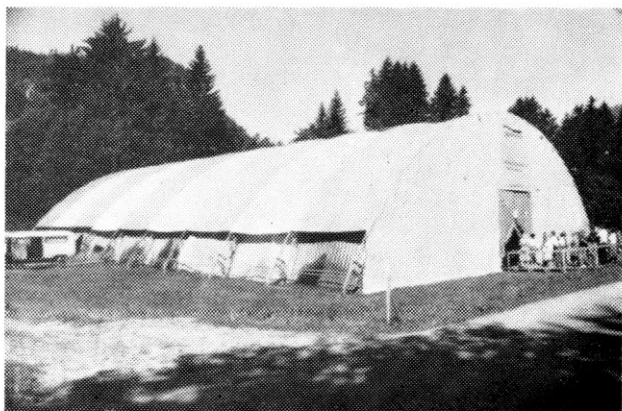


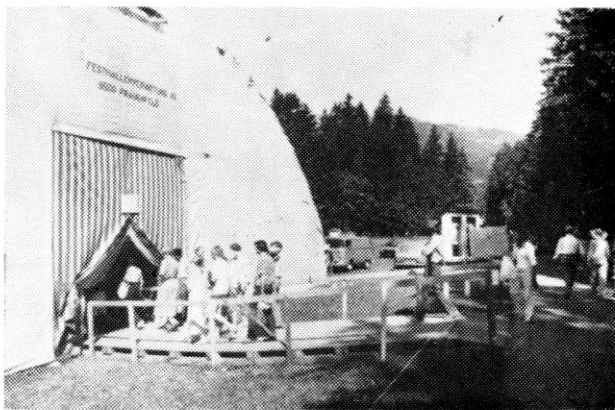
# BULLETIN

KRISHNAMURTI  
FOUNDATION  
INDIA  
1980

3



Venue of the Public Talks — Saanen



Entrance to the Tent



Some K.F.I. Members

## FROM THE EDITOR

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Some of us were at Brockwood Park for a fortnight in June and spent a month at Saanen in July this year listening to Krishnaji's talks and discussions. This issue carries a talk given by him at Saanen and some questions which he answered during a question—answer meeting. The photographs on the inside cover-pages give a visual feeling of the place of the talks, of the tent in which these gatherings took place and a cross section of the audience.

One is struck by the extraordinary beauty of the landscape when one reaches Saanen. The valley with the small towns of Gstaad and Saanen are surrounded by hills and mountains which are so formed that you see at least half a dozen snow clad peaks in the distance. The nearer hills have thick vegetation of alpine trees and they form easy slopes of meadows with multi-coloured wild flowers. I don't know if it is because of our association of spirituality with the Himalayas, but the sight of snow in the distance does bring a serenity and austerity and a strange feeling of other-worldiness. It was the twentieth year that Krishnaji was talking at Saanen. Over the years about two thousand people have been coming each year to listen to him. People from all parts of the world meet, including some from the communist countries where Krishnaji's books are banned. It is a colourful gathering of men and women dressed in a most informal style imaginable. It had an air of holiday camping. One hardly comes across formally dressed people with tie and suit, and so on. They come from the affluent world where there is so much order and beauty, maintained with great efficiency. It is a world where the standard of living is very high and yet people come in such large numbers. Why does man feel so isolated in the midst of affluence, why is there no affection, no

love in inter-personal relationships, why has man's life become so mechanical, why does happiness illude him, is there anything which is beyond all travail and sorrow—these are some of their questions they ask and like anyone, anywhere else in the world, they are seeking something which is imperishable.

Every year the various associated committees of the Krishnamurti Foundation Trust Limited, England, gather together for the Saanen talks. Representatives of these committees come from Australia and Belgium, Denmark, France, Finland, Germany, South Africa and Switzerland and other places. They get together and talk over the work they are doing in their respective countries. These committees get translations of Krishnaji's works done into various languages like German, French, Italian and so on. Video cassettes are shown wherever possible including universities such as the University of Geneva and Sorbonne in Paris. In all these centres, books and audio cassettes are made available to anyone who wants to have access to them. People gather off and on, hold meetings and discuss serious problems concerning their lives—meditation and loneliness, sorrow and creativity and so on. All these centres generally act as Krishnamurti Information Centres.

Krishnaji has arrived in India. As announced earlier he will be in India from the 1st of November 1980 till 15th February 1981. He goes first to Columbo on the 4th and will be there till the 18th November.

Due to my absence from India the last Bulletin was somewhat delayed. Generally, over the years it has been our experience that the subscribers either forget to renew their annual subscription on time or they delay it by a considerable length of time creating administrative and other problems. We request our subscribers to renew their subscription for 1981 before the end of this year so that the list of subscribers can be brought upto date for the coming year. It will help the Bulletin to be self-supporting financially if additional enrolments are made. It will also help the management if our readers can send a small donation of Rs. 25 each to cover the deficit in running this Bulletin. Your appreciation and financial help have been of much value to us through all these years and we hope you will continue to give your support in the years ahead.

## A TALK

J. Krishnamurti

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Human beings have evolved for millions of years. Evolution implies time, not only physical time but psychological, inward time. Man has grown from the very beginning of his existence, through various experiences, calamities, accidents, fears, anxieties and so on. The brain, our brain, has evolved in that direction. I think no one can dispute that point. So it has formed a pattern, a mould, according to which it lives. This pattern, this mould, is the process of time, which is called evolution. And so the brain and the mind, both are the same, can never be free.

I hope you are thinking this over together. This is not a propaganda, nor am I persuading you to think in any particular direction. We are thinking together, trying to find out the causes why we human beings live the way we are living, though we have a million years of experiences, sorrow, fear, pleasure and so on. What is the cause of all the terror, misery, confusion, uncertainty? And we were saying the other day that one of the causes may be that from the very beginning man has sought security, not only in the environment, but also inward security. That may be one of the causes of this present calamity. And also we said it may be that during all this evolutionary time, man has cultivated the idea of individuality—the me and the you, the me separate, struggling, fighting against you to survive. And that may be one of the causes of this present misery, confusion, terror. And also we said one of the major causes may be thought itself. And we pointed out where there is a cause, there can also be an end to that cause. I think this we must clearly understand from the beginning: A cause, a beginning, a motive which has its own effect, and that causation can continue all the time, and that

cause can be ended. I think this is obvious if you go into it for yourself.

As we said the other day, if you have physical pain there is a cause for that pain. And that cause, that pain can be ended. Similarly psychologically there may be a cause for our suffering, for our fears, anxieties and so on. And that cause, if there is a cause, that can be ended. This is a law, this is so.

