

THE OUTER AND INNERWORLD OF MAN

G. Gurdjieff

Although the subject which I intend to elucidate by means of the text of this chapter of the last book of my writings is entirely lacking in the mentation of contemporary people, there nevertheless flows from the ignorance of the meaning of this subject the greatest part, if not all, of the misunderstandings which take place in the process of our common life.

Not only do the causes of almost all the misunderstandings of our common life flow from the lack of understanding of the significance of the given subject, but also exclusively in it are contained all the answers to the possibility of solving the chief problem of our existence.

That is, thanks alone to the recognition and all-round understanding of the sense and significance of this subject is it possible to solve the problem of the prolongation of human life.

Before beginning the further development of this question, I wish to cite the contents of an ancient manuscript with which I accidentally became acquainted in quite exceptional life circumstances.

This very ancient manuscript, the contents of which I intend to make use of, is one of those relics which is handed down from generation to generation by a very limited number of people, that is, by "Initiates"—not such "initiates," however, as have been multiplying recently in Europe, but genuine ones.

In this case, by "Initiates" of an esoteric sect which still exists at the present time in one of the remote corners of Central Asia.

The text of this manuscript is expounded, as was done in antiquity, "podobolizovany," in the form of symbolizing, or, as it is called in esoteric science, "making alike," that is, allegorically—quite different from the form now established for mentation among contemporary people.

As the difference between these forms is very well-known to me, of course also accidentally, I will endeavor to transmit the sense of this text as exactly as possible but

in agreement with the form of mentation now established among contemporary people.

This ancient manuscript says the following:

The general psyche of every man on reaching maturity, which begins on an average in the male sex at twenty years and in the female sex at the beginning of the thirteenth year, consists of three totalities of functioning which have almost nothing in common with each other.

The course of action of all three of these independent totalities of functioning in the common presence of a man who has attained maturity takes place simultaneously and incessantly.

All the factors making up and producing these three totalities of functioning begin, and cease, to form in man at different periods of his life.

The factors producing in man **the first totality of functioning**, unless special measures are employed, are formed, as has been established long ago, only in childhood—in boys on an average until the age of eleven years, and in girls until the age of seven.

The factors producing **the second totality of functioning** begin to form in boys from the age of nine years, and in girls even from the age of four years, lasting in different cases a different length of time, approximately until the attainment of maturity.

And factors producing **the third totality** begin to form from the attainment of maturity, continuing in the average man at present only until the age of sixty, and in woman only until the age of forty-five.

But in the case of people **who have consciously perfected themselves to the so-called "all-centers-aware state,"** that is, to the state of being able in their waking state to think and feel on their own initiative, these factors still continue to form in man until the age of three hundred years and in woman until the age of two hundred.

The forming of all the factors for the functionings of these three entirely separate totalities of functioning proceeds in people in accordance also with the

universal law of "threefoldness."

For the formation of factors of the first totality, there serve as the "anode beginning," on the one hand, all kinds of involuntarily perceived outer impressions and, on the other hand, impressions resulting from so-called "all-centered dozing"; and as the "cathode beginning" there serve the results of reflexes of the organism, chiefly of those organs having an hereditary particularity.

For the formation of the factors of the second totality, there serve as the "anode beginning" outer impressions taken in under a certain pressure and having thereby the character of being intentionally implanted from outside, and as the "cathode beginning" the results of the functioning of factors formed from impressions of a similar kind previously perceived.

The factors of the third totality of functionings are formed from the results of "contemplation," that is, from results received from the "voluntary contact" of the factors of the first two totalities, for which moreover the results of the second totality serve as the "anode beginning" and the results of the first totality serve as the "cathode."

[Note: Paroral descriptions of the three parts of man, similarly avoiding inaccuracies that may be caused by conceptualization into simpler terms, appear in the epilogue ("From the Author") to Beelzebub's Tales to His Grandson.:]

One of the properties of such an actualization of all three separate totalities of functionings producing the general psyche of man is that which, by combinations of the "**voluntary contact**" of the actions of these three independent totalities of functioning, causes to proceed in one of them the *imprinting* of those processes proceeding in the other totalities, as well as those proceeding outside of the given man which happen to fall into the sphere of the subjective action of his organs of perception.

The pan of this property found in the common presence of man, ordinarily perceived by people, is that which is called "**attention**."

The degree of sensitivity of the manifestation of this property or, as otherwise denoted by ancient science, "**the strength of embrace**" of this "**attention**" depends entirely upon the so-called "**gradation of the total state**" of a given man.

For the definition of this property in man, which is called "**attention**," there is, by the way, found also in ancient **science** the following verbal formulation:

"THE DEGREE OF BLENDING OF THAT WHICH IS THE SAME IN THE IMPULSES OF OBSERVATION AND CONSTATATION IN ONE TOTALITY'S PROCESSES WITH THAT OCCURRING IN OTHER TOTALITIES."

This above-mentioned "**gradation of the total state**" of man extends, as science formulates it, from the strongest **subjective** intensity of "self-sensation" to the greatest established "self-losing."

That totality always becomes the initiating factor for the realization of a common function of the three separate totalities which represent the general psyche of man in which at the given moment this "**gradation of the total state**" has its center of gravity.

