

It can be in not being adequate to a task in which the afflicted personality will always make the task bigger than the ability to meet it. If the anxiety has finally resulted into disease or even alcoholism then the situation will always be created in such a way that anxiety must be the outcome and the legitimacy of the crime against the body or against the surroundings can be at least apparently justified.

QUES. Is it possible to establish any correlation between anxiety and the glandular set-up.

Again as I started, anxiety is a state which will not be tolerated for any length of time and will not be tolerated by the human organism as such because under this tension, sooner or later, one organ will break down and break the vicious cycle in which anxiety operates, so that in pulling out the fuse, or destroying part of the cycle, the impact is broken at least temporarily; so that it cannot continue to operate. The mere fact of day and night, or the sleeping of the individual shows that the continuous awakedness, awareness, even of the normal organism will, as shown again in concentration camp procedure, will in the end kill the function or the individual itself.

QUES. Anxiety creates tension and tension in turn is created from the nervous system, is that correct, or can anxiety be created in a number of ways? Well, anxiety creates tension and tension creates anxiety. It is a question of the hen and the egg.

QUES. But the doctor can come in and break this vicious cycle?

Yes, and nature comes in by itself. The functional disease is already a break.

QUES. But nature is prodigal?

The doctor only is called in after anxiety has become obvious in another disease or psycho-neurotic, psychopathic behaviorism, after the damage is done. The medical attempts are being made first in a

mistaken conception to fight symptoms at the side shows, in ever increasing measure; after the glandular "important" have done away with the original treatment in the early beginnings with opiates and sedatives and, going the hard way, with electro shocks, and finally, going under the little triangular gland that hovers over the kidneys - the adrenal cortex - when we saw that--the tremendous and sometimes dramatic reaction in epileptic shock or edemic skin reaction or the crippled individual in rheumatic fever can be helped, at least temporarily, in putting moderation into a desperate and crippled organism and sometimes providing false security and optimism. We now have the "straws in the wind" but not yet the final answer to anxiety. These are sufficiently big enough to know right now that if we can achieve moderation without hampering the immunity or the operation of the human organism that provides a sane conception for the future, after the moderator has left, then we probably have found not only the answer to anxiety but to the majority of functional and infectious diseases and maybe even----? (one/^{or two} words----) itself.

QUES. Would it be all right to say that self-destruction itself is actually a fear of death, but it takes the form of self-des. in seeking for death because it takes place in an individual who hasn't lived and is only living partially?

I would say that this type of self-des. is nothing but awareness of escaping. If you destroy the physical existence of an individual (a dead dog doesn't have to bark) - and it doesn't have to meet any obligations. Self-des. is to destroy the physical existence of the individual who has to meet certain conditions that the anxiety is the subject of.

QUES. Of course, I was getting away from the subject of anxiety and on to the subject of aggressiveness and repressed aggressiveness - because

doesn't aggressiveness turn inward when the individual has no -
 or finds no satisfaction for his instinct of self-realization?
 If you grant the existence of self-realization, an urge in every
 individual to be one's self (and I believe one's got to grant that
 if one believes in democracy), somehow, as opposed to the social
 urge which is to serve other people and to relate to the environ-
 ment. And if this instinct towards self-realization is swamped
 in an effort to meet the demands of the environment then the instinct
 of self-realization may turn inward and against the self, and become
 self-destruction - that is, oppressed aggressiveness.

One of my teachers said, gentlemen: the revolvers that were pointed
 to the head of the suicidal candidates originally were only a twist
 of the wrist (that this) from being pointed to somebody else in the
 beginning and were legally and legitimately turned around against
 their own heads. But as far as democracy and society of individuals
 which you have been pointing to is concerned the sons of bitches of
 Nazis and the mechanisms of concentration camps which we have been
 reading about, had a primary purpose; to avoid the danger to the Nazis
 in clubbing out in the first 24 or 48 hours, the individual self-
 respect of anybody who had purpose, who had been a potential enemy
 of the Fascist state. This has been so obvious that even those
 primitive bastards had only one single aim, (the opposite of)
 that which we want to
 cultivate. And if you turn all other doctrine around you will have
 the avoidance of self-destruction because self-des. and anxiety and
 all other things ~~where~~ ^{where} actually they are weapons of the mechanized
 Nazi state and had been operated deliberately to get the Nazis in power.
 Because, here, long before atom bomb, has been the 1984^{situation} as described
 by George Orwell, in which the weapons and the industrial products
 that controlled society had emasculated and deprived the people even
 of their ability to destroy themselves - because this sort of privilege

had to be left to the Fascists and the modern Nazi state of the future.