And what is the basic cause of all this confusion? Is there one cause? Or several causes? I do not know if you have gone into it and thought over it, or merely passed it by and have not given your attention to it to find out for yourself, but as we go along perhaps we shall be able to find out the one cause, or several causes. If there are several causes for our misery, is it possible to analyse these causes? Please go very carefully with me, we are thinking together, I am not telling you what to think. We are not doing any kind of propaganda. The speaker is not persuading you in any direction. Because we must be free to observe and find out, and therefore there is no authority, there is no group, or sect, or person, who will tell you. You have to be alert to find out for yourselves.

So we are saying: Are there many causes for this? Or there is only one supreme cause, which includes all other causes? We said, one of the causes may be this constant desire for security, to be safe, to be protected, to feel that one is stable, without any uncertainty. And we said also there may be a cause, which is that man has always thought of himself as an individual, separate from the whole of humanity. And therefore he has built a wall of division between himself and the rest, and that may be one of the causes. And the other cause may be thought itself.

So man and his brain and mind have been moulded through time, through what is called evolution, millions and millions of years. And time has not given him freedom. He may be free outwardly. He can go about from country to country, from job to job, from one business to another; certainly not in the totalitarian countries, but in the so-called democratic society there is a certain amount of freedom physically. But psychologically, inwardly, the mind which includes the brain, have been moulded through time, and therefore it is never, never free. And it may be one of

the causes that man has made himself a prisoner psychologically and therefore there is no freedom for him to flower. Right? I hope we are meeting each other. Please, if I may ask, we are thinking together. You have to exercise your mind, your brain, your heart to find this out because if you don't you are going to destroy each other. That is what is happening in the world: One nation becoming more important than the other, one tribe more important than the other, building up armaments—you know all the rest of it. Four hundred thousand million dollars spent every year in war. You understand the craziness of this?

So the brain, the mind, which are one, has never been free. And without freedom man cannot flower. He cannot possibly go beyond himself. And that may be one of the major causes of our confusion because inwardly we are not free. We have been moulded through time to certain patterns. If you observe your own mind, your own brain in operation, you will find out very easily that we have repeated a certain pattern, walked along a certain path for a million years. We have been brainwashed by the priests for two thousand years in the west, brainwashed in the east for perhaps three, four, five thousand years and more. So our brains are conditioned. Our brains are moulded according to certain edicts, sanctions—sanctions by the teachers, by the philosophers, by the priests, the priests acting between you and that. They are the saviours. Perhaps that was good at a certain time, in ancient Egypt, in ancient Eastern civilisations, but now that kind of thing has become rather infantile.

So what is the cause of all this? Man technologically, intellectually, scientifically, in all those directions has evolved enormously. He has become extraordinarily clever, erudite, capable, not only to kill each other but to heal each other—medicine, surgery and so on. And as we pointed out the other day, science is trying to find through matter the ultimate. If you have talked with scientists you will know it is so. That is, through matter, outside, you proceed to investigate, accumulate a great deal of knowledge about the outer and trying, hoping, to find out through that, the origin of all this. The scientists are doing that.

The religious people say there is god, and that god has created this world. That god must be rather a miserable god, rather

confused, a rather corrupt god to make this world as it is. Or you have your own particular pet theory as to the origin of all this, intellectually conceived. Intellectually comprehending what has been said and written by many philosophers, the theologians, the theoreticians, the communists as well as the Christian theologians and so on, you might have certain conclusions, opinions, judgments. But if you want to find out the origin of all this you must set aside everything of all that, obviously. And that demands not only a certain quality of strength, of perception, but it requires very careful observation, not analysis. Again analysis is the pattern of time. We have analysed, analysed not only the world outside of us, but also philosophers, psychologists and psycho-therapists have analysed our minds and have come to certain conclusions, certain concepts and so on. And we are conditioned by these people. And to find out what is the original cause of all this one must be free of all that; otherwise there is no freedom. Freedom is not to go from this village to that village, or freedom of choice in a job, freedom of speech, freedom of this and that, but real freedom lies when the mind and the brain, when the whole organism of psychological structure is free from all the patterns, from all the moulds, from all the impositions of others on our minds and heart.

So if you are serious, and you must be, coming and sitting here in spite of this awful weather, I hope you are serious enough to go into all this. It is not just this morning but it will be a continuous observation, enquiry. Don't please say, "I have heard him. I have understood", or "He is talking nonsense" and walk out. One must have a great deal of patience. Impatience is time. Patience is not time. Patience means observation, close, careful, critical, step by step observation. That is patience. In that observation there is no time. But if you are impatient to get on, then you are running ahead without understanding the beginning.

So what is the cause of this misery? Is it the demand for security? Is it this illusion that we are separate, that our brain is totally different from another brain? That our minds, our behaviour is different from you and another? Or is it thought? There is no western thought or eastern thought. Thought is

thought, whether you live in Asia, far east or middle east or in the west, it is still thought; may be thinking in a particular way, or in a particular direction, in a certain pattern, but that is still thought. Whether that thought is employed, exercised in the east or in the west, it is still thought, perhaps conditioned by the environment in the west or in the east, but it is still thinking. So what is that the cause of all this?

If you have observed historically you will see that man has gone on in this way of living: fighting each other, strife, conflict, unhappiness, anxiety, a sense of constant abiding fear, and the pursuit of pleasure, suffering and a flash of love, translated as sex and the idea of compassion—which is merely an idea but not something living. So we are going together—please we are walking on the same road together, I am not leading you, I am not telling you, I am not assuming any authority though I sit on a platform. And I really mean all this. So we are walking together to find out, not through analysis. We must go into this question of analysis.

When there is analysis there is division: the analyser and the analysed, right? The one assumes he knows and therefore he is able to analyse. Observe your own minds, sirs. This is happening all the time when we are analysing. In the process of analysis time is necessary. "I may not be able to analyse clearly today but I am going to learn, acquire knowledge of how to analyse"—and that implies day after day or month after month, or week after week and gradually learn the art of analysis. Analysis implies there is a division of the analyser and the analysed. So there is constant interpretation between the two, interrelations between the two, one judging the other, one imposing his dictum on the other. All that implies not only time but constant division between the two. And this division has been one of our conditionings that the analyser is totally different from the analysed. But is that so? Is not the analyser the analysed? When I analyse my anxiety, I in analysing that thing called anxiety, how do I know that it is anxiety? Because I remember the previous experience of anxiety: I have remembered that, it is stored up in my brain, and the next time that a reaction takes place I recognise it and say that is anxiety. So there is always this division constantly maintained. But the fact is, if you observe

when you are angry you are not different from anger. Only later on you say, "I have been angry". I wonder if you are following all this? Right? Can I go on?

