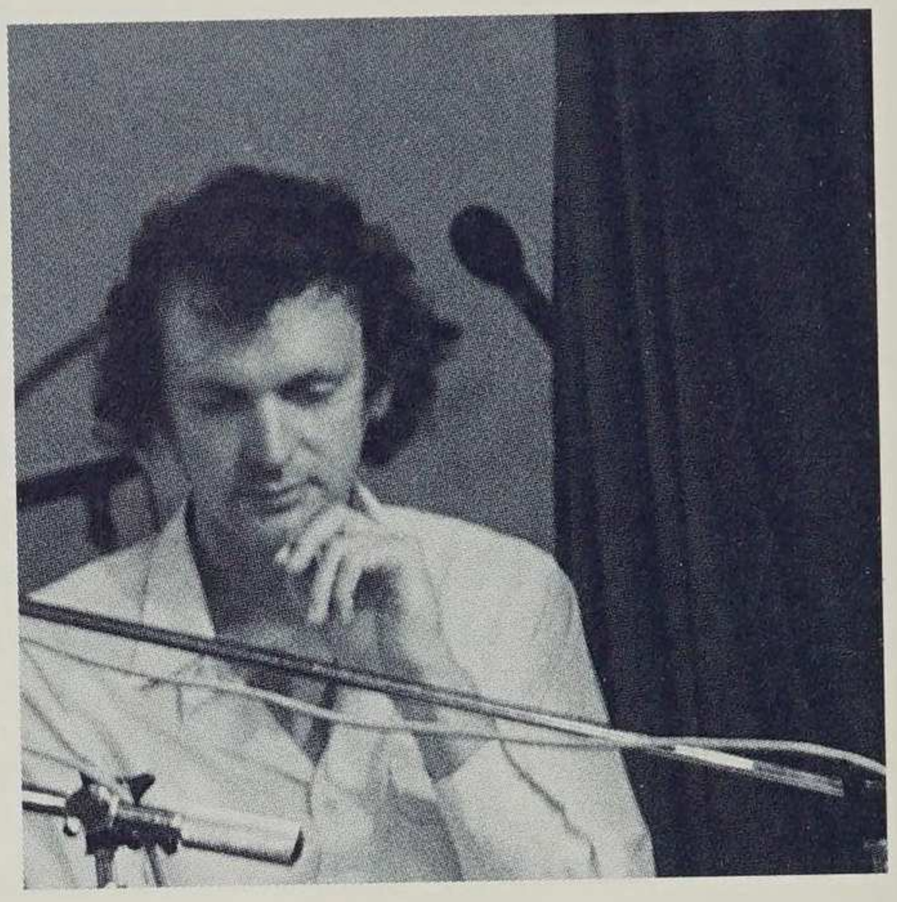
Fritjof Capra has a theory of which he himself says that it goes away from the mechanistic view of Descartes and Newton and resolves to a holistic and ecological view. He believes that our world today finds itself in a crisis of perception that has been brought about because we are trying to apply the concepts of an outdated world view to a reality that can no longer be described in terms of these concepts. Today we live in a globally interconnected world, says Fritjof Capra, in which biological, psychological, social and environmental phenomena are interrelated and interdependent. We need a new vision of reality. The new vision of reality that is emerging at the leading edge of science shows great similarities to the views of mystics and Eastern traditions. The dominant view in Eastern thought is that all things are interrelated. Our tendency to divide the perceived world into separate things is called 'avidya' in Buddhist philosophy and it is seen as the state of a disturbed mind, which has to be overcome. There is nothing fundamental in such a division. According to contemporary physics the material universe is not a mechanical system of isolated objects. This notion of the network is the new basic metaphor in physics and it is also the characteristic metaphor of mystical traditions. Then Fritjof Capra compares the relativity theory in physics that works with the four dimensional space-time to the non-ordinary states of consciousness when yogis transcend the three dimensional world of everyday reality, and experience a higher, multidimensional reality. He adds that it is very striking that these experiences have led yogis to views of space and time, which are very similar to the views that physicists arrived at. At Alpbach he ended his speech by saying that the harmony between Eastern wisdom and Western science may indeed open the path to the harmony of the entire human family, to what the Dalai Lama has so beautifully called 'his Nirvana'.

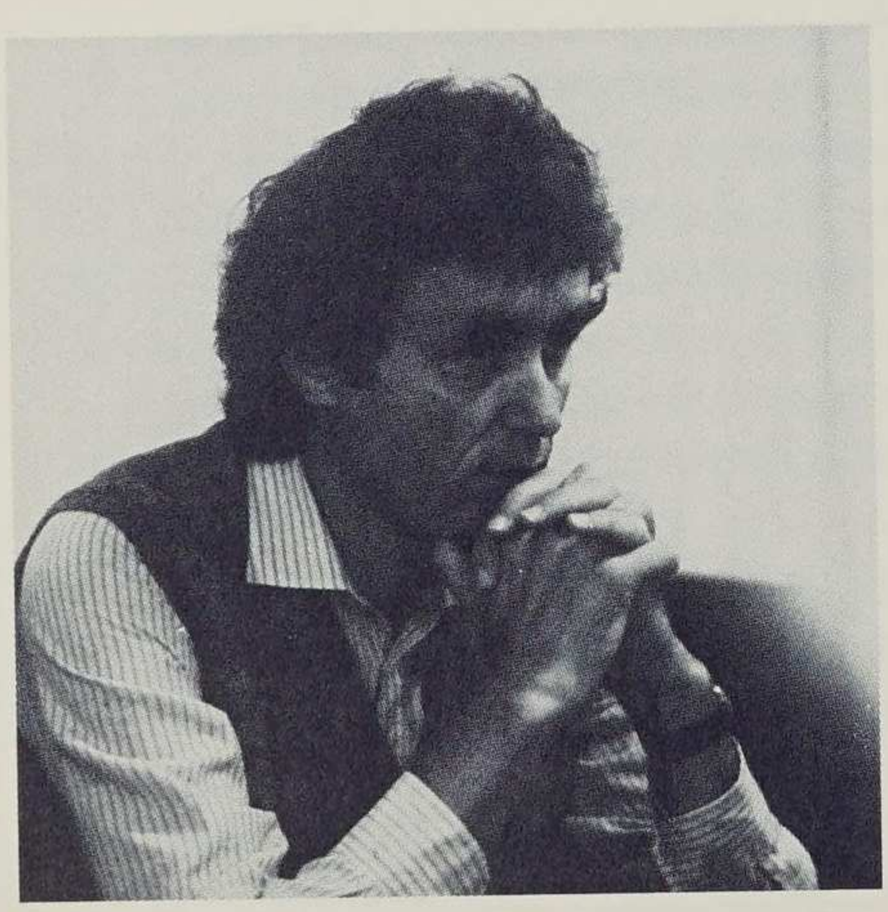
Rupert Sheldrake also states in the first place that the Mechanistic paradigm should be left for the paradigm that sees the evolutionary universe as a developing organism. This theory, he says, starts with the central problem of biology, asking oneself how plants and animals and other living creatures take their forms. The process of taking form is called 'morphogenesis' by biologists. So far the question of how, for instance, a tree grows out of a seed is not at all understood in scientific terms. One way of understanding the process is the idea of 'morphogenetic fields', which was first put forward in 1922 by a Russian scientist. It proposes that a growing organism is shaped by form-shaping fields. That idea was obtained by analogy with the known fields in physics, like the magnetic fields. Most scientists have ignored the value of morphogenetic fields and have persisted in explaining growth from the mechanistic point of view, dealing with DNA, molecules, cells and so forth, but some scientists did adopt the idea that morphogenetic fields are metaphysical realities with the shapes and forms of all living creatures. The view that Rupert Sheldrake puts forward suggests that morphogenetic fields have the form shapes of all species and that these are derived from the actual forms of previous members of the species. The morphogenetic field represents a memory of the species and in turn the form that comes into existence will feed back into the morphogenetic field and shape future members of the species. This theory does not apply just to living organisms. It also applies to the forms of crystals, molecules and atoms.
Even in the realm of chemistry these kinds of fields should be operating. Then Rupert Sheldrake

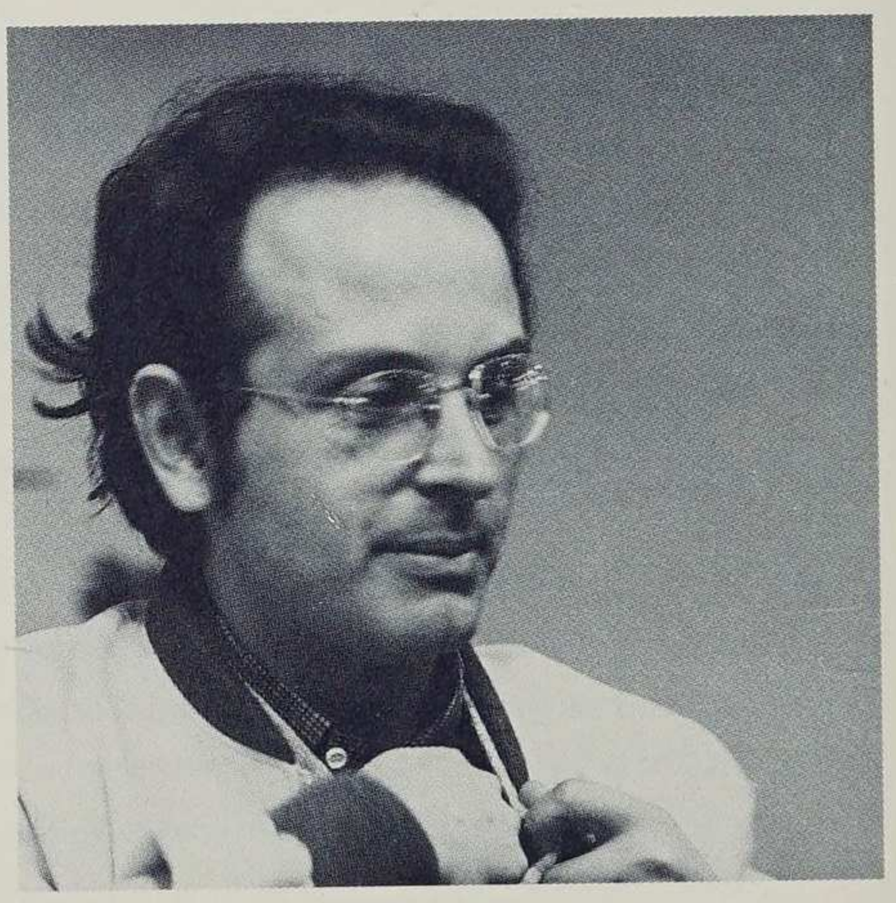
states that one of the most radical implications of this theory is in relation to memory. By the process of morphic resonance organisms are influenced by similar organisms in the past. The greater the similarity, the more effective the morphic resonance. The organism most similar to me in the past is myself, and any system is more similar to itself in the immediate past than any other system. This self-resonance helps to conserve form and behaviour. Memories need not be stored in the brain, they may come directly from the past by morphic resonance. This, he concludes, fits in directly with the ideas of collective unconsciousness, telepathy, memories of past lives and reincarnation. The theory would help towards the development of a truly holistic view, which can go beyond the mechanistic view of nature and I offer it for your consideration.

Francisco Varela has as a biologist been studying how mind or psyche is rooted in the natural world. His main motivation, he says, is that our world needs a different understanding if we are to survive. His aim is to find how we can have an understanding of brain and cognitive functions in which the observer and the observed are an inseparable unit. This means to re-understand the participatory world. From biology he chooses the areas 'evolution' and 'brain' as examples for his theory. His research leaves from the point that there is maybe not such a discontinuity between mechanistic images and holistic ones, if you are willing to push them far enough. He pleads for a middle way in which the co-emergence of units is seen through their internal coherences and through their natural drift. One of the consequences of this perspective, he says, is that mind and matter become a circle, and the further consequence is that one has to give up the fixed reference point. Francisco Varela ended his speech at Alpbach by stating: We have to begin to learn how to live with this groundlessness, which can create many possible worlds, but none of them can be solidly fixed as an ultimate reference point.









