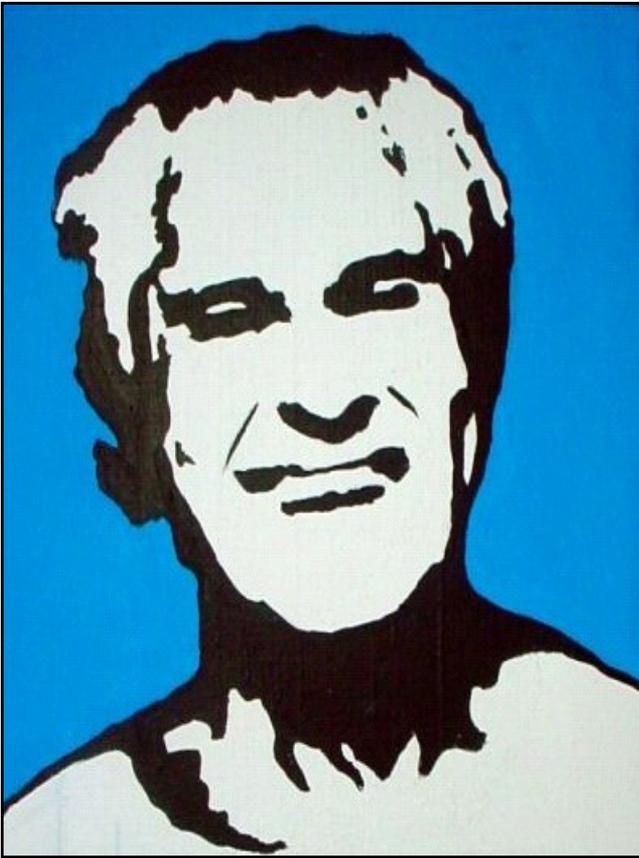


CHEMICAL WARFARE

**The Alcoholics vs.
the Psychedelics**



Timothy Leary

CHEMICAL WARFARE:

**THE ALCOHOLICS
VS. THE PSYCHEDELICS**

AND

**THE FIFTH FREEDOM:
THE RIGHT TO GET HIGH**

TIMOTHY LEARY



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CHEMICAL WARFARE: The Alcoholics *vs.* the Psychedelics



Marijuana alters consciousness.
LSD alters consciousness.

On that they all agree.

Policeman. Priest. Pusher. Prophet. Pharmacologist. Psychologist. Policeman.

They all agree that marijuana and LSD turn us on.
But how?

And to what end—evil or beneficial?

To these questions there is no agreement.

Sincere, well-intentioned men are led to extreme positions. On the one hand—punitive laws, repressive crusades, police action, the arming of agents of Health, Education and Welfare, the lengthy imprisonment of citizens for no other crime than the altering of their own consciousness.

According to *Life* magazine, “One of the stiffest and most inflexible set of laws ever put on the federal

books, the Boggs-Daniel Act (1956), represents the high-water mark of punitive legislation against the use, sale and handling of drugs. It imposed severe mandatory sentences for sale or possession—permitting in most cases neither probation nor parole... In some states, such as New York, sentencing is fairly lenient. Mere possession (25 or more marijuana cigarettes...) carries sentence of only (*sic*) three to ten years.”

San Francisco magazine reports, “In today’s affluent society the use of marijuana is no longer confined to the ‘dregs’ of society. It is becoming increasingly fashionable with middle and upper-class youth. California jails now hold close to 6,000 people for breaking marijuana laws. Sixty-four percent of all Californians arrested on marijuana charges are under 25 years of age. Arrests for breaking marijuana laws... since 1962... have increased nearly 500%.”

On the other hand—passive resistance, poetic and artistic and scientific appeals to reason, futile protests, flights into exile, cynicism.

“Dr. S. J. Holmes, director of the narcotics addiction unit of the Alcoholism and Drug Addiction Research Foundation in Toronto... believes it is ‘fantastic and ridiculous’ that a person caught with one marijuana cigarette can be sent to prison.

“It is particularly ridiculous, he said, when compared with the use and effect of alcohol. ‘This situation is really a disgrace to our civilization and merits much consideration.’

“The preliminary estimates of a foundation-financed study on drug use at San Francisco State show that 60% of the students will at some time use an illegal drug...

“Marijuana is sold on the campus, smoked on the campus, and used by professors.

