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PHOTO: PAUL KAGAN

ALAN WATTS: ... Look then, we're going to discuss where it's going... the whole problem of whether to drop out or take over.

TIMOTHY LEARY: Or anything in between?

WATTS: Or anything in between, sure.

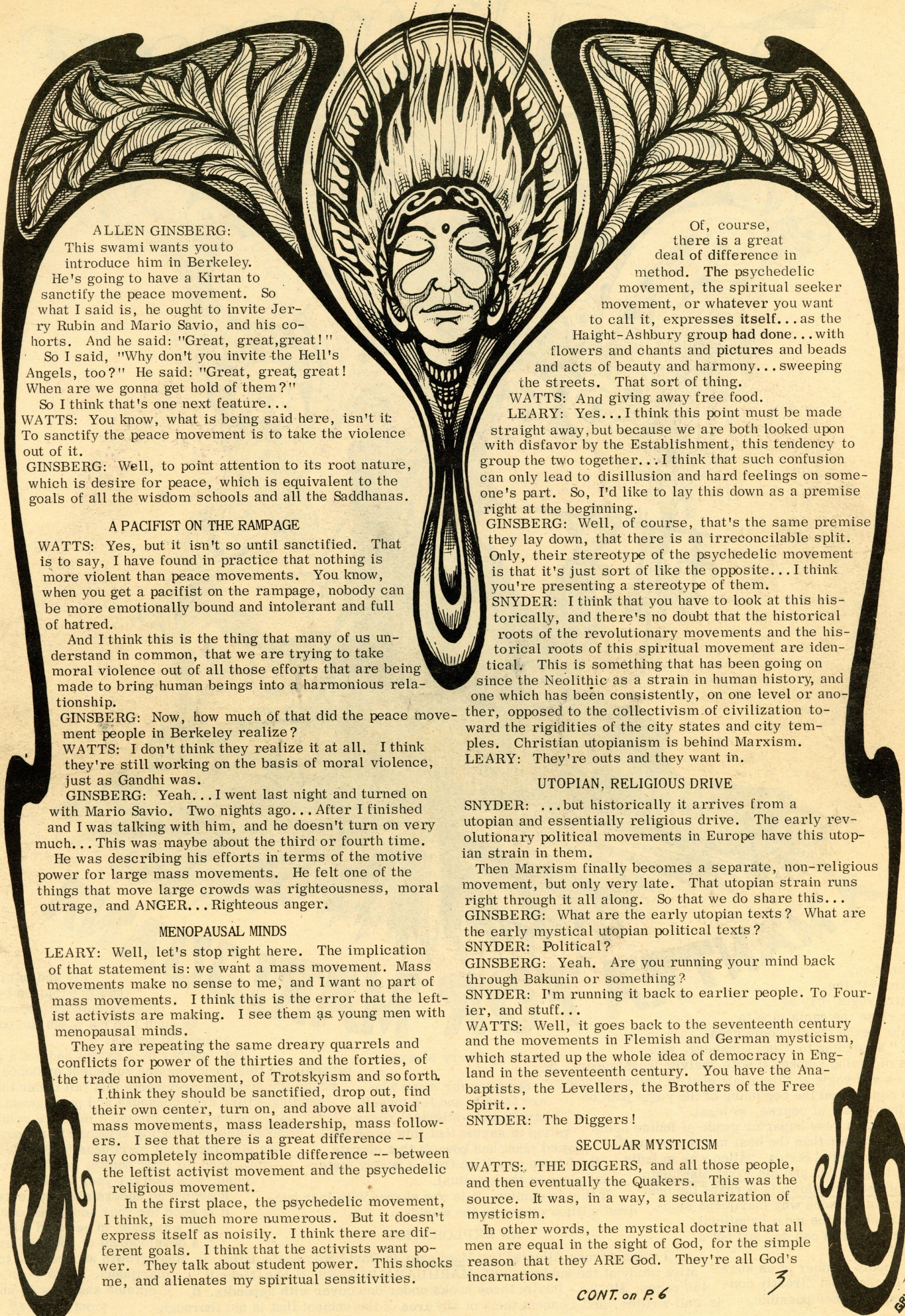
LEARY: Cop out... drop in...

GARY SNYDER: I see it as the problem about whether or not to throw all your energies to the subculture or try to maintain some communication network within the main culture.

WATTS: Yes. All right. Now look... I would like to make a pre-

liminary announcement so that it has a certain coherence.

This is Alan Watts speaking, and I'm this evening, on my ferry boat, the host to a fascinating party sponsored by the San Francisco Oracle, which is our new underground paper, far-outter than any far-out that has yet been seen. And we have here, members of the staff of the Oracle. We have Allen Ginsberg, poet, and rabbinic saddhu. We have Timothy Leary, about whom nothing needs to be said. (laughs) And Gary Snyder, also poet, Zen monk, and old friend of many years.



ALLEN GINSBERG:

This swami wants you to introduce him in Berkeley.

He's going to have a Kirtan to sanctify the peace movement. So what I said is, he ought to invite Jerry Rubin and Mario Savio, and his cohorts. And he said: "Great, great, great!"

So I said, "Why don't you invite the Hell's Angels, too?" He said: "Great, great, great! When are we gonna get hold of them?"

So I think that's one next feature...

WATTS: You know, what is being said here, isn't it? To sanctify the peace movement is to take the violence out of it.

GINSBERG: Well, to point attention to its root nature, which is desire for peace, which is equivalent to the goals of all the wisdom schools and all the Saddhanas.

A PACIFIST ON THE RAMPAGE

WATTS: Yes, but it isn't so until sanctified. That is to say, I have found in practice that nothing is more violent than peace movements. You know, when you get a pacifist on the rampage, nobody can be more emotionally bound and intolerant and full of hatred.

And I think this is the thing that many of us understand in common, that we are trying to take moral violence out of all those efforts that are being made to bring human beings into a harmonious relationship.

GINSBERG: Now, how much of that did the peace movement people in Berkeley realize?

WATTS: I don't think they realize it at all. I think they're still working on the basis of moral violence, just as Gandhi was.

GINSBERG: Yeah... I went last night and turned on with Mario Savio. Two nights ago... After I finished and I was talking with him, and he doesn't turn on very much... This was maybe about the third or fourth time.

He was describing his efforts in terms of the motive power for large mass movements. He felt one of the things that move large crowds was righteousness, moral outrage, and ANGER... Righteous anger.

MENOPAUSAL MINDS

LEARY: Well, let's stop right here. The implication of that statement is: we want a mass movement. Mass movements make no sense to me, and I want no part of mass movements. I think this is the error that the leftist activists are making. I see them as young men with menopausal minds.

They are repeating the same dreary quarrels and conflicts for power of the thirties and the forties, of the trade union movement, of Trotskyism and so forth.

I think they should be sanctified, drop out, find their own center, turn on, and above all avoid mass movements, mass leadership, mass followers. I see that there is a great difference -- I say completely incompatible difference -- between the leftist activist movement and the psychedelic religious movement.

In the first place, the psychedelic movement, I think, is much more numerous. But it doesn't express itself as noisily. I think there are different goals. I think that the activists want power. They talk about student power. This shocks me, and alienates my spiritual sensitivities.

Of, course, there is a great deal of difference in method. The psychedelic movement, the spiritual seeker movement, or whatever you want to call it, expresses itself... as the Haight-Ashbury group had done... with flowers and chants and pictures and beads and acts of beauty and harmony... sweeping the streets. That sort of thing.

WATTS: And giving away free food.

LEARY: Yes... I think this point must be made straight away, but because we are both looked upon with disfavor by the Establishment, this tendency to group the two together... I think that such confusion can only lead to disillusion and hard feelings on someone's part. So, I'd like to lay this down as a premise right at the beginning.

GINSBERG: Well, of course, that's the same premise they lay down, that there is an irreconcilable split. Only, their stereotype of the psychedelic movement is that it's just sort of like the opposite... I think you're presenting a stereotype of them.

SNYDER: I think that you have to look at this historically, and there's no doubt that the historical roots of the revolutionary movements and the historical roots of this spiritual movement are identical. This is something that has been going on since the Neolithic as a strain in human history, and one which has been consistently, on one level or another, opposed to the collectivism of civilization toward the rigidities of the city states and city temples. Christian utopianism is behind Marxism.

LEARY: They're outs and they want in.

UTOPIAN, RELIGIOUS DRIVE

SNYDER: ...but historically it arrives from a utopian and essentially religious drive. The early revolutionary political movements in Europe have this utopian strain in them.

Then Marxism finally becomes a separate, non-religious movement, but only very late. That utopian strain runs right through it all along. So that we do share this...

GINSBERG: What are the early utopian texts? What are the early mystical utopian political texts?

SNYDER: Political?

GINSBERG: Yeah. Are you running your mind back through Bakunin or something?

SNYDER: I'm running it back to earlier people. To Fourier, and stuff...

WATTS: Well, it goes back to the seventeenth century and the movements in Flemish and German mysticism, which started up the whole idea of democracy in England in the seventeenth century. You have the Anabaptists, the Levellers, the Brothers of the Free Spirit...

SNYDER: The Diggers!

SECULAR MYSTICISM

WATTS: THE DIGGERS, and all those people, and then eventually the Quakers. This was the source. It was, in a way, a secularization of mysticism.

In other words, the mystical doctrine that all men are equal in the sight of God, for the simple reason that they ARE God. They're all God's incarnations.

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BOMBOM MAHADEV



A MANTRA FOR MARIJUANA

"Bom bom mahadev!" the mantra yogis' cry as they raise the ganja pipe to inhale means "boom boom great god," according to Allen Ginsberg, who tells of having smoked it with Shaivite worshippers, devotees and yogis at Nimtallah ghat in Calcutta, where it is considered the beginning of the yogic path of Saddhana and, of course, is legal.

Ganja is a very superior grade of Indian hemp much stronger than the best marijuana available in the United States. Allen was in India for a long while, and his First Manifesto to End the Bringdown is perhaps the best source of reasons why marijuana smoking is one of the most beneficial things a person can do, and not a little holy.

A goodly number of us know this by the most directly convincing evidence possible.

by Harry Monroe

Speaking for many who are friends and for myself, I have not the slightest reservation in saying that this much maligned plant has powers that elevate the human condition from a purely material plane to the spiritual. If this is opinion, it is one shared with four hundred million others in the world.

AN EXPLORATION

I came across Allen's First Manifesto in David Solomon's definitive study of the subject: THE MARIJUANA PAPERS, Bobbs-Merrill, 450 pages, \$10.00. Really three books under one cover with appendix. It is well written, and I cannot think of any area of the subject that is not thorough-

ly and intelligently explored by leading authorities, and by such I do not mean the police or federal agents.

Put together by a savant and not a propagandizer, this book contains sufficient evidence to refute the specious arguments that fall under the heading: killer drug nonsense and propaganda.

Mr. Solomon has collated a massive volume of absolutely convincing evidence to support the statement that marijuana is good for you, good for your health, good for your mind, and good for your world.

It seems an understatement to say it is good for your soul when one has witnessed in self and others a development of soul and spiritual growth attributable to marijuana. This is an opinion shared with an

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THE ADVENT OF THE
WORLD-TEACHER

The significance of one of the great revelations of our time has been largely overlooked except by occultists. It has been twelve years since the newspaper announcement that on the evening of December 2, 1954, Pope Pius XII announced that he had experienced a divine vision with the words, "This morning I saw the Lord."

This event marked the descent of the Christos, the archetypal Christ to the astral plane, preparatory to manifesting in the world of men. During the following year, mystics working with the Spiritual Hierarchy of the planet quietly exchanged information about contacts similar to that reported by the Pope, contacts which served to raise the vibrations of the initiates concerned and to stimulate their capacity to meditate on behalf of the enlightenment of the planet, as mediators between humanity and Hierarchy.

This descent also marked an important step in preparation for manifestation in the world of men. A great Being such as this Bodhisattva can manifest in multiple forms through a sort of grace or spiritual seed, or through forming a temporary union or overshadowing of physical bodies already prepared for His use. Many have wondered whether the late President Kennedy may not have been thus divinely overshadowed during his last years, as his ideals served to inspire the entire world. By inspir-

ing a succession of initiates, or using a series of physical bodies prepared for his use, great Hierarchical Beings can dwell in their Sambhogakaya bodies of subtle matter and transfer from one physical body to another for active work. Mystics such as St. Teresa of Avila and Jacob Boehme experienced the Christos as an intimate spiritual experience and later as a component of their very selves.

It is only our own spiritual ignorance and lack of entire enlightenment that does not recognize the latent spiritual process that brings forth the immanent Divinity within every man and woman. In Evelyn Underhill's book, *Mysticism*, she says, "The Incarnation, which is for traditional Christianity synonymous with the historical birth and earthly life of Christ, is for mystics of a certain type, not only this but also a perpetual Cosmic and personal process."

"It is an everlasting bringing forth, in the universe, and also in the individual ascending soul, of the divine and perfect Life, the pure character of God... as the soul, of which

(Christ) dramatized the essential constituents, . . . resumes in its upward progress the spiritual life-history of the race.

Jacob Boehme pointed out that the secret of the alchemists, the finding of the formula for the Philosopher's Stone and the bringing to birth of the indwelling divinity were one and the same process, and could be brought to manifestation. Whether we call this manifestation and Incarnation of Christ, Vishnu, Ishvara or Krishna, it is the indwelling Divinity made manifest in flesh.

If the rays of manifesting energy are of several types we have the mystic with a special talent for the mystic art. But, as the Tibetan Master of the Wisdom Djwhal Khul points out, in Alice A. Bailey's book, *Treatise on Cosmic Fire*, when the rays of divine energy ensouling the form are of a specific and concentrated form, we have a Messiah or an avatar.

The coming forth of such avatars is done in accordance with astrological cycles of divine energy, and therefore the present coming forth of the Messiah and the externalization of the Spiritual Hierarchy that will aid Him in His work has been long awaited throughout the world.

Some wait for Krishna, some for the Lord Maitreya, some for the second coming of the Christ. But when He comes he will have none of these names. He may go unrecognized, as men are blinded by glimmers of the past.

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When that doctrine is secularized, it becomes a parody... that all men are equally inferior. And therefore may be evil-treated by the bureaucrats and the police, with no manners.

The whole tendency of this equalization of man in the nineteenth century is a result, in a way, of the work of Freud. But the absolute recipe for writing a best seller biography was to take some person who was renowned for his virtue and probity, and to show, after all, that everything was scurrilous and low down.

You see? This became the parody. Be cause the point that I am making -- this may seem to be a little bit of a diversion, but the actual point is this:

Whenever the insights one derives from mystical vision become politically active, they always create their own opposite. They create a parody.

Wouldn't you agree with that, Tim? I mean, this is the point I think you're saying: that when we try to force a vision upon the world, and say that everybody ought to have this, and it's GOOD for you, then a parody of it is set up. As it was historically when this vision was forced upon the West, that all men are equal in the sight of God and so on and so forth... it became bureaucratic democracy, which is that all people are equally inferior.

SNYDER: Well, my answer to what Tim was saying there is that, it seems to me at least, in left-wing politics there are certain elements, and there are always going to be certain people who are motivated by the same thing that I'm motivated by.

And I don't want to reject the history, or the sacrifices of the people in that movement... if they can be brought around to what I would consider a more profound vision of themselves, and a more profound vision of themselves and society...

LEARY: I think we should get them to drop out, turn on, and tune in.

GINSBERG: Yeah, but they don't know what that means even.

LEARY: I know it. No politician, left or right, young or old, knows what we mean by that.

GINSBERG: Don't be so angry!

LEARY: I'm not angry...

GINSBERG: Yes, you are. Now, wait a minute... Everybody in Berkeley, all week long, has been bugging me... and Alpert... about what you mean by drop out, tune in, and turn on. Finally, one young kid said, "Drop out, turn on, and tune in." Meaning: get with an activity--a manifest worldly activity--that's harmonious with whatever vision he has.

Everybody in Berkeley is all bugged because they think, one: drop-out thing really doesn't mean anything, that what you're gonna cultivate is a lot of freak-out hippies goofing around and throwing bottles through windows when they flip out on LSD. That's their stereotype vision. Obviously stereotyped. LEARY: Sounds like bullshitting...

THE NEWSPAPER VISION

GINSBERG: No, like it's no different from the newspaper vision, anyway. I mean, they've got the newspaper vision.

Then, secondly, they're afraid that there'll be some sort of fascist putsch. Like, it's rumored lately that everyone's gonna be arrested. So that the lack of

communicating community among the hippies will lead to some concentration camp situation, or lead... as it has been in Los Angeles recently... to a dispersal of what the beginning of the community began.

LEARY: These are the old, menopausal minds. There was a psychiatrist named Adler in San Francisco whose interpretation of the group Be-In was that this is the basis for a new fascism... when a leader comes along. And I sense in the activist movement the cry for a leader... the cry for organization...

GINSBERG: But they're just as intelligent as you are on this fact. They know about what happened in Russia. That's the reason they haven't got a big, active organization.

It's because they, too, are stumped by: How do you have a community, and a community movement, and cooperation within the community to make life more pleasing for everybody -- including the end of the Vietnam war? How do you have such a situation organized, or disorganized, just so long as it's effective -- without a fascist leadership? Because they don't want to be that either.

See, they are conscious of the fact that they don't want to be messiahs -- political messiahs. At least, Savio in particular. Yesterday, he was weeping. Saying he wanted to go out and live in nature.

LEARY: Beautiful.

GINSBERG: So, I mean he's like basically where we are: stoned.

GENIUS OF NON-LEADERSHIP

WATTS: Well, I think that thus far, the genius of this kind of underground that we're talking about is that it has no leadership.

LEARY: Exactly!

WATTS: That everybody recognizes everybody else.

GINSBERG: Right, except that that's not really entirely so.

WATTS: Isn't it so? But it is so to a great extent now...

GINSBERG: There's an organized leadership, say, at such a thing as a Be-In. There is organization; there is community. There are community groups which cooperate, and those community groups are sparked by active people who don't necessarily parade their names in public, but who are capable people... who are capable of ordering sound trucks and distributing thousands of cubes of LSD and getting signs posted...

WATTS: Oh yes, that's perfectly true. There are people who can organize things. But they don't assume the figure-head role.

LEARY: I would prefer to call them foci of energy. There's no question. You start the poetry, chanting thing...

WATTS: Yes.

LEARY: And I come along with a celebration. Like Allen and Gary at the Be-In.

NATURE AND BOSSISM

WATTS: And there is nobody in charge as a ruler, and this is the absolutely vital thing. That the Western world has labored for many, many centuries under a monarchical conception of the universe where God is the boss, and political systems and all kinds of law have been based on this model of the universe... that na-



ture is run by a boss.

Whereas, if you take the Chinese view of the world, which is organic.. They would say, for example, that the human body is an organization in which there is no boss. It is a situation of order resulting from mutual interrelationship of all the parts.

And what we need to realize is that there can be, shall we say, a movement... a stirring among people... which can be ORGANICALLY designed instead of POLITICALLY designed. It has no boss. Yet all parts recognize each other in the same way as the cells of the body all cooperate together.

SNYDER: Yes, it's a new social structure. It's a new social structure which follows certain kinds of historically known tribal models.

LEARY: Exactly, yeah! My historical reading of the situation is that these great, monolithic empires that developed in history: Rome, Turkey and so forth... always break down when enough people (and it's always the young, the creative, and the minority groups) drop out and go back to a tribal form.

I agree with what I've heard you say in the past, Gary, that the basic unit is tribal. What I envision is thousands of small groups throughout the United States and Western Europe, and eventually the world, as dropping out. What happened when Rome fell? What happened when Jerusalem fell? Little groups went off together...

GINSBERG: Precisely what do you mean by drop out, then... again, for the millionth time?

SNYDER: Drop out throws me a little bit, Tim. Because it's assumed that we're dropping out. The next step is, now what are we doing where we're in

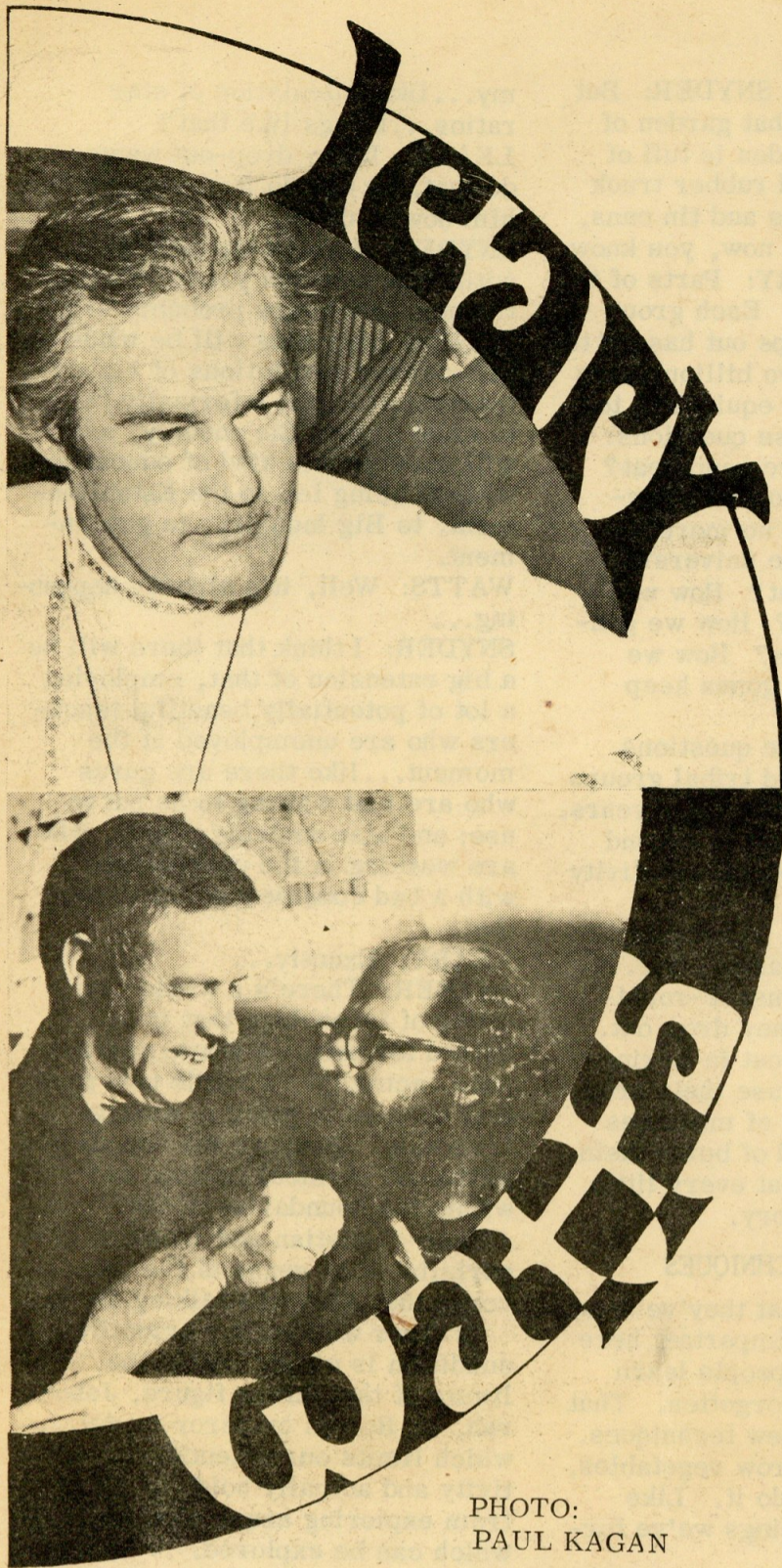


PHOTO:
PAUL KAGAN

something else? We're in a new society. We're in the seeds of a new society.

GINSBERG: For instance, you haven't dropped out, Tim. You dropped out of your job as a psychology teacher in Harvard. Now, what you've dropped into is, one: a highly complicated series of arrangements for lecturing and for putting on the festival...

LEARY: Well, I'm dropped out of that.

GINSBERG: But you're not dropped out of the very highly complicated legal constitutional appeal, which you feel a sentimental regard for, as I do. You haven't dropped out of being the financial provider for Millbrook, and you haven't dropped out of planning and conducting community organization and participating in it.

And that community organization is related to the national community, too. Either through the Supreme Court, or through the very existence of the dollar that is exchanged for you to pay your lawyers, or to take money to pay your lawyers in the theatre. So you can't drop out, like DROP OUT, 'cause you haven't.

LEARY: Well, let me explain...

GINSBERG: So they think you mean like, drop out, like go live on Haight-Ashbury Street and do nothing at all. Even if you can do something like build furniture and sell it, or give it away in barter with somebody else.

LEARY: You have to drop out in a group. You drop out in a small tribal group.

SNYDER: Well, you drop out one by one, but... You know, you can join the sub-culture.

GINSBERG: Maybe it's: "Drop out of what?"

WATTS: Gary, I think that you have something to say here. Because you, to me, are one of the most fantastically capable drop-out people I have ever met. I think, at this point, you should say a word or two about your own experience of how to live on nothing. How to get by in life economically.

This is the nitty-gritty. This is where it really comes down to in many people's minds. Where's the bread going to come from if everybody drops out? Now, you know expertly where it's gonna come from -- living a life of integrity and not being involved in a commute-necktie-strangle scene.

SNYDER: Well, this isn't news to anybody, but ten or fifteen years ago when we dropped out, there wasn't a community. There wasn't anybody who was going to take care of you at all. You were really completely on your own.

What it meant was, cutting down on your desires and cutting down on your needs to an absolute minimum; and it also meant, don't be a bit fussy about how you work or what you do for a living.

That meant doing any kind of work. Strawberry picking, carpenter, laborer, longshore... Well, longshore is hard to get into. It paid very well. Shipping out... that also pays very well.

THE VIRTUE OF PATIENCE

But at least in my time, it meant being willing to do any goddam kind of labor that came your way, and not being fussy about it.

And it meant cultivating the virtue of patience -- the patience of sticking with a shitty job long enough to win the bread that you needed to have some more leisure, which meant more freedom to do more things that you wanted to do. And mastering all kinds of techniques of living really cheap...

Like getting free rice off the docks, because the loading trucks sometimes fork the rice sacks, and spill little piles of rice on the docks which are usually thrown away.

But I had it worked out with some of the guards down on the docks that they would gather 15 or 25 pounds of rice for me, and also tea... I'd pick it up once a week off the docks, and then I'd take it around and give it to friends. This was rice that was going to be thrown away, otherwise. Techniques like that.

WATTS: Second day vegetables from the supermarket...

SNYDER: Yeah, we used to go around at one or two in the morning, around the Safeways and Piggly Wiggles in Berkeley, with a shopping bag, and hit the garbage cans out in back. We'd get Chinese cabbage, lots of broccoli and artichokes that were thrown out because they didn't look sellable anymore.

So, I never bought any vegetables for the three years I was a graduate student at Berkeley. When I ate meat, it was usually horse meat from the pet store, because they don't have a law that permits them to sell horsemeat for human consumption in California like they do in Oregon.

GINSBERG: You make a delicious horse meat sukiyaki. (laughter)

A SWEET, CLEAN PAD

WATTS: Well, I want to add to this,

Gary, that during the time you were living this way, I visited you on occasion, and you had a little hut way up on the hillside of Homestead Valley in Mill Valley and I want to say, for the record, that this was one of the most beautiful pads I ever saw. It was sweet and clean, and it had a very, very good smell to the whole thing. You were living what I consider to be a very noble life.

Now, then, the question that next arises, if this is the way of being a successful drop-out, which I think is true... Can you have a wife and child under such circumstances?

SNYDER: Yeah, I think you can, sure.

WATTS: What about when the state forces you to send the child to school?

SNYDER: You send it to school.

LEARY: Oh no, c'mon, I don't see this as drop-out at all.

SNYDER: I want to finish what I was going to say. That's the way it was ten years ago.

Today, there is a huge community. When any kid drops out today, he's got a subculture to go fall into. He's got a place to go where there'll be friends, and people that will put him up and people that will feed him -- at least for a while -- and keep feeding him indefinitely, if he moves around from pad to pad.

LEARY: That's just stage one. The value of the Lower East Side, or of the district in Seattle or the Haight-Ashbury, is that it provides a first launching pad.

Everyone that's caught inside a television set of props, and made of actors... The first thing that you have to do is completely detach yourself from anything inside the plastic, robot Establishment.

A WAY STATION: A LAUNCHING PAD

The next step -- for many people-- could well be a place like Haight-Ashbury. There they will find spiritual teachers, there they will find friends, lovers, wives...

But that must be seen clearly as a way station. I don't think the Haight-Ashbury district -- any city, for that matter -- is a place where the new tribal...

SNYDER: I agree with you. Not in the city.

LEARY: ...is going to live. So, I mean DROP OUT! I don't want to be misinterpreted. I'm dropping out... step by step.

Millbrook, by the way, is a tribal community. We're getting closer and closer to the landing... We're working out our way of import and export with the planet. We consider ourselves a tribe of mutants. Just like all the little tribes of Indians were. We happen to have our little area there, and we have to come to terms with the white men around us.

WHAT ARE YOU BUILDING?

SNYDER: Now look... Your drop-out line is fine for all those other people out there, you know, that's what you've got to say to them. But, I want to hear what you're building. What are you making?

LEARY: What are we building?

SNYDER: Yeah, what are you building?



I want to hear your views on that. Now, it's agreed we're dropping out, and there are techniques to do it. Now, what next! Where are we going now? What kind of society are we going to be in?

LEARY: I'm making the prediction that thousands of groups will just look around the fake-prop-television-set American society, and just open one of those doors. When you open the doors, they don't lead you in, they lead you out into the garden of Eden... which is the planet.

Then you find yourself a little tribe wandering around. As soon as enough people do this -- young people do this -- it'll bring about an incredible change in the consciousness of this country, and of the Western world.

GINSBERG: Well, that is happening actually...
LEARY: Yeah, but...

SNYDER: But that garden of Eden is full of old rubber truck tires and tin cans, right now, you know.

LEARY: Parts of it are... Each group that drops out has got to use its two billion years of cellular equipment to answer those questions: "Hey, how we gonna eat? Oh, there's no more paycheck, there's no more fellowship from the university! How we gonna eat? How we gonna keep warm? How we gonna defend ourselves? How we gonna eat? How we gonna keep warm?"

Those are exactly the questions that cellular animals and tribal groups have been asking for thousands of years. Each group is going to have to depend upon its turned on, psychedelic creativity and each group of...

I can envision ten M. I. T. scientists, with their families, they've taken LSD... They've wondered about the insane-robot-television show of M. I. T. They drop out.

They may get a little farm out in Lexington, near Boston. They may use their creativity to make some new kinds of machines that will turn people on instead of bomb them. Every little group has to do what every little group has done throughout history.

NEW STRUCTURES; NEW TECHNIQUES

SNYDER: No, they can't do what they've done through history. What is very important here is, besides taking acid, is that people learn the techniques which have been forgotten. That they learn new structures, and new techniques. Like, you just can't go out and grow vegetables, man. You've gotta learn how to do it. Like we've gotta learn to do a lot of things we've forgotten to do.

LEARY: I agree.

WATTS: That is very true, Gary. Our educational system, in its entirety, does nothing to give us any kind of material competence. In other words, we don't learn how to cook, how to make clothes, how to build houses, how to make love, or to do any of the absolutely fundamental things of life.

CEREBRAL "FREAK OUTS"

The whole education that we get for our children in school is entirely in terms of abstractions. It trains you to be an insurance salesman or a bureaucrat, or some kind of cerebral character.

LEARY: Yes... it's exactly there that, I think, a clear-cut statement is needed. The American educational system is a narcotic, addictive process...

WATTS: Right!

LEARY: ...and we must have nothing to do with it. Drop out of school, drop out of college, don't be an activist...

WATTS: But we've got to do something else.

LEARY: Drop out of school...

GINSBERG: Where are you gonna learn engineering, or astronomy, or anything like that?

LEARY: The way men have always learned the important things in life. Face to face with a teacher, with a guru. Because very little...

GINSBERG: What about astrono-

my... like calculation of star ratios... things like that?

LEARY: If any drop-out wants to do that, he can do it... I can tell him how to do it.