So one realises analysis maintains this division constantly, the I, the observer is different from the observed. I am talking about division psychologically; this division is the essence of conflict, the essence of trying to be something which you are not, and therefore struggle. That is the pattern in which the brain has lived—right? And we are saying that a process of analysis doesn't bring about freedom at all. On the contrary, it maintains constant conflict. And a mind, a brain in constant conflict must wear itself out, it is never fresh, it is never flowering, but is in conflict along the same path. Are we together in this? Do we see this? I am afraid you won't, because you may be analysts. It may be your profession. And when you are tied to something you have already entered the path of corruption. You are following all this? Please don't be angry with me or upset. I am just pointing out the facts. Either you can look at the facts and act, or you say, "It is too much for me. As an analyst I depend on my wife, my children, my position, my Cadillacs, my Rolls Royces or whatever car it is"—and carry on. But if you are serious in your enquiry into all this, you must give your mind entirely to it.

So analysis prevents clear observation. To observe is much more important than to have an analytical mind. We have lost the power of observation, but we have cultivated the art of analysis. We never observe clearly what is going on in our minds and hearts without any distortion. And as our minds and hearts are so distorted, so corrupt, we think that corruption, that distortion can be straightened out through analysis. And therefore analysis is never clearly seen, the insignificance of it because we are committed to it. It is like a man who is committed to a belief will never see himself. So we are saying what is important is to observe the activity of our minds and hearts. And that observation is prevented if there is any form of distortion, any form of direction, which means any motive. Therefore it requires an extraordinarily attentive mind. Are we moving together? It may

be something new, or something you haven't heard before, or you have read it in some book or other. It would be marvellous if you have read no book. Personally I haven't. If you have read no book at all, heard no preacher, no priest, no philosopher, no guru, you can then come to it fresh, so that you can observe your whole complete structure. But unfortunately you are very clever people, well read, or read sloppily, picking up a little bit here, a little bit there, and think that by adding it all up you have some knowledge. Whereas if you are observing—it is really marvellous if you can do it—in that there is freedom to observe, and that is the essence of freedom. Without that you cannot possibly enter into all this.

So we are saying that unless the cause is found there is no ending to the pattern. What is the cause of all this—of human misery? That is, your humanity, your brain has grown through a million years; it is not your brain, it is the common brain of man. Therefore you are the world, and the world is you. You are not Swiss, German and all that nonsense. You are actually a human being, like those human beings in the far east, starving, unhappy, brutally butchered; you are those who suffer, anxious, you are all that psychologically. So your mind, your heart is humanity. You are not separate. Do understand this.

So we are saying: our mind is a common mind, common brain which has grown through time, and that brain and mind has functioned along a certain direction all these years, for millennia. And we are going on in the same way, only more defined, adjusting, withdrawing, shrinking, expanding, but it is the same direction. And when you see all this, how man is destroying himself and the earth and the air, and nature, the animals, one feels tremendously responsible. What is the origin of all this? What is the cause of all this?

Is it thought? Thought is the movement from knowledge. Knowledge, experience, memory, thought, it is one movement. It is not first acquiring experience then knowledge, then memory, then thought. It is one unitary movement all the time going on. Is that the essence, the real cause, not the individual, not the desire for security, but the very movement of thought that has brought about this present chaos in the world? Please enquire with me, don't agree or disagree. Because then we can't meet.

There is no communication if you agree or disagree. But if you are observing, moving, living, then it is something vital. Thought has created marvellous things: the great cathedrals, the marvellous architecture, the great songs, poems, music, the extraordinary technology, the atom bomb, it is all the result of thought. The enormous accumulation of armaments to destroy each other is the result of thought. And all the knowledge accumulated by the scientists is the result of thought. That is, if you are not thinking you cannot go to your home, you cannot speak languages. So thought has an extraordinary important place. But we are enquiring, observing, the cause of this misery of man, apart from the world of physical convenience, communication, telephone and all the transportation—we are not talking about that, that is obvious. But is thought the essence of our misery? You understand? If it is, then can that end? Just please give your attention to this.

You know when a man is suffering physically, he will do anything, spend money, take a long journey, anything to get cured. But we don't seem to spend even half of that time, or a quarter of that time, to enquire into all this, why human beings go through such agony of life, why life has become so dangerous, so utterly meaningless, as we are living. So is thought the origin of all this? And is thought the centre of all our existence, our love, our affections, our remembrances, the creating of images? All that is the movement of thought. And our relationship with each other is the movement of thought. And thought as we have said, is the child of knowledge. If we had no knowledge you wouldn't be able to think at all. And knowledge is limited. There is no complete knowledge about anything. When knowledge comes to an end there is a complete understanding of something beyond all this. We will go into that presently, much later. We are not selling something now for you to wait and catch something later! But unless you follow this, step by step, it becomes very very difficult to comprehend further. You understand? There is no complete knowledge about anything, about the universe. The astro-physicists, they can't find it; the scholars, the philosophers, all of them move in the field of knowledge. And that knowledge is incomplete. They may say, "I believe in god who is supreme,

omnipotent" and all the rest of it, "and he alone knows complete knowledge, or the end of knowledge." But we are not talking such nonsense. We are pointing out that knowledge is always limited because it is always within the shadow of ignorance. Even the greatest philosophers, the world's specialists, the theoreticians, the people of the Church and religion, they can never under any circumstances, unless they are foolish, claim complete knowledge. And so our thinking, which is born out of knowledge is limited. There is no complete thinking. So our actions are limited. Our observations are limited as long as there is the functioning of thought. If I observe you analytically, examine you analytically, then that analysis is the process of thought and therefore my observation and conclusion must be totally limited. It means a great sense of humility to observe. You understand sirs? Not "I know, I will observe", but humility that is freedom to observe. I will go into that presently.

Is thought the origin of all this mess and it looks like it. Our misery, our war, the division amongst people, the division of religions, the division of professions, this whole becoming is the movement of thought. I do not know if you have observed how in the physical world the man becomes a clerk, or a priest, or a foreman, or a businessman, and is climbing the ladder. He is all the time becoming something, physically. The parish priest becomes the bishop, the bishop becomes a cardinal, or archbishop, and the archbishop the cardinal, who becomes the pope. It is the same pattern psychologically repeated. Psychologically, inwardly we are doing the same, becoming something all the time. "I am not this but I will be that. I am not good but I will be better." This movement of becoming, this feeling of becoming, is the movement of thought in time. And that may be the origin of all this mess. Everyone is trying to become something, physically to become something—it is competitive, cruel, destructive, but one can see what is happening and not go into that game. But to see it psychologically is quite a different matter. That is, psychologically you are becoming something all the time—conflict, struggle, fight, push and that may be the cause of this destructive world in which we live. That becoming is the movement of thought. I compare myself with you psychologically. I say,

“how intelligent you are, how affectionate, how considerate” how this and that and the other, and I am attempting to become that. Comparison is the movement of thought, right?