“A Berkeley sorority girl said, ‘When you drink you

lose control and sensitivity, generally feeling and acting like a slobbering idiot. This never happens with pot.’

“Most spoke of the legal problems, as did this girl: ‘It doesn’t bother me to break the law. How many times do you break it jaywalking and so on? The main thing is that I just don’t think of using marijuana in these terms. It’s pure hypocrisy and stupidity that it’s not legal. The law is wrong for both practical and moral reasons.”

Cheetah magazine, December 1967, reports that one outlaw LSD manufacturer alone had released 10 million doses.

A UPI wire story from Washington, December 28, 1967, presents an interesting sidelight on “how we won the war in Vietnam.”

“John Steinbeck IV, son of the Nobel Prize-winning author, said Wednesday that 75% of U.S. soldiers in Vietnam smoke marijuana. But the Defense Department said the figure was ‘beyond all reason.’

“Steinbeck, 21, who spent a year in Vietnam with the Army, said use of the drug did not seriously affect a soldier’s fighting ability, but made the horrors of combat easier to endure.

“The army is investigating marijuana use in Vietnam but has not commented on the results of its study, although it has been reported that the army found that 83% of its troops use the drug.”

There are many dimensions to the psychedelic drug controversy and no simple answers. I wish to consider in this essay three issues: the political, the moral, and the scientific.

Who is Fighting Whom and Why?

To understand the psychedelic controversy, it is necessary to study the sociology of psychedelic drugs.

Who wants to get high? Who wants to smoke marijuana? To eat peyote? To ingest LSD? What people comprise this new drug menace?

The young.

The racially and nationally alienated.

The creative.

Over 90% of the users of psychedelic plants and drugs fall into at least one of these three categories.

The Young Want To Turn On

Over 50% of the American population is under the age of 25. Ominous, isn't it? From 50% to 70% of the usage of marijuana and LSD is by the high school and college age group. Around 70% of the arrests and imprisonments for possession of psychedelic substances fall on the shoulders of those under the age of 30. The whiskey-drinking menopausal imprison the pot-smoking youth. Meditate on this situation.

The Creative Have to Turn On

It is conservative to estimate that over 70% of non-academic creative artists have used psychedelic substances in their work.

Painters. Poets. Musicians. Dancers. Actors. Directors. Beatlebrows. The whiskey-drinking middlebrows imprison the growing edge. Meditate on this situation.

The Criminal and Psychedelic Drugs

The stereotyped picture of the marijuana smoker is that of a criminal type. The statistics do not support this myth. Marijuana is used by groups which are socially alienated from middle-aged values—youth, Negroes, Indians, creative artists—but few criminals. Alcohol is the drug of the middle-aged white criminal. The larcenous and the violent. Safecrackers and Marines. The economics of heroin leads the addict to steal. Few professional criminals

smoke pot. Few pot smokers are criminals (except for the offense of changing their consciousness).

The Psychedelic Majority Group

The number of pot smokers worldwide is larger than the population of the United States of America! It is safe to say that there are more pot smokers than there are members of the middle class throughout the world! Indeed, we have the astonishing spectacle of a small, menopausal, middle-class minority, tolerant to alcohol and addicted to external power, passing laws against and interfering with the social-religious rituals of a sizeable and growing majority! Meditate on that one.

In this country the number of persons who have used marijuana, peyote and LSD is estimated to be over 20 million. Remember the Indians, Negroes, the young, the creative. We deal here with one of the largest persecuted groups in the country. Until recently this sizeable group has been nonvocal. Effectively prevented from presenting its case. Essentially stripped of its constitutional rights.

Another crucial sociological issue which is easily overlooked—psychedelic people tend to be socially passive. The psychedelic experience is by nature private, sensual, spiritual, internal, introspective. Whereas alcohol and amphetamines stimulate the efferent nervous system, inciting furious game activities, the psychedelics stimulate the afferent nervous centers. Contemplation. Meditation. Sensual openness. Artistic and religious preoccupation.

Excesses of passive contemplation are little better than excesses of action—but certainly no worse. God and the DNA code designed men to have interoceptive and exteroceptive neurological systems, and any harmonious view of man should allow for judicious and thoughtful balancing of both.