SNYDER: I would suspect that within the next ten years -- within the next five years probably -- a modest beginning will be made in sub-culture institutions of higher learning that will informally begin to exist around the country, and will provide this kind of education without being left to the Establishment, to Big Industry, to government.

WATTS: Well, it's already happening...

SNYDER: I think that there will be a big extension of that, employing a lot of potentially beautiful teachers who are unemployed at the moment... like there are gurus who are just waiting to be put to use; and also drawing people, who are working in the universities with a bad conscience, off to join that...

LEARY: Exactly...

SNYDER: There's a whole new order of technology that is required for this. A whole new science, actually. A whole new physical science is going to emerge from this. Because the boundaries of the old physical science are within the boundaries of the Judaeo-Christian and Western imperialist boss sense of the universe that Alan was talking about.

In other words, our scientific condition is caught within the limits of that father figure, Jehovah, or Roman emperor model... which limits our scientific objectivity and actually holds us back from exploring areas of science which can be explored.

LEARY: Exactly, Gary. Exactly...

WATTS: It's like the guy in Los Angeles who had a bad trip on LSD and turned himself into the police, and wrote: "Please help me. Signed, Jehovah." (laughter)

LEARY: Beautiful! (more laughter) It's about time he caught on, huh? (more laughter)

WATTS: Yes-ss (laughing) But, here though, is this thing, you see. We are talking about all this, which is really a rather small movement of people, involved in the midst of a fantastic multitude of people who can only continue to survive if automated industry feeds them, clothes them, houses them and transports them. By means of the creation of immense quantities of ersatz material: Fake bread, fake homes, fake clothes and fake autos.

In other words, this thing is going on... you know, huge, fantastic numbers of people... increasing, increasing, increasing... people think the population problem is something that's going to happen five years from now. They don't realize it's right on us now!

People are coming out of the WALLS!

SNYDER: And they're gobbling up everything on the planet to feed it.

WATTS: Right.

SNYDER: Well, the ecological conscience is something that has to emerge there, and that's part of what we hope for... hopefully in the subculture.

VfA (Voice from the Audience): Gary, doesn't Japan clearly indicate that we can go up in an order of magnitude in population and still...

SNYDER: Well, who wants to? It can be very well argued by some people who have not been thinking very clearly about it, that we could support a larger number of people on this planet infinitely. But that's irresponsible and sacrilegious. It's sacrilegious for the simple reason it wipes out too many other animal species which we have no right to wipe out.

LEARY: Absolutely.

SNYDER: We have no moral right to upset the ecological balance.

WATTS: No, that's true. We've got to admit that we belong to the mutual eating society.

SNYDER: Furthermore, it simply isn't pleasant to be crowded that way. Human beings lose respect for human beings when they're crowded.

LEARY: Out of my LSD experiences I have evolved a vision which makes sense to my cells... that we are already putting to work at Millbrook. And that is, that life on this planet depends upon about twelve inches of topsoil and the incredible balance of species that Gary was just talking about.

On the other hand, man and his technological, Aristotelian zeal has developed these methods of laying down miles of concrete on topsoil, polluting the waters and doing the damage that Gary was just talking about. Now, we cannot say to this society: "Go back to a simple, tribal, pastoral existence." That's romantic.

FORWARD

SNYDER: You can say "Go FORWARD to a simple, pastoral existence."

LEARY: Yeah. I have come to a very simple solution: All the technology has to go underground. Because metal belongs underground. You take a hatchet out in the forest and let it go. It goes exactly where God and the Divine Process wants it to be: underground.

Now the city of New York --the megalopolis is going to exist from Seattle to San Diego in a few years -- could just as well be underground. If it goes underground it's there, where it belongs, with fire and metal and steel.

I foresee that these tribal groups that drop out -- and I mean absolutely drop out -- will be helping to get back in harmony with the land, and we've got to start immediately putting a technology underground.

I can think of different ways we

LEGEND

VfA = Voice from the Audience

can do this symbolically. The Solstice, last April 21st (March 21st -- Oracle) a group of us went out in front of the house in Millbrook and we took a sledgehammer and we spent about an hour breaking through the road. And we had this incredible piece of asphalt and rock--about four inches--and then we said: "Hey! Underneath this planet somewhere there's dirt!" It was really magical. And once you get a little piece taken out--it took about an hour to get one little piece--then you just go underneath it and it begins to crumble.

So I think we should start a movement to--one hour a day or one hour a week--take a little chisel and a little hammer and put a little hole in some of this plastic, and just see some earth come up, and put a seed there. And then put a little ring--mandalic ring--of something around it.

I can see the highways and I can see the subways and I can see the patios and so forth... Suddenly the highway department comes along, and: "There's a rose growing in the middle of Highway 101!" And then...then...the robot power group will have to send a group of the highway department to kill the rose and put the asphalt down on the gentle, naked skin of the soil.

Now when they do that, we're getting to them. There'll be pictures in the paper. And consciousness is going to change. Because we've got to get to people's consciousness. We've got to let people realize what they're doing to the earth.

GINSBERG: That's the area of poetry you're dealing with there.

LEARY: Here we go. I'm the poet and you're the politician. I've told you that for ten years!

GINSBERG: "There are no ideas but in things," said William Carlos Williams. How does this work out now?

SNYDER: Technologically?

VfA: I wouldn't want to work underground.

LEARY: Of course not. The only people that would want to work underground are people that would want to work with metal and steel. But if they're hung up that way, and they want to play with those kinds of symbols, fine. We'll have the greatest, air-conditioned, smooth, airport, tile gardens for them with all sorts of metal toys to play with.

VfA: Can I ask you for a clarification on one thing about drop out? You said that in another ten years the young men in the colleges are going to have degrees and the doctors, psychologists and so on, will all be turned-on people. But if they drop out from college now they won't have degrees and these people won't gain control of the apparatus--I mean, I know someone now at State who studies psychology and who doesn't know whether to drop out or not, and who's pulled in two directions. I think there are many people like this.

DROP OUT: YES OR NO

LEARY: Yes, I think he should drop out. And I want to be absolutely clear on that. NOBODY wants to listen to that simple, two-syllable phrase. It gets jargled and jumbled, and I mean it... Now, everyone has to decide how he drops out and when, and he has to time it gracefully, but that's the goal.

SNYDER: We understand that...

LEARY: Well, Allen didn't. And Allen, I want you to tell the people in Berkeley that ask you what I mean, I mean absolutely have nothing to do with the university, and start planning step by step how you can detect...

GINSBERG: Of course, that's where the big argument is, over the NON-STUDENTS. The guys that dropped out are not involved, and their problem is what kind of communities they organize.

LEARY: Now, I can foresee that you might work for Sears & Roebuck for six months to get enough money to go to India. But that's part of your drop out. And what I'm doing today, Allen, is part of my drop out. I've got responsibilities, contracts..and I don't think that anyone

should violate contracts with people that they love... Contract with the university--

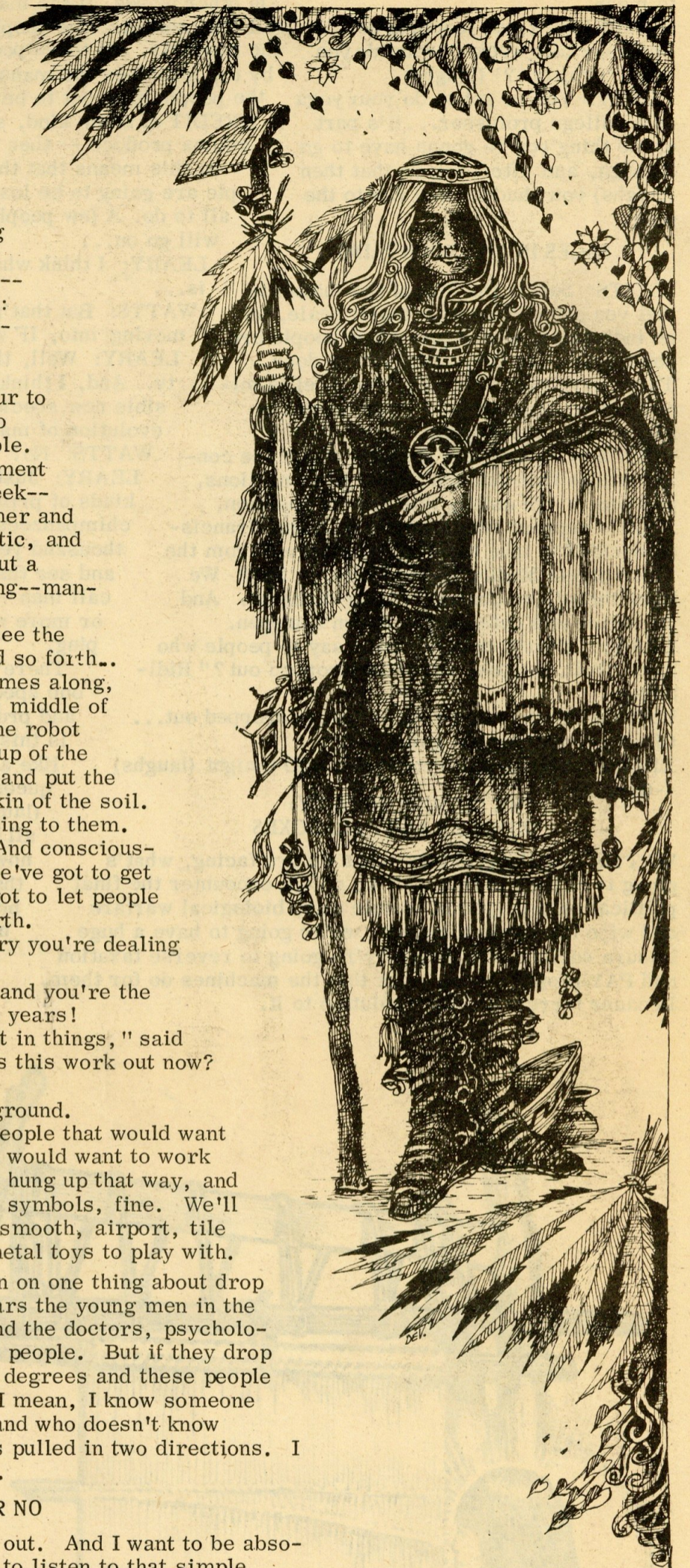
ha! Fine--quit tomorrow. Therefore, I have to detach myself slowly. When I was in India two years ago...

GINSBERG: India...but look...you know the university is personal relationships also. They're in contact with persons. They can't reject those persons, necessarily... There might be a Bodhisattva among those persons.

SNYDER: ...as Tim says, you can gracefully drop out...

LEARY: Aesthetically...

SNYDER: ...at one time or another, which I take



to mean...

GINSBERG: I was teaching at Berkeley last week -- what do you mean 'drop out?' (laughs)

LEARY: You've got to do your yoga as a college professor... it's part of the thing you're gonna have to go through, and after you do that then (laughs) you shudder and run to the door.

SAGES IN THE MOUNTAINS

WATTS: Surely the fact of the matter is that you can do this on a small scale, as an individual, where just a few people are doing this... as they always have done. There have always been a kind of elite minority who dropped out -- who were the sages in the mountains.

But now we are in a position where the conversations that you and I have go to millions, and people are asking this sort of question.

Let's suppose that everybody in San Francisco decided to take the six o'clock train from the Third Street Station to Palo Alto... See? We know there's no chance of their doing so. And therefore this catastrophe doesn't happen.

LEARY: That's exactly what I say to people who say: "Well, suppose everyone dropped out?" Ridiculous!

WATTS: Yeah, supposing everyone dropped out... Of course they're not going to.

LEARY: Suppose everyone took LSD tonight (laughs) --Great!

THE LEISURE SOCIETY: PUZZLES AND PARADOXES

WATTS: The thing is this: what we are facing, what's going to happen is this... if we do not encounter the final political catastrophe of atomic war, biological warfare and wipe the whole thing out, we're going to have a huge leisure society -- where they're going to reverse taxation and PAY people for the work that the machines do for them. Because there's no other solution to it.

In other words, if the manufacturer is going to be able to sell his products, the people gotta have money to pay for the products. All those people have been put out of work by the machines the manufacturer is using. Therefore, the people have got to be paid by the government --- CREDIT of some kind, so they can buy what the machines produce -- then the thing will go on.

So this means that thousands and thousands of people are going to be loafing around, with nothing at all to do. A few people who are maniacs for work will go on...

LEARY: I think what you're defining, Alan, is...

WATTS: But that's the kind of situation we're moving into, IF we survive at all.

LEARY: Well, there's another possibility. And, I think you're defining two possible new species. Let's face it, the evolution of mankind is not over.

WATTS: No!

LEARY: Just as there are many kinds of primates: baboons and chimpanzees and so forth. In a few thousand years we'll look back and see that from -- what we call man -- there may be two or more new species developing.

There's no question that one species, which could and probably will develop, is this anthill. It's run like a beehive with queens--or kings-- (laughs) and it'll all be television and now, of course, in that, sexuality will become very promiscuous and almost impersonal. Because, in an



anthill, it always turns out that way.

BUT you're gonna have another species who inevitably will survive, and that will be the tribal people, who won't have to worry about leisure because when you drop out then the real playwork begins. Because then you have to, as Gary says, learn how to take care of yourself and your loved ones on this...

SNYDER: I don't think that you're right about that anthill thing at all though. That's a very negative view of human nature. I don't think it's accurate.

LEARY: It's no longer even human nature. We won't call them human anymore. These people

HUMAN BEINGS WANT REALITY

SNYDER: C'mon, Tim, they're humans and they're gonna be here. You're talking a drama now. You're not talking about --you know-- anthropological realities. The anthropological reality is that human beings, in their nature, want to be in touch with what is real in themselves and in the universe.

For example, the longshoremen with their automation contract in San Francisco... a certain number of them have been laid off for the rest of their lives with full pay, and some of them have been laid off already for five years --with full pay-- by their contract.

Now, my brother-in-law is a longshoreman, and he's been telling me about what's happening to these guys. Most of them are pretty illiterate, a large portion of them are Negroes. The first thing they all did was get boats and drive around San Francisco Bay ...because they have all this leisure.

Then a lot of them got tired driving around boats that were just like cars, and they started sailing. Then a few of them started making their own sailboats. They move into and respond to the possibility of challenge.

Things become simpler and more complex and more challenging for them. The same is true of hunting. Some guy says "I want to go hunting and fishing all the time, when I have my leisure... by God!" So he goes hunting all the time. Then he says, "I want to do this in a more interesting way." So he takes up bow hunting... Then the next step is -- and this has happened -- he says, "I want to try making my own arrowheads." And he learns how to flake his own arrowheads out.

Now, human beings want reality. That's, I think, part of human nature. And television and drinking beer and watching television, is what the working man laid off does for the first two weeks.

But then in the third week he begins to get bored, and in the fourth week he wants to do something with his body and his mind and his senses.

LEARY: But if he's still being paid by the Establishment, then you have someone who's going back to childhood. Like, he's making arrows that he doesn't really need...

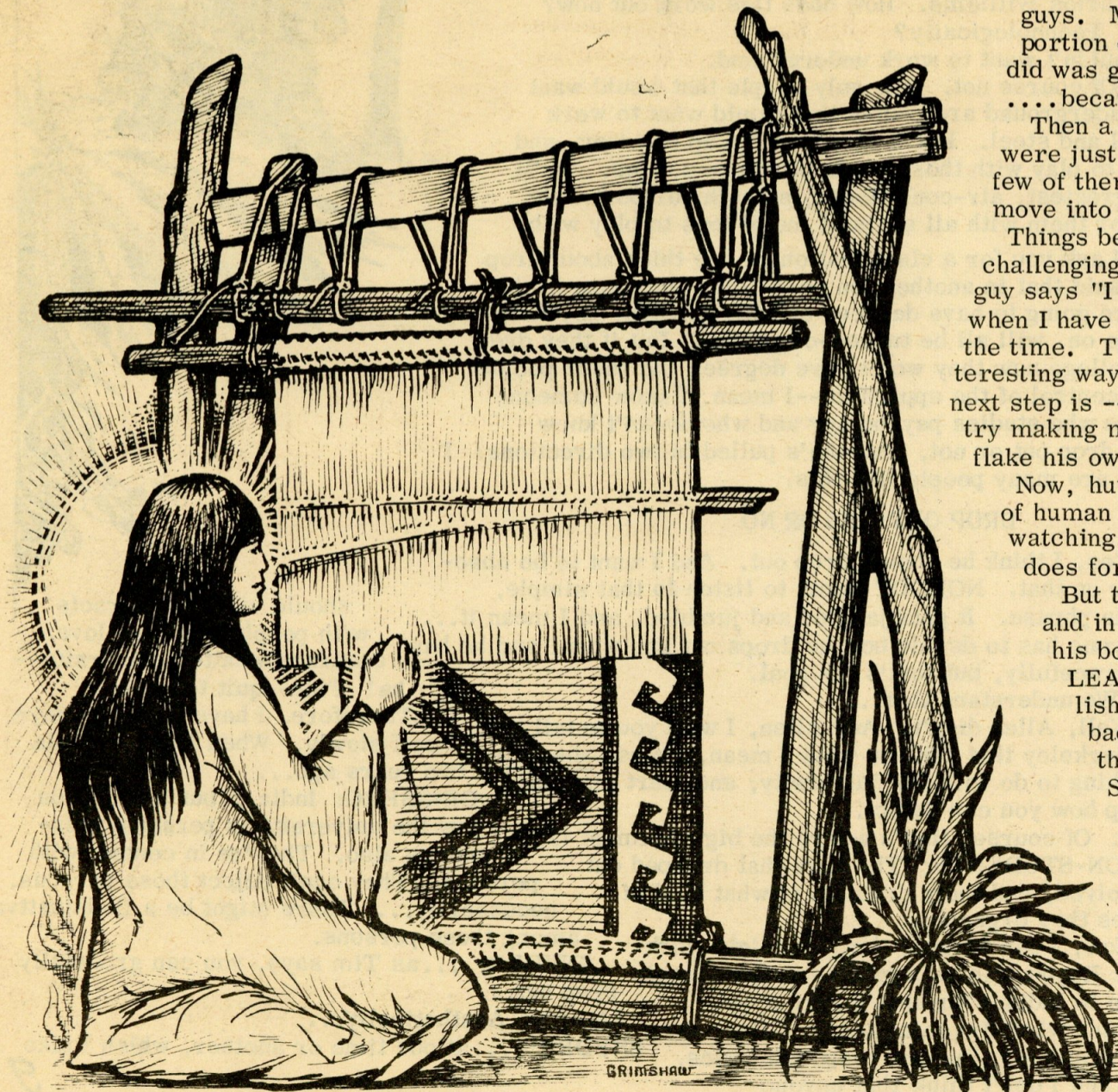
SNYDER: May I speak my vision about this?

LEARY: I object to that very much. I want him out there really fighting --not fighting, but working-- for his family, not chipping..

SNYDER: Well, this is a transitional thing, too... It's too transitional.

GINSBERG: This leads to violence because it divides everybody up into two separate...

SNYDER: Oh, he was talking poetry.



GRIMSHAW

LEARY: No, I'm not! I want to be clear about this. Nobody wants to listen to this. We are doing this already...

SNYDER: No, but the difference is, the children of the ants are all going to be tribal people. That's the way it's going to work. We're going to get the kids, and it's going to take about three generations.

THE CHANGE

And in the meantime, the family system will change, and when the family system changes the economy will change... and in the meantime, a number of spiritual insights are going to change the minds of the technologists and the scientists themselves, and technology will change.

There will be a diffused and decentralized technology... as I see it...

WATTS: Well, go on... Are you saying now what you said was your vision?

SNYDER: Now, what I was going to say was very simply this.

I think that automation in the affluent society, plus psychedelics, plus--for the same curious reason--a whole catalytic, spiritual change or bend of mind that seems to be taking place in the west, today especially, is going to result--can result ultimately--in a vast leisure society in which people will voluntarily reduce their number, and because human beings want to do that which is real... simplify their lives.

The whole problem of consumption and marketing is radically altered if a large number of people voluntarily choose to consume less.

And people will voluntarily choose to consume less if their interests are turned in any other direction.

If what is exciting to them is no longer things but states of mind.

LEARY: That's true.

STATES OF MIND

SNYDER: Now what is something else...

People are becoming interested in states of mind, and things are not going to substitute for states of mind. So what I visualize is a very complex and sophisticated cybernetic technology surrounded by thick hedges of trees...

Somewhere, say around Chicago. And the rest of the nation a buffalo pasture...

LEARY: That's very close to what I think.

SNYDER: ... with a large number of people going around making their own arrowheads because it's fun, but they know better... (laughter) They know they don't have to make them. (more laughter)

LEARY: Now, this seems like our utopian visions are coming closer together. I say that the industry should be underground, and you say it should be in Chicago. This interests me.

WATTS: Well, it's the same idea.

SNYDER: Well, those who want to be technological engineers will be respected... And the other thing is that you can go out and live close to nature, or you can go back and...

LEARY: But you won't be allowed to drive a car outside this technological...

SNYDER: But you won't want to!

That's the difference, baby. It's not that you won't be allowed to, it's that you won't want to. That's where it's got to be at.

CIVILIZED "PAP"

WATTS: Because, it's the same thing when we get down to, say, the fundamental question of food. More and more one realizes that the mass produced food is not worth eating, and therefore, in order to delight in things to eat, you go back to the most primitive processes of rais-

ing and preparing food. Because that has taste.

And I see that it will be a sort of flip, that as all the possibilities of technology and automation make it possible for everybody to be assured of having the basic necessities of life... they will then say: "Oh, yes, we have all that. Now we can always rely on that, but now in the meantime while we don't have to work, let's go back to making arrowheads and to raising the most AMAZING PLANTS."

SNYDER: Yeah... It would be so funny; the thing is that they would all get so good at it that the technology center of Chicago would rust away. (laughter)

WATTS: Right! Right! (laughter)

LEARY: That's exactly what's going to happen. The psychedelic drop-outs are going to be having so much fun. They're going to be so much obviously healthier.

WATTS: But Tim, do you see any indication among people who at present are really turned on, that they are cultivating this kind of material competence? Now, I haven't seen too much of it yet...

SNYDER: Some of those kids at Big Sur have got it.

WATTS: Yeah, maybe you're right.

SNYDER: They're learning. A few years ago they used to go down to Big Sur and they didn't know how to camp or dig latrines.

TECHNOLOGICAL HANDBOOK

But like what Martine has been telling me lately, is that they're getting very sharp about what to gather that's edible, how to get sea salt, what are the edible plants and the edible seeds, and the revolutionary technological book for this state is A. L. Kroeber's Handbook of the California Indians, which tells you what's good to eat and how to prepare it. And also what to use for tampax: milkweed fluff... (laughter) Diapers made of shredded bark... The whole thing is all there.

LEARY: Beautiful...

WATTS: But the thing is this. I've found so many people who are the turned on type, and the circumstances and surroundings under which they live are just plain cruddy. You would think that people who have seen what you can see with the visions of psychedelics would reflect themselves in forms of life and art that would be like Persian miniatures. Because obviously Persian miniatures and Moorish arabesques are all reflecting the state of mind of people who were turned on. And they are rich and glorious beyond belief.

GINSBERG: Majestic.

WATTS: Majestic! Yeah! Well now, why doesn't it so occur... It is slowly beginning to happen... 'Cause I've noticed that, recently, all turned on people are becoming more colorful.

They're wearing beads and gorgeous clothes and so on and so forth... and it's gradually coming out. Because you remember the old beatnik days when everybody was in blue jeans and ponytails and no lipstick and DRAB--and CRUMMY!

SNYDER: What! (laughter)

WATTS: Now, something's beginning to happen!

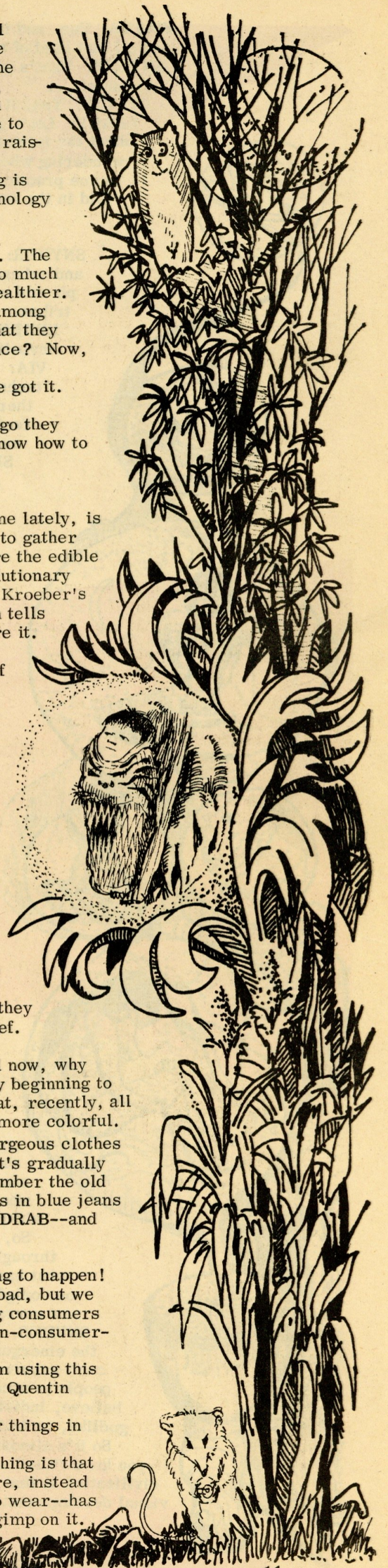
SNYDER: Well, it wasn't quite that bad, but we were mostly concerned with not being consumers then... and so we were showing our non-consumer-ness.

WATTS: Yes, I know! The thing is I am using this as a symbol because the poor cons in San Quentin wear blue jeans.

SNYDER: The thing is that there are better things in the Goodwill now than there used to be.

WATTS: Yes, exactly. (laughter) But the thing is that now I see it beginning to happen. Timothy here, instead of wearing his old--whatever it was he used to wear--has now got a white tunic on with gold and colorful gimp on it.

GINSBERG: Gimp?



WATTS: Yes, and it's very beautiful, and he's wearing a necklace and all that kind of thing, and color is at last coming into the scene.

SNYDER: That's going back before the Roundheads, and before Cromwell...

WATTS: Yes, it is.

LEARY: Let's get practical here, I think we're all concerned about the increasing number of people who are dropping out and wondering where to go from there. Now let's come up with some practical suggestions which we might hope we could unfold in the next few months.

BUSH, FARM, CITY

SNYDER: There's three categories: wilderness, rural, and urban. Like there's gonna be bush people, farm people and city people. Bush tribes, farm tribes, and city tribes.

LEARY: Beautiful. That makes immediate sense to myself. How about beach people?

VfA: Let me throw in a word...the word is evil and technology. Somehow they come together, and when there is an increase in technology, and technological facility, there is an increase in what we usually call human evil.

SNYDER: I wouldn't agree with that...no, there's all kinds of non-evil technologies. Like, neolithic obsidian flaking is technology.

VfA: But in its advanced state it produces evil...

WATTS: Yes, but what you mean, I think, is this: When you go back to the great myths about the origin of evil, actually the Hebrew words which say good and evil as the knowledge of good and evil being the result of eating the fruit of the tree of knowledge...

ANALYTICAL LAG

These words mean advantageous and disadvantageous and they're words connected with technical skills. And the whole idea is this, which you find reflected in the Taoist philosophy, that the moment you start interfering in the course of nature with a mind that is centered and one-pointed, and analyzes everything, and breaks it down into bits...The moment you do that you lost contact with your original know-how...by means of which you now color your eyes, breathe, and beat your heart.

For thousands of years mankind has lost touch with his original intelligence, and he has been absolutely fascinated by this kind of political, godlike, controlling intelligence...where you can go ptt-ptt-ptt...and analyze things all over the place, and he has forgotten to trust his own organism.

Now the whole thing is that everything is coming to be realized today. Not only through people who take psychedelics, but also through many scientists. They're realizing that this linear kind of intelligence cannot keep up with the course of nature. It can only solve trivial problem when the big problems happen too fast to be thought about in that way.

So, those of us who are in some way or other--through psychedelics, through meditation, through what have you--are getting back to being able to trust our original intelligence...are suggesting an entirely new course for the development of civilization.

SNYDER: Well, it happens that civilization develops with the emergence of a class structure. A class structure can't survive, or can't put across its principle, and expect people to accept it...if they believe in themselves. If they believe, individually, one by one, that they are in some way godlike, or buddha like, or potentially illuminati.

So it's almost ingrained in civilization, and Freud said this, you know "Civilization as a Neurosis," that part of the nature of civilization is that it must PUT DOWN the potential of every individual development.

PRIVATE VISIONS

This is the difference between that kind of society which we call civilized, and that much more ancient kind of society, which is still vi-

able and still survives, and which we call primitive. In which everybody is potentially a chief and which everybody...like the Comanche or the Sioux...EVERYBODY in the whole culture...was expected to go out and have a vision one time in his life.

In other words, to leave the society to have some transcendental experience, to have a song and a totem come to him which he need tell no one, ever--and then come back and live with this double knowledge in society.

WATTS: In other words, through his having had his own isolation, his own loneliness, and his own vision, he knows that the game rules of society are fundamentally an illusion.

SNYDER: The society not only permits that, the society is built on it...

WATTS: Is built on that, right!

SNYDER: And everybody has one side of his nature that has been out of it.

WATTS: That society is strong and viable which recognizes its own provisionality.

SNYDER: And no one who ever came into contact with the Plains Indians didn't think they were men! Every record of American Indians from the cavalry, the pioneers, the missionaries, the Spaniards...say that every one of these people was men.

In fact, I learned something just the other day. Talking about the Uroc Indians, an early explorer up there commented on their fantastic self-confidence. He said, "...Every Indian has this fantastic self-confidence. And they laugh at me," he said, "they laugh at me and they say: 'Aren't you sorry you're not an Indian.' Poor wretched Indians!" (laughs) this fellow said.

ALONE AND AT ONE

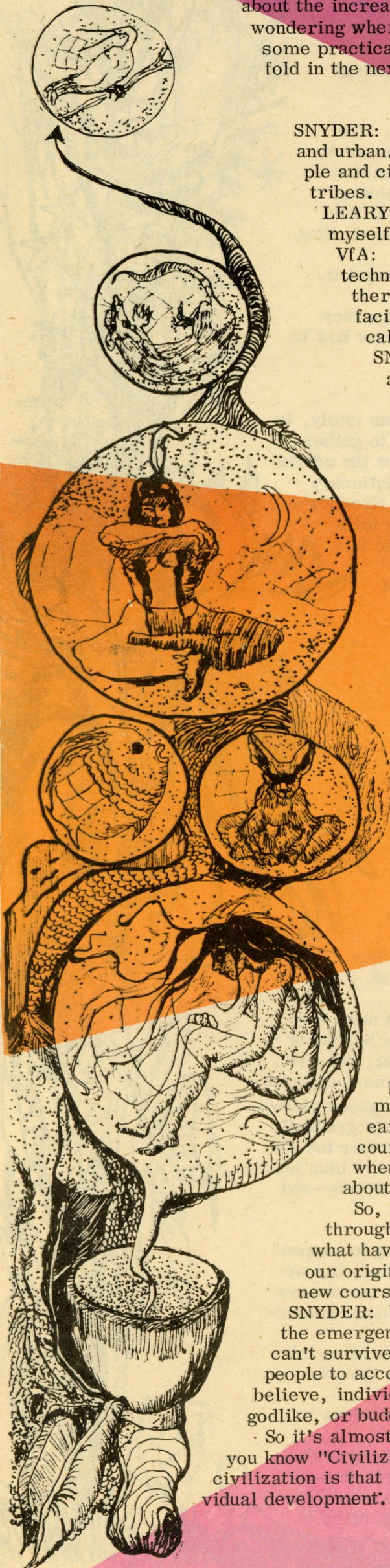
Well, that is because every one of them has gone out and had this vision experience...has been completely alone with himself, and face to face with himself...and has contacted powers outside of what anything the society could give him, and society expects him to contact powers outside of society...in those cultures.

WATTS: Yes, every healthy culture does. Every healthy culture provides for there being non-joiners. Sanyassi, hermits, drop-outs too...Every healthy society has to tolerate this...