I have cited this at-first-glance fantastic hypothesis of our distant ancestors at the beginning of the illumination of the given question, first, because it can be a very good starting point for what follows, and second, because my own attempts to make clear to myself the true significance of just this hypothesis have led me to the conclusions which I wish to impart to my readers in the present chapter.

From the contents of this ancient "fantastic" scientific assumption, that which intrigued me personally, during the course of many years, was chiefly the mentioned verbal formulation, "**The degree of blending of that which is the same in the impulses of observation and constatation in one totality's processes with that occurring in other totalities.**"

Though attaching great significance to everything else in this hypothesis, I could by no means understand the meaning expressed in this verbal formulation.

Especially was I intrigued by the words, "**that which is the same.**"

What is "**sameness**"? Why "**sameness**"? For what purpose this peculiar "**sameness**"?

Even that idea, "absurd" for all contemporary scientists, that there proceed in man simultaneously three associations of independent nature, did not surprise me, and I accepted it with a feeling of great respect for the knowledge of ancient people.

And it did not surprise me because previously, at the time of my special verifications of what seemingly pertains to the psyche of man, carried out with the aid of all sorts of experimental means attained by contemporary civilization, chiefly by means of the science of "hypnotism," I noted and firmly established that there flow simultaneously in man three kinds of associations—of thought, of feeling and of mechanical instinct.

Most important of all is that not only do the three kinds of independent associations flow simultaneously, but also there participate in all of them the results of the three sources found in man for the transformation of the three natures of so-called "cosmic vivifyingness." [Note; three centers for the reception and transformation of cosmic substances or vibrations.]

These sources are located in man as follows: **the first, in a part of the brain, the second, in a part of the spinal column; and the third, in a part of the solar plexus.**

These three kinds of associations in one man explain that peculiar sensation, noticed at times by everyone, as though there were several beings living in him. Those who wish to acquaint themselves more fully with these questions are advised to learn, that is, not simply to read but to immerse themselves in, that chapter of the first series of my writings entitled "The Holy Planet Purgatory."

On reading over what has just been written, there involuntarily arises in me the question as to which must appear to the reader more fantastic: that which I myself have written, or the hypothesis of our distant ancestors which I have cited.

It seems to me that every reader on first comparing them will find the one as bad as the other. A little later he will blame only me, that I, in spite of living in this period of civilization, should write such nonsense.

He will forgive the ancestors, however, as he is able to put himself into their position, and with the reason proper to him will argue approximately thus:

"How were they to blame that in their time our civilization had not yet existed? And once having become learned, they too had to occupy themselves with something. And for a fact, at that time, not one electrical machine existed, even of the simplest sort."

Not having been able to restrain myself, and once again having bared one of my weaknesses, consisting in, as is said, "cracking a joke" at the most serious moments of my writings, I wish to take advantage of this incidental digression from the basic theme to describe a very peculiar coincidence which took place a few days ago, in connection with the writing of this last book of mine.

In connection with the writing of this book there have been, altogether, many coincidences, seemingly very strange at first glance, but which on closer scrutiny have shown themselves to be according to law.

Of course I shall not write about all these coincidences, as this would not be possible—I would probably have to write ten other books.

However, for a better characterization of these strange coincidences and the consequences which have arisen from them, hindering the exposition of this book, I will depict, aside from the just mentioned one which happened the day before yesterday, also the first, which took place on November 6th, 1934, the first day of the recommencement of my writing.

As I have already said in the prologue, I decided, after a year's interruption in my writings, to begin to write again **on the 6th of November**, that is, on that very day on which, seven years before, I had decided once and for all to achieve without fail all the tasks required for my being.

On this day, happening to be in New York, I went early in the morning to the Childs cafe situated at Columbus Circle, to which I went every morning for my writing.

My American acquaintances, by the way, call this Childs among themselves Café de la Paix, because this cafe here in America has served me during the entire period of my writing activity in the same way as the Parisian Café de la Paix.

That morning I felt like a "mettlesome horse" let loose after having been confined for many months in the stable.

Thoughts were "swarming" in me, chiefly those thoughts pertaining to the work.

Work went so well that by nine o'clock I had succeeded in writing about fifteen pages of my notebook without a single correction.

I probably succeeded so well because, although I should not have allowed any **active mentation** to proceed in me, I must nevertheless confess that during the last month I had not made much effort, and consequently had considered, involuntarily and half automatically, how to begin this book, which will be not only the last but also the "collected concluding" of all my writings.

At about ten-thirty several of my old acquaintances came in, three of whom are considered there to be writers—and sitting down at my table they began to drink their morning coffee.

Among them was one who had worked for me for a good many years on translations of my writings into the English language.

I decided to take advantage of his coming to find out how the beginning of this last book of mine would "sound."

I gave him the pages just written to translate, and continued writing.

We both worked, while the others drank coffee and talked. At eleven o'clock, in order to rest a little, I asked the translator to read aloud what he had already translated.

When he came, in the translation, to the expression used by me, "**intentional suffering**," I interrupted his reading, for he had translated the word "intentional" by the word "**voluntary**."

As I attempted to explain the **great difference between the**

voluntary and intentional suffering of man, there arose a general philological discussion, as is usual in such cases.

In the heat of the argument one of us was called to the telephone.

He came back quickly and announced excitedly that someone wanted to speak to me personally.

I learned from the telephone message that a telegram had just come from London saying that **Mr. Orage had died** that same morning.

This news was so unexpected that at first I didn't even take in what it was about.