The relation of the individual to the society. Take the life of one individual; take your adolescent, the 17-year-old. His relation to society is by identification. Your 17 yr. old kid wants to wear ~~the~~ a suit exactly like the other kid's, he wants to go to dances when the other kids go to dances, he wants to play baseball games when the other kids play baseball games, he wants to be like everybody else. Then, during middle life, say the 20's and 30's, in our ideal and non-existent normal person, in the male of the species, he is asserting his ego, he is trying to establish a place for himself in the world, an identity. He is trying to make an affirmative position for himself. The woman is of course occupied during that time with reproducing, with raising a family and the rest of it; but both of them again, when they get to 50, 55 and 60...I remember once Dr. Jung said he didn't think anybody could think until he got to 55 at the very least...

Dr.J. There was a time when Freud said that analysis was impossible - strange coincidence

Then, at 50 and after the so-called afternoon of life, your human animal comes back to the collective stage of life, but this time ~~xxxx~~ instead of wanting to be like everybody else he wants to relate to society, he wants to meet their demands. He has accepted their demands and is able to fulfill them. However, if he does that it is because he is differentiated. He may look like everybody else outwardly, he will wear the same clothes, he will conform to the same customs, but he is not a conformist. He does those things because it is easier to but he expresses a unique individuality.

Dr.J. It all depends when in that late stage of life the afternoon here is in the direction of Sunset Blvd. or Rue le Bleu.

J. Well, that is the conception, either the slightly reduced surroundings, or it is for the concentration of pleasure or you can do it as the transition of the settling night of which you are afraid.

Are not afraid of. If you have lived fully then you're not afraid of it. You prepare for death for 20 or 30 yrs, not consciously, I don't mean that you begin to lay out your funeral garments.

J. On the ~~xxx~~ other hand (in many religions the reminder of that seems to be one of the strongest rationalizing points), on the other hand, is the one where if we have done something which actually constitutes a potential contribution for the part of your existence, as small or big as it may be, gives you satisfaction of already having created eternity for yourself, so that the survival of you after the final existence has been (well, I'm talking already now around Hubbard)- that the survival has been guaranteed in one sense and the satisfaction of the achievement gives you sufficient peace of mind to really lean back slowly and close your eyes if need be.

The satisfaction of achievement - in a man - cultural achievement, in a woman human achievement. The achievements necessary thro the act of creation, in bringing up a family and the rest of it.

J. There may not be a coincidence that in the highly mechanized society the old girls, whether they have cast the life insurance policy or not, put a blue tint in their gray hair and go haywire with the gigalos is a very definite indication that they actually have lost part of their own evolution, ~~xxxxxx~~ only it is a tradgi-comedy farce of trying to catch up with it, in trying to recapture something which they never possessed, for which they have the urge but haven't the equipment any more, with the exception of their bank account. This self-destruction

is worse because it actually destroys the latter part of their years in which the serenity could be not only a rounding out process in their own lives but the very necessary action in which the potential self-destruction of the next generation could be successfully prevented by avoiding the farce of the down-grade.

Anxiety always appears when unconsciously or consciously we are aware of not having lived.

J. Not only not having lived but not having rounded out the process in any given phase of our evolution, which leaves you without the peace of satisfaction and therefore has the disagreeable hangover of tension in creating anxiety; and anxiety actually is the pre-state of destruction, because the self-destructive impulse always leaves a painful experience, creates a temporary seiging of this disagreeableness, following with an expensive pain.

The only thing I knew about Oscar Williams was that he had written the sentence "To be -- (tape is muddled here)

J. talk which has I cant say actually credit for the highest majority of coronary incidence which started with an angina pectoris which is anxiety of the chest created an anxiety of the soul. We can legitimately try to excuse it in telling this is a straightforward result of the projection of the business deals in anxiety and its symptoms and a little overidentification with the mistakes of our patients then still we can sat that having learned this lesson, as I pointed out, the hard way, this profession actually will be able to contribute medically to stop the agony first, and tell the people, in this spare time, of rationality - in the second of reason to make an age of reason by conceiving the basic mistakes and feeling what it feels like to function and not to go back to the mistakes that created disfunction.

The doctor can relieve the tension - in many cases he can cause the symptoms to disappear or cure them as the case may be, but then accompanying

that the patient has to make an effort to reorientate his life in such a way that he can live more fully.

J. It is like catching syphilis, you can catch it again. Here comes in the old question of infection. As I told you it is like the common cold that doesn't give you any immunity unless you create the better situation under which the body equips itself - with a better air-conditioning system so that one draft of the window is not going to send your nose into convulsions.

