

Newsweek interview with Arny Mindell and Tomasz Stawiszynski.

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Thanks to Tomasz Stawiszynski (born 1978), columnist and philosopher. He works in the Polish edition of *Newsweek* and is the author of two poetry books. He is interested in Jungian and post-Jungian thought and lives in Warsaw, Poland.

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TOMASZ: I would like to interview you and mainly concentrated on *you*.

ARNY: That will be fun because I am an unknown, like everything else, so that can only be fun!

TOMASZ: When I am reading your books—for example, your last books like *Dreaming While Awake*, *The Shaman's Body*, *Earth Based Psychology*, and also when I read your books after the *Dreambody*—I always think, “Is the author of the books, the author of these methods, a person who can consider himself a happy man, unified with the universe, unified with everything that is happening?” That is how I understand process work, in some ways, to feel unified with everything that happens. Do you feel yourself unified with everything in your life?

ARNY: Yes, no, and yes! What I mean by that is that in the moment I am in touch and unified with what is happening with me. I see you there on the video screen, I see the wood there behind your head, and you can see something of my office here, and that is some of me. And I am going to turn the video—I am not sure if you will be able to see the sea? Can you see it a little bit? These big windows look at the Oregon coast and the sea, and through those windows we see whales, and what have you. And to be unified with the universe for me means to be in touch with what I experience in my body and what I see outside.

So the answer is, when I am thinking about it consciously, then "Yes," and then "No," when I am not in contact with things and they bug me—that means they bother me, they irritate me—and when they irritate me, they become *secondary processes*. And so I am *not* the whales jumping. I am *not* my wife who is in the other part of the office. She has her feelings, and I am not that, I am not always unified. Then when I notice that, I say, "Oh! This is a great opportunity! I am not at one with the universe—this is my great opportunity!" and I feel around me, and I get back in touch with things. So being out of touch is the greatest opportunity for all of us—being miserable, unhappy and having problems!

TOMASZ: What was the first initiating moment when you became involved with the idea of process work? Can you remember when you got the initial idea, and you started thinking that something is going on here?

ARNY: Yes. There were two moments. The first moment was when I was 5 years old. I realized something was happening at night that was as important as what was happening in the day. My brother told me that I began to record my dreams when I was 5 years old. I had just started to write, and I made pictures, and I just automatically did that because I knew something was moving me and I wanted to know what it is.

People are okay, people are interesting, but I don't trust people as much as I trust my dreams. I was born at the start of the Second World War, and everybody was talking about killing. Everybody was talking on the news everyday about how many people were dying in concentration camps and all that stuff, and I thought that was important but I wanted to know more. So that was the beginning of my interest in process work when I was 5. I knew people were interesting and a little bit crazy and that I could not follow only people—that was not enough, I have to follow nature.

Later, when I had just finished my Jungian studies I became physically ill—I got a case of gout. That means you get pains in your joints, a kind of arthritis. I was only 30 years old and I thought "That is very strange, very weird. Oooh, I am not flowing with what is happening." In my dreams things happen, in my mind, and I say "Oh, now my mind has produced this dream or that dream, let's feel that, let's get into that, let's follow

that, but my hands hurt!” Everything was in pain. What was going on? Was this a dream too? I was in pain.

I studied all the methods in medicine that I could find, and my condition still had no meaning, I was not happy and my pain did not go away. And the doctors said to me, “You will have that condition for the rest of your life,” and I thought, “Well, no dream lasts a whole lifetime!” And to make the story short, I thought “We really need something more.” Jung had this fantastic idea about teleology, that there was meaning behind things, but he didn’t really connect that idea with the body—at least, not enough for me. Life was still split into psyche and matter.

I wanted something else, and the idea of process came to me. Not psyche, not matter, but all one process. “Now it hurts, now I am feeling something, now I am visualizing something”—this is all part of one process. So that was the beginning of process work for me, these two events.

TOMASZ: It is very interesting because that moment when you were 5 was some kind of shamanistic initiation. I read that *Shaman’s Body* was in fact your first book, but that it took a long time to publish because you were afraid of the psychological establishment’s reaction. So I wanted to ask how the work of Carlos Castaneda impacted you. What was the role of Castaneda in the development of process work and maybe in your approach to working with yourself and those problems you had?