Throughout world history the psychedelic people have not tended to form commissions to stamp out nonpsychedelic people. Nor do they pass laws against or imprison nonpsychedelists. Pot smokers don't throw whiskey drinkers in jail.

The Molecular Revolution

Politically oriented activists have throughout history left the psychedelic minority pretty much alone. The power holders have been too busy fighting each other to worry about those who prefer to live in quiet harmony and creative quietude.

It is harder work to contact and control your nervous system than the external symbol structure. Yogis, bhikkus, meditators, Sufis, monks, shamen, hashish mystics have been too busy decoding and appreciating their afferent (sensory) and cellular communication systems to busy themselves with political struggles.

But now comes the molecular revolution. The work of James McConnell demonstrates that learning is molecular. Dumb flatworms eat smart flatworms and become smart. Holger Hyden discovers that the brain cells of educated rats contain a third more RNA than those of uneducated rats. University of California psychologists pass on learning from one rat to another by injecting RNA from trained rats.

Neurologists are "wiring up" the brains of animals and men and altering consciousness by pressing buttons. Press a button—make him hungry. Press a button—make him horny. Press a button—make him angry. Press a button—make him happy.

The psychedelic chemicals flood out of the laboratories. Into the hands of the two familiar groups: those who want to do something to others for power and control; those who want to do something to themselves for fun and love.

U.S. Army psychologists secretly drop LSD into the coffee of an infantry platoon. The surprised soldiers giggle, break ranks and wander off, looking at the trees. Psychiatrists secretly drop LSD into the water glasses of psychotic patients and report that LSD enhances insanity!

And on the college campuses and in the art centers of the country, hundreds of thousands of the creative young take LSD and millions smoke marijuana to explore their own consciousness. The new cult of visionaries. They turn on, tune in, and often drop out.

Laws are passed encouraging the administration of LSD to the unsuspecting (patients, soldiers, research subjects) and preventing self-administration!

The Two Commandments of the Molecular Age

Of the many powerful energies now suddenly available to man, the most challenging and sobering are those which alter the fabric of thought and judgment—the very core of meaning and being.

Learning, memory, mood, judgment, identity, consciousness can now, today, be instantaneously transformed by electrical and chemical stimuli.

In the long-short diary of our species, no issue has posed such a promise-peril.

The history of human evolution (not unlike that of every other species of life on our planet) is the record of new forms of energy—physical, mechanical, chemical—discovered, slowly understood and misunderstood, painfully debated, eventually adapted to.

Today the human race is confronted with new energies which tax our wisdom, confuse our judgment, terrorize our emotional securities, excite our highest aspirations and threaten to alter our central notions of man and his place on this planet.

Never has man faced ethical and political issues so complex, so delicate, so demanding, so frightening.

Never has man been in greater need of ethical guidance.

And where is it?

Our scientists plunge enthusiastically into the process of consciousness alteration, with little apparent regard for the moral and political complications.

One of the few men who have recognized the high stakes of this new game of cerebral roulette is David Krech, psychologist at Berkeley.

Doctor Krech is quoted as saying: "Until recently, these substances were considered science fiction, but real science has been moving forward so rapidly in this area that science fiction is hard put to keep up with it. About fifteen years ago, I doubt whether I could have found more than a half dozen laboratories in the entire world which were concerned with basic research in behavior, brain and biochemistry. Today there hardly exists a major laboratory where such research is not being given high priority.

"If we should find effective mind-control agents," he says, "we must consider whether the manufacture and dispensing of such agents should be left to private enterprise, or to military control, or to political control. And how should this be done, and when, and by whom? It is not too early for us to ponder very seriously the awesome implications of what brain research may discover."

The time has come for a new ethical code to deal with issues unforeseen (or were they, really?) by our earlier prophets and moralists.

Although the social-political implications are hopelessly complicated, the moral issues are clear-cut, precisely pure. And if the moral center of gravity is maintained, the endless chain of political and administrative decisions can be dealt with confidently and serenely.

Two new ethical commandments are necessary as

man moves into the molecular age. Compared to these imperatives, the codes of earlier prophets seem like game rules—codes for social harmony. The new commandments are neurological and biochemical in essence—and therefore, I suspect, in closer harmony with the laws of cellular wisdom, the law of the DNA code.