When I grasped it, however, it fairly struck me.

And it struck me especially because at the same time I remembered **certain events connected with this day and with this person**.

All at once, there began to be constated in my consciousness various conclusions which I had drawn in my past life, but which had not yet been formed into a conviction, concerning the fact of "noticeable coincidences" which take place in our lives.

In this case, the strangeness of the coincidence showed itself noticeably in that, **in this selfsame night, exactly seven years before**, as the first of those ideas took form in me on which will be based the contents of the book begun today, **I had dictated a letter to just this person and mentioned many of these thoughts**.

I had dictated an answer to a private letter from this person concerning the cure for his chronic disease, from which, it seems, he also died.

It was midnight on the 6th of November of the year 1927. I lay sleepless in a whirlpool of oppressive thoughts and, trying to think of something to divert myself a little from my heavy thoughts, remembered by association, among other things, the letter received a few days before.

On thinking of his letter, and considering his attitude of well-wishing, recently proven to me, I, quite without pity, I woke up my secretary who was sleeping in the same apartment, and dictated the answer.

At that time Mr. Orage was considered to be, and indeed was, the most important leader in the dissemination of my ideas in the whole northern part of North America.

As in those days I was completely filled with thoughts about my own sickness, and almost entirely convinced of the **possibility of regulating my health by means of intentional suffering**, I, of course, advised him to do the same—but in a form corresponding to his individuality and the conditions of his ordinary life.

I shall not relate here about his further letters and our personal conversations in connection with his illness and my advice; I shall only point out that **the essence of the cause of the failure of my advice can be clearly explained to every reader by the words** occurring in one of the chapters of this third series, which come from his own mouth.

[Note: This probably refers to his declaration of breaking contact with his own self in order to be accepted into the new group formed by Gurdjieff, that is, his reliance on an easy solution by breaking contact between the two *tantalizes* in him, excusing himself by saying he was now different, with such cleverness that made Gurdjieff cry]

Among the many unprofitable consequences of this event, namely, the death of Mr. Orage, unprofitable for me and my writings, was also that from that day on, just that 6th of November, for two months, in spite of my constant wish, and constant efforts, I was not able to add a single word to what I had written up to half-past eleven that morning.

And I could not do so thanks to the awakening of one of those factors which arises without fail in the psyche of contemporary people, particularly in Americans, the totality of which causes even the budding of different impulses to become mechanical.

Contrary to the established habits of my former visits, on this stay of mine I had been avoiding all meetings with acquaintances living here, aside from a few people who corresponded to my aim.

But now, each and every one of the great number of people who knew me here, and who learned through the papers or telephone

conversations—a usual custom here—of the death of my close friend, Mr. Orage, thanks to the said action of the automatically arisen factor, considered it their duty to seek me out in order to express their socalled "sympathy."

And there came and telephoned not only people who were members of that group which Mr. Orage had led, but also people of whose existence I hadn't the faintest idea.

Among these latter were many acquaintances whom, as it turned out,

I had met only once and just by chance on my first visit here, eleven years before.

Even in the mornings, when I came to the cafe to work, some Mister or Mistress or other would be sitting there waiting for me.

And no sooner was the He or the She gone than another one would come to my table, and unfailingly with an obviously false, sad face.

Each one of these visitors would "burst" out at once with his "How do you do, Mr. Gurdjieff?" and follow it inevitably with the stereotyped phrase:

"Oh, I am very sorry about Mr. Orage's death!"

What could I answer to this? The question of death is just that question which supersedes all the established and subjectivized conditions of our life.

In this case, I could not use my usual means for keeping at a distance those visitors who disturbed me at my work.

That would mean the immediate and thoughtless creation of new and eager disseminators of gossip to my discredit.

Even before my arrival in America I had had the intention, as soon as I should begin the writing of this last book of mine, at the same time to make visits, as often as possible, to those states of North America in which groups of people were organized who were followers of my ideas.

In this way, I calculated that simultaneously with the completion at the predetermined time limit of all the tasks I had set myself, I would have

completed this last book, as well as the organization of everything required for the dissemination of the first series of my writings.

And therefore, in order to change the circumstances which had arisen which were disturbing my work, I set off as quickly as possible, traveling first to Washington, then to Boston, and from there to Chicago.

But nothing helped—the same thing repeated itself everywhere!

It is perhaps a little understandable that people who knew me in the mentioned cities felt it necessary to express their sympathy to me, as they almost all had known Mr. Orage personally and also his relationship to me.

But the fact that American acquaintances of certain far southern states of North America also began to do this—this was really "stuff and nonsense."

Among the people of the Southern states who expressed their world-famous "sympathy" were those who not only had never seen Mr. Orage but had never even heard of his existence.

They had just learned a few days before that he had died, and that he had been one of my most important assistants.

And thus, among the number of unexpectedly arisen circumstances which prevented me in this period from fulfilling the "Being-task" I had set myself, was suddenly and unexpectedly established this vicious weakness, which has gained

citizenship in the general psyche of modern man—"to express sympathy."

It has just occurred to me that the thoughts which I expressed to a small group of people at a meeting in a suburb, in connection with the death of Mr. Orage, might serve as a better clarification of the meaning and significance of the whole contents of this chapter, and I have therefore decided to recollect these thoughts in my memory and to add them here.