SNYDER: A society like the Comanche or the Sioux demands that everybody go out there and have this vision, and incorporates and ritualizes it within the culture. Then a society like India, a step more civilized, permits some individuals to have these visions, but doesn't demand it of everyone. And then later it becomes purely eccentric.

LEARY: We often wonder why some people are more ready to drop out than others. It may be explained by the theory of reincarnation. The people that don't want to drop out can't conceive of living on this planet outside of the prop television studio, are just unlucky enough to have been born into this sort of thing...maybe the first or second time. They're still entranced by all of the manmade props. But there's no question that we should consider how more and more people, who are ready to drop out, can drop out.

WATTS: If there is value in being a drop-out...that is to say, being an outsider... You can only appreciate and realize this value, if there are in contrast with you insiders and squares. The two are mutually



supportive.

LEARY: Yeah, if someone says to me, "I just can't conceive of dropping out..." I can say, "Well, you're having fun with this go around...fine! We've all done it many times in the past."

GINSBERG: The whole thing is too big because it doesn't say drop out of WHAT precisely. What everybody is dealing with is people, it's not dealing with institutions. It's dealing with them but also dealing with people. Working with and including the police.

SNYDER: If you're going to talk this way you have to be able to specifically say to somebody in Wichita, Kansas who says, "I'm going to drop out. How do you advise me to stay living around here in this area which I like?"

LEARY: Let's be less historical now for awhile and let's be very practical about ways in which people who want to find the tribal way... How can they do it... what do you tell them?

SNYDER: Well, this is what I've been telling kids all over Michigan and Kansas. For example, I tell them first of all: "Do you want to live here, or do you want to go someplace else?"

LEARY: Good!

LAND, WATER AND CLOUDS

SNYDER: All right, they say I want to stay where I am. I say, okay, get



in touch with the Indian culture here. Find out what was here before. Find out what the mythologies were. Find out what the local deities were. You can get all of this out of books.

Go and look at your local archaeological sites. Pay a reverend visit to the local American Indian tombs, and also the tombs of the early American settlers. Find out what your original ecology was. Is it short grass prairie, or long grass prairie here?

Go out and live on the land for awhile. Set up a tent and camp out and watch the clouds and watch the water and watch the land and get a sense of what the climate here is. Because, since you've been living in a house all your life, you probably don't know what the climate is.

LEARY: Beautiful.

SNYDER: Then decide how you want to make your living here. Do you want to be a farmer, or do you want to be a hunter and food gatherer?

You know, you start from the ground up, and you can do it in any part of this country today... cities and all... For this continent I took it back to the Indians. Find out what the Indians were up to in your own area. Whether it's Utah, or Kansas, or New Jersey.

LEARY: That is a stroke of cellular revelation and genius, Gary. That's one of the wisest things I've heard anyone say in years. Exactly how it should be done.

I do see the need for transitions, though, and you say

that there will be city people as well as country people and mountain people... I would suggest that for the next year or two or three, which are gonna be nervous, transitional, mutational years--where things are gonna happen very fast, by the way--the transition could be facilitated if every city set up little meditation rooms, little shrine rooms, where the people in transition, dropping out, could meet and meditate together.

It's already happening at the Psychedelic Shop, it's happening in New York. I see no reason though why there shouldn't be ten or fifteen or twenty such places in San Francisco.

SNYDER: There already are.

THE ENERGY TO CREATE

LEARY: I know, but let's encourage that. I was just in Seattle and I was urging the people there. Hundreds of them crowd into coffee shops, and there is this beautiful energy.

They are liberated people, these kids, but they don't know where to go. They don't need leadership, but they need, I think, a variety of suggestions from people who have thought about this, giving them the options to move in any direction. The different meditation rooms can have different styles. One can be Zen, one can be macrobiotic, one can be bhakti chanting, one can be rock and roll psychedelic, one can be lights.

If we learn anything from our cells, we learn that God delights in variety. The more of these we can encourage, people would meet in these places, and AUTOMATICALLY tribal groups would develop and new matings would occur, and the city should be seen for many as transitional... and they get started. They may save up a little money, and then they head out and find the Indian totem wherever they go.

A MAGIC GEOGRAPHY

SNYDER: Well, the Indian totem is right under your ground in the city, is right under your feet. Just like when you become initiated into the Haineph pueblo, which is near Albuquerque, you learn the magic geography of your region; and part of that means going to the center of Albuquerque and being told: There is a spring here at a certain street, and its name is such and such. And that's in a street corner in downtown Albuquerque.

But they have that geography intact, you know. They haven't forgotten it. Long after Albuquerque is gone, somebody'll be coming there, saying there's a spring here and it'll be there, probably.

LEARY: Tremont Street in Boston means "three hills."

GINSBERG: There's a stream under Greenwich Village

VfA: Gary, what do you think of rejecting the week as a measure of time; as a sort of absurd, civilized measure of time, and replacing it with a month, which is a natural time cycle?

LEARY: What is the time cycle?

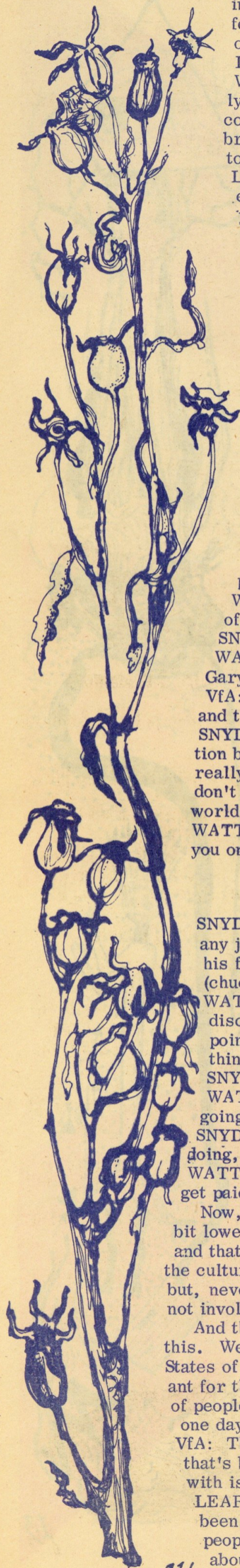
SNYDER: The week, the seven day week. Well, the seven day week is simply based on the Old Testament theory that the world was created in seven days, you know. So you don't need it, particularly.

VfA: Right. It seems to me a formal rejection of it and a cycling of social events around the idea of monthly cycle...

HOLY DAY!

WATTS: I don't agree with that, because... everywhere that this week thing has spread, people have adopted it, where they didn't have this time rhythm before. But people have not understood the real meaning of the week, which is that every seventh day is a day to goof off. It's to turn out of the whole thing. The rules are abrogated. "The six days thou shalt labor, and do all that thou has to do. The seventh day thou shalt keep holy." HOLY DAY! and





this means holiday. It means instead of a day for laying on rationality and preaching and making everybody feel guilty because they didn't operate properly the other six days.

LEARY: You turn on.

WATTS: The seventh day is the day... Yes, absolutely, to go crazy... Because if you can't afford a little corner of craziness in your life, you're like a steel bridge that has no give. You're so rigid you're going to collapse in the first wind.

LEARY: There is also some neuro-pharmacological evidence in support of the weekly cycle. That is, you can only have a full-scale LSD session about once a week. And when they said in Genesis--actually it's the first page of Genesis--"On the seventh day He rested," it makes very modern sense.

GINSBERG: You can interpret it psychedelically, but that's like new criticism... (laughter) You can actually LIKE new criticism...

LEARY: I want you to be very loving to me for the rest of... and the tape will be witness... whether Allen is loving or not to me, for the rest of this evening.

GINSBERG: That's all right, I can always use a Big Brother...

WATTS: May I point out, this has directly to do with what we've been talking about.

GINSBERG: But I was just getting paranoid of you interpreting the Old Testament as a prophecy of LSD. That's what I was THINKING.

LEARY: My foot has often led to other people's paranoias at the time.

WATTS: One day in seven, one seventh, is the day of the drop out.

SNYDER: That's not enough. (laughter)

WATTS: Now wait a minute. You're going too fast, Gary.

VfA: Gary, the first six days of the week you drop out, and the seventh day you work.

SNYDER: Baby, we've gotta get away from this distinction between work and play. That's the whole thing, really. Like this one day in seven thing, the reason I don't agree with it is that it implies that making the world was a job.

WATTS: Oh, that's perfectly true. I entirely agree with you on that.

A BAD SCENE

SNYDER: And any universe that is worth creating isn't any job to create. You dig it. I don't sympathize with his fatigue at all... He must have made a bad scene. (chuckles)

WATTS: You are talking on a different level than we're discussing at the moment. You are talking from the point of view where from the very deepest vision everything that happens is okay, and everything is play.

SNYDER: Well, I wasn't really talking from that vision.

WATTS: Well, that's where you really are. Now, I'm going one level below this, and saying...

SNYDER: What I'm saying is if you do enjoy what you're doing, it's not work.

WATTS: That's true. That's my own philosophy: that I get paid for playing.

Now, the thing is, though, that just as talking on a little bit lower level... now--one day in seven is for goofing off... and that's a certain less percentage. So in a culture, if the culture is to be healthy, there has to be a substantial but, nevertheless, minority percentage of people who are not involved in the ratrace.

And this is the thing that it seems to me is coming out of this. We cannot possibly expect that everybody in the United States of America will drop out. But it is entirely important for the welfare of the United States that a certain number of people, a certain percentage, should drop out. Just as one day in seven should be a holiday.

VfA: That's the baby that's being born. That's the baby that's being born NOW. The problem that we have to deal with is how to get that baby out easily.

LEARY: I think we must be more practical than we have been, because there are hundreds and thousands of people who are very interested in what we are talking about in the most A-B-C practical sense like: What do I do tomorrow!

WATTS: Right!

RIGHT OCCUPATION

SNYDER: The subject is money, and point two is: right occupation, which is the sixth or the seventh stage in the eight fold path of the Buddha.

WATTS: Now, I want to put what I've said and what you've said together to make it one.

LEARY: Everyone has to become a Buddha.

WATTS: Those people who drop out are the ones who make work and play the same.

LEARY: That's a great slogan!

VfA: You said earlier that when automation comes people will be paid not to work.

WATTS: Yes.

VfA: Automation is already come in this country...

WATTS: It's coming, yes.

VfA: ...but the country hasn't learned how to solve the problem of distribution. So it has a war in Vietnam to get rid of its surplus products...

WATTS: Exactly, because we are still under the superstition that money is real.

VfA: If now, people started dropping out--the most turned on people started dropping out--instead of guiding our already automated society into a time when we can have leisure so that we can go into ourselves and become real people... if all these people drop out, isn't there a danger that it will leave the non-turned on people in control of the machine, and it would just be Vietnam after Vietnam?

LEARY: No.

VfA: Because they react!

LEARY: Exactly, you see the only way to stop the war in Vietnam is for a hundred high school kids to quit school tomorrow. Don't picket, don't get involved in it at all... because they're watching...

WATTS: And there'll be too many to be picked off one by one.

CAESAR'S GARDEN

LEARY: Caesar watches! He's watching, and every time we dig a little hole in the pavement and plant a rose, a hundred thousand consciousnesses are changed.

Don't worry about it. We can have nothing to do with the steel. We can't fight with Caesar over who's going to run the television-prop-fake-show. The only way to end the war in Vietnam is to let's ALL drop out and change the American consciousness as quickly as possible.

WATTS: Well, fundamentally it's always been said and I think...

GINSBERG: Now, what can I drop out of?

LEARY: Don't take your teaching post at Cal.

GINSBERG: Don't take my teaching post at Cal...

That's one way, but that involves money. I need the money.

VfA: You should just give it away.

GINSBERG: But I've been giving it away... that's why I need the money. (laughter) The diggers say abandon money...

VfA: You don't necessarily have to abandon it.

LEARY: Get rid of it. Pass it on faster and faster...

VfA: Money is stored energy--it may be real or it may not be real and should be given away within the community.

GINSBERG: What about Pound's idea of money?

Pound said that where money came from was that somebody got a million dollars in gold, and then the government gave him sixteen million dollars credit.

In other words, he could issue sixteen million dollars worth of dollars--for a million in gold. So just the people who had that gold, presumably, had credit. So Pound's idea was that all credit should come from the government.

SNYDER: Well, within the subculture it moves more and more towards exchange, toward giving and exchanging of what you've created, and getting food for pawns, literally... and keeping it within the community.

GINSBERG: What if you want a piano?

LEARY: Different ones of us, at different times,

have more energy that can interact with the culture.

In the last four months, I have been making about eight thousand dollars a week and I didn't have enough money in Seattle yesterday to buy a package of cigarettes. Let's go on, and be more practical.

SNYDER: Well, I think there are two problems with practicality. The one is right now, and the second is when technological advances have made mass unemployment. I mean this society at least, is moving towards the point when everybody will just be given money.

As a matter of fact, the American economy could afford right now to put everybody on a minimum income dole. And it would cost them less, probably, than the one-tenth that goes into social work.

MONEY, MONEY, MONEY

WATTS: And incidentally, Gary, it would cost us less to bribe the whole of Asia than to fight any wars there.

SNYDER: Just dump money on China.

WATTS: To dump money on China, to give everybody enough clothes, enough food, enough housing, it would cost us less than fighting the Vietnam war!

SNYDER: So the problem of bread is merely an interim problem, and I see it as being a question of flexibility, and willingness, and a bodhissatva spirit of service...like being willing to work for the post office. It's a temporary problem.

GINSBERG: If we were to bribe Asia...bribe China, and feed China and everything like that...how could we do that and simultaneously drop out into purely separated pueblos, or family units, or tribes?

LEARY: Well, that's a fantasy of the times. A delightful fantasy to show the ridiculousness of the robot-fake-prop-television show.

Now Practical Step Number One, I suggest, is that we encourage, in every way we can, including with our energies, the setting up of meditation centers of tribal landing pads in all the cities of the United States.

I would say Step Number Two would be to...

GINSBERG: That requires a corporation, doesn't it?

SNYDER: No, it doesn't.

LEARY: Not at all! Nothing like that. It requires Ron and Jay, who've already done that.

SNYDER: But it requires that you be able to serve food next... Any good ashram serves food.

LEARY: So the Diggers have been starting on that.

SNYDER: So now where are we gonna get the food?

GINSBERG: The International Society for Krishna Consciousness is incorporated.

VfA: You get the food by acquiring land. That's the basic thing, to acquire land for people to go to.

LEARY: That's Step Number Three. As the people move from the city they've got to meet each other and form these tribal... I would say, reincarnation groups because the people who are ready to drop out and turn on will come to these centers and they'll wander around and they'll form natural cellular groups and they will leave the city.

A MODEL BE-IN

I would suggest, as Practical Step Number Two, that the Human Be-In in San Francisco be a model. We've all tried different models of summer schools, of institutes and research projects and individual drop-outs...psychedelic celebrations and so forth...and the Avalon and Fillmore and so forth...

I would say that the human Be-In was a tremendously important thing in the consciousness of San Francisco. Now if that thing could happen in every large city in the country...And again, the beautiful thing about the Be-In was it had no leadership, it had no big financing, it will just grow automatically.

GINSBERG: Yeah, but we're accused of being the leaders. We're not, though, you know. What were WE doing up on that platform?

LEARY: That's a charge that doesn't bother me at all.

VfA: There were fifty people up on that platform and every one of them was a leader. So were the people in the audience. The reason was that nobody came out and said, "We ARE the leaders," because that's bullshit!

GINSBERG: Nobody claims to be the leader, but I remember sitting up there showing my body off.

VfA: Every time they say "you're a leader," you point to Snyder, you see?

GINSBERG: Well, I do that anyway.

SNYDER: Yeah, I know, but the press has a leadership complex.

WATTS: Oh, they want to find the ringleaders...

GINSBERG: Yeah, they keep calling Gary my disciple... and they have me blowing his conch horn.

WHO'S IN CHARGE?

WATTS: ...one of the four philosophical questions is: Who started it? And whenever the police or the press barge into a situation, they want to know who started it.

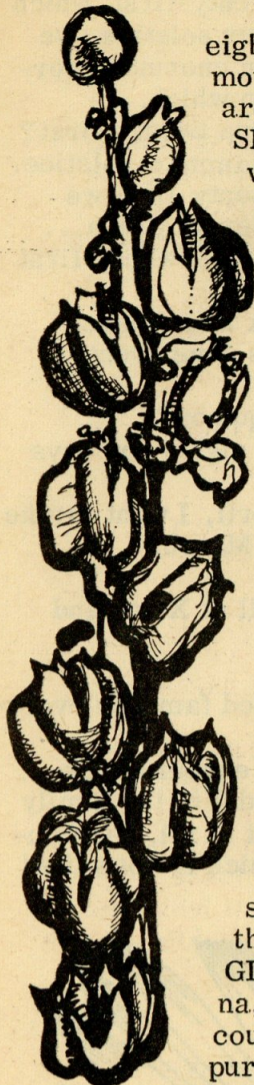
In other words, because they're still thinking about God and the first cause and they want to know...

LEARY: Who's in charge...

WATTS: ...who started, who's in charge, and so on...

LEARY: Who gets the credit, who gets the blame...

WATTS: Let's get back to a fundamental thing. I think that what you are really--all of you--are having the courage to



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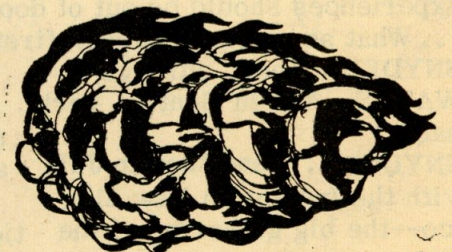


PHOTO: PAUL KAGAN

from p. 15 say, is that, the absolutely primary thing is that there be a change of consciousness in the individual... that he escape from the hallucination that he is a separate ego in an alien universe and that we all come to realize, primarily, that each one of us is the whole works.

ALWAYS

Each one of us is what is real and has been real for always and always and always and will ever be...

And although the time language may not be appropriate here, nevertheless, we are that, and to the extent that it can't be spread around... That's what you and I are, and we lose our anxieties and we lose our terror of death, and our own unimportance...

That this is the absolutely essential ingredient, which if we get hold of that point, all the rest will be added unto you... In the sense of, "Seek you first the kingdom of God and all these things shall be added to you."

SNYDER: Right.

WATTS: Isn't that what you're saying? I mean, isn't that absolutely basic? And even if this is only realized among a statistical minority (crash in background of

MAHA-LILA

It just occurred to me, the practical details... The model of it is something like the Maha-lila. Like, you're asking, how's it going to work?

Well, now, the Maha-lila is a group of about three different families who have sort of pooled their resources, none of which are very great. But they have decided to play together and to work together and to take care of each

other and that means all of them have ways of getting a small amount of bread, which they share.

And other people contribute a little money when it comes in. And then they work together on

creative projects... like they're working together on a light show right now for a poetry reading that we're going to give.

And they consider themselves a kind of extended family or clan.

When they went to the Be-In, they had a banner which said Maha-lila. Like, that was their CLAN banner.

LEARY: Yeah, I saw that... That's the model.

SNYDER: That's the model...

And the

I would like to suggest that June twenty-first, which is the summer solstice, we try to have an enormous series of Be-Ins in which...

GINSBERG: June twenty-first?

SNYDER: The summer solstice.

LEARY: April twenty-first we have Be-Ins in different cities...

WATTS: No, March the twenty-first is the spring...

SNYDER: The equinox is on March twenty-first, solstice is June twenty-first.

GINSBERG: What's an equinox?

SNYDER: That's when the nights and days are equal.

LEARY: Wherever I said April, I want to take that back. I should have said March.

GINSBERG: Solstice?

WATTS: The sun's standing still at Xmas and midsummer...

SNYDER: Midsummer's night.

I think we should encourage extended families everywhere.

WATTS: Well, it's very practical to encourage extended families because the present model of the family is a hopeless breakdown. Because, first of all, the family is an agrarian cultural institution, which is not suited to an urban culture.



photographer falling into woman's lap)... minority of people...

LEARY: That's a tender sight.

WATTS: Even if this is only realized by a statistical minority, nevertheless, it's IMMENSELY powerful.

LEARY: It affects consciousness.

WATTS: It affects everybody.

LEARY: I would add to practical step number two that more celebrations be set up all over... more Be-Ins... That April twenty-first, the solstice, be a nice time to try to arrange--in as many cities as possible, because that'll be spring in the northern cities where it's hard to have a...

And one thing I've learned in the last few months is that all of these experiences should be out of doors

...What about April twenty-first?

SNYDER: Yeah, sure...

WATTS: And in Central Park, hah!

SNYDER: ...and then in July with the Indians in New Mexico--the big gathering of the

tribes. 16

model for the time is that breaking out of the smaller family organization we work in slightly larger structures, like clan structures, in which people do work at various jobs and bring in whatever bread they can from various jobs.

But they're willing to pool it and share it and they learn how to work and play together. Then they relate that to a larger sense of the tribe, which is also loose... But for the time being everybody has to be able--from time to time--to do some little job.

But, the reference is... The thing that makes it different is... that you don't bring it home to a very tight individual or one monogamous family unit, but you bring it home to a slightly larger unit where the sharing is greater. I think that's where it starts.

MATRILINEAL DESCENT

LEARY: The extended family is the key.

SNYDER: The extended family is, I think, where it starts.

And my own particular hobby horse on this is that the extended family leads to matrilineal descent and when we get matrilineal descent--then we'll have group marriage, and when we have group marriage we'll have the economy licked.

Because with the group marriage... capitalism is doomed and civilization goes out (laughter).

LEARY: Practical step number three (laughter) which I would like to see...

All the family consists in a dormitory... where a wife and children are located, and the husband, who engages in a mysterious activity in an office or a factory, in which neither the wife nor the children have any part nor interest...

From which he brings home an abstraction called money.

And where there are lots of pretty secretaries in the scene in which he actually works.

BONDS OF GUILT

And so, they have no relation whatsoever to what he does, and furthermore, the awful thing about the family, as it exists at the moment, is that the husband and the wife both feel guilty about not bringing up their children properly, and therefore they live for their children...

Instead of living out their own lives and doing their own interesting work in which the children would automatically become interested

as participants and watchers

on the side.

As it is, they are doing everything, they say... We live, we work, we earn our money for you darlings, and these poor darlings feel all these things thrown at them and they don't know what to do with it...

And then they are sent away to school, shrilled off to school as Dylan Thomas put it... to be educated for everything and nothing...

LEARY: By strangers.

WATTS: By strangers...

LEARY: Who are of dubious... aah...

WATTS: Who would teach them all sorts of purely...

LEARY: ...moral, intellectual and sexual characteristics.

WATTS: Right (laughter). Abstract formulations and things they'll learn, and... the family has no reality.

And the greatest institution today in the American family is the babysitter. Someone just to take the children out of our consciousness while we enjoy ourselves.

VfA: And the DEATH sitter, to take the old people out of our consciousness... And even DEATH has been taken from the people.

OUTSIDE THE GROUP

WATTS: And the DEATH sitter, exactly... The courtesy of the mortician, yes... A good death is no longer possible, practically...

SNYDER: I have a four stage thing... Uh, American Indian technologies...

WATTS: Practical now...

SNYDER: ...meditation centers, group marriage, and periodical gatherings of the tribes.

LEARY: I don't agree with group marriage... We are a tribal people. You cannot have infidelity in a tribe. Infidelity... ah, sexual freedom...

SNYDER: Infidelity is defined as going outside the tribe.

LEARY: ...is anonymous, impersonal, anthill sexuality... Every woman...

SNYDER: Now, wait a minute.

LEARY: Let me finish... Every woman is all women...

If you can't find all women in one woman it's YOUR problem. Infidelity cannot be tolerated in a tribal, seed carrying...

GINSBERG: Who's tolerating!

SNYDER: Infidelity is defined as living outside...

GINSBERG: We're talking infidelity... What about homosexuality?

We're... (laughter)

SNYDER: ...is living outside the areas of your commitments, Tim. Anthropologically... and, actually...

GINSBERG: What's going to happen to me? (laughter)

LEARY: You're going to have nine children.

GINSBERG: What if I don't want them?

LEARY: You told me you wanted to...

GINSBERG: Sometimes, but not always...

SNYDER: No, here's what I was driving at... uh... Tim...

GINSBERG: But you're a Catholic... or something... (laughter)

SNYDER: Let me say this... Let me answer what he said there, Allen (laughter).

LEARY: I'm an Irish Catholic... May I have the wine, please? (laughter)

GINSBERG: What Mario Savio said... (chuckling)

LEARY: What?

GINSBERG: That you were an Irish Catholic... (laughter)

LEARY: Well, the Celts, of course, have... a long history of...

GINSBERG: What should Mario Savio do?

SNYDER: I don't know...

LEARY: Drop out, turn on, and tune in.

WATTS: I think, Tim... you're being a little acceptive here. I do think it's possible for some of us to have found all women in one woman...

SNYDER: I want to get back at something... Just let me say something with him... (meaning Leary: Ed.)

Infidelity means denying your commitments. Now, if your commitments are within a group marriage, then fidelity is being true within your group marriage. And infidelity is being untrue or dishonest outside of that.

Now there are some cultures in South America in which all forms of marriage are ted. There are group marriages, polyandrous marriages, polygamous marriages, AND monogamous marriages.

WATTS: By group marriages... Just a moment, let's get a question of definition here.

GROUP MARRIAGE

SNYDER: Okay. A group marriage is where, a number of people--as a group--whatever the number is... announce... a marriage is a social announcement of commitment... announce that we will be responsible for the children we produce and for each other.

WATTS: Now, in other words, all males and all females in this group can be in mutual intercourse with each other?

SNYDER: But not outside the group...

GINSBERG: You make rules to take care of that... You gotta bring in...

SNYDER: I'm not making rules. I'm just telling you what the anthropological precedences are in these things.

that you've been deceived.

SNYDER: What you're saying is endogamy... Within the tribe it's okay, but outside the tribe..

GINSBERG: Why make rules? Female VfA: I don't think it's possible, in the first place, for anybody's old lady to fuck J. Edgar Hoover.

VfA: That may be the problem!

WATTS: Oh, that question is academic (he laughs).

SNYDER: But I wasn't... You



It happens that in this South American culture that the majority of the marriages are monogamous, but it also happens that there are some polyandrous, some polygamous and a few group ones.

I think that what we can allow is... people to combine in whatever combinations they wish.

LEARY: Oh, I would certainly agree with that.

LOVE OVERCOMES

VfA: Can I illustrate that? If my old lady wants to fuck anybody in the room here it's alright with me, but if she fucks... uh... J. Edgar Hoover, I'm going to get very upset (laughter).

SNYDER: She should get a prize. She'd be doing something for the nation, baby.

LEARY: Yes, he'd be making love not war (laughter).

WATTS: Well, you're simply saying that if she does that she's not at all the sort of person you thought she was. And

know, like your idea of fidelity... Fidelity is perfectly reasonable, but fidelity simply means: in terms of the areas of commitment you've established for yourself.

LEARY: That is a beautiful... a beautiful model... and I think it requires a little consciousness, which I hope will come quickly to the human race, Gary.

SNYDER: I think we've had it.

WATTS: No, but I don't... I don't think that you should talk about... When people, just as Lao-tzu said, when the great Tao was lost there came talk of duty to man and right conduct... and so when the essential idea of love is lost there comes talk of fidelity.

That actually, the only possible basis for two beings--male and female--to relate to each other is to grant each other total freedom... and say, I don't put any bonds on you, you don't put any bonds on me because I want you, I love you THE WAY



(from p. 4) impressive number of writers, poets, thinkers, doctors, and scientists.

In fact, about the only dissident over the years has proved to be one Harry J. Anslinger, a liar and a self-serving bureaucrat, proved as such out of his own mouth in several instances including sworn congressional testimony during which Mr. Anslinger contradicted himself. He is presently touring Europe telling whoever will listen that LSD is a hundred times worse than heroin. Chet Helms told me this on his return from England, where he had been telling whoever wanted to hear that LSD was a hundred times better than heroin.

David Solomon's well-organized book encloses diverse talents between its covers, legal, scientific, and literary. It is through all of its pages an erudite and utterly convincing espousal of the doctrine every marijuana smoker has within him, whether articulated or not. For instance: it provides a thousand reasons why I am; as many justifications for my being; irrefutable literary and scientific affirmation of my own intuition, and sociological evidence of the criminal and racist nature of the cynical campaign of self-interested men to make marijuana illegal and railroad thousands upon thousands of American citizens into jails and prison--men and women from among the spiritually aware, peaceful, and humane noncriminal classes.

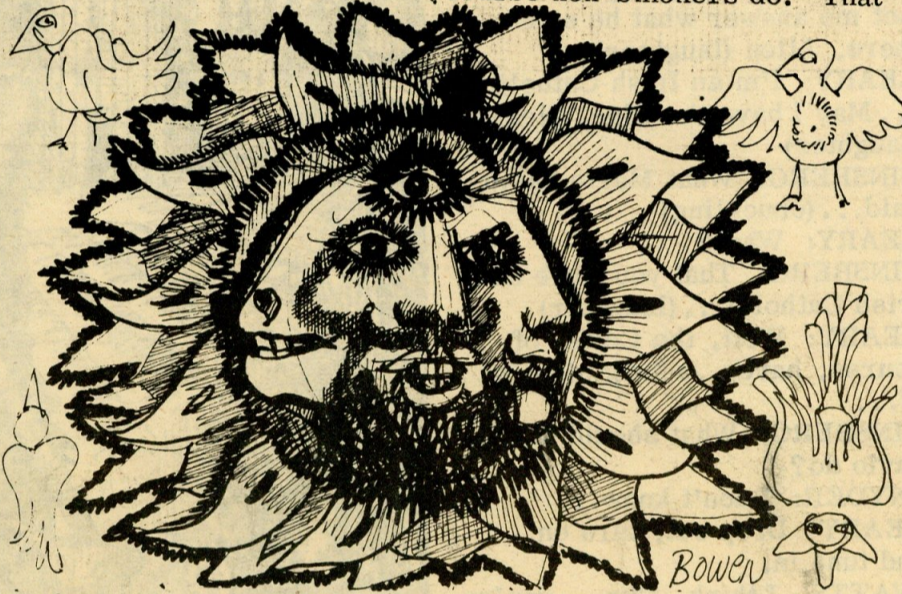
The last statement will cause some eyebrows to rise. To whomever would take exception to it I would point out that it is a statement made in the deep belief that economically deprived, racial, and ethnic minorities are not members of a criminal class simply because the laws of the classes that exploit them are in large part legislated with the end in mind of providing the means and excuse for what is a de facto accomplishment: the repression of the economically and politically powerless. I do not doubt this the least bit, nor do I expect that my saying it is news. If it were, we would scarcely, in 1967, be on the edge of these several coincident movements that can only be termed revolutionary.

In reading this book, a pattern of law is revealed and a process of governing exposed as the insidious foisting of tyranny upon the millions among us who would be free by men without honor employing the most reprehensible apparatus imaginable, including lobbyists, journalistic hyster-

ia, and bureaucratic interest in self-preservation beyond function.

Tyranny is perhaps the least invidious part of the indictment, human nature being human enough, certainly less evil by far than the full gamut of prejudice and bias which has been enlisted in support of the deliberate campaign to legislate and enact measures shocking in the degree of their harshness, supported by misinformation, and cynically depending in the main upon a familiar style of yellow journalism to effect and accomplish what lacks any justification.

These laws, hastily passed against the objections of all truly informed legal and medical minds, were jammed through Congress in 1937 upon the militant insistence of factions so obviously self-interested that neither they nor their fellows would suggest



that their intent was to serve anyone but themselves. Federally instigated, these laws have long since fallen into disrepute to such an extent that they are only half-heartedly enforced at the federal level, but are applied and enforced ten times more frequently at local levels and all too often in the good old "SOUTHTRON" atmosphere and spirit.

Gun-toting, bullying police do not have any of the philosophical and political inclinations of the people they consider criminals. In the vast majority of cases they have outright antipathy for these people because of widely divergent views and different interests. That enforcement officers largely ignore the constitutional guarantees which these people are guaranteed, cynically violate the Constitution, and employ brutal and even criminal methods to apprehend and convict them is quite widely known.

BUT OURS ARE THE TIMES THAT ARE A-CHANGING

There is no stronger sup-

port for the statements I make immediately above than the groundswell of rebellious and outraged citizen groups that is so strong in this country today. Few individuals within the groups I refer to seriously doubt that they are in reaction to iniquities and politico-economic injustices, and that great changes are about to take place here.