Sirs, look, I have stated this, Now what does the mind do when you hear this statement? It doesn't observe immediately what is happening in yourself, but hearing a statement of that kind, the mind makes an abstraction of it, into an idea and then you dispute about that idea. Whereas the actuality is different from the idea. The word 'suffering' is different from the actual suffering. Right? Now, if you listen kindly to what is said, that the mind and heart and the brain they are all one really, have been conditioned through time, through culture, through religion, to become something, and in this becoming there is competition, struggle, ruthlessness, violence and so on, when you hear that, is it an actuality to you? or an idea or a fact? Because this is very important to understand. Because our minds are always functioning in ideas, not with facts. Psychologically the brain immediately makes an abstraction of a fact, which is called the ideal and so on. Whereas if you observe, the fact is more important than the idea. So, you can deal with the fact, you can do something about the fact, but you cannot do something about an idea, except create more contention, different opinions about ideas and the ideologies, and all the rest of it follows. But if you observe the fact, the brain, the mind and the heart, it is all one, this mind is always trying to become something. That is a fact, not an idea.

Now, just go slowly. Is the fact different from you who are observing the fact? The fact is each one of us in different ways are trying to become something, not only in the outer world but also psychologically. The psychological, inward movement affects the outer completely, not the other way round, which the communists try to assert. If you observe, it is the other way round. The communists at one time had marvellous theories—having no government, no army, everybody was equal and look what has happened! So ideas are most destructive, not facts. We are asking is that the cause of the misery of man? Which is, thought has built this structure, psychological structure, which is based on being something other than what is.

So if that is the cause, then is it possible to live in this world psychologically without becoming anything? Which doesn't mean you are what you are. Because what are you? You are nothing but becoming. I wonder if you see that? That is, if you say I don't become anything, what am I? Then I might become a vegetable, do nothing. But have you ever enquired, gone into this question of not becoming anything? Which means the total ending of comparison, imitation, conformity, psychologically—you follow? That is, if there is to be an end to the cause of this human, global misery, and if that is the cause that each human being right throughout the world, whether he is living in a small little village, or in a most sophisticated high thirtieth floor, he is still following the same pattern set through millennia, and if that is the cause it can be ended naturally. Then what is man? Is he just nothing? Follow this carefully. In becoming are you something? Psychologically becoming something you are nothing at the end of it. I wonder if you realise this. But we are afraid of that.

So if that is the cause and a cause is always ending, is this becoming the movement of thought? I want to know myself, self-knowledge. See the fallacy of this. I want to know myself and I begin to analyse, I begin to observe, I begin to question. The very observation, the very questioning, the very movement inwardly as it were, is still the movement of becoming. I wonder if you see all this because we are coming to some basic things. So any movement of the mind not to become or to become is the same. To become is the movement of thought. And you say, "I see it and I must end it and become something else". It is still the movement of thought in a different direction. So can that movement of thought end? So the mind, human mind, not my mind or your mind, the mind has followed this direction for centuries upon centuries, encouraged by the priests, by the philosophers, by the learned people, to know more and more, not only about yourself but about the outside world. And somebody comes and says, "look at what you are doing", the idea that you must know yourself is to pursue the same path; one has to become something or to become nothing. It is the same movement in both directions.

So the question is : can that movement end ? Because if thought is the cause of all this misery, then can thought not move in any direction ? So we must go into this question : what is thinking ? Because thinking has produced that noise (noise of the passing train). But thinking has not produced the noise of that stream. Thinking has produced wars, thinking has produced division in our relationship, the division based on the image that you have built about each other. That image is the result of time. You may have a husband or a girl friend or boy friend or whatever it is. Immediately the brain has formed an image. The image is the factor of separation, which is thought operating. When you say, " I remember you ", the recollection, the remembrance of the past has been registered in the brain. And thus the image is formed, which is thought, a symbol. A symbol, a myth is not actual. When you cross yourself, all the symbols in the church aren't the actual, are not the truth. So as we said, thinking is a movement in time because time is a factor of acquiring knowledge, through experience, through incidents, through accidents, through communication and so on. That knowledge is the movement of thought. I have an experience of meeting you yesterday, which is registered in the brain, I remember it and I say ' you are that person '. It is very simple if you go into it. Thought is matter. I have discussed this with some scientists, some of them agree, some of them don't agree, but it doesn't matter ; I am just telling you - you can agree or disagree, it doesn't matter. Knowledge, which is always incomplete, is stored in the brain. The brain is matter. The cells are matter, they contain the memories, therefore thought is matter. Now watch it. Scientists are trying to find out through matter outside, what lies beyond, if there is. But they never go inside themselves, which is : thought is matter, and enquiring through themselves to discover something far beyond all this. Not the imposition that there is god - that is too immature and too silly. But they are now trying to enquire through matter, through thought, which is matter and whether through that matter they can find out the source of all this.

See what is happening. The scientists and such people are trying to find out what lies beyond all this. If you have discussed with scientists they will agree to all this, even the astrophysicists who are looking into the skies and heavens, but it is still

matter. The scientists are operating through thought, but we are saying that thought itself is matter and that matter is the me. I can enquire into myself which is much more factual, much more drastic, highly disciplined ; it requires a certain quality of discipline ; then it is possible to go infinitely further.

So thought is matter and thought has built the whole psychological structure - my anxieties, my fears, my despairs, depressions, my moods, my love, my feelings, my romantic dreams, my day-dreams, everything is that. This is difficult to admit for those people who are so-called religious, because they start off that there is something spiritual in them right off, that they are souls divine, this or that. But all that is thought - the higher consciousness, lower consciousness, the Atman, the Brahman and all the rest, is still the movement of thought creating something outside ; like the christians have done - the saviour and all that.

So if thought is the cause of all this misery, then what is the place of thought ? We have described that. Then has it no other place ? You understand my question ? We said thought has a place, otherwise you couldn't talk to each other, otherwise you couldn't go home, you couldn't catch a bus, couldn't do your job, and all the rest of it, which is based on knowledge, skill and so on. There it is necessary. Thought must function, more objectively, more clearly, more impersonally, more efficiently. But thought has no other place except there, because thought is building the psychological structure of me who wants to become or not become. So is it possible to live in a world without any movement of thought building a structure of becoming? Find out. Unless there is no psychological structure, unless it isn't there, you cannot go further. That is natural, logical. As long as there is a centre which is accumulating and becoming, that very centre is the essence of thought. And a mind that is not free from the structure which thought has built psychologically, the mind cannot possibly go any further. It can play tricks, it can live in illusions.