David Bohm
Fritjof Capra
Rupert Sheldrake
Francisco Varela

Panel discussion between the Dalai Lama and the scientists

In their individual addresses to the public the scientists David Bohm, Fritjof Capra, Rupert Sheldrake and Francisco Varela gave clear accounts of their familiarity with spiritual values and each of them gave their own suggestion for integrating such values into their professional scientific studies. Meanwhile the scientists had been meeting privately with His Holiness the Dalai Lama over lunches, but when the panel discussion between the Dalai Lama and the scientists was held, this was the first time that the public shared in the exchange of the different ideas.

David Bohm questioning the Dalai Lama

At the panel discussion the Dalai Lama suggested that the oldest person should start the questioning. Thus David Bohm began.

DAVID BOHM I've read the talk that you gave yesterday, which contains a very complex philosophical argument, and several points interest me.
I think that the notion of dependent origination that you discuss is close to the ideas of modern physics, because we now think that everything depends on everything. It seemed to me that there are two questions I could raise. One is the nature of matter. You refer to matter and say it exists independently of mind. Is that correct?

DALAI LAMA Yes.

DAVID BOHM Yes. Now, that raises a question. Since they must be related, mind and matter, it raises the question of whether they have a common origin. That is, the ground of both is that common, something deeper out of which mind and matter both come? That is one point that I thought would be worth discussing. Because if they do not have a common ground it is hard to see how they will be related. And you do say they are going to be related, because you say the brain is affected by the mind. Another point is your discussion of the imputation of qualities. You know, I've often thought that way myself. The word imputation, as far as I can tell, is not commonly used in English in that sense. That is, usually we impute motives, we impute something subjective, but it could be used that way. I think I tend to use the word attribution, or ascription. Now, that is the most interesting notion, that all the qualities which we perceive are attributed, or imputed, by the mind. I think I would accept that.
And then the question is: Beyond matter, beyond mind, what is it?

DALAI LAMA It is very difficult for me to say that matter and mind are separate. Unless one does a lot of investigation, this answer cannot be given easily. Within Buddhist doctrine, one school of thought regards the external things as existing externally, but in reality these are mere reflections of the mind. So in essence one cannot say these things are mind, but it has some kind of nature of mind. So that is one school of thought. We don't regard it as the highest one; the ultimate. The ultimate school of thought, the Madyamika, and within Madyamika the Prasangita, according to that philosophy the external things such as matter are existing externally. Now the question of origin and the relation to mind. (Addressing Fritjof Capra the Dalai Lama says:)
I don't know, do I have to use the word mind? or consciousness. You made some explanation. That explanation gives me more confusion.. ha.. ha.. ha.. (Addressing David Bohm again:)
In any case the origination, that is very difficult to say. I myself did some kind of research work on the relation of matter and mind through some special connection between the external five elements and the internal five elements. I feel that is the way to make the connection between the mind, or the inner thing, and the external thing. But still I haven't found the right answer.
I don't know.

DAVID BOHM Well..

DALAI LAMA You see, in the Buddhist scriptures these things are explained, but the relation is not clearly mentioned.

DAVID BOHM Would you say that the relation is what you must explore? Is it the relationship that has to be investigated in actuality?

DALAI LAMA Yes. This is what I hope. Your second question is: What is behind these two things, mind and matter, isn't it?

DAVID BOHM Yes.

DALAI LAMA From the Buddhist viewpoint: mind.

DAVID BOHM Mind!

DALAI LAMA Yes. You see, within – now I don't know what to say, mind or consciousness – in any case, I think the knower.. We say: 'I know this', 'I do not know this'. When we say: 'I know' and 'How do I know', then there is some special, whether you call it energy, or mind, or consciousness, there is something which actually grasps the thing.

Through that we say: 'I know'. For example when I feel pain. I physically feel pain actually, but we say: 'I have pain'. Like that there is some special energy through which we say 'I know'. Now that is the knower; the ultimate knower is the 'I'. Of course that also is imputed. It is not existing independently. The energy we call in Sanskrit the 'chitta'. In Tibetan we have a different word, that I think is a more correct word. Because in Tibetan the detailed explanation is that the mind, or consciousness is one, is then divided into six or two, then further divided into six and sometimes eight, and further divided. Like that. There are so many different words, different terms. So it is much easier to explain. Now within mind, there are many different levels of subtlety. The innermost subtle consciousness, or subtle mind is sometimes called 'Clear Light'. Now that, from the Buddhist viewpoint, is the ultimate creator, or origin.

DAVID BOHM Yes, eh. Now, would you say that this ultimate light is not personal? It does not belong to the person, it is universal?

DALAI LAMA No, it is personal.

DAVID BOHM But then, does each one of us create the universe?

DALAI LAMA Yes. It is like this. Now, here you see, the question of karma is involved, the question of action. Due to the 'Clear Light' the grosser consciousnesses, the various different consciousnesses come. Due to these different, grosser consciousnesses we make different commitments. Good things, bad things. Like that. These are actions. Now, that action, through the inner element in connection with the external element the external happenings are coming. That is the general way. But here we have common karma, or common action, and the individual action. Now, due to the individual action, or karma the consequences come individually. Common karma, or common action produces the consequences for this community, or larger communities, or for the whole world community. Again now this is related with the continuity of consciousness. Since we believe in the continuity of consciousness, the being's life is much longer than the whole universe.

DAVID BOHM Yes.

DALAI LAMA From that viewpoint of the continuity of consciousness.

DAVID BOHM Yes.

DALAI LAMA So, you see, the consciousness is there. The actual creator is the 'Clear Light' and that is there, whether it is collectively or individually, the 'Clear Light' is there. So, due to that the world, or the universe is going to be reborn. Because of that consciousness, or that influence. So, it goes like that. This is the explanation from the Buddhist point of view.

DAVID BOHM Does that include matter. Is matter then created by this consciousness of 'Clear Light'? The whole of matter?

DALAI LAMA You see, the problem is, the whole universe.. I mentioned the empty particles. According to that scripture these are always there. So, when an earlier universe has completely disappeared and a new universe has not yet been formed, between those two stages the empty particles seem to be there. Now, the origin of that empty particle I don't know. I think another universe was there, and before that another one. I think this is endless.

DAVID BOHM I see..

DALAI LAMA But, I feel, it is difficult to say. You know, the Buddhists believe that to the consciousness of 'Clear Light' there is no beginning and no end. In the stage of Buddhahood the 'Clear Light' becomes the enlightenment, the enlightened consciousness. The 'Clear Light' itself has no beginning. So, you see, there is no beginning of being, of sentient being.

DAVID BOHM Our being originates in 'Clear Light' then, is that correct?

DALAI LAMA You see, just in this moment in each of us in the deeper consciousness 'Clear Light' exists, fundamentally each of us exists in that 'Clear Light'.

DAVID BOHM I see.

DALAI LAMA So this is the Buddhist explanation.

DAVID BOHM That seems to be as far as I could take it.

DALAI LAMA Now, you see, through meditations, through yoga, first we have to make special effort to diminish the grosser consciousnesses. The more the grosser consciousnesses become weaker, the more the subtler consciousnesses become active. That is the way to utilize the 'Clear Light'. That's the way.

DAVID BOHM Yes.

DALAI LAMA Even nowadays some people, through this deeper meditation, experience some extraordinary feeling. When the grosser mind is diminishing certain inner appearances, different colours, different things, appear. Some people have experienced these things.

Francisco Varela questioning the Dalai Lama

(Then His Holiness the Dalai Lama points at Francisco Varela and asks him to put his question.)

FRANCISCO VARELA Your Holiness, from the background of a biologist I would like to start along very ordinary lines in terms of the sounds we are hearing and the colours we are seeing. That is where we seem to start from, whether we do Buddhist practice or study physics or something else. From that point of view it seems to me that there is I don't want to say an answer, but – there seems to be a path to look for the answer. That is in biology understood as 'evolutionary processes'. That is to say, when we see matter in a general way, sophisticated or relatively gross, it is because I am doing an action that is based on the structure I have in my brain and in the rest of my body. Yet at the same time, I as a scientist, I understand that this body is a result of material interactions. So, where do we start? Is mind first, or is matter first. Well, maybe part of the answer is that there is a circle there, that keeps going around, and the problem is trying to separate it by cutting it at one point in time. Say now. And asking, what is the relationship between the red of your robe and my eye? When in fact that history is a very long one. In fact a tremendously long one. So, is there a relationship, or a Buddhist understanding of evolution, or is this a kind of historical transformation, where we see a link between knowledge and matter, or mind and matter, through the way it came to be, rather than the way it is?

DALAI LAMA That I don't know. It is difficult to say, I don't know. The consciousness needs to be firstly divided into several different parts, or classifications. For example there would be one part, or one classification of consciousness which is called conception, another one which is called non-conceptional mind or bare conception, or bare apprehension. It may have to be translated as that. Firstly there need to be made these distinctions. There are quite a number of classifications that would be false conceptions, or false apprehensions. When one sees the causes, or the reasons, then slowly, slowly these false apprehensions can be transformed into so-called doubt. This doubt will be also very similar to a type of consciousness which is called non-appearing but not ascertaining consciousness. This doubt then through further investigation can be transformed into recognition dependent upon reasoning. When one develops one's mind and trains one's mind in this realisation that has been derived from correct reasoning, then this recognition, this realization can be further transformed into a bare, or direct perception of the same fact. Again the objects that are existing in relation with these consciousnesses, with these states of consciousness, can be divided into several different classifications. So, one speaks of an appearing object, of an apprehended object, and so on. The moment of the arising of a certain recognition, or of a certain state of consciousness that apprehends something, this moment can again be described with three conditions that produce it. These three conditions are called: the perceived condition, the basic condition and the immediately perceiving condition. To take the example of the eye-consciousness that perceives these white flowers here. Now, what makes this eye-consciousness perceive a white flower and not a red flower? This is caused by the condition of the object that is the white flower itself. And the condition that causes this consciousness to perceive form, but not sound is caused by its basic condition, which would be in this case the eye organ. That part which actually causes the consciousness to perceive, to behold the object, to actually know the object, this is the immediately perceiving state of consciousness, which acts as the cause for this present consciousness that perceives this flower. These bare perceptions would be called 'non-conceptual states of mind, or of consciousness'. The mental consciousness would be called a 'conceptual state of mind', or a 'conception'. This is the facility which does the investigation of good or bad, etcetera. But as regards your question about an evolutionary theory I cannot answer. There I fail, I think.

Rupert Sheldrake questioning the Dalai Lama

(His Holiness the Dalai Lama then gives Rupert Sheldrake the opportunity to pose his question.)

RUPERT SHELDRAKE Your Holiness, I was very interested by what you said about one key to understanding the relation between mind and matter, being the five elements. The five elements of mind and the five elements of matter and their relationship. I wondered if you could explain a little more about the five inner elements, and how they might be related?

DALAI LAMA Whether an element is described as an inner or an outer element is distinguished by the fact that this element is directly linked, or directly seized by the consciousness. These aspects of the body that are hard and solid, or the aspects of solidity, and the aspects of fluidity in the body, and the aspects of heat and warmth in the body, and the aspects of moving, light and energy in the body, these would be described as the inner elements. The basis for the arising of any of these elements would be the so-called fifth element, that is space. Now, you see, these inner five elements, at the moment of conception first the inner space element, then the energy element, then the heat element, then the water element, then the solid element comes into being. When we are dying first the solid element dissolves or ceases to be active, then liquid, then fire or heat, then energy or air, then ultimately the space element dissolves. Within the space element there are further different levels. Now, the deepest level that is the state of 'Clear Light'. So, now you see that the 'Clear Light' has a direct connection with the inner space element. Through that evolves energy, through that heat, through that water, through that solidity is coming. And when we are dying this goes the opposite way. When we are born it goes like this. Now, as I think yesterday at lunch we discussed, those persons who have, due to their training, some kind of control over their inner elements, then for that person the external element cannot work as in the usual way. So, that gives me the idea that the spatial relation gives the influence to the outer five elements. This is what I feel. Anyway, of course, from a religious person's viewpoint storms in certain places, unusual storms, or in some places unusual floods, this maybe related with the inner element of the particular community. So, this is like that.