The warmakers of America do not smoke marijuana; those who have been called peace-niks and have accepted that term in large part do smoke marijuana. Isolation of evidence and proof here is not sharp enough to really mean anything to those who require it before making conclusions, but those who are more intuitional can find meaning in the statement; and in another: marijuana smokers do not deprive others of their civil rights to any noticeable degree, while of course non-smokers do. That

is, white Americans deprive non-white Americans of a great deal. And they also deprive themselves of the open mind and the freedom of choice that every marijuana smoker either has before learning of the benefits of marijuana smoking or certainly acquires after.

PROHIBITION 1919 - 1930

The prohibition of liquor in the United States from 1919 to 1933 created the modern gangster empire that existed in the United States during the twenties and thirties. To control these new outlaws, the Federal Bureau of Investigation was expanded to its present dimension.

By the time the bootleggers and their gangs of hired guns had been driven underground, where they remain today fairly immune to the law, the Federal Bureau of Investigation had entrenched itself as the power it presently is. J. Edgar Hoover was and is the director, a man far beyond the usual age of retirement from government service and too powerful today to be removed or replaced.

From 1930 to 1937 a steady stream of lurid stories about



the effects of the "killer drug" marijuana, emanating from Washington, pervaded the country and culminated in the infamous Marijuana Tax Act of 1937. The country was being carefully prepared for a new form of prohibition by hysterical journalism, at the instigation of the very wealthy and powerful liquor lobby that served the newly revived liquor industry.

Headlines screamed and editors fulminated, while the worst aspects of yellow journalism were used to create the atmosphere of hysteria and abet the scare enactment of the 1937 law. Among the most blatant offenders was the Readers' Digest, since become a powerful organ of opinion making, as reactionary then as it is now.

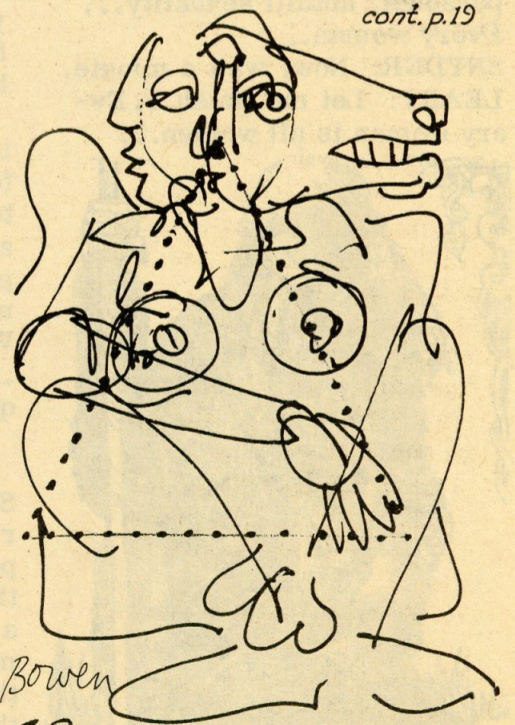
The Federal Narcotics Bureau, which, except for narcotic laws would be a minor tax bureau, issued propaganda and was very active in bringing the public around to accepting this legislation. The time was one of depression. Jobs were scarce, bureaucrats desperate.

Following enactment, the bureau mushroomed in size and importance, creating sinecures for some, jobs for others. Its one-time commissioner, Harry J. Anslinger, found his career in the bureau and has proudly taken much of the credit for the publicity that indicated marijuana as a menace to youth.

SCIENTIFIC PAPERS

Among the reports I've studied in the Scientific Papers'

cont. p. 19



section of the book are those of the Indian Hemp Drug Commission, Simna, 1894; Report of Colonel J. M. Phalen, printed in The Military Surgeon, July 1943; Allentuck and Bowman, 1942; Report of the White House Conference on Drugs and Drug Abuse, 1962; and Report of the President's Advisory Committee, 1963. All conclude that marijuana is harmless and find no evidence whatever to support the Federal Bureau of Narcotics and Harry Anslinger.

The findings of the LaGuardia Report were reported to the Mayor in 1944 by the prestigious New York Academy of Medicine. Here are the findings as they appear in the Academy's summation. These are directly quoted.

1. Smoking marijuana does not lead directly to mental or physical deterioration.
2. The habitual smoker knows when to stop, as excessive doses reverse the usually pleasant effects.
3. Marijuana does not lead to addiction (in the medical sense), and while it is naturally habit-forming, its withdrawal does not lead to the horrible withdrawal symptoms of the opiates.
4. No deaths have ever been recorded that can be ascribed to marijuana.
5. Marijuana is not a direct causal factor in sexual or criminal misconduct.
6. Juvenile delinquency is not caused by marijuana smoking, although they are sometimes associated.
7. The publicity concerning the catastrophic effects of marijuana smoking in New York is unfounded.
8. It is more of a nuisance than a menace.

The crusade against marijuana has been so zealous that by and large public opinion subscribes to the official position that it is malign, causing mental debility, physical deterioration, sexual degeneracy, moral decay and, in general, criminal behavior justifying the passage of harsh and repressive laws against it. And so I have gone in search of the malign, spending many hours poring over the findings of the several studies that David Solomon includes in his book under the heading of scientific papers. I have not considered the time a waste because I have failed to find the malign.

The following observations are the nearest to an indictment of marijuana that I could find:

A general ataxia is apparently limited to the symptomatic. An increased pulse rate, blood pressure, and blood sugar level are likewise limited to symptomatic. The increased

frequency of urination does not increase the quantity of urine passed.

The user of marijuana has mixed feelings of euphoria and apprehension as well as feelings of relaxation and disinhibition. There is an increase in self-awareness and a reduction of critical faculty resulting in a more favorable attitude toward the self and a capacity to freely verbalize.

The effect of marijuana is to make the user less aggressive; the auditory acuity is unaffected and musical ability unimproved. A noticeable degree of intellectual impairment is manifest as a loss of both speed and accuracy of intellectual function. No mental deterioration is discernible and indications are that it does not occur.

ported no deleterious effects attendant on the continued use of marijuana. Their prestigious study, well-received in the scientific community, caused a stir in the press when it was published in 1943.

In 1942, Dr. Alfred R. Lindesmith won the respect of the intellectual community for his incisive criticism of the Federal Narcotic Bureau. He is regarded today as one of the most perceptive and enlightened experts on the sociological use of drugs.

The LaGuardia study was conducted by the New York Academy of Medicine, whose prestige in medical circles is so considerable as to place it above the criticism of the AMA. The Mayor's Committee, which made the study and drew up the report, was composed of fif-

and his activities into proper perspective, I include the following piece of statistical information:

In 1936, sixty percent of all the crimes committed in the City of New Orleans were attributed to marijuana. This was at the height of the marijuana hysteria that was so much of a thing in the thirties. Today no one seriously considers marijuana a factor in crime.

In a letter published in the Journal of the American Medical Association of January 16, 1943, he cited numerous references in support of his contention that the use of marijuana led to insanity. The AMA has long been an Anslinger ally and between them they have mounted attacks on every report on narcotics that fails to agree with Anslinger's untena-



HARRY ANSLINGER

Following publication of the findings of the LaGuardia Report, the American Medical Association, the Federal Narcotics Bureau, and Harry Anslinger all attacked the investigators and denounced their findings. Anslinger's remarks were couched in terms one would hardly expect to find in a medical journal.

This was in 1944. Similar conclusions had been arrived at by Allentuck and Bowman the previous year and had been as bitterly assailed from the same quarters. There were rumors at the time that the report would be suppressed, and the Reader's Digest passionately deplored its publication. Allentuck and Bowman concluded that there was no evidence to connect marijuana with opiates and no evidence that prolonged use of marijuana led to physical, mental, or moral degeneration. They re-

ported no deleterious effects attendant on the continued use of marijuana. Their prestigious study, well-received in the scientific community, caused a stir in the press when it was published in 1943.

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teen M. D. 's and two Ph. D.'s. Their labors are regarded as the most thorough and meticulous scientific study ever made on marijuana, and the factual findings of the report are the most impressive in the whole body of scientific literature on marijuana--a literature going back thousands of years. Others have labored in behalf of truth in this matter and have invariably earned recognition of at least one kind: denunciation by Federal Narcotics Bureau spokesmen, the American Medical Association, through its Journal, and Harry Anslinger. One of the doctors on Mayor LaGuardia's Committee incisively observed that hemp has been cultivated in America since the seventeenth century, and has only become a problem associated with a great deal of publicity in the last ten years. The remark was made in 1944. In an attempt to put Anslinger

able ideas on the subject.

In 1960 and 1961, Anslinger extended his operations and was very active in bringing pressure to bear on the American Delegation to the United Nations and on members of the International committees concerned with narcotics to work in behalf of anti-marijuana legislation.

As a result, most member nations, notably the Arab nations and some from Africa that were recipients of American economic and military aid, adopted the legislation he recommended.

One notable exception was India, whose leaders turned a deaf ear on Anslinger. Most likely this was because of the extensive use of marijuana in the Ayurvedic, Unani, and Tibbi systems of indigenous medicine that is practiced on the Indian-Pakistani sub-continent. End Part I cont. on p. 20

In the Politics, Ethics and Meaning of Marijuana, Dr. Leary introduces two commandments for the Molecular Age, based on his understanding that Marijuana and LSD alter consciousness. The statements:

I. THOU SHALT NOT ALTER THE CONSCIOUSNESS OF THY FELLOW MAN

II. THOU SHALT NOT PREVENT THY FELLOW MAN

FROM ALTERING HIS OWN CONSCIOUSNESS

He predicates the future of the species on our understanding and obeying these two natural laws. A conservative estimate in 1951 set 200 million as the number of marijuana smokers world wide, more people than can be included in the combined Jewish and Protestant religions and exceeding in number the population of the United States. Ten million of these people live in the United States, persecuted as an outlaw group,

enduring conditions inflicted upon them by a middle class bureaucracy addicted to alcohol.

These commandments say in a political and ethical sense that you may not drug others but you have to do it to yourself. Psychedelic substances require models or maps that make possible the two commandments. You are master of your own nervous system and lord of your own consciousness. The psychedelic person, naturally passive, requires privacy for sensual, spiritual, internal

and introspective experiences, the valued and essential requisites of systems balancing harmonies of view in loving detachment from material goals.

Man shall not act as god to others. Man shall love God and his fellow man. Alter the consciousness. How? Control of consciousness? Who? The CIA? The self!

Recently a scandal occurred when the United States Army tested LSD on recruits and troops: LSD produces ecstasy. LSD lets you see through the
cont. on p. 21



To everything there is a season, and a time to every purpose under the heaven; a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted.
—Ecclesiastes, III. 1-2

Spring has sprung, day balancing night... new mountains on the horizon, seen from the 'see ya, dad! ciudad'... the basic source is SPIRIT & natural country... changes:

round
sunshine
jissom
rain
walk
earth
songs
green
growing
love on

"It all figures in a new litany probably pastoral after the cries of the birds has stopped"
--Ferlinghetti
* * *

NOTES ON ORGANIC GARDENING by Elsa Gidlow

All growing begins with the soil. Organic gardening (natural growing) begins with the health of the soil, and health of the soil begins with life; with organic matter; with infinitesimal bacteria; with worms areating the soil and contributing their castings.

If you have an apron of land, a lot, a plot, an acre or a farm--look first to the soil. You may be surprised when you start to dig that there is little of it. Perhaps it is just clay. It may be tired, ruined by poor cultivation methods, overstimulated by chemical fertilization to the point of exhaustion and the hard packing that results.

Whatever sort of soil it may be, the first step before you even begin to think of seeds and their power is to provide them with the sources of that power.

The basic source is organic matter. This is provided by enriching the original earth you start with, adding composted materials--any sort of organic matter from weeds, leaves, kitchen wastes, what-have-you. Compost can be made in as short a time as 14 days if you follow modern methods. (See books and other materials by J. I. Rodale, 33 E. Minor St., Emmaus, Pa. 18049)

Add aged or composted animal manures, blood meal, bone meal, ground rock if you can get it, dolomite, seaweed.

Seaweed is magical... those long greeny-brown snaky tubes you see on the beaches after a storm. It's full of iodine and other minerals. I've heard that in Golden Gate Park they have processed sewage sludge for sale but I have not been able to track it down so far.

Chemical fertilizers do not build soil; they exhaust it. Fertilization of plants is best done with liquid fertilizers: "tea" from animal wastes made by soaking the manure in a barrel or tub; fish emulsion, commercially available (I use Atlas), mixed into the water and fed periodically during the growing season. The plant roots must be fed and the soil

continuously built up as its nourishment is being used, transferred to the lettuce, the carrots, the strawberries, the squash or corn that in turn transfer to us the living food--not dead, stored, frozen, canned, irradiated packages of un nourishment.

When you know you have made a start with good soil, look to the light, the sunshine, the freedom from competition by hungry tree roots or shrubbery that leech away water and nutrients.

Vegetables should be at least thirty feet from the reach of the roots of any surrounding trees. Roots usually are said to extend as far out as the spread of a tree's branches. Eucalyptus trees send roots considerably further afield.

Vegetables require at least six continuous hours of exposure to sunlight in most cases. In very hot weather lettuce can take some shading--preferably from taller plants. So can some other delicate greens. The length of the hours of light determines the speed of growth, and not alone the warming up of the soil. It's light as well as warmth that wakens.

These are just a few hints. There is a lifetime of learning ahead for any gardener or farmer, and it's all joyous.

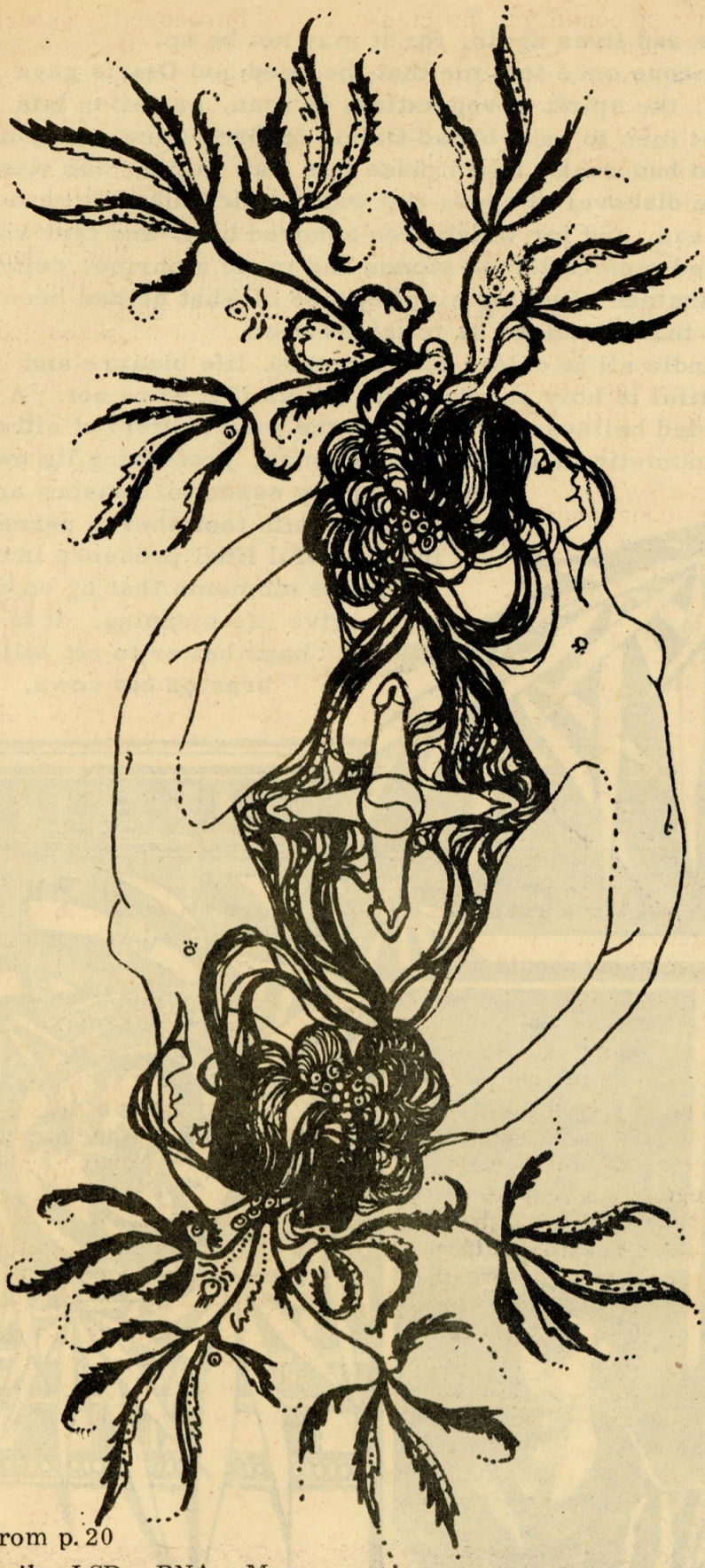
One of the greatest thrills is MAKING soil from garbage and wastes: composting. Another is seeing the first shoots.

No one who gardens ever ceases to marvel and feel a physical sensation of wonder and delight on going out some early morning and finding tiny heads of pale green pushing up the broken earth where rows of seed were planted weeks before, or, in the case of eager seeds like radishes or cress, four or five days before. We are returned to mystery and the power of cooperating with life--rather than, as so often now, working against it. Never forget, though, that it takes very hard work, real sweat.

Who feels called to the war against processed nonfood for processed nonpeople, and to the creative work of production for health and sanity without which there is no dance or song, music or joy?

* * *
"I do!"
-- Esta Bien * * *





cont. from p. 20

game veil. LSD. RNA. Marijuana. Lysergic Acid. Amino Acid. Molecular learning communicated at the cellular level must be studied from within. Frightened? Oh Beatnik Amphibia, where do you get your courage? It is not taught in school.

Evocations of your dedication to the nature of the ethic: expose oneself to new forms of energy and find faith in molecular energy released by psychedelic molecules. Not blind faith, but faith in the harmony and wisdom of nature, something easy to prove with method and map.

Six levels of neural and cellular consciousness can be discerned: the Minimal, Symbolic, External, and Introspective, the Cellular and Pre-Cellular (atomic). The symbolic is normal. The external relates psychedelically to mandala, mantra, tantra and to marijuana.

Contact with chakras propels consciousness on kaleidoscopic voyages along strands of nucleic acid molecules. Cellular consciousness touches timeless wisdom. Transcendental consciousness--pure energy--the light within--the void.

And, past the power of marijuana to evoke are evocations of the cellular and pre-cellular levels where symbols become poetic and mystical. Vision is shut off by alcohol and narcotic drugs. Marijuana, the weakest of the psychedelic drugs and a secret aphrodisiac, is an expanding lens. LSD is an electron microscope for the ethereal.

The sensitive smoke marijuana, raise their pulse rates a little, diminish the intelligence some, and alter the consciousness. Using corrective lenses of the expanding type, they raise body levels of sensory awareness both externally and internally.

WILLIAM BURROUGHS

Perhaps the world's leading authority on drug use and abuse, and certainly the American novelist who most surely possesses genius, William Burroughs describes the word "drug" as a generic term for any chemical agent. Exploiting the broadest category that can be implied by such terms, the Federal Narcotics Bureau has bracketed substances of opposite physiological effect, calling them all narcotic drugs. But younger by far than ever you are, the new young that grace the scene use, as only they can, terms perhaps more pregnant and, in this case, surely so, saying soft drugs, hard drugs, and understanding themselves. Sensible terms separate the sensible meaning of things into different orders impossible to bracket. Talking little, hearing much, open minded, the young are the informed and beatific initiates of the day.

Burroughs' Points of Distinction Between Sedatives and Consciousness-Expanding Drugs inserts nuances of meaning essential to a subject intuitively grasped by the young and suggests that the word "consciousness-expanding" be used instead of "hallucinogen." (Actual hallucinogens are rare.) Mescaline, LSD, Cannabis, phenomenally increase awareness, intensify meanings, and many of the insights resulting from their use are permanent. One exposure to a powerful consciousness-expanding drug quite often results in a permanent increase in the range of experience.

William Burroughs, serving the race of man with truth and objectivity, suggests an objective test whereby the effect of such a drug administered in requisite dosage and accompanied by an array of stimuli can be compared with the effects observed when a person addicted to morphine is given morphine accompanied by the same array of stimuli.

Such tests would seem to illustrate Burroughs' important distinction between the sedative and the consciousness-expanding drugs. An alcoholic so tested and observed would add insight into the essential difference in the two kinds of drugs. Burroughs has incisively pointed up that difference.

The use of consciousness-expanding drugs now foretells hallucinogen experience without using the trigger of chemical agents. For example, music has been used successfully as an anesthetic for ex-

tracting teeth. Mental colors are heard, visual sounds seen, and mescaline subliminally administered in the presence of a flicker light (rhythmic flashing light) is step one in a two-step process whereby the flicker light alone, provides a non-chemical method of expanding consciousness and increasing awareness. Marijuana is the safest hallucinogen and is unquestionable useful to the artist.

Opiates, on the contrary, are a proven hindrance to the artist. Marijuana is a psychic god. Hallucinogens are keys to creative process. Study of these keys opens non-chemical methods of expanding consciousness of all six of the levels mentioned.

cont. on p. 22



If YOU intend to try to increase or decrease your size by this method (Amanita Pantherina), please come to the Oracle or call me there (626-6554) first.

Joan Alexander



Today as we seek for ways to escape involvement with illusionary things we stop in our flight to examine the conditions which afflict us and see that we are engaged with our nominal protectors in the most serious of differences over the use and possession of a weed that flourishes everywhere and which we naturally relate to our own nervous systems and we begin to question whether the issue can be a weed or the nervous system or whether it is not anything less than the repressive nature we have permitted to develop in our own breasts while we have heard others being beaten in the cause of peace.

And this has poisoned us for it is peace that is being beaten while war is waged on a weed at home that is considered holy among men whom we permit to starve while we war on their neighbors. We are permitted insight into the nature of our motivations, insight that can be assayed on levels and in terms free of emotional aspects while serving as the control point for parallel relationships that tell us what it is we

to die and lives again, for it may not be so.

Someone once told me that the seed god Osiris gave flour, the spirit of vegetation, to man, and after Isis taught men to bake bread Osiris forbade them meat, and that it had really taken place this way a man who was brave discovered seeds and water which his wife made into bread, and for which men honored him, and that when he died men collected stones and made a shrine, deifying him instead of eating him because of what he had been alive that remained as precious dead.

In India all is color, odor, music, life bizarre and beautiful is holy and does not act as if it were not. A crowded holiness turned from the materialism of either communistic or capitalistic dogmas, preferring its own faiths, held by essential reasons and dispensing faith toothers, perceiving a baleful final presence in ultimate moments that by ending give life meaning. It is perhaps better to not kill cobras or eat cows,



PHOTO/KAGAN

do and what degree of fault we can discern and call human and at the same time reveal the naked factors of our thought that are in no way anywhere in the world today of such nature as to be referred to by anyone as acceptable to the mind in recoil from insights that writhe, twisting the acceptable awry, refusing to relate terms impossible to equate with those acceptable to impossible minds. Yes, I am afraid that this issue goes that deep.

INDIA AND AMERICA

If it were possible to examine a scene in India and then America and reflect on whether the American readiness to bomb Asians is made possible by their consumption of alcohol, and necessitated by the industrial production and domestic consumption of oil, steel, and armaments. For in India they do not drink as we do, preferring to smoke as I do the harvested produce of the field, giving cobras saucers of milk and drinking at the tooth of death. For they have learned that starvation is just another word for dying, and they prefer it to the extreme nullity of war. There can be no meaning until it is sought for itself, and not hunted as a thing to be found, surviving everything until it is caught and killed, irrelevant to one who pauses between killings

feeding beggars with empty hands, than it is to let

automobiles carry the burden of our living, our loving, and our dying acts.

India is a warm moist place very like a womb and used very much as one even as the soil of people is the soil of earth is one and the same soil is the only word that is the true word of man uttering the name of god. There, cultivated for their powers, are these weeds that flourish everywhere and alleviate hunger, loneliness, pain, and fear by banishing all desire with smoke and love of god.

LOVE

In the west, love is an enigma man seeks to control by contraceptives breeding death where death is believed in, and mocking utterances die on the lips of men. The wine and the wafer are the blood and meat of the slain. The flesh deified saves the self certainly.

Seeking in speech for things that by saying speak well of words and what they hold has led me to contrast as best I may the little I know of Indian life with the American as I know it.

Since the advent here in the psychedelic community of emerging preferences for Asian art and thought, the

Dear Assorted Editors, Managers, Chieftains, & even Gurus, perhaps--

Allen Ginsberg sits on the grass munching a tantric quattrain, surrounded by the Last Crusade to Free the Holy Land from the Fidelin; lovers and heads in borrowed necessities exorcise demons in perambulations while God's Own Police Force, those Troopers of the brainstorm, our very own Hell's Angels, too hip to be pinned down by someone else's Voluntary Mandrake-Mantra-Mandate guard the lines of communication. Apocalypse on the grass! Flowers! But wait: Allen tells us that everyone has Missed the Point! Didn't they see the Authentic Buddhist priest, for the sake of God, MEDITATING! Ah, Allen you're getting to sound the tiniest bit like T. S. Eliot legs crossed in his gothic apse....

And so the Publishers of The Oracle (or the Hindu Science Monitor) explicate Secrecies, the expansion and awareness of consciousness by discussing how much they all really like it, how gentle and soft and wheat-germ it all is. Testimonials! Like those dreadful Pamphlets that Laundromat owners leave in decorative sheaves on tables while your tablecloth dances with your underwear and they pray behind the door marked No Entry. More:

Morton Katz, who had a much better time when he was fifteen, pressing his right bicep hard against the Candyapple door of his current Impala to make his Muscular Articulation apparent while in his meticulously straight ahead on Sepulveda, now stands in the grass listening to a man uttering syllables in a foreign language ---"Hare Hare Rama Hare Rama Rama Hare Hare Hare." Somewhere in his illumined heart he knows it's really a cipher: something dark and large moving up. Why? "We are turning to

Things of the past, looking for our roots, like the men of the Renaissance." Yes, roots: Where are they? Reincarnated Indians? Who, after all, do really sit in plywood cafes in Minnesota drinking dime beer in solemn tipples and then play pinball machines. Ecstatic? Bored. Gently, this: Must we have roots? Mythologies? Must there be a map where one's destinations, though internal, are defined? No-one has charted my insides, or deciphered my love, with the possible exceptions of several strands of lovely blue beads I once saw and several flowers of my acquaintance. Must we chant anything? Why Tantric Lullabies of the Electric Eye-Socket? Why dynamo-zinc Mantras? Why not "milk-bottle" or "jelly donut" or even, if we are looking for roots, "Schwinn"? I mean, haven't we had enough: of institutions; of embarrassing people beating their feet on the Ganges mud? Rest Homes for Veterans of Speed? You know, 50,000 starving Hindus have more than words to put them where they are. You don't see many shaved heads, these days. It all sounds like an afternoon on a spoke of Karma. Back we Go! Past Jack Kerouac on his Holy Mountain worrying about his anti-freeze cracking the block! Past Cistercian monks in Hollywood Musicals! Past the New Yorker! All the way back to---now, and now, and now. But all this is really a plea for the modesty of salvation. One's reincarnations, as any lizard or tree will tell you, are private. Not to be mediatized, or massed. There's another world of freedom: out there: bushes, toilet plungers, even ghostly parachutists. Yes, Cut the Karma.

Another point, this one journalistic: Do find poets. Any poem that begins with the little emblematic "big sur" is really no more than a postcard from the Vatican, bags of holy earth packaged in canvas bags and sold to little ladies from Dubuque who think there may be a difference. And the poor, poor, words, "marvelous," "existence," "holy" do not mean more because postmarked big sur (Read "Satori" or even "Fresno").

In short, stop trading in last year's model; "drop out" does not mean into the whole namefull and grotesque Hindu Gods bag. Make your own myths. Even Allen Ginsberg, who has become a prophet, I notice, is becoming Walt Whitman who sang the Self and not the New American Church of Complicated Games. And lastly, if your Apocalyptic Epiphanies are to be holy, where are their 1) sense of irony and laughter, and 2) modesty?

love from
The Anatolian Radio-Circus And/Or
Municipal Rain Forest

David Gancher
Akay Sokak 9/12
Bakanliklar
Ankara, Turkey

Dear Publishers of the Oracle:

If only your groovy paper could be distributed to everyone on this base - we might just have one big happy human-be-in, continuously. Just think, no more Air Force, what an out of sight thought.

Please find our check for a subscription, and keep up the good work.

Sincerely,
Hamilton AFB, Calif.

To the Editor:

Soon you will be able to freak freely in here-to-fore reactionary Orange County. We, of the mythical Orange County "Liberation Front" are planning to open button/book/psychedelic shops in the three big beaches of the Orange Coast: Huntington Beach, Newport Beach-Balboa and Laguna Beach. Also, plans for an "underground" newspaper and possibly

WRITE HERE LOVES BEHOLD YOUR ORACLE LETTERS
LOVE HAIGHT ASHBURY
HAIGHT ASHBURY
LOVE HAIGHT ASHBURY BUSH LOVE

psychedelic-rock concerts here. If you are interested in helping with any of these projects this spring or summer, please write to:

Jim Sayre
3515 Seashore Drive
Newport Beach, Calif. 92660

Dear Chet Helms,

Please stop defending your blown ego. Please explain your cop-out to Musicians' Extortion Racket, Local No. 6. Please don't hide behind your Baby Jesus tuddle. Please try some introspection before solving the world's problems.

Best intentions,
Nobody Important

cc: Editor, S. F. Chronicle
Editor, Berkeley Barb
The Grateful Dead
Ralph Gleason
Bill Graham
Editor, S.F. Oracle

Oracle People:

I found your paper just now and . . . you're beautiful. Do please start my subs. and one for my brother. I need the Oracle. He really needs the Oracle in Muncie, Indiana. I put in \$9.00 - the other three for anybody you know of who needs--wants--could use--a subscription, or just for you, whatever you want. If you have old papers lying around you could start the subs. with them. We haven't seen old issues. I love you.

Doug

Sirs:

My name is Guadapada Tamasad and I would like to tell you my story with the sincere hope that you will not be further bored. It was not long I arrive in this country to study in dental school that I take room in San Francisco.

At night I hear loud music from room next to mine, and, not being able to sleep for many nights I go and knock on door. Young man with long hair and beard answers and he says he will turn music down. This occurrence repeats itself many times, and one afternoon I go again his room to tell.

This time I notice room has strong smell. Boy invites me in and smiling he says, "We are smoking, would you like to join us?" He is friendly fellow so I stay in room and watch. It soon comes to me that others in room with me are not smoking ordinary tobacco. I soon remember what I previously hear about "narcotics." My friend bends low and smile at me with wide happiness, "Come on, man, its a nice day, best time in the world for a hit." He offers me narcotic cigarette and I accept. Soon others are happy with me and we all laughing at good music. My friend smiles at me with wide piano teeth. I personally feeling quite good and go to window. It is nice day and many people in streets. Soon after I say goodbye to my new friends and return to my room to study. Pictures of teeth on dental book look strange. Inside of human mouth is very funny. I remember my new friends and what they tell me - "soon you will be ahead." This is what I come to this country for, to be ahead, not behind like in homeland. I laugh and feel good. (Rest of letter lost.)

A letter about the forthcoming issue of The Oracle dealing with the American Indian from the designer of the "America Needs Indians" poster.

Dear Oracle

A few things may be kept in mind, first, I am an Indian now going through a phase with hippies that Negroes went thru with Communist Intellectuals in thirties. Keep it Human. Most beautiful thing about Indians is their humanity real - both dualities with Indians: some wear mocassins some wear shoes, some wear one shoe one mocassin. Culture flip in and out. Off and on. Not romantic.

Very real. Like the hippy in Navaholand who kept questioning an old man about what this and that meant, that old cat just sitting there. Hippie asks after many mystical questions, finally perturbed by non-mystical answers, "What does Navaho mean?" Old man says, "People". That's the real trip on these people, somehow they remain people, it's real. As Lord Buckley sees it, "People are the true flowers of life."