At this meeting, while drinking coffee, we were speaking of the different habits which take possession of us in our childhood, and which enslave us

also after the attainment of mature years.

At this moment there arrived one of their comrades, with a jolly, flushed face. Being late, he had probably been walking quicker than usual, and he had not reckoned on running into me. But as soon as he caught sight of me, the expression of his face changed and, coming up to me, he "burst" out at once with his sentence, learned by heart from the list of "sympathies."

At this point I could no longer contain myself and, turning to them all, said:

"Have you heard the peculiar intonation, not proper to him, with which your comrade who has just come has delivered his bombastic speech?

"Did you? . . . Good. Now then, ask him, that is, beg him, please, for once in his life to make an exception and to say honestly whether his 'inside,' that is, his real being, had any connection whatever with his spoken words.

"Of course it had none, and how could it be otherwise, for, in the first place, the deceased person concerned in this case

was not a 'blood brother' of his and, in the second place, he could not possibly know or feel what attitude the person to whom he addressed his flowery speech had toward the event.

"His words were spoken quite mechanically, without the least participation of his being, and he said them only because, in his childhood, his nurse had taught him in such cases 'to lift the right leg and not the left.'

"But why be insincere even in those cases when there is absolutely no advantage in it for your being, not even for the satisfaction of your egoism?

"Is it not enough that our daily life is filled to overflowing with insincerity, thanks to the abnormally established habits of our mutual relationships?

"Unfailingly to express sympathy at the death of anyone or anybody is just such a vicious habit, instilled in childhood, thanks to the totality of which our half-intentional actions come to an automatic end.

"To express one's sympathy to someone in the case of the death of a person close to him was considered in ancient times an immoral, even

criminal action.

"Perhaps it was considered so because it is easily possible that, in the being of that person who is being thus addressed, the process of the fresh impression of the loss of a close person has not yet quieted down, and by these empty words of sympathy he is reminded of it again and his suffering aroused anew.

"From such a habit, customary at the present time in the case of anyone's death, no one derives any benefit, and the person thus addressed, only great harm.

"Such habits, established in contemporary life, offend me especially, perhaps because I have had the opportunity of becoming acquainted with the customs used in the same cases in the lives of people who lived many centuries before us.

"Many thousand years ago, when a person died, for the first three days no one would be present at the place of this sad happening, except the priests and their assistants.

"Only on the fourth day there would assemble all the relations and relations by marriage, as well as neighbors, acquaintances and even strangers who wished to come.

"In the presence of all those assembled, the priests first conducted the religious ceremonies at the door of the house, and then, in the company of all, carried the dead to the graveyard, where they again carried out a special ritual, and then buried him.

"After that, if the deceased was a man, all the men returned to the deceased's house; if a woman, then all the women. All the others separated and returned home.

"Those people who had returned to the house of the deceased first of all ate and drank, but only that food the ingredients of which the deceased himself had prepared during his lifetime for this purpose.

"After this meal, they gathered in the largest room of the house, and set themselves down to the so-called '**Remembering Feast,' recalling to mind and relating only the bad and evil deeds of the deceased**

during his life.

"And this they did daily for three days.

"After this peculiar three-day procedure, or as one might now call it 'not leaving a good hair on his head,' or as they called it then 'washing the bone of the dead down to the white of the ivory,' all those who had taken part gathered daily in the house of the deceased for seven days, but this time in the evenings after their daily duties were finished.

"During these seven days it was no longer the custom to offer food, but many different sorts of incense were burned constantly in the same room in which the assembly took place, at the cost of the deceased or of his heirs.

"All present sat or kneeled quietly, and, in the well-known atmosphere called forth by the incense, they first chose from among themselves the worthiest by age and reputation, as leader. And then they began to give themselves up to **the contemplation of the inevitability of their own death.**

"At certain intervals, the leader would say to all present the following:

" 'Do not forget how he has lived, whose breath has not yet vanished from this place, how he behaved unworthily for a man, and did not accept the fact that he, as well as all others, must die.'

"After such an utterance by the leader, all those present had to sing together the following:

" 'O ye holy, higher forces, and immortal spirits of our ancestors, help us to keep death always before our eyes, and not to succumb to temptation.'

"I will not add more but will leave it to each one of you to decide for himself what advantage there might be if such a 'savage' custom could be established again.

"I hope that you now partially understand why just these 'expressions of sympathy' of yours affect my inner being almost in the same way as your

American 'products' of nourishment affect the English system.

"It would be desirable for all, for God, for the deceased, for you, for me and even for the whole of humanity, if, at the death of any person, instead of the process of the expression of senseless words, the process of the real grasping of your own forthcoming death would take place in you.

"Only the complete realization by man of the inevitability of his own death can destroy those factors, implanted thanks to our abnormal life, of the expression of different aspects of our egoism, this cause of all evil in our common life.

"Only such a realization can bring to birth again in man those formerly present, divine proofs of genuine impulses-faith, love and hope."

As I spoke the above, there occurred to me, I don't know why, the verse of a very old Persian song and, quite involuntarily, I recited it on the spot.

As it had slipped out so involuntarily, I was forced, in order to hide the force of my automatic thought at this moment from the consciousness of those present, willy-nilly, to take the trouble of explaining the contents of these verses of the Persian song in English.