RUPERT SHELDRAKE But the element of space, which you say is the last one to go at death, can that element survive by itself after death, after the dissolution of the body? Can the space element survive in an organised state?

DALAI LAMA For that usually we refer to some people who have some experience. You see, they cease completely the breathing and the heat or warmth. Usually the doctor describes that person as dead, completely. But that physical body sometimes still remains in posture. So, that body of a practitioner sometimes remains like that for one week or two weeks. In some case, I think in India in 1960 or 61, around that period, one practioner died in the time of the year that it is very hot. On top of that a full butter lamp was burning. Under these conditions that dead body remained two weeks without any indication of decay. No smell, nothing. It simply remained sitting upright. So, this we described as: that person consciously remained in the 'Clear Light'. Usually we say, that period is not death. As soon as that 'Clear Light' stops then death.. The indication when that moment comes is when the physical posture collapses and then immediately smells and these things happen.

Fritjof Capra questioning the Dalai Lama

'Now you should say something,' the Dalai Lama says to Fritjof Capra, 'about consciousness and mind, with which you make me more confused.'

FRITJOF CAPRA Your Holiness, you said just a while ago that you found my explanation on the difference between mind and consciousness more confusing. I think it is the other way around. You see, we are confused about these things because in our tradition and the tradition of natural science we have only these two words for mind and consciousness, whereas in your tradition you have twelve, sixteen, eighteen terms. Very differentiated. I want to give an analogy. If somebody came and had only two words for material forms and pointed to a human being, and said: 'Is this a flower, or is it a bird?' Then I would say: 'What do you mean? I'm confused. A flower? Well, it is a little like a flower. It is also a little like a bird. But it is not a flower and it is not a bird.' And if that person then went on to explain the difference between the flower and the bird and then asked: 'Is this person a flower or a bird?', it wouldn't help.
Now, given this handicap, I will nevertheless say what I have come to learn about the relation

between mind and matter. The way I see it is that matter is always organised. There is no non-organised matter. As far as I know it does not exist. Matter is always organised. And what we do in science, in the natural sciences, especially in my field, in physics, is that we study the patterns of organisation of matter. And an atom for instance is a pattern of organisation. But then there are much more complex patterns of organisation. A cell, which biologists study, is also a pattern of organisation. A flower is a pattern of organisation. We can distinguish now between patterns of organisation that we say belong to living matter, where we say: 'It is alive', and other patterns of organisation where we say: 'That's not alive'. Then we can ask: 'What is the process that organises these patterns?' And we can say: 'The process of organisation of living matter that is mind'. So, we see then that mind from this point of view is imbedded in matter at every level. Wherever you have living matter, wherever you have life, living organisms, the process of organisation is what we call mind.

While the Dalai Lama is discussing with his monk-translator Fritjof Capra impatiently persuades him saying: 'Now you have to say something.'

DALAI LAMA I have nothing to say. Very interesting, I have nothing to say. I think the time is tic, tic, tic, going like this.

Here the panel discussion, which was at the same time the last public appearance of the Dalai Lama of Tibet at the conference 'Other Realities', ended. Immediately I arranged instant interviews with the four scientists about their meetings with the Dalai Lama.

Concluding mini-interviews with the four scientists

The concluding interviews with the scientists were arranged at such short notice that sometimes they turned into a very short conversation, like in the case of David Bohm, but other times the talk would grow into an interesting interaction. I have chosen to reproduce each conversation full length. To begin with there is the short talk with David Bohm.

Interview with David Bohm

L.W. How did you enjoy this meeting with His Holiness the Dalai Lama?

DAVID BOHM I found the Dalai Lama very interesting. He has a very lively mind. We had several discussions. He was very interested in the scientific approach and put many questions. I thought that he had a vivid interest in science.

L.W. Could you see striking similarities between his spiritual wisdom and your scientific theories?

DAVID BOHM The ideas that he put forward were rather similar to the scientific approach, but we did not really have time to make things clear.

Interview with Fritjof Capra

L.W. What was the effect of meeting with the Dalai Lama on you and on your thoughts?

FRITJOF CAPRA I was most impressed by his humanity. He came across to me, and I thought to many people here, as a very strong, real human being. That was my strongest impression. I think, when he came here he was more interested in learning things from the scientists, than in giving information, or knowledge from his tradition. I spent about an hour and a half with him over lunch, together with the other speakers, and it was mainly us talking and explaining things, and him asking questions. He showed the same attitude, I think, in the panel discussion also, that he was more interested in learning than in teaching. But, I think, what he was teaching in fact was that humanity. That, I felt, was very strong also in his message, when he gave his speech, where he talked about the One Human Family and peace on earth, and when he said that this was his Nirvana. It was the classical Bodhisattva expression in a very natural form, which I really liked. So, that was my strongest impression.

L.W. Does that influence your own attitude?

FRITJOF CAPRA Well? I think that is too early to tell, but every time you meet a genuine, deep human being it changes you.

L.W. It does, yes. And did any of his explanations, like he for instance gave in the opening speech, did that affect your thinking?

FRITJOF CAPRA No. You know, I read a lot about Buddhist philosophy and it was not new to me. So, that did not affect me very much. I was very affected by that when I heard it for the first time. But now I am more affected by the kind of Buddhism that is closer to the Buddha himself. The kind of Buddhism that does not deal with intellectual speculations. You see, the Buddha would not speculate. And when they asked him metaphysical questions, they would ask what was called the noble silence. In fact the Dalai Lama often did that here too. When people asked him, he would say: 'I don't know', or 'I have nothing to say'. Then people sort of took offence, because they did not understand his point. But it was very much the Buddhist way of teaching. So, that affected me most. It was a practical demonstration of Buddhism.

L.W. May I ask which books you did go through?

FRITJOF CAPRA Oh, lots of them. This is a long time ago. A lot of books by Suzuki. A book about the Madyamika, by Murti. Books about Mahayana, many books about the Mahayana. Books about the Theravada School. I don't remember any other off hand, but there were quite a few.

L.W. When was that?

FRITJOF CAPRA About fifteen years ago maybe. Ten years ago. Between fifteen and ten years ago. That's when I wrote the 'Tao of Physics', you know. At that time it affected me very much.

L.W. Thank you.

FRITJOF CAPRA Okay, thank you.

Interview with Rupert Sheldrake

L.W. Please tell me how you felt about meeting with the Dalai Lama and how your views and his views could integrate.

RUPERT SHELDRAKE Well? that is very difficult to say, since I met him only briefly. We did not have much chance to talk. I have a tremendous admiration for him, and I greatly enjoyed being in his presence. So that's the first thing, and that's the most important thing.
The Darshan-aspect.
In relation to his particular teachings we only got so little of it that it wasn't possible to follow any of his points very far. I am interested in Tibetan Buddhist teachings, and I do think, as he said in his statement, that there's a lot to be learned about the understanding of the mind and the relation of mind and matter from Tibetan Buddhism. The problem is to make the translation between the two. Because, you see, Tibetan Buddhists have this complicated terminology, all these different words for states of mind. The problem is to see how to make the translation between them. Because all these terms, if one reads books on Tibetan Buddhism, I read those for example by Anagarika Govinda, and others who have written in English. Then there is this complicated classification of states of mind and consciousness, and they mean nothing if you haven't done the practice.

L.W. Apart from the practice, even from the point of view of words..

RUPERT SHELDRAKE Yes, the words themselves mean very little to me, because I haven't done any practice and I don't know what they mean by those words.

L.W. So how would you go about this difficulty of words scientifically? What is your suggestion to solve this?

RUPERT SHELDRAKE I think the only thing to do for someone who really wanted to do this, would be to follow the Buddhist practices, so that they could understand what these words refer to. And also follow a scientific path and try to see how they could be related. And I don't know if Varela is doing this for example, Francisco Varela. Obviously he is in a better position than some. There is a psychologist in England, who is a Buddhist. Actually he is a Zen Buddhist, but he is also a brain scientist. Such people may be able to make a connection.
But of the ones I have talked to, they don't seem to have made very much connection, because the scientific language is really only talking about nerve cells. And how do you connect thirty-five, or thirty-eight, or eighty-five states of consciousness with electrical currents in the brain? My own belief is that the idea that conscious processes are limited to the brain is not a satisfactory view, even in Western science. We have to go beyond that view. I myself am trying to develop these ideas of formative fields, morphogenetic fields, which, I think, in relation to behaviour are fields which work on the brain and through the brain, but they are not limited to the brain. They are not, as it were, just a reflection of the activity of the brain. They are controlling the brain. They need the brain to act, but they can't be detected just by electrical measurements and by chemicals. So, I think, these formative fields, these invisible organising fields which I believe are necessary for our understanding of life, are things which could make it easier to form a bridge between a subjective exploration of consciousness, as the kind carried out by meditations and so forth, and the sort of understanding we have in terms of objectively measurable changes in the brain. But this is an intermediate region of formative fields, which I think would form a bridge. But it's too early to say how that bridge would be made.

L.W. How do you go about it? What are your possibilities? What are your chances?

RUPERT SHELDRAKE Well, what I am trying to do is to develop this idea of formative fields in biology as clearly as possible, to try and devise experiments to demonstrate whether or not these fields exist. If one can actually prove it by experiment, they exist. Instead of it being an individual effort of just one or two people, it would become a collective effort. You see, the great

strength of science – there are many weaknesses – but its great strength is that if it is a collective activity, many people are working together. And if it is possible to obtain clear evidence that scientists can understand and accept that there is this new order of reality, these formative fields, which have effects that can be measured – I believe they can – then thousands of scientists, millions of scientists, would start working on these problems. And so I'm not trying to do everything myself. I'm trying to do the first stage of establishing this way of seeing things. I'm trying to do the first experiments and help others to do, or encourage others to do the first experiments, to find out if this is a correct way of thinking. If it is then we would have a great deal of scientific effort that we could put on to this problem and hence the progress would be much greater than if just one or two people try to do it themselves. And, who can say what would happen if we have a change in direction of our scientific exercise I think that we could then begin to approach much more quickly to form a bridge between objective sciences and subjective exploration of consciousness.

L.W. His Holiness gave you the answer of the relationship between the inner and the outer elements, the spatial relation, how did that reflect on your views?

RUPERT SHELDRAKE Well, I didn't understand exactly what he was saying. One can't just understand it from the words, you see. So I could not follow exactly what he was saying.

L.W. How do you think of the formative fields when the brain does not exist, I mean after death, as His Holiness was describing, the brain doesn't exist anymore, but as you know, consciousness can form new matter around itself by karmic laws and then the same consciousness is still there, because people do remember their former lives for instance. Can you work with that in your theory?

RUPERT SHELDRAKE Well, the only thing we can detect scientifically is what effects former activity of the people who are now dead might have on the lives of people who are now living. We can't detect what lies in between. But if there is a carry over of memories, and there are cases where children seem to remember previous lives, then this is something that can be investigated scientifically. But we can't study scientifically what lies in between, because that lies beyond the realm of observation. But we can see the effects of this. And in science we actually most of the time do not study the realities, that I believe to be most fundamental, but only their effects. You see, we never see the gravitation of fields, for example, we see only the effects. So, in science we are always reasoning from effects, to more fundamental realities which lie behind the effects. And so, this is no different in that respect.

L.W. So, if it would be observable you would work with it?

RUPERT SHELDRAKE If a child tells you that he had experiences of a previous life, particular things, you listen to him, and then you check to find out whether they really happened.

L.W. So this idea that consciousness is not at all connected to the brain ultimately can be..

RUPERT SHELDRAKE Well, it is connected to the brain during our normal waking state. But the question of how it might be related to the brain of course is a very big problem. I think there have to be these intermediate levels of formative fields acting on the brain and the highest levels of consciousness and the state that is called 'Clear Light'. There is no clear way in which you could see how that was related to the nerve cells and the brain. I think, we have to see the intermediate levels between those.
I'll have to go I'm afraid.

L.W. Yes.

RUPERT SHELDRAKE Because there is now a change of plan. They've called a meeting of the speakers, which I've got to go to. I'm afraid I will have to go to the speakers. Was there anything else you wanted to talk about?

L.W. Not really. Was it satisfactory for you what we did?

RUPERT SHELDRAKE Yes, yes.