Saanan,

8th July 1980

## COMMUNICATION OF VALUES

### K.F.I. Project

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The Rajghat Besant School at Varanasi is one of the schools run by the Krishnamurti Foundation India. The schools stand for the inculcation of certain values and a new approach to the postulates and methods of education as indicated by Shri J. Krishnamurti. Education is not merely to acquire knowledge and skills to earn a livelihood, but also to understand the very core of the mind and heart of man and the complex problems of living, so that the student as he is helped to learn to observe himself and the world around him becomes sensitive and is rightly related to nature, to environment and fellow human beings.

The direction of these schools lays importance on the cultivation of a global outlook in the student, and a deep awareness of responsibility to himself and to the society in which he lives. Also to awaken hitherto untapped resources of energy in the human brain and mind.

In order to bring about such a development in the student, which is the harmony of mind, body and emotion, the creation of the right atmosphere in the school is necessary. Fear, comparison and competition as tools for disciplining and teaching the students are rejected as harmful to the learning process and creativity. Learning is quickened, sharpened and facilitated in the absence of pressure as fear or punishment, in the class room as well in the play field.

With this in view, a small project consisting of a few students with one teacher living together in one house was started, which would enable greater freedom to the teacher to move in this direction. It was in 1975 that the Foundation entrusted this project to Shri Rajesh Dalal, a fresh graduate from Indian Institute of

Technology, Cawnpore, who had chosen education as his vocation and had joined Rajghat because of his deep interest in Krishnaji's approach to education. It was during his second year at school that he took complete responsibility for 16 children with whom he interacted intensely and tried to communicate these values.

This is a preliminary report of the findings of the experimental project.

**The Background and Perspective :** The very structure of the school offered many areas where teachers and students could meet. In the mornings, one could join yoga or the P.T. or running group. At the morning assembly everyone sang together. In the afternoon the student could choose any of the activities offered such as gardening, carpentry or home science. In the evenings there were group games like cricket, foot-ball, basket-ball. On holidays and week-ends there were hobby groups, hikes, field trips and film shows. Music, dance, drama, discussions, talks and several other extra-curricular activities were interwoven into the week's schedule.

Here was obviously an attempt to give students a rich exposure—an attempt to develop all aspects of life. Krishnamurti's views on fear, reward and punishment and competition did have a certain influence on the school for the students were less afraid of their teachers. Unlike most residential schools, There was no system of threats, punishments or rewards to control and direct students' behaviour. Most teachers tried to discuss with the students, persuade them by showing the cause-effects of behaviour etc. Competition was not encouraged and no examination and no ranks given to students till class VIII. By and large the student-teacher relationship was friendly and informal. The students seemed to be happy living in a beautiful place, with lots of activity, without too much pressure, for tests or exams and amidst friendly people.

But obviously, this was not sufficient. Providing a certain kind of security, training the students' in various skills, imparting knowledge, exposing the child to cultural events and creating an all round personality was obviously essential—but was that the ultimate end of education in a Krishnamurti school? It would appear that we were only dealing with problems at a superficial

level and had not touched the fundamental issues. Something qualitatively different had to be done. J. Krishnamurti poses several important questions: (i) When our students pass out of our school, will they inevitably behave like others?—struggle for some kind of a degree, get a job, marry, have children and settle down to a comfortable style of living? (ii) By the time they leave, would they have been helped to face their future without fear—intelligently? Would they have discovered what they love to do with their whole heart so that they can be creatively happy in their work? (iii) Would they have the maturity and strength to be able to face and not succumb to social and environmental pressures? (iv) Will they be bourgeoisie—seeking comfort, money, respectability in a corrupt society, ruthlessly fighting their way to social success and therefore living in conflict all the time? (v) Are they being helped to see how pleasure, fear, jealousy, conflict prevent a fuller life and the need to become aware of and understand these forces within man? In other words has the school awakened in them a feeling of wanting to live in a different way? (vi) Is it possible to communicate to them the beauty of relationship, goodness, gentleness, politeness, kindness and so on? Will they have a sense of relationship with nature—with birds, animals, trees? Has the school communicated to them that learning is not only accumulating information to pass some examinations—but the art of looking?

Krishnamurti's challenge to the educators was all this and much more. The response from the school to this great challenge, we thought, was rather limited. Naturally one cannot expect all or even most students to seek a radically different life but surely there could be a few whose only passion was to learn to live differently. The time-table, hostel-life etc. however reflected the vision of the educators.

### **The Design of the Project :**

Sangam House situated at the confluence of the Ganga and Varuna was selected for this project to create a sense of "home" for the students living there.

The project started with a group of 16 boys of the age-group 10+. In the years that followed the composition of the group changed due to varying circumstances and pressures but five of the original 16 have remained with the same educator for four years and more.

Some of the crucial ideas with which the project started were :—

To break the association of the idea of acquiring information with class room learning—formal academic learning. In the first phase, for the first 15 days, the students did not have their lessons in the class. They were given general education—to look at nature, to observe the trees, the birds and flowers. The home was taken as a project to keep it clean, to do all the chores in the house; then they were taken to the hospital, to the villages nearby and thus much of their energies were diversified and released in the process of their observing their environment. However, after this period, it was observed that it was good to have lessons in the class room as well. This had two advantages: (a) the students and the educator had a feel of freedom and learning without tensions growing up in the process and (b) the structure which was adopted was born out of their own need. Thus the students had no resistance to the new process of communication between the educator and the boys and between the boys in relationship to their assignments for studies. In fact they had participated in creating it. One of the educational insights from this is that both structured and non-structured situations are necessary.

The students had the idea that learning was time-bound, that they have to learn within the time periods indicated by the ringing of the bell. So if one subject was interesting it went on for a couple of hours and did not have to stop after the prescribed 40 minutes. This eliminated the pressure to learn within fixed hours.

The teacher wanted to break the idea that the text books are the only major sources for learning. So prescribed texts as the only source material were given up and recommended additional reading or reference material was placed at their disposal thus widening the horizon of learning. Apart from learning subjects, the students were taken to meet various people and they learnt much by direct seeing, examining and learning from their observations.

### **The Inputs :**

Throughout the project the emphasis was on learning the "art of learning" and not merely studying subjects like history, mathematics, etc. Students were taught the use of the library and reference skills. They were encouraged to interact with other people and to learn directly by seeing, examining and verifying their observations.

It is important to give the right place to knowledge, not only through the subjects taken for study but by helping children to gain an appreciation of the importance of general comprehension of knowledge in all aspects of life. With this in view a lot of reading was introduced on themes of a wide range.

