

A THOUSAND YEARS

Mr. L.: For the purposes of the article which we are doing called, "How To Live To Be A Thousand Years", I want you to answer a preliminary question, which is, What do you think life is?

Dr. J.: Do you mean, exactly, life as a phenomenon, or life in general?

Mr. L.: I mean life as a metabolism, as physical life.

Dr. J.: Life as a phenomenon is an electric or physico-chemic process, regardless of what tissue is involved. The higher tissue, of course, will determine the effect not only on the body itself, but on the evolution of mankind, and I can come straight back from there to the evolution of brain, you know.

Mr. L.: The life of the individual.

Dr. J.: Life as applied to the individual would be life or metabolism. That means ingestion of food and reaction of the body tissues in harmony with the environment and further evolution of it. That, in my opinion, does not only benefit the entourage but the organism itself, and you can have for that at least 2,000 Biblical, religious, and philosophical quotations.

I repeat one remark which I have already made. Harmonious life is the best functioning within the pattern of your personality. You can make only general rules, you know, to create phantasm of any sort. The rules have to be given in such a way that if they are applied or translated into the needs of the individual, then the individual who applies them to

himself should feel well. If you have to make an effort to feel well, you have not understood the question or the request to begin with. It is a wonderful way probably in extending the Golden Rule. The Golden Rule which of course everybody knows is, do unto others as you expect to be treated yourself, could be extended with a sufficient amount of knowledge to the things you are doing and to the stuff you are eating, because you would know ~~that~~ what you are doing to your tissues by eating certain things. You wouldn't expect to be treated any differently. I would not try to deprive people of their pleasures if they are perfectly aware of their fine, if at the same time they were willing to pay for what they consider their pleasure. Everybody who lives should be aware of why he lives and what the purpose is. The moment he is aware of it, he should be informed what the best way is to achieve this purpose. The moment you have a purpose and you know that you have a way of achieving it, you can't help feeling well.

Mr. L.: You bring up a very good point, Max. Most of the philosophers who are writing now complain of the lack of purpose that we have in our world. Now, this lack of purpose which we suffer from as a large social organism can only be changed if each person finds his own sense of purpose inside himself, and learns how to combine that with the larger purpose. Don't you think this is true?

Dr. J.: I am absolutely of this opinion, because if everybody would withdraw within himself to find out not only the reason of his existence but how to make this existence click, then we will certainly not try to rely on the organizations of

fraternities, the unions, or any security organization to take care of ourselves, and if these things are being created for a social purpose and we think that the world is developing more and more toward socialism, than the type of socialism which we will develop with this purpose in mind, or fully conscious rather than falling back on it and trying to rely on it for our existence as well as for the reason of our existence, then it will be the real ideal socialism in which everybody is aware of the responsibility toward himself as well as toward the community.

Mr. L.: This fear of finding ourselves in the world, which is one of our contemporary fears, is one for example that the scientist Julian Huxley expressed. He says that there has always been in man the struggle between the idea, one, that the individual owes toward the State his sense of responsibility, that the State provides the environment in which he would grow up with the correct sense of purpose, as opposed to the idea that the change must occur in the individual rather than in the State first. I presume that you think that it is the individual who must change first in order to form the correct State.

Dr. J.: In the mass development, or rather in the evolution of man, we would of course have a different world if this would be an accumulation of individuals rather than a solitary and unidentified mass, because even if we compare that with modern nuclear physics, the individuals of anything which makes up the most complicated things in the world accounts for their different appearance and for the existence of the world in which we are living, only that each little molecule and atom has a different construction, only on account of this fact

which we know more and more intimately, are we able to live and probably will continue to live. If the biggest misunderstanding in the future as to the use of this knowledge will not penetrate and be integrated by the majority of living human beings, it has to result in mass death rather than mass evolution.

Mr. L.: When do we catch up, is the question. We have made a note that whenever mechanization has come in civilization, it is usually at the expense of the spirit and the emotions of humanity. The advance of a mechanistic and materialistic civilization has been destructive only in the sense of human relations in our century. We have created a different mode of living and we have forced into that mode people who are unprepared to take the proper perspective on that age. In other words, whenever mechanization has taken place, humanity has been neither spiritually nor emotionally ready for it. We can see this in the history of the past. Now, to extend wealth and goods to backward areas as supposedly Mr. Truman is going to do in Point 4, instead of bringing only pearls and jack-knives as we have done in the past, we must bring a different perspective, but before we can bring it, we must bring it also into ourselves.