L.W. Nothing unfinished?

RUPERT SHELDRAKE No, I think this is alright.

L.W. I would like to start with the effect of meeting the Dalai Lama on you, if you can say something about it.

FRANCISCO VARELA The effect of meeting the Dalai Lama. Uhm, I guess I basically was very much touched by his human quality, more than anything else. We had quite a lot of time, you know as things go with people like him, to talk about scientific issues. And that was interesting. But it was just interesting. His personal quality though of being very ordinary, and very humble, and very accessible, and very earthy, very spacious, that was quite a good teaching. A good living teacher. He is certainly quite a special man. Basically that warmth really got to me.

L.W. Yes. And was there anything that was 'scientifically' especially interesting?

FRANCISCO VARELA Well, not really. I didn't feel that I had a major insight, or a radical change of view, because of the conversations. Partly because he was very cautious in that he knew he was talking to people that didn't have any background in Buddhism. And he does not have much background in science. So, the whole conversation was just sort of a timid talk on conceptual boundaries, rather than a long time with the same group of people in a non-public place, that that could eventually lead to something. But it would take those kinds of conditions. He is also impressive in his inquisitiveness for Western science. Especially, I think, in his case physics is really his thing. He loves physics. He delighted in talking about particles and quarks, and what happens with this.. And he wanted more explanations about what happens when a particle is taken out of this molecule. He couldn't get enough of that. So, he and David Bohm got along very well. I think, there were similarities between the two of them more than with anybody else in the crowd. At least David seemed to understand him much more easily, sort of, he was resonating more with his implicate order idea. I tried several times to get him to talk about brain, which is my pet theory, and he was listening, but he obviously is much more tuned into physics, than into brain. Which is surprizing in the one sense for somebody who starts from sitting meditation. He does so much observation of his own mind.

L.W. But then in your thinking mind and brain are connected.

FRANCISCO VARELA Absolutely. Ha.. ha.. ha..

L.W. Or consciousness and brain are connected.

FRANCISCO VARELA Sure.

L.W. Did you read His Holiness's interview with John Avedon?

FRANCISCO VARELA No.

L.W. There he explains in an easy and clear way that consciousness and brain are ultimately not connected.

FRANCISCO VARELA His answer to the relationship between brain and consciousness is a really interesting dialogue. I can see that if that was kept for a consciousness, as I understood it, and I'm sure it is very multidimensional, is that it is important to distinguish different levels of consciousness.

L.W. Of course.

FRANCISCO VARELA And there is a level of consciousness that is related to brain and then you destroy it and then there is something that is not there anymore.

L.W. And you are working in this field where consciousness is connected with brain.

FRANCISCO VARELA It's the only field we can do experiments in. Can you do experiments on after death?

L.W. I would think so.

FRANCISCO VARELA You think so?

L.W. I don't know of course, but I have a strong feeling that it is possible.

FRANCISCO VARELA You know, science is very limited. There is only a few things you can do. And the things you can do are these things that you can repeat over and over again. As far as I know there is only one death. I mean really..

L.W. I'm not sure about that answer.

FRANCISCO VARELA Alright. But as a working hypothesis I'll say that I only die once. Well, I think that there's a lot of ignorance there, but as far as I can extend the scientific framework, that's it.

L.W. I hear you are a student of Trungpa Rinpoche.

FRANCISCO VARELA Yes, that's correct.

L.W. Then, how do you integrate the two, I mean Buddhism and your scientific research?

FRANCISCO VARELA You see, I'm very interested in that question, but I don't think that it has an answer. Or, that I can say: Well, I integrate it this way. For me the fundamental thing is that there is a tuning in to doing science. And I like to do it, and there is a whole learning and a whole tradition in it, and it has a richness and a dignity to it, and a beauty to it. And I like that, and I enjoy doing it. On the other hand there is another part of me, that also connects with Buddhism, and perhaps on a more deep level, having to do with this universal human existence and all the rest of it, you know, the Four Noble Truths, as always. And to the extent that I feel connected to both, and I do both, as a Buddhist practitioner and as a scientist, then the question arises, of course: How do these connect? But then that becomes an ongoing process that is not solved. So, there are certain things, where I've been trying to make some connections, but it is far from easy. It is like when in the last part of the last century people started discovering Sanskrit. You know, the problem of translating Sanskrit into English that was a fifty year old process of many people involving and dedicating themselves to get some kind of a result. Well, I'm sure it is going to take just as long with science and spirituality. It has to be done by people who have a respect for both sides.

L.W. I understand. You are working on both sides, so you really seem an example for this need and also you seem a key figure in a conference like this one.

FRANCISCO VARELA Well, you know, people like Rupert, he also is a person engaged in his own personal work and he is a good scientist.

L.W. I know, and he does have a very refined feeling for the real need.

FRANCISCO VARELA This is what I like about his work too, that he respects both sides. But that takes a long time. On the points where I feel that I have been able to integrate the two things more is at the level of perceptional processes, and an understanding of perception from the point of view of the Buddhist teaching 'Abhidharma', sitting practice, and from the point of view of brain physiology and such. When it comes to the more deeper questions about consciousness itself, then I really have nothing to say. Honestly. I mean, really I can blurb something or other, but it is not really good.

L.W. I hesitate to ask, but are you doing tantric practice?

FRANCISCO VARELA Yes.

L.W. One is not supposed to ask this question, I know.

FRANCISCO VARELA Well, I don't think it should be a secret either. But why do you ask?

L.W. I'm asking, because then one deals with consciousness at so many levels and with emptiness.

FRANCISCO VARELA Right, you talk about emptiness and that experiential connection with it. The experience and the concept of emptiness is very real to me, and I'm not about to discount it, but as it connects with science I really have nothing to say. No! I don't know how it connects, if it does connect.

L.W. I was expecting that exactly on emptiness one could make the connection between science and spirituality.

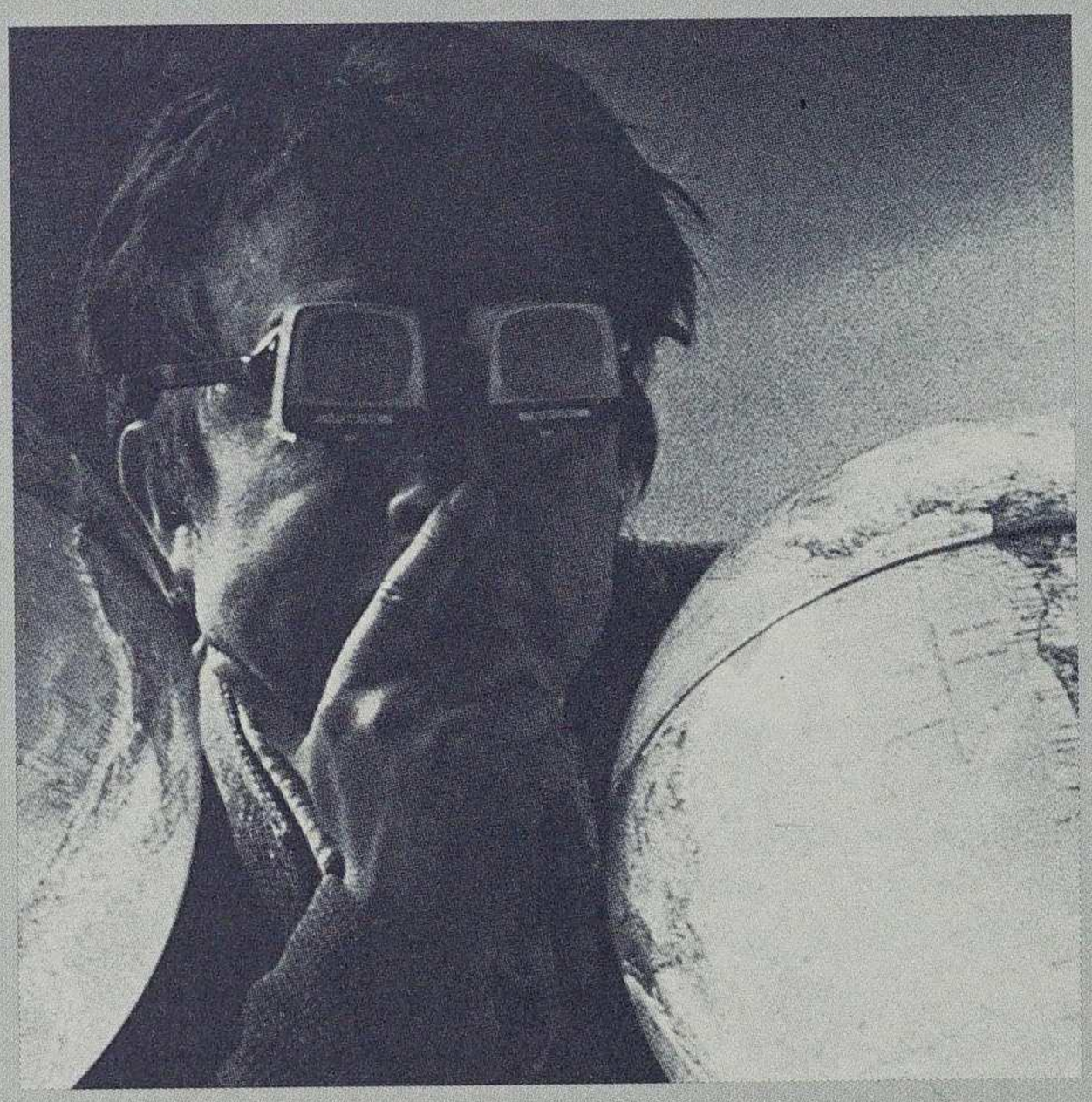
FRANCISCO VARELA No, because in science precisely emptiness does not have a place. The only possible connection I see, is in the idea that I was trying to say a little bit about, today in the panel discussion, that once you really are serious about taking the observer into the picture, then you have a situation where there is a circularity and this foot strap between mind and world, and brain and world. And therefore you are into a situation where there is no absolute grounding. So, you are naturally into a more 'shunyatta' kind of approach to things. But that is only a very superficial level of emptiness. At the deeper level of emptiness, as His Holiness was talking about the 'Clear Light' consciousness, I don't know. There is no possible counterpart in contemporary science at all. This is why I say: It will take time! So, I rather start from simpler things, such as perceptional consciousness, and first get something more grounded there. And then try to tackle the more difficult things. It is sort of being very pragmatic about it. Rather than being very daring and saying: Oh, 'shunyatta' is like vacuum, you know, is like morphogenetic fields, or whatever. I think one can be much more effective by concentrating on simpler things.
Are you disappointed?

L.W. No, no. I find that very good. I'm happy about it.

FRANCISCO VARELA It is true. For a while I was very excited about the possibility of building all these kinds of bridges, but for a long time I have felt that there was a lot that could be said, but when you try to really work out the details, and be respectful of both traditions, then you have to re-understand both of them, until you create some kind of a dialogue. You know,

the best metaphor that I have in mind is: What happened when Buddhism came to Japan? The local dominant culture was warriorship. The Japanese were just masters of war. Probably as much as we are masters of science, and technology. You know, it took four hundred years before you had the new bread, which is the connection between Zen and Samurai; the true Samurai tradition. Certainly Zen Buddhism has its own thing. You don't know whatever that shape will be in the West. We have not the slightest idea. We will have to wait.