Communication of values is a difficult thing. A great deal of communication of values such as integrity, honesty, compassion to fellow human beings etc. had to be done informally and through personal contact and discussion in the House. The subjects discussed by the groups under the care of the teacher also included- what is fear and what is the meaning of getting hurt, what is order, why does one get hurt, what is jealousy, envy, comparison, competition? What is relationship? What is the nature of boy-girl relationship, how does one choose or find out a vocation? Topics of wider significance in the world context like consumerism, war, social and economic conflicts, politics, ecology, science and society, etc. were also discussed.

The right use of leisure was emphasised. Various activities like photography, electronics club, gardening, lots of indoor games and mathematical games were part of their daily life. A well-equipped library in the "home" was an added attraction. It was felt that in an atmosphere of care, affection and friendliness they would grow in harmony, proportion and balance. The importance of sitting quiet, and observing oneself was also part of right use of leisure.

The teacher noticed that in this syndrome of a "single teacher-small group of students", there was a reflection of the teacher's personality. Whatever are the strong points and the weaknesses of the teacher they get reflected in the very design of the educational model created by him. For example, if he himself was not very active on the physical fitness and games front, this aspect of

the building up of the body was not given as much importance by the group. And to the extent to which he learnt to live in order he was able to help the student to have order around them, in the 'home' (Hostel), in the class, in everything they did.

At the core of the project was the awakening of inward enquiry of their own way of learning. And as teacher and students discussed this, some insights that were gained could be summed up thus :

1. Learning is very important.
2. The acquisition of knowledge is only a small aspect of the learning process.
3. Learning implies the culture of the senses and refinement of mind.
4. Learning is not only from books but from seeing, listening, touching, action, etc.
5. Learning is not confined to classroom or schools but it is an outgoing process.
6. He who has stopped learning has stopped living.
7. In order to learn there must be freedom ; a mechanical obedience to authority prevents learning.
8. Learning requires space. There is need to be quiet, not be occupied all the time under pressure.

The teacher observed that in teaching subjects especially mathematics, if the subject is not clearly understood by the student he tends to make vague formulations and depends on memory. Understanding brings confidence, while not "seeing" clearly for himself brings fear and insecurity. Because of fear there is inattention and this leads to further confusion. Most weak students are victims of this cycle. It helps the student if he becomes aware of the cycle and is given time "to see" the facts inherent in the situation. So he starts with the process of verification, actual checking, not only listening to the teacher's word, but understanding the fact behind his statement.

The next step forward is to make him observe the way he learns, whether he is doing so actively or passively. The student begins to watch himself learning as he learns a subject. A teacher can point out the logic and sequence of the two

streams of learning within each person : (a) interest-attention-learning, (b) non-interest, non-attention, non-learning, and so inward insecurity.

Apart from insecurity and fear which prevent right learning, an undue concern with the results of performance also inhibit learning. The student has to be shown that the result is only a by-product of right learning.

### **The Outcome :**

The project has helped the teacher to become somewhat aware of the nature of his relationship to students and to situations. In such a design of a single teacher working intensely with a small group of students there is a reflection of the personality of the teacher with his strength and weakness. This influences the students because in the early phase they identify themselves deeply with him. It would be pertinent to vary this situation by having two teachers and a group of students.

As the students mature and are helped to observe their minds, a certain freedom, even from the educator emerges. It was interesting to note that even when they have grown to 14+, generally the beginnings of the age of revolt, there is harmony amongst them and also with the educator. The students seem to acquire a spirit of enquiry, an inter-disciplinary way of looking at study. They seem to cope with complex problems like envy, and feel strong enough to meet the immediate future. A few have shown distinct signs of wanting to enquire into the meaning of "serious life".

In respect of the parent's response to this kind of education it was found that they are generally happy because their children are happy. The parent sees that great care is taken to keep the boys healthy and harmonious. He also sees that his child is intelligent, good in his studies, has the freedom to question, etc. So parents on the whole, have shown trust. For example ; one parent said that he would not force his son to conform to society or to chose a wrong profession or unwillingly chose a profession. Another parent also held a similar view and said that he would like his son to find out what he would like to do and would give him the freedom to do what he thought would be good for him. In another case, the father understands the values for which the

school stands by watching the growth of his child ; however the mother expressed her doubts and fears about her son. She felt that he may not get married or live a normal life of pursuit of success and so on.

With regard to the relationship of these students with their peer group and with senior students, it can be said that on the whole it has been friendly. In fact they earned the affection and esteem of their seniors when during one year they lived amidst them. Relationship with other teachers has also been good. Great sensitivity is required and active involvement of the total community from the inception of the project. Care has to be taken to see that in nurturing a 'school within a school' no action is taken to create or strengthen division.

When interviewed the students seemed first of all very happy with their school life and evinced respect and affection for their Housemaster. Living with him had made them question everything. During the first year they were quite bewildered and understood only the words that were being used. For instance, they would talk a great deal about the need for 'order' but basically their rooms were still disorderly or they would even "hide things" away from the eye. But now the demand for outward order in their rooms, in their personal life has become a "true part" of their life. And if others are not orderly it "affects" them. Their relationship with all students they consider good. They have not had many problems and even if something arises, as it must in residential life, they are able to cope with it. They are liked by their teachers; nor do they have any conflicts with their parents. They corroborated what their Housemaster had said. Academically they felt they were doing very well, except that their spoken English could improve. They had developed a love for reading widely outside the range of curricular demands but they also felt the need for precision in writing. They said they were not satisfied until they went to the basis or fundamentals of a subject. They enjoyed learning. Above all they enjoyed the personal discussions they had amongst themselves and with their Housemaster about problems of life and wanted to probe further. They seemed a happy lot and one got the feeling that there was much promise for further development.

This is a report of a pilot project. The project has highlighted some problems such as need for relationship between experimental

group and the total group, importance of orienting the teacher community and ensuring their participation throughout, the significance of a meaningful dialogue with parents, the need to get highly motivated teachers willing to give their best to bring up a new generation of young people, the administrative support of the management needed for sustained programme and so on. Based on this experience the Foundation would be studying the ways in which these fundamental values can be more effectively communicated to the children of various age groups, reaching out to the entire school.

Smt. Ahalya Chari.  
Smt. Sunanda Patwardhan.

Madras,  
1st September 1980.

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## KRISHNAJI ANSWERS QUESTIONS AT SAANEN

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**K :** About nearly two hundred questions have been put. I think to answer them all would take about two months and I do not think you will be here nor will I be. The word 'question' comes from Latin to seek, and when one puts a question one is actually seeking. The answer is in the question itself. I hope we are understanding that statement. We ask a question and wait for somebody else to answer it. In ancient Greece, they went to the Delfic Oracle. Today if you are in India, you go to some special guru. If you are here in the west you go to the psychologist with your problems or to the priest to confess. But here we are asking questions and trying to find the answer but the answer is in the question itself. If we know how to put a right question we will find invariably for ourselves the right answer. And it is very difficult to put the right question. It implies that you have thought a great deal about the problem and followed the problem in sequence and seeing if there is an answer to the problem in the problem itself. I hope this is clear.