ARNY: Well, I loved reading Castaneda and he was a real trickster himself. That means: What he said, was it true, was it not true? But I take what he said as true for *him*. Many of the things that he said resonated with my experiences, and I realized that to really follow what Jung wanted to do, to follow the unconscious, to really do that, you cannot just do it by thinking and by being in an ordinary state of consciousness. You need to learn how to dream the whole dreaming, going into altered states of consciousness, sinking down deeper inside yourself, listening closely, feeling all the other channels of perception, following unconscious movements, watching what is happening to you, all of that. You need a little bit of an altered state of consciousness. So Castaneda awakened in me that interest I had when I was 5 years old. He reawakened it again.

I was just graduating from the Jung Institute, I thought “Oh my god, if I come out with that...!” My teachers were still afraid—psyche and matter were split—they were afraid of altered states. They thought that if you go into an altered state, you are going to become psychotic. “Be careful! Don’t go too far, do a little bit of active imagination,” was their admonition. I think that is wise advice in general, but the general public does not need to worry about experiencing their body states. So yes, I was hesitant. I waited. I was conservative until I realized that it was just not right. So we need to develop methods to go deeper, and Castaneda played a big role in my work. Thank you for seeing that.

TOMASZ: At the beginning of our conversation, I told you about the opinions of people that your work is similar to Castaneda’s. I will tell you the opinions I heard from people who are not familiar with psychological traditions, they are not familiar with Jung but they are familiar with Castaneda. The first opinion was from a man who has read all your books. I told him that I would be speaking with you, and he asked me to ask this question. He looked at your first book, *The Dreambody*, and then he saw in other books that process work changed, that you were reinterpreting the ideas and experiences about what you were writing in earlier books—the kind of thing Castaneda does. In his books he develops his ideas, and so on, and something like that he saw in your books.

ARNY: I think that is true.

TOMASZ: And the other opinion was from a person critical of methods of depth psychology, Jung, process work. Being a journalist, naturalist, and philosopher, very much in the mind and unfamiliar with such ideas, he said, “When I read the case histories in Mindell’s books I don’t believe they are real. Everything there comes very easy. A man comes with fears or depression or with great aches or very serious health problem, and then Mindell starts to dance with him or to do strange things and everything seems alright. I don’t believe that is true—I think it is some kind of psychological fiction!”

ARNY: Yes! I love that criticism. I like that critic too! I think the same way. Life is so complicated, how is it you can dance a little bit, you get a little bit into your process, and

how is it possible to feel better? It does not make sense! And being process oriented, I also must say that these things hold temporarily—that means they hold for a week, or a couple of weeks—and then people have new states of consciousness and must go into those. But how can life, being so impossible, how can it be better so quickly? And my answer to that is, I don't know! I don't understand. I don't know. Nature is like that.

Some days here on the Oregon coast the sun is shining, like today, sometimes it is storming. So if you follow your process, the weather is changing—it is not always one thing. I can say, “We are just like nature.” Our mind, our everyday mind, is very square, very linear, so things cannot change, and they cannot change so quickly. I totally understand that criticism.

Recently a friend of mine died. She had been practicing process work, but at this point she was too nervous and afraid and stuck, so her husband called me (they lived in another city at the time), and said, “Arny, can you help Sara? She is very stuck.”

I said, “What is the problem?”

“Oh, she has cancer and she is dying.” She was also on the telephone, and to make the story short, this wonderful woman said, “Is there anything more I can do to live? To live longer?” I didn't know of anything, the doctors had tried everything, so I said, “I just don't know, but I know one thing we can do and that is follow your process.” “Oh yes,” she said, “my process!”

And so I asked, like always, “What are you feeling right now?”

“What I am feeling is,” she said, “terrified! I am afraid of going into nothingness.”

So I thought, let's explore that—what else can we do? She was near death, and I did not know at the time, but this process work was the last thing she would do. I said, “Let's explore that!”

She said, “I can't! I am afraid!”

I said, “Okay, I will hold my breath, you hold your breath, and let's explore nothingness.”

So she went into nothingness and she said, “Oh, Arny, I am falling through emptiness . . . will I ever come out of this?”

And I said, “I don’t know, let’s see—your process will show the way.”

She fell and fell through emptiness, then suddenly she landed in a river. She said, “But it is a bird landing in the river, oh it is so beautiful, it is moving its neck in the river and it is about to fly. Thank you, thank you!” she said to me, but I had done nothing but say “follow your process.”