As, for example, the machine which duplicates the brain has itself nervous breakdowns, so we must realize that the mechanical civilization that it represents is possibly having a nervous breakdown of that kind too. Very well, what can we do about about it. For example, if it were happening to a person, he would go to a doctor. The doctor would say, 'You are working too damned hard. You have got to slow up a bit. Get away for a rest'. Now let's examine what

these phrases mean. What does working too hard mean? Hard is usually referred to in conjunction with labor - it means some sort of labor. But why should work be hard? Is work only a compulsion? Does it mean only working too intensely? Then we realize that work is not taking place with pleasure. One should find a pleasure in one's work. The person and the society must ask why is there no pleasure in the work. We can only speak for the individual. We can say that an analysis of his complaints usually shows an inability to see any purpose in his work, an inability to get with his work. He is consciously aware that he is doing it and being paid for it, although he is not with it. Then from this comes a fear that he may be unable to go on this way. He has a fear that they will discover that he is not working in the truest sense. Then comes the false stimulation to keep going and there comes the projection of this confused person on to his work life, on to his home life, on to his human values. This eventually extends to his approaches and to his society's approaches to art, politics, and the rest of the mass movements. Confucius has wisely said, "One must be constantly active in order to be a true human being". Then why should one rest. The person says, 'I must get a rest'. But what is rest? After all, standing still does not rest one. That is only a kind of hibernation. It only postpones. It is an escape into a kind of semi-death. If we have a machine that functions badly, (I am using here a contemporary symbol) this machine is not healed by switching it off or by increasing the power pumped into it. This will certainly not do it any good. There has never been, certainly, a machine that has been

constructed that can be compared to the human body. There is no machine like the body which functions sixty years without let up. Incidentally, why then are we so impressed by a machine when it is so vastly incomparable to the wonders of the body. But since we do not think of curing a machine by giving it only a rest, so we cannot think that we are doing the body any good by taking this false method of healing it.

Very often in the suppressed problems which concern work, we push ourselves down to the level of the problems themselves. We ourselves unconsciously attempt to convert our bodies into mechanical routines, into limited impulses. In the beginning of the machine age, we should realize that there was a broadening of the scope of mechanical powers, but now there is time to apply these properties and uses to benefit mankind. In this process we have gradually lost our ability to see the whole scope of that mechanical program. We take for granted those reports which give us a little bit of it. We have a tiny bit of learning about everything. We are vaguely familiar with certain aspects of limited fields, but above the broad pattern of it, we know very little. No wonder then when catastrophes occur as a result of the mechanical impacts on civilization, such schizoid acts for example as the killing of six million Jews, or 40,000 lives lost in a millionth of a second at Hiroshima, or even the positive progress of nuclear fission or the Einstein law of radio-active isotopes, when these come upon us in rapid succession no one even bothers to figure out what they mean, because his mental abilities long ago have been delegated to authorities, to such

fields as cybrenetics, to some such science like that which had to be created, or to other sciences which had to be created for him to give his words meaning, such as semantics. Instead of a cerebral evolution within the personality, we have had the evolutions being relegated to the machines. So far the brain has developed according to the needs of the society that came with it. However, in our present stage we realize that the brain stopped developing roughly two hundred years ago.

Dr. J.: Apropos that, it is very interesting that the head of the auto union was telling a big convention that although labor was certainly very much interested in improving the mechanical methods of production, they had reached an impasse by which these methods would speed up production, resulting in a great mass of jobless persons in that particular field. This is only something that happened about a week ago. It is one of those very typical examples where progress has been exploited without considering the repercussion and these spasmodic outbursts of evolution which are not connected with the total evolution within a particular field, or the people, or the world. We can see in that example a danger to real progress.

Mr. L.: I would like to say, however, that the killing of the Jews that we mentioned, or the Hiroshima incident - isn't this in a way the projection of the emotions rather than the social or abstract terms into our life? What are the emotions then? Are they the projection of the unconscious instincts of the brain into social action? What do you think about that?

Dr. J.: I think that we can't make any division as far as repercussions on the human being are concerned between conscious and unconscious personality. The inability or disfunction will extend equally to the conscious as well as to the unconscious. The inability to understand will be followed by the almost automatic protection or seclusion from the explosive repercussions of world events.

Mr. L.: What you are saying, in other words, is that our whole tendency to speak of the conscious and the unconscious mind as two separate things is our attempt to put the mentality into a mechanical position, as if Dr. Freud had invented these categories and after that we have to fit the conscious and unconscious into them willy nilly. But actually, the mind is a total structure from its deepest bases up to its conscious reflections. We cannot tell when it stops being unconscious and when it begins being conscious. Is that what you mean?