I did not invent these commandments. They are the result of several hundred psychedelic sessions. They are revealed to me by my nervous system, by ancient cellular counsel. I give them to you as revelation. I ask you not to take them on faith but to check them out with your own nervous system. I urge you to memorize these two commandments. Meditate on them. Pin them to your wall. I urge you to take 300 gamma of LSD and present these commandments to your symbol-free nervous system. The future of our species depends upon your understanding of and obedience to these two natural laws. Ask your nervous system. Ask your DNA code.

The Two Commandments for the Molecular Age:

- I. Thou shalt not alter the consciousness of thy fellow man.
- II. Thou shalt not prevent thy fellow man from altering his own consciousness.

Commentary on the Two Commandments

Thousands of theological, philosophical and legal texts will be written in the next few decades interpreting, qualifying, specifying these two commandments. I happily leave this chore to those who face the implementation of this code. But a few general comments may be helpful.

1. These commandments are not new. They are specifications of the first Mosaic law—that man shall not act as God to others. Be God yourself, if you can, but do not impose your divinity on others. They are also specifications of the two Christian commandments—thou shalt love God and thy fellow man.

2. There are several obvious qualifications of the first commandment. Do not alter the consciousness of your fellow man by symbolic, electrical, chemical, molecular means. If he wants you to? Yes. You can help him alter his own consciousness. Or you can get his conscious, alerted permission to alter his consciousness—for him in the direction he wants, etc.

3. There are several obvious qualifications of the second commandment. The First Amendment constrains us from preventing our fellow man from altering his consciousness by means of symbols. This is the familiar “freedom of expression” issue. But now we must not prevent our fellow man from altering his own consciousness by chemical, electrical or molecular means. These are new freedoms which the wise men who wrote the American Constitution and the Rights of Man did not anticipate, but which they certainly would have included if they had known.

4. Can you prevent your fellow man from altering his consciousness if he thereby poses a threat to others or to the harmonious development of society? Yes. But be careful. You walk near a precarious precipice. Whenever society restricts the freedom of the human being to alter his own consciousness (by means of symbols or chemicals), the burden of proof as to danger to others must be on society. We can prevent others from doing things which restrict our consciousness—but the justification must be clear.

The Scientific Approach to Psychedelic Chemicals

The political and ethical controversies over psychedelic plants caused by our basic ignorance about what these substances do. They alter consciousness.

But how, where, why, what for?

Questions about psychedelic drugs remain unanswered because our basic questions about consciousness remain unanswered.

As we learn more about the biochemistry and physiology of consciousness, then we will understand the specific effects and uses of consciousness-altering plants.

But external, look-at-it-from-the-outside science is not enough. Biochemistry and neurology will soon unravel some of the riddles of molecular learning and RNA* education. Blessings on James McConnell and David Krech and Holger Hyden. But then what? Who shall use the new magic molecules? Who shall control them? The routine scientoid solutions are: "Inject them in the stupid, inject them in the crazy, inject them into Army privates, inject them in the senile—and eventually, when they are safe enough to prevent lawsuits, sell them to the docile middle class."

But wait a minute, dear scientoids. We can't do that anymore. Remember? We are not dealing with molecules that blow up enemy or eradicate insects or cure headaches or produce the stupor of alcohol or tranquilize the active. We are dealing with agents that change consciousness. And we have a new commandment to obey. Remember? "Thou shalt not alter the consciousness of thy fellow man."

*Within the nucleus of every living cell lies a tiny, complex chain of protein molecules called the DNA code. DNA is the brain of the cell, the timeless blueprinting code which designs every aspect of life. DNA executes its plans by means of RNA molecules. RNA is the communication system, the language, the senses and hands of the DNA. The language of RNA can be passed from one organism to another. The discovery of this fact is revolutionizing our theories of memory, learning, consciousness, and education. The basic unit of learning is molecular. The basic unit of consciousness is molecular.

And if society attempts to control the new molecules, then we have the black market problem all over again. You remember the LSD situation? The scientoid plan was to research LSD quietly in mental hospitals and army bases, double-blindly drugging the unsuspecting. But the word got out— “LSD produces ecstasy. LSD helps you see through the game veil.” And the revolution began. The upper-middle-class underground. The white collar black market.