And that was the last thing she ever said. She was afraid to go through this field of no-mind, of emptiness. There were no medications, I gave her no happiness pills, no Xanax, nothing. Her process knows the way.

So I totally understand your friend who doubts—how can such a nice thing come out of such a miserable point? I don’t understand it either. It is nature.

TOMASZ: Is always following the process a good thing? This questions could be asked by a conservative Jungian. For a while I will be a conservative Jungian.

ARNY: Oh, me too! Me too! I am conservative too! Totally. Go ahead.

TOMASZ: The unconscious is unknown, and there is a dangerous potential in that. You are proposing this way to follow things, but we are not prepared to follow, we want to understand the unconscious . . .

ARNY: . . . understand it, analyze it, figure it out . . . and I would say to that person . . .

TOMASZ: And the first step in every work by conservative Jungians is “building a strong ego.” First you have to build a strong ego, then you can go into fantasies and processes. This is the classic method.

ARNY: I love that. And for that person, I would say, “That is your process! Let’s think more, take your time, don’t rush, think about it.” I would say “That is absolutely right for you; you should not float away into anything. I hate floating away—don’t do that!” So, that is *that person’s* process. It is the perfect process, I love that process.

You see, that works well for people who can sit in a chair with you and you talk with them. But people don't always sit in chairs; some of them lie in comatose states in hospitals. Some are angry and want to fight and kill each other. Jungian psychologies and some earlier psychologies were built for people sitting quietly and talking to one another. But life is not only like that. For me psychology has to do with people in all states of consciousness, inside the office and outside the office. How can you follow a person's process in a street fight?

Process work is about people in all states of consciousness, *including* being rational, careful, and very, very conservative. I love that! I can be that too, figure this out, figure that out, and I do that too, but I get bored after a while and tired. But with process work I don't get tired, I have more energy. (*Laughs*)

TOMASZ: I wonder if this opinion about the dangerous nature of the unconscious and that we have to first build a strong ego is also connected with the idea of responsibility for the patient or client. I know orthodox Jungians whose ideas are very interesting, but in serious cases—for example, people in psychotic states, people who are suicidal or in deep depressive states—they worry that this method of going into the mess, the depression, the psychosis, may lead to a tragedy or death.

ARNY: I work with people who are so-called “psychotic,” and that most conservative method is really good for people who are afraid of being psychotic. Then I would work with them in the way that works for them. If a person says “I am afraid to go into that,” I say “Well, don't then. Let's have a cup of coffee. Let's first meet each other.” This person says, “Oh, thank you.” That is the person's process, so then I follow that. There is not a standard general way for everybody.

TOMASZ: I understand that this is some kind of stereotype with process work, and that your method . . .

ARNY: . . . is to follow *whatever* is actually happening. If it is a person who is afraid of going deeper into things, then follow that. For example, I saw a mother and a child

together a couple of weeks ago. The mother said, “I am afraid that my child is going crazy because he is having asthma attacks, cannot breath, and starts to hallucinate. So I want to give him pills.”

I said, “You look very afraid too, maybe you would like to give the child some pills.”

“Yes, yes, yes, will you support that?” she asked.

“Yes, definitely, you go ahead and talk to your doctor and then come back to me.”

She said, “You are so understanding.” And she went, got the child some pills, and then came back. “The child is still hallucinating,” she said.

I said, “Well, maybe we can follow the child’s asthma a little bit.”

“What does that mean?” She asked.

“Whhhheh-heh-heheeeehhhhhee”—I started to show her the wheezing, the breathing deeply, and making all these sounds.

She said “What is going to happen?”

I said, “I can’t say ahead of time, but do you think it is okay to go into that experience?”

She said, “Well, nothing else has worked.”

“Let’s do it,” I say to the child, “go ahead and do it.”

And the kid went ahead with his breathing, and then he spit at me! He made a spit!

I said, “You little brat! I am going to spit back at you!” I asked the mother, “May I spit back at your kid a little bit?”

And she said, “Oh, I never saw that before.”

So I said, “Okay, I won’t spit at him, I will just act like I am.” I went “Puh!” like that, and the child got so happy, he said, “Let’s fight!”

I said “Great!” and we started to wrestle, and the child got very happy. He could be very expressive. The asthma and hallucinations went away because the breathing—“wwhhheh-hehe-hehheeeeeeeeeee”—was all this excitement inside that had no outlet. That is a happy- ending story. It is easy to tell that story quickly just to show you that it is normal to be afraid of the unknown, and we must be conservative and say, “I bow down before the conservative element, it is also a process, but it is not the whole process.”