Scenes of Gallup, New Mexico: Old funky pick-up filled with mothers and kids and grandmas and grandpas. Old man of family driving Cat next to him lushed out. Another cat squeezed all funky the endless scuffle. Trip to city to sell some stuff. Get hi, split to reservation and then this other uptown Indian shiny new car ex-Marine (Indians very pro-American). (JFK in almost every house). Executive, maybe at tribal saw mill. You gotta dig both sides of coin. Like they think we are weird even.

Anyway all I mean to say is that there are not generalities about American Indians. And we're no long-lost white brothers until we complete our selves...

The Indians really are just conclusively waiting until the white man either flips out and blows the scene because he's so dissatisfied, ill at ease, in general up tight; or splits to outer space and whoever is left around "will just be us" something a cat told me, or scenes like riding around high country (mountains good) in a Jap jeep "Nissan" with long haired whites and Indians singing songs together. Ah Man there's so many beautiful things to tell you but you know.

Peace,
Steve Durkee

Sat. Feb 4?

Sirs:

An article appeared in this morning's paper (front page) reporting on some economist that said S.F. should consider making itself into a free port. Sounds far out, but it is completely in keeping with Marshall McLuhan's thinking and others that the electronic age implies decentralization with centers of concentration spotted about (city-states?).

Also solved is a territorial problem: draft-objectors can find sanctuary on our traditional soil. Drug laws become a local prerogative, as do many things also effecting strait people: freeways, freedom from Reagan and S. Cal., topless, alcohol...

This idea should be picked up by the hip community and elaborated on to win support from the rest of San Franciscans. Read the Territorial Imperative. Boundaries are a good thing. People should live together in tribes and the tribes should be sovereign. S.F. would make an ideal city state. It practically is already. Bring the people together in the traditional way that is so old it predates sex: have a boundary dispute.

This all seems so fantastically logical why didn't someone think of it...I'm going to consult my genes right now.

John

Family Dog Productions
639 Gough Street
San Francisco, California
94102

February 23rd, 1967

Mr. Warren Hinckle
c/o Ramparts
301 Broadway
San Francisco - 94133

Re: Rampart's March Issue

Sir:

"May the Baby Jesus Shut Your Mouth and Open Your Mind."

Sincerely,

Chester Helms
FAMILY DOG PRODUCTIONS

CH/hs

cc: Editor, San Francisco Chronicle
Editor, San Francisco Examiner
Ralph Gleason
John Wasserman
Phil Elwood
Editor, Berkeley Barb
Editor, San Francisco Magazine
Editor, San Francisco Oracle
Doyle Phillips, I. D. Magazine
Jann Wenner, Sunday Ramparts
Bay Guardian

Beverly P. in Kansas City, Mo. is seeking Patrick Armstrong or Bruce Gordon...

Dear Editors:

Each Generation must have its orthodoxy and its Crusaders. Moses had a tribe. Christ had more than one Panza, but more typically Freud had Blauer, Nichte and Wagner had their Sisters, and Leary has Alpert.

Alpert and Leary plan to take over the spiritual world. They plan to create a brave new world...which is sadly a cowardly Old world. The Only new world is the beautiful world that revolves around each of us at all times.

Yes I can see him on his white charger... attacking a dusty windmill He didn't feed his horse...he lost track of his lessons...he wore a spitone or a tunic or went naked...he fought the lesser mentalities because he wanted a sure thing...but, the only sure thing is integrity or the lack of it.

Now News: 50 grams of LSD will be distributed between now and June. The Red Chinese have been calling back there students. Moscow has cornered the Rumanian and Albanian disturbances. Peking is frantic. They now have a popgun bomb and a two stage firecracker with which to launch it...The USA is merging with the (soon to be attacked) Soviets.

Remember there are many ways to skin a cat...why not join the quite revolt...in other words...**"OBSERVE THE TAO"**
HANK HARRISON
Jan 25 1967

ORACLE

Oracles circulate on the continent.

"Just like a woman" She too awaits the Aquarians city of I of ancient time short haired minds spin Fiats through boorish comments As the spirit wells up from youth to, once again, suck the breasts of life.

Om - Peace - Love -
Tom Law

Dear Mr. Thelin:

Why doesn't the ORACLE have a Chicago correspondent???

Cordially,
Ernest Thompson

A note found on the bulletin board:

WE THE PEOPLE OF THE UNITED STATES OF AMERICA DECLARE THAT THE WAR IN VIET NAM WILL BE OVER ON THE FOURTH DAY OF APRIL

NINETEEN HUNDRED AND SIXTY SEVEN

tell everyone

Hello Seedpower -

Joy to you my family very soon I will join you. I will bring my tools, my nature grown seeds and I will be with my wife and my flute.

I will build you a green-house-dome where the stresses and strains will be at ease.

I give you my sun,
Paul Wingate
Rancho Rico
Big Sur
93920

There are many of us living quietly in beautiful nowhere places. The Haight scene has given us strength and renewed faith. I pray that we may continue to create positive love vibrations that shall open channels into the poor suffering world. Those that would be our enemies are those that most need our help and understanding.
Shantih, Shantih, Shantih

Oh - lets do the \$5.00 52 issue thing.

Chris Jacobson
215 Russell Rd
Auburn, Calif

Dear Oracle Readers,

Due to an excess of low-level-ego game playing and exploitation of the talents and energies of TURNED-ON people... for the advancement of the ambitious "few," I find it a 'bring-down' to continue as art editor of the San Francisco ORACLE.

However, I want to thank all the artists and photographers whose work and devotion to the concept of the ORACLE really did turn me on.

Therefore, as of this issue, I am dropping out.

Sincerely,
Gabe Katz



Gene Grimm

Teo-nanacatl is the Aztec word for the magic mushroom, translated it means "God's flesh", and it was the Aztec's means of attaining communion with his God.

Other Indians, other places, knew and used different sacraments: peyote, cannabis, datura, morning glory seeds, mescal beans, bananas, etc...ad infinitum. They were SURROUNDED by natural sources of the hallucinogens, and so are we, even more so.

A study of traditional literature shows that most Indian cultures had respect for their powerful sacraments and they knew how to use them so that the risk of causing extensive damage to the human body was kept at a minimum. WE also must learn how to use these divine gifts so that we do not destroy or alter the human form.

The legions of turned-on people on this earth know that there are many psychedelic agents, and there is some knowledge about the side effects of the more widely used ones. But we know almost nothing about the effects of the recently discovered/rediscovered means of turning on.

That's where the energies behind this column will be directed: to discuss the virtues/liabilities of these forms, and to introduce to you our discoveries. If you have any comments or questions please direct them to the Oracle.



The banana is more than a source of food.

The peel contains arterenol, a sympathomimetic agent that is also found in the human body, in the adrenal medulla, where it affects a balance control factor on the central nervous system and ultimately the heart.

Arterenol is produced synthetically for use as a relief of hypertension: it's a cardiac stimulant. Used by a person with normal and/or healthy blood pressure and pulse rate it can cause hypersensitivity because of increased arousal and activity in

the parasympathetic nerve tissues.

The known side effect brought on by the ingestion of arterenol is that it can be harmful to persons under treatment for low blood pressure and low pulse rate.

If you go on the banana trip you might have the antidote atropine sulfate available. There is no, or very little, danger that an appreciable amount of the insecticide (2% DDT) sprayed on during preharvesting will remain and cause toxic effects. However, if you plan to use the whole peel, wash the outside surface.

One method for turning on: freeze the peels, break and reduce to a pulp in a blender, put in the oven (low heat, 200 degrees) until it's dry enough to smoke.

Another method: scrape the whitish substance from the inside of the peels and dry in oven.



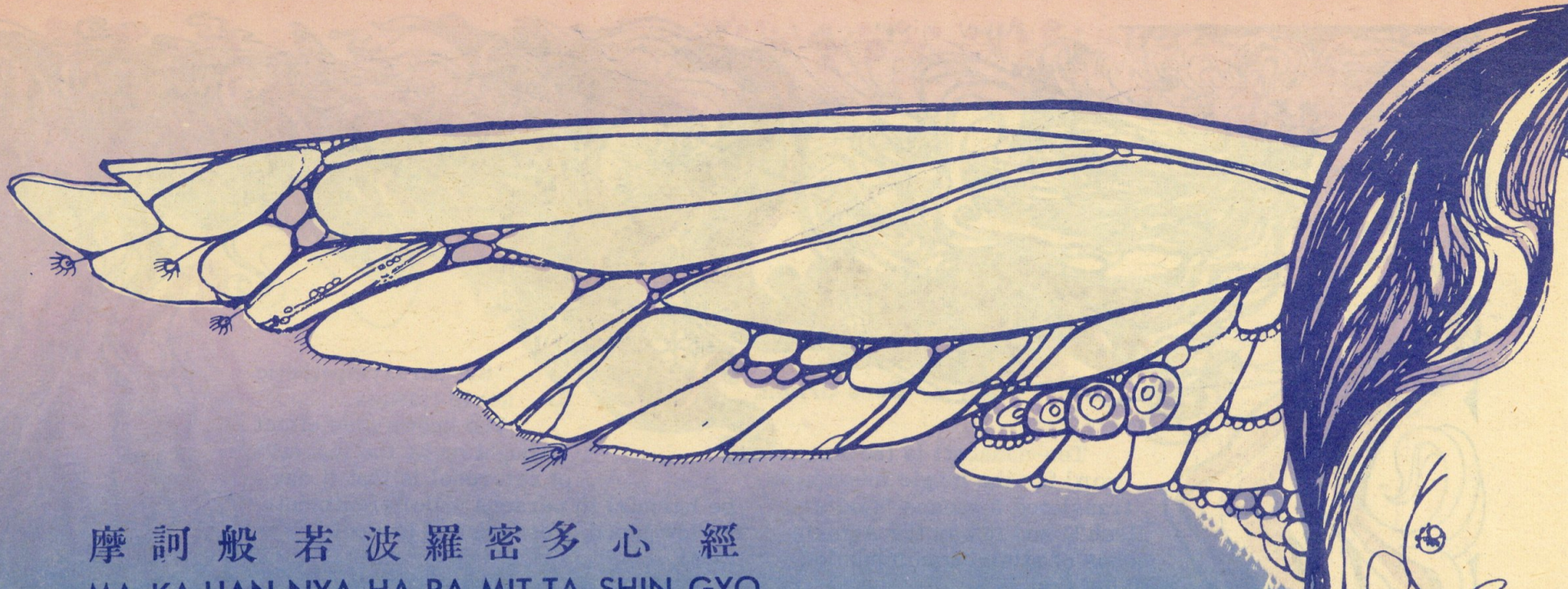
Beautiful Peace People, the Mexican magic mushroom has sisters that are being rediscovered and they are turning people on.

Two of them are found locally (Bay area) as well as in other parts of the country: the Amanita muscaria and the Amanita pantherina, both of which contain the hallucinogenic agent muscarine.

The A. muscaria also contains atropine, commonly known as belladonna, which when acting alone is an hallucinogenic agent, but when it's ingested with muscarine, as happens when the A. muscaria is eaten, it is an antidote. Atropine counteracts the toxic effects of the muscarine: profuse perspiration, vomiting, severe diarrhea, respiratory paralysis, and sometimes death.

But that balance factor is not perfect; in any particular A. muscaria the balance between muscarine and atropine may be off and the toxic effect of muscarine may not be blocked.

So to avoid disastrous consequences...
cont. on p. 39



摩訶般若波羅密多心經
MA KA HAN NYA HA RA MIT TA SHIN GYO
Great Prajna Paramita Sutra

觀自在菩薩 行深般若波羅密多時 照見五
KAN JI ZAI BO SATSU GYO JIN HAN NYA HA RA MIT TA JI SHO KEN GO
Avalokitesvara bodhisattva practice deep prajna paramita when perceive five

蘊皆空 度一切苦厄
UN KAI KU DO ISSAI KU YAKU
skandas all empty, relieve every suffering.

舍利子 色不異 空空不異 色色
SHA RI SHI SHIKI FU I KU KU FU I SHIKI SHIKI
Sariputra, form not different (from) emptiness. Emptiness not different (from) form. Form

即是空 空即是色 受想行識 亦
SOKU ZE KU KU SOKU ZE SHIKI JU SO GYO SHIKI YAKU
is the emptiness. Emptiness is the form. Sensation, thought, active substance, consciousness, also

復如是
BU NYO ZE
like this.

舍利子是 諸法空相 不生不滅 不垢不淨
SHA RI SHI ZE SHO HO KU SO FU SHO FU METSU FU KU FU JO
Sariputra, this everything original character; not born, not annihilated not tainted, not pure,

不增不減 是故空中 無色無受 想行
FU ZO FU GEN ZE KO KU CHU MU SHIKI MU JU SO GYO
(does) not increase, (does) not decrease. Therefore in emptiness no form, no sensation, thought, active substance,

識 無眼耳鼻舌身意 無色聲香味觸法 無眼
SHIKI MU GEN NI BI ZETS SHIN NI MU SHIKI SHO KO MI SOKU HO MU GEN
consciousness. No eye, ear, nose, tongue, body, mind; no color, sound, smell, taste, touch, object; no eye,

界 內至 無意識界 無無明 亦無無明
KAI NAI SHI MU I SHIKI KAI MU MU MYO YAKU MU MU MYO
world of eyes until we come to also no world of consciou no ignorance, also no ignorance

盡 乃至 無老死 亦無老死 盡 無苦 集
JIN NAI SHI MU RO SHI YAKU MU RO SHI JIN MU KU SHU
annihilation, until we come to no old age, death, also no old age, death, annihilation of no suffering, cause of suffering,

滅道無智 亦無得 以無所得故 菩提薩垂依
METSU DO MU CHI YAKU MU TOKU I MU SHO TOK KO BO DAI SAT TA E
nirvana, path; no wisdom, also no attainment because of no attainment. Bodhisattva depends on





般若波羅蜜多故 心無圭礙無圭碍故 無有恐怖 遠離
 HAN NYA HA RA MIT TA KO SHIN MU KE GE MU KE GE KO MU U KU FU ON RI
 prajna paramita because mind no obstacle. Because of no obstacle no exist fear; go beyond

一切顛倒夢想究竟涅槃 三世 諸仏依 般若
 I SSAI TEN DO MU SO KU GYO NE HAN SAN ZE SHO BUTSU E HAN
 all (topsy-turvey views) attain Nirvana. Past, present and future every Buddha depend on prajna

般若波羅蜜多故 得阿耨多羅三藐三菩提
 NYA HA RA MIT TA KO TOKU A NOKU TA RA SAN MYAKU SAN BO DAI
 paramita therefore attain supreme, perfect, enlightenment.

故 知 般若波羅蜜多是大神呪 是大明呪
 KO CHI HAN NYA HA RA MIT TA ZE DAI JIN SHU ZE DAI MYO SHU
 Therefore I know Prajna paramita (is) the great holy mantram, the great untainted mantram,

是無上呪 是無等等呪 能 除 一切苦 真實不虛
 ZE MU JO SHU ZE MU TO DO SHU NO JO IS SAI KU SHIN JITSU FU KO
 the supreme mantram, the incomparable mantram. Is capable of assuaging all suffering. True not false.

故 說 般若波羅蜜多呪 卽 說 集 曰。
 KO SETSU HAN NYA HA RA MIT TA SHU SOKU SETSU SHU WATSU
 Therefore he proclaimed Prajna paramita mantram and proclaimed mantram says

揭諦 揭諦 波羅揭諦 波羅僧揭諦 菩提 娑婆訶
 GYA TE GYA TE HA RA GYA TE HA RA SO GYA TE BO DHI SO WA KA
 gone, gone, to the other shore gone, reach (go) enlightenment accomplish.

般若心經
 HAN NYA SHIN GYO

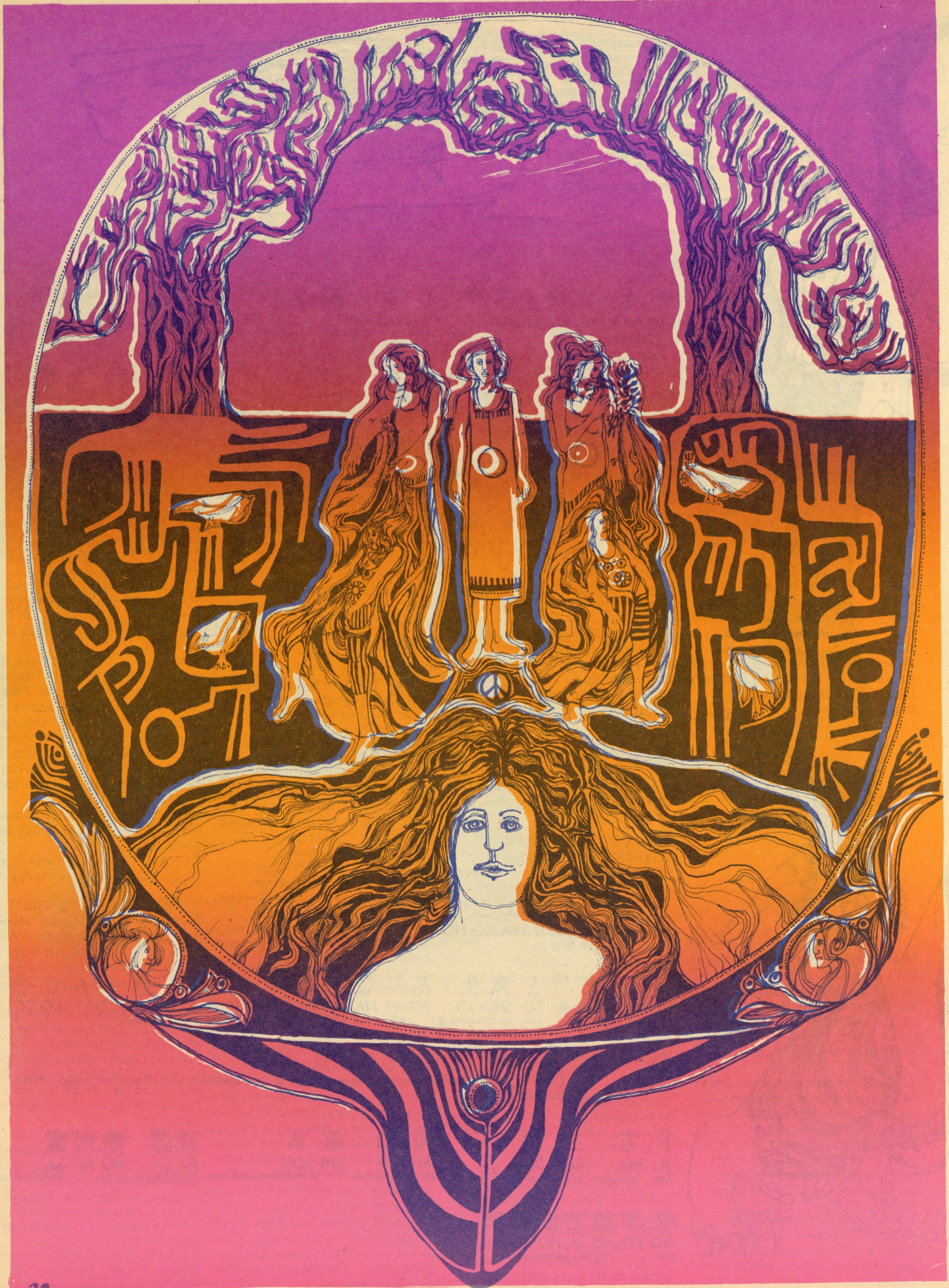
願 はくはこの功德を以つてあまねく一切に 及
 NEGA WA KU WA KO NO KU DO KU O MOTTE A MA NE KU ISSAI NI OYO
 What we pray, this merit with universally all existence Pervade.

ほし 我等と衆生 とみなともに 仏道を成 ぜんこと
 BO SHI WARE RA TO SHU JO TO MI NA TO MO NI BUTSUDO O JYO ZEN KO TO
 we and sentient being all with Buddhism achieve

を
 ○ (What I pray is that this merit pervade universally and we Buddhists and all sentient beings achieve
 this Buddhism.)

十方 三世 一仏切 諸尊 菩薩 摩阿薩
 JI HO SAN SHI I SHI HU SHI SON BU SA MO KO SA
 Ten directions past, present and future all Buddhas The world honoured one. Bodhisattva, great Bodhisattva,

摩訶般若波羅密
 MO KO HO JA HO RO MI
 great Prajna - paramita.



YOU ARE! And I want you to be that... (from p.17)

The minute you start making contracts and bonds and signing on the dotted line, you are WRECKING the whole relationship.

And you just have to trust to the fact that human beings should be legally allowed to trust each other, and to enter into a fellowship that does not involve a contractual arrangement.

LEARY: I think we all agree with that.

WATTS: You know, because if you don't do that YOU'LL KILL IT!

SNYDER: In primitive cultures marriage is not a contractual arrangement; it's a public announcement.

WATTS: YES!

SNYDER: It's a relationship which is made public.

LEARY: What was your fourth point, Gary?

SNYDER: Occasional gatherings of the tribe... tribes! That wasn't a point... it was an activity...

Say rather than group marriage... extended families. Extended cooperation structures, in other words. American Indian technologies, meditation centers, extended cooperative clan type... or extended family type structures with much more permissiveness in the nature of the family structure than is permitted, say, in Judaeo-Christian tradition, and gatherings of the larger tribes periodically.



VfA: Gary, in a tribal situation, isn't it true that the tribe has a fantastic distrust of other tribes, and there is a whole set of magic rituals set up to protect itself from other tribes?

SNYDER: Not necessarily... No...

LEARY: I think that when Gary talks about tribes, he's not talking about... just the past... what we can learn from the past... I think that we can learn from the history of tribal relationships that there has been this neighborly antagonism... this territorial--distrust...

GINSBERG: The Jivaros...

SNYDER: What a beautiful trip!

VfA: We'll have a common enemy--for some time, which will make that...

GINSBERG: An enemy? Wait a minute...

VfA: A common enemy, in that, there will be people trying to destroy this concept taking place in actuality...

LEARY: All the German tribes got together to protect against the Romans.

Which will lead to practical step number five... I think that some thought should be given--to organizing a legal protection--for our co-religionists.

Now we want to avoid any sort of leadership, or tight organization, but there must be some way to work out models in tribal alliance... to defend ourselves--lovingly, against the legions of Caesar.

The model that we worked out, which our lawyers tell us, looks pretty good... is--that the tribe gets together and puts down on paper, it's tribal code, it's sacraments, it's rituals, it's center; and it states very clearly that it is going to worship--this way, in this place.

Specifically what that means is that any group of people can get together and put down on paper--how they worship.

Which, by the way, is a good exercise in seeing how centered the group is. Because it makes psychedelic sense as well as legal sense. And, then... The group is protected legally to worship...

I would like some practical consideration given to how we can provide--legal protection. The model that we've worked out--of a group getting together and filing papers, for what is essentially a license...

GINSBERG: How has that worked out so far, Martin Garvus, in New York, filed papers as an injunction against the FDA.

LEARY: We're waiting until I get back.

A GOOD COURT CASE

SNYDER: I don't know how this would work, but if one good court case, or a freedom of religion issue was won in the Supreme Court--that would solve the problem down the line just about, wouldn't it?

LEARY: No, it doesn't! cause we have to take into account, Caesar's anxiety about what we're doing. It's got to be done on a tribe by tribe basis.

That is, your tribe has got to file... Allen's tribe will help your tribe. You'll lose in California, perhaps, because the lower court judge was unsympathetic; but you'll win in New York State.

SNYDER: This issue will be won in the courts, though?

LEARY: Yes, we'll attempt to set up--an overall church hierarchy, but simply that...

WATTS: To put this down specifically, you are saying that small clubs of people, who are like minded, should incorporate themselves as non-profit relig-



ious organizations and should state their constitution, their by-laws, their liturgy.

LEARY: In every state, you can get a very small amount of money, a corporation form. If you want to start a bowling alley, with three of your friends, it's all down there.

You just fill out the places, in this mimeographed form, and file it... It doesn't cost any money to file it, and you've got a legally incorporated religion. It's so simple to do.

WATTS: Yes, but there needs to be spelled out the absolutely practical A-B-C legal terms in which this can be done.

INCORPORATED RELIGION

LEARY: Well, I suggest that the next issue of the ORACLE carry a half page, or a full page--manual on "How to form your own religion."

VfA: One of the steps there is that... in incorporating--there should be nothing in the rules of the corporation that is illegal--in the state of California. That means that if the group is going to use LSD or marijuana--it could not incorporate.

LEARY: ...you don't worry about that. If five hundred groups form in California--and, of course, it's moot.

It's unsettled as to whether illegal or not, and immediately, there's your first case. If they say it's illegal, then you say, what's illegal? Holy marijuana--that's been in use for five thousand years? There's your first case.

instead of being paranoid, and waiting for the police to bust you on Haight-Ashbury, let's take a loving-game move to clarify the situation, which REALLY disturbs the police and it disturbs the San Francisco papers and it disturbs the San Francisco legislature. Let's take this first initiatory step towards them.

SNYDER: Well, the ACLU, Marshall Krause and Dick Wertheimer, are trying to figure how to set up a GOOD grass case, right now. And move it through as a test case.

UNORGANIZED OBJECTORS

WATTS: Well, let's go back and take a certain historical perspective on this once again. For example, a parallel problem arises with regard to conscientious objection.

There are a lot of conscientious objectors who don't belong to any form of religion. They're not to say, Quakers or Jehovah's Witnesses, and their objections are based on philosophical grounds.

Well, AT LAST, the government has been moved to give fair consideration to these cases

Now, on the same principle, freedom of religion does not involve that you belong to a specific organization or that you have belonged to this religion for so long.

After all, supposing St. Paul had been challenged on the Damascus road... How long have you belonged to the Christian church?

LEARY: But practically, Alan, it does...

WATTS: Now, but this has to be argued...

LEARY:... Because this case that was argued in Los Angeles last week was lost, because the fellow was busted and then he had to prove afterwards.

If he had simply filed a paper ahead of time, before he was busted, the strength of his legal argument would have been much stronger.

WATTS: Yes, but the thing is still unconstitutional, because the constitution does NOT say... that to exercise freedom of religion, you must have belonged to a group of X number of people for such and such a time in order to prove your sincerity...

LEARY: But practically, the judges want you to...

WATTS: It's your conscience.

GINSBERG: This case has to go on appeal still...

LEARY: Oh, I... I bless it and I hope that it does go on appeal.

THE ANARCHIST'S CREDO

SNYDER: I have a very strong feeling about a lot of what Alan says here. An old left wing political type of organization, namely the anarchists, blessed be their memory...

Good old anarchists practiced one thing, and that was they wouldn't use the courts.

And a conscientious anarchist, if robbed, and able to identify his assailant, would not turn his assailant into the police because...

LEARY: Why do that?

SNYDER: Because, he said, if I'm going to be an anarchist and deny that I need the state I'm also going to deny that I need to go to the state for protection.

And I feel very much the same way about...

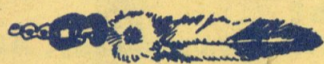
LEARY: I think that's romantic, Gary. I see a situation...

SNYDER: I'm not going to go to a lawyer and ask him to incor-

porate me, you know...
 GINSBERG: Did you go to a lawyer to get married or divorced or anything?
 SNYDER: Yeah, but I mean in terms of a religion.
 GINSBERG: Yeah, because you can prove you're a big, formal buddhist.
 SNYDER: I can't prove it, actually, no. I really wouldn't feel like doing that, and I don't think the people at the Mahalila feel like doing that.

LEARY: We're not telling anyone what to do. We're suggesting a way of dealing with this mutant revolutionary problem. I see us as in a dark ages.

We're little tribes getting together; there's feudal lords and barons and kings and dukes and so forth. And they own the land because they've got steel and we're under bayonet point.



SNYDER: That's too paranoid. We're on the verge of winning, really.

LEARY: Oh, no doubt about that.

MONEY BEGETS?

WATTS: Yes, because the people who are wielding the bayonets have no satisfactory life and they know...

You know, it's like producing all sorts of goods that are increasingly inferior, and you make lots of money, and then you've made the money, and what are you going to spend it on? There's only the inferior goods made by the other people who are in the same racket as you are...

LEARY: All right. Practical Step Number 6, which was suggested by Allen's last comment about conscientious objectors: once you start these little religious groups you automatically have a solution to the draft problem.

At Millbrook we formed our little religious group. People come to me all the time and say, "What should I do about the draft?" And I say, "DON'T JOIN IT! DON'T JOIN THE ARMY!"

And once you start your religion, since we are of a belief that everyone is Buddha in the religion, everyone is either a guru or a monk or on the road, there's automatic protection against the draft, which forces young seed carriers to kill other seed carriers.

LEGAL SOLUTION

So that the tribal solution, to establish yourself legally as a tribe, as a religious totem tribe, not only protects you in your use of the sacrament, but it protects you in many ways--it protects you in the handling of money.

If you go out and make money, then you have to pay in income tax. The income tax then goes to support the war in Viet Nam.

If you form a religion, the money that's taken in is used for the religion... the formation of the legal tribal groups... I don't think we should be ROMANTIC anarchists...

SNYDER: YOU'RE the one who said, "Drop out."

LEARY: This is the way to drop out.

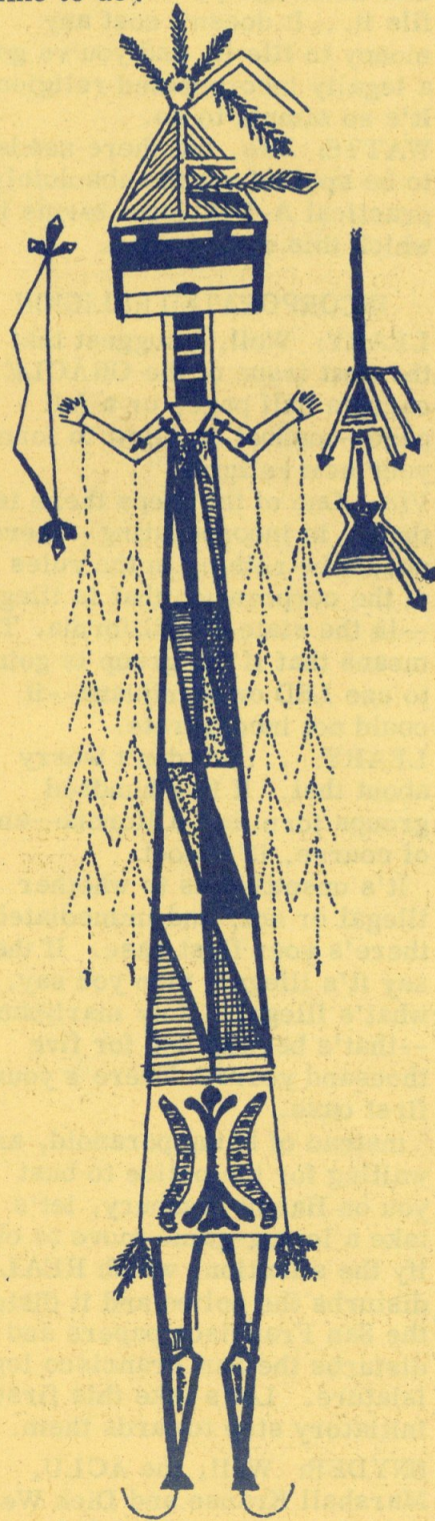
SNYDER: But you're accusing us of being romantic if we say we don't want to use lawyers when we drop out.

LEARY: All right, fine, I admire you for dropping out farther than I am. (laughter)

SNYDER: Farther than thou. (laughter)

LEARY: I assure you, Gary, that as soon as I've done this little yoga bit of passing on what I've learned and what I've thought about, I'm dropping out too. I'm not going to spend the rest of my life...

GINSBERG: What would you like to do?



"BABY HASH"

LEARY: I'm going to go away to a beach and life on the beach. I'm going to take LSD once a

week and I'm going to take hashish once a day at sunset and I'm going to have babies and I'm going to learn from our babies.

SNYDER: That's beautiful.

What are you going to do?

WATTS: I'll tell you. I am trying to act as a pontifex, which is a bridge-builder, between two worlds: the world of the people who are anxious and concerned and square and think that they can use their wills to put things to right, and therefore are asking what should be done and what should not be done; and on the other hand, the people who know that this is a delusion and a farce, and are dropping out.