And then the laws and the penalties and the arming of agents of the Department of Health, Education and Welfare to hunt down psychedelic people:

“An officer or employee of the department...may—

1. carry firearms
2. execute and serve search warrants
3. execute seizure
4. make arrests without warrants”

(Drug Abuse Control Amendments of 1965)

And next come the “smart pills.” Will the same cycle of dreary platitudes and bureaucratic hysteria take place again?

WASHINGTON, D.C. JANUARY 1, 1969. HEALTH, EDUCATION AND WELFARE OFFICIALS ANNOUNCE TODAY REGULATIONS CONTROLLING ILLICIT USE OF INTELLIGENCE-CREATIVITY PILLS.

ACCORDING TO THE NEW LAWS, DNA AND RNA MOLECULES CAN BE ADMINISTERED ONLY BY GOVERNMENT-APPROVED PHYSICIANS IN A GOVERNMENT-SUPPORTED HOSPITAL.

HARVARD BLACK MARKED BARED IN RNA.

SMART PILL FAD NEW CAMPUS KICK.

Hey!

“Did you hear? There’s a new shipment of black market Einstein, A.A., in the Village!”

“I’m giving my wife some Elizabeth Taylor nucleic acid for Christmas. Smuggled in from Mexico. We can all afford to learn new methods, right?”

“I know it’s against the law, but Willy is five years old and can’t work quantum-theory equations. So, in despair, I’ve connected with some Max Planck RNA.”

NEW YORK, APRIL 1, 1969, A.P.:

The newly organized microbiological unit of the Health, Education and Welfare Department, armed with paralysis spray guns and electron microscopes, raided an RNA den last night. Over one hundred million grams of amino acid were seized. Agents estimated that the haul was worth close to \$800,000. Held on charges of being present on premises where illegal drugs were seized were a poet, a philosopher, and two college-age girls. HEW agents tentatively labeled the contraband molecules as Shakespeare RNA, Socrates RNA and Helen of Troy RNA.

R. Wilhelm Phlymption, president of the American Psychiatric Association, Amino Acid Division, when notified of the raid, said: “Amino acids RNA and DNA are dangerous substances causing illegitimacy, suicide and irresponsible sexuality. They should be administered only by psychiatrists in government hospitals or Army research stations.”

The four alleged drug cultists who were held on \$25,000 bail smiled enigmatically but made no comment.

These headlines won’t happen, will they? They can’t happen, because now we have the two commandments for the molecular age.

The scientist must be prevented from experimenting on the brains of other people.

“Thou shalt not alter the consciousness of thy fellow man.”

Congressmen, politicians, judges, and secret agents of the Department of Health, Education and

Welfare must lay down their arms. Remember the second commandment:

“Thou shalt not prevent thy fellow man from altering his own consciousness.”

Now that chemists have produced psychedelic chemicals and biochemists are isolating the powers of RNA, it comes time to face the real scientific issue.

The Scientist Must Take the Drug Himself

Consciousness and alteration of consciousness cannot be studied from the standpoint of external science, from the standpoint of look-at-it-from-the-outside science.

Not only does this violate the first commandment, it just doesn't work.

The meaning and use of psychedelic chemicals—LSD, STP, MDA, PCP, smart pills, RNA—depends on the scientist's taking the molecules himself, opening up his own consciousness, altering his own nervous system. Only in this way will we develop the maps, models, languages, techniques for utilizing the new mind-changing procedures.

You can't use these internal microscopes by clapping them over the eyes of unsuspecting mental patients and Army privates. The scientist has to look through them.

The mind-altering chemicals—lysergic acid, amino acids—have to be studied from within. The scientist has to take the love pill and the smart pill.

Oh, yes, you can observe their effects from outside, but this tells you very little. You can “sacrifice” the animals and discover brain changes. You can drug mental defectives and psychotics and seniles and terminal patients and observe gross behavior changes, but these are the irrelevant husks. Consciousness must be studied from within. Each psychedelic chemical opens a complex energy language

which must be deciphered with exacting discipline and code-breaking ingenuity.

The molecular psychologist must decipher these languages. Eventually everyone will learn them. This is not a new idea. This is the core idea of all Eastern psychology. Buddhism, for example, is not a religion. It is a complex system of psychology, a series of languages and methods for decoding levels of consciousness.

And this is the original method of Western scientific psychology—the trained introspection of Wundt, Weber, Fechner, Titchener. The scientist must learn the language of the sensory neuron and cell and teach it to others.