So that ~~the~~ a reestablishment of the balance, mental and physical, that will enable the patient from then on to live at capacity is a collaboration between the doctor and the patient?

J. Lets not be too technical about it! We again come to the conclusion that--let's be hail and hurry back to nature, where we came from, and if a tree is not available take a chandellier --that is not exactly what I was pointing out. We have to translate all the advice into the modern situation which we have created as our 'mille Dieu'. In this we have be able to function just as well as on the chandellier as on the tree, that is when anxiety or when an impulse hits us unaware to definitely know that it is is not the way in which we will be able to get a clear impression or translate it into an action to defeat or to interpret or to correct or to adjust any of these things that affect us in such a way. We have to first put the cart before the horse..that is the mechanical structure which we have created should be the protection in our cerebral education before the pulling of nature is permitted to go with a run away horse into the trench. The mechanical structure and the knowledge which we derive from modern scientific evolution should be re-projected into wellfunctioning and taught to the individual or applied to the individual to give him at least the impression what the correct impres'on of well-being is, so that any condition which will be strange to one we know now is a well-functioning organism should be correctly recognized

as a potential danger to precipitate anxiety and self-destruction.

Then the first step for the individual who wants to live well is to recognize in himself the symptoms of self-destruction, the second is to consult the doctor, the third step is to work with the doctor; then wouldn't it be well..

J. to be on guard in future of the early symptoms of self-destructive tendencies.

Wouldn't it be a good idea to lift some^{of}/the

J. No, there again we may be presenting some case histories rather than giving those wrong Hubbard suggestions of survival.

Woman's voice: She is telling us something about human beings and teaching us something about ourselves.

J. Always quote the patients that are deprived of the benefit equivalent between cerebral cortex function and the unconscious function. Once the breakdown of communication has occurred and the inner forces of self-destruction have been let loose then the schizophrenic individual, as well as the drunkard, will represent all ideas of persecution, aggressiveness, and final self-destructive suicide, in showing an almost perfect example of the inability to meet an environment from which he flees, whether schizo^h-or alcoholic; the behaviour pattern is almost identical.

Well, a great many alcoholics are schizo^h's and vice versa, aren't they?

J. Actually the question of the medical society 'what do you think of alcoholism' I said that I think that is a potential schizo^h personality that has been under the influence of liquor.

And then of course your 'hysterics'.

J. The hysteric of course is one for the show and mostly ^{two} for the money. But they are probably commoner than schizo^h's in our civilization. They are more superficial explosions. And here sometimes the tragic mistake of the doctor can set in in misinterpreting or confusing either of them when all of a sudden some one jumps or kills somebody else, because

he was considered an hysteric and the borderline is very difficult to draw and I don't think they are transitional stages but they are borderline cases which can't be correctly classified.

Mr. Lawrence Stephens wrote about Miss Moore in 'The Necessary Angel'. He said that Miss Moore, like the ostrich....

J. We have conditions in which, as I experience very often, the average college graduate - educated, will tell you, well I don't know exactly what to study because conditions are very bad in this or the other profession. Free choice has already been obliterated through the competitive issue which has projected itself upon the university

and the scientific and intellectual leadership that/created in colleges. has been

Therefore, of course, the healthy picking up of the challenge to be has definitely stimulated and the interests of outside forces to limit the choice will, is actually, Colgate or the self-protective effort of the/Vanderbilt colleges of the other that ultimately thro the obliteration of scientific future generations will lead to a scientific suicide of the nation itself.

That's very interesting.

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J. I always think of E. Allen Poe's "Resistance" That's the beautiful story of a king who has been cruel and abusing to his people and the people were suffering/terribly and all of a suddenly the ???Red Dash - a pest, broke out among his people. He retired to a remote fortress & erected a tremendous wall and everything and controlled everybody who entered so that the contamination couldn't take place, and when he was at the height of his amusement he gave a big fancy-dress ball and somebody made a joke to come as ??death?? devil??. So he took off his mask and he was the Red Dash?? himself. The frantic effort not to deal with conditions but to try a policy of isolation for the purpose of protection is an anxiety that ultimately results into a self-destructive/ action directly or indirectly.

A wonderful poem and for all people who love poetry...

Not but
J. /By the IQ test the experience of the person himself, everybody should have free choice, the ability to test himself and the teaching to live within the pattern and potentialities of his own acquired knowledge - the free choice, to the best of his family and the community in which he is working, instead of trying to kick everybody in the ass and trying with unfair means to acquire a place which he is not entitled to possess. So, moderation and modesty.