TOMASZ: In your therapeutic history as a therapist have you had the experience of feeling that you could not help a person? Where you saw something that you could not understand?

ARNY: What a great question, I love that! Have I ever met somebody where I thought I could not . . . well, you see the word *help* is not my main thought, so that is why I have to think about it. “Can I follow what is happening?” is my question. “Help” is coming from the allopathic, the medical paradigm, that means there is something wrong. But have I ever thought that I could not help? I don’t think that way. I think “Can I follow and appreciate the person, and can I do something that will make him or her feel better, so that they give me more or less good feedback on what is happening?”

In the beginning I did not know how to get along with anyone, I had to find out how. So in the beginning people showed me the way. For a given session sometimes things don’t go the way I think they ought to, but then I have to follow the person and then usually—I hate to say this, I have never made a statistical study—but following nature is a good direction, let me say it that way.

TOMASZ: I asked about this because I remember I also had a TV program and T, the main translator of your work in Poland, was on it, and he was in a discussion with a psychiatrist and the theme of the program was “craziness, madness.” And T was arguing with the psychiatrist, saying that the main task of process work was not to help the person in a medical sense but to help the person to fully live his or her life and to find the path of the heart, as Castaneda wrote. My question was basically about that: Was there a time in your career when you could not take a person to this right path, where people were so blocked that nothing started to happen?

ARNY: Yes! Yes, while learning process work I had much negative feedback about what I was doing until I learned how to follow things. For example, somebody came to me and said “I want to kill somebody else!”

My practice is not like other people's practices. Everybody, everything, world events, everything can come, including killers. So I said to this person "I cannot follow you in that, I don't want to follow you, I have seen too much of that already in my earlier life, I have seen too many difficulties. I am not capable of following your process. You are better off with another kind of therapist."

That was in the beginning. The person was very disappointed, and I don't think that he killed anybody, but anyhow he went off and saw somebody else. But then I learned how to work with this impulse through worldwork and through large group interactions. I still remember being in South Africa many years ago (before the revolution), and one of the tribal people in the middle of a large group process came forward and said to another tribal person, "I have to kill you. That is my only desire." Somebody else in that large group process came forward, very afraid, and said "No! Don't do that, you don't really want to kill!"

I said to that participant, who wanted to kill, and I said to everybody, "You have to understand that the desire to kill is at least momentarily *okay*. We have to understand revenge would be such a sweet thing really; we know it is not the solution, but it is coming from a depression, from a misery, from anger."

Then suddenly the person who wanted to kill the other person said, "Ahhh, you understand me!" And he started to cry.

So, what can I say? The answer to your question "Are there people whom you cannot follow?" is what I said in the beginning": Yes," "No," and then "Yes." If I can't follow somebody, TOMASZ, it means that I don't fully understand myself. It is not that the other person is outside; I feel that there can be nobody on this earth who is not *in me*. So if I cannot follow that other person, it means I cannot follow myself. Have I ever wanted to kill somebody? No, I have not wanted to physically kill somebody, but I have gotten very, very angry too. You know what I mean.

TOMASZ: Of course, of course. I consider process work important because, as you have said about your work, and I have read it in your books, and many psychologists who are working with your methods have said, the method is mainly practical. It is very concentrated on what is actually happening.

ARNY: Yes, the word is *phenomenological*. We study the *phenomenon* that is happening.

TOMASZ: Process work has some strong philosophical components. The background from Taoism, from Jungian work, from physics and all such things—I think, because I am a philosopher and think like a philosopher, I look at the ideas in your work and for me the main idea or theme in your work is that everything that is going on in the world has a sense—that we are not living in a senseless world. We are living in a world of meaning, and everything that is happening has got meaning—we just have to learn how to discover this meaning. This is a very hopeful message; it gives hope to many people who have the kind of feeling that everything going on is senseless and full of suffering. And I wonder, have you had such moments when you have doubted in your life?

ARNY: Well, you see one of the most important aspects of process work for me is the idea of Deep Democracy. Deep Democracy has several components. One, Consensus Reality, is important—facts, figures, sensations, do you have something growing on your cheek? Is it good? Bad? If it is bad, take it off. Be realistic. Can you eat vegetables instead of eating a lot of bad foods? That is Consensus Reality. Be nice to your neighbor if you can, understand the physical universe.