With the words of these ancient Persian verses, a scientific wisdom is expressed, which one may express in your customary language approximately as follows:

*If all men bad a soul,
Long ago there would have been no room left on earth
For poisonous plants or wild beasts,
And even evil would have ceased to exist.*

*Soul is for the lazy fantasy,
Luxury for the indulger in suffering;
It is the determiner of personality,
The way and the link to the Maker and Creator.*

*Soul is the residue of education,
The prime source of patience;*

*It is also testimony of the merit
Of the essence of eternal Being.*

*Leader of the will, Its presence is "I am," It is a part of the All-Being,
It was so and always will be.*

In short, irrespective of my unquenchable wish to work, and irrespective of the fact that at any convenient or inconvenient opportunity I wrote and wrote, so that I might finish this book and attain the end of all the tasks I had set myself, I was, nevertheless, unable to do so.

As [on April 9th, 1935] I had finally finished the prologue, I began on the same day to write this chapter.

And it was in connection with the exposition of this second chapter, on which I am now working, that the coincidence took place, with which I have decided to acquaint the reader, as profitable for this chapter.

The whole day and night of April the 10th, with extraordinary efforts, I worked and reworked the beginning of this chapter, which was unsatisfactory to me, and it was not until the evening of the next day that it seemed as if something was beginning to arrange itself, and the certainty awoke in me that from now on it would be easier.

But, after a few hours of sleep, as I began again to write further, and came to that point where I had first used the expression "problem of the prolongation of human life," I became stuck again.

This time I became stuck because it was suddenly clear to me that for a full explanation of this question which, among all the questions raised by me in this book, I had decided to make the basic question, or as one might say, the "clue," I must without fail, in the first place, if only briefly, inform the reader what position this question takes in present-day science and in the mentality of contemporary people.

I began to ponder how to begin, so that the explanation of this question should be as comprehensive as possible, and at the same time not too long.

However I "turned" the facts, known for this case, and from whatever side I tried to describe them, it all turned out too long.

My thoughts about this introductory theme took such control of me that I ceased to be aware of anything else.

Whoever might come to me, whatever he might say, or with whatever sensations he might leave me, I noticed nothing; even my desire for frequent coffee-drinking or cigarette-smoking disappeared.

At times I felt dizzy, as if my head were actually bursting, but I still kept on and on with writing, as if all else depended on it.

On Sunday, the 14th of April, just as it struck midnight, I decided to lie down in the hope of being able to fall asleep, but it was not to be.

It was just the other way. The thoughts, continuing to work, took such proportions that they drove sleep completely away. It became absolutely clear to me that without such an introductory theme everything else would have no worth at all.

Day began to break as I, quite convinced that no sleep would be granted me that day, decided to get up and take a stroll in the streets.

As it was Sunday, and very early in the morning, there was hardly anyone to be seen.

I went down the first street I came to, thinking I might find a night cafe where I could go in and drink a cup of coffee.

As I went, I saw something moving in the distance on the corner and, on approaching, found it was the newspaper dealer laying out his morning "wares."

I decided to buy a newspaper and then go home and lie down again; perhaps by reading the paper my thoughts might be a little distracted, and I might succeed in sleeping, if only a little.

I took The New York Times, a huge, thick newspaper, especially on Sundays, but as I paid for it I realized that reading an English paper would

not be the right thing, nor—as I do not have the automatic command of this language which comes only with practice—give me the desired effect on which I had counted for being able to forget myself and fall asleep.

So I asked the newspaperman if he, or anyone else in the neighborhood, had European newspapers, for instance Greek, Armenian or Russian.

He answered that he had none, but that three streets further on many Russian Jews were living, and all the newsdealers there had Russian newspapers.

I went in the direction he showed me. Traffic in the streets was beginning to increase.

On the first corner of the designated street was a newspaper booth, to which I went and asked for a Russian newspaper.

The newsdealer asked me at once in Russian, "Which one, countryman, Russkoi Slovo or Russky Golos?"

And thus I learned for the first time that two newspapers of these names appear in New York.

In order that the reader may discover the necessary connection to this second coincidence here described, I must say in advance that for the last ten years, that is, since I began to write, I have read scarcely anything, not only no newspapers and books but no letters or telegrams either.

I took both Russian newspapers, drove home and lay down again.

One of them was unbelievably thick for a Russian paper, and with this I began.

On glancing through it, I soon gathered that this paper was celebrating its twenty-fifth anniversary, which explained its thickness.

All the articles in it were so "honeyed" that I put it down and picked up the second.

As I opened it, the first thing on which my eyes fell was this title— "The Problem of Old Age," that is, just that question which for the course of three days and nights had left me no peace.

On reading this short article, I was most enthusiastic, and amazed to find in it everything about which I had thought and found necessary as an introduction to what would follow.

And at the same time everything was expressed very compactly, well-formulated and, as the chief thing, unusually objectively.

Involuntarily, I began to consider how I might make use of such a chance coincidence and, after I had thought it over a little, I decided simply to include the entire article in a corresponding place in this chapter.

All the more, as the material given in this article, not being presented by me, would have to be accepted by the readers much more objectively, and therefore with a better result for them.

And in order that quotation of this article may not be considered plagiarism, I am inserting it in full, with information on where it was written and who wrote it, and in addition to that I am underlining the name of the author with two lines.

I was so calmed and cheered up by this article that I determined not to work at all that day, but to go out to see the famous Coney Island, to which I had wanted to go on each previous visit to New York, without ever having succeeded in going there.