The conference 'Other Realities' was organised by Forum International

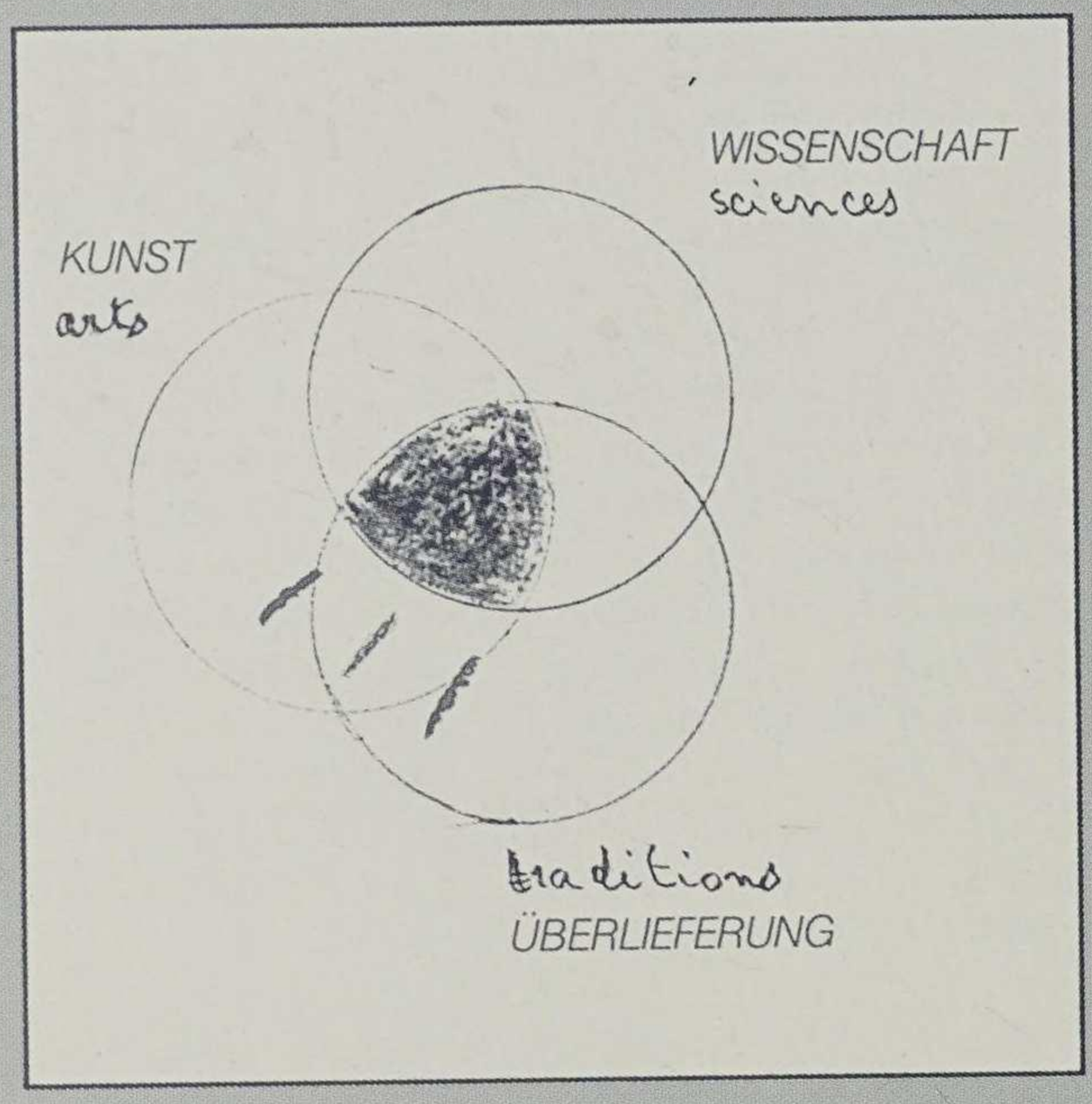


NAM JUNE PAIK
Art for 25 million people

IF I HAD ONE MILLION DOLLARS FOR A NEW SATELLITE PROJECT

I would set up cameras at the homes of His Holiness the 14th Dalai Lama of Tibet in Dharamsala, India, of Joseph Beuys in Düsseldorf, Germany, of Hiroyuki Aoki at Yokohama and Masahiro Oki at Mishima, both Japan, of H.R.H. Princess Juliana at Soestdijk, Holland, at the homes of John Cage, Andy Warhol and Nam June Paik in New York and of Michio Kushi in Boston, all in the USA, I would ask the trumpet player Toshinori Kondo to travel to Peking and play for the satellite cameras amongst a crowd of thousands of Pekinese youth, and I would ask the scientist Rupert Sheldrake to travel to Moscow and speak with Russian scientists on the Red Square before cameras about his theory of the morphogenetic fields, finally I would set up a camera in the meditation cell of Robert Filliou in the Dordogne, France, to quietly document part of the three year retreat he is doing there.
The programme that one should be able to receive over the whole world, should switch from one location to the other and it should let the different people say or do things just as they like. His Holiness the Dalai Lama would give a few of his deep, warm words on world peace and show his compassionate smile that makes all human hearts melt with love. Joseph Beuys might from his table packed with innumerable papers look into the cameras in such an intimate way that everyone realizes at once one is an artist oneself. Hiroyuki Aoki and Masahiro Oki would from their homes in Japan make everyone understand about renunciation, etc. All would very simply contribute to ONE PEACEFUL WORLD this way.

With love, Louwrien Wijers
Amsterdam, October 1984


WISSENSCHAFT
sciences
KUNST
arts
traditions
ÜBERLIEFERUNG

The history leading to the ART OF PEACE BIENNALE

In 'Joseph Beuys talks to Louwrien Wijers', one of the first books in my project 'Writing as Sculpture', I already in 1979 spoke with Joseph Beuys about the inseparability of art and spirituality. When we then touched on the spirituality coming from the East, I stated that he, Joseph Beuys, seemed not so fond of people going to the East for spiritual development, who then abandoned their Western way of dealing with materialistic values. Joseph Beuys answered eagerly: 'No, that is no solution. That is a kind of underground culture and what we need is an overground culture. We need not creep into the caves and into other mentalities of the past, those are already living within our abilities. We have to go after the lines of our logic in steps. So, we only have to see that the present materialistic understanding of the world has a lot to do with the idea of Christianity.'

The Dalai Lama of Tibet

In 1981, I had interviews with the Dalai Lama of Tibet for the book 'His Holiness the Fourteenth Dalai Lama of Tibet talks to Louwrien Wijers'. When the Dalai Lama showed great confidence in the solutions Joseph Beuys and other artists proposed for the present problems of our world, Joseph Beuys suggested I should organise a meeting for him with the Dalai Lama, as he immediately recognised that here was a true representative of an Eastern philosophy who at the same time understood the Western materialistic development.
The book with the Dalai Lama also contained an interview with Robert Filliou on the interrelation of spirituality and art that proved to be of tremendous inspiration for many artists.
The same book also carried a conversation of Joseph Beuys with the young Tibetan Lama Sogyal Rinpoche, a meeting I had arranged on the suggestion of Robert Filliou. In their talk art is likened to tantra, the Buddhist view is compared to the Christian understanding, and the true democratic economy, where the human ability to work is seen as the capital of our society, is being discussed until the point of the organic unity of art and economy that should in the near future make factories into universities.

Joseph Beuys meets the Dalai Lama

In 1982, Joseph Beuys actually met with the Dalai Lama in Bonn, Germany. My large book 'His Holiness the 14th Dalai Lama of Tibet meets Prof. Joseph Beuys' gives reflections of Joseph Beuys on the meeting: 'On the spiritual problem of the embracing of Asia and Europe His Holiness the Dalai Lama and I are thinking in almost the same manner, along the ecological line. Ecology means to fulfil the needs of the people in their inner spiritual capacity. It means to develop a new type of man. The unity of mankind that His Holiness the Dalai Lama is always speaking about means that this new type of man has to appear. It is going in that direction with all the developments we have had after the last world war. The Student's movements, Provo time, the Citizens' initiatives and the Greens are characterizations of the new type of women and men, the new kind of proletarian class where nothing else is important but man serving for the recreation of every need for the development of spirit on this planet and the spiritual quality of production. That new proletarian class already exists. This logic took place here in Europe. It did not take place in Asia. So the new type of humankind is appearing here. Now the embracing with Asian and the old spirituality of Asia comes. One sees already the intention in such a personality as His Holiness the Dalai Lama, who does not want to speak on religion only or on politics only, but who wants to speak on a wider understanding of humankind's creativity, ability and art. New factories, new schools and universities and new agriculture, that is the religion which can heal the wounds. We are at the beginning of an economical order that is not against

spirituality. That is the continuity of every spirit in the world. There lies the continuation that takes things further. I think here the Dalai Lama and I are thinking on the same line. It is a statement of the Dalai Lama that he is interested in the recreation of the world. So, from the point of verbalization the thing is clear. Now we will see if it can also become clear from the point of view of executing these ideas into the physical life conditions.'

Robert Filliou on Artists For Peace

It was on the day of the important East-West meeting, for which some sixty supporters travelled to Bonn, that Robert Filliou talked to Joseph Beuys about the plans which eventually became the 'Art-of-Peace Biennale'. In Bonn their conversation went as follows.

JOSEPH BEUYS If one characterizes the situation existing in the world today, one always says that the East is spiritual and the West is materialistic. But this is not really true. If you go to the East you see all Western businessmen. The whole world is determined by the idea of the Western world's economy, capitalist or communist. The materialism of the West, the oppression of the people and the exploitation of each country's reserves, is already completely covering all the working places in the Eastern world. And now we come to a new way of overcoming such systems.

ROBERT FILLIOU I think Joseph, what I find hopeful and optimistic is that no society until now has solved this problem.

JOSEPH BEUYS No, that's right.

ROBERT FILLIOU So it is a fantastic challenge. We are bound to succeed because we cannot fail. I think that the artistic model, which is a sort of way without imposing oneself, is to go up even when you appear to go down. The artistic model can give a solution.

JOSEPH BEUYS That's what I think. And that is what I told His Holiness the Dalai Lama too this morning. That is the idea of the spirit. It can not be dealt with by way of politics. It cannot be dealt with by way of traditional religion. It can only be dealt with by art. Art is the solution to the problem. But then also the traditional art has to change radically. The traditional so-called modernism cannot solve the problem. Now we have to develop new effectiveness.

ROBERT FILLIOU On the same bases as Kassel, why wouldn't there be an art show, like a biennale or triennale, of work by artists that deal with the specific problem of making the world a world with peace and harmony. Suppose there was such a thing. It might be very, very interesting as a kind of focus once in a while of plans and projects which are known. Maybe we could give some thought to this and perhaps organize such an event. It might be good to either organize such a thing or propose the creation of it. In my mind it would become almost the equivalent of the 'Peace Prize for Artists'. The artist who comes up with the best readily realisable project might be honoured as such.

JOSEPH BEUYS Sure.

ROBERT FILLIOU Perhaps little by little it could become like a meeting place where every two years, for instance, people would meet. You can imagine what a different catalogue it would make than the one of Kassel Documenta..

The Dalai Lama and four new age scientists

I felt we should give energy to this proposal of Robert Filliou, so meetings were organised and at one of these occasions I reported on the coming together of the four new age scientists, David Bohm, Fritjof Capra, Rupert Sheldrake and Francisco Varela with the Dalai Lama of Tibet, their awareness of the inseparability of science and spirituality, and their interest in such artists as Joseph Beuys, Robert Filliou and many others who work for the betterment of our human society. From that moment on it was decided that the 'Art-of-Peace Biennale', should become a meeting place for art, spirituality and science. So far the history.

Two eastern philosophers speak on the great importance of art

In 1978, I invited the Indian philosopher and artist Harish Johari to speak at a one week workshop in Holland in which such artists as Joseph Beuys, Ben d'Armagnac, Marina Abramovic and Ulay, Ulrike Rosenbach, Reindeer Werk, Hermann Nitsch, Katharina Sieverding, Jürgen Klauke, Carolee Schneemann, Christina Kubisch and many others took part. At that point Harish Johari told us that artists are saints. This year he told the audience I brought together for him that all spirituality comes from art. Evidently the artist's responsibility is tremendous.

