What is so important and so beautiful about this occasion is that it is not something specific to Columbia University, to New York or the United States. It is part of a movement going on in the whole world... The essence of this movement is the fight, or, if you like, the revolution in the name of life. Life today is threatened in two ways: at present by the events in Vietnam; beyond that by the threat of thermonuclear war...

But life is not only threatened physically, it is also threatened in another sense. The society in which we live is already, and more and more becoming, a society of zombies... of automatons... of people who do not respond to ideas any more, who do not feel and do not think, but who are programmed. And very few of us are aware of the programming, because it is the nature of computers that they don't know what they are programmed with. They just are programmed.

Our current programming follows certain principles. First, that what is technically possible ought to be done. Technique becomes the originator of values, and thus no values, except those of technical progress, exist any more. Second, that our actions and activities should be geared to maximum efficiency, which of course means minimal human friction, which of course means minimal human individuality.

This new society has been described very profoundly in Lewis Mumford's beautiful book, *The Myth of the Machine*, {240} in which he termed it the „megamachine.“ It has also been described, with approval and less profundity, by Professor Brzezinski as the „technetronic society.“ Mumford believes we still have a chance to fight it and to avoid it. Professor Brzezinski, in spite of many soothing and comforting words, seems to believe it's already here, and we had better accept it... Some people on the far side of the political spectrum from the Professor also seem to believe that it is here, or almost here, and that there is no hope left. But, if there is no hope left, why are we here? Why are we fighting?...

It seems that one of the essential features of that society which we are approaching is a state of chronic low-grade schizophrenia... I mean by that that an essential characteristic of schizophrenia, the split between thought and feeling, truth and passion, mind and heart is becoming complete in our time... It has become fashionable to write about the possible death of millions upon millions of Americans (never mind other people who are killed) in the same tone used to discuss the transportation of coal... A certain
number of killed is acceptable, and a larger number [is not] acceptable, the only criterion being whether our economy can be made as good as new within twenty or thirty years. This way of writing and of thinking, in which one - speaks about human affairs without any corresponding emotion, without any corresponding ... visceral thinking, is indeed madness...

There are many low-grade forms of psychoses which permit a person to function very well socially, in some societies even better, in spite of having lost that sanity in which mind and heart remain in harmony. It is in this sense that „sick“ and „insane“ are not just psychiatric concepts, but social concepts as well. If enough people share a common craziness, the craziness becomes normalcy, just as long as it doesn't go beyond that threshold which would make the crazy people incapable of working. In such a society, the person who is not crazy is thought to have lost his mind. Nietzsche said it beautifully: (241) „Anyone who doesn't lose his mind over certain events has no mind to lose.“

Let me say a word about the application of this concept of the split between affect and thought to the problem of education... Our education becomes more and more cerebral. That can't be helped, I guess, in the natural sciences, but I think it could be helped in what used to be and still is called the humanities. People are taught concepts, but they are not taught or confronted with the experience which corresponds to these concepts. They see, as the Zen Buddhists say, the finger which points to the moon and mistake the finger for the moon.

I believe this explains why so many of our young generation have become fed up with tradition. I am not speaking about the famous hundred great books, a very conventional idea, but about the living tradition on the strength of which we are here. The vitality of a culture depends on a tradition which inspires men, which gives them courage to live, which gives them, most of all, hope... The work of the human race, which has gone on in its self-creation for the last four thousand years, cannot be replaced by any one person; no one can combine in himself a Plato, a Thomas Aquinas, a Thomas More, a Spinoza, and an Einstein. If today's youth lose contact with this tradition-not with a dead tradition of words and concepts but with that life which this tradition represents-it is difficult to see where they will be when they are not twenty but thirty and forty. What program of life will they have? What direction? What hierarchy of values beyond that of phrasemaking and vaguely expressed and formulated ideas?

I hope very much that this movement for life going on in the new generation all over the world will not remain merely a protest against the deadening educational bureaucracy and the deadening use of concepts and words, but that it will relate itself to the living tradition, not simply by accepting it but by digesting it ... and by creatively [building on it and] changing it.