THE OUTER AND INNER WORLD OF MAN

THE PROBLEM OF OLD AGE

by P. MANN

Russky Golos Sunday, April 14, 1935

When Metchnikov's works were published, it seemed as if the problem of the prolongation of human life had been solved.

According to his view, premature, diseased ageing and death are the results of a chronic poisoning of tissues by the poison of decaying bacteria, which takes place chiefly in the large intestine.

To prolong life, he advised a diet of sour milk (kefir, buttermilk),

because the bacteria of the milk acid, on their entrance into the intestine, prevent decay as well as the development of the agent of putrefaction.

In proof, Metchnikov gave many examples of longevity of individuals and whole races. The scientist himself lived to be seventy-one years old, an age which none of his family attained, and attributed it to the fact that for several years he had drunk sour milk every day, which was prepared according to a special recipe.

Nevertheless, Metchnikov had exaggerated the importance of the intestinal bacteria. Without doubt, the poisons of the intestinal bacteria are harmful; but there are many still more important causes for the premature ageing of the animal organism. There are certain animals which have no large intestine. But, just the same, they also become old and die.

The causes of premature old age do not lie there. As Metchnikov's theory was rejected by scientists, each brought another theory explaining the causes of longevity in a new way.

The famous French physiologist, Brown-Séquard, attempted to slow down the approach of old age, and to rejuvenate the organism by injections from the sex glands of animals.

After the wide use of this method had shown no great results, Steinach and Voronov, returning to the idea of the French physiologist, tried to achieve rejuvenation by tying back the testicles and grafting on the sex glands of young animals. But they themselves admitted that they attained positive results only in some cases. And still new theories appear regarding the causes of becoming old: of the physical-chemical changes in the organism, of the wearing out of the blood vessels, and many more.

Each one of them explains in its way the causes of premature ageing, and suggests different methods for the prolongation of life. But they are in agreement only in their general conclusion, the

conclusion, namely, that death is doubtless in too great a hurry to reach man.

Man can live considerably longer than seventy to seventy-five years, the usual age-length of human life. How long? And by what means?

It is known that in extraordinary cases man can live to a hundred, a hundred and twenty, and even to a hundred and fifty years! In the Patho-physiological Clinic for the Aged of the Institute of the Union for Experimental Medicine, directed by Professor I. H. Hellman, there is conducted a comprehensive study of the human organism and its different age levels. Apart from minors and adolescents, there are collected here dozens of aged people, of whom some approach the very limits of human age.

More than sixty very old people, men and women, up to the age of one hundred and twenty-five years, have been in this clinic at one time. Three of them were over a hundred years old. These were: Moschuchin—who died a few months ago at the age of 123 years, an aged peasant who could still remember vividly the events of the past century, the feudal estate, the "freed" peasants, he himself receiving ten kopeks a day for his work. The oldest inhabitant of Moscow since Moschuchin's death is Zirulnikov, 112 years, and then Balascheva, 105 years, who was witness to the funeral of Nicholas I.

Among the old people, less than a hundred years of age, is the old "partisan" Aksanova, 75 years old, who took an active part in the Partisan Movement in Siberia and had been driven back more than once through Czechoslovakia, and who had taken part in battles and often made marches of 60 kilometers in 24 hours. Then, there is the foreign language teacher, Pasternatzkaya, 83 years old, who even last year went ice-skating in brilliant competition with the young people.

What have the observations shown? The study of the long-lived has brought us to the conclusion that, aside from the outer, social

causes which, for a long span of life, have an enormous part to play, hereditary factors have also a great significance. Almost all the very aged had had completely good health during their whole life! Many of them had retained their memory and their mental faculties. The majority looked much younger than their years. They were never in the least sick.

This characteristic brought the scholars to the extremely important idea of the presence in many of them of inborn immunity to infectious diseases. This biological quality seems to be one of the hereditary factors which characterize those inner conditions under which man may live to a great age.

There are also other extremely important results of the observations. For instance, the observation of the differences between very old and very young people has a great scientific significance. Is the blood of the aged normal?

This question has received a final answer: the blood of the aged has been found to be in a normal state, and to differ very little from the blood of younger people.

At the same time it has been shown that long-lived people retain their full physical capacity, in particular the sex function, for a very long time.

On comparison of the results of investigations of juveniles and aged, it was possible to establish a fundamental law conformity in the development of man, and to observe functional changes which are determined by the physiological peculiarities of man at different age levels.

The discovery of these laws gives a new possibility for the solution of the problem of old age in general and of its separate important elements, and especially of that question, which has long interested science, of the preservation to a great age not only of physical but of mental capacity.

Since the work of Brown-Séquard and Metchnikov, this scientific idea has made great progress. The doctrine of the

glands of inner secretion has been greatly developed. The latest findings in the field of hormones have brought much that is new. One aim of the work of Professor Hellman's clinic is to make a thorough critical survey of the different scientific theories about the causes of longevity, in order that on this basis they may help to solve the problem of a natural and healthy old age, and to find the way to prolong the life of man.

The work has just commenced. Many investigations, observations, theories and practical deductions lie ahead. But there is no doubt that the only way to arrive at a solution of this interesting scientific problem is by the comprehensive study of man from birth to old age—the study of the human organism through the combined efforts of physiologists, biochemists and physicians, as it is being carried out in the Institute of the Union for Experimental Medicine.