Harish Johari from India says: all spirituality comes from artists

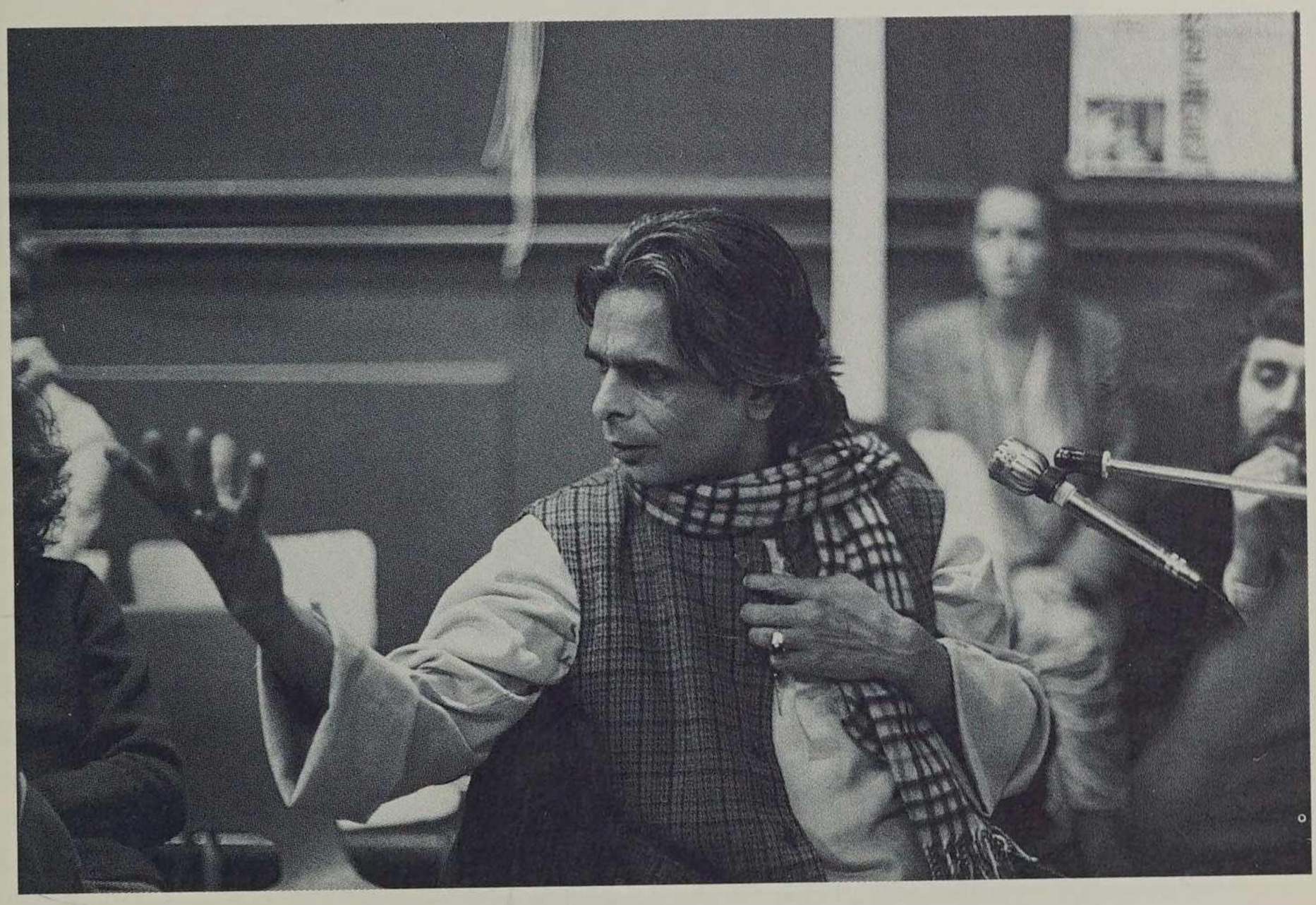
'Art in common language stands for expression. This expression has to be done with symbols. I am using words now to express myself. These words are symbols.
Expression is connected with your total being that is a combination of your physical body and your psyche. Your physical body comes from your father and mother, who come in you as genes. These genes carry traditions and thus every artist carries some impressions in his own DNA-molecules, which is the experience of the culture to which one belongs.
In India all that exists as Vedas, Puranas, Upanishads or any kind of scriptures comes from artists. They were called rishis, saints, seers and visionaries but they were actually artists. You will find in India an old tribe of saints known as "visionary artists", who are poets, musicians, singers, sculptors and painters. These people created the greatest existing and most ancient literature of the world. The Vedas do not come from a prose writing dry intellectual mind. The Vedas are written poetry. The Bhagavad Gita is poetry. The Upanishads are poetry, its verses are so compact that only one line explains the entire law of Karma. Art is a very precise expression.
So, all spirituality that people know about in the world, where do they know it from, if we the writers, if we the painters, if we the sculptors, if we the musicians did not sing it, sculpt it, paint it or write it?

God knows no language

All spirituality which is known to the world does not come from God, because God knows no language. He does not speak English, Dutch, French, German or Sanskrit. He is just giving inspiration. And inspiration can only come to inspired people. Those who are depressed, those who are only thinking about their future, their social status, name and fame. These people have no time. They are too busy. Only those people who are the most crazy of the entire humanity have time to waste, have time to devote to a particular subject and keep on with that. They are the people who can receive inspiration.
Spirituality is nothing different from art. Art plays an important role in the evolution of spirituality. Recording, drawing, painting, have carried thoughts from one generation to another. Indians do not believe in history. They believe things repeat as in nature. There is morning, noon, evening, and night. In the same way there is childhood, adulthood, old age and death. So Indians believe that we do not die with this body, because we are not this body. We know we take birth again if we have that desire.
So, when you take birth again what is the use of writing all these things which are connected to one birth? One birth is not you, therefore there is no real history. It only exists as a department in the university for scholars to get a grant. In the same way this whole world is based on things which are used by commerce, mass media, being the most powerful weapon in the hands of the people who have money. But Indians don't believe in newspapers either. They see no use in collecting information which keeps changing. One talks about the past, one talks about the future and the present is gone. Man is never living in the moment. But it is in the moment that one lives inspired.

Beyond the material reality

Indians have really exhausted the limit of thinking. The artists of India take the human mind beyond the limitations of thinking. That is what scientists as Einstein and others replied when they were doing work on nuclear physics and people asked them: "Why do you read books like the Upanishads?" They said: "Because it takes us beyond the material reality. It gives us a way to break through our framework of mind". So, the Upanishads is nothing but art. It is art that gives the rational mind a break.
After the drug revolution, which is very important for those who are interested in seeing how man broke away from the old patterns at that time and tried to get a new way of thinking by opening



Harish Johari



Harish Johari

the windows of their minds, new ways of expressing came out which were not known before. That was a fantastic revolution. This again was done by artists. All revolutions have been lead by artists. Afterwards people joined them, but actually the ones who brought it out were artists.

All people were artists

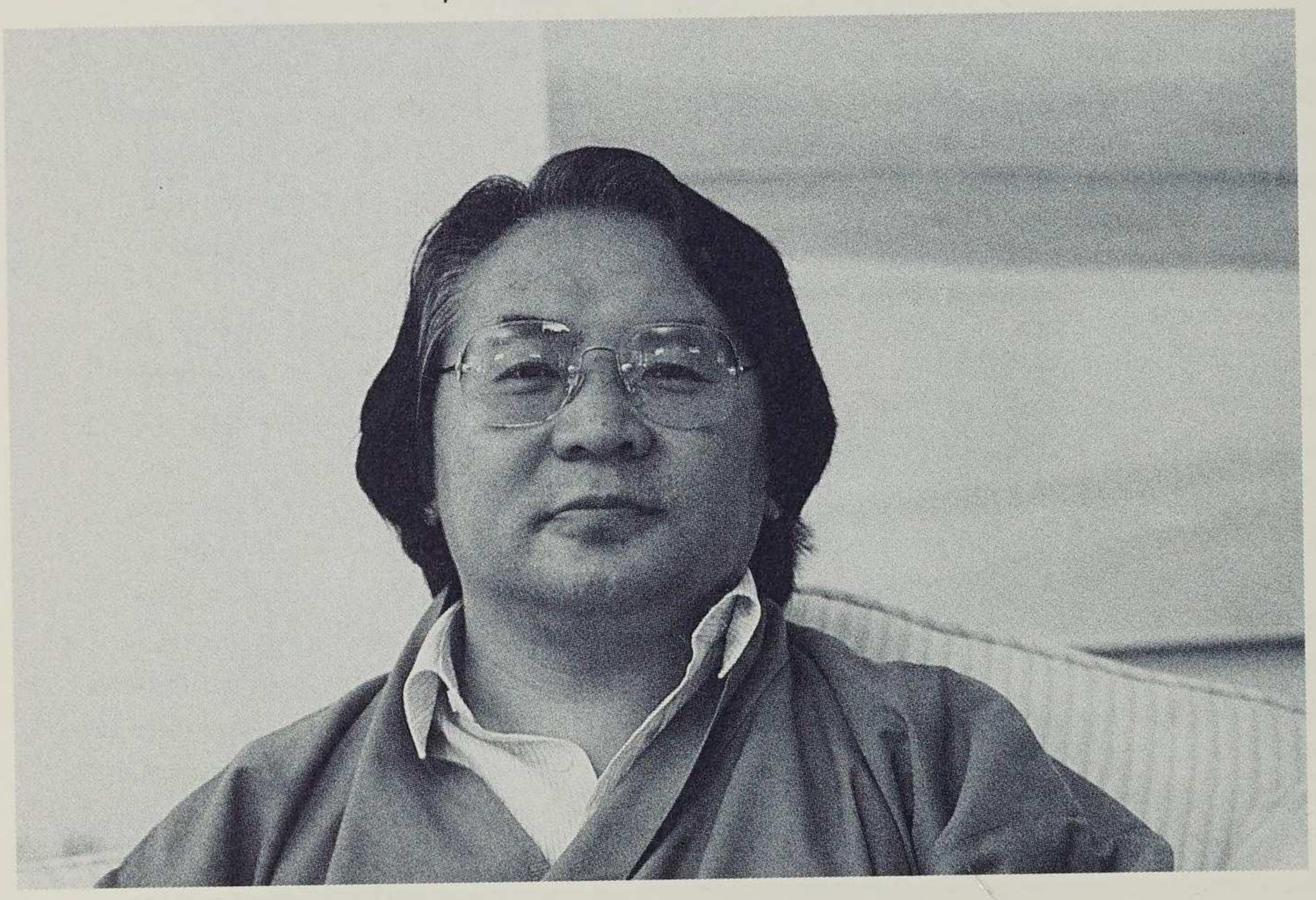
The whole concept of spirituality is a gift from the artists of the world to the world. If writers had not written there would be no scriptures. If sculptors had not sculpted there would be no gods found in the temples. If painters had not painted there would have been no visuals to meditate on. The reality is that real saints were real artists. From their awareness they contemplated, concentrated, meditated, and came out with symbols which were immediately accepted and adopted. According to the Vedas all people were in the beginning artists. Through those visionary artists who devoted themselves completely to spiritual life all the symbols of art came out. That is why art and spirituality are inseparable.

Artists are representatives of time

Now, in modern times, the artist gives an expression of how society has gone away from wholeness. Artists are true representatives of their time. They keep the pulse of their tie in their hands. By feeling the pulse the artist knows what is happening to the world. With his special faculty which is intuition and imagination he projects ideas and thoughts into the future and models and new symbols come out. The artist tries to show the people where they are at. Society is directly related to the artist.

Artists are responsible for transferring symbols from one generation to the next. If they do not maintain themselves in a right way, what comes out through them will not be right. Therefore most of the time artists are living like saints. If you see artists they have no bank balance, and if you see saints they have no bank balance.

Before I came out of India I thought artists and saints are the same. But after I came out I saw some art and thought that this cannot be made by a saint. Then I realised that some artists are an ego in action. Those artists who understand that they are messengers and reformers, they know that there is a relation between their conduct and their art. They know if they live as pure beings their art will be pure. To us art is directly related to the gods. If Buddhas were not painted nobody would ever have known. There is no actual picture of Buddha available. It was an image done by a sculptor which became a symbol of Buddha that is now very popular. What is popular? Is Buddha popular or the artist? Actually it is the artist who made Buddha popular. It is the artist who lives as Buddha in your head. It is the artist who lives as the scriptures in your head. It is the artist who creates all religion, all spirituality, and he is such a humble creature, he does not want to take any credit out of it. That is the real art. Other than that, I told you, is only E..G.. and O..'



Lama Sogyal Rinpoche

Lama Sogyal says: since peace is the big problem it should be the common aim

Lama Sogyal Rinpoche is an incarnate lama who flew from Tibet. He came to England ten years ago and studied philosophy and comparative religion at Cambridge University. Robert Filliou, who has been a follower of Tibetan Buddhism for many years now, is a student of Lama Sogyal. For this book I made the following interview with Lama Sogyal in Geneva.