Now there are, here, many questions. If you could, as we are going to answer several of these questions this morning, please bear in mind that the speaker is not answering the question; that we are together investigating the question which becomes much more fascinating, much more agreeable and therefore there is no authority. We are together investigating, looking into the question itself and I hope this is clear. You are not waiting for an answer from the speaker.

**Q :** Without the operation of desire and will, how does one move in the direction of self-knowledge? Is not the very urgency of change a part of the movement of desire? If so, what is the nature of the first step?

**K** : The questioner is asking, is desire and will necessary or required to understand the depth of self-knowledge? Is not desire itself the movement of self-knowing? That is the question. First of all to understand this question not only superficially, but also at depth, we must understand the nature of desire and will, and the nature of self-knowledge, knowing. There is desire, will and what does it mean if there is no desire, the movement of self-knowledge? If one has not the urge which is part of desire and will, how can this flowering take place in knowing oneself? So what is desire, what is the relationship of desire to will? How does desire come into being? One can actually see perception, visual seeing, contact, so sensation. Then thought comes and it creates an image and desire is born.

You can see for yourself when you see a dress, or a shirt specially blue shirt, and the seeing, entering into the shop, touching it, the material, then the sensation, then thought comes along and says, 'how nice it would be if I had that shirt or that dress.' You have an image of it, and putting on that dress and that moment desire arises. Is this somewhat clear? This is the movement of perception, contact, sensation. That is natural. Then thought creates the image—you sitting in the car and driving it. Then thought takes possession of sensation, creates an image, then desire is born, and will is the summation of desire, the strengthening of desire, the stability of desire, the urge to achieve, the urge to express one's own desire and acquire, which is the operation of desire to strengthen that will. So desire and will go together. And the questioner asks, if there is no desire or will, why should one seek self-knowledge? What is self-knowledge? Let us examine that first.

What is self-knowledge? The ancient Greeks and the ancient Hindus talked about knowing yourself; Socrates and others in Greece and in India talked about knowing yourself. What does it mean to know yourself? Can you ever know yourself? What is the self? Apparently it is necessary to know it. Now what do we mean by the word 'knowing'? I know Gstaad because I have been here for

22 years. I know you because I have seen you here for 20 years and more. I don't know why, but you are there and I am here. And when we say I know you, we mean by that not only recognition, but also remembrance of the face, the name, which means recognition, association, remembrance. Which is, I met you yesterday and I have recognised you today ; that is the memory operating. So when you say 'I know,' it is the past expressing itself in the present. So the past is the movement of knowledge. You study, go to school, college, university, acquire a great deal of information. Then you say I am a chemist, a physicist, and so on. When we say, 'one must know oneself', do we go to that knowledge about the self afresh, or do we approach it already having knowledge about it? You see the difference? That is, I want to know myself. Do I approach myself through the knowledge I have acquired, which is I have studied psychology or have been to a psychotherapist or I have read a great deal and I approach the understanding of the self through the knowledge I have acquired? Or do I come to it without all the previous accumulation of knowledge about oneself? Do you understand the question? We have explained what is desire, what is will and when we say I must know about myself, I am already acquainted with myself. And so this acquaintance, this knowledge dictates how I observe myself. Right? This is very important if you want to go into this carefully. So I, having previous knowledge about myself, I use that knowledge to understand myself which becomes silly. It is absurd. So can I put aside all that knowledge and look at myself afresh? Have you understood my question?

Now the questioner asks, is desire, will, necessary in observing myself. Now, see what happens! I have acquired knowledge about myself through others. There is the knowledge I have acquired through studies about myself and the fact of myself, what actually is. So there is a contradiction between 'what is' and what I have acquired. To overcome this contradiction, I exercise will. Have you understood that? Let us say I go to the latest

psychologist or the psychotherapist, talk with him, discuss with him and he gives me certain knowledge about myself and I acquire that knowledge, take it home and discover that that knowledge is different from me. Then begins the conflict. To adjust to 'what is', to what I have been told, in that conflict to suppress it, to overcome it, to accept it, desire and will come into being. Is this clear? Now we are saying, is will and desire necessary at all? It only comes into being when I have to adjust myself to a pattern, to a pattern of a guru and all that stuff, and then the struggle, the conflict to overcome, to control, all that begins. Whereas, I am a seeker. I am questioning. Therefore in my questioning I reject all that. I reject completely what others have told me about myself. Will you do it? You won't. You won't do it because it is much safer to accept authority. Then you are secure, whereas if you reject completely all that authority, of everyone, you don't become a follower, you don't become a disciple. You are absolutely out of that field altogether.

Now, how do you observe the self, the movement of the self? The self is not static. It is moving, living, active. How do you observe this something which is tremendously moving, acting,—the urges, desire, ambition, greed, romanticism all that, how do you observe? Which means, can I observe this movement of the self, the me, the desires, the fears, can I observe it without any knowledge acquired from others, or the previous knowledge which I have had in examining myself? Do you understand what I am saying? Look, one of the activities of the mind, of the self, is greed; or comparison, comparing myself with another. That is the activity of the self. Now when I use the word 'greed', I have already associated that reflex with the memory which I have had of that reaction previously. You understand what I am saying? I am greedy. I use the word 'greed' to identify that sensation. The identification I have already known. So I use the word to identify it. Now, can I look at that reaction without the word, and therefore without the previous acquaintance with it? Can I look at that reaction without a single movement of recognition? The moment

recognition takes place, I have already strengthened that reaction because I have recognised it and taken it back into my memory. Now can I observe myself without any direction, without any comparison, saying, "I have had this before"? Just to see, observe without direction and therefore without motive? That is learning about myself afresh each time. Not that I have accumulated knowledge about myself and I know about myself. If you go into it very very seriously into this question, you will find that it is not little by little, first step, second step, first initiation, second initiation, but to see the truth of this instantly. To see the truth without the moment of recognition taking place. That requires great deal of attention. And most of us are so slack, so lazy. We have got all kinds of ideas that we must be this, we must be that, we must not be that. So we come to this with a tremendous burden. We never know ourselves. To put it differently, as we said the other day, we are the rest of mankind. The mankind—whether they live in Asia, here or in Africa, suffer, go through great deal of anxiety, uncertainty, sorrow. Each one of us goes through it. We are essentially a common human kind, psychologically. Physically you may be tall, or short, I am not talking about that. Psychologically we are like the rest of humanity. So we are humanity.