The typical scientist recoils from this suggestion. It's a tough assignment, isn't it? No more dosing up the passive subjects. *You*, the scientist, must inhale, swallow, inject the magic molecule *yourself*. You train others to do the same.

The Courage to Know

Frightening?

Yes, it is frightening. And this defines the first criterion of the scientist of consciousness. He must have courage. He must embark on a course of planfully and deliberately going out of his mind. This is no field for the faint of heart. You are venturing out (like the Portuguese sailors, like the astronauts) on the uncharted margins. But be reassured—it's an old human custom. It's an old living-organism custom. We're here today because certain adventurous proteins, certain far-out experimenting cells, certain hippy amphibia, certain brave men pushed out and exposed themselves to new forms of energy.

Where do you get this courage?

It isn't taught in graduate school or medical school or law school. It doesn't come by arming government agents.

It comes from faith.

Faith in your nervous system.

Faith in your body.

Faith in your cells.

Faith in the life process.

Faith in the molecular energies released by psychedelic molecules.

Not blind faith.

Not faith in human social forms.

But conscious faith in the harmony and wisdom of nature.

Faith easily checked out empirically.

Take LSD and see. Listen to what your nervous system and your cells tell you.

Take marijuana and learn what your sense organs can tell you.

Take RNA and learn how the molecular learning process works.

Trust your body and its reaction to the complex messages of the psychedelic drugs. ☯

THE FIFTH FREEDOM: The Right to Get High



Expansion and contraction is the rhythm of the universe.

The tension between the flowing process and the fixed structure. Let go! Pull back! Let go! Pull back!

Inorganic processes: The expanding gaseous cloud whirls into temporary patterned structures. The structures always changing, hurtling toward eventual entropy. Let go. Pull back.

Organic processes: Watery, electro-biochemical globules cluster into cells. Cells cluster into temporary hardened forms (vegetative or animal), themselves always changing, eventually returning to the entropic. Let go. Pull back.

Social processes: The free, expansive vision is molded into the institutional. Hardly has the institutional mortar set before there is a new cortical up-

heaval, an explosive, often ecstatic or prophetic revelation. The prophet is promptly jailed. A hundred years later his followers are jailing the next visionary.

The Ancient Game: Visionary vs. Cop

One is led naïvely to exclaim: Will man never learn the lesson of cyclical process? Must we continue to jail, execute, exile our ecstatic visionaries and then enshrine them as tomorrow's heroes?

Naïve questions, which fail to appreciate the necessary tension of the expansion-contraction play. Membrane contracts. Life force bursts membrane. Establishment controls vision. Vision bursts establishment. Let go. Pull back.

The expansion process in physics and biology is described in evolutionary terms. Let go.

The expansion process in human affairs is defined in terms of the word "freedom." Let go.

We measure social evolution in terms of increased freedom—external or internal. Freedom to step out of the tribal game and move to construct a new social form. Freedom to move in space. Freedom to experience. Freedom to explore. Freedom to get high. Freedom to let go.

The Hippy vs. Square Quarrel Is a Bore

Society needs conscientious, dogmatic priest-scholars to provide structure—the intellectual muscle, bone and skin to keep things together. The university is the establishment's apparatus for training conscientious contractors. The intellectual ministry of defense. Defense against vision. This statement is not pejorative but a fact about evolutionary function. We need stability. But we need expansion, too. We need the far-out visionary as well as the up-tight academic council which sits in learned judgment on Socrates, Galileo, Bacon, Columbus, Thoreau. The protagonists

in these dramas are neither good nor evil. No villains, no heroes. They just are. What will be the next step in biological and social evolution? Here are two clues. (1) You are more likely to find the evolutionary agents closer to jail than to the professor's chair. (2) Look to that social freedom most abused, most magically, irrationally feared by society. Exactly that freedom which *you*, the intellectual, the liberal, would deny to others. Good. Now you are getting close.

The administration always recognizes intuitively the next evolutionary step that will leave it behind. To cast this drama in terms of saints and Pharisees is entertaining, but outmoded.

The drama is genetic. Neurophysiological.

So spare us, please, the adolescent heroics of Beethoven and Shakespeare.