L.W. Rinpoche, you have always encouraged artists to work for peace.

LAMA SOGYAL The main principle in the Buddhist teachings is 'suffering'. The suffering existence. The way out is to know what the cause of suffering is. The cause of suffering is ignorance. So what is the remedy? That is bringing knowledge, awareness and education.
The artists, writers, spiritual teachers, scientists and musicians have the eye and the ear of the people. They can promote the awareness and education. I feel that is the way to bring peace.
It is to be done on a grass root level. Of course it is wonderful to have campaigns for peace, and warnings that there is a danger of a holocaust that may repeat even worse than before.
But the main thing is promoting awareness. If true awareness is promoted I would think that that would be the greatest and most solid foundation for peace. It's for this that artists, writers, musicians and teachers have a tremendous contribution. That is very important.
And this subject 'peace' is where everybody can come together. Though everybody has a different approach we can all work together here, because everybody wants peace really.
Recently for the Ethiopian hunger campaign it was incredible how all the musicians came together. I was very moved by that. That kind of show could not be only once.
It could be done on the sustained level for peace. The only peace is that it is such a long issue that people get a little tired of keeping up with it. It is for this that we need the motivation of the people and that is where the artists and the writers can really open up the eyes of the people.

L.W. The Indian artist and philosopher Harish Johari said two weeks ago at a lecture I invited him to do in Amsterdam: 'All spirituality comes from art. The artist communicates the spiritual inspiration.'

LAMA SOGYAL Very much so. Art is the language of the sacred. It is the process of spiritual evolution. In a profound sense art is a secret formula even able to see chaos as beauty. From the point of view of Buddhist tantra, what we call skilful means to bring out the wisdom, or bring out the beauty, bring out the awareness.
I think, in that way for the West, when at first the spiritual teachings were revitalising the sixties, it was mainly the artists who came and took part, and wrote about this. It is for this reason that many, many people are open to the spiritual teachings. For example in the Buddhist field many masters are coming now. Artists have had a great say in this. They have made a great contribution. The teachings are for example a little bit foreign to people, but the artists they can understand. When they then open the awareness of the people, they do the grass roots work. Tibetan lamas cannot come first and do the grass roots work. The artists have opened the eyes of the people and thus the people become open to receive the knowledge and wisdom.
The artists removed the prejudice.

L.W. At the occasion of the Kalachakra initiation that His Holiness the Dalai Lama gave in Switzerland this summer you spoke about the inspiration of Padmasambhava that reaches us through the artists in our time. I would very much like to hear more about the phenomenon.

LAMA SOGYAL This is my personal view of art. It is said that Padmasambhava left Tibet and went to the Western lands to subjugate or rather to educate. There is no record of his death actually. Traditionally it is said that he went to Sri Lanka and other parts, but I think West could be here. In fact there is a prophecy in which he says: 'When the horses go on wheels,
when the iron bird starts flying, my people shall be scattered all over the world and my teachings shall come to the land of the red face'.
So, from that I believe that Padmasambhava meant this Western civilization. You see, the way the buddhas work is quite incredible. We always say that we can never phantom the activities of the buddhas and the great masters. I believe very much that Padmasambhava manifests as artists,

as musicians, as philosophers, as scientists to awaken the consciousness of the people. So much so that now people are ripe for the real teaching.
It is also interesting that it is said that Padmasambhava is really for this time. In this time when the negativity is most strong, his teaching is the most powerful. It is interesting, in one way the world is going through a tremendous crisis now and things are really frightening, but at the same time the conscious level of the people is quite high. The people are ripe for the teachings. With my own travels I find that people relate so much with Padmasambhava, his approach. It seems to really speak for the time, and it seems to be a response. According to the Buddhist view it is believed that he has particularly come for this world and particularly for this time. For example Buddha Sakymuni came at the beginning and then Padmasambhava came at the end of the 'dragon time', sometimes called 'kaliyuga'.

L.W. Do we have examples of artists where we can clearly recognise the spirit of Padmasambhava?

LAMA SOGYAL That I cannot specifically say, because I am not so familiar with the actual works of artists. But what I feel is the atmosphere and what it creates. What I do feel from many of the works of artists, writers and musicians is that they touch that Padmasambhavness.

L.W. The artist Joseph Beuys shows us the moment when we go through the death, which means we pass through matter, and on the other side of the death we can create what he calls the 'Social Sculpture', which is the community of people living in brotherhood, equal rights and freedom. He sees that in every person that spiritual awakening that makes somebody an artist has to take place to build up a new society in which 'everybody is an artist' as he puts it very clearly.

LAMA SOGYAL As artists go deeper to find the finer points of life, the essence of things, they touch the deeper spiritual fibre. As Joseph Beuys says, from there grows the 'human social sculpture'. That is very much it. In some ways we need to die to accept. We need to go through what we call the ego, the ignorance, to free the true spirit. That spontaneous expression, that compassionate expression is very much what His Holiness the Dalai Lama is always talking about as the compassion and the good heart. That seems to be the way.

L.W. It seems to be more appropriate now than ever before, as we have never been as much under the power of matter. So, we have to go through death with this spiritual experience that maybe not only Padmasambhava but also Jesus Christ is asking from all people.

LAMA SOGYAL Oh yes, the work of the buddhas is not limited, it includes Jesus Christ. The teachings of Christ and Buddha come together very much on the point of compassion. Talking about matter: generally the people's belief is very much on the permanence of things. That belief has been built up tremendously in the West now. Matter is the greatest manifestation of permanence. But with the scientific view, research and understanding people are beginning to even break down that belief. They realise that there is something else. Like Jesus said: 'Man cannot live on bread alone'. So, one goes beyond solid things. Because in some ways the solid things are not so solid.

L.W. That also was symbolised by Jesus when he was breaking the bread. He broke the bread to symbolise the breaking through the matter and in the first place the breaking through the matter of our own body. It symbolises the breaking through our own death. It seems to me that artists are showing specifically that very much right now, to awaken the spiritual creativity.

LAMA SOGYAL And to cut through concepts. The artist really does cut through concepts, and cut through prejudices, held beliefs, which are built on assumptions and not on real true understanding. That has to be broken through so that the real understanding, the truth, survives. The truth survives after breaking, because truth is always truth, it is only the assumptions that you break through.

L.W. I have said this before, that it seems to me the wise Tibetan lamas had to leave their country for the purpose that the world was yearning for help to break through the present situation.

LAMA SOGYAL It is interesting with Tibet. The Jews for example are like a chosen people and in some way the Tibetans are like a chosen people. Why is it that Israel went through so much trouble and that the Tibetans have gone through this tragedy too recently? With these thoughts the Tibetans have come out to the outside world and much knowledge has been released. And of course that also happened because of the crisis of the time. I really think that many Western people are realising what the Tibetans represent. In some way Tibet is a symbol. Tibet was a cradle of knowledge, of wisdom, and that knowledge is becoming a practical knowledge now.

L.W. Nowhere else in the world was this knowledge available.

LAMA SOGYAL For example His Holiness the Dalai Lama. He is going to be very important for the future, because the incredible thing about him is that he has the standing of a politician. He really is the leader of a country. But at the same time, he is not like other politicians, who have to worry about the voters. He is a totally free politician and therefore pure. He can really govern by compassion. He is a spiritual person and he also thinks of the social changes. I think, he can be a very important leader for the world.
And I feel he will come out more and more to the West and be more exposed to artists, writers, thinkers, scientists. His philosophy will come through and I think he'll give a good leadership, a kind of direction and some hope.

L.W. What we are waiting for is a person who can give directions in a social structure that is built on brotherhood, compassion and equal rights.

LAMA SOGYAL It is interesting that he brings peace to everybody. He brings peace to Christians, Hindus, Moslems, artists, scientists, poets, philosophers. He gives all people hope and inspiration. It is incredible how people always say: he actually listens to what you have to say. And I say: yes, he listens. He is open to learning. He is open to sharing.

L.W. In Hamburg the idea is of course that art, spirituality and sciences are brought together under the umbrella of peace.

LAMA SOGYAL I think these are the three most important forces in the world now. Science, art and spirituality. And I really hope this initiative will bring about the awareness that individually each person contributes in one's own little way to peace and harmony and brotherhood and sisterhood in the world. That is very important. Because it is not for one or two people, it is not even up the artists, it is up to the people. All the people are artists. They are all artists of peace. Creators of peace, really. Everyone.
As Padmasambhava said: 'People complain that times are bad. It is not the time, it is the people that make the time'. Sometimes there are these prophecies about a forthcoming doom, like there are very dark pictures that people paint and prophecies of world wars. Maybe they are coming, but maybe not. It is up to the people. If the people really take action, now is the time. If they do something about it they can change the course of history. It is in our hands. The future is in the hands of mankind.

L.W. Do you think artists, scientists and spiritual leaders actually have to meet to bring about the most important impulse?

LAMA SOGYAL Meetings always very much help. Particularly because everybody needs inspiration. If you meet like a Dalai Lama, or a great scientist, or a great artist, you receive inspiration. I believe for example especially in the chief Buddhist principle of the buddha, the dharma and the sangha. The buddha is the enlightened guide. The dharma is philosophy. And the sangha is the community, but the community could be seen on a world level, it is the artists, the scientists, all the people who are working for the good of people. So the coming together of these people that are the sangha, is very important.
But, I think, slowly, slowly it happens. There are people working for it, bringing conferences together. I think, different conferences are happening now quite a lot, and they should happen more and more. People should work more and more towards bringing together persons that are representing different fields of our culture. We have seen those fields in their separateness and since we realise that our biggest problem now is peace, that is where the common search, the common direction, the common aim should be really.

Ours
Is A Dream
Without Dreamer.

"Ihr könnt keine friedvolle Welt haben,
wenn Ihr keinen friedvollen Geist habt."

"You cannot have a peaceful world
without having a peaceful mind."

(der 14. Dalai Lama von Tibet)

Unser
ist ein Traum
ohne Träumer.

ZUGEHEND AUF EINE BIENNALE DES FRIEDENS
Ausstellungen der Kulturbehörde Hamburg und des Kuratoriums Veranstaltungen Konzerte Diskussionen
im Rahmen der Woche der Bildenden Kunst, Hamburg 1985, im Kunstverein und im Kunsthaus vom 1. Dezember 1985 bis zum 12. Januar 1986.
D E M F R I E D E N E I N E F O R M G E B E N
Konzeption: Robert Filliou Organisation: René Block, Schaperstraße 11, D-1000 Berlin 15, Tel. (030) 31 000 326/27 oder 211 31 45

ZUGEHEND AUF EINE BIENNALE DES FRIEDENS

FÜR EINE NEUE AUTHENTIZITÄT

Dies ist ein Aufruf, die drei Stränge – KUNST, WISSENSCHAFT und WEISHEIT – wieder zusammenzuführen zu einer neuen Authentizität, die fähig sein soll, uns eine Alternative zum Verhängnis zu entwickeln.

Wir alle sind **gegen** Krieg. Aber **wofür** sind wir? Für den Frieden, sagen wir. Aber was ist Frieden? Keiner weiß es so recht. Frieden ist eine Kunst und keine abstrakte Vorstellung. Eine schwer faßbare Kunst: "Frieden ist nicht von dieser Welt", heißt es, und übrigens auch nicht von diesem Weltraum. Der Weltraum wird im Eiltempo militarisiert. Da es zum ersten Mal keine Alternative zum Frieden gibt, sind wir verloren, wenn wir nicht, mit aller Energie. die Welten ändern. Können wir den Frieden erreichen, bevor wir ihn erreicht haben? Oder ist die hochtechnisierte Düsternis unsere einzige Perspektive?

Dies ist ein Aufruf, die drei Stränge – KUNST, WISSENSCHAFT und WEISHEIT – wieder zusammenzuführen zu einer neuen Authentizität, die fähig sein soll, uns eine Alternative zum Verhängnis zu entwickeln.

FRIEDENSBIENNALE ist der vorgeschlagene Name für periodische Veranstaltungen, wo Künstler ihre individuellen Beiträge zu diesem kollektiven Vorhaben zeigen.