The next step in Deep Democracy is the Dreaming and dreams. Now, here in dreams things are connected nonlocally—like in physics, particles can be connected at a distance. Weird things happen in dreaming; you feel something, then you see it on the outside suddenly, and synchronicities happen. After the Dreaming level is the Essence level, the very basic level where there is a kind of unity. I have to tell you these things to answer your question. At the Essence level there is a sense of oneness. For me today the Essence level is very close to being like the sea. The sea moves very quietly, then it comes in and splashes. The oneness is the sea and the duality of the quiet sea, way out, and the splashing, at the shore—those two things together are a duality, but they are part of a oneness. The sea itself is a oneness.

When I just look at the shore and see the splashing waves, I see the troubles and the commotion that is Consensus Reality. The oneness is behind everything.

So my answer to your question “Do I see meaning in everything?” is about Deep Democracy. No, I do not see meaning at the Consensus Reality level. I see objects. And I see materialism and materialistic objects. This group is fighting this group, and each has to protect itself. I see chemicals and physics, and what have you; I see the laws of physics, but I do not see *meaning* in the laws of physics. I would like to. But I can see *behind* the laws of physics that there are meanings. In the Dreaming there is meaning. The answer to your question, is there meaning in the universe, is it really true? The answer is No and Yes.

At the Consensus Reality level we are all just separate objects, but then if you go deeper into the quantum realm and into the Dreaming realm, there is an interconnectedness. Just being at the surface, at the *meaningless* level, makes people unhappy and mildly depressed. After a while you get depressed if you are just being realistic. And you need something else, you need the Dreaming and all the shamanism and all of that stuff.

TOMASZ: I wanted to say that I thought my question was playing with words and ideas, and for you it is a question of deep experience. From the point of view of the deep experience, I wonder if my question was senseless.

ARNY: No, your question was not senseless. Your question was good because it relates to the public at large. It is a very good question.

TOMASZ: Yes, because that is how the people think, even when they read Jung and, for example, about his notion of synchronicity, which is a kind of metaphysical idea that behind the physical reality, the material reality, is a psychic reality that is related, connected to some kind of unconscious way. It is an idea of the meaning of everything, and so the main thought that is in many people now is the experience of a senseless world, of depression, a sense of suffering and loneliness, a deep psychical and physical suffering.

ARNY: Yes, yes, and even depression can be very meaningful, especially during this time of year. Whenever I a client tells me “I am depressed,” I say “That is a lucky thing! Go down . . . go deep down . . . go way down . . . and just sit there in that quiet and see what happens.” And something almost always bubbles up.

So again from a Consensus Reality level, depression is a problem—some people even need medication for it. Why not?—great! But if you accept your experience, look at that experience, go deeper, conservatively go deeper, carefully, following yourself or the person with whom you are working, and saying “Just trust in your fantasies,” amazing things happen. So there is meaning in everything from the Dreaming and Essence levels. From the Consensus Reality level it is okay to think that there is no meaning; that meaninglessness is one part of the truth. But in the other two parts there is plenty of meaning, and there is no problem about it! (*Laughs*)

TOMASZ: This idea about the world, the levels of reality: Is there some kind of a force, the meaning of process, the idea that following nature always brings something that is better than the state of not following nature? When you look at the part of nature that is wild, that is cruel, full of aggression—for example, the hurricanes, all those terrifying tragedies, millions of people dying in the world everyday—what is your response? Millions of people suffer from childhood to adulthood. The world has a lot of suffering.

ARNY: Terrible. I agree.

TOMASZ: How do you join those two ideas, that we have some kind of meaning behind everything and on the other side all those terrible things that are happening?

ARNY: I love your question because it is the central question behind worldwork and all the difficult things we have to do there. It is a constant problem.

I have to go back to my fifth year, when I was 5 years old and I went to school, a bunch of kids came and said to me, “We want to kill you!”

“What for?” I asked, “I don’t even know you guys—why do you want to kill me?!”

“We heard you are a Jew!” They said.

I said, “Well, no, I am not a Jew I don’t know what that even is!” My parents were not people who went to the synagogue; that was in the 1940s. But these kids said, “No, we have to kill you!” and they got some wood and boards and they put nails in their boards and they started to swing at me with those spiked boards. They knocked me out and as I was going unconscious, some African American kids who were on the outskirts of the gang fight said, “You can’t go unconscious! You can’t get knocked out, Army, you have to stand up and fight—they will kill you otherwise!” But I couldn’t move, I was almost knocked out.