And ambition, the desire to be the best can be very destructive..

J. Well, the desire to be the best in a fair competition results into a classification, which you have to accept and make the best out of that. Make the best of what you have got for the best of everybody else would be a much better advice.

Yes, yes that's the point.

A statistician

J. That haven't succeeded quite to expound the idea of getting a complete solution about/and over to the reader, I can promise/that if the self-acknowledgment of the teaching that I want to convey to other people, I am not going to be frustrated, I am not going to be anxious or try to destroy myself, because I haven't succeeded completely, I will settle for 50%. There again arrives the question --this is all good and nice, or shall I say, a propos of good, "what is good", in order to make the advice good and good enough so that it functions. Because the basic question will be what is good; why because it has been shown that in the bloody uprising of the Indian, Hindu peasantry, the simple man, who had nothing better to offer than a pealing to the good inhuman beings in order to settle their dispute and discrepancies, succeeded in Ghandi-like fashion, who's disciple he was able to settle these questions and in the security and conviction of his own mission, also equipped with a duodenal ulcer, was able to passify the people who were ready to kill the people against whom they had an apparently justified grudge. Here we again say that....

..in response to an invitation from the DIAL - until the year '29. It was at this time that Miss Moore.....

J. That we have 2 societies right now which exemplify what we are trying to do for the survival of the society of individuals. Whereas anxiety, destruction of the individual, physical as well as economic, the denial of food requirements, hunger, starvation, are being used to control it, ~~we~~ we are not doing the opposite - that means, that on ^{we are not} 1

account of our free will and role in a free society we have not been able to choose our self-limitations and what is good for us to function in such a way that the intellect that has been so far the victor in a potential struggle between the individual society and the aggressive, collective, totalitarian society has been well enough preserved to function for its own self-preservation. So therefore if we ^{can} appeal in all our actions which we, under philosophical, virtually religious conditions would consider as good, this will be good for the good of our society, for the survival and for the preservation of the individual and stop the destruction which we have so heavily engaged in because we don't know what is good for us in our own good.

My conviction has remained unchanged.....woman's voice..

J. ...as a doctor to talk about topics which you rather should leave to the economist or the politician. Economist and politician ~~know~~ have reached an impass where in an age of amateurs the amateur has to help out to get them out of a cul de sac. Now I know as well as the people who try to explain for themselves that ~~when~~ when somebody doesn't eat enough he has a deficiency and this can create all conditions resembling ^hschizophrenia, anxiety, aggressiveness, ..we know that the B1 deficiency makes hallucinations or all symptoms of hearing voices, aggressiveness, quarrellsome and everything. I know for sure that the individual that over/feeds itself becomes lazy, irresponsible, subject to coronary thrombosis and well, the life-insurance records will be very helpful in quoting all the other drawbacks that they do to prevent themselves from paying the premium prematurely to those that are nutritionally misguided. Now, therefore, there is nothing very bad and very good but in our own ^{homeostatic ??} balance has been ^{primarily} publicly applied to our own life, we don't have to read the bible or Brahmautra or whomever you want

to find out what that homostatic balance which is the preservation of sane thinking and sane functioning lies..because it lies in the ability to not have the indulgence get the better of you and while functioning while the sane pact preserves the conception of your environment and the same conception which is the obligation that will ultimately result from the experience which it feels like if you don't get enough to eat. So that's why I think by just projecting this very simple experience from one single case to our own future the self-destruction which can be done in 2 ways, by too little or too much will find the homostatic balance sometime in the near future in politics as well as in thinking and medical management.

For one thing you have the clinical evidence in your laboratory and in your therapy room

J. Every like insurance company everybody will tell you that one or the other, whether you starve yourself replacing food with liquor and destroy yourself at the same time, or the tremendous anxiety that finds its relief in liquor abuse is only one example.. how many people in these United States have already resulted in making false roots...I am not implying that people should be forcibly prevented from drinking liquor --that would be just our right for free world free self-determination is the expression of the bastards whose guts we hate as well as the basic rights.

And politically speaking, we have to permit people to destroy themselves if they want to, it's only that medically and psychologically speaking you can tell them how not to if they have sense enough to know.

J. Yes if they know what's good..if they know what's good for 11 extension but if you only have a glorified mummification with a beating heart but no functioning soul, it doesn't amount to anything.

Woman's voice for a long time.....poetry... talk about short stories, etc.

I think I shall address myself to the matter of the practice of law in New York.

Well, there you're dealing with conventions too with the relations of man to society because laws are perhaps the basic convention.

Play it back...etc.

END of TAPE