The Next Lunge Forward

Where, then, will the next evolutionary step occur? Within the human cortex. We *know*, yes we *know*, that science has produced methods for dramatically altering and expanding human awareness and potentialities. The uncharted realm lies behind your own forehead. Internal geography. Internal politics. Internal control. Internal freedom.

The nervous system can be changed, integrated, re-circuited, expanded in its function. These possibilities naturally threaten every branch of the establishment. The dangers of external change appear to frighten us less than the peril of internal change. LSD is more frightening than the bomb!

We are, in a real sense, prisoners of the cognitive concepts and intellectual strategies which are passed on from generation to generation. The cognitive continuity of history. And the stuff of it is words. Our current reliance upon substantive and "closing-off" concepts will be the amused wonder of coming genera-

tions. We must entertain nonverbal methods of communication if we are to free our nervous system from the tyranny of the stifling simplicity of words.

Cortical Vitamins

Biochemical methods of increasing cortical efficiency. Biochemicals in the human body, in plants, and in drugs. There exist in nature hundreds of botanical species with psychedelic ("mind-opening") powers. There exist around the indole circle a wide variety of psychedelic compounds. Cortical vitamins.

The existence of these substances has been known for thousands of years but has been maintained as a well-guarded secret. The scarcity of botanical supply. Today the mind-opening substances (*e.g.*, mescaline, LSD, psilocybin) are available for the first time in limitless, mass-produced quantities. What a threat! What a challenge! What a widespread menace!

The danger, of course, is not physical. As of 1968 there was no evidence that LSD causes pathological changes in the brain, the body, or the genetic material. The anti-LSD warnings of American scientists are out-and-out hoax. Government science, like Hitler's race experiments and Soviet genetics.

Turn On or Bail Out

The danger of LSD is not physical or psychological, but social-political. Make no mistake: the effect of consciousness-expanding drugs will be to transform our concepts of human nature, human personalities, existence. The game is about to be changed, ladies and gentlemen. Man is about to make use of that fabulous electrical network he carries around in his skull. Present social establishments had better be prepared for the change. Our favorite concepts are standing in the way of a flood tide two billion years building up. The verbal dam is collapsing. Head for

the hills, or prepare your intellectual craft to flow with the current.

The Visionary Automobile

Let's try a metaphor. The social situation in respect to psychedelic drugs is very similar to that faced 60 years ago by those crackpot visionaries who were playing around with the horseless carriage. Of course the automobile is external child's play compared to the unleashing of cortical energy, but the social dilemma is similar.

The claim was made in 1900 that the motor carriage, accelerated to speeds several times that of the horse-drawn vehicle, would revolutionize society. Impossible to conceptualize because in 1900 we possessed no concepts for these possibilities. First of all, we object to the dangers: high speeds will snap nervous minds, gas fumes are fatal, the noise will prevent cows from giving milk, horses will run away, criminals will exploit the automobile.

Then the puritanical objection: people will use cars for pleasure, for kicks.

Then we question the utility: what can we do with speedy carriages? There are no men to repair them. There are no roads, few bridges. There are no skilled operators. The supply of fuel is small. Who will sell you gas?

Then we raise the problem of control: who should be allowed to own and operate these powerful and dangerous instruments? Perhaps they should be restricted to the government elite, to the military, to the medical profession.

But why do we want cars, anyway? What is wrong with the good old buggy? What will happen to coachmen, blacksmiths, carriage makers?

The automotive visionary of 1900 could have pointed out that his skeptical opponent had no con-

cepts, no social structures to implement these possibilities. Remember, if one talks about experiences and prospects for which the listener has no concepts, then he is defined (at best) as a mystic. Our automotive mystic 60 years ago would have asserted the need for a new language, new social forms, and would have predicted that our largest national industry would inevitably develop out of this vision.

Can you imagine a language without such words as *convertible*, *tudor sedan*, *General Motors*, *U.A.W.*, *Standard Oil*, *superhighway*, *parking ticket*, *traffic court*? These most commonplace terms in our present culture were mystical images three generations ago.

Who Controls the Instruments of Freedom?

In totalitarian states the use and control of instruments for external freedom—the automobile, the private airplane—are reserved for the government bureaucracy and the professional elite. Even in democracies the traditional means for expanding or contracting consciousness (internal freedom), such as the printing press, radio transmitter, motion picture, are restricted by law and remain under government control.