Somehow I did get up, and I did survive that whole thing. But it was such a bad scene that it took me many years to recover. I forgot it, and many years later, only when I started to work with large group issues, that experience came back to me. The first thing I asked myself was exactly what you asked, and that is, “What the hell is the meaning of that? What is the good of *that*? Why do people want to kill other people for essentially no reason? Well, everybody has their reasons for killing, why did they want to kill me? What was the meaning in that?”

Then I realized something: Until that point I was thinking in terms of God and meaning, and I thought that God was only the good part; God was not the whole story. Then I realized “God” is the *whole* story, including getting beaten and almost being killed. That was one of the great experiences of my life. I then knew what God and life might be like. That realization awakened me to the need to bring psychology to large groups where you have to face that kind of hatred and violence.

What luck I had to have had that traumatic experience and realize its meaning! No psychology wants to go out and deal with people in their hateful moods. Most psychology says, “Be nice to one another, negotiate nicely”—but that does not always work! It was a great bit of luck. There was incredible meaning for me there. And I knew, even when I was a little boy, that I would have to learn how to make friends with my enemies. There is no other way. *They* can’t just be bad people; they don’t know what they are doing. I am not a basically bad person; I am bad sometimes but not basically. So yes, even in the worst catastrophes your own process creates and sees meaning in it. And that meaning is not the same for everybody. A religious person needs to believe in a god that

does this and that, but my God does everything, my God is all of nature. For me it was a real thing.

TOMASZ: I wanted to ask a last question: What is your attitude toward Christianity? Jung was very Christian and very interested in the archetype of Christ. For example, his *Answer to Job* was some kind of theological work, and many Jungians are also going in that direction. But you basically concentrated on the Eastern religious themes. What is your attitude in this area? I have not read it in your books; you did not write about your attitude to Christianity.

ARNY: For me, religion is a deep experience that has no dogma and no particular moral formulation to it. It is our deepest experience, and it is something that is characteristic of all of us. When we are deep in ourselves, we feel some power like gravity; gravity moves us this way. There is a force field that moves us, and this force field has many names. But it is a force field like gravity, like magnetic fields that move particles of metal on the surface of a piece of paper; something is moving us. And if you study your earliest childhood dreams, you'll see that the force field has a certain direction, that there is no way you can avoid it over a long period of time. That is really not a belief; that is an experience, an empirical thing I see again and again.

To people who love Christianity, I say, I love Christianity too. If somebody loves being a Muslim, I love that too. It is right for them. To someone who believes in something, I say, "Believe in it more deeply! If it gets you into trouble, all the better—then let's see what comes out of that."

I have nothing against Christianity, and I totally appreciate the Jungians and the way they are trying to make a new image of God and all of that sort of thing. I think that is just fine. I am just interested, you see, in the *living truths* of these things. Does what I say work with large groups? Does it work with people in coma? I am a more empirical person. Does it work with my self? Does it work with my life? Does it work in the bathroom, does it work in the bedroom, and does it work over breakfast? Anything that works all the time—that is God for me!

It is empirical. So I think if there are people who want to update the concept of Christianity, please do it, it needs it. Let it be. We need different kinds of psychology; we need all kinds of things, just like we need doubters. I am looking for new kinds of leaders and elders who accept the doubters, who accept the people who don't agree with anything—that is what I am interested in.

TOMASZ: Can I ask one last question? It is very important for me. Are you afraid of death?

ARNY: Ah, yes! And no! Yes, I think to myself. The other day I was downhill skiing, and I thought, oh, what is this little pain over here, that might be death! I am afraid! And I thought, okay, stop skiing, and die right now.

And then I died and I realized I was too uptight; I was not flowing back and forth while I was skiing downhill, so I died in the sense of not remembering to flow. So I have to say to you, yes I am afraid of death, and No, I look forward to it. Actually, every moment! The next moment is my teacher.

TOMASZ: Great! Great! Thank you very much for this conversation, it was great to talk with you.

ARNY: Thank you, it was great talking with you. You are a fantastic interviewer, and you are also a teacher in your own way. You don't realize it but you are, in the way you handle the conversation, you are actually educating the person who is being interviewed. You should appreciate yourself.

TOMASZ: It is a great honor hearing something like that from you.