Dr. J.: Actually, the willingness to become well in a schizoid world must not be entirely unconscious. I mean it must not be just the unconscious effort. It is the unconscious tendency to survive in a threatened world, and a persecution idea in a schizoid world is certainly not the attempt for a conscious integration, so if you really want to, the impulse is unconscious, the integration is conscious, and the act of course, better conscious than unconscious. In the beginning point there, didn't you ask me if we can catch up with what we missed in the past. Well, I will tell you something, if you have to catch up and you remember when you were a boy in a race, it is a very tiresome effort. The attempt has to be made, rather,

that we jet propel ourselves into being ahead of ourselves rather than to catch up with ourselves. This is a physical and emotional impossibility.

Mr. L.: Well, I would like to return to this idea we mentioned earlier, of the cerebral evolution of man. We can't go back and catch up in the past that way, either. Isn't that true? We see in examining skulls in the museum that the skull, for example, of the Neanderthal man in comparison with the present shape of man does not show any radical development. Since the Egyptian times, of course, there has been no real change, but even the skull of the Neanderthal man shows certain developments. All right, I will go over this. Since the times of Egypt, there has been no change in the cerebral evolution of man. In other words, from the point of the skull of the primitive man, the developments that happened were in accordance with the stimulations and needs of man. But nowadays there can be no further development when the stimulation is non-existent, through the absence of perception. There must be a perception, an awareness, in order to keep the stimulation. When the stimulation exists, the further development will occur.

Dr. J.: There is this point of Russell that I tried to memorize, if I am correct, that he demands a new society and a new ultimate social consciousness, due to the fact that in our time we cannot afford any armed conflict anywhere in the world without planning for the whole stake of survival or destruction of humanity. By the same token, we cannot plan anything technically, industrially, economically, or purely scientifically, without making this a part of all mankind, even if it is impossible right now, (this is still a matter of dispute, to pass it on to all the

world) we should at least make our plans this way, that during the evolution of the world it has to be passed on sooner or later. Any secret which we keep, or anything which we keep secret rather, will be of destructive repercussions by creating further differences between humanity. Any difference is a conflict, and any conflict may be the end.

Mr. L.: Now I want to go back to the point of view of the individual. What can I do to insure his awareness. There are some things which we can state right now before we go further in the discussion. The individual must be familiar with the things that are controlling him and he must be prepared to make decisions for his future. He must be a child of his century. This incentive must be a part of his rational and emotional equipment. In a world of interstellar proportions, smallness, hatred, greed, fear, and fear after all is only one's awareness, these patterns must be brought out into the open. Of course, treatment should be made a kind of normal process during this transitional period. Later it will not be necessary to have the treatment. But for those who are bridging the world from the old world to the new, it is necessary that they are aware and that they use this treatment in order to achieve that transition. We can see, for example, such points as the old hero in uniform who is now a pathetic or a comic figure. We know that the moment of stimulation and wonder is over. Now suddenly the old veteran is just pathetic, and yet most of us are still fighting old wars ourselves.

Dr. J.: To become a little bit medical, it will be very easy to understand if a changed condition can be bridged

through smooth transition or will become the breaking point for symptoms of disagreeable proportions. It would be sort of a step from the ridiculous to the sublime. The example I will choose is change of life. Isn't that what we are talking about? Well, the very simple change of life in a woman will show you that there are about four possibilities in which it can take place. The one most desirable would be the smooth occurrence and the almost unnoticeable sliding into a more mature and very often more enjoyable phase of life; the other one will be the more noticeable way in which it takes place where, however, a transition can be achieved with the slightly disagreeable symptoms of flashes, slight moods or depression; another way in which it can take place are violent flashes in which the repressed transition will revolutionize circulatory distribution, mental stability, or any of these symptoms; in the fourth stage these symptoms may result in a deep depression or suicidal attempts; in each case, of course, the temporary feeling of the lost treasure of inner circulatory production will certainly smoothen the transition and the new then accepted way of life. If you take the comparison you will see that human nature needs time, understanding, and very often medical treatment to perform a switch from one level to what we hope will be a higher level of existence. But not until the real reason and the real help has been discovered. And then, I am still a child of this century, old enough and young enough to know how these things look when the knowledge of a hormone or the hormone treatment was not available, when the women were hanging around with herbs and drugs and dreary existence in sanatoria, and being considered

as hysterical until science shed new light both in enabling the physician as well as the individual to free himself from the old curse by which he had been raised for many centuries.

Mr. L.: Max, you lead me on toward a thought which has certainly been expressed before but one which we can certainly examine now, which is, man is the measure. In other words, we can look at our microcosm of the body at the same time we are looking at the macrocosm of society, and find reflected in the smallest particle changes taking place in the largest scheme of which it is a part. In other words, we have nuclear fission, we have the hydrogen bomb, we have all of the vast forces now at work socially, but have we not got the means to produce those things within the body as well, have we not only the new psychological advances made, do we not have in addition such things as you are using in your general practice, which creates in a sense nuclear fissions of the personality, reforms of elements in it. In other words, can we not use the body as a gate?