Die erste **FRIEDENSBIENNALE** wird im Dezember 1985 in Hamburg stattfinden. Bildende Künstler, Dichter und Musiker erproben Gestalt, Klang und Gefühl des Friedens, Frieden für den (Welt)Raum und (Welt)Raum für den Frieden. Neue Gedankengänge sollen mit Wissenschaftlern und fernöstlichen Meistern gefunden werden. Weitere Zusammenkünfte sind geplant. Erwartet wird kein fertiges Rezept für inneren / äußeren / gerechten Frieden. "Keine Hoffnung, keine Angst", lautet eine überlieferte Weisheit. Kunst stimmt dem zu: Laßt uns unbeschwert reisen. Himmelan, Freude winkt. Spannen wir unsere Flügel.

ALLE KÜNSTLER SIND EINGELADEN ZUM FLY-IN.

Robert Filliou

FOR AN ART-OF-PEACE BIENNALE

TOWARDS A NEW AUTHENTICITY

A call is being made for the weaving back together of the three threads of ART, SCIENCE and WISDOM into a new authenticity capable of providing us with an alternative to doom.

We're all **against** war. But what are we **for**? Peace, we say. What is peace? Nobody quite knows. It's an art, likely, not an abstraction. An elusive art: "Peace is not of this world", we say. Not of this space either, by the way. Space is fast becoming militarized. As there is suddenly no alternative to peace, unless we change worlds suddenly we're doomed. Can we achieve peace before achieving peace? Or is high-tech gloom our only prospect?

A call is being made for the weaving back together of the three threads of ART, SCIENCE and WISDOM into a new authenticity capable of providing us with an alternative to doom.

ART-OF-PEACE BIENNALE is the name suggested for periodical gatherings of artists presenting their individual contributions to this collective (re)search.

The first **ART-OF-PEACE BIENNALE** will take place in Hamburg, West Germany, in December 1985. Visual artists, poets and musicians will probe the look, the sound and the feel of peace, space, peace for space and space for peace. New channels with scientists and masters of traditional wisdom will be opened. Further meetings will be mapped. No instant blueprint for an inner / outer / just peace is expected. "No hope No fear" is the advice of far eastern wisdom. Art agrees: we'll travel light. Skywards, joy beckons. Let's try our wings.

ALL ARTISTS ARE INVITED TO THE FLY-IN.

Robert Filliou

The Hamburg Invitation, with Footnotes.

• 1 On behalf of all those who intuitively feel the same need. I am a mere follower of Dharma, with little understanding of science.

• 2 Newly formulated, for the coming space age. At once down-to-space and beyond intellect?

• 3 The War/Peace duality (peace being defined as the absence of war, and vice-versa) is the product of restless minds. Hovering above is peacefulness. "You cannot have a peaceful world without having a peaceful mind", the 14th Dalaï Lama of Tibet reminds us. Intuition tells us he is right. How can we achieve peaceful minds? I believe in asking those who know, and live according to, the true nature of mind: living masters of perennial Wisdom like, in the Tibetan tradition for example, H.H. the Dalaï Lama himself, H.H. Dudjom Rinpoché, H.H. Khyentze Rinpoché, Kalu Rinpoché, and so on...

• 4 Yes, intuition tells us, provided the age-long fatalistic advice "if you want peace, prepare for war" is dropped in favor of the realistically authentic "if you want peace, prepare for peace".

• 5 Intuition tells us that science cannot provide answers to questions its very applications have raised, like the ones related to bio-engineering, artificial intelligence, "star wars", etc... without going back to its roots in intuitive wisdom. This probably applies as well to fundamental theoretical breakthroughs.

• 6 Past, present and future. Il pourrait s'agir de rendre à l'art son élan intuitif. It might be a matter of art getting back its intuitive thrust.

• 7 Amsterdam should be next, with pioneering Louwrien Wijers as curator. For making possible this first step on a long long journey, credit must go to the Hochschule für Bildende Künste, Hamburg, where the project took present shape during my 2-year residency (82–84)...to the dedicated group of students who formed the Artists-in-Space/Art-of-Peace Biennale Study Group; and to the scientists at the European Space Administration Operational Center and at the Danish Space Research Center who gave us a systematic hearing...to the Director of the Hamburg Kunstverein and to the City of Hamburg Cultural Office for sponsoring the Biennale upon the suggestion of HFBK professors K.P. Brehmer and Georg Jappe...to DAAD Berlin for its logistical support...to René Block and the Art-of-Peace Biennale Committee for steering the project thru in my own absence;...and above all of course to the fellow artists who responded to this invitation.

• 8 Budget limitations made it impossible to invite formally such precursoring scientists as Bernard Benson, Fithof Capra, Rupert Sheldrake, philosopher of science Raymond Ruyer, Francesco Varela, Hubert Reeves, David Böhm, René Thom...together with master of meditation Sogyal Rinpoché and Ying Yang philosopher/therapist/food expert Mishio Kushi, as had been hoped. Next time perhaps.

• 9 Although the three are needed, in that circular order I believe. H.G. Wells saw human history as a "race between civilization and catastrophe". We cannot ensure as if by magic that civilization wins it. Grass-roots enthusiasm is essential. And indeed, an irresistible spiritual surge, heralded with a sense of humor by artists, has been swelling around the world since the 60's. In its light, intuition tells us that catastrophe is no sure winner of the race, and that unborn spirit is undying *any way*.

Robert Filliou, November 1985

Pouillac, November 1987

A LETTER FROM ROBERT FILLIOU
Art meets Science and Spirituality

Dear friends,

At Louwrien's suggestion, I wrote down a few thoughts to share with you at your meeting.

Today is Labour Day, isn't it? So first of all 'Good Day' and 'Good Labour'. NOW:
This world of ours, so familiar and so nightmarish – this immature technological civilization we dreamed in our minds and built with our hands – can't go on for very long, it seems.

Through strange, yet predictable ways, it has become the catastrophe it bravely set out to avoid. It is doomed don't you think, either through war, alas, or through peace. One way or the other it is as good as gone, give or take a few decades away.
Now we have been shown many times – in factual studies, in film, in fiction – what the earth and living on earth would be like following a thermo-nuclear war or ecological disaster. But what would it be like if the clouds of incoming disaster were blown away by the gentle winds of what Bernard Benson calls in his Peace Book, the 'Peace Bomb'? We don't know, and it might be interesting to find out. If we want peace, we must prepare for peace, inwardly and outwardly.
This evidence is one aspect of what the Art-of-Peace Biennale is about. Nothing elitist. I think we all agree that peace is an art. And what is art in this context. Art is 'artists are' – Peace is 'the peaceful are'. That means a lot of people. But before inviting them all to the Biennale, we must as artists do first things first. What sort of things?
In his book 'Magic Dance', published in New York in 1981, the Tibetan master Thingley Norbu says: 'Whoever gives energy to others through their art is a great artist'. That's another aspect of what the Art-of-Peace Biennale is about: generating energy, enthusiasm. Let's forget about the greatness of individual artists, putting aside all sense of competition, and even comparison is beneficial to our venture. Let's think of art as a group, artists as a whole.
As a group, are we great enough to give humanity – ourselves – the energy to save itself? Honestly, the answer is no, wouldn't you agree. Try as we may, there is pettiness in each one of us, and entropy built-in in our enterprises. Sogyal Rinpoche once told me: 'Art is tantric (i.e. turns poison into nectar), but artists themselves remain very confused'. Judging from my own case, this is true. Still, artists as a group embody a great deal of 'savoir-vivre'. I am tempted to say 'savoir-rire', to most of us, work, however earnest, is play, and life, however tough, is intuitively entered as a child's game.
Anyway, it takes more than 'savoir-vivre' to share 'savoir-vivre' with others. It takes 'savoir-faire' – that is where science and technology come in – and it takes 'savoir-être', the wisdom of simply being, the secret of which fortunately has not been totally lost.
This integration of Savoir-Vivre, Savoir-Faire, Savoir-Être is what the Art-of-Peace Biennale is really about, and why Art meets Science and Spirituality, is a good title for your version of it.
Another way to look upon the relationship between Art, Science and Wisdom might be:

Science involves learning
Art unlearning and
Wisdom knowing

which does not mean that art and science are mutually exclusive, but that wisdom encompasses them both, which implies in turn that science and art alike need the voice of wisdom, and not the other way around. What can art and science contribute then? Well, a modern 'vocabulary' and techniques of integration for one, so that the language of wisdom – eternal truth – and the way of

wisdom – peacefulness and harmony – can be re-understood and re-lived by all regardless of race, sex, institutions or culture in his own world that has lost its bearings, true, but yet is filled with more people of intense good will and dazzling competence than ever before. This is what the Hamburg announcement called 'weaving back the three threads of art, science, and wisdom into a new authenticity. This is what remains to be done.
The aim is not to fuel the right/wrong, good/bad or even ignorant/wise, explosive conflict, quite the opposite, and there is no need to consider ourselves as doves amidst hawks.
Artists and others who disagreed with us can contribute greatly to our venture by letting us know why they disagree. Beyond duality, we are aiming at a subtle and more profound 'prise de conscience', from everybody, for everybody.
Meanwhile, what of the old 'if you want peace prepare for war game'? I suspect it will go on as before. But it will have stopped being the only game in town.

I would like to add a last thing: In the absolute, there is only peace, isn't there? In the work-a-day world, there is only strife, it seems. Yet it is because we are so unharmonious that we yearn so much for harmony. Well, this very yearning and striving for harmony is harmony itself, this wise and knowing assure us so that we need not set our minds on perfection, and fear mistakes and contradictions as we move and profit from one Biennale to other. Everything and everybody is perfect after all, and this dangerous world a wonderful environment in which we live.
Here we fall straight into the delightful world of paradox, which makes jest perfectible. That is the fun of it. In this paradoxical light, the Art-of-Peace Biennale becomes but a whetstone for Wittgenstein's (butter) knife, which has no blade and whose handle has been lost.
Back at ranch, however, the forest is on fire. 'Can we sing while the forest is on fire?', Thoreau asked himself one day. Yes of course, we can. We should. We must go on singing – while helping to pull out the fire. The singing might spread, you never know.
I will stop now, and try to have my letter mailed this afternoon (April 23rd) so it reaches you in time. In the days to come, at Louwrien's request, I will try to condense all this into a short announcement to go along your invitation.

Thank you for the energy you and your work communicate to me.

With love

Robert



Robert Filliou and Louwrien Wijers

Epilogue

THE GOAL OF ART, SPIRITUALITY AND SCIENCE CAN ONLY BE PEACE

Thinking clearly we have to admit that spirituality, or wisdom, comes from art and that science is related to both art and wisdom. Throughout the times the cultural values in human societies have been established on art, spirituality and science. During the last two thousand years of the culture of fragmentation that accompanied the development of our present analytical knowledge and our technology these three fundamental forces have lost their obvious connection somehow. Now that holistic thinking, the ability to bind – religaro – has reappeared we should be most grateful to Robert Filliou for taking the religious initiative to bind art, spirituality and science together again in their common goal that is PEACE for all living beings.

For this catalogue on the first 'Art-of-Peace' event I would like to quote from a lecture the Hindu philosopher and artist Harish Johari gave on Spirituality and Art and print an interview with the Tibetan Buddhist Lama Sogyal Rinpoche on the inspiration that artists work with, to provide a view on art from the East that may enrich the Western artist's approach, and also tell how the goal of art, spirituality and science can only be peace.

Louwrien Wijers
Amsterdam, Winter 1987

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Louwrien Wijers, Amsterdam, 14th March, 1996

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Louwrien Wijers (born 1941) is a Dutch artist and writer based in Amsterdam. Her involvement with Fluxus in the sixties and her work with Joseph Beuys led to the 'mental sculpture' *Art meets Science and Spirituality in a Changing Economy* held at the Stedelijk Museum in Amsterdam in 1990. She has recently completed a biography of performance artist Ben d'Armagnac and is working towards a second *Art meets Science* event to be held as part of the Copenhagen Cultural Capital of Europe season in 1996. Louwrien Wijers is also art critic for the Dutch financial newspaper *Het Financieele Dagblad*.

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