And I'm going to stay BANG in the middle and I'm going to learn the languages of both tribes.

SNYDER: What'll you do after that?

WATTS: This will take me the rest of my life. (laughter)

SNYDER: Tim was talking about what he was going to do after that.

LEARY: No, I want to comment on what Alan has done in the last ten, fifteen, twenty... I don't know how long you've been doing it... you have been living completely dropped out. And the tribute you paid Gary, I think should be paid to you. You've never collected your IBM check from the establishment.

And you have influenced hundreds of thousands of people, millions of people.

WATTS: But that's only to say, Tim, that I've been in the position of somebody running his own private business. I'm my own employer, I run my own business, like somebody who runs a barber shop on the corner or...

LEARY: I wouldn't say that. I would say you're a wandering guru. You don't attach yourself to an ashram. You are, in the classic sense of the word, the perfect, effective, wandering mendicant.

WATTS: Yes, it's true I do that, but I also support seven dependents.

LEARY: Which is a trick that most gurus couldn't do!

WATTS: And therefore I'm concerned to stay in the bridge position between these two worlds.

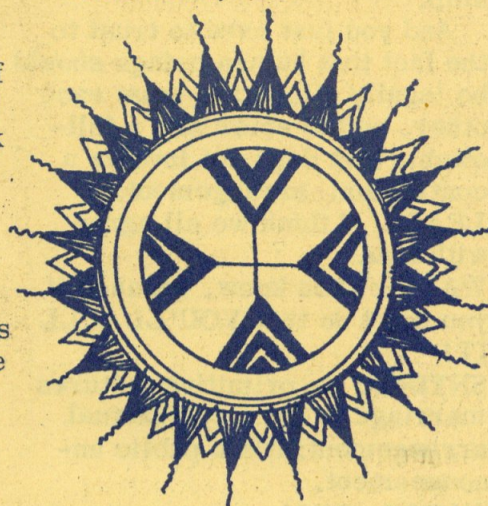
LEARY: Well, suppose we had a tribal situation which would take over the support of seven dependents.

GINSBERG: I want my tribe card!

What I want is to get some land and settle there, alone or with people, with enough money to support electricity and a large house, and fiddle around with manuscripts and go walking in the woods and then rush off and take a plane to India. That's what I'd like to do.

LEARY: What are you going to do in India?

GINSBERG: In India, just wander around and then apply for a visa to China... and find out how a tribal society does there, too.



WATTS: I'll tell you what I do want to do after all... when I'm through with this bridge-building business, when I'm over seventy years of age, I'm going to retire to a small plot of land...

LEARY: Would you say "drop out", Alan? (laughter)

PSYCHEDELIC HERBS

WATTS: Well, I'll tell you. I'm going to cultivate an herb garden, and there will be three patches. They'll be very small. One for culinary herbs, one for medicinal herbs, and one for psychedelic herbs.

And alongside this little tiny garden, where the herbs grow, there will be a big wooden barn where they will all be hanging up to dry--in their little jars... (laughter) And I'll putter around there as an old man.

That's beyond my present ideal of trying to be an interpreter, of not only East to West, but of the squares to the underground.

LEARY: The young to the old.
 GINSBERG: Yeah, but if everything were reversed properly, wouldn't the squares become the Bodhisattvas, really? What if we had a REAL revolution and we were all wrong?

GROUND OF THE UNIVERSE

WATTS: Yes, but the squares are the very far-out people because they don't know where they started from.

You see, if by virtue of a psychedelic experience you know where you started from, you know that you are basically the Ground of the Universe.

But all these poor people ARE the Ground of the Universe, which has forgotten itself, and has gotten itself into a completely far-out situation, where it doesn't know where it started. And so you must say to them: "Congratulations!"

LEARY: Practical Suggestion Number 6 is: I suggest that we have a series of Be-Ins starting in Europe in the middle of

the summer, and that we continue to have Be-Ins across Europe, perhaps retracing the steps of the Crusades. We could call it a Crusade of Penitence or...

SNYDER: Children's Crusade.
LEARY: Yeah, the Children's Crusade... And that we have a series of Be-Ins... Not that all of us have to be there, but some of us could drop in and on, and work towards the East this way. Because, I'm convinced that what was started at the Human Be-In in San Francisco, generated a momentum which must not be lost because of our particular predilections with our own fantasies. And, without tight organization or leadership, but cellular collaboration, I'd like to see this thing move as cells always move, or as clouds move, across this anguished and increasingly metallic planet...

GINSBERG: "Anguished and increasingly metallic!"

LEARY: Bad poetry?

GINSBERG: No, that was nice.

LEARY: So I suggest that we have meetings in cities April 21st. I suggest we have one national meeting perhaps June 21st, and that we start moving through Europe to the East so that we would, on September 21st, be on the door between India and China, with as many Indians or Westerners or people that we've picked up on the way... I think that's the quickest way to end racial prejudice and the war in Viet Nam.

CROSS CULTURAL PURPOSES

SNYDER: Some cultures are not going to understand this; they're not ready for it.

GINSBERG: You're not going to get more than 20,000 people, and that was done anyway by Shankara-deo and he got stopped at the border of Burma. The Burmese let him through but the Chinese wouldn't let him through, and the Indians were upset...

SNYDER: There's a social-historical problem here: California is the only place that is ready for this, probably... Like, you couldn't do this in Japan.

LEARY: It's already done that. Why not?

SNYDER: No, but you can't do it yet. A great percentage of the world is going to have to move through the drama of Western culture and technology in some accelerated way, before they're ready for this.

America is the only culture in which a number of people have seen through it and are able to go beyond it.

Japan isn't ready to, for example. It would be incredibly eccentric for them. Nobody's ready to try it out.

PHOTO: PAUL KAGAN



PEPSI DEGENERATION

LEARY: I question that. I think that if you look at the spread of American ideology, France is just now starting its superdrugstores. You must not fail to realize the authentic... deep American spirit behind this. And I think that if it's taken 15 years for France to accept the superdrugstore, why not six months to accept the Be-In in San Francisco?

See, the way they spread drugs or Coca-Cola or Pepsi-Cola was, when Coca-Cola first showed up in the Grand Canal in Venice or Coca-Cola first showed up in Pakistan, it was considered eccentric.

But if Pepsi-Cola can do it, the energy and the cellular productivity which started here can move much more quickly because it's talking to deeper things in the human being than Pepsi-Cola.

I think this thing should start moving.

SNYDER: So many of these people in Africa and Asia are caught up in the drama of progress.

VfA: They want nothing more than to come to America and get a large apartment and a large car...

SNYDER: This is part of the paradox.

LEARY: We can tell them... I feel the same way about the problem with the American Negro. Does he have to become a middle-class white before he can then go on and leave that? I don't think we have to go through these historical periods, I think it's possible to move it faster and to jump...

SNYDER: Well, I hope it's possible to accelerate it, but you can't take it around the world this year, or next year...

LEARY: Are you sure?

SNYDER: Yeah... I'm sure...

GINSBERG: If we all got together and tried we could.

TEN MEN IN A DROP-OUT

LEARY: I say ten people--ten men--who really would give to it can change this planet within a year. Ten men

who would... drop out.

SNYDER: If we change America we are changing the planet.

LEARY: I'd like to have an electrician in my tribe.

VfA: Everything that's been said here tonight is in the air, in Haight-Ashbury, right now. There's a movement for people to set up small, organic cooperatives; not formal but small, organic cooperatives. There is a movement for people to move to the land, they want to get out of the city.

There's only one thing, this would naturally set up small religions on the land, and that's where they should be.

There is only one thing that I can see that is missing, and that is the land itself. If there is some way...

As you said, Tim, we can get together without getting structured, perhaps, to encourage people to set up small religious groups, perhaps we can get together in some way to make it possible for people without money to acquire a small amount of land and go and live on the land and work on the land.

I don't know if this is possible.

VfA: But the way to do it is by transferring information from people who already have DONE it!

You see, we're not creating anything. It's happening already, all we have to do is look at where it's happening and link those together--just as far as the knowledge and the experience of one group--and give that to those embryonic groups that aren't going already.

VfA: Just give them some legal status so that they can work the land...

In other words, so that they can pay rent for it or buy it. Because when you drop out, you don't have money and it's difficult to acquire land.

Alan can do it, but you know, Alan's got something going for him but the kids haven't. They haven't got money to acquire the land, and they're looking for land.

LEARY: That's ridiculous, Ok... Suppose eight or ten or five couples or a group of eight or ten meet, in the Haight Ashbury district, in one of those meditation centers we set up.

They say, hey, we want to get some land. Then they go to work maybe for six months. They all take jobs and they all live in one house. So instead of paying eight rents, they pay one rent, and in that short period they can make enough money to get started. That's no problem.

Now, Michael (Bowen) just mentioned communication. I suggest that we use the San Francisco Oracle; and Practical Step No. 42 (laughter) is: Why don't we try to get the San Francisco Oracle distributed nation-wide? So that it would be a loose, non-structured, non-hierarchical way of passing on... and becoming a forum.

VfA: We've already got somebody in Los Angeles who's going to print an Oracle in Los Angeles. We're going to send them the negatives. We need somebody in New York to do the same.

LEARY: We'll do that in New York.

VfA: Chet Helms just came back from London and said the people from Indica Books are also interested in the Oracle.

GINSBERG: Yeah, but the conditions described here don't really obtain in New York. What do you do in New York?

LEARY: New York needs a tremendous amount of spiritual help and...

SNYDER: I don't think you live in New York.

GINSBERG: There's a lot of very beautiful people living in New York.

SNYDER: Well, if they all moved out of New York, they'd still be beautiful, and you could meet them someplace else.

GINSBERG: That's a possibility. You may have to go up to northern New York to...

SNYDER: No, the gathering of the tribes is the model of that. Cities are nothing but extended tribal gatherings which have become stabilized and made sort of semi-permanent.

Like, what were originally temporary markets, temporary dances and temporary gatherings. Except nobody goes away.

COMING:

In the next issue of the Oracle we hope to tell the truth about the American Indian, past, present and future. We invite all and everyone to make known their tribal visions.



PHOTOS: PAUL KAGAN

They just stay there all the time.

Now, you go to New York because you want to see your friends and because the action is there. Now that's only about a thousand people, really.

If those thousand people were living in the middle of the prairie in Nebraska, you'd go to the middle of the prairie in Nebraska, you see? Instead of New York...

GINSBERG: Yeah, but I enjoy the beehive hum of New York.

SNYDER: Well, you're corrupt... You're a transitional figure, Ginsberg... (laughter).

VfA: Do you think as well when you live in New York?

GINSBERG: Yeah, and slightly different thoughts.

LEARY: Allen is the mayor of one of the busiest, most populous precincts of New York.

A DEER PARK

SNYDER: It's not an environment one would want to live in because the air is filthy...

GINSBERG: It's certainly interesting to figure out what to do with New York. But what are we going to do with seven million people?

SNYDER: Seven million people will be dead within 70 years.

GINSBERG: So you think the shells of buildings will be left standing and there will be a reduced population?

SNYDER: Why not?

LEARY: There will be deer grazing in Times Square in 40 years.

GINSBERG: ...Hell, possibly!

SNYDER: They'll just think of something else, and leave it behind. That's happened to many cities... Look at Angkor-Wat, they all left it.

LEARY: Rome, Jerusalem, ... Chichen Itza, Alexandria, etc...

GINSBERG: Oh yeah, but where are seven million people going to go?

SNYDER: They're going to die.

GINSBERG: They're all going to die, and not have children?

SNYDER: Their children won't

necessarily be there. Some may want to go someplace else.

GINSBERG: What are you going to do with seven million children?

SNYDER: They'll be someplace else.

GINSBERG: When? Seven million people take a lot of land.

SNYDER: No, they just spread out (laughter). Like, what happened to the children of the people who left Angkor-Wat? They left it.

GINSBERG: Some got killed.

SNYDER: A lot of them got killed. A lot of people are going to die.

GINSBERG: Now, how do you think this is going to happen?

People are just going to die off, or...

SNYDER: No, people are going to change their feelings. The drama is changing. What people are interested in is not things but states of mind. That is the cultural shift that is taking place now.

WATTS: Now, this is a very important statement.

SNYDER: We've turned a corner. It's a bigger corner than the Reformation, probably. It's a corner on the order of the change between Paleolithic and Neolithic.

It's like one of the three or four major turns in the history of man--not just culture--but man.

WATTS: Right. Now. An enormous number of people go into the heart of New York every day for no other reason than to shop.

They are to a large extent frustrated women living in those wretched dormitories. Their husbands are working, and the women go in in order to get some kind of a sense of existence, of being, by buying things!

Now supposing it happens that, instead of that, they change their state of mind; and instead of going out and getting goosed by buying something, they change their state of mind sitting where

they are in the first place.

Then Bonwit Teller... everything in the middle of town, simply collapses! Lord & Taylor, and so on, have no more reason for existence.

It's like Market Street in San Francisco, where everything is slowly falling apart because it's so ridiculous to park there and you can't get at the place, anyhow.

GINSBERG: But where are people going to buy their Uher tape recorder machines...

SNYDER: Suppose they don't want them?

GINSBERG: Well, we all have them.

SNYDER: But we're transitional figures...

LEARY: We'll buy 'em from Viet Nam...?

SNYDER: We don't need them. I would be happy to hear Larry Bird sing his Corn Dance and I don't want to tape it. I'll hear it and that's in my mind for the rest of my life.

WATTS: Right.

GINSBERG: I mean, the problem here is there's a withering away of the state.

LEARY: It's called: Let the



state disintegrate, Allen.

GINSBERG: In an advanced technology such as we are talking about unless you can imaginatively transform it into some Buckminster Fuller process, you know, and each in-

dividual tribe can operate and create whatever it needs. Other than that there is the technology as we know it now, like a large electronic network. SNYDER: I think that the technology withers away as people learn to do it themselves. It's more interesting to do it yourself at home with your friends. Like, sit around and blow the buffalo horn and blow the conch horn and not turn on the television.

GINSBERG: That was like conditions that were possible when the continent held 15 million Indians. But now the continent holds a great many more. WATTS: The whole problem is reproduction. It's not only the reproduction of the species in a sexual way, but reproduction as we are now reproducing what we are saying on tape.

Because if, supposing this conversation were very turned on and far out (I don't know whether it is or not) people would say: "Oh, what a pity that didn't get recorded."

Because, see, "It didn't really HAPPEN unless it was recorded." And increasingly we're developing all kinds of systems for verifying reality by echoing it.

SNYDER: Well, trained minds remember and the words of the Buddha were all remembered by oral tradition. And they came down for two hundred years before anybody put it down in writing because people were paying attention to what he said.

VfA: Only then did they start embellishing it.

WATTS: But Krishnamurti would argue that remembering it was already a fallacy.

SNYDER: Well, he's very pure (laughter).

That which is really worthwhile is what you remember.

And if you've forgotten it, it wasn't that great. Or, like, if



PHOTO: PAUL KAGAN

you can't remember it then that's too bad.

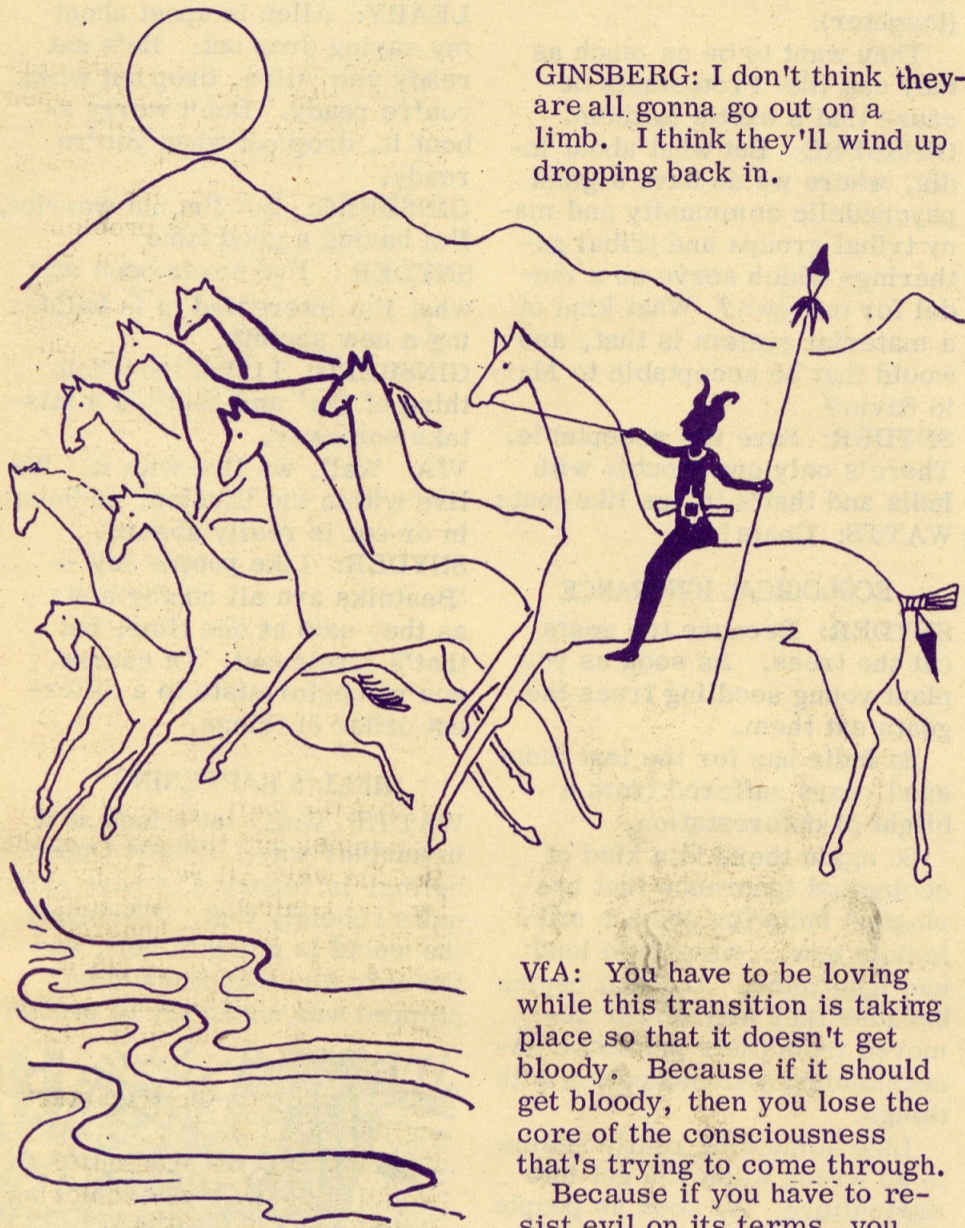
Part of what happens to us with civilization is that we lose the faculty of memory. In non-literate civilizations the capacity to remember and transmit songs and tales and myths is extraordinary.

Like, Melville Herskovitz, when he did his field work in Dahomey, found one raconteur

civilization is taking place and that people disgusted with the cybernetic civilization are dropping away and becoming whatever it is... something else.

There is a division, because the children of the people who drop out, don't drop back in. Their tribal customs are different. They look different. The children follow the adults and so on.

GINSBERG: I don't think they are all gonna go out on a limb. I think they'll wind up dropping back in.



VfA: You have to be loving while this transition is taking place so that it doesn't get bloody. Because if it should get bloody, then you lose the core of the consciousness that's trying to come through.

Because if you have to resist evil on its terms, you have to take some of that poison into yourself and therefore dilute what's taking place. So the loving attitude has got to be thought of constantly. People must be educated in that regard.

GINSBERG: What's interesting about that is that finally in Viet Nam -- what you do have is a collection of tribes being organized by various parties and finding themselves in the middle of a large-scale fight.

What do you feel about Rubin and Savio's concern with Viet Nam? I saw Savio weeping about the Viet Nam war... an image of the Viet Nam war in his mind.

“POT”: REBELLION OR RELIGION

LEARY: Well, that's a different thing. I respect his sincerity, but his tactics are part of the game which created the Viet Nam war -- power politics.

I want to suggest Practical Suggestion Number 99, and that is some way of reminding the

young people who are being busted for pot that they are involved in something tremendously holy.

In India today the people who have the most respect, in some quarters, are those who went to jail for their principles during the independence fight. You can't be a politician in India today unless you went to jail with Gandhi.

I see the people being put in jail today for the possession of marijuana as being in a very similar position.

I would say that 90 per cent of the people in jail in the United States today (and there must be 40 or 50 thousand of them) belong to three groups: they are either young, creative or they are minority groups.

There are very few WHITE, MIDDLE-CLASS Americans in jail for possession of marijuana.

I think it is important to give the young pot smokers and the young acid heads a sense of their historical meaning, that they're doing the most important thing that could be done, that they're not rebels. The choice is between being rebellious and being religious.

GINSBERG: Do you feel, for instance... I was talking about that the other day and someone mentioned the young cats who went south as activists for the Negroes -- who felt that they had like an equal perception of reality around them and were like, really heroic, and were doing as

much as any drug group for extension of consciousness and extension of relationships.

LEARY: I don't think so. You see, I feel very clear about this one issue, that you can't DO good unless you FEEL good. You can't do right unless you feel right.

I think it's so easy to an American to go off to another place where you look down on a primitive people and spread the missionary zeal.

I think that many of the white middle-class intellectuals who went south during the civil rights movements were like Baptist missionaries, who went to far-out places to make themselves feel virtuous.

I don't think any good was done by that.

GINSBERG: You can say the same thing about anybody who's taking acid, to make themselves virtuous...

LEARY: Oh, I agree, if you take acid for a sense of...

THE QUALITY OF PEOPLE

GINSBERG: So, if you go south with that sense, yes... But I'm impressed by the quality of the people that I met who have been south, or by the quality of their statements, or by the quality of their art.

VfA: If we are telling the kids they are doing something holy, to a certain extent we have to be a little bit holy. Holiness is giving and we have to learn to give.

The Diggers have said that, since the Be-In on Jan. 14, thousands and thousands of kids-- who don't really know where they're at, but who are attracted because they want to know where they are at, have come to the city.

But they come to the city and they don't know whether to be defiant; they don't know what to be. And unless they can become bridges for themselves, each person a bridge for themselves so they can show what they HAVE got is something giving.

Yet the message doesn't get across.

VfA: We've got to become saints.

SNYDER: Which is not even a silly thing to say.

MEDITATION CENTERS

LEARY: They've got to be told that they're pursuing the holiest role.

Well, again, if we had these meditation centers in all cities there would be centers where the Gita would be read, where the ancient Sutras would be read, where they would be reminded. This is not teaching...

SNYDER: What we need is personal example all over the place.



LEARY: I would suggest that in these meditation centers there be some program of readings, not in the sense of educating or teaching facts, but just REMINDING young people and any person who drops out and turns on that they are a part of an ancient profession, the only holy profession.

The profession has kept the flame going and it certainly should express itself in pushing that Mercedes.

VfA: Do you think it's practical to try to get some sort of meditation in the public schools?

LEARY: No. Drop out of the public schools. The public schools cannot be compromised with.

VfA: Why say you can't compromise with the public schools if you're going to compromise with the technology?

who could tell 3,500 folk tales, all different.

VfA: Gary, in anthropology isn't it true that when you train yourself and learn an oral tradition, writing is not necessary and it's only when we start to use words that we've lost the oral tradition?

LEARY: Written words.

SELF-EDITING

SNYDER: The thing about the oral tradition is that it's self-editing and that which is not worth saving drops out. So you don't get this extraordinary accumulation of trivia in the libraries.

VfA: We should consider what IS happening, what actually is happening. Not so much the ideal but what actually is taking place.

GINSBERG: There's a big bust supposedly announced in the Haight Ashbury either by rumor or by reality... John Sinclair is busted in Detroit

... VfA: At the same time, we should realize the cybernetic

LEARY: We're not compromising with IBM or General Electric. We're simply saying, as Gary has said, that part of man's karmic heritage is the ability to do incredible things with his hands and his analytic mind. But they should be holy things.

SNYDER: It's a question of right occupation or right conduct. It's not that technology is bad, or that schools are bad.

JOY AND DELIGHT

WATTS: Well, now look here. What are we saying when we say something is holy? That means that you should take a different attitude to what you are doing than you were, for example, doing it for kicks.

Now there's a curious thing here. I have noticed with Allen Ginsberg that when he chants Hindu sutras he doesn't do it in a pious way.

There's a JOYOUSNESS and a feeling of DELIGHT to doing this chant that has more zip to it than anything we knew in the past as being holy.

Now when you were doing something holy in the past you had to put on a solemn expression of saying we are doing this but it hurts, but it's good for us. He is not doing that when he chants that.

He's not saying it hurts and therefore it's good for me. He's saying it's good for me because I enjoy it. It's gorgeous!

I'm going right in there and I'm going to say all these Om Hare Rama Krishna Rama Hare Rama Hare et cetera. You see? LEARY: He's turning himself on.

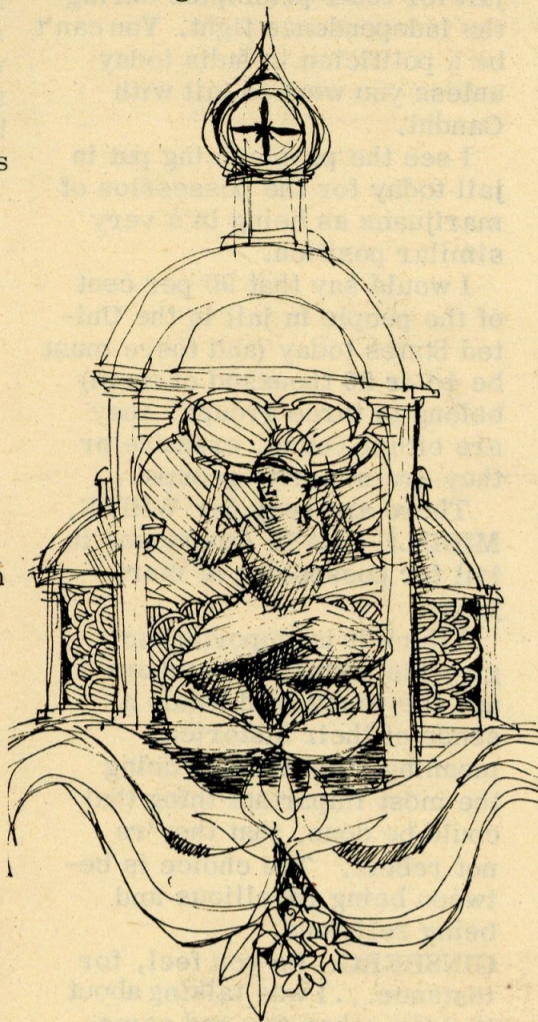
WATTS: Right. I told some nuns a little while ago, when the mother superior came and they were all talking about the reform of the liturgy and how the Catholic church has gotten itself into a mess by translating the Latin liturgy into terrible English and all the magic has gone out of it. And I said you should come and listen to Allen Ginsberg chant the sutras because then you'd know how to celebrate mass properly.

So, when we are talking about something being holy, we've got to be very careful.

Gary, you were saying all right, people have got to be saints, and you said--well, that's not just a joke to say this.

But it's got to be saints in an entirely new sense. Not this masochistic kind of sainthood, whereby: "I am holy because I hurt and the amount of personal hurt that I've piled up is the MEASURE of my holiness." SNYDER: Well, that's the Judaeo-Christian idea that says, the Cross is at the center of the 3^d universe.

LEARY: Of course, what most Americans don't realize is that the Buddha was the greatest hipster of all, in the sense that he was the person that was teaching people how to up-level suffering and to turn on.



KRISHNA! KRISHNA! KRISHNA!

GINSBERG: So what do you think of Swami Bhaktivedanta pleading for the acceptance of Krishna in every direction?

SNYDER: Why it's a lovely positive thing to say Krishna. It's a beautiful mythology and it's a beautiful practice.

LEARY: Should be encouraged GINSBERG: He feels it's the one uniting thing. He feels a monopolistic unitary thing about that.

WATTS: I'll tell you why I think he feels this. The mantrams, the images of Krishna, have in this culture no FOUL associations. The word God is contaminated so Tillich would say "The Ground of Being" instead of God. ANYTHING except saying God.

The words: "Get down on your knees and be humble before your heavenly father." That gives everybody the CREEPS. It's just AWFUL to say something like that, you see, because all these Christian images have horrible associations attached to them.

Whereas when somebody comes in from the Orient with a new religion which hasn't got any of these associations in our minds, all the words are new, all the rites are new, and yet, somehow it has feeling in it, and we can get with that, you see, and we can dig that!

And it can do something for us that it can't do in Japan. For example, in Japan, when young people hear the Buddha sutra

chanted they think oohhh! Don't let's hear that thing, because they associate all that with "fogeism."

Here in the Buddhist churches, in the Niseis, (Japanese Americans) they can't stand it when the priests chant the sutras in Sino-Japanese language for the oldsters.

They want to hear: (singing) "Buddha loves me this I know, for the Sutra tells me so." (laughter)

They want to be as much as they can like Protestants because that's exotic to them.

GINSBERG: But what about India, where we do have a giant psychedelic community and many tribal groups and tribal gatherings which serve as a model for our own? What kind of a material system is that, and would that be acceptable to Mario Savio?

SNYDER: Sure it's acceptable. There's only one trouble with India and that's things like goats. WATTS: Goats!!

ECOLOGICAL IGNORANCE

SNYDER: Because the goats eat the trees. As soon as you plant young seedling trees the goats eat them.

So India has for the last thousand years suffered from a blight of deforestation.

So again there is a kind of ecological ignorance that has plagued India for about a millennium now... water and land use ignorance. And that begins because they are too far removed from their primitive understanding and connection with things.

Like something really seems to go wrong when you get into agriculture. As soon as people get into agriculture they lose a sense of animals and of wild plants and they lose those connections.

Like I'm not saying what to do about that, but there is a very important thing there that's lost. Just like the whole use of natural psychedelics goes out when we enter agriculture.

The tribes, the peoples who knew what plants would turn you on, are generally primitive and non-agricultural.

As soon as you get onto agriculture you become concerned with cultivated plants and the whole knowledge of the use of wild herbs and wild plants drops out.

THE ORACLE SPEAKS

LEARY: Practical suggestion 99A (laughter)... We all put words down, but I think that each of us should contribute when we feel like it, perhaps the yoga of once a month, a few paragraphs or perhaps a page or two to the Oracle. We can use the Oracle as our means of sharing...

GINSBERG: Well, you see, that

is already building a politics and an organization.

VfA: You don't have to call it an organization.

GINSBERG: We share the Oracle and the Oracle is distributed in 9 cities. So that already involves us in dropping in again.

SNYDER: I don't mind that. LEARY: I don't want pay for it. SNYDER: This whole goddamn dualism or whatever it is, this confusion bugs me.

LEARY: Allen is upset about my saying drop out. He's not ready yet; Allen, drop out when you're ready. Don't worry about it, drop out when you're ready.

GINSBERG: But I'm not worried, I'm having a good time.

SNYDER: I've never been in, what I'm interested in is building a new society.

GINSBERG: I think the whole thing of "in" and "out" is a mistake someway.

VfA: Well, we live with it. We live within the illusion, so being in or out is really absurd.

SNYDER: Like people say -- 'Beatniks are all conformists', as they said at one time, but that's irrelevant. Of course, you're conformists to a different order of things.

HELL'S HAPPENING

WATTS: Well, let's look at it in another way. Robert Oppenheimer is reported to have said, quite recently that, "Obviously the world is going to hell, and the only way that it could be stopped was not to try to prevent



it from happening." (laughter) [Ed. note: Robert Oppenheimer died a short time before publication date of the Oracle] LEARY: The guy who invented the atomic bomb (laughs nervously).

WATTS: In other words, when there is a game going on that is on a collision course, and when this game is obviously going to lead to total destruction, the only way to get people out of the bad game is to indicate that the game is no longer interesting.

See, we've left this game and it bores us and we've got something going on over here which (cont. p.40)

Some have asked whether a great teacher has come and gone already and has been unrecognized.

Some have wondered whether Kennedy's death showed us a wave of the Divine manifesting in human affairs, snatching away our discovery as soon as the import of his vision for a needing world had moved the hearts of men.

But just as the meeting of Saturn and Jupiter in Pisces provided the rare combination of energies for the incarnation of the Christ in the man Jesus, so the stellium in Aquarius with Saturn and Jupiter conjunct in the sign of the Water-Bearer brought forth cosmic energies that will bring the emergence of the World-Teacher with his Spiritual Hierarchy of helpers who will awake, one by one, to their true role.

The time may be sooner than we think. We may not have to wait for the divine child brought forth recently to grow up for roles important to the next generation. In the book Externalization of the Hierarchy by Alice A. Bailey it is hinted that the body which the Great Lord will occupy in His appearance

as World Teacher may have already been born at about the close of World War I and be awaiting the hour when humanity is ready for the message.

One of the great mysteries emerging under psychedelic substances is the recognition that the physical self is but a vehicle for the manifestation of soul forces which can be transmitted, transferred and stimulated like rays of Divine Light. Thus Incarnation means not just birth but Spiritual Birth, the Grace of the embodiment of the White Light, the Atman becoming Brahman -- in purest form in the Great Ones, the guides of the race, but also in you and you and you.

In the Bhagavad Gita, both the general and the specific manifestation of the Divine are set forth:

He who sees the Supreme Lord abiding equally in all beings, never perishing when they perish, he, verily, sees.

He is without and within all beings. He is unmoving and also moving. He is too subtle to be known. He is far away and yet He is near.

Thou shouldst tell me of Thy divine manifestations, without exceptions, whereby, pervading these worlds, Thou dost abide in them and beyond.

This form of Mine which is indeed very hard to see, thou hast seen. Even the gods are ever eager to see this form.

And I am lodged in the hearts of all; from me are memory and knowledge as well as their loss. I am indeed He who is to be known by all the Vedas. I indeed am the author of the Vedanta and I, too, the knower of the Vedas.

Among thousands of men, scarcely one strives for perfection, and of those who strive and succeed, scarcely one knows me in truth.

He who knows in truth this glory (Manifestation) and power (steady action) of Mine is united with Me by unfaltering yoga; of this there is no doubt.

Know me, O Arjuna, to be the eternal seed of all existences. I am the intelligence of the intelligent, the splendor of the splendid.

BE THOU NOUGHT BUT MY TOOL.

When righteousness declines, Oh Bharata, or weakening of right principles, when wickedness is strong, I rise, from age to age, and take a visible shape, and move a man with men. Succoring the good and thrusting evil back, and setting virtue on her seat again.

THE COLLABRIA

We present the Collabria as a liberating new term and model -- a cosmological concept which we think can melt some thought-barriers for humanity. The term Collabria was received through revelation and its authorship must be attributed to higher sources.

What does Collabria mean? We'll have to talk all around the question to make it clear, since all terms are semantic limitations, both revealing and concealing meanings. If the terms God, Brahman, the Buddha nature and so on were understood in their broadest senses, we would have no new terms for cosmic realities. But all terms undergo stereotyping -- hardening of the categories.

Teilhard de Chardin comes perhaps closest to Collabria with his term, Noosphere: a humanized energy belt which has changed the world, bringing it ever closer to total enlightenment and the completion of its destiny.

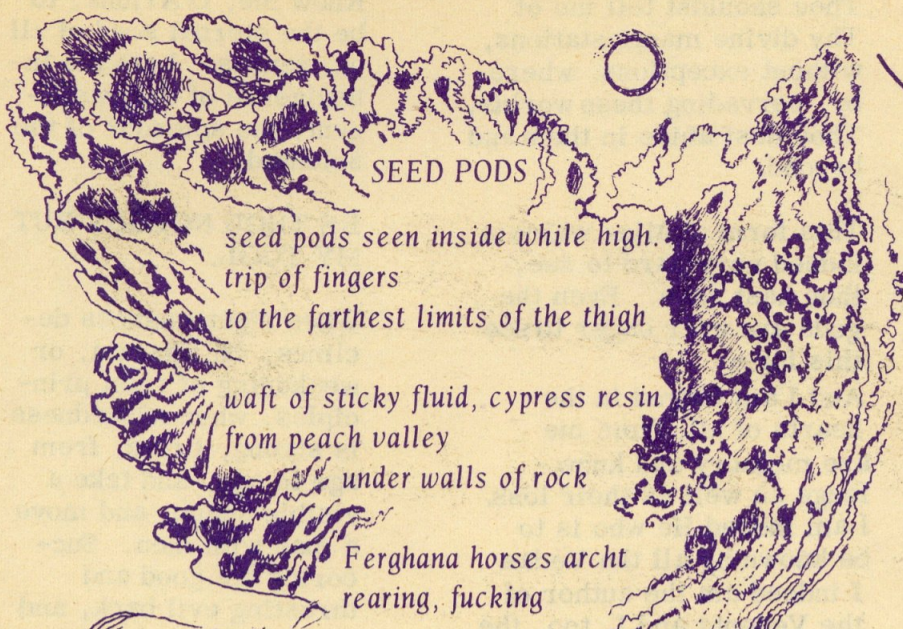
But by Collabria we mean to focus more on the vital interaction between man and man, humanity and the Spiritual Hierarchy of the Planet and man and Divinity than present terms imply.

Collabria is the total enlightenment process working out in our cosmos. It is the divine yeast of interacting energies working on us in ways good and bad, harmonious and inharmonious, beautiful and ugly, evil and good, false and true, to bring about the spiritualizing of all that is, the stimulating of awareness and the removal of separative barriers to facilitate a total enlightenment within our planetary life.

The Collabria implies unified working together on all levels of awareness to purify, broaden and harmonize the interacting energy-field stream-through our lives. It includes

THE STEAMSHIP CO. PRESENTS:
JIMMY BE...
JOHN LEE HOOKER
CHARLES LLOYD QUARTER
THE MILLER BLUES BAND
GOEMIC BAND
BOB HOLT SATMULATIONS
THURSDAY
MARCH 30
TAKE OFF: 8:00 P.M.
TICKETS - USUAL
BERKELEY THEATRE AND COMMUNITY
DON'T BE UP FRONT
TICKETS IN ADVANCE
WRITE CHECK OR M.O. TO:
ALSTON GROVE
HIPPIE HANGOUTS
STATE NOVELTY
PRICES
1.50 UPPER BALCONY
2.00 LOWER
2.00 BEAR ORCHESTRA
3.50 FRONT
FREE Goodies

BENDING THE BOW



SEED PODS

seed pods seen inside while high.
trip of fingers
to the farthest limits of the thigh

wast of sticky fluid, cypress resin
from peach valley
under walls of rock

Ferghana horses archt
rearing, fucking

tiny seed pods
caught and carried in the fur

foot-pad fetlock
slipping tongue

A pawtrack windfall
if my seed too--
float into you--

colord blood and apricot

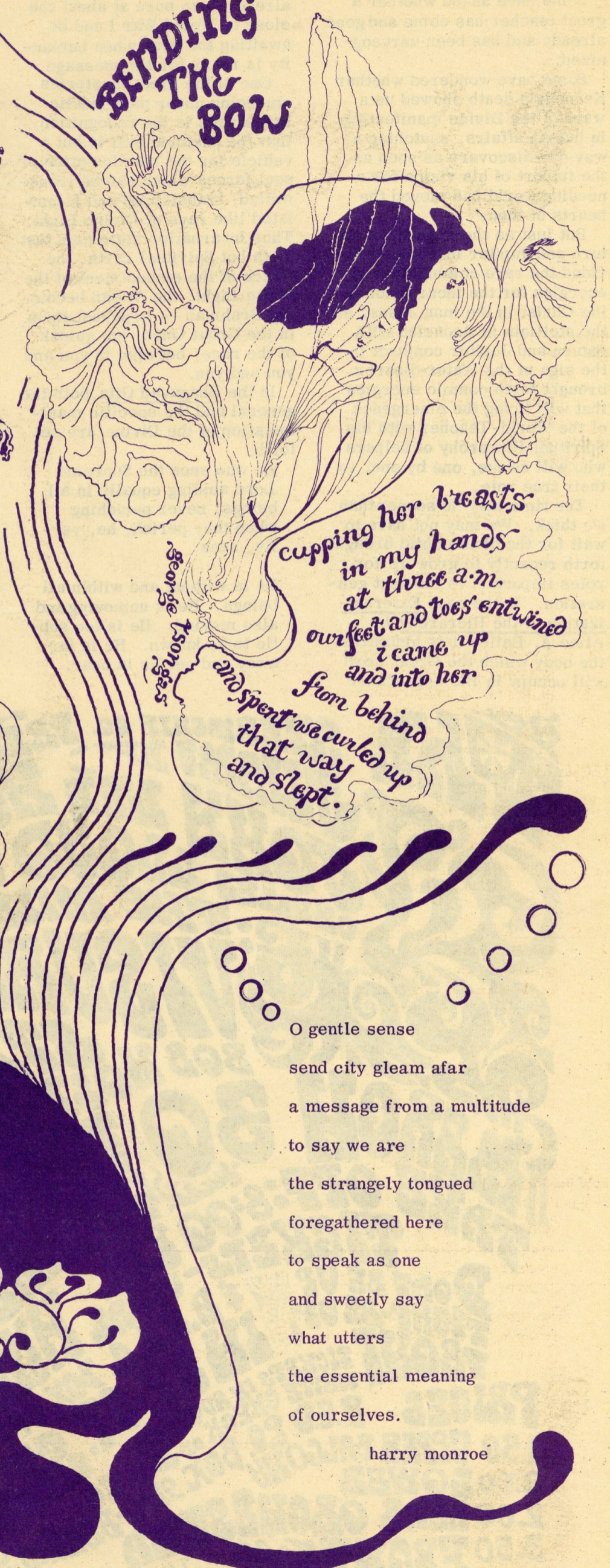
weavd with thread
girls
moons
later let it be
 come-
 staind
on their soil ledge tillth
 fucking bed

seed pod burrs, fuzz, twist-tailed

nut-babies.

in my fucking head.

Gary Snyder



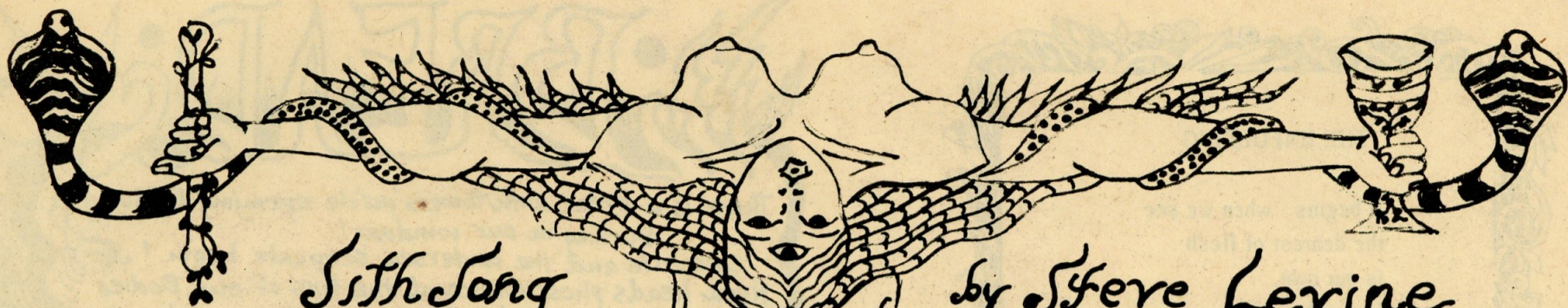
George Tsongas

cupping her breasts
in my hands
at three a.m.
our feet and toes entwined
i came up
and into her
from behind
and spent we curled up
that way
and slept.

O gentle sense
send city gleam afar
a message from a multitude
to say we are
the strangely tongued
foregathered here
to speak as one
and sweetly say
what utters
the essential meaning
of ourselves.

harry monroe

I am writing a poem to look
busy for the television
cameras. this
is not a poem...
I am a poem.
--Joan



Sith Song

by Steve Levine

Ara-Sith enters from the left, comes mid-stage and counts the house.

Exits humming tunes from the Gordian Knot.

Ara-Sith is costume for the Cosmifarce.

Fulcrum to the karmic see-saw.

The rubberball a child bounces in his cosmic play of this and that.

*As Pituitary Geologist in search of Ara-Sith
I tap strataed ganglia, testing Kundalini
beyond the sacrum to the coccyx,
seeking Uroborus from the duodenum
to the appendix - in this sandbox nothing is vestigial -
noting creatures and their songs
an Audubon at every turn.*

Ara-Sith as Karmic Actuary doodles the calculus of natural selection in zebra-form, using Bach as common denominator. While I as Cosmic Acrobat juggle cause and effect trapezing on the tendency toward rebirth.

Lullaby near chanting

Ven veni task

*Mersh then monsterslate
and seraph CeshPaddis.*

Cre-nestor intertennae.

*All miracle outs from Ara-Sith
All triumph and disease.*

The Brahman Cyclops winks like thunder whispering that most elude perfection with the benefit of a doubt with a glance in either direction.

In Artaudian Swandive I am signaled through the flames to be wary of the pedestal that with a quick manipulation becomes the slaughtering block.

When raga-blind and unable to gaze (or chuckle) on the holy headface of Ara-Sith I had sat on a very real bench in an imaginary park and titled the Absurd Organic: Either/Or.

*And the Promethean Harlequin descending
bestows love-laughter like fire
to guide each through the existence
he shares with a stone.*

Then again, in closer parallel with time,
as Siva-salted hipster basking in a sentient cage,
I perused the equal and opposite forces of Newton's Laws

of
Motion,

and compassed to Both/And.

*The Celestial Hollyhock
germinates in my solar brainpan
with a joy as deep as grief
and is the pure profanity of saints.*

And at last Ara-Sith and I sit in the simultaneous Here & Now realizing The Process as Each/All.

*As Song Master of the Phylums
I tap a sandal in rhythm to contrapuntal abdomens
climb an octave and am harvested.*

*I dance
to the Melody of Coincidence
on the pentatonic scale
of happenstance,
chorusing whirlpools
from G clef
to the base of the skull.*

In chant to

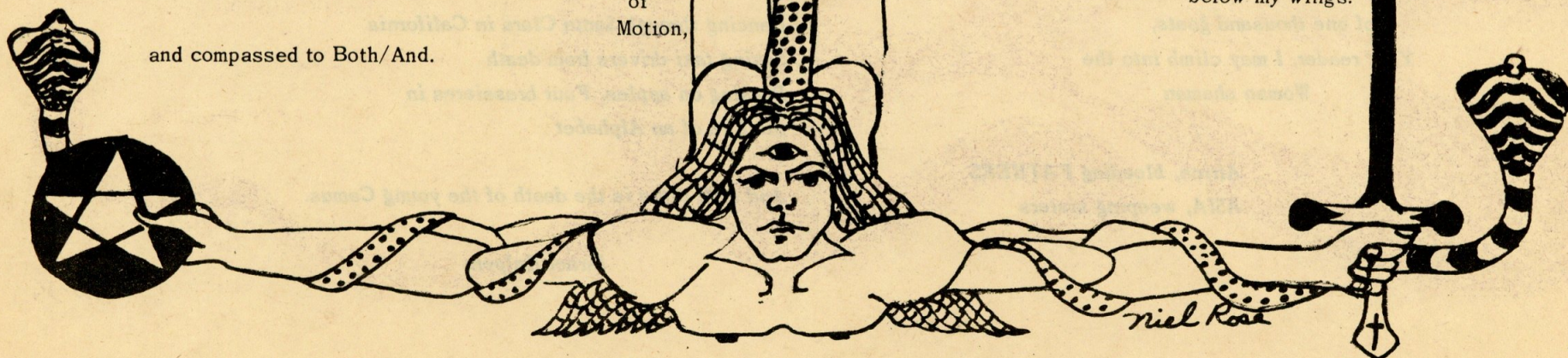
Ara ara Botree
Ara Ananda
Ara Bhakti
Ara Dharma
Ara Deva
Ara ever I.

Gran Pendae:

No samsara prey
sith and bodi-claw.

It,
the thing for which I have no name
completes the perfect circle perfectly
just beyond the barricades of flesh
called ego, encompassing the senses
and the intellect in fierce imagination
and mirage.

And I am paradoxed
by matter itself -
dromedary dream of the universe
Brahman octave and the maniacal
residue of our communal dip in Samsara -
within reach
of perfection
beyond
the angst-like steam
of Maya's
circean perfumes
balanced
by gravity
and the wind
below my wings.



Niel Rose

THE UNFOLDING

It begins when we see
the dearest of flesh
is our own.
Is another's.

Comprehend slowly
we are all one.
The dearest of flesh
is the human.
What we all share.

The dearest of flesh
is warm-blooded.
Is vertebrate.
The dearest of flesh
breathes.
As these walls between us
are breathing, and the ground
breathes under our feet.

See at last
all form dissolving
as the universe
turns into light.
The dearest of flesh is divine.

Richard Barker

FROZEN IN THE TAO-VERSE

In the winter's hair, we walked among the

Apples. Rosetta, jewel of sound
I have fallen in love with the air, and you
Vegetable world.

You are a wall to my hands
I do not move, as the ox
Nor swim, as the dove
Is there silence in the palm tree, Arab brothers?

THREE THREE, lines of words
You, reader, I may eat the shit
of one thousand goats,
You, reader, I may climb into the
Woman shaman

Africa, bleeding FATHERS
ASIA, weeping sisters

BREAD

There is a Bread with towers inside spraying lightning
burning in our window!
One bite and the undersea serpents begin!
Neon heads phosphoresce at the tips of our Bodies
and swim across electrical arcs when we touch,
when we touch an animal creature
beautiful & trembling in Earth's coverts deep in the dark
heart

fearful until a crooning swarm of touch begins from us
luring it up into soluble traps of embrace,
a moment to be so held
against destruction! Lifted up in fiery showers
high above jewel avalanches pearling toward waiting
acid seas! O awaiting acids devour
death gleam by gleam undersea in
makeshift tunnels of stone and drop
fine starry powder from passing clouds
day by day on our pausing foreheads
touched by the low sky! O

our foreheads brush against serpent-bellies of air
as we pass by on streets of machinery & pain
harsh as diamonds in our Eye
and our steps crack neon wrinklins
from these streets leaping about us like
baskets of serpents veering away from our gaze,
BUT WE MOVE TO YOU, UNKNOWN ONE, BLUE
MAGNETIC STRANGER, HIGH!

This exquisitely painful Bread burning in our window,
This dough of our hearts waiting your
fiery touch!

O undersea serpents begun alive at your touch!

And these towers inside spraying lightning
for your face to appear in for an instant unshadowed
spreading away
Smile on smile of delight!

To pave these streets with stones of a bearable
Light!

HEAVEN IN OUR EYE AND EARTH IN OUR
BREAD OF LIFE!

- Daniel Moore

I am awake to the chant of a swami
We are all planets in the Taoverse
Silver sacred hearts of junkie painters
To their sun declare

Dancing through Santa Clara in California
Saving taxi drivers from death
Pissing on apples, Four brassieres in
the Eye of an Alphabet

And still there is the death of the young Camus.

Israel Halpern

visible, invisible, & indivisible aspects of the planetary (FROM 35) life. It avoids dichotomies of I-you, spirit-matter, God-man that have plagued philosophers and theologians for centuries.

We will have to act out a Colabrian way of life before we can discover fully what this amount of brotherhood and mutual identification can mean. We feel alienated from God because He is conceived as "up there" and limited to the good, the true and the beautiful. Colabria is all of us plus the world of spiritual forces, and is here and now -- the Lila of the Divine Dance being danced on a twentieth century stage at the two-thirds point of 1967.

You are a Collabrian, so am I. Let's act like it -- whatever that means. We owe it to the total Collabria to live up to a new model of unified harmony. An energized thought-wave that is yours this moment may be mine with the next breath. May you find the vision to give it glory, beauty and Light. I need it.

FUTURE ECONOMIC SYSTEMS

"There are adepts who are authorities upon modern financial matters, and these initiates of the fourth degree are competently preparing to institute later those newer techniques and modes of financial interplay which will supersede the present disastrous methods; they will inaugurate a system of barter and exchange, of which modern money is the travestied symbol. This newer method of financial relationships will be comprehensively human and it will supersede big business and private enterprise. It will, at the same time, however, retain those phases of modern enterprise which will draw out the initiative and the resourcefulness of the individual"... In this stage of economic reorientation, humanity will be relieved of all economic anxiety and will be free to rebuild the world and humanity in an enlightened pattern.

When the world is ready for an over-all financial adjustment, the principle of sharing will be a recognized motivating concept of the new civilization. "This will not involve beautiful, sweet and humanitarian attitudes. The world will still be full of selfish and self-seeking people, but public opinion will be such that certain fundamental ideals will motivate business; being forced on business by public opinion; the fact that the new general ideas will in many cases be governed by the expedience of interplay will not basically matter. It is the sharing that is of importance. When an avatar called the "adjuster of finances" appears, he will find conditions greatly changed from those now prevalent.

1. The principle of barter and

exchange, (to the benefit of all concerned) will control.

2. Owing to the development of atomic energy on behalf of human welfare, national currencies will have been largely superseded, not only by a system of barter but by a universal monetary exchange -- representative of the bartered goods when they are relatively small and unimportant -- and by a planned scale of related values. National material assets and the needed commodities will all be provided for under an entirely new system.

3. Private enterprise will still exist, but will be regulated; the great public utilities, the major material resources and the sources of planetary wealth-iron, steel, oil and wheat, for instance -- will be owned in the first place by a governing, controlling international group; they will, however, be prepared for international consumption by national groups chosen by the people and under international direction."

GURU (cont. from p. 24)

communally, turn on, and tune in wherever you are. It's hard, I know, to be a Hippie Tribe in a Midwestern town or in the Bible Belt. But if Haight-Ashbury goes topless and booze-oriented, property of the syndicates, there should be other centers ready to receive the refugees.

"It is the business of the future," wrote Alfred North Whitehead, "to be dangerous."

The business of the future must be carried on. If not, there will probably be no future.

Be dangerous--love somebody today!

TEO - - cont. from p. 25

quences pharmaceutical atropine should be readily available.

The A. pantherina is the safest to ingest but the similarity between it and the deadly poisonous A. phalloides makes the pantherina extremely dangerous because of the possibility of mistaken identity. The A. muscaria is easy to identify (see any illustrated guide book, especially The Mushroom Hunters Field Guide, Alexander H. Smith, 1966).

If you take the mushroom trip, exercise extreme caution. Stay away from the A. pantherina unless you know for sure that it's not the phalloides (for a good reproduction of the phalloides and its deadly cousin, the A. phalloides var. R., better known as "the destroying angel", see The National Geographic, vol. 37, p. 387, 1920).

The toxic effects of the A. muscaria can be partially eliminated by removing the skin and warts of the caps, or by marinating the mushroom in salt or vinegar, or by drinking milk

when the mushroom is ingested (these are traditional means of making the mushroom safe for ingestion). But since the preponderance of the muscarine and atropine is located in the skin and warts, you might not get high if you eliminate or neutralize the surface areas.

You might read The Sacred Mushroom by Andrija Puharich so that you may better attain a state of grace for the mushroom trip.

BOM BOM (cont. from p. 21)

philosophy of India has made us reflect that we are not wise to let circles close around definitions unless escaping on the smoke rings of the mind to other things not of the mind.

To find reverence for lovely thighs brushing brave passions with caressing lips, and breasts to bite and kiss in ways that keep forever living in the smoke, incense, and prayers of bhang and charas and ganja --all derived from hemp--to smoke ethereal substances received from god and ten times more potent than the hemp derivatives available to Western man, whose preference for alcohol stir hungers it will never sate. The wine of the grape leads men to war, not to the spirit. Alcohol is ingested and men are lost because, drunk and mistaking the moral of the wafer as they have that of the wine, and cannabalistic, they eat meat until gorged to repletion.

We in the West prefer postures while in the East life assumes postures of love, and

while life sleeps hate dreams of love. We are the god love discovers. Man has emerged with crucible in hand, remade by the discovery that LSD is Promethean fire, and desire is free to discover delight in hidden gardens.



THE FUGS



An Evening with THE FUGS Saturday, April 22 - 8:30 p.m. Berkeley Community Theatre. Adm: \$2.50, \$3.50, \$4.50. Tickets: Downtown Center B.O., 325 Mason St., SF, (PR 5-2021); Sherman Clay B.O., 2135 Broadway, Oakland (HI 4-8575); Record City, 2340 Telegraph, Berkeley.

CONCEPT: TOTAL ENVIRONMENT: NIGHT CLUB: DANCE:

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GRATEFUL DEAD

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is where it's at, you know.

This is where it's at, and everybody is playing this game, you know, and they'll end up playing like YEAOOW on the mark and suddenly they realize that that's not where it's at.

So many people today are on the other side. Let's go out in the Haight-Ashbury and see what's happening over there because maybe something's happening!

SNYDER: Instead of the emphasis on the dropping out, and I



think it worth the point to say there's something else going on. GINSBERG: It doesn't sound alliteratively correct though. Tune in, turn on... there's something else by God! (laughter) Unless his language is interpreted in a way which is understandable and acceptable... WATTS: Well now, look here Tim, in that thing at Santa Monica you made two points. One was: (a) you can't stay high all the time because when you finally come down from the high you realize that the ordinary state of consciousness is one with the high state.

This to me has been the most fantastic thing in all my LSD experiences. That the moment I come down is the critical moment of the whole experience. I suddenly realize that this everyday world around me is exactly the same thing as the world of the beatific vision.

Now, then, how do you integrate that realization with the drop-out?

BANNED IN SEATTLE

LEARY: Now, Seattle, you know, we were banned in Seattle. We went up there to talk about Menopausal Mentality and Drop Out. And at all the cocktail parties they said: "What does he mean?" Drop Out, Menopausal, Menopausal, Drop Out? I would agree to change the slogan to "Drop Out, Turn On, Drop In."

WATTS: Yes, that's always been the pattern. You have got to go alone into the silence, into the isolation, and then come back.

LEARY: It should be better, "Drop out, turn on, drop in."

GINSBERG: The other one sounded prettier.

LEARY: Yeah, it's too easy, and youth should figure that out for themselves.

WATTS: But the thing is, that at the moment, it is strongly indicated that all the values which are creating the disturbance, that is to say acquisitive values: that of buying things, possessing them, holding on to property, etc. etc. Suddenly this has become of no interest to the people who are really with it.

GINSBERG: That's where the point of it is really; that there is an actual, empirical, cultur-

al change.

SNYDER: It's not just in our heads.

WATTS: Now we've got to remember, that at the same time, and this has to sort of be stated for the record, there is always created an illusion, which is referred to in the Gospels, "...do not pay attention to them when they say of the Messiah!" Now he is here, now he is there, now he is in the inner room, now he's in, you know, some little secret society that's going on, something special. ALL is the special thing.

UPAYA

First of all it seems to be what some group has got that's out beyond you. But really, that's the donkey's carrot, you know, tied to a collar, dangling in front of him.

You'll never get it because you have it. Really, you have the thing that is where it's at in your self all the time, only it always looks as if it's out there; some group has got it.

But the thing is that the wise group of people who are in the know, these people who know that you have it yourself, in you, you don't have to go to East Village, to the Haight-Ashbury, to anywhere, Big Sur, etc. It's with you all the time.

But the group that indicates that it's in us, will seem to the others, as if they had it out there and they'll become beguiled and interested. This is what is called in Buddhism, UPAYA, skillful means, a kind of trickery. (laughter)

LEARY: It's no question that we're suffering less, because we're striving less and that can't be underestimated in energy power. Anyone who came to the Be-In can see we're suffering less.

SNYDER: And you're suffering less if you learn how to accept suffering.

LEARY: When we're sitting around this table, we are suffering less.

WATTS: The thing that was so fascinating about the Be-In was that I...not having been able to be there, and having just read about it in the press...was that everybody was baffled as to what it was all about.

LEARY: No, just the press were.

A NEED OF NONSENSE

WATTS: There must be something going on in every healthy culture which is, in a way, nonsense. If a culture cannot afford an area in itself where pure nonsense happens, and where it is not practical, it has no objectives, it was for no reason whatsoever...then this culture is dead.

Because, after all, God is the most useless being in the universe.

But that God, you know, is in it's own existence, reality. The nature of reality is useless, it is not useful FOR something else, it is not a means to an end, it is not something that, when you look at it, you could say "So what?" Because it's IT!

LEARY: I want to put in a plug for the old teaching.

WATTS: What do you think I've been talking about, Tim?

LEARY: You take these old things about the Bible and all the old prayers and just turn them in, instead of out, the mistake is always that...they have taken the internal fears of... "have no graven images before thee." That means don't get hung up on plastic plates. "Our Father who art in Heaven..."

WATTS: Don't get hung up on THAT Father bit...

LEARY: All the fathers and and mother, you know: "Hail Mary full of grace." That's all it is, all the mothers, all the fathers. Great! As long as you center it inside.

Almost every prayer that has lasted more than two generations, cellular and mythic, works, if you address it within.

WATTS: In other words, when you get to the point in life when you realize that you're as stupid as your own grandfather, and therefore he no longer

impresses you and you come at last to realize that you're out there just the same way he was.

SNYDER: My grandfather was an I. W. W. and he played a silver flute.

LEARY: I think it's important



to know who everyone's grandfather was. Your grandfather was a "wobbler."

SNYDER: He was a wobbler, a homesteader, and he played a silver flute and sat in a black leather chair with a white mustache.

WATTS: My grandfather was private secretary to the Lord Mayor of London.

LEARY: Who is your grandfather?

GINSBERG: He was a black-hatted man with a black beard who came from Russia and walked down steps in Newark and said his prayers every day.

WATTS: Tim, who was your grandfather?

LEARY: Oh, he crawled out of a sludgy pool and learned how to breathe without gills.

WATTS: Oh God, I have another grandfather come to think of it. (laughter)

On my mother's side he was a bibliologist and I have, I don't know where they are now, they have disappeared, but I have wooden boxes full of all the books of the Bible in separate volumes carefully annotated, careful handwriting.

So we only missed one generation there.

SNYDER: It's just like the Indians. Like grandfathers and the American Indians have their hair long and they follow the tribal ways.

The fathers have their hair cut short, they're Christians and they drive pick ups. The children are growing their long and they're joining the Native American Church.

WATTS: They are? In what numbers?

SNYDER: In pretty significant numbers.

GINSBERG: Larry Bird used to be alone among the Pueblos.

SNYDER: I don't think he really is. I think the kids who are seventeen, eighteen now are going to be long hairs. And that's the difference in Indians, whether they're long hairs or short hairs.

GINSBERG: What's Leary's grandfather?

LEARY: My grandfather was a watchmaker who had a nervous house with about 40 people living in it and he lived on the third floor in a room filled with books. (laughter)

GINSBERG: What city?

LEARY: Springfield, Mass.

LEARY: I have to leave now, and I want to make one motion, that we act upon every idea that was expressed tonight (laughter).

GINSBERG: You were very clear tonight. Very clear. I would say a little... funky... at moments, (laughter) but for practical suggestions, and for definition of drop out...

LEARY: What were you tonight, Allen?

GINSBERG: The majesty of the law! (laughter) ... just sitting here listening, and sort of reflecting my experiences in Berkeley.

LEARY: Yes, you've been very influenced by your turn-on session with Mario Savio. In addition to you turning him on, he turned YOU on... And you're concerned about him.

GINSBERG: Well, I sought him out.

LEARY: Yes, but still he turned you on, and you're concerned about him... and we consider him a tremendous energy center for good in this country, and that we want him to move along with us, dropping out, turning on, tuning in and dropping out and dropping in and turning on. But he's got to keep turning on.

GINSBERG: Well, turn on to drugs necessarily? To marijuana or LSD?

LEARY: I mean get out of his game...

GINSBERG: He IS... He lives without a telephone. He's less GAMED than any of us.

And wondering whether the Haight-Ashbury people would survive because he's facing jail. As many are facing jail in the Haight-Ashbury, many are also facing jail there in Berkeley.

LEARY: Well, I'll give one message of reassurance to him: If anything will survive in the whole world, it's going to be Haight-Ashbury, because Haight-Ashbury's got two billion years behind it. I worry about Clark Kerr and Governor Reagan and the Berkeley activists, but one thing will survive, and it's what is going on...

GINSBERG: But there's some big weird fascist stomp-out, which is what he thinks about.

SNYDER: Yeah, but Tim is right. Weird fascist stomp-

outs only last for a few generations.

GINSBERG: Now wait a minute! SNYDER: Well, sometimes they last for a millenium.

WATTS: I suppose many people who are now in jail on charges of pot smoking and so on, will in a later age be regarded as martyrs and saints.

LEARY: Let's get away from martyrs; that's a messy game.

WATTS: Wait a minute... Aren't you playing that game?

LEARY: No.

SNYDER: Oh come on, Tim...

GINSBERG: That's a really good question. That's beautiful. Aren't you playing the martyr game?

LEARY: What! Don't you think I'm happier...

GINSBERG: It's whispered in all the urinals of Cornell that you're playing the martyr game. (laughter)

WATTS: Oh, you can be a happy martyr! But I do think that there may well be, in times to come, a second Saint Timothy. And I feel honored that you're with us this evening.

LEARY: We're writing our new myth... and we have to, in our sessions, relive the Christ thing, the Buddha thing, the Krishna thing...

WATTS: I know we do, right...

LEARY: We are creating a new myth, and we won't have saints.

WATTS: But we do it, everybody in his own way discovers the immemorial truth which has been handed down, and that's the only way you can get it.

Because you can't imitate it... you can only discover it out of your own thing, and by doing your own stuff you keep repeating the eternal pattern. This probably is the sort of situation we have.

LEARY: The seed-carrying soft body should not be embedded in steel, it does no one good, and I have no intention of going to jail, and I won't go to jail. No one should go to jail.

And I'm not going to provide any kind of model for people to go to jail for spiritual purposes.

WATTS: Well, that's gutsy; I like that (laughs).

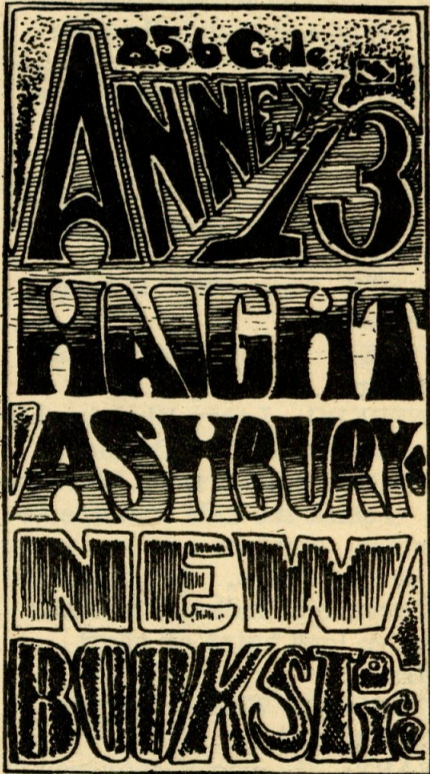
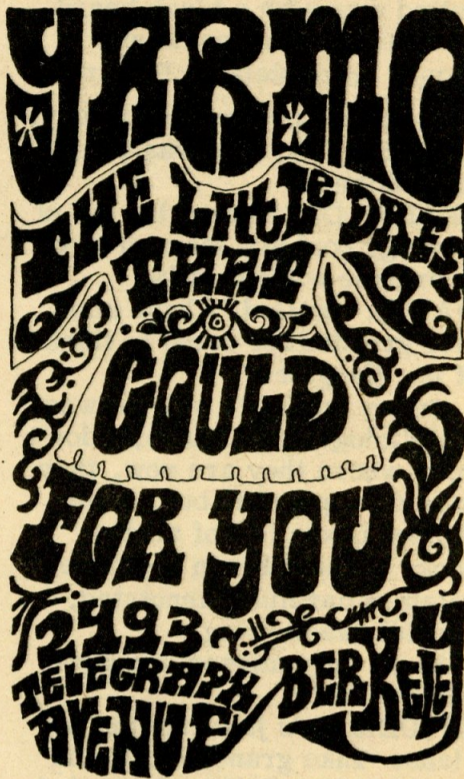
LEARY: That's cellular! Shanti, shanti.

WATTS: Shanti, shanti.





[THE FOOL'S PLAY]



The Committee Theater:

836 MONTGOMERY YU 6-1639

1} LARRY HANKIN'S
"THE FOOL'S PLAY"

BEGINNING
APRIL 18, 19, 20

A costume comedy with songs, about sex, dope, perversion, sin, guilt, justice, corruption and international relations, set in medieval times.

Featuring the company of the "original" Committee: John Brent, Garry Goodrow, Larry Hankin, Kathryn Ish, Jessica Myerson, Melvin Stewart and introducing to the stage, The New Improved Jook Savages as The Jury. Directed by Alan Myerson. Produced by Maxwell Myers and Dick Stahl.

TICKETS NOW ON SALE. The Committee Theater showtimes will be 8:30 P.M. every night but Friday and Saturday when there will be 2 shows nightly, 8:00 p.m. & 10:45 p.m. Prices are \$2.90 weeknights; \$3.90 Friday and Saturday. 50¢ discount will be extended students any time. Food, drink available. Minors welcome.

2} BARBARA GARSON'S
"MACBIRD"

"Insert what words you will,
Any lines you like, any phrase you fancy,
Any play you write will in the end advance me."
(Bobby Ken O'Dunc)

GRAND OPENING
APRIL 7

CONTINUES THROUGH APRIL 16

Scott Beach as Earl of Warren; John Brent as MacBird; Peter Bonerz as MacBird's Crony; Garry Goodrow as Bobby Ken O'Dunc; Jason Goodrow as Ted Ken O'Dunc; Larry Hankin as John F. Ken O'Dunc; Kathryn Ish as Lady MacBird; Jessica Myerson as Egg of Head; Del Close as the Revolutionary Witch; Melvin Stewart as Muslim Witch. Directed by Alan Myerson. Produced by Maxwell Myers and Dick Stahl.

The Committee Revue:

622 BROADWAY EX 2-0807

San Francisco's satirical revue continuing as it has for four years, with an all new show of sketches.

"Of all The Committee revues, the angriest and harshest."
(Eichelbaum, Examiner)

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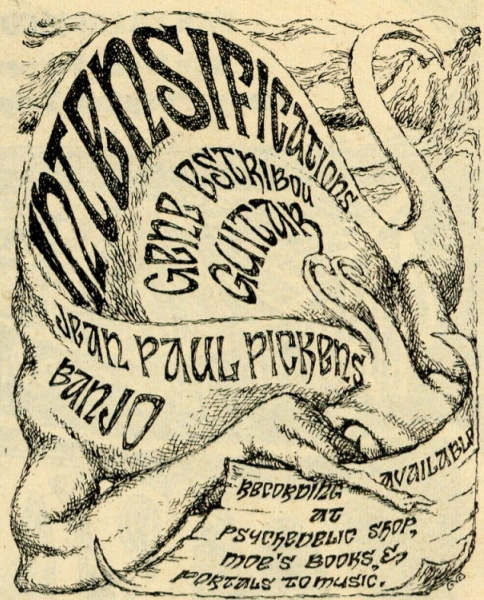
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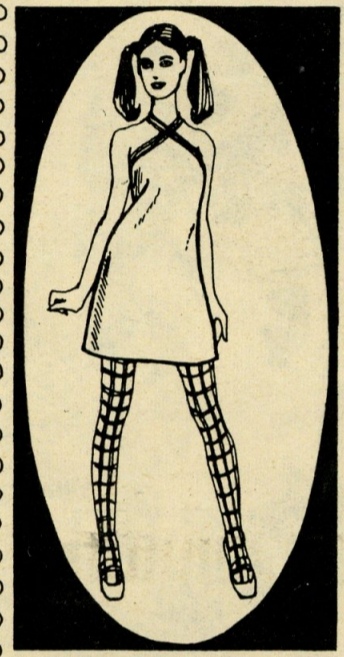
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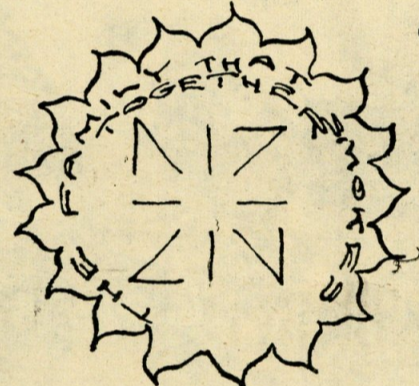


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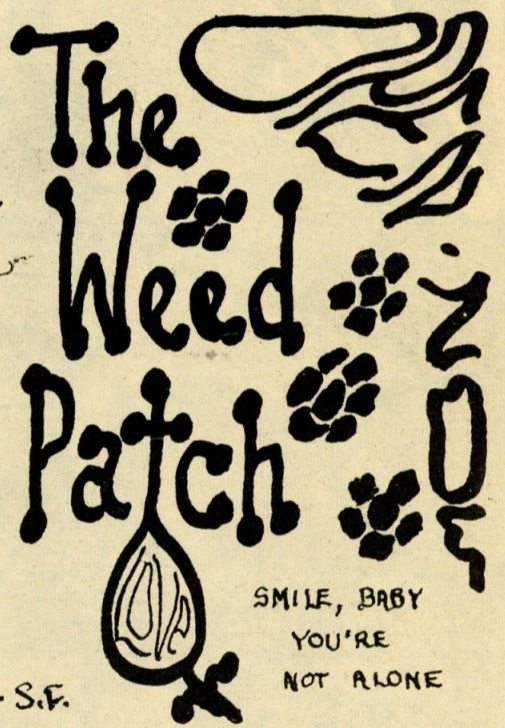
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Peter Orlovsky and Allen Ginsberg are still seeking Peter's brother, Julius. He has been missing since last January. All information should be left with Leland Meyerzove at the Oracle or at 552-2953.

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GRATEFUL DEAD LIVE

GRATEFUL DEAD



SIDE ONE:
The Golden Road
(To Unlimited Devotion) (2:07)
Beat It on Down the Line (2:27)
Good Mornin' Little School Girl (5:56)
Cold Rain and Snow (2:25)
Sittin' on Top of the World (2:01)
Cream Puff War (2:25)

SIDE TWO:
Morning Dew (5:00)
New, New Minglewood Blues (2:31)
Viola Lee Blues (10:01)
PRODUCED BY DAVE HASSINGER
Engineer: Dick Bogert / Cover Design: Mouse Studios / Collage: Kelly / Cover Photo: Herb Greene / Liner Photo: Gene Anthony
The Grateful Dead Fan Club
P.O. Box 31201, San Francisco, California

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WINTER RISING

A LOVE VISION

BY

KENNETH ANGER

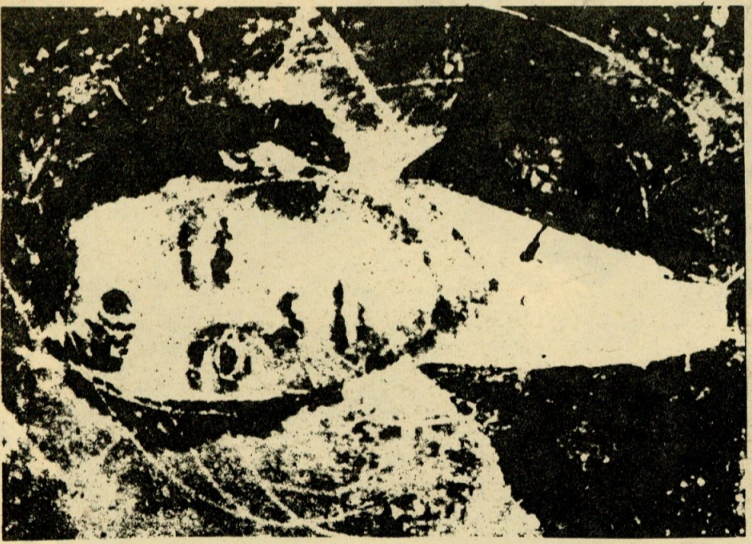
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UNEXPURGATED



Jean Harlow



William H. Bonney



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Billie Dixon

as

HARLOW

starring

Richard Bright

as

THE KID

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 "... juicy and exuberant ..."

— Norman Mailer

— Kenneth Tynan

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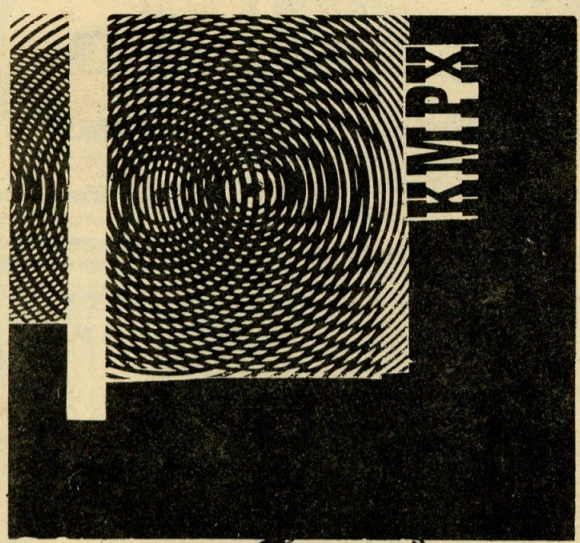
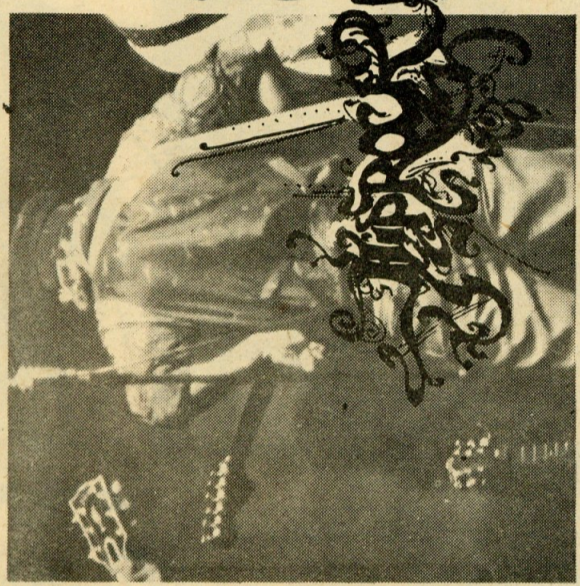
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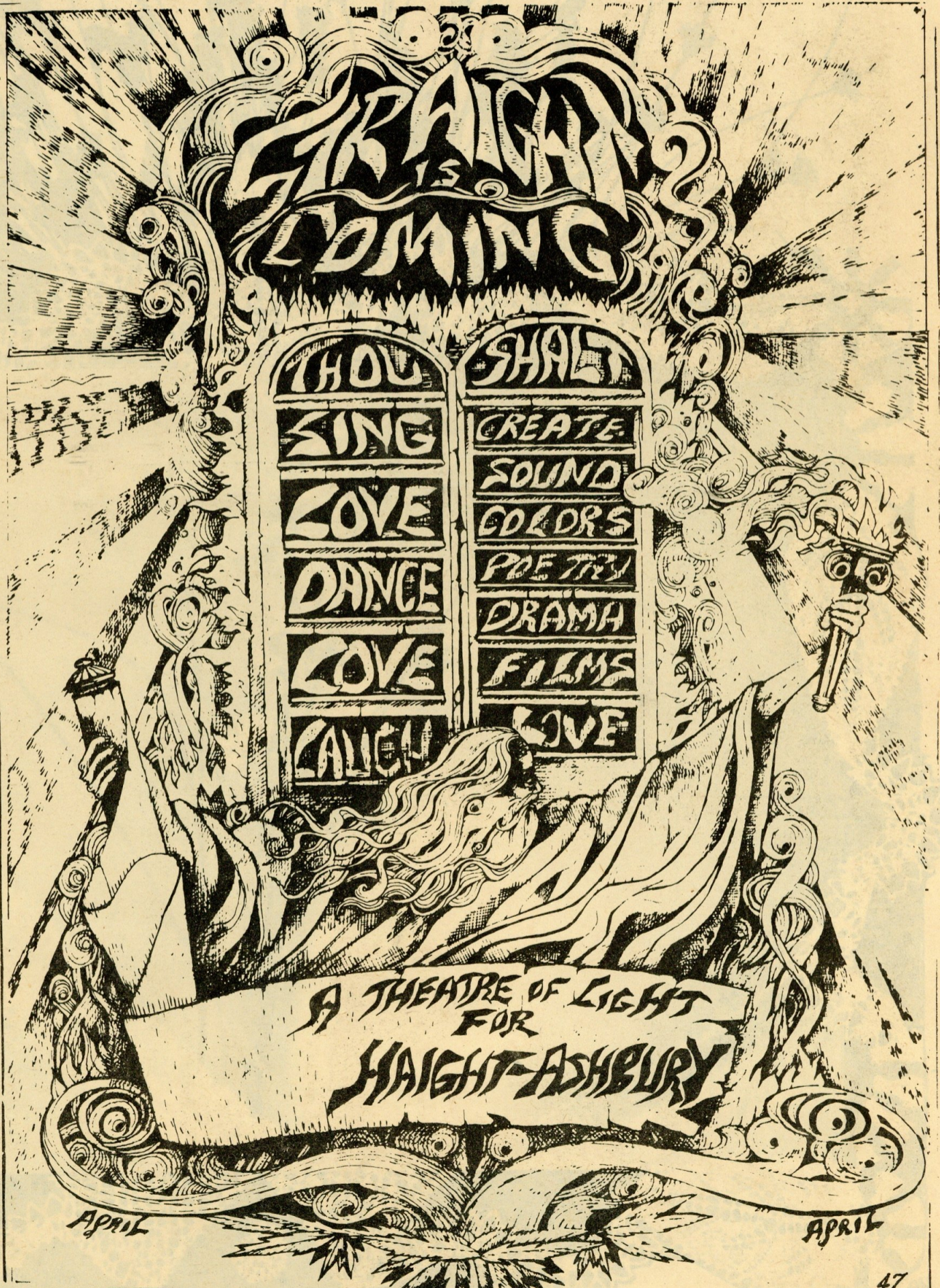
Always in the middle of the explosion on haight
 corner of haight AND MASONIC

3233 22ND ST.
 HEALTH FOODS
 IN THE SAN FRANCISCO
 MISSION

Cover Art: Mark DeVries

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 Oracle Cooperative pub-
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 or 626-6575. *collaborators:*
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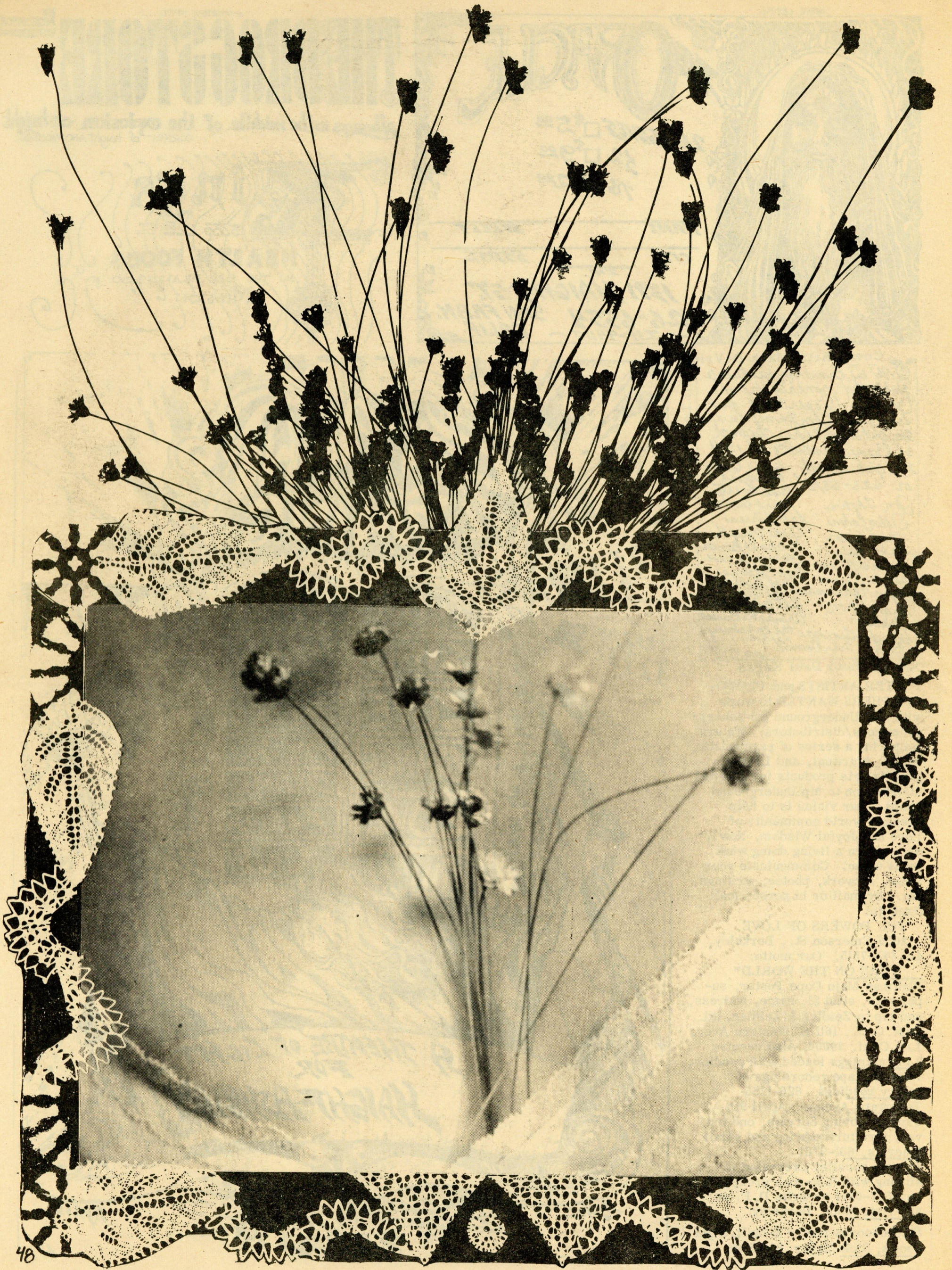
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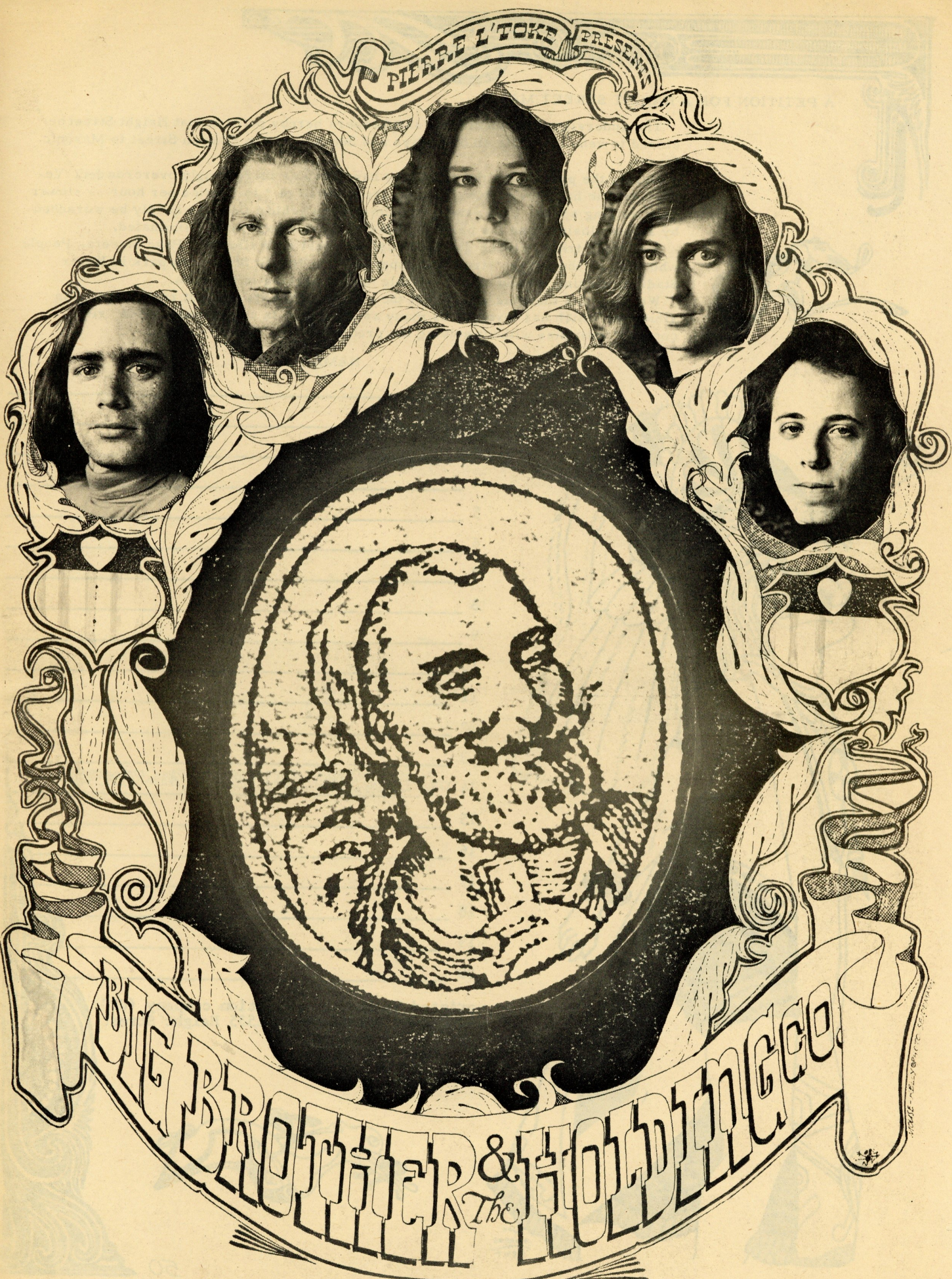
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PIERRE L'TOKE PRESENTS



THE HOWARD HUGHES
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A PETITION FOR A HAIGHT STREET MALL

The undersigned residents and shopkeepers hereby petition that Haight Street be closed to vehicle traffic on Saturdays and Sundays, from Stanyan Street to Masonic Street.

During the past weeks the sidewalks have become increasingly overcrowded. Vehicle traffic has slowed down to an average speed of 3 to 5 miles per hour -- slower than walking speed. Under these circumstances vehicle flow can hardly be worsened by street closing, and the present pedestrian crowding can be eliminated.

Vehicular traffic can be directed east and west on Waller and Page Streets. People who wish to shop gaze, stroll and experience on Haight Street can park in Kezar Stadium parking lot and other available street parking in the area.

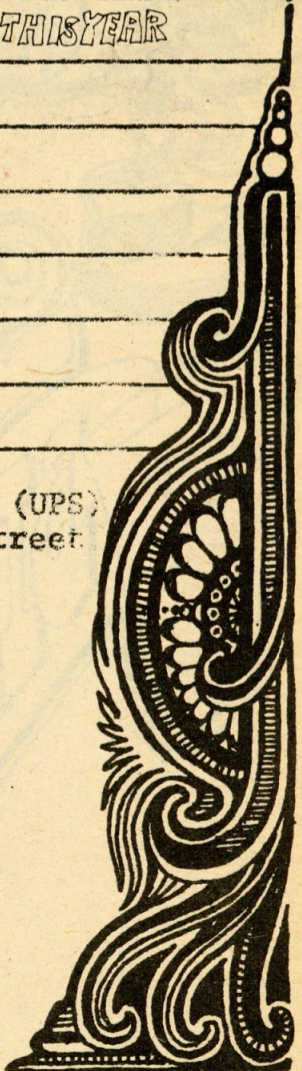
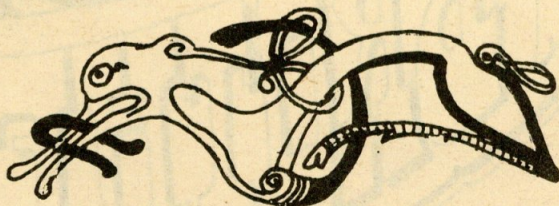
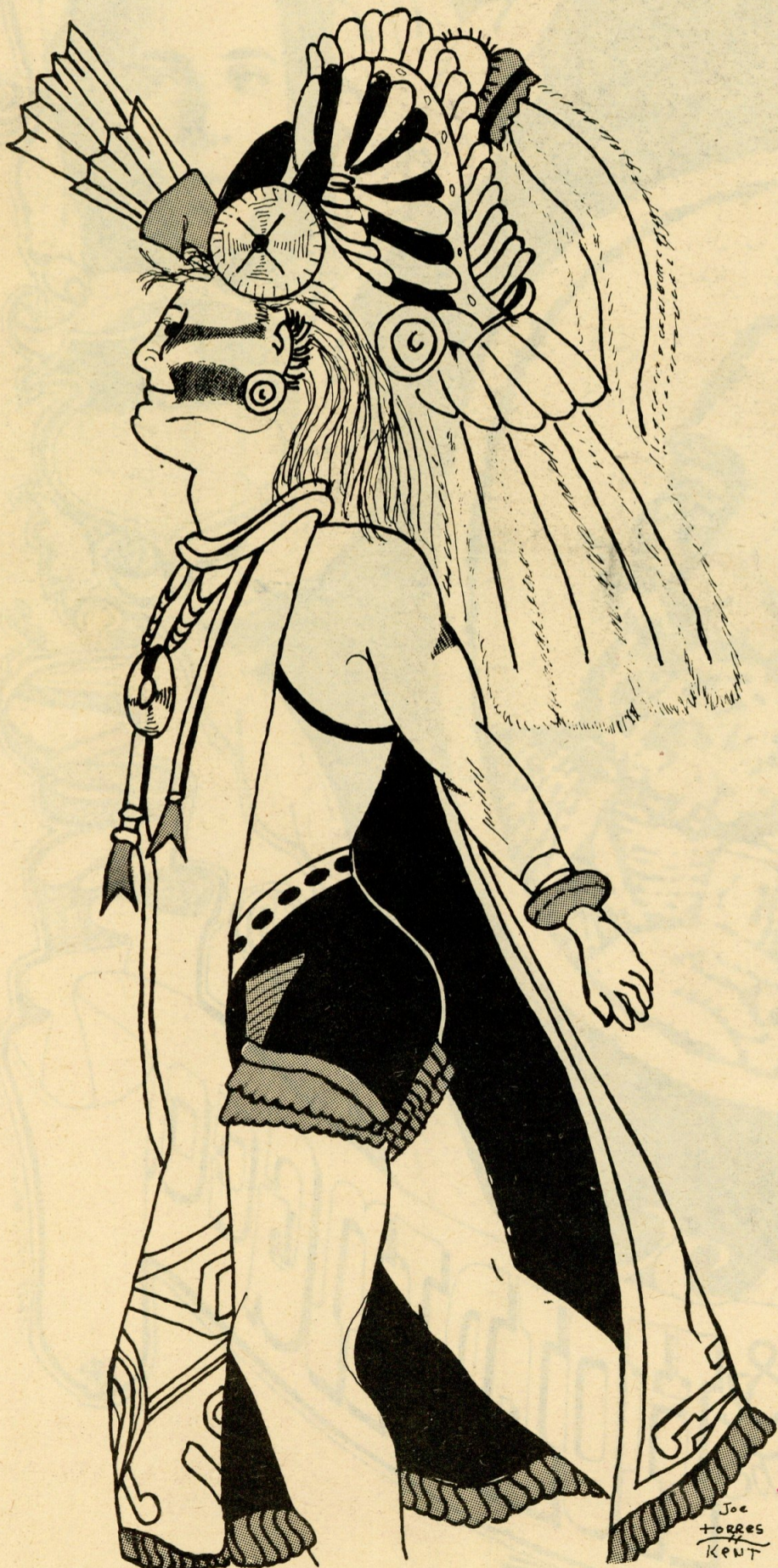
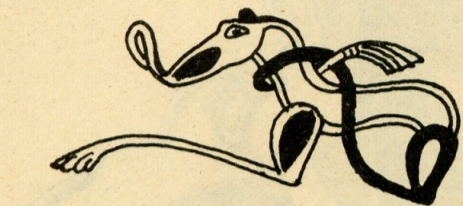
We also note that this would cost the city less than its present response to this situation, which has involved as many as 150 police in crowd control and "riot control" activities without solving the problem.

NAME

ADDRESS

1	_____
2	_____
3	_____
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Completed petitions to 1535 Haight Street





AMERICAN TANTRIC #2 (YAB-YUM)
PHOTO: PAUL KAGAN

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