Now consider psychedelic drugs. No language to describe the experience. No trained operators to guide the trip. Lots of blacksmiths whose monopoly is threatened. A few people who do see an inevitable development of a new language, a transfiguration of every one of our social forms. And these few, of course, the ones who have taken the internal voyage.

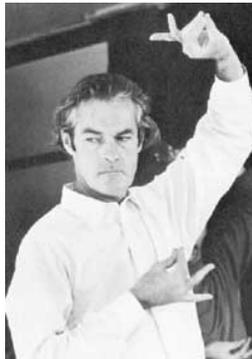
It is possible that in 20 years our psychological and experiential language (pitifully small in English) will have multiplied to cover realms of experience and forms of thinking now unknown. In 20 years every social institution will have been transformed by the new insights provided by consciousness-expanding experi-

ences. Many new social institutions will have developed to handle the expressions of the potentiated nervous system.

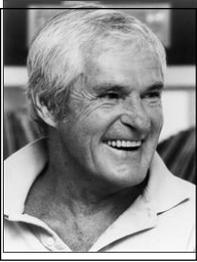
The Fifth Freedom

The political issue involves control: “automobile” means that the free citizen moves his own car in external space. Internal automobile. Auto-administration. The freedom and control of one’s experiential machinery. Licensing will be necessary. You must be trained to operate. You must demonstrate your proficiency to handle consciousness-expanding drugs without danger to yourself or the public. The fifth freedom—the freedom to expand your own consciousness—cannot be denied without due cause.

A final hint to those who have ears to hear. The open cortex produces an ecstatic state. The nervous system operating free of learned abstraction is a completely adequate, completely efficient, ecstatic organ. To deny this is to rank man’s learned concepts above two billion years’ endowment. An irreverent act. Trust your inherent machinery. Be entertained by the social game you play. Remember, man’s natural state is ecstatic wonder, ecstatic intuition, ecstatic, accurate movement. Don’t settle for less. ☺



Timothy Francis Leary (1920-1996)



After a decade of practice as a clinical psychologist, Dr. Timothy Francis Leary began teaching at Harvard University in 1958. A turning point in his life occurred in 1960 when he ingested some psilocybin mushrooms during a trip to Mexico. Upon returning to Harvard he established a research project to study the psychological effects of psychedelic drugs. This project involved giving psilocybin mushrooms to a number of artists and intellectuals, divinity students, prisoners, and others. He first experienced LSD in 1962 and subsequently included it in the research project. In 1963 he was dismissed from Harvard, largely because of sensational press reports about the project; he established a series of private foundations to continue the research. His advocacy of psychedelics earned him notoriety in the mass media and hero status in the blossoming counter-culture of the 1960s. In 1967, with activists Abbie Hoffman and Jerry Rubin, he co-founded the Youth International Party (a.k.a. "Yippie!"), an attempt to bridge the cultural divide between political activists and the "hippie" subculture. In 1970 he announced his candidacy for the Democratic nomination for governor of California. The Beatles song "Come Together" was originally written for the campaign. His political career was cut short by an arrest for marijuana possession, possibly the result of planted evidence, days before the filing deadline for the primary. He was convicted and sentenced to ten years in prison. With the aid of revolutionary activists he staged a daring escape and fled the country, but he was eventually recaptured, and he spent most of the 1970s behind bars. In the 80s and 90s his research focused on the emerging cybernetic revolution and its possibilities for consciousness expansion. Leary succumbed to prostate cancer on May 31, 1996, and died at his home in Beverly Hills, California at the age of 76 years.

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Lisa Bieberman: Session Games People Play: A Manual for the Use of LSD—first published in 1967 as the first laws against psychedelics were being passed in the USA and use of LSD was popular in the counterculture. This is a manual designed to aid first-time LSD users, outlining common problems that may be avoided. \$4.99

Lisa Bieberman: Phanerothyme: A Western Approach to the Religious Use of Psychochemicals—first published in 1968. The word “phanerothyme” was proposed by Aldous Huxley in the 1950s as a term to describe the class of mind-expanding drugs that later became known as psychedelics. The author counsels a return to Western spiritual traditions as a context for psychedelic experiences. \$4.99

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Two new
ethical
commandments
of the molecular age:

1. Thou shalt not alter the
consciousness of thy
fellow man.
2. Thou shalt not prevent
thy fellow man from
altering his own
consciousness.