And what is there to know about myself? You understand my question? I am all that. That is a fact. Then the problem arises, can that content of my consciousness be wiped away? That is learning about oneself which is not yourself, but the consciousness of mankind. I wonder if you understand all this. But you see we are so trained, we are so conditioned to the idea of individuality, "I am psychologically different from another", which is not a fact. But we are so trained, so conditioned that we accept it. And when we say 'I must know myself', we are saying I must know my little self. And when you investigate that little self that is nothing. But the actual truth is that we are mankind, we are the rest of humanity. And to enquire into this enormous complex human mind is to read a story of yourself. You are history and if you know how to read the book, it is finished. But we come

to the book with knowledge. We don't say, "I know nothing, let us read the book". Then you learn fast, not accumulate knowledge. So you begin to find out the nature of yourself which is mankind, and the nature of consciousness which is the consciousness of all human beings and enquire into that. So we are saying that the problem, the question, the answer to that question is in the question itself.

**Q :** Is not the right way to live, the ground of austerity, sensitivity and integrity, necessary before total transformation can take place ?

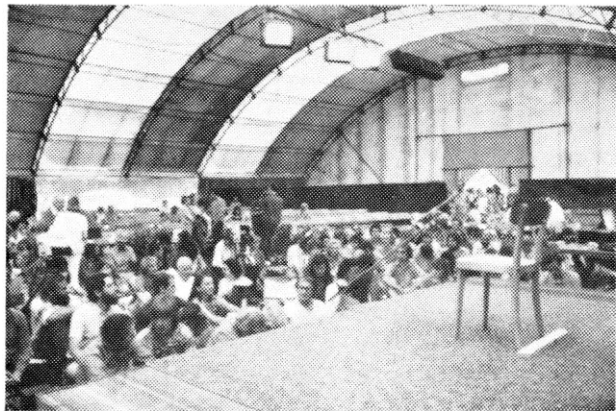
**K :** The questioner says is not austerity necessary? are not sensitivity, austerity and integrity necessary before transformation in the consciousness can take place? The word 'austers' means ash, The root meaning of that word is ash. You know what ash is—what remains after you are burnt, a piece of wood, ash. See the meaning of it. Let us go into that question. Throughout the world, monks have practised austerity. In India a monk who is called sanyasi, he renounces the world, sex, drinks, drugs, he becomes a mendicant, not organised mendicant, you understand this? He becomes a mendicant, he has one meal a day and he can never stay in the same place twice, he has no home. I won't go into the whole nature of what it means, let us leave it at that. That is, a monk, specially in India, lives on one meal, begging, a mendicant, and never stays in the same place twice and abandons the world, the world being senses, which is sex and all that. And naturally he goes around from village to village. town to town and preaches, talks about what it means to live a good life and so on. Right? And the monks in the western world have it carefully organised. They belong to a monastery with an abbot as the authority. So, first of all the expression of this austerity is an outward sign—putting on a robe that you have really renounced the world. There are all kinds of phony sanyasis now, here too. But they are not sanyasis. It is a very, very serious affair. And austerity is not the practice or the denial or the acceptance of sex and all that. This austerity which is a form of high discipline, according to a pattern laid down by the abbots and so on and there in India laid down by the brahmains from the ancient days, in all this there is a pattern set and you conform to that pattern denying everything in yourself—your desires, your ambitions, your greed

and all that. And that is called generally austerity. Just look what happens. You start with certainty, certainty that you have given up the world, the senses, sex and so on. You start with that. When you start with certainty, you end up in uncertainty. I wonder if you understand all this. If I start accepting everything, the religious ideas, sanctions and I begin to enquire into that, I would say, my goodness, it is nothing. I don't believe in anything. You understand? When you start with certainty, you end up in uncertainty, if you are at all intelligent. Are you interested? May I go on? Never deny anything, but observe very carefully, intently and that very observation frees the mind from the worldly affairs. That is real austerity. I wonder if you understand this. Look. I observe I am violent. That is part of human structure, human nature, derived from ancient animals and so on. One is violent. The ordinary person who wants to be austere, struggles with violence. He won't do this, he won't do that, he won't even take part in society, he won't join the army, he is a pacifist and so on, constantly denying 'what is' by saying I won't. I say that is not austerity. That is only a form of suppression. But when one recognises in oneself violence, that is as anger, hate, envy, comparison, imitation, conformity, they are all part of violence. To observe that in oneself without wanting to go beyond it, without wanting to suppress it, without wanting to escape from it, see the fact and remain with the fact, remain with it without any movement away from it, that is the depth of austerity. But you are trained to control, control your desires, control your anger, suppress it and give all that energy to Jesus, to Krishna, whatever it is. But we are saying the depth of austerity is not in sacrifice, is not in conformity, in training yourself to accept the idea. The depth of austerity is to see completely the nature of the mind and to see it completely, don't move; thought mustn't interfere, don't let thought carry away in any direction. Just observe it. And you will see, if you do it, the depth of understanding comes and with it intelligence and when there is that intelligence, you don't have to struggle. It frees you.

And the other thing is sensitivity. Most of us are sensitive to our own feelings, our own ambitions, our own struggle. But we are not sensitive to others, because we

are so concerned about ourselves, our little self and when there is tremendous concentration, on oneself—what one is doing, how one looks, why shouldn't I do this—this everlasting concern about oneself, how can you be sensitive about another, how can you be sensitive? How can a man be sensitive who is ambitious? So one has to be sensitive first. There is no school or college or university that is going to teach you how to be sensitive. Your nerves, reactions, alertness of the mind have to be alive. If you drug them through belief, drug them through acceptance of some authority, drug your physical system as well as psychological structure by constant struggle, battling, then you cannot be sensitive.

Integrity means to be whole, which means no contradiction in oneself. We are examining the question itself, the meaning of the words austerity, sensitivity and then integrity. Integrity is never to say a thing that you don't know. What you mean may be doubtful, you say something and you think that is what you feel, think, act, but what you think, feel and act may be the result of some conditioning, of some desire, of some motive; therefore it is not integrity. So one must go into this question what is it to be whole. First of all any image that thought creates about being whole is not whole. Because thought in itself is fragmented, limited, therefore whatever it projects as the whole is not. Then, can the mind discover for itself what it means to be whole? First of all you can't have this sense of integrity if you follow anybody, if you are a disciple of anybody. Then you are merely conforming to what somebody has laid down and you are merely playing romantic games, tricks with yourself. To have integrity is to have no ideas, no beliefs, no sense of the past and the future. So austerity, sensitivity and integrity are not the first step. First step is the first step. If you are going north and think that is the right direction, somebody comes along and tells you look what you are doing, explains the whole business, and you say to him "what is the first step?" He says stop. Then he says after having stopped, turn south.



Two views of the audience



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