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which is not in the reach of either a general practitioner or the specialist to improve the mind of a human being or to try to have it catch up with the tremendous difference which has been created through the quick technical advances and not an even evolution of the human mind and, as we mentioned before, even a sort of dulling of it in comparison with the ever-increasing pace of material improvement -- poses the following questions:

First of all we should do something to -- not to undo the damage, that is the purpose of the book, naturally -- which we do ^{partly} through the wrong form of nutrition through the toxic damage with toxic elements which are almost part of the American constitution, I mean if you ask an average of ten persons, "how much do you smoke?", ~~they will answer~~ they will answer, "a pack a day" and that comes shooting out faster than if you asked them about any part of the American constitution, which they have sort of a hard time to put together.

*limit
with
B12*

The things naturally which improve the nerve metabolism not only ~~only~~ peripheral but at the same time the central are all within reach and that is quite well known, of the B-Complex and that strangely enough ^{was} ~~has been~~ discovered when we wanted to undo the damage which alcohol created in human in the almost intolerable symptoms of neuritis. It was discovered that this was a lack of Vitamin B. As a result of these research attempts, we discovered a multitude of these with ever increasing importance to the peripheral as well as the central nerve metabolism.

vitals

It has been the dream, of course, to use false stimulants, the early attempts to increase the cerebral circulation through the use of coffee or tea or cocoa and then you can almost see that every continent or country has such a stimulant to overcome fatigue. Then, of course, the newest part of our research would be for the remedies which tie up in with Compound "D" and ~~ACTH~~ ACTH treatment. It was very strange to see that after the treatment of rheumatism or let's say the alleviation of rheumatic symptoms was discovered -- I only add in parenthesis that this was only ~~secondary~~ the result of systematic

research, because the original observations which led to the discovery were simple facts, improvement of rheumatic complaints in jaundice and improvement of rheumatic complaints during pregnancy.

Then Kendel and Hentsch, of Johns Hopkins, tried to pin down the hormone ^{+ refine} (which seemed to be rather unrelated) which seemed to be common to both diseases/and found out that this was the function of the pituitary- adrenocortex system, which strangely enough seems to be the ~~synthesizing~~ function of the system which guarantees its survival.

Now, these strange side-effects which bring us back to the original question: of this treatment, which was seen almost instantaneously, that not only the clinical symptoms are alleviation of pain in the swollen joints, reduction of the swelling itself, but a sort of cheerful and more alert personality. We did not have to prove any more ~~that~~ the psychosomatic origin which affected apparently or weakened the system which had to be supported with the hormone extract and therefore tried to make out of a "sens unique", or a one-way street to hell, an entrance with swing doors, had an improvement on the human mind.

So I would say that anything which is in line of survival is in line of better and only want to point very shortly to the experiences of the function of the human body under extreme stress and nutritional deficiencies - of a prisoner in a concentration camp. From there, from the almost complete relapse into the early existence of humanity to the question how he can use these two experiences: better ^{of some} function under normal conditions and better function under extreme conditions, lies the whole science of the ~~modification~~ modification of our life and at the same time the pharmacological knowledge of the improvement of the human mind itself.

It is noteworthy in that respect to point out time and again with the revival of the general practitioner's value, all the depths of general knowledge in medicine that all the discoveries which apparently seem to be the exclusive triumph of chemistry, are ~~the~~ not the original merit of pure science. The

observations which led to the discovery of any of the big new treatments, such as liver, insulin, sulfa, antibiotics such as penicillin, and Compound E, naturally (how could I forget it?) has been rather the observation or the empiric or shall we rather say the feeling of the general practitioner for what was good regardless of its scientific identification or value and then, when those successes seemed to be pointing in a certain direction, science took over and tried to take off from there.

But it is not the straightforward evolution of scientific thought which led to the big therapeutic evolution in medicine.

Who did discover for instance Compound E? A little Hungarian doctor who started to inject the blood of pregnant women to rheumatic sufferers ~~in order~~ to find out that the improvement in rheumatic pain was not just coincidental but based on the ~~the~~ blood condition caused by pregnancy, as well as the ^{improvement in} injection of jaundiced blood, which led to the same result. They were not lasting results, but neither are the therapeutics with Compound E, because Compound E only is effective as long as it is injected. And there is certainly something very valuable lacking to stabilize and to make these things really lasting therapeutic results.

The Insulin was, I would say, the rather distasteful way in which the poor general practitioner of the medieval age had to diagnose sugar was to taste the urine and it was sweet -- you know, not as an experience but as a taste-- and the discovery of Insulin was only the accidental improvement of something which was known long ago to the general practitioner that in just tying up the pancreatic duct or having it accidentally blocked off, you saw sugar in the urine. Best and Banting were the final merits and the laurels are always placed on the heads, not of those who had thought it out, but of the experts who made the final chemical refinement of the end product. Only in Insulin I would say that a little student who had the privilege of working with the late Sir Banting, ~~was~~ the little student who

today a professor, got the immortal merit of having perfected the original observation of an old thing which was known to the average general practitioner long before then.

The Antebuse which is called the new protection against alcohol habits taking the alcohol in big amounts, was again only an accidental discovery because in Denmark the stuff was only thought to be an effective chemical agent ~~against~~ against intestinal parasites and the people who were doing the research work in it took it themselves. 24 hours later, just accidentally, they took some alcohol and got some very disturbing circulatory reactions, which they did not in the beginning attribute to the chemical they had taken for these tests before, and when they had the repeated experience, they took it again and found out that this was a chemical that taken regularly, would make it impossible for anybody to ingest any alcohol, not even a glass of wine. *Drain arising originally only anti-hypertensive.*

BUT TO RESUME, WHAT WE WERE SPEAKING OF, MAX, LET'S SAY, THINKING OF THE PREOCCUPATION WITH SCIENCE, WITH THE MECHANICAL APPROACH, IN OTHER WORDS, THE BIG MECHANICAL LABORATORIES WHICH HAVE THE SCIENTISTS IN THEM, THEIR LITTLE NICHEs, SUPPOSED TO BE WORKING AWAY, ARE VERY USEFUL IN THE DEVELOPMENT OF THESE GREAT DISCOVERIES, BUT IS IT REALLY ACTUALLY RARELY ENOUGH THAT THERE ARE ANY REALLY AMAZING DISCOVERIES OF THIS KIND MADE IN THESE LABORATORIES, SUCH AS SQUIBB, WESTINGHOUSE, OR ANY OF THOSE THINGS. DO YOU OPEN TO KNOW?

I don't only happen to know, but I am quite familiar with the practice of discoveries. Very often, let's us say, in the early beginning of the new pharmacological business, people came to the doctor and said, "Well, the big business in pharmacology (that was about 25 years ago) is if you could give us a good sedative or a good laxative." That was the end of it because all we had when I practiced at that time, we had no, well, of course we had chloral and the arsenic derivatives in the fight against syphilis, and we just

started to use some calcium and I had the privilege of pointing my finger on choline as the antisclerotic and lipotropic factor, and published the chemical basis for it. But the tremendous scope which has developed out of the war experience, and here again we see the practical experience which it needs to point the way to put those fellows and their brains to work as the only way by which the pharmacology actually proceeds.

Most of the discoveries happen to be discoveries which are made in practicing medicine, and then given sometimes as a chemical problem to people who can then either try to purify the stuff or synthesize it. I'll give you a problem like the antibiotics from the soil which have been known even to the natives, the purifying qualities for water and the plants ~~that~~ ^{of} the soil is the big "Gleichmacher" who cuts and digests things down and levels things down and evens it out, that is why we give our carcasses back into the soil, ~~and~~ ^{and the soil} if being left to its own business ~~the~~ ~~will~~ will take care of it, it will kill most of the poisoning and of course in order to preserve plant and human life will have very strong elements to kill bacteria which will destroy human existence.

When the first tests were taken, for instance a concerted effort of, I think it was the Army and the Navy Research, just took hundreds of tests of soils and searched them for antibiotic properties. This is the way aureomycin was discovered, and until they hit on some antibiotic on Venezuelan soil, they were then lucky enough to synthesize it, through a concerted effort, but of course the original experience was purely empirical and not the result of chemical research.

MAX, I HAVE BEEN TALKING TO YOU ABOUT AN ARTICLE CALLED "HOW TO LIVE TO BE A THOUSAND YEARS OLD", AND WE HAVE SOME PRELIMINARY NOTES ON IT, WE ALSO HAVE SOME GENERAL STATEMENTS WHICH CAN BE USED IN THAT. BUT I WOULD JUST LIKE YOU TO ^{JUST RIGHT NOW OF} THINK ALOUD ~~ABOUT~~ ANY CONCRETE THINGS WHICH YOU WOULD LIKE TO INCLUDE IN SUCH AN ARTICLE, IN OTHER WORDS, WE HAVE THINGS THAT A PERSON CAN DO ABOUT HIMSELF, HOW TO GET INTO ~~THEIR~~ THEIR SITUATION,

WHAT THEIR DILEMMA IS. BUT WHAT ARE SOME OF THE POSITIVE THINGS A PERSON CAN DO TO INSURE HIS LIVING A COMPLETELY FULL LIFE WITHIN THE SPAN OF LIFE THAT HE WILL HAVE.

This is almost like the question about the hen and the egg - which is the starting point? - because in the situation in which we live, we have to start changing our attitude towards the ~~impossible~~ ^{impossible} world in which we are living, that means whatever you do, you have to accept for the purpose for which you are doing it, your profession should be either taken without reservation or changed, your attitude towards your environment necessarily have to undergo the same change.

I would say that with respect to our own future and survival, our attitude towards our own future should be positive and deliberately understanding for what we are doing, and for our immediate entourage, for our children, for our relatives, for the former generation and from there on do everything which constitutes the work at large.

We should try to make ourselves fully acquainted and not just a superficial knowledge of what constitutes the big danger of any fiction or war. Not just hear about atomic weapon, not just hear about the decision to make the hydrogen bomb, but know what it actually is, because there is plenty of information available, what will happen if we are not able to cope naturally with the present world. You will also ask, "well we cannot jeopardize our own security and try to promote an understanding with Russia -(that has to be said, that is the only apparent grave danger in a future war) or expose the people in Europe to a quick invasion."

I do personally think that if our principles which we think are sounder and better, are such convincing material, we should go to great expense -- as it has been said all over by people who have been so keenly aware of what is going on -- already in the past two wars, like my already quoted Baruch,

that we have to go to a very quick peace offensive or perish.

Now, to go back, be aware what you live for, be aware why you want to continue to live and be aware of what you are willing to do to guarantee these two things.

These are the main things which are the issues from which we are incapable of shrinking, risking the survival of everybody. From there on, of course, it follows logically that in order to be a clearly thinking human being, you have to see whatever you do, work or play, should be devoted to the same aim, that if you work, you should ~~be~~^{have} a responsible part in your work regardless of what your position is and be loyal and responsible to the task which you have chosen, even if it does not ~~constitute~~ constitute actually the most ideal way in which you can apply yourself professionally, be on the lookout and aggressive enough to take your chance with any calculated risk you may desire and try to improve or change or go down temporarily and try to work your way with your experience into a position that you would like to have.

If you play, try to see other people, try to understand their ways, if you want to have religion, apply it as an ethical principle and believe in it thoroughly, but first and foremost of all, do not take any step — and that has been said to me and stressed again by some Far Eastern diplomat — which will hurt in any way the dignity of mankind. That means the right of the other fellow to do just as well as you have chosen to do for yourself.

THE INDIVIDUAL MUST BE FAMILIAR ...

or if you want to lead a normal life under schizophrenic world conditions, is either to assume a normal behaviorism pattern even if it hurts, or see the reaction of the human body if there is just no other choice in the matter.

The awareness of such a situation where there is nothing but stark survival, you can always see how the whole human organism is responding with a

complete adjustment to the impossible. Again, if the old example, the necessity of survival or try to have a hibernating attitude in an attempt to cross an ice desert. Any fooling or sitting down for just a moment will get you to eternal hibernation. The steady fight against this sort of smoothly soothing giving-in to fatigue is the only guarantee of survival. This means the more pointers in the direction ~~you~~ of lolling the individual instincts, the more seducing slogans, steamheat, ^{brain balance} tasty food, of anything else will be offered to you, the more suspicious you ought to be to lose the heritage of the hunters.

I WOULD LIKE TO ADD TO THIS, YOU SPEAK OF THE EMERGENCIES. I WOULD LIKE TO ADD A MOMENT OF THINKING ABOUT THE AVERAGE DAY. THINK OF THE LITTLE FATIGUES THAT COME IN, OF THE LITTLE ABSENTHINDEDNESSES INCONCENTRATION, FOR EXAMPLE THE DOODLING INSTEAD OF THINKING, THE LITTLE BLANKS IN WHICH THE MIND WANDERS, WHERE DOES IT GO AT THOSE TIMES? IS THAT THE ^{LITTLE} TINY HIBERNATION THAT EXISTS IN THE MIDDLE OF ~~THESE~~ ORDINARY CIRCUMSTANCES WHERE THEY ARE NOT EVEN VERY DREADED? OF THOSE TIME WASTES THROUGH THE WHOLE DAY. ~~WHAT EFFECT DO THESE~~ WHAT EFFECT DO ~~THESE~~ YOU THINK THEY HAVE? DO YOU FOLLOW WHAT I MEAN?

I follow absolutely and try to diminish the emergency - I think the emergency is right now. It has never been more important to point to the clarity of your daily behaviorism and the recapturing of the lost terrain and the hope of recapturing what we have to adjust ourselves to and try to be just as big in our minds at the destructive power of the magician apprentice industrial world is the task of everybody. The more we try to be aware and the more we try to cultivate which is a real imaginary counterpoint for these realistic points, the way in which we are able to devote ourselves to art, music and to teach this not in the most primitive and understanding way in order to enable everybody to play either boogie-woogie or a better digested Rhapsody in Blue from Hungaria, the more we become really sincere in our lives, the more we will be able to enjoy and may be privileged to live it, because if we don't, we will not

have a chance to prove our sincerity in the very near future.

HOLD ON TO THAT, I WOULD LIKE TO GET DOWN SOMETHING. I WOULD LIKE TO SAY SOMETHING FURTHER THAT YOU WERE SAYING, MAX. YOU WERE SPEAKING ABOUT LEVELING OUT THE DEPTHS. THERE IS A TENDENCY, AS YOU KNOW, TO GO IN FOR BASIC ENGLISH, BASIC FRENCH, TO SIMPLIFY THIS AND THAT TO 500 WORDS IN ANY LANGUAGE AND THAT'S ALL YOU'LL NEED TO LEARN. ALSO IN OUR OWN LIVES, THE CONDITIONED REFLEXES, IF YOU WILL PARDON THE EXPRESSION, TO JUST DOING SURFACE THINGS AND GRASPING THOSE. IS IT NOT NECESSARY FOR A PERSON ~~WHO WANTS TO LIVE SO WELL~~ ^{TO LIVE TO HIS FULLNESS} ^{FIND} ~~TO MAKE AT~~ ^{THE} LEAST ~~DEEPEM~~ DEPTH OF ONE THING, THE DEPTH OF AN EMOTION, THE DEPTH OF A CREATIVE ACTIVITY, EITHER IN HIS JOB OR WHAT HE DOES AFTER HIS JOB FOR THE SAKE OF LOVE, IS IT NOT NECESSARY FOR HIM TO HAVE AT LEAST ONE DEEP ROOT INTO THE EARTH, DON'T YOU THINK?

I am absolutely of your opinion, because I think the title of our book is how to LIVE a thousand years and not how to vegetate it.

HAVE WE NOT ONLY THE NEW PSYCHOLOGICAL ADVANCES WHICH HAVE BEEN MADE . DO WE NOT HAVE IN ADDITION SUCH THINGS AS YOU ARE USING IN YOUR GENERAL PRACTICE WHICH CREATE IN ^{A SENSE} ~~EXACT~~ NUCLEAR FISSION OF THE PERSONALITY, REFORMING SUCH ELEMENTS IN IT , IN OTHER WORDS CAN WE NOT USE OUR BODIES AS A GAUGE?

Mr. L.: (beginning indistinct) that reading even the most popular periodicals, that what is called western civilization has failed to adjust masses of people to the way of life which they are presumably advocating. One can parallel Lord Russell and say that now the most advanced people in this society must engender through their own self-responsibility a new morality in themselves in order that they may live. It is not only a question of saving the queens and the progressives in art; it goes deeper into that, because as our schizophrenic world has split into mostly two classes, the persecutor and the persecuted, one may pause to ask, "Who are these accusers, and are they themselves worthy people"? It is a truism since we are aware of history that it is the sick and the drunken and the schizoid who feel persecuted, and it is a privilege of the philosopher and the psalm-minded to live with himself or to die for a principle. However, when the sick, the drunken, and the schizoid who are the persecuted inside, become the persecutor, become the accuser, the confused will never see the real persecutor, because he only sees the image of his own persecution. And these images of persecution that have distressed the possessed people through the ages fall into the same brackets, 1) the radicals in human relations, or politics, or art, 2) the strangers within the gate, 3) those of intellectual endowment who refuse to bow to the mass mind, in which you could also include many of the radicals.

Now we have upon us a kind of renaissance of the bewildered. It has been a result in our society of a complete confusion, a renaissance of the bewildered, as I said, which is the result of trying to behave in various types of behavior for the confusion, to try and call it decadence. Now this word decadence should have a very familiar ring to us. When we read in our papers that the modern art museum and similar organizations are sponsoring decadent art, there is a familiar ring to it. We remember this from nazi Germany. Now it is come here. Here the triumph of banality, roaring

through the press and on the podiums of the land. We would think then that this is purely the bourgeois west speaking, but in the Russian papers we read the same attacks on cosmopolitan art, the same trend to try and dismiss the imaginative, the abstract, and the phantastic from thought. In other words, to get it all down to a prefabricated, predigested level that will not distress the herd. It is interesting to remember that the downfall of the nazis did not come from within themselves, and Russia's downfall will not, nor will ours. Are we launching a conflict of ideas here? It is no real conflict. From this point of view it means that art cannot save us. Then what will?

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Dr. J.: (words indistinct) the comparison is not correct, but nuclear physics shows that the intimate understanding of the laws that govern nature, and most probably ourselves, can only be recognized when we know the laws that govern the smallest unit. I am of course referring to atomic science. If we are clear about the basic issue which constitutes our survival, and by that of course the basic law that will help us to live fully and unobstructedly, then we will have to know what the basic elements in our spirits are. We have to be able to recognize which, for instance, make us live and to survive, and not only the scientific explanation, as the subthalamic, pituitary adrenocortic systems. It looks as if we will be enabled to do that at will with one of the more modern conceptions of our brain function, that we will probably be able, like in atomic physics, to see the nuclear physics of our brain function (of course as symbolic comparison) which will be able to look at our own past and the events which made us what we are. By doing this and by the mere fact of recognizing them, we will first be able to understand ourselves, and by that, we will understand one another.

A human being who functions in full awareness of his own evolution will necessarily be just going into his own evolution, remove or see the black spots of his own past, or rather the roadblocks which will be in the way of its smooth functioning, or which will project themselves from his own past. Anybody, and I think I mentioned this in the past, who functions in accordance with these laws and his own welfare will feel that whatever he has now has really been had all the time. Whenever we talk about these basic laws and the good results from healthy introspection, well, Christian Science will come along and say, "Well, that's us", or psychoanalysis will say, "Well, now, of course that's exactly what we actually do", and we will see that we come to an ~~xxx~~ almost common denominator which is the basic law of religion and philosophy, because there is no religion, philosophy, Christian Science, or psychoanalysis without an harmonic function of human brain.

From there on, of course, anybody who lives in accordance to that will not need anything nutritionally to bridge gaps which will be non-existent, or to create states which will in no way compare with the healthy life which, in itself, has depth, experience and impulse. Again, in pointing to something which I have said before, it is the shallowness of the emotional part of our life which is the basic danger of all we are doing. Where there is depth, there are emotions and feelings of big proportions, and where there are feelings of big proportions, smallness or cheap thrills will have no place, because they are just as boring as a nightclub.

Point two will have to deal with nutrition, and probably people will say, "Now, what shall we eat, what shall we omit, what is poisonous, what is dangerous, and how can we save ^{ourselves} God the function of our organism against aging or deterioration?" Well, it has to be said again that if we try to advocate broadmindedness, we cannot become small and say, "Have 100 grams of protein a day, eat no fat, beware of drinking, or do not eat fat, eat raw vegetables". I do say that anybody who has first of all been able to follow point one in trying to catch as much of what made him tick and what made him stop, will, as I said at the end of point one, find the normal proportion and the normal amount of food that will be beneficial to him. We add to that the basic laws of nutrition. In my big medical experience, I can say that I have not seen anyone yet who got out alive of this life, so we have no reason why we should speed up matters by driving nutritionally into the wrong direction. If, however, every calorie which is being counted into our mouths has the anxious apprehension as to whether this is correct, beneficial, or detrimental, the anxiety will certainly undus^e the good which any sound nutritional step can do. We see that the various fetishisms that claim all in itself, from cottage cheese to raw fruit, vegetarianism, are all to be put into that category. The need of food and the need of food elements is natural, and the amount of

food, of course, rising somewhere between concentration camp and Reubens, where it was understandable that at the time of persecution and the absence of thrills, people may have fled into the kitchen or into the bedroom, (which one it was first I cannot know). Whenever, as I mentioned already in the old age problem, a solution is being cataclysmic or catastrophic, you cannot expect it to be sane. So the reason, or the final aim, which is the underlying factor for a dietary suggestion, has to be carried by that, of course, and what we want in principle is to go into the direction, as they say, of a new morality and a new conception of life. We will tap the ageless resources in our own brain - once we have come to that point, the anticlimax in asking you to eat 100 grams of protein, or the basic minimum of vitamins or something else, we will go into an impasse in which the basic requirements as outlined by the American Medical Association, can hardly be an explanation for the people in concentration camps, can hardly be an explanation for the fact that, inspite of all these things, the average health (I do not mean life expectancy and mental health) is on a deplorable low.

All the thought which we carry through is based on our conviction that what made men survive, what made them involved unfortunately in a right now big discrepancy to his other improvements, has the guarantee in itself that it will be recognized sufficiently. All it needs is a little help to find its own true way, and there is guarantee in whatever you may call that sort of ethical principle, willful unconscious or human survival principle, that when we come to this sort of morality we just mentioned before, it will be the guiding light which has helped us to survive and which has been an eternal light throughout which happens in everybody, even if we are temporarily blind to it.