This method has opened new and great possibilities to Soviet Russian science.

Now, enough of making use of the extraction from other brains; one must begin again to "suck" from one's own. **And thus, every man, if he is just an ordinary man, that is, one who has never consciously "worked on himself," has two worlds; and if he has worked on himself, and has become a so to say "candidate for another life," he has even three worlds.**

In spite of the fact that everyone, without exception, will certainly think that I have gone completely mad when they read the above statement, I shall nevertheless go on to develop the logical consequences of this ultra-extravagant notion.

If you really want to know the truth, I will tell you how matters stand, and why I pronounced such an absurdity.

First of all, it must be said that in the outpourings of various occultists and other will-less parasites, when they discuss spiritual questions, not everything is entirely wrong.

What they call the "soul" does really exist, but not everybody necessarily has one.

A soul is not born with man and can neither unfold nor take form in him so long as his body is not fully developed.

It is a luxury that can only appear and attain completion in the period of "responsible age," that is to say, in a man's maturity.

The soul, like the physical body, is also matter—only, it consists of "finer" matter.

The matter from which the soul is formed and from which it later nourishes and perfects itself is, in general, **elaborated during the processes that take place between the two essential forces upon which the entire Universe is founded.**

The matter in which the soul is coated can be produced exclusively by the action of these two forces, which are called "good" and "evil" by ancient science, or "**affirmation**" and "**negation**," while contemporary science calls them "**attraction**" and "**repulsion**."

In the common presence of a man, these two forces have their source in **two of the totalities of general psychic functioning, which have already been mentioned.**

One of them coincides with that function whose factors proceed from the results of impressions received from outside, and the other appears as a function whose factors issue chiefly from the results of the specific functioning of the organs, as determined by heredity. [Note: mind vs. body, so to say]

In the common presence of a man, as in everything in the Universe, sometimes one and sometimes the other of these totalities of functioning can serve as the source of one of the forces required for the process of which we are speaking.

For this process, it is not important to know which of the two forces is affirmative and which is negative; what matters is that when one affirms, the other denies.

The full realization and precise determination in man of that totality of functioning whose factors are constituted from impressions coming from outside is called the "**outer world**" of man. [Note: world as perceived by mind or reason, so to say]

And the full realization of the other totality, whose factors have arisen from

automatically flowing "experiences" and from reflexes of the organism—notably of those organs whose specific character is transmitted by heredity—is called the "inner world" of man. [Note: world as experienced by body, so to say]

In relation to these two worlds, man appears in reality to be merely a slave, because his various perceptions and manifestations cannot be other than conformable to the quality and nature of the factors making up these totalities.

He is obliged, in relation to his outer world as well as his inner world, to manifest himself in accordance with the orders received from any given factor of one or the other totality.

He cannot have his own initiative; he is not free to want or not to want, but is **obliged to carry out passively this or that "result" proceeding from other outer or inner results.**

Such a man, that is to say, a man who is related to only two worlds, can never do anything; on the contrary, everything is done through him. In everything, he is but the blind instrument of the caprices of his outer and inner worlds.

The highest esoteric science calls such a man "**a man in quotation marks**"; in other words **he is named a man and at the same time he is not a man.**

He is not a man such as he should be, because his perceptions and his manifestations do not flow according to his own initiative but take place either under the influence of accidental causes or in accordance with functioning that conforms to the laws of the two worlds.

In the case of "**a man in quotation marks**," **the "I" is missing** and what takes its place and "**fills its role**" is the factor of initiative proceeding from that one of the two above-mentioned totalities in which the center of gravity of his general state is located.

The "**I**" in a real man represents that totality of the functioning of his general psyche whose factors have their origin in the results of **contemplation**, or simply **in the contact between the first two totalities, that is, between the factors of his inner world and of his outer world.**

The totality of the manifestations of this third function of the general psyche of man also represents a world in itself, but in this case it is the third world of man.

And thus, this third world of man is, strictly speaking, as the ancient sciences understood, **the real "inner world of man" as opposed to the real "outer world."**

I shall call this third definite totality of functioning in the general psyche of man by the same name it was given in the distant past, that is: "**the world of man.**"

According to this terminology, the general psyche of man in its definitive form is considered to be the result of conformity to these three independent worlds.

The first is the outer world—in other words, everything existing outside him, both what he can see and feel as well as what is invisible and intangible for him.

The second is the inner world—in other words, all the automatic processes of his nature and the mechanical repercussions of these processes.

The third world is his own world, depending neither upon his "outer world" nor upon his "inner world"; that is to say, it is independent of the caprices of the processes that flow in him as well as of the imperfections in these processes that bring them about.

A man who does not possess his own world can never do anything from his own initiative: all his actions "are done" in him.

Only he can have his own initiative for perceptions and manifestations in whose common presence there has been formed, in an independent and intentional manner, the totality of factors necessary for the functioning of this third world.

Thus, it is quite obvious that the whole secret of human existence lies in the difference in the formation of the factors that are necessary for these three relatively independent functions of the general psyche of man.

And this difference consists solely in that the factors of the first two totalities are formed by themselves, in conformity to laws, as a result of chance causes not depending on them, while the factors of **the third totality are formed exclusively by an intentional blending of the functions of the first two.**

And it is indeed in this sense that one must understand the saying, common to all the old religious teachings, that "man receives all his possibilities from On High."

The necessary factors for the three totalities are formed in man, as is everything in the entire Universe, from corresponding vibrations, whether at a given moment these emanate from the source itself of their arising, or whether they were crystallized

previously with a view to further arisings, in accordance with the second fundamental cosmic law, called "the Law of Seven."

To explain what is meant by the vibrations that I have just been speaking about, I can at once take as an excellent example the causes of the fact that today, enemies with an unusual inner attitude toward me are multiplying in great numbers, and I am now in relationship with them on all sides.

Among the diverse characteristic aspects of this unusual inner attitude on the part of the multitude of my enemies, we shall take for our explanation only the following:

There is not, so to speak, a single one of my sworn enemies who, in one or another of his ordinary states, would not be ready to "sell his soul for me."

"What an absurdity!" each of my readers will think. "How could one and the same man possibly have two such diametrically opposed attitudes toward another person?"

Yes, from a superficial point of view, it is absurd—and all the same, in reality, it is so.

Indeed, it is an irrefutable fact, a fact that can be demonstrated at will in all its details, not only on the practical level—I mean to say, by normal means available to everybody—but also scientifically, by making use of all the "diagnostics" of the various branches of the official science of our day, such as jurisprudence, chemistry, physics, medicine, etc. . . . and, it seems, psychoanalysis itself.

Moreover, nothing is easier to demonstrate than this, in the first place because suitable subjects for study can be found free of charge by the thousands, and furthermore—and this is the most important—because such investigations have as their point of departure a principle I have already established and formulated in a manner fully acceptable for every category of learned being.

This principle, which is beyond scientific dispute, I have defined in the following terms:

"The sharpness of the contradiction which appears between two diametrically opposed actions is directly proportional to the duration of their meeting."

And, in truth, it is so. The more someone has direct relations with me, the more strength he shows later in the diametrically opposed actions that he manifests towards me.

And this psycho-physical combination, which arises in the reciprocal relations of people—although unbelievable at first sight—operates in general in the simple manner which I am about to describe.

First of all, you must know that throughout the entire Universe every concentration, to whatever species it belongs, has the property of giving off radiations.

Given that in man the formation of the three totalities of functioning of his general psyche appears as an arising of results issuing from diverse sources, each of these sources must itself also have the property of giving off radiations.

Just as the radiation of every cosmic concentration consists of vibrations emitted by a corresponding source, so too the vibrations issuing from the processes of each of these quite distinct totalities of functioning that make up the general psyche of man have a density and a degree of vivifyingness of their own.

When there is a contact between the radiations of different cosmic concentrations, blending of the vibrations takes place according to their "affinity"; similarly, when the vibrations given off by two people come in contact, blending occurs among those of the vibrations that correspond to each other.

In order to explain by analogy certain features of the radiations of a person, I shall take as an example the radiations given off by our Earth.

The general radiations of the Earth, the totality of which manifests as the atmosphere, consist of three independent classes of vibrations, issuing from processes that take place in the very heart of the Earth between metals, metalloids and minerals.

The general radiation of a person also consists of three independent kinds of vibrations, each with its own quality of vivifyingness.

And just as the heterogeneous vibrations given off by the Earth encounter certain well-defined limits in the course of their expansion

according to their degree of vivifyingness, so too the different elements of the general radiation of a person have their precise limits.

For example, while the vibrations issuing from a process of active reasoning can, under certain known conditions, acquire a force of expansion that can span hundreds or thousands of kilometers, the vibrations given off by the process of sensation, however active it may be, cannot extend beyond some two hundred meters.

In man, the three kinds of vibrations have their origin in the following three processes:

The first kind of vibrations has its origin in the process called "active thought," and sometimes even, thanks to certain known combinations, in the process of "passive thought."

The second kind of vibrations has its origin in the process called "feeling."

The third kind of vibrations corresponds to the totality of the results issuing from the functioning of all the organs of the physical body—they are also referred to as "vibrations of the instinctive functions."

The vibrations given off by the whole presence of a man in a state of complete relaxation constitute in themselves an atmosphere analogous to the spectrum of colors, having a known limit to its expansion.

And as soon as a man begins to think, to feel or to move, this spectrum-like atmosphere changes, both as to the volume of its expansion and as to the quality of its presence.

The greater the intensity of manifestation of one or another of the separate functions of the general psyche of a man, the more the spectrum of his atmosphere is differentiated.

We can very well represent to ourselves the combination of heterogeneous vibrations arising in the general radiation of different persons in the course of their ordinary existence if we compare it to the following picture:

On a dark night, during a violent storm over the ocean, some people on

shore observe the oscillations of a floating collection of many colored electric lamps, connected with each other at long intervals and at the ends with two wires.

Although these colored lamps draw their current from one and the same source, yet since their rays pass through changing conditions of various kinds, some shine out to a distance, others affect each other as they interpenetrate, still others are completely swallowed up either midway or at the very place of their arising.

If two people are together, the closer they are to each other, the more intimate is the mixing of their atmospheres, and therefore the better is the contact achieved between their specific vibrations.

The blending and fusion of the specific vibrations given off by different people take place mechanically, depending on their situation in relation to each other and on the conditions they are in.

And so, among the people with whom I come in contact, the formation of the psychic factors necessary for the manifestation of attitudes diametrically opposed to me must inevitably occur in the following way: