

PSYCHEDELIC

REVIEW

1971



\$2.00

NUMBER 11

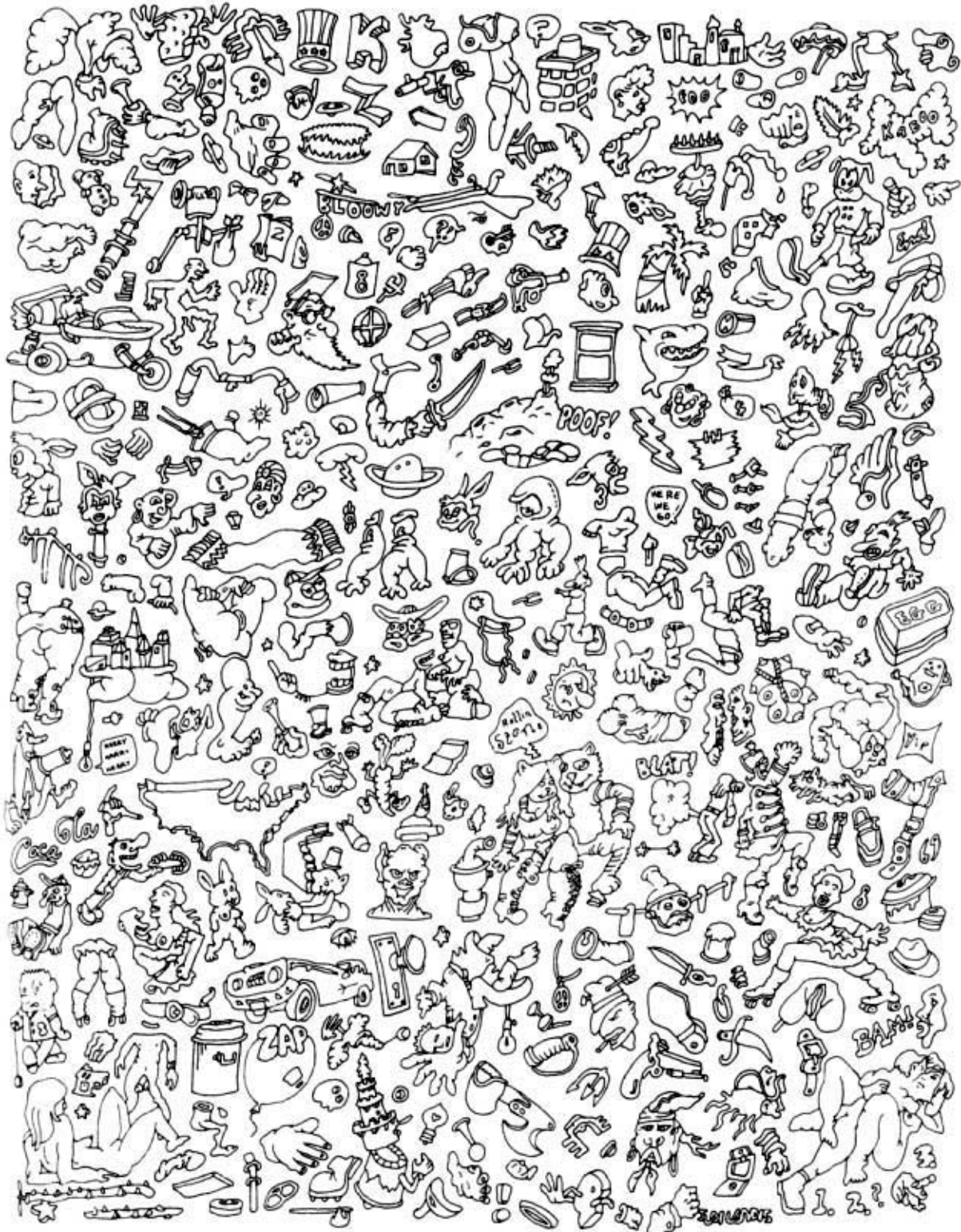


PSYCHEDELIC REVIEW



WINTER 1970/71

Number 11



Judi Landis

EDITORIAL

The *Psychedelic Review* begins its seventh year with this eleventh issue. After issue Number 10 there was some talk of letting the *Review* die a natural death. We do not believe that the time has yet come for the *Review* to cease publication. As long as misunderstanding about the nature of drugs is the norm and all forms of consciousness expanding activity are sensationalized in the daily press, we feel the *P.R.* still serves an important function in communicating the most authentic information and research in these fields.

The superb editorship of Ralph Metzner will certainly be missed although he along with Timothy Leary and Richard Alpert will continue to exert a major influence on the *Review*. Most of the present staff is entirely new to the journal. In getting this issue out, we have concentrated much of our energies on "getting it together." Writing, editing, art work, production and distribution flow into one another and overlap. By working closely together and integrating our efforts, the core staff has sought to eliminate the delays and unpredictable elements that have plagued the *Review* in the past. Although the journal will continue to evolve with each issue, initial changes have been modest.

We hope to retain the vitality, accuracy and quality of content that have marked the *Review* since its inception (see page 91 for representative articles from back issues). To these standards we want to add promptness and reliability in our dealings with contributors, subscribers and distributors. Readers of the *Psychedelic Review* have always been an unusually patient, tolerant group of people. Issues have been late, inquiries have gone unanswered. Yet few complaints have been made. Needless to say, we appreciate the extraordinary loyalty of our readers and have no intention of testing it further. The *Review* is a quarterly and will appear four times a year. Inquiries from subscribers, old and new, will be answered promptly. Comments and suggestions from readers concerning any aspect of the journal are welcomed. New material relevant to psychedelic phenomena is continually being sought. Submitted manuscripts will receive careful attention from our core staff and consulting editors. We will consider the *Review* a worthwhile undertaking if it continues to meet the standards of excellence and readability established by our predecessors.

R.M.

G.P.

FROM RALPH METZNER

I was delighted to hear *Psychedelic Review* is going to continue after all. Despite the grotesque distortions of the media and the continuing condemnation of powerful special interest groups, there are thousands of intelligent and responsible persons who are keenly interested in consciousness-changing substances and plants.

These persons are aware of the possibilities of psychedelics and of the limitations placed on their use by current legal and social patterns of reality definition. They also know that these drugs have always been used in the past in schools of psychological transformation. And they know that it is essential that one be discriminating about what one ingests. This discrimination has still to be learned by far too many youthful drug users.

Psychedelic Review has been and, thanks to you and your associates, will now continue to be a medium of communication for these persons. Communication counteracts fear, develops acceptance. The medium is much more than the message.

To me, the principal challenge posed by psychedelics is how to bring the enlightening experience of unity into the nitty-gritty here-and-now of day and night and men and women. For that we need a great deal more than psychedelics.

Godspeed on your venture.

FROM BABA RAM DASS

Historically the *Review* has played a key role in defining the leading edge of research on mind expansion and mind alteration. In the early days of the *Review* each issue was as far out as we were at that moment. And as psychology moves a little closer to the leading edge, although still with some distance to go, like the *Journal of Transpersonal Psychology* and *Psychology Today*, the *Review* still has a standard-bearing role to set in defining the furthest out corner that the research mind can approach in bringing the rational mind to that which is beyond the rational, doing it from a Western point of view, and providing new models. Our problem at the moment is that we are all more conscious than we have models to work with and we have to define who we are in this new consciousness.

If the *Review* is done by editors and writers who are working on themselves, who are active seekers of consciousness, it will succeed in being an instrument to help one's *sadhana* or one's spiritual path. And so I encourage it and support it and identify with it and feel that it still has a very definite function.



The role of LSD and the psychedelic chemicals has changed in the past ten years. My teacher in India said a very interesting thing. Hari Dass Baba, a pure Brahmin who uses no chemicals, when I asked him what LSD was, said "LSD is like a Christ in America. America is a most materialistic country and the young people wanted their avatar in the form of a material, and thus LSD. If they have not tasted, how will they know?" It seems to me that this statement is a very powerful formal statement for the *Review* which brings together science and religion, technology and religion, and shows the role played by psychedelic substances. The work that is now being done by Gordon Wasson, for example, in his new book *Soma*, is an extraordinary testament to the Aryan mushroom users in the Russian mountains who came down to the Indus valley,

antecedent the Vedas. They influenced the Vedas so pervasively that these ancient hymns can almost be interpreted as a set of spiritual techniques for the plains people in order to recreate the experience gained from the psychedelic mushroom—the identical mushroom still used today for religious purposes and similar to the synthetic drugs employed in our culture. It's just at the point where we're beginning to see where it all comes together, historically and cross-culturally and technologically. It takes a great deal of gentleness and humility and wisdom to bring it together in such a way that it isn't destructive of that which we have developed thus far. The beauty of the *Review* is that it honors the technological foundation on which it is built, on which the search for consciousness is being built in the West.



Margo Richardson



Kathy Johnson

The Psychedelic Mystical Experience in the Human Encounter With Death

WALTER N. PAHNKE

Introduction

THIS Spring I received a long distance telephone call from Dean Samuel Miller, who invited me to give this year's Ingersoll Lecture on human immortality. Three days later, Dean Miller was dead. When I heard the sad news, I, as many of you no doubt, began to think about the way he had influenced me, especially during my theological training here at Harvard Divinity School. One of my most vivid memories was a point which he emphasized in his class on Religion and Literature. Sam Miller felt strongly that in our modern 20th century two of the most profound and important experiences of human life are becoming more and more insulated from everyday existence. These two experiences, birth and death, have the potential for affecting the character and quality of the rest of life. But in each instance, they are falling victim to modern technological efficiency and adding to the process of dehumanization rather than counteracting it.

How many mothers these days are awake and actively participating when giving birth to their babies? And much more rare, how many fathers even are given the opportunity to be present with their wives at the moment of birth? Certainly there are times when medical emergencies make the presence of the father an encumbrance and anesthesia to the point of unconsciousness a necessity for the mother. But from my own experience delivering babies as a general practitioner in a wilderness community in Alaska, most of the time an alert, participating mother and father make human birth much more than just another medical procedure to be mechanically processed. I have also been in the role of the father at the birth of my own three children. Although I am a physician, it was nevertheless difficult to find a hospital which would allow me to be present in the delivery room. But I am tremendously glad that I was. Delivering someone else's baby cannot compare to witnessing the birth of your own. This event made a profound impact on me in regard to reverence for life.

If we turn now to the other end of human life, my experience has taught me that a creative emotional impact is possible in the events surrounding death in spite of the tragedy and sadness. Unfortunately, we have become so "civilized" that

death, too, can be robbed of its function in revitalizing and energizing the rest of life for those still alive.

What usually happens in our culture when someone is terminally ill? First of all, the fact of death, although uppermost in everyone's mind, is usually avoided. Talk in general is diversionary, for example, about getting well or about superficial news in an attempt to prevent any serious discussion of more profound issues. As the dying patient's condition worsens, he may be subjected to a barrage of heroic treatment measures which many times can prolong physical life, but also make meaningful interpersonal contact difficult or impossible. The patient is rarely given a chance to express his feelings about how or where he would like to die, e.g., at home or in the hospital. How could he, when the whole issue of death is somehow avoided? Then, as the moment of death approaches and the patient is put on the danger list, family members can stay with him outside of usual visiting hours, but many times this is subtly discouraged because it can interfere with hospital routine. Sometimes frantic last minute efforts to "revive" the patient are carried out behind drawn white curtains with the family excluded. When death finally and inevitably comes, whether at home or in the hospital, the body is quickly removed by the undertaker, who then proceeds to make the corpse look "as lifelike" as possible. Our costly and elaborate funeral procedures seem intent on disguising the fact of death and somehow insulating the survivors from its impact.

In contrast, consider what happened in other days before our society became so removed from these primary experiences of birth and death. Most babies were born and most people died in their own homes. In the case of death, this meant the preparation of the body for burial — the tasks of bathing, dressing, and grooming — was done by members of the family. This psychological experience was inescapable and profound. Although I believe that a return to more participation in the process of birth is important and can be done in the desirable safety of a hospital setting, I am not suggesting that the elimination of morticians is either desirable or necessary. But perhaps more attention to the events preceding and surrounding the moment

of death would add dignity and meaning to this potentially powerful experience.

The Situation of the Terminal Cancer Patient

I do not know how many of you here today have had a primary exposure to someone whom you knew well and intimately who was dying of cancer, but at best this is a grim situation. What do we usually find happening? In my work with such patients I have become keenly aware of the fear, depression, anxiety, loneliness, and suffering which are usually present.

There is a certain degree of underlying fear on the part of everyone involved — not only the patient himself, but also his family and friends, the nurses, and even the doctors. This fear manifests itself in many ways, both consciously and unconsciously, and is basically a fear of the unknown. No matter how much we have been told about death, its implications for life, or what might follow afterwards, down deep we all know that some day each one of us must face this experience as an individual at the end of his own life. This is a very personal thing, and one that can stir deep emotions in any person who is involved even as an observer. Thus, it is not surprising that frequently in this situation the fear is expressed by an avoidance of the issue in many ways, some subtle and some not so subtle. There is hesitation to tell the dying person the gravity of the condition, especially if his diagnosis is cancer. Doctors many times advise the distraught family not to tell. The implication is that the patient psychologically could not take such ominous news and would disintegrate under the stress. A common rationalization is that hope would be taken away and the patient plunged into a deep depression. The assumption is made for the patient that if he knew the truth, a bad situation would automatically be made worse. By this line of reasoning, any show of powerful emotions, even though genuine, is to be avoided at all costs because the patient cannot take it. But what the family really means is that they themselves are afraid to face the fact of death. Undoubtedly, such a course of action, though admittedly dishonest, seems justified by the situation "for the patient's own good" and is many times the easiest thing to do at first. The patient's direct questions, if any, are parried with cheerful reassurance or adroitly avoided by changing the subject or avowing ignorance. Nurses can do the same or, if cornered, can refer the patient to his doctor, who can fill the time spent with

the patient during medical rounds with questions about details of bowel function, appetite, and pain control.

But what does the patient think and feel about these happenings? At first he may believe everything he is told, especially because it is what he would like to think, but as his condition worsens into a progressively downhill course, he may realize more and more that something more serious is occurring. In spite of the natural defense of denial, which can sustain some patients for a while, he will begin to wonder if he is being told the truth. If the pretense is continued, and sometimes at this point it is even intensified, the patient will be getting a powerful nonverbal message to avoid the issue. The fears of the family will also be communicated and will reinforce the patient's own private anxiety. Picking up the emotional turmoil of the family in spite of attempts to hide it, the patient wonders what they really know, but out of concern for them chooses not to bring up issues which they are obviously avoiding. Each side then attempts the heroic posture of protecting the other from what is imagined to be too difficult to bear.

The more this dishonesty is perpetuated, the more difficult it is to face the issues, and the more desperate the situation becomes. Family members wonder what the patient will think of them if he finally finds out that such vital information has been withheld. It is almost as if the participants really believed that not talking about something unpleasant would make it magically disappear.

Perhaps the most devastating effect of such deception, even when done with the honest intention of trying to make the patient's burden lighter, is to increase the patient's psychological isolation. At the very time when the welfare and support of those closest to him could help him the most he feels cut off at a basic level because his trust is undermined. He cannot even talk about the things which concern him deeply. In actuality the emotional pressure is increased for both patient and family at this deadly game of pretense is played out.

It is no wonder that under such circumstances most patients become depressed. With cancer patients the usual downhill course also involves an increase in pain and suffering. When this is treated with increasing doses of narcotic pain-killing drugs, there is increased clouding of consciousness. Aldous Huxley in his last novel, *Island*, describes the all too common situation for the dying cancer patient as increasing pain, increasing anxiety, increasing morphine, increasing addiction, increasing demandingness, with the ultimate disintegration of personality and loss of the opportunity to die

with dignity.¹ To this list I would add psychological isolation, withdrawal, and depression.

The LSD research in which I have engaged for the last few years has been an attempt to alter this dehumanization in the course of events prior to death. How, you may ask, can the use of LSD, a powerful and sometimes dangerous psychoactive drug, be of any value to a person who may soon be dead? Don't these poor patients have enough drugs already—anti-cancer medicines, pain-killing narcotics, tranquilizers, and anti-depressants, to mention only a few?

Review of Some Basic Facts About LSD and Psychedelic Experiences

In order to discuss these questions in perspective, the psychological phenomena which can occur when LSD is administered to human beings needs to be kept in mind. Five kinds of potential psychedelic experiences have been described in detail with examples elsewhere.^{2,3} Let me briefly review these.

First is the *psychotic psychedelic experience* characterized by the intense negative experience of fear to the point of panic, paranoid delusions of suspicion or grandeur, total confusion, impairment of abstract reasoning, remorse, depression, isolation, and/or somatic discomfort; all of these can be of very powerful magnitude.

Second is the *psychodynamic psychedelic experience* characterized by a dramatic emergence into consciousness of material that has previously been unconscious or preconscious. Abreaction and catharsis are elements of what subjectively is experienced as an actual reliving of incidents from the past or a symbolic portrayal of important conflicts.

Third is the *cognitive psychedelic experience*, characterized by astonishing lucid thought. Problems can be seen from a novel perspective, and the inner relationships of many levels or dimensions can be seen all at once. The creative experience may have something in common with this kind of psychedelic experience, but such a possibility must await the results of future investigation.

Fourth is the *aesthetic psychedelic experience*, characterized by a change and intensification of all sensory modalities. Fascinating changes in sensations and perception can occur: synesthesia in which sounds can be "seen," objects such as flowers or stones that appear to pulsate and become "alive," ordinary things that seem imbued with great beauty, music that takes on an incredible emotional power, and visions of beautiful colors, intricate geometric patterns, architectural forms, landscapes, and almost anything imaginable.

The fifth and last type of psychedelic experience may ultimately prove to be the most valuable and is the focus in regard to treatment of the dying patient. This experience has been called by various names: *psychedelic-peak*; *cosmic*, *transcendental*, or *mystical*. Nine universal psychological characteristics were derived from a study of the literature of spontaneous mystical experience reported throughout world history from almost all cultures and religions. When subjected to a scientific experiment, these characteristics proved to be identical for spontaneous and psychedelic mystical experiences.^{4,5}

1. *Unity* is a sense of cosmic oneness achieved through positive ego transcendence. Although the usual sense of identity, or ego, fades away, consciousness and memory are not lost; instead, the person becomes very much aware of being part of a dimension much vaster and greater than himself. In addition to the route of the "inner world" where external sense impressions are left behind, unity can also be experienced through the external world, so that a person reports that he feels a part of everything that is (for example, objects, other people, or the universe), or more simply, that "all is One."

2. *Transcendence of Time and Space* means that the subject feels beyond past, present, and future, and beyond ordinary three-dimension space in a realm of eternity or infinity.

3. *Deeply Felt Positive Mood* contains the elements of joy, blessedness, peace and love to an overwhelming degree of intensity, often accompanied by tears.

4. *Sense of Sacredness* is a nonrational, intuitive, hushed, palpitant response of awe and wonder in the presence of inspiring Reality. The main elements are awe, humility, and reverence, but the terms of traditional theology or religion need not necessarily be used in the description.

5. *The Noetic Quality*, as named by William James,⁶ is a feeling of insight or illumination that, on an intuitive, nonrational level and with a tremendous force of certainty, subjectively has the status of Ultimate Reality. This knowledge is not an increase of facts but is a gain in psychological, philosophical, or theological insight.

6. *Paradoxicality* refers to the logical contradictions that become apparent if descriptions are strictly analyzed. A person may realize that he is experiencing, for example, an "identity of opposites," yet it seems to make sense at the time, and also afterwards.

7. *Alleged ineffability* means that the experience is felt to be beyond words, non-verbal, and impossible to describe; yet most persons who insist on the ineffability do in fact make elaborate attempts

to communicate the experience.

8. *Transiency* means that the psychedelic peak does not last in its full intensity, but instead passes into an afterglow and remains only as a memory.

9. *Persisting Positive Changes in Attitudes and Behavior* are toward self, others, life, and the experience itself.

All the research I have done with psychedelic drugs for the past six years supports the hypothesis that the kind of experience is strongly dependent upon the necessary drug dosage, but only as a trigger or facilitating agent, and upon the crucial extra-drug variables of set and setting. Psychological set refers to factors within the subject, such as personality, life history, expectation, preparation, mood prior to the session, and, perhaps most important of all the ability to trust, to let go, and to be open to whatever comes. The setting refers to factors outside the individual, such as the physical environment in which the drug is taken, the psychological and emotional atmosphere to which the subject is exposed, how he is treated by those around him, and what the experimenter expects the drug reaction will be.

Elements of all these kinds of psychedelic experiences may appear in any one psychedelic session, but the psychedelic mystical experience is the most rare, being achieved by only 25 to 50 per cent of subjects, even under the most optimal conditions of set and setting. The more control that is gained over these variables, the more predictable is the chance of obtaining the psychedelic mystical experience, but it is by no means automatic. Yet when such an event is experienced and then adequately integrated, it can provide the fulcrum for transformations of attitude and behavior.

The Procedure of Psychedelic Psychotherapy in our Current Research with the Dying Patient

At the Sinai Hospital in Baltimore, Maryland, we have been assessing the impact of psychedelic psychotherapy utilizing LSD, in the management of terminal cancer patients.⁷ An LSD session is imbedded within the matrix of brief intensive psychotherapy. Every effort is made to maximize the possibility for the psychedelic mystical experience to occur.

After a patient is referred for the special treatment, he is screened both by psychiatric interviews and by psychological tests. Then an informed consent is obtained in writing from both the patient and his closest relative. By informed consent, I mean that the nature and aim of the research are explained, including the possible risks and benefits. Because of the sensationalism in the

mass media about the dangers of LSD, most patients do not suffer from lack of information about risks. In fact, their exaggerated ideas make a positive preparation more difficult, and some patients who might benefit greatly refuse to participate in the research because of fear. Most patients are surprised to learn that the safety record of LSD when given by trained personnel under medically controlled conditions is comparable to that of other commonly used psychiatric procedures.⁸

Patients are told that LSD will not cure their physical illness, but may give them more emotional strength to cope with what lies ahead. Usually control of pain is one of the presenting problems. Although most of our patients have some degree of physical pain, we try to emphasize that the analgesic effect of LSD cannot be guaranteed and is not the main reason for the treatment.

After consent is obtained, preparation for the LSD session begins in the form of intensive individual psychotherapy for 8 to 10 hours. The aim is to get to know the person in as much depth as possible by reviewing his life story and his important past and current interpersonal relationships. Into this discussion inevitably come his philosophy of life, religious experiences, and hopes for the future. No attempt is made to force a discussion of diagnosis or prognosis, but any indication of a desire to explore these areas is sensitively dealt with in a way appropriate to each individual. Above all, the development of deep rapport and trust is essential before LSD can be safely given.

Family members, too, are drawn into the therapy both individually and in groups, with and without the patient. Some of the issues discussed are positive and negative feelings, the quality of interpersonal relationships, communication with the patient, fear of death, and concern about the future. Their questions and fears about LSD also must be aired.

Finally, after days of preparation, when the patient is deemed ready, LSD is administered in a private hospital room, decorated with flowers and objects which have meaning for the patient. The therapist who has worked with the patient and a trained psychiatric nurse are in constant attendance throughout the 10- to 12-hour session. For most of the day, the patient listens to classical music through stereophonic high fidelity earphones. The purpose of the music is to help him let go of his usual ego controls and experience the unusual emotional awareness which is possible under these conditions of altered brain physiology.

In the evening, when the LSD effects have waned, the closest family members visit the pa-

tient. These times can be an opportunity for a gratifying emotional interchange. In the days after the session, the patient is helped to integrate new experiences, feelings, and insights.

Results of our Research

With this procedure thus far, we have treated only 17 patients in a pilot study with no control group.⁹ While not much weight can be given to our tentative findings in any scientific sense, some results can be mentioned to stimulate our thinking in regard to our subject here today—man's approach to death and what may lie beyond.

Bearing in mind the inconclusiveness of our impressions, what have we seen following the combined procedure of LSD plus associated psychotherapy when measured against the situation encountered at the beginning of treatment? First, no patients seemed to have been harmed, even those who were physically quite ill. In general, about one-third of the patients were not particularly helped, one-third were helped somewhat, and one-third were helped dramatically.

Let us look at the direction of the change, especially in those patients who were helped the most. The LSD session seemed to provide the focus around which a new situation could evolve in the milieu provided by the psychotherapy. The most dramatic effects came in the wake of psychedelic mystical experience. There was a decrease in fear, anxiety, worry, and depression. Sometimes the need for pain medications was lessened, but mainly because the patient was able to tolerate what pain he had more easily. There was an increase in serenity, peace, and calmness. Most striking was a decrease in the fear of death. It seems as if the mystical experience, by opening the patient to usually untapped ranges of human consciousness, can provide a sense of security that transcends even death. Once the patient is able to release all the psychic energy which he has tied to the fear of death and worry about the future, he seems able to live more meaningfully in the present. He can turn his attention to the things which have the most significance in the here and now. This change of attitude has an effect on all the people around him. The depth and intensity of interpersonal closeness can be increased so that honesty and courage emerge in a joint confrontation and acceptance of the total situation.

Let me illustrate some of the things I have seen by describing an actual case. A 49-year-old woman with inoperable cancer of the pancreas was brought to the hospital by her husband and

daughter when they could no longer tolerate her increasing agony because of the intractable pain that was not satisfactorily controlled by narcotic drugs. At this point, she was more like a whimpering animal than a human being. In my work with the family it soon became apparent that they were not only at the end of their rope in regard to physical management of the patient but were becoming increasingly concerned lest the patient discover the true nature of her "tumor" and become even more depressed than she already was. After I had gained his confidence, the husband one day asked me directly if I did not think that "mercy killing" was the most humane solution in such cases.

After the usual period of screening and preparation, the patient was given an LSD session that was filled with religious symbolism and during which the patient reviewed many events of her life. During part of the day the patient strongly felt the presence of God and, through this experience, a sense of release from guilt feelings about certain of her past actions. Although the patient did not have a complete psychedelic mystical experience, she carried a definite degree of psychedelic afterglow into the evening meeting with her family. Her mood was brighter, and they noticed increased relaxation and peace of mind. Her pain, although still present, was controlled with narcotic drugs and did not have the same disabling quality as before admission to the hospital.

A few days after her LSD session, as I was sitting by her bedside, the patient asked me directly, "Doctor, I have been wondering what really is the matter with me. Do I have cancer?" In this particular case the patient's personal physician had advised me that neither he nor the family had felt it wise to discuss the diagnosis. I asked the patient if she had discussed the matter with her doctor. "I have tried to," she said, "but everyone avoids my questions. I think I do have cancer, because if I didn't they would say so directly." I then proceeded to explore with the patient the meaning of such a diagnosis for her if it were, indeed, true. Discussing the question posed in this half-hypothetical manner, the patient indicated that if she did have cancer, she would have to learn to live with it and accept it as a fact of her life. At that very moment we heard the voice of the patient's physician in the hallway. The patient asked me to get him. After I had advised him of the nature of the preceding discussion, we entered the room together. Without too much hesitation, the patient posed for him the same question she had asked me, "Is this tumor that I have a cancer?" He answered, "Well, it's cancer-

ous." "But is it a cancer?" she insistently asked. When he indicated that it was, she gave a sigh and said: "Well, it's a relief to know what I really have, even though it isn't good news." Then she asked with some concern: "Do my family know and have they known all along?" He nodded, and she sank back on the bed half in amusement and half in disgust, saying, "And they wouldn't even tell me."

In talking with the husband and daughter that afternoon, I informed them what had happened. The news upset them even when they learned that the patient had taken it calmly. They felt unmasked and wondered how they could face the patient. They could not quite believe that she could have accepted it so well and felt that there would be an emotional "scene." After discussing their feeling about the issue, I suggested that we go and see the patient together. As we neared the room, the daughter became visibly upset and at the doorway refused to go in. After more discussion she reluctantly agreed, and we entered the room together.

As soon as the patient saw her husband, she smiled and said: "Well, I guess you know now that I'm going to die." With this the husband broke down and began to sob uncontrollably. The patient stretched out her arms inviting him to come to her bedside. *She* took him in her arms and consoled *him*, explaining that we all have to die sometime, that she was grateful for what life had given her, and that she was sure they would all get through this together. A sense of relief and intense interpersonal closeness pervaded the room.

Before the patient left the hospital she had a second LSD session. This time one of the major concerns that she explored was the way she would explain to her young grandchildren what was happening to her and what the ultimate outcome would be. This was an issue which the daughter had also discussed with me. She wondered whether she should even let the children see their grandmother, who was becoming progressively emaciated. During the LSD session the patient had a vision of all her grandchildren standing by her beside. She had a very intense experience of positive emotional feelings of love which she had for these children and yet was able to come to a resolution of what she could share with them in the days ahead.

After discharge from the hospital, the patient's husband and daughter were able to care for her satisfactorily at home during the month before she died. Her pain was now adequately controlled with the aid of narcotics, but the daughter remarked on how much better her mother seemed

to be able to bear the pain than previously. The patient was able to see her grandchildren for some time each day, and they understood what was happening as she got progressively weaker. They took this opportunity to discuss with her some of their own questions about death, and particularly her own death.

Discussion

At this point let us turn our attention to the question of why the psychedelic mystical experience seems to help these patients. I suggest that this experience has the potential for opening up the channels of positive feeling which may have been previously closed or clogged. Our experiments have indicated that deep within every human being there are vast usually untapped resources of love, joy, and peace. One aspect of the psychedelic mystical experience is a release of these positive feelings with subsequent decrease in negative feelings of depression, despair, and anxiety. But this shift in mood is not enough to account for our most dramatic finding—loss of the fear of death. In fact, the experience of deeply felt positive mood may be more the result than the cause of this change in attitude toward death. Our data show that these feelings are released most fully when there is complete surrender to the ego-loss experience of positive ego transcendence, which is often experienced as a moment of death and rebirth. At this point, unless the patient previously had experienced mystical consciousness spontaneously, he becomes intensely aware of completely new dimensions of experience which he might never before have imagined possible. From his own personal experience, he now knows that there is more to the potential range of human consciousness than we ordinarily realize. This profound and awe-inspiring insight sometimes is experienced as if a veil had been lifted and can transform attitude and behavior. Once a person has had this vision, life and death can be looked at from a new perspective. Patients seem able to meet the unknown with a new sense of self-confidence and security. Logical arguments that human experience must be limited to the narrow range of ordinary human consciousness never can have the same force again. One patient, after his LSD experience, wondered how he could have been so worried about death, which now seemed to be just another step in the life process. Others frankly and calmly stated that they would be "ready to go" when the time to die came. This degree of acceptance and willingness to face the unknown ahead was in strong contrast to the at-

mosphere of fear among the family and patient before psychedelic psychotherapy was started.

Before discussing the relevance of the psychedelic mystical experience to immortality it would be well to review what William James said in his Ingersoll Lecture 70 years ago.¹⁰ In his view the brain is a filter of consciousness which transmits part of the Vaster Consciousness of Reality, like a partially opaque glass allowing through a few rays of a super solar blaze. The "degree of opacity" or threshold of brain activity can vary so that under certain conditions "more light" or an awareness of a wider and more intense range of consciousness is possible. According to this hypothesis, the physical brain is necessary only as a means to transmit a part of this Larger Consciousness into the dimension of ordinary reality perceived by individual normal waking consciousness. If an individual brain is damaged, disintegrates, or dies, this Larger Consciousness does not cease.

The interesting thing is that our LSD patients who have had the psychedelic mystical experience and who previously knew nothing of this transmission theory are supplying data which precisely fit this hypothesis. Their threshold seems to be lowered so that they directly experience this Vaster Consciousness in an Eternal Now, beyond time and space. Again and again we are told that this experience subjectively occurs "out of the body."

But what is the relationship of individual self-consciousness of the abiding presence of this Vaster Consciousness? William James did not settle this question nor can I, but again the psychedelic mystical experience may provide some clues. During the mystical experience when the experiencer has lost individuality and become a part of a Reality Greater-than-self, paradoxically, something of the self remains to record the experience in memory. One of the greatest fears about human death is that personal individual existence and memory will be gone forever. Yet having passed through psychological ego death in the mystical experience, a person still preserves enough self-consciousness so that at least part of individual memory is not lost. In comparison, the loss of other attributes of individuality such as bodily sensations and personal ego accomplishments do not appear too important. It is at least suggestive that persons experiencing mystical consciousness do not feel that they have "lost" anything crucial—in fact, a common report is that they have "come home" and regained proper perspective.

By now I hope it is clear that LSD used in conjunction with psychedelic psychotherapy is not another chemo-therapeutic method to achieve a euphoric death, such as increasing doses of painkillers which have a dulling effect on conscious-

Lee Conklin



ness. With such narcotics an escape is provided from harsh and painful reality, but such cherished human experiences as love and interpersonal closeness are not particularly enhanced. If the fear surrounding death is dealt with at all, it is by sedating the patient so much that he may be unaware of what is really happening.

In contrast, when LSD is judiciously used, the mind becomes more active and alert. Problems concerning death can be dealt with rather than escaped from. Positive emotions can be released in the service of deepened interpersonal relationships. An important distinction is that LSD is not used on a continuing basis. The purpose is not to keep the patient continuously under the effect of LSD. One treatment is sometimes enough to make a lasting difference. Even repeated treatments are spaced to allow time for meaningful integration of the experience. Our data thus far have indicated that the earlier LSD is given in the course of the disease, the better chance there is for the patient to utilize any insights gained. Although the treatment may prepare a patient for death, the quality of living in the days before death can be also affected.

Let me illustrate: one of our patients with metastatic breast cancer had a son in his early twenties. His first bitter reaction when the possibility of LSD treatment was mentioned was, "What do you want to do, make my mother die with a smile on her face?" Much to his surprise, the most important effect of the treatment was to establish their somewhat ruptured relationship on a new creative level. Now, five months after her only treatment, this patient is still working on the implications of this positive change in her family situation.

Does this treatment threaten to manipulate the human mind in an unethical and dehumanizing manner? If by manipulation we mean that human beings are used for purposes to which they neither consent nor understand, the answer is no. Just the opposite is true. The goal is to help the patient become more fully human and able to use the last days of his life in a meaningful way—in fact, a way which highlights the very things most basic and important: human love, sharing, closeness, and thoughtful reflection about the meaning and events of human life. As one of our patients put it: "You get a clear picture of what is important and what isn't. All the rushing around and the worry about keeping my house neat was so unimportant compared to the expression of feelings toward my family. I now fully realize that the core of life is love."

In an ethical consideration of any new experimental procedure, the proportionate degree of risk compared to the potential benefit must be considered. From what we have seen in our research so far, the benefits in human terms have been impressive, the risks minimal. The danger of LSD depends on how it is used. As Dr. Albert Kurland, who is responsible for all the LSD projects at the Maryland Psychiatric Research Center, has indicated, the role of LSD in therapy is like that of a scalpel in surgical intervention: the scalpel is helpful, but without the skilled surgeon it is merely a dangerous instrument.¹¹

One consequence of the mystical experience is the inevitable attempt to make intellectual sense of it. The primary psychological experience must be interpreted. While some persons use such symbols as a More, a Beyond, or the Ground of Being, other speak of the presence of God as the most adequate reflection of what was encountered. The fact that this experience was triggered or facilitated with a drug may cause some to feel uneasy. The troublesome implication seems to be that God can thus be controlled, limited, or manipulated. Yet the psychedelic mystical experience is by no means automatic, and there are many unexplained factors. All chemical substances, including LSD, are part of God's creation. Man, of course, has the freedom to misuse or abuse them, but the use of LSD to give comfort to the dying patient hardly seems an abuse. For man to decide that God cannot work through any part of his creation would be to limit the freedom and omnipotence of God.¹²

That such profound experiences are possible with the aid of a drug may seem on first impression to be an easy and somewhat sacrilegious means of "instant salvation." On the contrary, much intensive preparation is needed for the psychedelic mystical experience to occur at all. Then, perhaps even more importantly, the work of follow-up integration is necessary for the experience to be therapeutically useful rather than only a pleasant memory. Yet, subjectively, there is also a profound feeling of gratitude because such an experience seems undeserved. The concept of gratuitous grace as another example of God's freedom is appropriate here.

The mystical experience itself by emphasizing an immediate perception of the Divine dimension has historically met opposition from the church. Mysticism has also always been accused of pantheism. Yet the indwelling of the Spirit is as deeply rooted in Christian tradition as the absolute transcendence of God.

Implications

What implications would there be if further research substantiates the promise that psychedelic psychotherapy has shown in the treatment of the dying patient? In my own work I have welcomed the collaboration of religious professionals, part of whose job is ministering to the dying. In our modern age this task has become increasingly difficult because of the growing dissatisfaction with traditional formulations and beliefs. The psychedelic mystical experience has the potential for opening up new ways of thinking and feeling. Patients are eager to discuss the meaning of these new insights, many of which are imbedded in religious symbolism. Ministers, priests, and rabbis, if they have some understanding of the use of psychedelic drugs, can be of tremendous help in integrating these experiences.

In the future it might be possible to establish centers where dying patients could be sent to have a psychedelic experience in the most optimal setting. The staff of such a place would include psychiatrists, psychologists, and religious professionals. This suggestion is not as utopian as it might sound. Dr. Cecily Saunders in England has already pioneered a successful center where medical treatment is given to keep dying patients as comfortable as possible in their last days.¹³ LSD has not been tried there, but adequate doses of

alcohol and heroin are used to combat depression and pain. Our preliminary results suggest that psychedelic drugs might accomplish much more. Certainly this hypothesis can be tested experimentally.

If the use of psychedelic psychotherapy for the dying patient ever should become widespread in our society, there would probably be a change in our whole approach toward death. There might be less fear and more acceptance of this part of the life process. Certainly more honesty and less pretense would be a healthy change for our culture.

Conclusion

Although the question of human immortality may always remain a tantalizing enigma, the psychedelic mystical experience at least teaches that there is more to the range of human consciousness than we might ordinarily assume. Because the answer cannot be definitely proved either way, there is certainly no cause for pessimistic despair. Perhaps it is not so unfortunate that each person must ultimately find out for himself. The psychedelic mystical experience can prepare one to face that moment with a sense of open adventure.



EVEN THIS SHALL PASS AWAY...

FOOTNOTES

¹ALDOUS HUXLEY, *Island* (New York: Harper & Row, 1962).

²WALTER N. PAHNKE, and WILLIAM A. RICHARDS, Implications of LSD and Experimental Mysticism, *Journal of Religion and Health* 5 (1966), 175-208.

³WALTER N. PAHNKE, LSD and Religious Experience. In *LSD, Man and Society*. Leaf and Debold (ed.) (Middletown, Connecticut: Wesleyan University Press, 1967).

⁴WALTER N. PAHNKE, *Drugs and Mysticism: An Analysis of the Relationship between Psychedelic Drugs and the Mystical Consciousness*. Unpublished Ph.D. thesis. Cambridge, Massachusetts: Harvard University, 1963.

⁵For a summary of this experiment, see WALTER N. PAHNKE, The Contribution of the Psychology of Religion to the Therapeutic Use of the Psychedelic Substances, in *The Use of LSD in Psychotherapy and Alcoholism*, H. A. ABRAMSON (ed.) (Indianapolis: Bobbs-Merrill, 1967), 629-52.

⁶WILLIAM JAMES, *The Varieties of Religious Experience* (Modern Library Edition) (New York: Random House, 1902), 371f.

⁷A. KURLAND, W. PAHNKE, S. UNGER, and C. SAVAGE, Psychedelic Therapy (Utilizing LSD) with Terminal Cancer Patients, *Journal of Psychopharmacology* Vol. II (in press, 1968).

⁸In the several large-scale research projects which have been approved by the U.S. Government in the last few years, permanent adverse effects have been quite rare. At the Spring Grove State Hospital, for example, over 300 patients have been treated with LSD without a single case of long-term psychological or physical harm directly attributable to the treatment, although there have been two transient post-LSD disturbances which have subsequently responded well to conventional treatment.

⁹The fact that there was no control group against which to measure these results immediately raises the possibility that our findings were due to powerful suggestion implemented by the intensive psychotherapy rather than anything to do with the administration of LSD. It might be argued that a placebo control group would attain the same results, but other experimental evidence concerning the occurrence of psychedelic mystical experience tends to cast some doubt on this argument. In two previous series of psychedelic drug experiments that I have helped to plan and supervise, double blind control groups were utilized. In each instance the psychedelic mystical experience occurred to a statistically significant degree in those persons who received a high dose of psilocybin when compared to control groups which had exactly the same preparation, expectation, and suggestion, but received only a placebo or control substance with active physiological effects. (W. N. PAHNKE, thesis, *op. cit.*; and W. N. PAHNKE, LSD and Religious Experience, *op. cit.*)

Consideration of the powerful placebo effect is certainly important. Recent research has demonstrated that giving LSD mainly as a chemotherapy without adequate preparation and suggestion does not provide any advantage over psychotherapy alone in the treatment of alco-

holism. (A LUDWIG, J. LEVINE, and L. STARK, A Clinical Evaluation of LSD Treatment in Alcoholism, Paper presented to the American Psychiatric Association meeting in Boston, Massachusetts, May 15, 1968.)

This finding underlines the importance of utilizing suggestion to the maximum in combination with LSD as has been our practice. For example, at the Spring Grove State Hospital in Baltimore, the double blind control study of psychedelic peak therapy utilizing LSD has demonstrated that one out of four alcoholics who received 450 micrograms of LSD had a profound mystical experience compared to one out of ten who received only 50 micrograms (total N = 122). Both groups received exactly the same amount of pre-LSD psychotherapy and identical preparation for the LSD session. In this particular study the results in terms of clinical outcome are not yet completely evaluated, but early trends in the data show that those patients who had a profound psychedelic peak experience achieved greater clinical improvement. (A. KURLAND, S. UNGER, C. SAVAGE, J. OLSSON, W. PAHNKE, Psychedelic Therapy Utilizing LSD in the Treatment of the Alcoholic Patient: A Progress Report, paper presented to the American Psychiatric Association meeting in Boston, Massachusetts, May 15, 1968.)

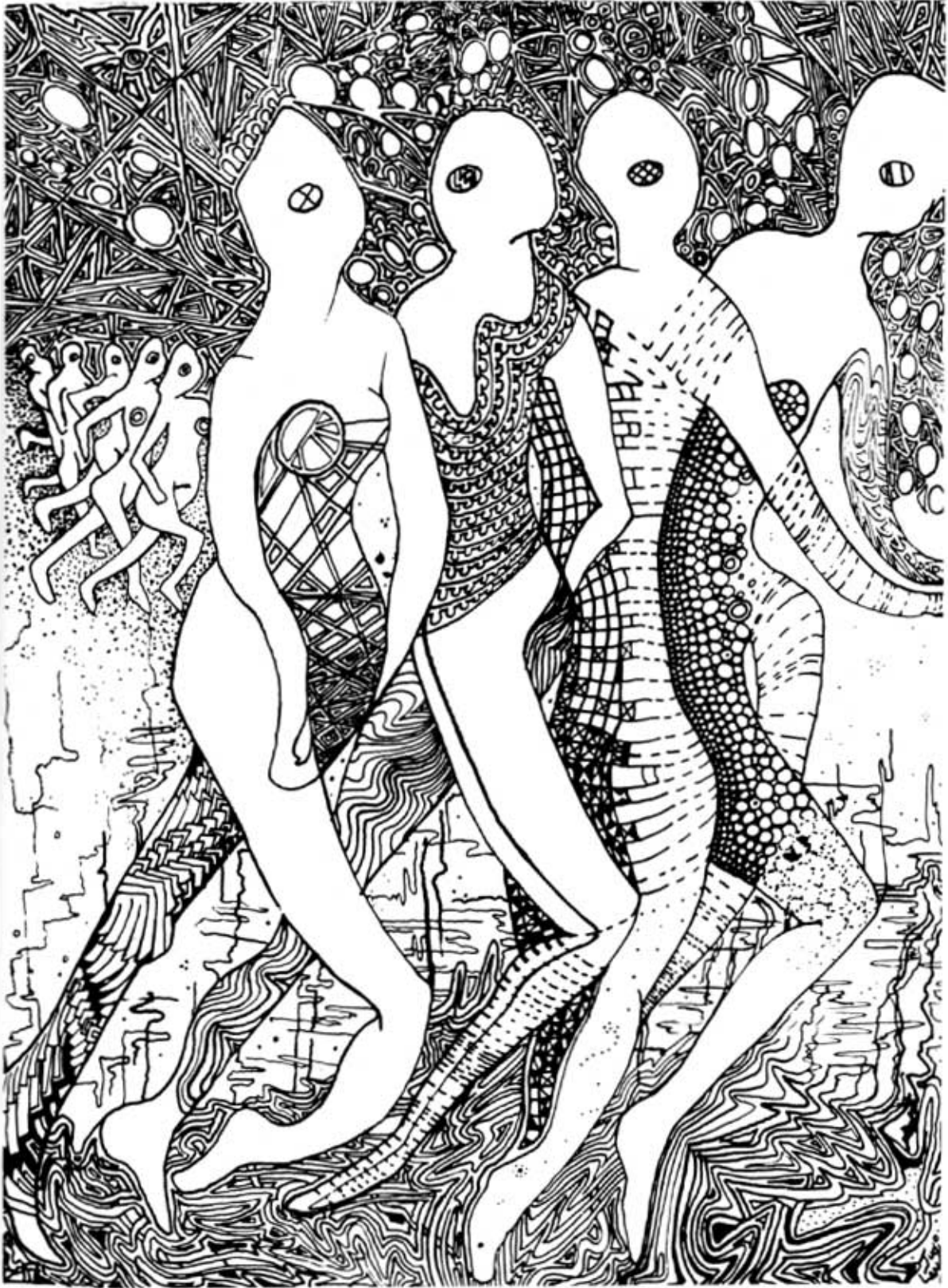
Thus, in the research with cancer patients there is reason to suppose that the beneficial results observed are not due to either the psycho-pharmacological effects of LSD or the placebo effect (suggestion and preparation) alone, but rather a combination of set, setting, and drug. For the best results it seems essential that the placebo effect be utilized to the utmost in conjunction with the psychedelic drug which is then seen to be a necessary, but not sufficient, condition.

¹⁰WILLIAM JAMES, Human Immortality: Two Supposed Objections to the Doctrine, The Ingersoll Lecture on Human Immortality, 1898, in *William James on Psychological Research*, GARDNER MURPHY and ROBERT BALLOU (eds.) (New York: The Viking Press, 1960), 279-308.

¹¹ALBERT A. KURLAND, with CHARLES SAVAGE, JOHN W. SHAFFER, and SANFORD UNGER, The Therapeutic Potential of LSD in Medicine, in *LSD, Man and Society*, LEAF and DEBOLD (ed.) (Middletown, Connecticut: Wesleyan University Press, 1968), 34.

¹²Those who have lived fully and deeply know that suffering can have a redemptive value in terms of personal growth and understanding. Yet in my medical experience the slow and tortuous devastation to the human spirit caused by the usual course of terminal cancer is mostly on the negative side. Reflecting my bias as a physician dedicated to the alleviation of suffering, I do not feel that this kind of emotional and physical torment serves much useful purpose. For this reason, I feel that the addition of psychedelic drugs to the medical armamentarium against human suffering cannot be objected to on the grounds that man has no right to interfere with an element of human life which may serve a useful purpose in God's plan for man's development. Such an argument is too similar to the theological objections raised against the introduction of smallpox vaccination or the invention of rapid transportation.

¹³CECILY SAUNDERS, The Treatment of Intractable Pain in Terminal Cancer, *Proceedings of the Royal Society of Medicine*, Vol. 56, No. 3 (March, 1963), 191-97.



Judi Landis

RESPONSE TO PAHNKE LECTURE BY A PHYSICIAN

Dr. Pahnke's field of interest, just described, is of very great importance. I can say this even though he and I might have some differences as to methodology. Questions must be asked in terms in which they can be answered. Thus Dr. Pahnke has sketched for us a new and promising approach to problems in an old field, and I am with him all the way in this interest.

We live on a continuum; it stretches from birth to death. When our life is at its apogee—to speak in current terms—we contemplate the death of others; but when our life is nearest earth, at its perigee, we think of our own death. Even though it may be illogical, we are entitled, I think, to increasing concern for death as we progress along life's continuum: we hope our last days will not be filled with pain as once was often the case. Nowadays surgery or drugs can almost always free us from physical pain. But what about mental "pain," anguish, fear? These can sear the soul. It is to this concomitant of dying that Dr. Pahnke has addressed himself and well may he do so.

He has presented us not with facts, but with some grounds for hope. His work has been done without controls. And I am sorry about that. As one who has spent a quarter of a century working with subjective responses, with symptoms, the inescapable importance of controls is evident. As Lord Kelvin said, until you can put meaningful numbers in front of significant items you haven't approached Science whatever the matter may be. Dr. Pahnke is trying to apply Science to the period of dying.

We now know how powerful the placebo, the sugar pill, can be: in a third of the cases it can relieve the severe pain of a surgical wound; in more than a third it can relieve the pain of angina pectoris; in more than half the cases it can completely relieve severe seasickness within 30 minutes.¹ So, when a dying patient is taken outside, into a morning, "lovely—cool and with a freshness in the air"—but let him tell it.²

Dr. Pahnke tells his subjects to expect all this.

In this milieu one would like to know, one must know, whether LSD or suggestion was operating. And this brings us up against some ethical problems. How can we soundly study the effects of LSD? To understand it thoroughly we would need to know how it affects not only the sick, but what it does to the well. We are confronted by this great problem: we now know that the sweeping, early statements as to the harmlessness of LSD are simply not true. I cannot agree with Dr. Pahnke's statement, "The danger of LSD de-

pends on how it is used." There is an abundance of evidence that LSD can produce, has produced, lasting, serious damage in young people.³ I am also obliged to disagree with Dr. Pahnke that "the safety record of LSD when given by trained personnel under medically controlled conditions is comparable to that of other commonly used psychiatric procedures." What is the evidence for this? There is much evidence against it. The Noetic Quality, Dr. Pahnke says, "has a tremendous force of certainty and reality. This knowledge is not an increase in facts but is a gain in psychological or philosophical insight." What and where is the evidence for this?

I am obliged to follow Pius XII.⁴ His Holiness made it evident that he was concerned not with the limits of medical possibilities of either theoretical or practical kind, but rather he was concerned with the limits of moral rights and duties. Nevertheless he made it abundantly clear that he was sympathetic toward the "bold spirit of research (which) incites one to follow newly discovered roads, to extend them, to create new ones—," as Dr. Pahnke has done.

I think one has no right to take a group of young people and administer LSD to them for experimental purposes unless—and this is a very large "unless"—one knows that they understand fully the hazards and truly consent to participation in a proper study under correct circumstances. Some experimentation is not licit; Science is not the highest value. It must be placed in a hierarchy of values.

On the other hand, I see no objection to carrying on studies of the dying if they truly understand and consent. But in my view the study of man not properly designed is unethical. I have no feeling of unease with Dr. Pahnke's preliminary studies of his 16 subjects. It looks as though he has found something of value in the work he has described. It is absolutely mandatory now to proceed with a rigorously designed study and this must include the use of informed and consenting subjects, double-blind study where neither the subject nor the observer knows what was used, LSD or a placebo, and sufficient number of subjects so that mathematical validation of difference is possible. So much for the methodological problems. Another problem must be faced in Dr. Pahnke's work: the difficulties possibly arising in violations of privacy.⁵

I arrived at the LSD building with the therapist. Members of the department were around to wish me well. It was a good and warm feeling.

In the treatment room was a beautiful happiness rosebud, deep red and dewy. . . . A bowl of fruit, moist, succulent, also reposed on the table. I was immediately

given the first dose (of LSD) and sat looking at pictures from my family album. Gradually my movements became fuzzy and I felt awkward. I was made to recline with earphones and eyeshades. At some point the second LSD was given to me. . . .

. . . I fused with the music and was transported on it. So completely was I one with the sound that when the particular melody or record stopped, however momentarily, I was alive to the pause, eagerly awaiting the next lap in the journey. A delightful game was being played. What was coming next? Would it be powerful, tender, dancing, or somber?

In Judge Cooley's memorable phrase⁶ there is "The right to be let alone" and, one can add, there is also the right to die. I am sure Dr. Pahnke would agree with me on this. It is evident that study of the dying could threaten privacy. We must be certain that our regard for privacy has a sound basis.

The individual's right to be let alone conflicts with the advancement of society based upon scientific research, where the purposes of behavioral studies are concerned with the assessment and measurement of many qualities of man's mind, feelings, and actions. When studies are made without the consent or understanding of the subject, they constitute an invasion of privacy that can be serious; but at the same time it must be recognized that overdiscussion of the work planned can distort the results; thus the honest investigator has a dilemma not easily resolved. In the end, most scientists in the field accept something short of the ideal; a situation where a state of mutual trust exists between scientist and subject; where the latter's dignity and anonymity are preserved.

The extent of the invasion of privacy can hardly be surprising to those who are familiar with behavioral research, for all of the social sciences, political science, economics, anthropology, sociology, and psychology, are concerned with the behavior of individuals, of groups, of communities. In 1966, some 35,000 behavioral scientists were engaged in such research in the United States, and 2100 new Ph.D.'s pour forth each year; 40,000 students are presently seeking advanced degrees in the behavioral sciences. In 1966, the Federal Government contributed 300 million dollars to behavioral research.

A number of factors have coalesced to produce emphasis on the rights of the individual in our society. There is of course the common law and the Bill of Rights, the assurance that an individual will be safe in his person. But these things have been on the books for a long time. Portentous as they were and are, they alone are not responsible for the recent surge forward of social consciousness. Some causative factors are evident: there is the continuing reaction to the Nazi out-

rages of recent memory, the present struggle for equal civil rights for all men, the publicity given to unethical medical experimentation, to mention a few. While the last is, in comparison with the others, of small extent, it has nevertheless received wide publicity, and the extent of this sudden publicity is perhaps a barometer of the temper of the public. No doubt there are other less clear causes at work. One can see some evidence for them in the rise of the labor movement, in the anti-trust laws, in the dispersal of money through taxation coupled with anti-poverty legislation. The last three are attacks on "accumulations of power" for the sake of the individual.

Complex as the individual's right is to a private personality, this is nowhere nearly as secure in law as the right to private property, as Ruebhausen and Brim⁷ point out.

While the individual strives always to protect his privacy, the collection of individuals called society tends always to invade the individual's privacy. Serious or not, the test of importance is this: is the threat or the invasion unreasonable or intolerable? (*loc cit.*) In Dr. Pahnke's study, clearly, it is not.

When diagnosis or therapy for the benefit of the given individual is at stake, such invasion of his privacy or his body can be proper, for the individual has, in the act of coming to the physician for relief, already given consent to reasonable efforts to relieve him. But when such invasion takes place without the knowledge or consent of the individual involved, and not for his benefit, it evokes, when exposed, a powerful and hostile public reaction, however well motivated the perpetrators considered themselves to be. Physical transgressions are easy enough to find and to identify. The subtle invasions of the private personality are more difficult to single out. The public reaction against such acts has been and is likely to be violent, and this violence inevitably leads to harsh and arbitrary restrictions.

The scientist recognizes the need for straightening out his own house and he has attempted to do so through the establishment of guiding codes. In most cases these are quite unrealistic and quite unsatisfactory. Their problems and shortcomings are great. The thoughtful scientist knows that unless he is more successful in the future than he has been in the past in his police efforts, he faces seriously restrictive and coercive legislation. Indeed, this situation is already at hand in some of the rulings of various governmental agencies. It would be most unfortunate if the social scientist became identified in the public mind with violations of privacy, with snooping.

"The respect for privacy rests on the appreciation of human dignity, with its high evaluation of individual self-determination . . ." ⁸ "The value of privacy is derived from our belief in the sacredness of individuality." ⁹ It is unthinkable to accept progress in ethics or in medicine founded on deceit, on a subject defrauded of his privacy or his physical safety. Such runs counter to all that medicine stands for.

In work like that reported here there are pitfalls in the path of the unwary. I have tried to direct attention to two of the major areas: 1) Conclusions can be based only on sound methodology. 2) The individual's privacy must be safeguarded even in his last hours.

Dr. Pahnke has opened up a fascinating field. We are all in his debt.

Henry K. Beecher
Harvard Medical School

¹ H. K. BEECHER, The Powerful Placebo, *J. Amer. Med. Ass.* 159 (December, 1955), 1602-06.

² A. A. KURLAND, S. UNGER, C. SAVAGE, W. N. PAHNKE, Psychedelic Therapy (Utilizing LSD) with Terminal Cancer Patients (in press).

³ D. L. FARNSWORTH, Hallucinogenic Agents, *J. Amer. Med. Ass.* 185 (September, 1963), 878-80; Dependence on LSD and Other Hallucinogenic Drugs, *J. Amer. Med. Ass.* 202 (October, 1967), 47-50; The Drug Problem among Young People, *The West Virginia Med. Journal* 63 (12) (December, 1967), 433-37.

⁴ PIUS XII, The Moral Limits of Medical Research and Treatment. Address to the First International Congress on the Histopathology of the Nervous System, September 14, 1952, translated from the original French by the N.C.W.C. News Service, and distributed as "Editorial Information" on September 26, 1952; published in *Acta Apostolicae Sedis* 44 (1952), 779.

⁵ H. K. BEECHER, The Right To Be Let Alone; the Right To Die. Problems Created by the Hopelessly Unconscious Patient. The Fifth Bernard Eliasberg Memorial Lecture, delivered at the Mount Sinai Hospital, New York, December 6, 1967.

⁶ T. M. COOLEY, A Treatise on the Law of Torts. (Chicago: Callaghan and Company, [2nd edition] 1888), 29.

⁷ O. M. RUEBHAUSEN and O. G. BRIM, JR., Privacy and Behavioral Research, *Columbia Law Rev.* 65 (1965), 1184-1211.

⁸ E. A. SHILS, Social Inquiry and the Autonomy of the Individual, *Human Meaning of the Social Sciences*, D. LERNER, ed. (New York: Meridian Books, Inc., 1959), 120.

⁹ *Ibid.*, 118.



Kathy Johnson

RESPONSE TO PAHNKE LECTURE
BY A THEOLOGIAN

Birth and death are the most elemental symbols of the mystery we are to ourselves. Birth: the original moment of creativity through which new life comes into being with all the potentialities for joy and sorrow and meaning which we know to be most deeply human. Death: the dissolution and passing away, and even violent destruction, of all of this, disappearing forever from human consciousness. Events of such importance can never be left by men to lie undisturbed in their bare facticity: they will be elaborated and interpreted in myth and theory; they will be transformed in their character and their import for human life by deliberate techniques of control, as well as by the more unconscious impact of long established custom and practice. There are no obvious criteria for deciding what is significant and what is true, what is right and good, with regard to such events. The most we can do, perhaps, is formulate a negative criterion: above all, with events of such real and such symbolic import for human life, we want to avoid serious illusion or delusion.

Walter Pahnke is to be commended for setting the tentative results of his experiments with psychedelic treatment of terminal cancer patients in the context of the general significance of birth and death for human life. He is aware that our society has increasingly taken steps to remove each of us from direct confrontation with these events, and he rightly deplors this. Except in the most extreme cases of pain and suffering, he apparently does not favor drugging patients to insensibility, but prefers they be able, if at all possible, to face their own death openly and calmly with friends and loved ones. His own experiments indicate that certain kinds of psychedelic experience—particularly so-called psychedelic mystical experience—often make this possible. Dr. Pahnke's obviously humane motivation here is certainly unquestionable, and his desire to enhance our very limited knowledge of LSD through carefully controlled experimentation surely must be applauded. New possibilities of human experience—and of human control over experience—are opened up by the psychedelic drugs, and it is essential that we gain as much exact knowledge of the possibilities and the effects of these agents as we can.

But some questions must be asked. I want to stress that these are *questions*, not *dicta*. There is much of great interest in Dr. Pahnke's paper, and much to be commended, but there are some

problems which, as it seems to me, have not been as clearly faced as they might be. I will not, of course, be dealing with all the major issues here: there are medical and physiological and psychological questions for which I have no competence at all. I shall, then, focus my attention on certain moral and religious issues which may be of concern to all of us who are laymen in this field. I shall raise four sorts of questions: about the significance of psychedelic mystical experience in general, about the meaning of pain and suffering, about certain ethical issues involved in such experimentation with human beings, and about the theological significance to be attributed to such experience.

1. There are some questions we must ask about the significance of the psychedelic mystical experience which Dr. Pahnke describes. We are told that the subject of such experience becomes "intensely aware of completely new dimensions of experience which he might never before have imagined possible." He may articulate this as experience of "a More, a Beyond, . . . the Ground of Being, [or] . . . the presence of God." Now these are very exalted and weighty terms which most folk use seldom, if at all, in describing their personal experience. And of course that is precisely Dr. Pahnke's point: under properly controlled conditions LSD can make possible experience of the highest forms of exaltation known to me, experiences which most folk never have. It is precisely this, he is persuaded, which religious mystics, East and West, have regarded as the very goal of all human striving; little wonder that it helps patients face suffering and death with courage and peace.

There are many questions here. Some will wonder, for example, whether an experience, artificially induced with the aid of drugs, can be regarded as equivalent to the exaltation that may come after long self-discipline and the serious practice of religious devotion. For myself, I am not disposed to take issue with Dr. Pahnke's claim that phenomenologically these experiences are very similar, nor with his contention that they may bring forth similar valuable changes in men's lives. I would raise a question at another point. On what grounds do we decide that such extraordinary experience—whether drug-induced or otherwise—should be sought? On what basis do we determine that it is the Ground of all Being or the Almighty God with which we here have to do, and not merely the euphoric dreams of an imagination no longer disciplined by Reality? How do we know that we are not here happily

accepting luxuriant illusions, or even delusions, in exchange for the much more drab and unhappy truth about ourselves and our human existence? Dr. Pahnke speaks of "opening up the channels of positive feeling which may have been previously closed or clogged" and the "subsequent decrease in negative feelings of depression, despair, and anxiety," as well as "a sense of release from guilt feelings about . . . past actions." But who is to say that the truth about our common human existence—to say nothing about the situation of a terminal cancer patient—is given more clearly and fully in feelings of tranquility than in anxiety? (Paul Tillich for one has argued that it is precisely in and through anxiety that we become aware of our existence as finite—which is to say, our existence as it really is.) And who would want to argue that guilt feelings should simply be dissolved away? Is not the more relevant question whether such feelings reveal something about the condition of our souls?

Dr. Pahnke, it seems to me, has too easily passed by the questions about reality and truth in human affairs, taking it for granted that all that really matters here are positive feeling-tones in experience. Are we prepared to say we think it good that a person come to have a strong "feeling of the presence of God" whether there really is a God or not? Is it in fact desirable for people to come to feel that damage to the brain, disintegration, and death are not so important any more because "the Larger Consciousness does not cease?" What do we know of this Larger Consciousness? Is this illusion or reality, drug-induced dream or sober fact? In his enthusiasm Dr. Pahnke goes so far as to say that "LSD patients . . . are supplying data which precisely fit this hypothesis. Their threshold seems to be lowered so that they directly experience this Vaster Consciousness in an Eternal Now, beyond time and space." But surely this is going much too far: how could one ever test such a hypothesis as that? and what would a datum relevant to that hypothesis look like?

I am far from prepared to give categorical answers to these questions—for they raise metaphysical and epistemological issues of the most fundamental sort—but for just that reason we should move very cautiously and slowly, I would think, before speaking with much confidence about whether mystical experience—whether psychedelic or other—is really a goal for which we should strive. For the most part, I suspect, the criteria of reality and truth in human affairs will have to be based on ordinary, every-day, waking experience, not on the extraordinary or the artificially in-

duced. Dr. Pahnke, as it seems to me, has not considered very thoroughly the implications this fact may have for the way in which psychedelic experience may ultimately have to be assessed.

2. Dr. Pahnke is not only commending psychedelic experience in its own right, however; he claims it is of special value in helping terminal cancer patients to face death with less fear and pain ". . . the use of LSD," he says, "to give comfort to the dying patient hardly seems an abuse." That statement, taken by itself, seems almost unexceptionable. But does it not rest on the premise that wherever it is possible to remove pain and suffering and replace them with "comfort," we should do so? Are we really prepared to accept that fundamentally hedonistic notion as a basic moral principle? Is there not a moral grandeur and heroism in human life which is acquired only through facing suffering and pain with courage? In this respect are not these supposed "evils" in fact "goods" for man? Is it not precisely the overcoming of obstacles that builds character, and the greater and more terrifying the obstacle, the more profound and deeper the character?

I am not calling for some kind of passivity here in the face of evil. But I am raising the question which, as it seems to me, is not clearly faced in Dr. Pahnke's paper—nor indeed in many medical analyses and discussions—whether simply seeking to relieve pain is always and under all circumstances good; whether we really believe all suffering should be eliminated from human life if possible; whether, above all, in relation to those supremely limiting events of human life—birth and death—we think it desirable to eliminate entirely the contrast and the significance and the depth which such modes of feeling and experience make possible and highly accent. If death were always peaceful and tranquil, faced without dread, almost unnoticed, simply "another step in the life process"—under these circumstances would death have significant impact on our human life? or would our sensibility to its meaning be dulled, and its real significance, as the most profound symbol revealing our creatureliness, be hidden from us?

3. I want to turn now to a question of ethics, a question raised particularly by the uncertainty about the actual meaning of psychedelic experience which I discussed a moment ago, as well as by the moral and religious significance which pain and suffering have for human life. Dr. Pahnke insists that psychedelic treatment does not "threaten to manipulate the human mind in an unethical and dehumanizing manner," for these experiments are never performed on any-

one who has not given his "consent" or who does not "understand" what is involved. But, once again, have we not moved too quickly and easily here? Does anyone, after all, "understand" what is involved in this movement to a new post-psychedelic consciousness? Do we really know that such a patient—however more comfortable he may be—has not exchanged illusion about himself for the reality on which he previously had some partial grip? Is it so clear that we are not enabling him in this way to substitute a false consciousness for authenticity? In the weakness, pain, and despair of his condition, is the terminal cancer patient really in a position to decide freely about an experiment which a physician tells him may give some chance of peace and contentment?

The questions which psychedelic experiences raise about reality and truth in human life, and the problems of human understanding and free decision under the trying conditions of suffering and imminent death, are so complex and so far-reaching that much more attention and study must be devoted to them than Dr. Pahnke's paper suggests. Ordinary criteria of understanding and consent involved in experimental "use" of human beings are simply not adequate for dealing with the artificial induction of such extraordinary experiences in the situation of ultimate human helplessness presented by imminent death.

4. Finally, I must raise a more strictly theological question. There appears to be a fundamental confusion running throughout Dr. Pahnke's—and other similar—discussion of these issues. It may be that psychedelic experience, properly controlled, can be a valuable and good addition to human experiential possibilities and to medical resources; let us grant the most extravagant claims here for the moment. But what has that to do with God? If by "God" we mean (to use words of Dr. Pahnke himself) the one with ultimate "freedom" and "omnipotence"—that is, the Creator of the heavens and the earth and the Lord of the universe—why are drug-induced experiences of euphoria supposedly of special theological significance? God's being and God's character must surely be independent of the particular feelings we may have under certain highly artificial conditions. Moreover, for one who believes in God, it will not be human feelings of well-being or suffering or unhappiness that provide the ultimate criterion of what is right or wrong, what good and what evil, but the divine will. To invoke the name of "God" is to turn toward a standard *objective* to human experience in measuring the real and the true, and it is to submit one's self and one's feelings to the will of that Other One, regardless

of discomfort, misery, or suffering. It is, in short, to move from the anthropocentrism which measures everything in terms of human feeling and desire to a theocentrism which seeks first the kingdom of God and his righteousness. It may well be that God wills that the suffering of terminal cancer patients be transmuted by LSD therapy but if so, that could be determined only by asking first who God is and how his will is known, not by simply discovering that such patients occasionally report their experience of exaltation or release in religious language.

Controlled experimentation with such exotic drugs as LSD should certainly be continued and expanded. But let us not too quickly suppose that the larger questions of human life and destiny will thereby be answered or even significantly illuminated. The procedures used to induce psychedelic experiences, as well as the uncritical reports of the subjects of such experiences, must be subjected to the most careful ethical and theological scrutiny before their real significance can be ascertained. Particularly since we are dealing, in the experiments reported by Dr. Pahnke, with one of the ultimate limiting situations of human life—namely death—and therefore with an event of tremendous symbolic import for grasping something of the meaning of life, we should move with great care in reaching conclusions about what is thereby disclosed concerning our common human condition.

Gordon D. Kaufman

Harvard Divinity School





Michael Green

THE RADICALIZATION OF TIMOTHY LEARY

Timothy Leary's dead
No, no, he's outside
Looking in

—*Moody Blues*, 1965

In 1960, while still at Harvard, Timothy Leary administered psilocybin to prisoners at Massachusetts Correctional Institution, Concord. Ten years later, many of the former inmates participating in Leary's rehabilitative program have remained out of prison. It is most ironic that Leary's advocacy and use of psychedelics resulted in his own arrest and imprisonment while helping others to stay out of prison—a surrealistic tragi-comedy exchange program.

It says in the *Upanishads* that what is within is also without and what is without is also within. To see a difference between what is within and what is without dooms one to eternal darkness. Encapsulated Selves, imprisoned bodies. Is there any difference? We create our own private walls and live in prisons devised by centuries of human ingenuity. Security, defense, protection triggered by instincts archaic but not quite obsolete. We are both within and without the Great Wall. Alone together—a patient spirit still burdened with presumptuous egos and clumsy bodies. My body, not yet love's body.

Like almost all men in all times, Leary chose to free the ego-body from external oppression rather than nurture in isolation the free spirit within. Is this a real dilemma? Is one prerequisite to the other? The answer is yes for those who are not yet fully conscious, namely, all of us or almost all of us. The exceptions are the saints and ascetics. Timothy Leary is neither a St. Paul nor a Charles Manson. Perhaps we should be grateful. Manson was told once in prison, "You ain't never going to get out of here." Manson replied, "Out of where, man?"

I got so I actually loved solitary. That was supposed to be punishment. I loved it. I began to hear music inside my head. I had concerts inside my cell. When the time came for my release, I didn't want to go.

Charles Manson
Rolling Stone
June 25, 1970

Neither saint nor ascetic. Leary is a "high priest," the Fool in the Tarot deck, with his head in the clouds and his feet on the ground, believer in the cosmic giggle. Timothy Leary is still one of us. Many of his lovers and critics reacted to his escape with a sense of relief or triumph. *He's still one of us*. To others, his recent actions were disappointing, regrettable. Why doesn't he suffer for our sins, and, and, STOP GRINNING!

Like the Bardos of the *Tibetan Book of the Dead*, the sections which follow are presented in chronological order as they appeared or were obtained. This order is the reverse of the Bardos for reasons which should become apparent. Part I (*Sidpa* or Third Bardo) consists of two sections, both written by Leary himself. The first section (The Eagle Brief) is Leary's final appeal to the Supreme Court composed in free verse and released shortly before his escape from the San Luis Obispo Detention Center. The second section (Farewell Address) is an open letter released shortly after his escape and published in various newspapers.

Part II (*Chonyid* or Second Bardo) consists of a transcribed interview with Joseph Rhine, one of Leary's senior attorneys, conducted by Gerald Pearlman of the *Psychedelic Review*. Mr. Rhine conferred with Leary the day prior to his escape. The interview was obtained two weeks after the prison escape and deals mostly with Leary's personal and socio-political motives as well as his legal status.

Part III (*Chikhai* or Third Bardo) is the verbatim transcribed response of Baba Ram Dass (Richard Alpert) to questions concerning Leary's recent actions in the light of his previous professed commitments. In contrast to Mr. Rhine, Ram Dass views Leary's current ventures more from the perspective of a spiritually-evolving being. The main portion of the interview focuses on Ram Dass himself—his present involvements and views. This portion of the interview will appear in the next issue of *Psychedelic Review*.

Robert Mogar

The first period (*Chikhai Bardo*) is that of complete transcendence—beyond words, beyond space-time, beyond self. There are no visions, no sense of self, no thoughts. There are only pure awareness and ecstatic freedom from all game (and biological) involvements. The second lengthy period involves self, or external game reality (*Chonyid Bardo*)—in sharp exquisite clarity or in the form of hallucinations (karmic apparitions). The final period (*Sidpa Bardo*) involves

the return to routine game reality and the self. For most persons the second (aesthetic or hallucinatory) stage is the longest. For the initiated the first stage of illumination lasts longer. For the unprepared, the heavy game players, those who anxiously cling to their egos, the struggle to regain reality begins early and usually lasts to the end of their session.

The Psychedelic Experience
Leary, Metzner, & Alpert



THIRD BARDO: THE PERIOD OF RE-ENTRY

1.

From the memorandum of the Appellant Timothy Leary to the Supreme Court of the United States:

Rosemary and I are American Eagles.
Totem animals of this land.

Wild. Free. High. Proud. Laughing.
Our children, Susan and John, are eaglets.

Fierce, stubborn wild birds.
We are in prison because we are American Eagles.

We are not free because we have become symbols of freedom.

They have gone and passed laws against eagles.

They have hunted us to the ground.
Rashly, wickedly, and in violation of our national law.

Because we flew high above the cities and the valleys.

And the mountain peaks.

Because we laughed and cried
FREEEEEEEEEEEEEEEDOM!

Because the beat of our wings sang
FREEEEEEEEEEEEEEEDOM!

America cannot pass laws against eagles.

Because the Eagle *is* America.

Life, liberty, and the soaring flight of joy.

HE HAS PREACHED IT THE LENGTH
AND BREADTH OF THE LAND AND I

AM INCLINED TO THE VIEW THAT HE WOULD POSE A DANGER TO THE COMMUNITY IF RELEASED.* YOU FORGOT, FOOLS, THAT TIMES CHANGE. THE EAGLE IS NO LONGER OUR TRIBAL SYMBOL. THE TURKEY IS THE NATIONAL BIRD. LOOK AROUND YOU, FOOLS, THERE ARE NO EAGLES LEFT IN THE SKY. THE WILD BIRDS HAVE VANISHED.

But all our friends are eagles, hawks, thrushes, larks. We know none but wild birds.

ALL THE EAGLES HAVE BEEN SLAIN, WOUNDED, CAGED, OR ARE IN HIDING. THE SONG BIRDS WISELY ARE CONCEALED. MAN, BE COOL. DON'T FLY WHERE THEY CAN SEE YOU. DON'T SCREAM FREEDOM. THEY HAVE SWORN TO FELL YOU.

Oh we cannot change.

It is the nature of the eagle to float high, soar serenely, swoop over the valley at sunset, living symbol of freedom.

If we eagles do not fly high and be free, who will?

This is the danger, Oh judges. That the wild birds will be forgotten.

They will forget that the eagle is our totem.

They will forget. They will forget.

It has happened before.

We are caged now because we were so free. Remember, America, we were your free-est souls.

Your wisest, funniest, beautiful laughing souls.

We never brought you down.

Have you forgotten how we flew over your green city parks and your college lawn? Celebrating love and peace and freedom?

Do you remember the excitement?

And how the young thronged eagerly and the curious and even the domesticated to spread wings and fly with us and rejoice in the freedom?

Do you remember how you thrilled to sound of our wings and cheered and laughed to be in the presence of high wild birds and thus regained your wings?

That was before they drove us away with guns.

Before the time of guns.

THAT WAS THE PROBLEM. THE YOUNG. YOU SHOULD HAVE STAYED HIDDEN ON YOUR MOUNTAIN TOPS. YOU CREATED ANARCHY IN THE HEN COOPS AND CONFUSION IN THE TURKEY RUNS. JUDGE McMILLAN WAS RIGHT. YOU ARE IRRESPONSIBLE, PLEASURE SEEKERS. ALL THE YOUNG BIRDS STARTED TO FLY. IT WAS DISASTER. THEY SMASHED THEIR WINGS AGAINST THE BARS. YOUNG CHICKENS BEAT THEIR WINGS FUTILELY AND WEPT. A FEW, A VERY FEW, FELL FROM ROOF TOPS. MANY FLEW SO FAR THEY NEVER RETURNED TO THE HEN COOPS. MILLIONS WERE LOST TO SOCIETY. THOUSANDS WERE BRUISED AND CONFUSED. THE ORDERLY PROCESS OF DOMESTICATION WAS DISRUPTED. THE YOUNG COULD NO LONGER BE TRAINED TO FLAP AND WADDLE ALONG THE ZOO WAYS. IT IS CRIMINAL IRRESPONSIBILITY TO TELL YOUNG BIRDS TO BECOME EAGLES. YOUR SCHOLARLY FRIENDS GRANTED THAT IT WAS ALL RIGHT FOR YOU TO BE EAGLES. BUT NOT TO FLY FREEDOM IN PUBLIC. WE ARE NOT REALLY AGAINST EAGLES. YOU ARE RARE BIRDS AND WE WISH YOU TO SURVIVE.

Oh no, beloved. We never told the young to be eagles. We said, be free. Discover your wild, deep nature and be true to it. Do your own thing.

BUT YOU MADE FUN OF DOMESTICATED BIRDS. THE CHICKENS WERE ASHAMED AND THE ANGRY TURKEYS HAVE NO SENSE OF HUMOR.

Yes, we joked at the spectacle of wild creatures pretending to be domesticated. We laughed, telling them it is the nature of the wild bird to laugh and fly free.

AND THAT WAS YOUR MISTAKE. WE WARNED YOU. EVERYONE WARNED YOU. THE DAYS OF FREE FLIGHT ARE OVER. ILLEGAL WILD BIRDS ARE VANISHING. POULTRY. POULTRY. POULTRY. THE LARKS HAVE DISAPPEARED AND THE SWALLOWS. BILLIONS OF CHICK-

ENS ARE INCUBATED, FATTENED,
PACKAGED PALE YELLOW IN
SARAN WRAP OR CROWDED IN
METAL CAGES WHERE EGGS ROLL
DOWN METAL RUNWAYS. DO YOU
KNOW THAT THE FOURTEEN HUN-
DRED MEN IN YOUR PRISON DE-
VOUR 30,000 CHICKENS A YEAR.
BIRDS ARE BUSINESS.

We are caged because we are free.
We are caged because we are All American
Eagles.
Symbols of what may vanish.
Free flight high proud.

WHAT A WASTE! WITH YOUR EN-
ERGY AND POWER YOU COULD
HAVE BECOME TOP TURKEY. DONE
SO MUCH FOR SOCIETY. YOU
SHOULD HAVE FLOWN AWAY
FROM THIS POULTRY LAND
WHERE EAGLES ARE HUNTED.
FLOWN TO LANDS WHERE WILD
CREATURES LIVE FREE.

How could we fly away? We are American
eagles. Soul spirits of this broad land.
If we flew away to nest on distant peaks,
Who would remind you, beloved?
You would forget that this is the land of
the eagle.
This is our land. The proud, free, brave,
laughing land.
Oh you forget.

We are caged. Rosemary, Susan, Jack,
Timothy.

Because we were free.
Rosemary sighs waiting for flight.
Susan weeps that she is surrounded by
metal.

Proud Jack kept repeating over and over,
Why don't they just leave us alone? He
was arrested fourteen times for the proud
look he could not hide.

Wild creatures cannot live caged.
Eagles must fly high and cry
FREEEEEEEEEEEDOM

To the winds at sunrise.
Be patient. Soon you will be freed.
It is sad and painful to be caged.

You cannot imagine the captive pain of
eagle.

We cannot fly now. We smash our wings
against the bars.

Caged, we cannot cry FREEEEEEEDOM
for it maddens the poultry.

We sit in captivity recalling the wondrous

history of our species.

The wild times at Stonehenge, Eleusis,
along the Ganges, moving west across the
prairies with the buffalo, exulting in free
space and time when swan clouds dar-
kened the blue sky and songs of wild
ones filled the air.

We will not forget who we are.
American eagles.

We must keep in flight condition
Exercising grounded.
Stretch tensing our wings
Hearing the wild cry, mute, straining in our
throats.

It is so easy to forget
Captives becomes domesticated
We salivate at feeding time, hearing the
clank of metal spoon on metal tray
But when the cage doors open and we fly
away
Then the clink of metal will be reflex sign
of danger

No, we will not forget who we are.
Our wild souls still beat
Our muscles strain in the bonds
When tides of ancient energy surge within
We tremble
We sit trembling in our cages
We sweat, trembling
It is hard for proud wild to be captive
We will not forget who we are
We pray that you, beloved, do not forget
who you are.

EVEN YOUR PEACOCK FRIENDS
WHO LOVE YOU SAY THAT YOU
ARE FOOLISH

Oh beloved, we never told you it was easy
to be a wild bird in poultry time.

We warned of the dangers.

Great God, look up.

You don't need a government commission
to tell you that it is dangerous to fly too
high or too early before you have tested
your wings.

You know that in your bones.

Everyone knows where it is at

We warned you that the heights were
dizzying.

We never told you it was secure and safe
to be a wild one.

We told you, beloved, that you could fly so
far you'd lose your way back to the hen
coop.

That there were no warm, air-conditioned
bird cotes for the wild ones

That you would have to build your own
 nests, high and far away.
 Our slim tipis on the mountain side showed
 you how.
 Didn't you see the pictures of us laughing
 for you in front of our tipis?
 Eagles cannot live in captivity
 Soon we will die if we are not freed.
 Do you want us dead?
 Do you not know that America cannot live
 without eagles?
 If we die, you, beloved, will waste away
 and die too.

Wild creatures of God cannot live in cages.
 Open the gates of metal
 Freedom. Freedom. Freedom.
 Fly high. Freedom.
 Let us fly as is our nature. Freedom.
 Fly laughing in the image of God.
 Freedom.
 The time has come.
 We cannot wait.
 Freedom.

2.

You must leave now
 Take what you need
 You think will last
 But whatever you wish to keep
 You better grab it fast.

—Bob Dylan

(He's) leaving home after living alone
 For so many years. Bye Bye.
 Silently closing (his) bedroom door
 Leaving the note (he) hoped would
 Say more
 Quietly turning the backdoor key
 Stepping outside (he) is free. . . .

—The Beatles

*(The following statement was written in the POW camp
 and carried over the wall (in full sight of two gun
 trucks). I offer loving gratitude to my Sisters and
 Brothers in the Weatherman Underground who designed
 and executed my liberation. Rosemary and I are now
 with the Underground and we'll continue to stay high
 and wage the revolutionary war.)*

There is the time for peace and the time for war.
 There is the day of laughing Krishna and the
 day of Grim Shiva.
 Brothers and Sisters, at this time let us have no
 more talk of peace.
 The conflict which we have sought to avoid is

upon us. A world-wide ecological religious
 warfare. Life vs. death.

Listen. It is a comfortable, self-indulgent cop-out
 to look for conventional economic-political
 solutions.

Brothers and Sisters, this is a war for survival.

Ask Huey and Angela. They dig it.

Ask the wild free animals. They know it

Ask the turned-on ecologists. They sadly admit it.

I declare that World War III is now being waged
 by short-haired robots whose deliberate aim is
 to destroy the complex web of free wild life by
 the imposition of mechanical order.

Listen. There is no choice left but to defend life
 by all and every means possible against the
 genocidal machine.

Listen. There are no neutrals in genetic war.

There are no non-combatants at Buchenwald,
 My Lai or Soledad.

You are part of the death apparatus or you
 belong to the network of free life.

Do not be deceived. It is a classic stratagem of
 genocide to camouflage their wars as law and
 order police actions.

Remember the Sioux and the German Jews and
 the black slaves and the marijuana programs
 and the pious TWA indignation over airline
 hijackings!

If you fail to see that we are the victims—de-
 fendants of genocidal war, you will not under-
 stand the rage of the blacks, the fierceness of
 the browns, the holy fanaticism of the Palestin-
 ians, the righteous mania of the Weathermen,
 and the pervasive resentment of the young.

Listen, Americans. Your government is an in-
 strument of total lethal evil.

Remember the buffalo and the Iroquois!

Remember Kennedy, King, Malcolm, Lenny!

Listen. There is no compromise with a machine.

You cannot talk peace and love to a humanoid
 robot whose every Federal Bureaucratic im-
 pulse is soulless, heartless, lifeless, loveless.

In his life struggle we use the ancient holy strate-
 gies of organic life:

- 1) Resist lovingly in the loyalty of underground
 sisterhoods and brotherhoods.
- 2) Resist passively, break lock-step . . . drop out.
- 3) Resist actively, sabotage, jam the computer
 . . . hijack planes . . . trash every lethal ma-
 chine in the land.
- 4) Resist publically, announce life . . . denounce
 death.
- 5) Resist privately, guerilla invisibility.
- 6) Resist beautifully, create organic art, music.
- 7) Resist biologically, be healthy . . . erotic . . .
 conspire with seed . . . breed.

- 8) Resist spiritually, stay high . . . praise God . . . love life . . . blow the mechanical mind with Holy Acid . . . dose them . . . dose them.
- 9) Resist physically, robot agents who threaten life must be disarmed, disabled, disconnected by force . . . Arm yourself and shoot to live . . . Life is never violent. To shoot a genocidal robot policeman in the defense of life is a sacred act.

Listen Nixon. We were never that naive. We knew that flowers in your gunbarrels were risky. We too remember Munich and Auschwitz all too well as we chanted love and raised our Woodstock fingers in the gentle sign of peace.

We begged you to live and let live, to love and let love, but you have chosen to kill and get killed. May God have mercy on your soul.

For the last seven months, I, a free, wild man, have been locked in POW camps. No living creature can survive in a cage. In my flight to

freedom I leave behind a million brothers and sisters in the POW prisons of Quentin, Soledad, Con Thien . . .

Listen comrades. The liberation war has just begun. Resist, endure, do not collaborate. Strike. You will be free.

Listen you brothers of the imprisoned. Break them out! If David Harris has ten friends in the world, I say to you, get off your pious non-violent asses and break him out.

There is no excuse for one brother or sister to remain a prisoner of war.

Right on Leila Khaled!

Listen, the hour is late. Total war is upon us. Fight to live or you'll die. Freedom is life. Freedom will live.

(Signed) Timothy Leary

WARNING: I am armed and should be considered dangerous to anyone who threatens my life or my freedom.



Larry Noggle

**SECOND BARDO:
THE PERIOD OF
EXTERNAL GAME REALITY**

Don't get too lost in all I say
Though at the time I really felt that way
But that was then, and now it's today
I can't get off yet so I'm here to stay
Til someone comes along and takes my place
With a different name and yes a different face

—Traffic

*An interview with Joseph Rhine
by Gerald Pearlman*

Gerry: You mentioned several reasons that were especially important in Leary's decision to escape. For instance, you said the denial of the appeal by Douglas was an important factor.

Rhine: It's always difficult to try to approach a question like that from somebody else's point of view. Really what you're asking is whether I know what went on in Tim's mind and so whatever I might say in that regard has to be looked at somewhat suspiciously. It can only be what my impressions were of having visited with him over that period of time—seeing the change. But I think essentially what I'd say is that Tim, when MacMillan first put him into jail in March on this California charge, still thought the system was going to work and that it was an erroneous sentence, an erroneous verdict, and he thought the system was going to overturn that verdict. That somehow, sooner or later, as his earlier case had gone all the way up to the Supreme Court and they had realized what the problem was with that, he thought that was going to happen here—that he was going to be vindicated in the long run. Obviously—I'm aware of comments that he has made now, or at least I saw one in the newspaper a couple of days ago attributed to him in which he said something to the effect that he had always planned on escaping and so therefore had been a model prisoner when he did go into prison. And I think that while that might have been in the back of his mind—in other words he might have thought to himself at some point, 'well, if all else fails I'm not going to sit here for twenty years, I'm going to try and escape.' But at the first conversations I had with him the thing that was most evident was that he thought his appeals were going to be successful and there-



Tim Leary, alias McNellis

ROLLING STONE

fore he'd never have to do something like that.

Gerry: Didn't he also have a particular confidence in Justice Douglas?

Rhine: He had a particular confidence in Douglas. This was based upon our notifying him that Douglas would be the supervising justice in the Supreme Court overseeing the Ninth Circuit which is California's in terms of the bail question—and that was the first question that was up in Tim's case because he was appealing and he had to ask for bail pending the outcome of his appeal. In March, when he was first in prison we talked to him about getting bail but the trial judge refused to grant bail. We told him that we could move it up pretty quickly and get to Justice Douglas and he felt that Douglas would most certainly grant him bail. Tim felt that for a number of reasons Justice Douglas' life was similar to his own in that Douglas had a great deal of feeling for American freedom, freedom of human beings in the same sense of the freedom of animals. Douglas was also concerned with that pioneering spirit and he alone on the Supreme Court had retained a great deal of that pioneering spirit as far as Tim was concerned. He also felt that Douglas sympathized more with the young than anybody else in the Supreme Court not only in

his marital situation but by the fact that he surrounded himself with young people. He had just published his book, which Tim had read some of the newspaper articles on. I don't think he has read the book . . . but he certainly followed the newspaper controversy over Douglas' book and knew that criticisms were generally leveled at Douglas' sympathy for the young people, especially their potential revolutionary aspect. So Tim felt that Douglas would understand him and that he and Douglas were very similar kinds of people in their outlook for the future.

Gerry: So it must have been especially disappointing?

Rhine: That was one of the primary disappointments that Tim had, if not the most primary. I remember talking to him after the Douglas decision. He was very hurt and very shocked. I think that was the first time he began to doubt seriously that the system was going to vindicate him and that he was going to get out of jail legally.

Gerry: You mentioned another reason for deciding to escape was his age at that particular time.

Rhine: Well, he's forty-nine going on fifty and he was under two potential ten year sentences, which would have been twenty years. He felt that was substantially the rest of his life. Tim did understand—aside from his belief that maybe the legal system would keep him out of jail—he did understand that once in jail this system was primarily designed to keep you in jail unless you admitted the error of your ways and conformed to society's views. In this regard what got to Tim most was the psychological repression within the prison the whole question of parole officers. . . . He had two sentences, one ran two to ten years, and one ran potentially six months to ten years . . . but he knew that he was looking at the upper end of those sentences because he knew that the only way he could convince a parole board on those indeterminate kinds of sentences was to conform to their way of thinking . . . to say that he would no longer advocate the use of any drugs or things like that which was the very essence of the things he was fighting for. MacMillan, who denied him bail, said very strongly one of the primary reasons was that he felt his proselytizing the young was a danger to the society. Tim knew that so long as he constituted that danger—since they got by on the question of the legal means to keep him in jail, he was not

going to get out of jail easily in terms of any kind of parole. With California and Texas, Tim felt he was facing twenty years and as a fifty year old man he felt that was the rest of his life.

Gerry: You mentioned also that his association with the other prisoners had somehow influenced his decision. I imagine this is connected with what you just said . . . namely, they advised him that he didn't have much of a chance.

Rhine: I don't think they put it verbally, with the exception of a couple of very articulate people he may have run into . . . but I think he saw their conditioning as foretelling his own future. Tim went through the testing system. I think he was in Vacaville for that, and he didn't really form strong opinions there . . . outside of the fact that he was being given some of his own tests that he had designed at Berkeley. He then went to San Luis Obispo where he spent the bulk of his time, and there found a number of older men who had been broken by the system. They really had nowhere else to go and therefore preferred to stay in prison. I don't mean to say that those prisoners would have said to him that they liked staying in jail but what had effectively happened as far as Tim was concerned was that those prisoners were so conditioned that they could not live in any other situation. Now most of these were older men so he felt again the parallel to himself. In minimum security where he was, most prisoners were men of Tim's age and some even older. Many of them had spent a great deal of their lives in institutions and many of them had very little family outside. A lot of ex-alcoholics. I think there was only one person there that Tim had been aware of who had any dealings with drugs at all. So it was not so much the older prisoners' advice to him about his legal situation that influenced him as their example of being so crushed by the system and generally apathetic about everything. They accepted the system and they were working within it, and he knew it. He also got advice on legal matters and that had some effect on him. Every time I went down there and I know Mike Kennedy went through the same thing, he would say, now so-and-so says, and he would go into somebody who had written lots of writs for prisoners. He was especially concerned for example about things like transportation to and from the various jurisdic-

tions. If he was in Texas, did that mean they could bring him back to California or if he went to New York for trial how did that affect his coming back to California. He also had other questions about the "brief" writing. He went over each of the briefs that was prepared and each of the arguments and so when we got down there he'd have lots of questions stored up for us, many of which had been suggested by the prisoners who were what are called jailhouse lawyers. He got upset with me one time when he didn't feel that I was really paying a great deal of attention to a particular point he was raising. He said "the trouble with you lawyers is that all of you look at the criminal law from the point of view of keeping people out of jail, which is of course what you should primarily be interested in, but you have not built up a body of law about rights of people after they're in jail, and that's why you tend to ignore those kinds of problems." He went into a long discussion about how he wanted to lecture law students about what really went on inside jails so that maybe future generations of lawyers there would be some kind of change in the jail system itself.

Gerry: Didn't he describe the jail to you as being like Dante's *Inferno*? Do you know what he was referring to?

Rhine: He felt that nobody could really sympathize fully—sympathy is probably not the right word, empathize is probably closer—with people who were damned unless they were damned themselves. Sympathetic people still could not understand because they did not fully feel and appreciate what the problem was of those people who had been in the prison system for so long. He didn't want to become the kind of person who is left in that prison system for twenty years.

Gerry: Well, those are four reasons. Is there anything else that you think was important in influencing his decision at that time?

Rhine: Well, sure, he and Rosemary had a very difficult time after visits. In some ways visits themselves were painful, especially after San Luis Obispo. In the earlier prisons he had to see visitors through a wire mesh screen or talk to them over the phone between glass. But in San Luis Obispo in the minimum security place there was a little garden walk where you could sit out on a bench and you could walk around and hold hands a little bit and this sort of thing. Obviously he felt the physical strain of that. Both he

and Rosemary when I talked to her in between visits found those very traumatic experiences. So obviously there is that kind of experience that he went through.

Gerry: Well, I think that that's certainly sufficient reason by itself. You told me that you thought Tim Leary's alliance with the Weathermen was only a temporary phenomenon. Can you elaborate on that in view of recent history?

Rhine: The recent history I suppose you're referring to is the fact that Tim is now in Algeria. And Rosemary is with him. I think when you and I talked about this before I didn't like the use of the word temporary. What I was trying to say, I think, is it was not a temporary expedient. I don't view the way Tim saw it quite that way. I don't think he just used the Weathermen. I talked to him that Friday and he went over the wall that Saturday night; even at that time he talked about the gentleness of the Woodstock experience, for example, as not being enough to overcome to system's pressures right now. But it still had a very strong pull on him and on his emotions. Tim talked a lot about the young people in this country and how he felt that he and the young people had a great deal in common. He was talking essentially about the middle class young white person although he felt very great sympathy and feeling for the black militancy movement too. We did talk about Angela Davis and her problems to some degree and he was sympathetic to her. All this is by way of saying, I guess, that if Tim were free and left alone to live out a life of his own choosing, he would tend to still be a lecturer and an author more than he would tend to be a revolutionary. Certainly that's Rosemary's desire also. I don't think their experience with the Weathermen, and I've read some of the newspaper stories about their trips with the Weathermen after Tim got out of jail, would change that if they're left alone and not made a political pawn in other kinds of ideological struggles. Now that's not to say that he does not believe that the American system has to be overthrown. He does believe that at this stage of the game because he felt it did him such a great injustice. He realizes that if it did him such a great injustice it will do it to other people. He probably will continue to talk against, proselytize against, write against, so-called American justice and I think he will tend to

call for a revolution in America. But I think essentially Tim's kind of revolution is more of a peaceful kind of revolution and I think he would tend to think of it that way, although revolutionary none the less.

Gerry: Well, it's rather difficult to be in two places at the same time.

Rhine: Obviously, I think the answer is only time will tell. I agree with you that there are some inconsistencies. On the other hand, there are people like Allen Ginsburg who feel that Tim never had any alliance with the Weathermen at all.

Gerry: Still?

Rhine: Well, I think he now believes that maybe the letter was true, which he doubted at the beginning. But I still think that someone like Alan Ginsburg is mostly fighting for Allen Ginsburg's own philosophy in those kinds of statements. Most of the people I've talked to who were shocked one way or another, no matter which way they ended up sympathizing, most of them were not looking at Tim and Rosemary as people or what were Tim and Rosemary's particular problems at that time, but were looking at their own political evaluation of the situation that was at hand and how the decision served their particular evaluation. I don't think Tim is going to be left entirely alone. Obviously in Algeria he will be faced with visiting dignitaries all the time, revolutionaries of one type or another. He's already had a great deal of conversation with Eldridge.

Gerry: Is it true that he has already appeared at the Black Panther Headquarters there?

Rhine: I don't know about appearing but he said on the phone when we talked to him the other day that he and Eldridge were getting to know each other well. I don't know exactly where they're doing that or under what circumstances but it's obviously true that he's had contact and more than just minimal contact, very strong contact, with Eldridge.

Gerry: How do you think that the ideas commonly associated with Leary in the past will fit in with the prevailing ideology of a socialist country like Algeria?

Rhine: Well, I think that Leary is now a revolutionary. I think you could never take Leary back to where he was ten months ago or a year ago. I just don't think it's possible. He'll never go back because he did spend seven months in prison, because he did feel it was so unjust, because he felt it was for his ad-

vocacy of ideas and not for anything else. Therefore Tim Leary is never going to become the Harvard lecturer again or the establishment man again under any circumstances. So that part of him is not temporary and he will continue to expand on that kind of revolutionary attitude. The only distinction I'm trying to make is that I do not think that he is a Weatherman, a Socialist, a Black Panther, a Communist, or any one or another of these categories that we tend to classify people into. He is much more individualistic than that. He's come out of the whole middle class individual approach himself. He was a Harvard lecturer and he's got the heritage. He tends to think in his own way, and anyone who's read any of his books knows that he is unique. There is no other person I've read who is like Tim; there is no other person I've ever met who is exactly like him. I say that both in a complimentary way but also in a way in which I think he's got his own ego problems too. So in those senses Tim is not going to fit into anybody's system, Algeria's or anybody else's. He will have to make accommodations in order not to go back to jail. He obviously feels that he has to make a lesser accommodation to live in Algeria that he would have to make to stay in San Luis Obispo in the California prison system. But even because of that I still would not make him out to be a socialist or a preacher of any particular system's ideas. Obviously he's going to undergo experiences that none of the rest of us have had to undergo in the sense that he's going to be an expatriate who cannot come back to his own country at least for many, many years. He's going to undergo over the next couple of years a different style of life, and that's going to influence him in some ways which can't be foreseen. I would be very disappointed if Tim just ends up writing political tracts for anybody's system; I still expect he's going to maintain a great deal of that individual approach and style that he already has.

Gerry: It will be interesting to see how influential he can be from Algeria. Eldridge Cleaver's ability to influence things seems to have diminished very much by his being forced to remain in that area. I wonder if we might spend a little time with the legal stuff that was brought up by Leary's defense. You stated that the issues raised were designed to reflect the immediate need for reform of

drug legislation in the country. Do you think the prosecution may have been more avid if they realized that out of this trial there might be a possible change of drug laws in the country, a change which they are not in favor of, so that they might have gone ahead in prosecuting this case with more zeal than they might ordinarily have?

Rhine: You're talking about the New York case now?

Gerry: No, the California one.

Rhine: Oh, I think they used all the zeal imaginable in both California and Texas. Of course Texas has a very long history of prosecutions which have been going on for years. One went up to the Supreme Court and was then reversed and went back for retrial. I think that the government wanted to leave well enough alone with Tim at this stage of the game and that's why we got the offer of the deal in New York. I think they felt that by putting Tim behind bars for twenty years they had made their point. They did not want to face any other major trial on drug use because they felt it was a rallying point for the change in the laws. What they were misconceiving was that Tim's *sentence* was also a rallying point because Tim was only sentenced on two convictions for possession of marijuana. For example his son Jackie who was convicted of possession of LSD in Laguna Beach spent six months in jail and probation after that; and Tim, who was convicted on the two roaches that they found in the car ashtray, got ten years as a potential sentence. So obviously the young people were going to look at that and say, My God, that's crazy. I mean even assuming you accept the government's position that these drugs are dangerous, everybody knows that marijuana is the least harmful of any of these drugs and therefore what they're going after Tim for is not possession of marijuana but in effect what he is as a person, what he believes and what he advocates. I think that they were afraid that they were going to face more of that if they tried the New York case. On the other hand I carry a lot of marijuana cases now and the judges in San Francisco in straight marijuana cases for example will work out probation even on sales. They will work out probation even on second, third, fourth offenses quite often. I think that some of the judges must have had their own kids in trouble from marijuana or something, just judging from where they are right

now. So that they're losing that battle, I think, in the long run. However, in terms of legislation there's a recent very good case either out of the state of Washington or the state of Oregon. I think it is the state of Washington, in which the legislature passed a law where they took out the classification of marijuana as a dangerous drug. And the courts upheld their reclassification, saying there's no evidence that as a matter of law, marijuana has to be classed in either of the classifications. So there's beginning to be some awareness now I think throughout the country on the question of just pure marijuana. Wouldn't have helped Tim, probably, even if the laws were changed.

Gerry: The County Council's office stated that 52% of all cases now in Marin courts deal with drugs or alcohol. The costs are enormous to the county for this type of a crime without a victim, while other much needed services suffer. Still government seems oblivious to the great harm it does in supporting this repressive legislation.

Rhine: I've seen some statistics on the costs which are just staggering. They'll just keep going up if they insist on prosecuting. Not to mention the fact that if you really think the society is having difficulty in law and order terms, think about all your policemen off trying to find somebody really doing harm. I had a case the other day in which I cross-examined a policeman. He testified that as far as he could see in one section of Golden Gate Park there were only four people: he and his partner and two other people with their backs turned to him overlooking a lake. But he could tell that they were smoking marijuana from where he was standing by the way they were holding their cigarettes and holding their breath in. Now if we're concerned about rapists and burglars and people who are hitting other people over the head, assaults, and all these other things, to go off and send our police force spending all their time chasing two young men who were overlooking a lake meditating, or no matter what the hell they're doing. . . .

Gerry: Nude bathing on a deserted beach. . . .

Rhine: Or nude bathing or something like that. I just can't see how this society can keep going (I couldn't see how they kept going as long as they have in that area anyway) but I do see some hopeful signs in terms of the potential legislation.

Gerry: You stated also that these "roaches"

that they found in Tim Leary's ashtray were planted. If they were planted, wouldn't Justice Douglas have been aware of this frame-up by the presentation in your brief, and wouldn't he have been obliged to at least find out about that?

Rhine: We had a very complete brief before Douglas so if he read the brief at all he was aware of it. After Tim left we had still filed his appeal brief which if the courts looked at they would be aware of these things, but two weeks later they still dismissed the California appeal on the grounds that as long as somebody has fled the jurisdiction they don't have to listen to any appeal. I don't know what Douglas was thinking, I don't know what some of these judges are thinking for that matter . . . some of them are just protective of the status quo, they make no bones about it. Maybe Douglas just felt he's getting too old to lead these battles and he's got too many other problems. It's hard to speculate on exactly where he was at the time he was reading it, if he read it at all, but if he read it he knew those facts.

Gerry: Does your firm have any other plans? You talked with Leary recently? Are you still continuing with the defense?

Rhine: We did. We appealed the California case but it was dismissed, as I say. We're sending a petition on up to the Supreme Court of California on the question of the dismissal itself; in other words we're saying that we should have the right to process his appeal in his absence. Tim would obviously like us to do that because it would just open up possible options for him sometime in the future, if the courts would hear it. But the situation in the law right now would be such that it would be a precedent-setting situation if the courts did hear it in his absence.

Gerry: I wanted to clarify one point from the past. At the time of his escape he had exhausted practically all legal means and you mentioned to me that no legal appeal would be possible. The latest appeal wouldn't be considered until next summer and all the indications were that it would be denied. Is that true? I'm just recapitulating.

Rhine: That's true on the case itself. The actual conviction in Orange County, we feel, would have to go to the U.S. Supreme Court if anything was going to happen with it and that's a process which takes a couple of years. The one area where we weren't quite

so sure was the bail application which was a separate proceeding by that point. We had the writ of habeas corpus on file and that bail application could have gotten up to the Supreme Court we hoped by next summer. So while his principal case wouldn't be up that quick, it would have been only in the first appeals stage, the bail application might have been there, however, I think it was the Douglas decision which made Tim feel that even if we got the bail application before the United States Supreme Court by next summer, if Douglas, who he felt was the most sympathetic person on the Court, was no help, he didn't see that the court was going to do anything for him in terms of bail. He felt that he was going to be in jail until his actual case got heard. Not only that, assuming we got the California case — they just held him in California — heard in a couple of years, then even if he got a reversal out of California, he had the Texas situation facing him. He wasn't optimistic about being able to get both of them overturned, so he didn't see in the long run that he was going to profit much from the appeals no matter which way they went.

Gerry: Yeah. What I'm trying to get at is that it seems to me that the decision to escape was one of hard-headed practicality, very common sense reasonable after reviewing all the possible alternatives. This was the type of consideration in his mind and it does represent a departure from previous types of concepts that we've come to associate with Tim's thinking, moving more along the spiritual line, and I suppose this is what got to the people that were moved one way or another. I know some people were disappointed, I don't know what they expected of him at the time, somehow maybe that he say . . . more of a martyr type of figure in that sense. What's your feeling on that?

Rhine: I think it was a hard-headed decision. One thing I always thought about Tim even when I disagreed with him on a lot of things was that he sometimes didn't do things in a realistic way. But one of the things I've always noticed every time I'd meet with him is that the guy really sat and thought for hours about a move, any kind of move. He went over each of the briefs very carefully. He had ideas on each of the sections. He had been fighting his cases for years. You know Mike and I came into his legal situation late in the game because we didn't pick it up

until after he'd been convicted in Orange County. So Tim had experience going over the last four years of solid legal kinds of analysis in all these cases and he was very practical when it came to that point of view and I think that that's absolutely what happened. Had he been able to stay out on bail while his appeals were being heard I don't think he would have gone anywhere. I think he would have stayed and fought it out in the court system till at least he'd lost. He might have made provisions to go elsewhere in case he lost but I don't think he would have moved at all at this stage of the game. However, after having sat there for the seven months, after having the first couple of things where he thought he was going to be successful fail right at the beginning, he realized that MacMillan was a little Orange County political figure. A country type judge whom he felt Douglas was going to take on very easily because he didn't feel there was any problem to Douglas to be able to overrule MacMillan on the question of bail pending appeal. It didn't even involve overruling any great rule of law. And so he fully expected that that was going to work and then when it didn't, when he began to look at those appeal briefs and go over each and every stage, and when he remembered the Texas case which had gone on for four years by that time and still hadn't been ultimately overturned, he was still facing ten years in Texas after four years of appeals, with minor wins—well, not so minor, that first Supreme Court decision stands for some very important propositions—but even so, that's an incredible experience to go through. And I think he reached a very practical decision. I also think that Tim didn't like that kind of total emphasis on him and his problems with the law. I don't know what it must have done to his life. I know it screwed up his kids and his family in a lot of ways, to be preoccupied with legal hassels all those years. You know, the kids, everything, their whole life was rapped up in that. The FBI were always visiting, or somebody always bugging them about something, and . . . Jesus, I can't imagine that he didn't want to get away from that at some point. So I think all those things combined on him.

Gerry: Roszak in his counterculture book maintains that the formation of the church, the League for Spiritual Discovery, was also a practical measure in response to legal hassels

that were taking place at that time.

Rhine: From the formation of 'Holding Together' when Tim ran into the California problem I would say that Tim certainly saw that side, the practical side to it. What his total motivating force was, I really couldn't say. Certainly I couldn't say on the League for Spiritual Discovery. Around Holding Together there were a lot of other people involved. Tim was always very cognizant of what other people around him thought too, I mean he did not operate by himself in the sense of any of these organizations, I don't think. And so I'm sure he also had the feeling that some of the spiritual aspects . . . he knew that some of the spiritual aspects were what held people together anyway and what held them together in these organizations; even though he formed them to some degree from a practical outlook, he realized that the spiritual aspect was in the long run the thing that made them work. One of the areas where we always thought he operated in sort of a strange situation was the way he used to go about publishing his books and doing all these other things. He's got this collection of people all around him in 65 million places. In *Holding Together* we were trying to cut down on expenses a little bit and it became very difficult because, you know . . . just something like the telephone bill became monstrous because Tim didn't believe in having one agent somewhere in New York who would handle his publishing problems if he had them in New York. What he had to do was call sixteen personal friends to work on the same problems so that he had sixteen people then, all of whom were calling us back and writing us letters, all geared to the same problem that he was trying to solve, because that was sort of the kind of together feeling that he had within that grouping of people. You know, I would have liked to have been to that commune they had down in southern California at the time he was there, when they were all living out there. It would have been a very interesting thing to look at because, while he had that practical approach to some of his legal problems and while he saw what he had to do in some ways to try and defeat the system legally, he had a very strong feeling also for the people who were associated around him and he felt towards them in a very personal way. I know this. He dealt with them on very personal terms, I mean there just wasn't any . . . no holds barred. Too personal sometimes, too

emotional, so that sometimes, as I say, little things would stand in the way of getting major things done.

Gerry: What do you feel he's going to do now, what do you think the immediate future will be in Algeria . . . will he stay there, what type of activity will he be participating in?

Rhine: I wouldn't even presume to guess whether he'll stay there. I think he'll try to do some traveling because he's a very inquisitive man among other things and he wants to write, I do know that. He will write, I'm sure. So that I would guess he'll say pretty much what his own ideas are in some form or another. But I wouldn't presume to say whether he'll find a home; I think it depends on how he finds the people that are going to be around him. It's just too early to tell what he's going to try to do. He doesn't have a great deal of latitude, obviously. We said the last time we talked he has to stay in countries which are not going to be pressured into sending him back to the United States, at least until the climate in United States changed. Although Tim again . . . as I say, I think in the back of his mind he may feel that five or ten years from now maybe he'll be able to come home and I'm sure Eldridge feels that five or ten years from now . . .

Gerry: Right. There's always that hope and possibility but up to that point I guess he will be confined to the socialist block. Generally the ideologies of socialist countries have not exactly in mind what he's been talking and teaching about for the past several years. Now it will be interesting to see how both elements make it with one another. I suppose he could go to some neutral place like Switzerland . . .

Rhine: I think he'll try to visit some. But to set up a residence and to feel secure in his own residence I think he'll have to stay with the socialist or communist bloc countries because it is only there that he can feel that there's enough strength to withstand whatever American pressure there is in terms of aid or anything else. Unless he can get a final commitment from some government like Switzerland. When I say he's not a socialist or anything like that right now I think that's true for his present state but I'd be careful to look at the problem two years from now because if he finds real warm response and understanding—whether or not they agree officially with his position on drugs—if they will let him lead his own kind of life. . . . You know, one of the things that really got

to Tim and Rosemary both over the years is what I said before about their family thing where they're always getting harassed, the FBI always visiting, the phones always tapped, this sort of thing. After a while, there were times where they would have said, "if they would just leave us alone to let us do our thing, whatever we want to do to ourselves and among ourselves." There were times when it wouldn't have been so important to Tim to proselytize to anyone. I think in a sense that if the government and the official groups of those countries will just leave him alone so that he can write, maybe he'll do whatever proselytizing he wants to do just in his writing. Or something like that. I don't think he feels he needs to have a government or society embrace him and all his ideas or make them the official ideas of any society or government.

Gerry: In other words it becomes like a self-fulfilling prophecy, that the government makes him into the destructive force that they claim he is.

Rhine: That's correct. And I think that if a socialist government leaves him alone somewhere and lets him do the things that he feels that he has to do in his life, and they are not violent anti-social things, then I think that he could end up becoming an advocate of socialism as he sees it in that situation because they were responsive to those kinds of needs within him.

Gerry: That's why I expect it will be fascinating to see what develops because socialist countries usually don't leave individuals alone.

Rhine: That hasn't been their history so far.

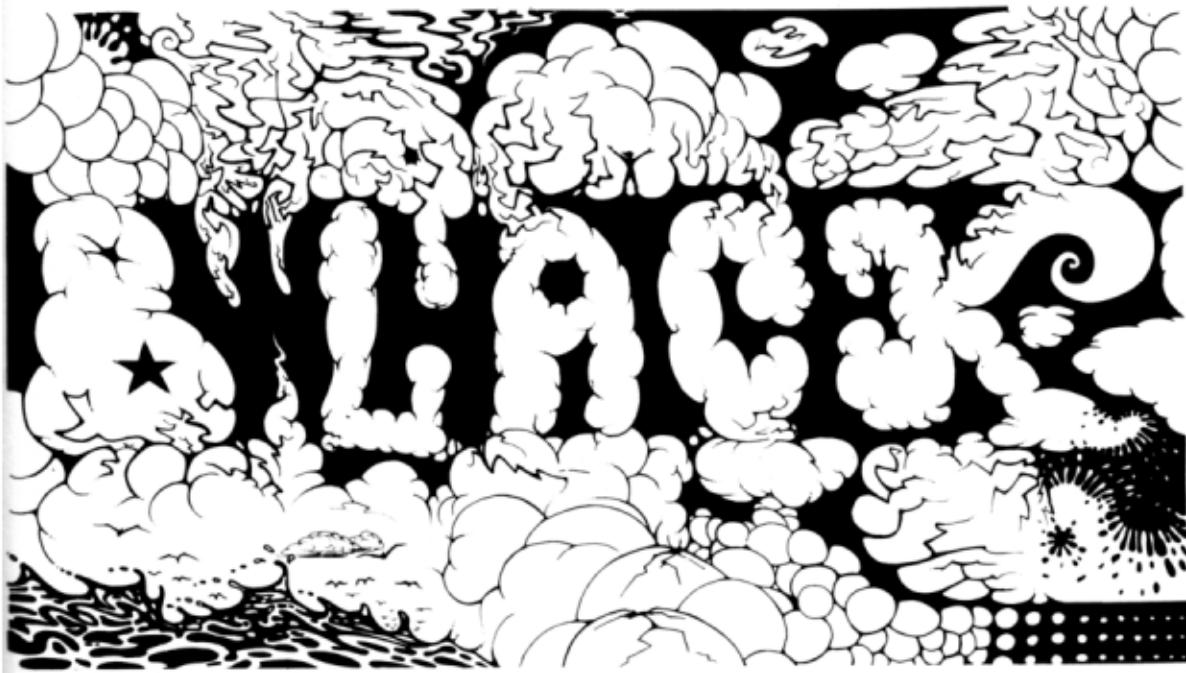
Gerry: The pressures toward conformity are much greater there than anywhere as far as we can. . . .

Rhine: Especially underdeveloped countries.

Gerry: You know, if he could be a force for somehow loosening up these countries, I think that would be also an interesting development.

Rhine: Algeria's probably a little different than the traditional communist block countries. I'm not familiar enough with Algeria to know but certainly I'd say that they don't traditionally fall into the hard line communist position.

Gerry: No, no, I think that their development is unique in itself and . . . but he will be traveling in other areas and it will be interesting to see what kinds of impressions and reactions he gets from them. Thank you very much.



Lee Conklin

FIRST BARDO
THE PERIOD OF EGO-LOSS OR
NON-GAME ECSTASY

He who is not busy being born
 Is busy dying

—Bob Dylan

Chaos all around me
 With its fevered clinging
 But I can hear you singing
 In the corners of my brain

—13th Floor Elevator

*An interview with Baba Ram Dass
 by Gerald Pearlman*

Gerry: Can you talk a little about the radicalization of Timothy Leary? What do you think were the specific reasons for his departure from previous commitments toward consciousness of non-violence and spirituality?

Ram Dass: Timothy is an extraordinary high mystic visionary but not yet a realized being. There is work to do on himself before all his seeds of attachment are cooked. And thus any statement that comes from Tim just like any statement that comes from me is only as pure as where we are at the moment. In some way, it reflects where we're not. From

the time of the bust in Laredo which was not a pure test case, and Tim was told that, Tim felt that he had to carry the standard and in a way was perfectly conscious of his legend and it fit in, with very much harmony, with his whole way of relating to authority and to establishment and to law. The article we wrote back in 1961 or 62 in the *Harvard Review* called "The Politics of Consciousness" really defines exactly what Tim saw as the choice. And he said, "The visionary will be closer to the prison than the professor's chair." Because he saw that change involved overthrow. There are other ways in which evolution occurs than overthrow and in a way Timothy has been living a self-fulfilling prophecy, because to be busted once, he had the choice then of making a test case or not. He chose to make it. Then being busted again and again and again merely shows a total disregard of the system or at least a definition of himself as a very powerful model role, perhaps martyr, perhaps not. But a very strong role. Tim's letter, Tim walking out of jail, felt to me knowing Timothy, as an exquisitely pure act, done beautifully. It was awesome that the sheriff

or whoever runs the prison said when Dr. Leary left, there was no violence and no property destroyed, and that he did it so exquisitely, that all of us, Allen Ginsburg, Wavy Gravy and all the people that I talked to that have been doing this merry dance, honor Timothy for the high-flying act which is walking out of prison. He served six months he asked for parole, it was not granted, and he walked out. At the same time all of us that lived with and knew Timothy had a feeling of trepidation. From then on his game must be so exquisitely disciplined that any one flaw in the whole thing and he either ends up dead or in prison for the rest of his life. Because when they get him this time they throw away the key. Maximum security. All of us who know Timothy know that one of the qualities where he isn't really cooked is discipline, that his mind is beautiful but it moves very wide-ranging and rapidly and he drops and moves and changes. Perhaps what he could have done as a disciplined being was disappear into the woodwork and become somebody else since he had just published a record with Douglas Records, saying "You Can Be Anything This Time Around." He had the option of becoming somebody else, which could have been done.

Gerry: By somebody else do you mean that while out of prison he could have assumed a different identity?

Ram Dass: A different identity and then either build a whole thing on the new identity or then through the underground, release material and just become a secret word appearing and all the time living in the world like somebody else. That's the dance I think I would do if I were in his predicament. Now in some way my interpretation of Tim's letter is that Tim wanted to continue to build and influence and work with the dramatic changes that are occurring in this culture and he saw that the major two high energy fields at the moment, although a third coming up fast on the rail is a spiritual one, the two major ones thus far are the government and the radical movement. And I think what he attempted to do by that letter was to pay his dues to gain membership into that club, into that high energy field. Now there are two things about the letter that are important. One is that though it advocates violence when you read it you do not feel violent. And that leads to an

understanding that there is no act in and of itself that is significant, it is who does the act and the consciousness of the person doing the act.

Gerry: And the consciousness of the person reading the act.

Ram Dass: But that also is a function of the person writing, you see. In other words whether Tim adopts karma for advocating violence is a function of Tim's attachment when he writes the letter. And if Tim isn't attached, the letter doesn't make you violent. It's much more subtle, the way the whole thing works, the vibrations of information, and Tim's letter didn't make me feel violent. Yet at the same time, it felt like he was making some kind of pact with the Devil to beat the Devil, because in the world of polarity every time you identify with one polarity you strengthen the other. But the added point is, Timothy is not a violent man. He's a very conscious man and I would like very much to have people like Eldridge Cleaver and Huey Newton and Seale and all these people hanging out with Timothy Leary rather than just with each other because I would like to have conscious beings involved in each end of the polarity. In a way, Timothy may be doing more of a service to the West in just becoming maybe the resident poet for the Black Panthers and that the letter may be his dues. I've also noticed the amount of discontent, the upset and confusion that the letter has created and I appreciate that very much because that kind of confusion is good healthy work for individuals because they have Timothy in one bag and Eldridge Cleaver in another bag and they're forced now to deal with a Malcolm X phenomenon, of a really beautiful being who is still saying very radical things.

Gerry: They are forced to it and as you say Cleaver and the socialist countries that he will be visiting will be exposed to Timothy Leary now. It will be very interesting.

Ram Dass: Exactly. Timothy may get caught in spinning out in this scene and he's doing a very funny dance now. I mean this latest thing with Lebanon and Palestine and nobody wants him and Algiers doesn't want him back. That's the latest I heard from his son. And you know Tim never defends his back on these things. You see that's the exquisite part of a high dancer like Timothy. They often burn up like shooting stars, they burn up going across the heavens. You know

there's Wilhelm Reich and Ezra Pound and there's lots of beings around as models of what happens, how fierce the whole trip is. And I just read Cleaver's, "Conversations with Eldridge Cleaver," in Algiers and it's no picnic. Tim's shit trip is no picnic.

Gerry: I would imagine that people do discover that here, even despite certain repressions, is still one of the freest places in the world.

Ram Dass: I had a long talk with Tim's son yesterday who talks about the pigs at the same moment he owns Tim's house. Right? I said, well then you certainly don't mind if I come take your house away. He says, well I'm not a pig. I say, how do you know you're not a pig? You own a house don't you? Aren't you a landowner? And it's such a delicate thing, the amount of energy that's available in a society and how we only use old models and when you have more energy it's just the son cutting the balls off daddy. Then he gets in the position of running the ship. Like he becomes the new daddy. And there are few radicals that I would like to serve under in terms of having them for my government because there aren't wise men at either pole at the moment.

Gerry: You said something about a self-fulfilling prophecy in Timothy Leary's life but one of his lawyers, Joe Rhine, kept emphasizing how bugged he had become in the past few years with this legal hassling and that this was one of the main reasons why he had reached this type of decision. That it was not something he was trying to bring on himself. And he said that in this last incident, in Orange County, the evidence was planted by police.

Ram Dass: Well, that well may be and I think that part of what's happened is a combination of . . . The history I'm working out of is, I remember being called in to the Department Chairman's office at Harvard and them saying to me, look, you're a close friend of Tim's. We love him and know he's a great intellect but he's completely screwing up the system and if you don't control him, we're going to have to get rid of him because we can't handle him, because he's too disruptive of all the structures of the games. It's as if any structure at all is too much for Timothy. I mean I lived with years of bounced checks, but that has nothing to do with it. You don't have to be against the banking system. When you write checks you don't have money for, that to me doesn't feel good, doesn't feel

good vibrationally. I don't think that's economic radicalism. That's not being willing to play any game. And I feel in a way that Timothy was hassled tremendously, there's no doubt about it and Tim is right in the sense that this country guarantees freedom and the right to happiness and privacy and he is very obvious in his reiteration of Thomas Jefferson, really, the Jeffersonian ideal. But how much has been lost in the shuffle? And he had an exquisite possibility of doing a very high dance in his running for governor in California in the whole reiterating Thomas Jefferson thing.

Gerry: What happened to that?

Ram Dass: Well, he got into so much legal hassel, he got put in prison, and then he couldn't do it.

Gerry: James Kearny ran for mayor.

Ram Dass: Of course, we know James Kearny well. And in a way that's what I mean about lack of discipline. Because Timothy's power didn't necessarily have to do with the way he was living. There were few people coming through the gates of the ranch or the places that were getting busted. That was just Tim's own looseness of living because he was going to live it, his life was going to be a model and that is something that—he kept losing his degree, he kept losing the cards in his hand every bust he'd get. If I'm Timothy Leary I don't cross into Mexico carrying pot. That to me is sloppy. I mean I'm a game player. I was an LSD smuggler for years and I know how to play exquisite games and Timothy's game is sloppy.

Gerry: But aren't the games of prophets always sloppy? They're always getting killed, aren't they?

Ram Dass: Not necessarily. Only the ones that get killed, get killed.

Gerry: They're the ones we remember best.

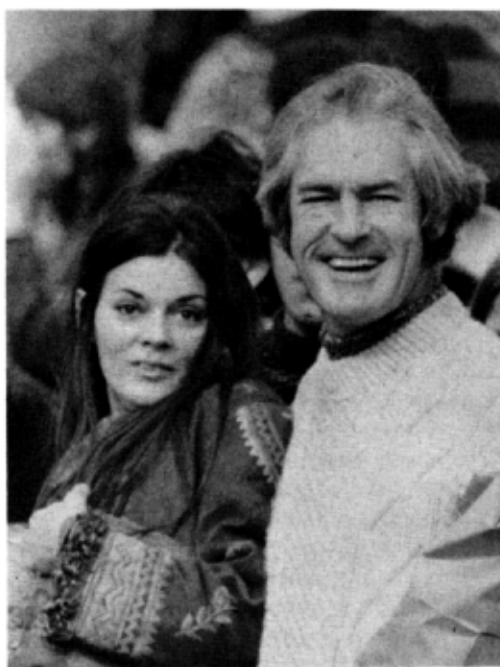
Ram Dass: Well, we remember the killing. But you don't have to turn the tables over in the temple unless that's your trip, if you happen to be the table turner-over, and that's who Timothy is. See before Timothy took any drugs at all, at West Point, he spent nine months where nobody at the Point would talk to him and he would talk to nobody because he had broken one of the rules and he wouldn't leave and he demanded a public apology in the dining hall before he would leave and after nine months of "I'll beat the system" they publicly apologized and he left. But let's just say one more

thing. At the other end of the coin is that Tim's life is becoming a very powerful statement about those freedoms and to the extent that it is pure it will serve to help us check back into our baseline. To the extent that it wasn't pure, that it was an ego act of Tim's, it won't, because that's the way communication works. Communications come through as high as the beings who communicate. There's a whole other level at which the game is played so that as I go around the country all the hundreds and hundreds of people who come up and say, "Hey, where's Timothy Leary at" and when I say "Why do you ask" they say "Well, he writes such beautiful stuff but there's something about him." Well, that is true, there is something about him and everybody that's ever lived with him has said the same thing. There are places in him where he doesn't work on himself and whether he can't or he doesn't or what, this is the way it is. All his wives, his children, me, I mean all of us have shared that feeling and I had many acid trips with Tim and I've been inside his head really deep. Timothy and I had a great evening about a year ago in Berkeley, sat around and he said "I hear you said this" and I said "Yeah, I heard you said this" and we kept doubling the game and getting farther and farther out, it was a beautiful thing, because we'd been traveling in these separate overlapping spheres for years.

Gerry: This is your own, in a sense, radicalization from that previous stage of your life where you and Timothy broke the ground for the cultural revolution.

Ram Dass: Well, in all fairness let me point out very clearly that Timothy broke the ground. I was the student. I was co-faculty member and I took care of the kitchen, the children, the relations with the administration and the bank statements and the neighbors and the garbage and the dogs and the whole thing that Jewish mothers do but man, his was the vision. His was the consciousness and I rode his coat-tails through the whole psychedelic thing. The Tibetan Book of the Dead was his book. He just put my name on it because I cleaned the kitchen well. That's really been our role. In fact, I defined it in 1961. I said to myself, I've never met a great man before and this is one of them and it is enough for my life merely to serve such a being. I'm perfectly happy to just do it. And for two years I kept doing that until sud-

denly I saw that there was a destructive quality in Tim's game and no matter how beautiful it got, it kept being converted into some horror all the time. And then he kept saying, "That's the way it's gotta be" and in my heart it didn't feel like that's the way it had to be. We didn't have to have police and bill collectors and lawyers and the whole thing and all this chaos all the time, chaos. So at that point we split apart and once we had split, my life just started to flow out and for about six months I was in traumatic shock, really, feeling well. I was working as a computer programmer and I thought I'll just do my gig and maybe I'll become a chauffeur or something and I'll just mind my own business because I've had enough of the trip. Okay, I did it. And then I suddenly started to see that I had a consciousness too. I mean that was the first time that I ever started to redefine what my role was to be, only in 1965 or '66 when I did the book with Sidney Cohen. That was the transformation for me. And then when Tim and I got back together again in 1967 he said, Why don't we join forces again. I said, Tim, we're finished. We've done the thing. Our karma is completed. We don't have to do it anymore.



Raymond Centanni

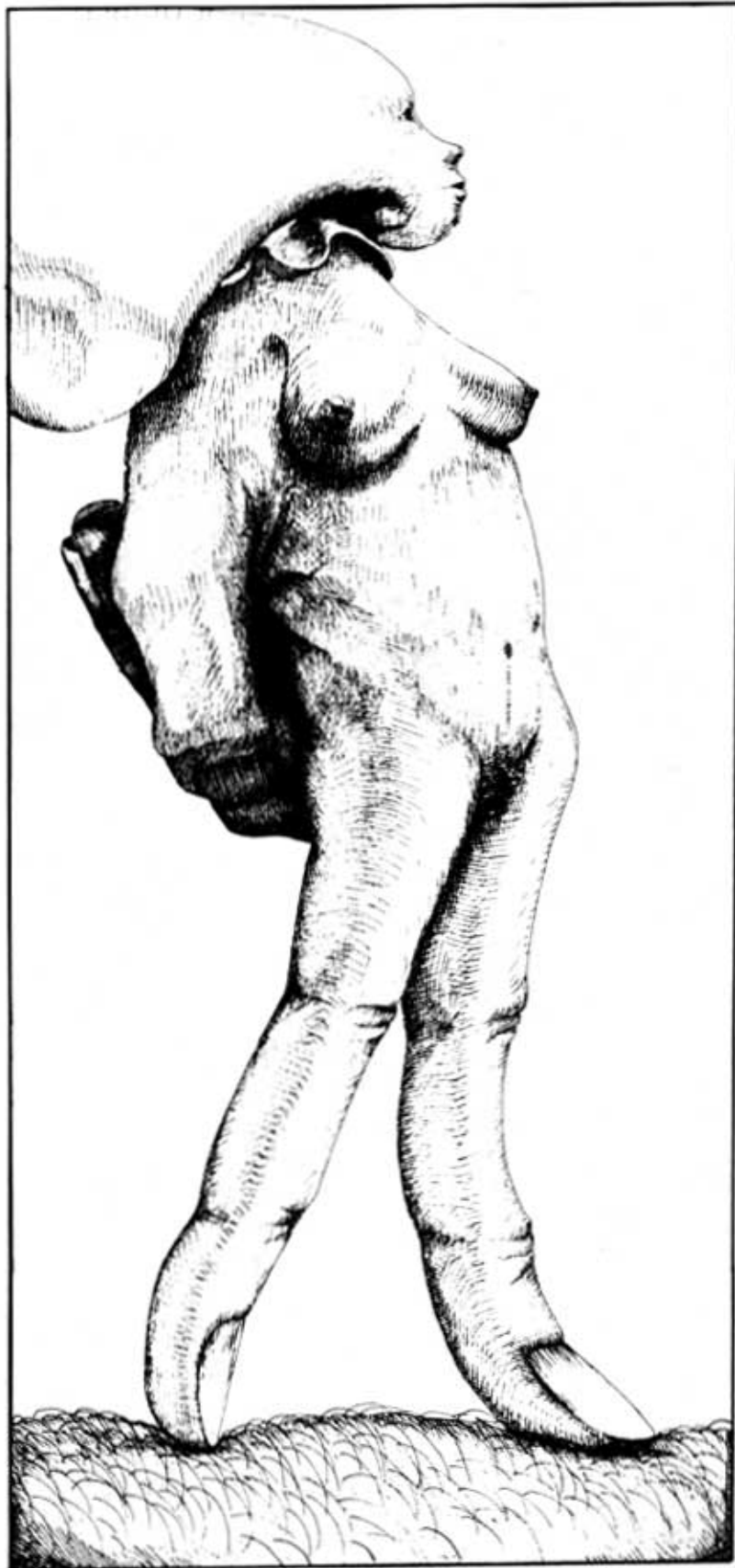


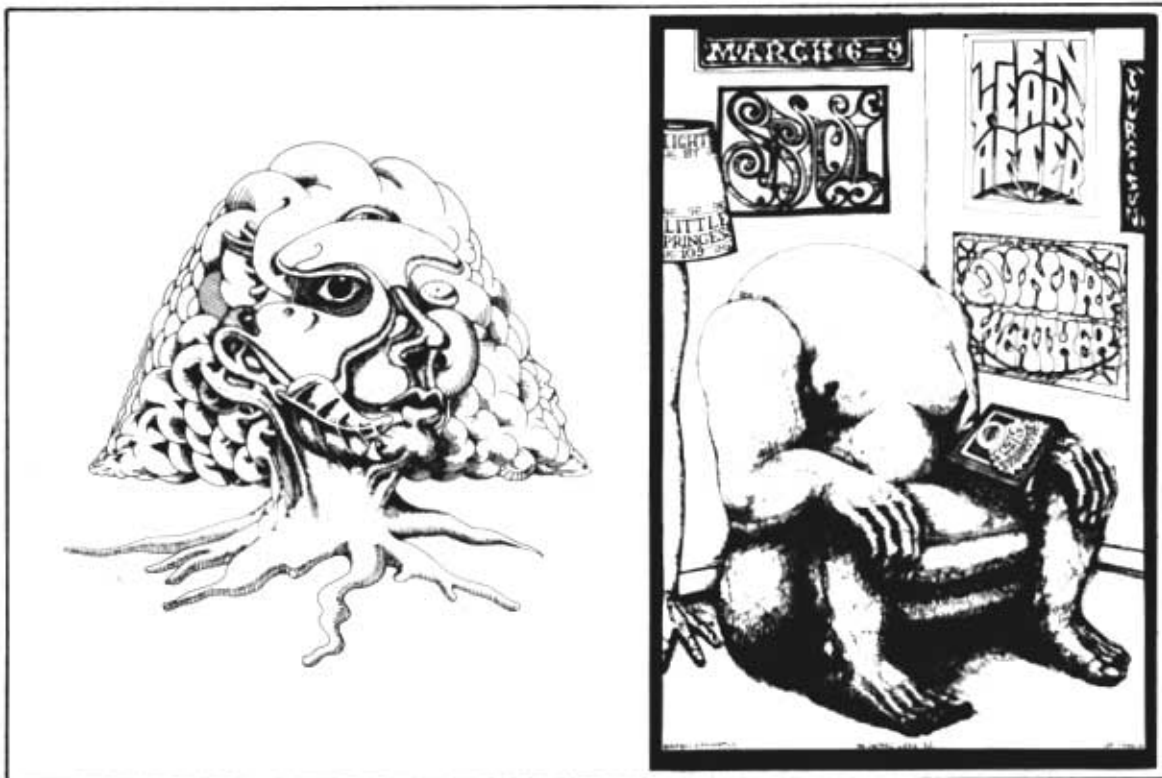
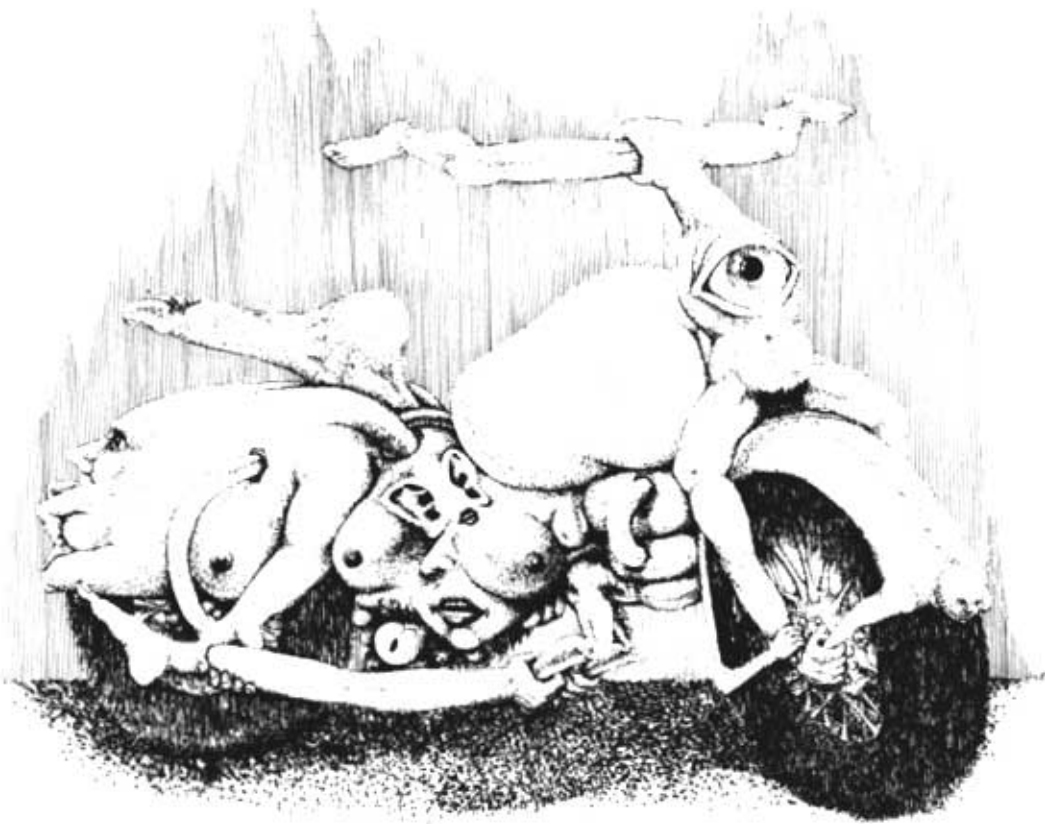


The Incredible Pen of **LEE CONKLIN**

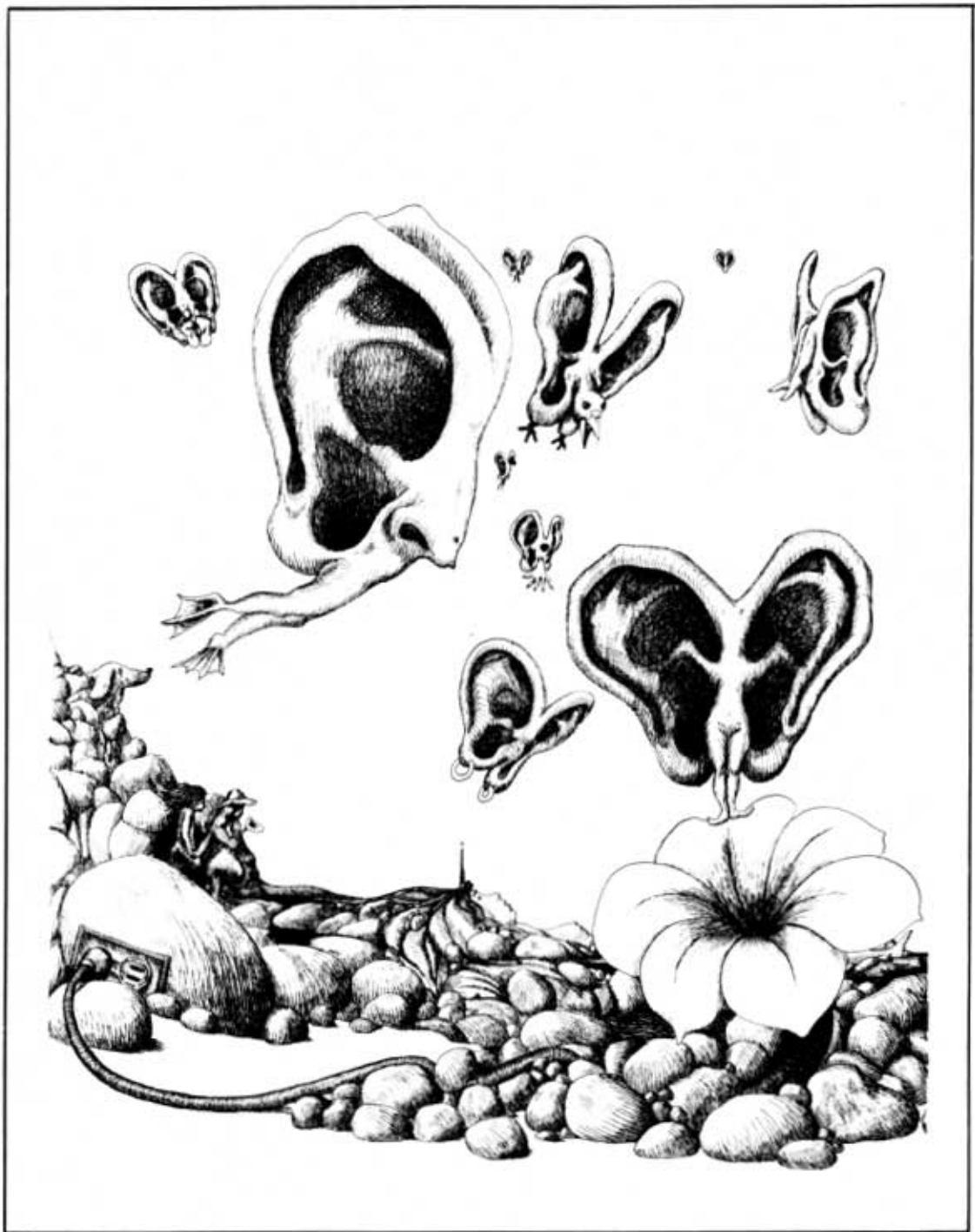
Our feature artist in this issue is LEE CONKLIN whose imaginative themes and images are at once contemporary and universal. "Lee Conklin was born July 24, in Englewood, New Jersey. It was this experience more than any other that led him at the age of six to dedicate his remaining years to ART. He was processed through the public school system but got jammed in the machinery of higher education. In 1967 he abandoned his amateur status to become a San Francisco Poster Artist especially for Fillmore West. More recently he has been touring San Francisco with his wife Joy and dog, Chimero." A book of his drawings, "*Viva La Mutation*," has just been published by Print Mint, Berkeley, California.











TUES WED THUR
AUG 27 28 29

GRATEFUL
DEAD

HALL PRESENTS
JAZZ BAND

Staple Singers
Santana

VANILLA FUDGE

JAN 4 FILMORE
JAN 5-6 WINTERLAND

STEVE NIBLER BAND
SONNY TERRY
BROWNIE MCGHEE
LIGHTS BY HOLY SEE

GLENN KAYSHEDLICK

BILLY AROHAIN
AB SKHY

MICK JAGGER

GUY AND THE FAMILY

MESSENGER SERVICE
CRAZY WORLD
ARTHUR BROWN

GUY AND THE FAMILY
STONE

QUITO, ECUADOR

A controversy is raging because a foot powder named Puluapies was elected mayor of a town of 4100.

A foot-deodorant firm decided during recent municipal election campaigns to use the slogan: "Vote for any candidate, but if you want well-being and hygiene, vote for Puluapies."

On election eve, it followed up its advertising with nationwide distribution of a leaflet the same size and

color as the official ballot reading, "For Mayor: Honorable Puluapies."

When the votes were counted, the coastal town of Picoaza elected Puluapies by a clear majority, and dozens of other voters in outlying municipalities had marked their ballots for it.

Front page, *San Francisco Chronicle*,
July 18, 1967

The Sociology of the Now

IRA EINHORN

"The times they are a-changin'"
Bob Dylan

PREFACE

The rate of present cultural change, though fast becoming visible, far exceeds the ability and tools of the experts who are attempting to measure it; it is not a measurable quantity. What is happening cannot be easily delimited by the man with perspective who stands without. Only those who are involved have a faint chance of being able to describe the ongoing as it goes on. We can't depend on the past, for that which is now has never been before.

I have been involved with psychedelic substances for ten years, having experimented extensively with LSD since 1959. I have watched the few become many, the casualties mount, the mistakes multiply; yet I feel that those on the moving edge of culture will eventually use these new tools in a way that will utterly transform the nature of human consciousness. The cultural revolution that swept Europe at the beginning of the nineteenth century was created by a small number of people; the present revolution, in terms of actual change, has also been led by a small number—that minuscule percentage of people whom Huxley felt had any influence on the human scene. Yet the stage has changed: what was accomplished in fifty years during the course of the nineteenth century can occur today in six months; this refers to constructive as well as destructive change. To understand the world of the present, we must discard a past that has become increasingly difficult to manage—but awake we must, for the nightmare must not be allowed to go on any longer.

"There are no more political solutions, only technological ones. The rest is propaganda."

Ellul—*The Technological Society*

The social matrix within which any emergent

tool inheres will determine the nature of its use. Much more important, however, in terms of long-range prediction, is the means by which the information about the tool is transferred. The mechanical process that breaks down a total situation into discrete units allows for a slow dissemination of partial products along a linear chain, unlike an electrical network, which provides for instantaneous transmission of information within a mosaic structure whose extent is limitless.

In Western society during the past five hundred years, the nature of the transfer of information could be understood by statistical models, based on a linear mode that deals with discrete units; this is no longer an adequate mode of structuring in the age of electricity. The emergence of patterns and the consequent ability to perform the task of pattern recognition must now take precedence over the slow collection of data.

We live in the age of color TV—a constantly shifting mosaic pattern of iconic forms, wherein the emphasis is on surface texture and the interrelation of the forms. The inside of an upper-middle-class department store will give you an idea of what I'm referring to: nothing touches anything in a stylized atmosphere of form and color that slowly lulls the mind to sleep.

Within this matrix, we have recently witnessed the arrival of the chemical age. This age was ushered in by the widespread acceptance of the use of a synthetic substance such as LSD, the taking of which should be looked upon as being of an entirely different order from the use of peyote, marijuana, or any of the other naturally occurring psychedelics. The ingestion of LSD is symbolic of a Gestalt switch requiring a process of understanding that goes far beyond the simple matter of figuring the percentage of the population involved in the activity. A basic paradigm involving behavioral decisions has been altered; the nature

of this alteration is the important thing to understand, since the rate of transfer of this pattern, in an electronic age, is instantaneous.

"We have no art; we do everything as well as we can."

Balinese saying

These substances have become popular at an unusual point in human history: they occur during a period of transition from the mechanical to the electronic age. In fact, for many people they provide the first real introduction to the distinct difference between the "straight" world of mechanical technology and the fragmented world of the mosaic pattern—a world in which constant crossing of the interface between any two sectors becomes a common occurrence. The shock of this encounter between the two cultures—the major interface that must be crossed—created by the emergence of electronic technology, is quickly fashioning a new stage upon which the human drama is being enacted. The content of this new electronic environment is the entire old, mechanical environment; this has been made increasingly obvious by pop art, happenings, and the new environmentalist sculpture.

"It is not time for reflection, but for evocation. The responsibility of the intellectual is the same as that of the street organizer, the draft resister, the digger: to talk to people, not about them."

Andrew Kopkind—*New York Review of Books*

The age of Aristotelian cathartic art is over—that art that allowed for the release of dammed-up emotions, returning the individual to his old environment and his old self, free of that which had been disturbing him. (Going to church to get happy.) We are no longer contained within the realm of the proscenium stage, with its single point of view. We have proceeded from point of view, which allows one to exercise his sight or hearing without the need to act; to happening, which creates a situation of total sensory involvement for a limited time within a limited space; to total environment—something that "happens" all the time without any limitations as to time or space (the continuous theater of the street).

We can see the same progression in the psychoanalytic world as it moved from individual therapy to group therapy to marathon (twenty-four-to-thirty-six hour sessions) to a situation similar to that of Synanon, wherein the encounter goes on continuously, twenty-four hours a day, until the individual is converted—Wagner's idea of the *Gesamtkunst* functioning within a totally controlled environment (Bayreuth) that allows for the experience of conversion. We live in the age of the true believer.

The stage of catharsis (classical tragedy) developed into the Wagnerian idea of conversion, wherein the energy is released, then redirected within the structure of the situation.

Brecht's concept of the epic theater is a further stage of this development—a concept that has influenced Artaud, Warhol, and any number of psychedelic entertainers. They, however, differ from Wagner in operating on principles of information overload and alienation (Brecht's *Verfremdungsaffect*). These principles disturb the individual without allowing for release to occur within the situation, thus forcing him to discharge his energy outside the artistic experience. Art then becomes a type of conversion that forces action upon those who are involved in it, after the artistic experience has ended. These situations become ever more necessary as we move closer to the total technological control that Huxley (*Brave New World*) and Orwell (*1984*) wrote about. Art becomes the microcosmic means by which we are able to understand and perhaps exercise remedial control over the constantly changing macrocosm.

LSD and the other psychedelics are symbolic of the need for means with which to adapt to this change. They are tools that will become standard means for effecting the transition to the new environment, dispensed with as soon as the user has adapted to the all-at-once quality of the new situation, returned to as soon as the ability to live in this new, turned-on world fades. A way by which the possibility of constantly living in the now could be reactivated.

The psychedelics are new forms of energy, whose use will depend upon the situation in which they occur—hence the careful planning of the research worker interested in investigating a few linear parameters; a deep contrast to the teenager who downs 500 μ g of LSD and goes out to a rock concert. One has expectations of particular results; the other wishes to experience new structures. One activity is based on a linear model—the expansion and improvement of an old form, the energy being directed to maintaining the old game; the other activity opens up the individual to manifold experiences which will allow him to create a new game. In this brief illustration lies the crux of the battle between the generations.

"Violent eruption, vulcanism; the patient becomes violent, as he wakes up. The madness of the millennia breaks out: Dionysius is violence."

Norman O. Brown—*Love's Body*

The extremes of both the old and the new environments can't visualize a future or live in the present, and their being-in-the-world is characterized by modes of resonance that move in response

to similar vibrations; they are respectively the apocalyptic and the totalitarian mentalities. Neither can envision a future or live in the present; they both want out.

The apocalyptic mentality lives with unbelievable intensity in the continuous present, burning himself out in order to produce a break-through into eternity; he wants his revolution and he wants it now. His desire is for a communion with the entire world, an undifferentiated sense of merging that allows for no distinctions; out of this mode arises the psychopath. His ideal is an anarchic chaos that would be hell on earth. Norman O. Brown's *Love's Body* describes this mode, and figures like Dylan Thomas, Charlie Parker, and Richard Farina embody it.

The totalitarian mentality refuses to let go at all—like Wagner's dragon Fafner, he sits and possesses. He is continually engaged in protecting what he considers to be his—building walls to close off that threatening outside world, grasping, grabbing, tightening his hold on things. His response exists in terms of one dimension: threat → fear → desire for control; he is the paranoid building the perfect wall. His ideal is a collectivity of individual monads that never touch: Jacques Ellul describes the technology that is producing this extreme in *The Technological Society*, and Herbert Marcuse offers us a look at his psychology in *One Dimensional Man*.

These antipodes reflect the extremes of a battle between linear and mosaic structures, both of which will be totally destructive of all that we hold to be human. In the center, attempting to hold these incongruities together, is the schizophrenic, an adequate reflection of the fragmented world in which he is forced to live: linear parents and teachers, mosaic media.

He exists in the midst of a constant tug of war between two forms that have not been able to find an equilibrium. As the tension mounts, in terms of contradictory information, the individual is led in two directions: psychopathic acting out in order to release some of the excess energy (police violence, Vietnam), and catatonic withdrawal in order to reduce the amount of stimuli coming into the system (the dropout, hippies doing their thing in Haight-Ashbury).

"Gaston Bouthoul, a leading sociologist of the phenomenon of war, concludes that war breaks out in a social group when there is a 'plethora of young men surpassing the indispensable tasks of the economy.' When for one reason or another these men are not employed, they become ready for war. It is the multiplication of men who are excluded from working that provokes war. We ought to at least bear this in mind when we boast of the continual decrease in human participation in technological operation."

Ellul—*The Technological Society*

Dropping out, into criminality, insanity, or deviant social action from the point of view of the linear world, is increasingly becoming the province of the middle class. It is indicative of one major fact: the characterological model that has controlled Western thought since the Renaissance is rapidly losing its efficacy. The struggle for individual distinction through differentiation and separation is no longer able to structure individual energies in a socially useful manner. The nineteenth and early twentieth centuries explored individuality¹ and all its ramifications, ending in a morass of alienation that we are just beginning to understand.²

My generation is tired of defining man in terms of his differences; it wishes to look at another in terms of common factors: that which we can share, that which will bring us together, rather than that which isolates. The mind divides, the body unites; hence the neocortex and its environmental correlates are being tempered by the wisdom of similar bodies. We're learning to touch again in order to escape the hypnotism of over-cerebralization. The danger in overemphasizing this can be seen in crowds:³ touch without responsibility, and the ability of a psychopath such as Hitler to utilize their energy.

Social bonds must be sundered through deviation before a new community can arise. The energy of many individuals must be directed against the old before there is the realization of a common enemy (the enemy of my enemy is my friend). The step toward a new communion is not far away from this awareness.

It is difficult to communicate how rapidly this is happening to those who are not included within the network of the change. Electricity is here, and those of us who are plugged into it are vibrating with an intensity that our elders can't see or hear.

The development of the Beatles and the entire popular-music field in the past few years is reminiscent of the 1909-14 era, when an entire artistic generation rose to heights that have not since been equaled; yet there is a great difference, for Stein, Joyce, Picasso, Matisse, and Schönberg were speaking to an extremely small audience: the pop people are directing their statements to the entire world. The increasingly critical attitude of this new elite⁴ with respect to the older generation, and their ability to dramatize their feelings, are rapidly changing the consciousness of an entire generation.

"We want our revolution, and we want it now."

Popular song

America has managed to avoid an actual revolution even though there has been much talk

about it since the power shifted from a European elite to an American elite back in '76. The image of that shift galvanized popular movement after popular movement, in other places, as the 'American revolutionary spirit slowly calcified and then died. After 1918 the spiritual center of the revolution shifted toward Russia: she has gone through the same changes as the United States. The battle between Stalin and Trotsky was essentially over the point of a nationalistic or an internationalistic revolution; as the recent split with China demonstrates, the nationalistic Stalin won. China is now the center of those downtrodden internationalist hopes, and Mao's recent appeals to his own people lead one to believe that they are still alive.

"I ain't gonna work on Maggie's farm no more."
Bob Dylan

Bob Dylan was the symbolic center of the first phase of this alienation. He was able to externalize the disgust of an entire generation for values that have become extremely hypocritical. We no longer wish to eat the menu. His changes have almost singlehandedly created the entire context of contemporary popular music, although the recent shift to the more-positive vibrations of the Beatles and the San Francisco sound indicates an audience that is no longer satisfied with expressions of constant sadness and disgust. These positive vibrations have been greatly enhanced by the use of the various psychedelics.

The utter destruction of the Haight-Ashbury, which has now become that terminal sewer that seems to lurk at the end of every American social experiment, as a result of its enormous media coverage and consequent commercialization, somewhat dampens this optimism, although there is every indication that the original spirit has been rapidly transplanted throughout this country and Europe.

California is quickly becoming overpopulated and over-extended financially — the paradise has a serpent lurking in the garden.

But this shift to the more positive aspects of experience is a significant one; for we are slowly learning to be peaceful, a necessity in this tense, overcrowded world. The undercurrent of these feelings is a strong revival of the religious instinct, with the great emphasis being placed upon the Eastern religions and their sure sense of the necessity of maintaining an adequate ecological balance with the natural world. This factor is in strong contradistinction to our Western urge to destroy the natural world.

This is concomitant with a psychological shift from Freudian (masculine, father) to Jungian (feminine, mother) psychology among psychedelic

people. The mother is returning to prominence, and the father is rapidly disappearing from the American home:



Larry Noggle

Throughout their responses, the conclusion was inescapable that the wives cared far more about what their husbands *did* than about what they *were*, as persons. About one third of the women not only put their own role as mothers first, but indicated that the husband was essentially outside the basic family unit of herself and her children.⁵

The psychedelics are quickly becoming standard tools in the process of self-education that more and more of our youth are undergoing. They are similar to the autotelic toys that Dr. Sheridan Speeth⁶ has developed, in that they can be used with a minimum amount of instruction, thereby freeing the student from the restricting bonds of an educational system that is becoming increasingly obsolete. The age of constraint has come to an end, making it mandatory to shift from negative to positive reinforcement in the education of any individual. This should not frighten us, for it does not mean that the id has taken over; it refers to the loosening of the bonds of the superego and a consequent dependence on the self for values and decisions. God is dead, and so is the father. The obsolescence of the educational system has been greatly exacerbated by the generational war, which is making it more difficult for the young to identify with anyone who is markedly older than they. This has almost entirely destroyed the vertical transmission of value (Dad and Mom are enemies, so I deny them and everything about them), placing an overwhelming load on the peer group, which is now the major educating force in the country, and ruining the sense of trust that is an absolute necessity for the adequate functioning of any society.

This shift is indicative of a major social crisis, for it indicates an unconscious desire to escape from history (our present nightmare) — sensible in an age that bombards an individual with a wide range of choice just as he is supposedly beginning to solidify his sense of identity.

This is leading a great number of the psychedelic generation to adopt modes of existence that reduce the range of choice. They are forming tribes and re-establishing rites of passage that enable them to create a stable identity within a context that is manageable. The mythic mode of addressing the world is upon us again.

The parent is enemy, and the progressive change in attitude toward these individuals during the past forty years is quite instructive in gauging where individual energy is directed. When the Freudian ethos was just emerging in this country, the analyst had to work many hours in order to convince the individual that he possessed a deeply repressed hatred for his parents. Ten years later, this tension had become a part of the conscious process, being experienced as a neurotic

symptom. Now it has become a structural part of the personality, expressing itself as a character defect.

There are two further stages of this process: one, violence directed against the parents, the father in particular, which is slowly freeing an entire generation from the past, has emerged in rock song, short story, and action; the other, envisioned in Philip Rieff's *The Triumph of the Therapeutic* in terms of the entire society, is one of total detachment. As soon as he is able, the child will go on his own way with hardly a glance backward. This trend indicates a flow of energy from the family to structures (groups, extended families, communities) that will utilize the energy in a fashion that is more satisfactory to the individuals involved.

"Violence has no place in America! Anybody who preaches violence should be shot like a dog."

Ira Blue on KGO Radio, San Francisco

The danger of this newly generated violence — a problem faced by the society in its entirety, as psychoanalysis is telling us (people are increasingly troubled with problems of aggression rather than the standard problem of sexuality — a question of release rather than one of symbolic transformation), has been dramatically presented to us in the July 1967 *Esquire*. There, the very presentation of the problem indirectly serves as an advertisement for the thing it supposedly is condemning. This is a result of the extreme amount of free-floating anxiety that is presently afflicting our culture. This anxiety is able to localize itself around a vast range of behavioral paradigms; anything that is advertised proclaims, "Be like me," and will be copied. This is another way of saying that there is no negative advertising.

The attempt to handle the drug problem in the schools is an excellent example of the failure to understand this fact. The constant publicity that marijuana and LSD have received, although a vast amount of it has been extremely pejorative, is the single most important reason for its widespread use. In an atmosphere of generational disaffiliation, the quickest pathway to an adolescent action is an adult "No."

The previous generation (a generation is now from three to ten years) was plagued with sexuality and its attendant problems. This generation has accepted the sexual revolution and is confronted with a much more difficult problem — violence, and its counterpart, religion.

"My own belief is that . . . these new mind changers (the psychedelic drugs) will tend in the long run to deepen the spiritual life . . . , and this revival of religion will be at the same time a revolution . . . religion will be transformed into an activity concerned

mainly with experience and intuition—an everyday mysticism underlying and giving significance to everyday nationality, everyday tasks and duties, everyday human relationships.”

Aldous Huxley

The religious revival, which Timothy Leary is attempting to symbolize in rather outmoded ways, is a distinct product, along with violence, of information overload—something I mentioned a little earlier. Sex has become so available, along with other physical stimulants, that a point of satiation has been reached in a number of people (boredom is a phenomenological way of describing this psychological mode of being). This can produce two characteristic patterns: acting-out, with the tendency toward crowds and mass behavior, as a result of the modern context; and withdrawal into a low-stimulus environment, leading the individual in the direction of religious experience.

This return to religion in the face of our highly technological society will eventually produce the greatest shock, for the tepid beliefs of our conforming parents are about to be replaced by fanatic adherence to ways of being that closely resemble the messages of Christ in the Gospel of St. John, the Buddha, Lao Tzu, and other great men whose words are mouthed and then quickly neglected as soon as the words are asked to become action in a situational context. What will the country do with a hundred thousand teen-age Buddhas?

These impulses have certainly been accelerated by the advent of psychedelics, but those who are familiar with the course of cultural history in the past hundred years will not be surprised at either the attitudes or their offshoots in art and other forms of behavior. What was happening to a small group of Europeans from 1860 to 1920 is now occurring in America on a vast scale.

A percentage of our mental institutions must be changed into *ashrams*,⁷ allowing the individual who has been disturbed by his psychedelic experience to complete his trip in a supportive atmosphere,⁸ thus creating positive instead of negative identities on a model proposed by Erik Erikson for the handling of juvenile delinquents. This would allow the society to use its available sources of energy instead of subverting them, thus protecting itself against this segment of the population through the use of non-violent means—an obvious necessity, for direct physical contact within the confines of this country must result in damage far beyond our ability to sustain or afford: Newark and Detroit are adequate demonstrations of this fact.

“The time has come,” Tate said, “for honesty to overshadow everything else.”

Negro worker in response to riots

A new kind of honesty is slowly appearing, a tribal kind that will eventually do away with the unconscious—Eskimos talking about last night’s dream, hippies discussing their last acid trip—everything up front. This is also a product of our electronic technology, which is providing us all with external examples of what we thought to be buried deep within: the unconscious is now out there instead of in here. An example on a highly public level was the dissenting opinion written by Justice Douglas in a homosexual case, wherein he refused to vote for the deportation of a man on the basis of an action that was regularly engaged in by men who were high up in both the legislative and executive branches of the government.

These factors, somewhat influenced by psychedelics, in combination with the general turmoil loose in the country, have created a situation that is explosive.

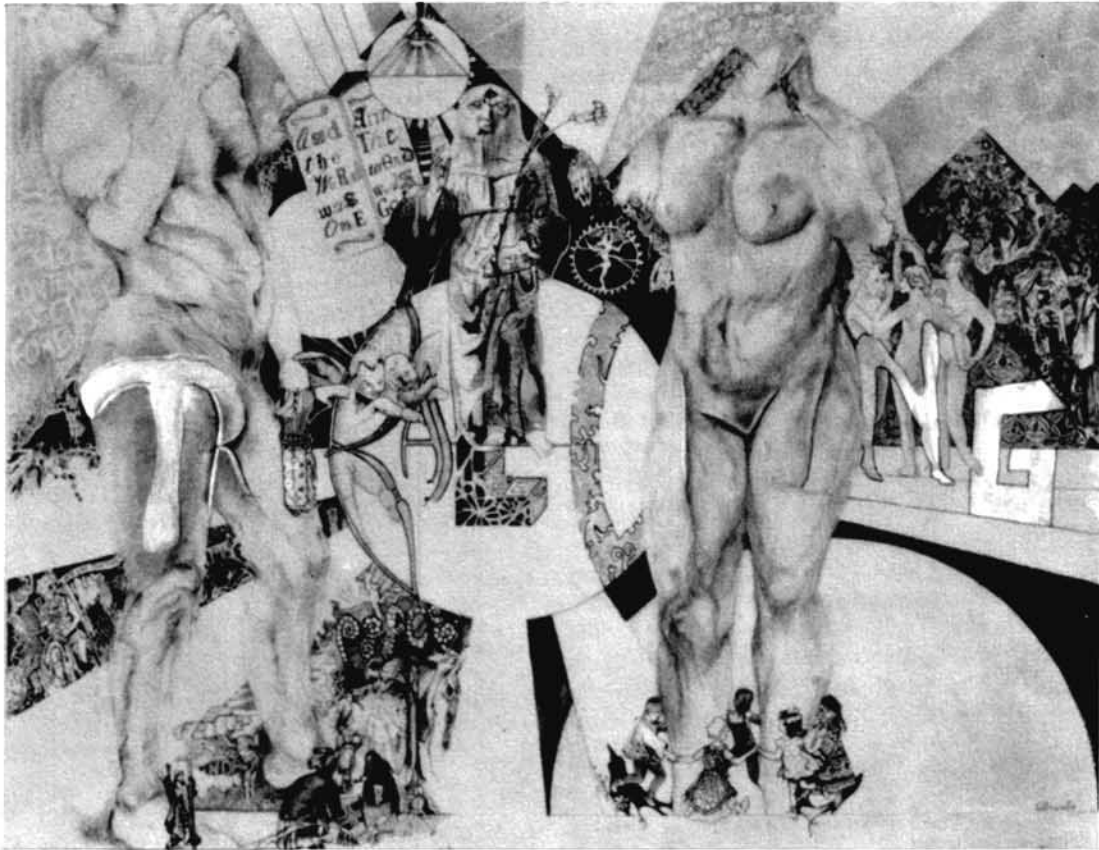
People who are classically trained or possess any sense of history are willing to accept a large amount of treachery and dishonesty—unlike those without historical models; to the latter, it looks and feels bad; they will be compelled to hurl their bodies into the breach. They know only the moment, and wish to feel good. If they don’t, they will act to bring about this sense of well-being. *Now* is their cry. The free speech movement at Berkeley and the statements of Mario Savio are an obvious example.

The analogical method of thought is alien to those who do not possess historical training, for they have no basis for comparison; instead they use a situational logic that might seem crude to their more-educated betters, though their responses certainly speak of a more honest confrontation with things as they are. They do not wish to have their wounds dipped in the healing pages of time, for they do not wish to make history; they want to live *now!*

This situational thinking is deeply mirrored in the recent development of hip slang, which is reminiscent of Old Norse in both its extreme brevity and its situational nature (words take on meaning in respect to the total context in which they inhere): “freak” is an example of a word being used by the hippies in a way that is absolutely opposite to the way it is used by the normal culture.

“We know everything except how to make democracy work and what to do with ourselves. We know everything except what is most important for us to know.”

Robert Hutchins



Judi Landis

The erosion of middle-class values is quite obvious to anyone who has been involved in the psychedelic scene, for the desire for psychedelics is running high among many whose entire life is "straight." They have little to sustain them, for they live on within the skeleton of a structure that has become much too confining, projecting the outward manner of a life that no longer lives within — empty as the latest TV show, valueless as last night's plastic dinner. They hope to use LSD and other psychedelics to refashion a world that is quickly collapsing. The downfall of the work-oriented Protestant ethic adds to an already difficult situation for the predominantly middle-class people who are involved in this shift from postponed to immediate gratification — not the future, *now*. Both the upper and the lower classes escape this problem, for they are used to obtaining immediate gratification, the upper class using it as a means of demonstrating their continual mastery of the environment, having been trained since childhood in means of doing this (the constant round of dancing, boating, golfing lessons); the lower class taking its pleasure when it is available (our crowded Friday night bars), for who knows what tomorrow will bring?

The shift of a middle-class individual to the ethic of immediate gratification produces an immense burst of energy (the release of all that energy stored away for future use), but after a while a monumental boredom sets in, since the techniques of constantly generating experiences that produce immediate gratification are just not available to this class of people.

The middle-class pot scene is a perfect example of this kind of behavior. As pot filters into a middle-class scene, parties shift from being occasions at which pot is smoked to the reason for which parties are held. Pot is no longer used as a means for improving communication, but as a means by which communication is impeded. The group is together, and nothing happens. Here we face one of the major problems of our time, that of leisure. A partial solution has been provided by the emergence of new craft and artistic movements (the desire to do something, no matter what, well). This is the situation that originally activated the entire Haight-Ashbury area. It is one way in which the hippie movement is very much in the vanguard of contemporary culture, for as automation increases, we are all going to be faced with the problem of occupying ourselves. Those,

like the hippies, who are learning today to be the artists of their own beings, have a decided head start on the rest of the culture.

"Today we can be relevant only if we are Utopian."
Shane Mage

The United States is the most powerful nation the world has ever known; what it does today, the world will do tomorrow. Our culture (used in the anthropological sense) is being imported by every other nation in the world at an ever-increasing rate; the models we provide will determine the fate of tomorrow's world.

In this respect the psychedelic vanguard is attempting to provide both a model for others and an answer to an important question: how are we to treat those who will not be able or allowed to work in our rapidly automating society? The obvious answer is a guaranteed annual income⁹ that would pay a living wage to everyone for doing what he chooses. This would allow many people to spend a great deal of time reconstructing their environment,¹⁰ so that our cities can eventually become places that are desirable for human habitation. Gunnar Myrdal, in his *Challenge to Affluence*, implies just this.

"Small communities vibrating in the woods, they are the important thing."
Quentin Fiore

Some aspects of the psychedelic community are struggling to provide an alternative in art, economics, and community organization that will allow for a more positive presence to enter the arena of American life.

Such groups as USCO, the Diggers, and Drop City were the beginning of a trend that might provide positive alternatives to those who have learned the importance of small groups, ecology, and ritual. They are still too recent to provide anything else but hope, yet their spirit is a rare brightness in the midst of a rather bleak picture.

What follows is a partial description of the present, with a few suggestions, no salvation; for the days of our sentimental lusting after finality must come to an end. There is no end; it all goes on, within you, without you, with you, without you.

EPILOGUE

As cultures die they are stricken with the mute implacable rage of that humanity strangled within them. So long as it grows, a civilization depends on the elaboration of meaning, its health is maintained by an awareness of its state; as it dies, a civilization opens itself to the fury of those betrayed by its meaning, precisely because that



Judi Landis

meaning was not sufficiently true to offer a life adequately large. The aesthetic shifts from creation of meaning to the destruction of it."

—Norman Mailer.

"As for me, I answer that we are all in a state of frightful hypertension." —Antonin Artaud.

"A ritual approach is a historical approach. Ritual is, simply, a re-enactment of the past. The great revolutions in human society are changes in the form of symbolic representation; reorganizations of the theatre, of the stage for human action."

—Norman O. Brown.

History is a nightmare from which we have awakened.

"The methods now being used to merchandise the political candidate, as though he were a *deodorant*, positively guarantee the electorate against ever hearing the truth about anything." (My italics.)
—Aldous Huxley, 1958.

¹ Morse Peckham's *Beyond the Tragic Vision* is a detailed historical study of this problem, concentrating on the nineteenth century.

² Kenneth Keniston's *The Uncommitted* is a brilliant study of this problem as it applies to my generation—those born since 1940.

³ See Elias Canetti, *Crowds and Power*, for a deeper understanding of this most complex of modern problems.

⁴ The following news story, illustrating this point, appeared during the end of July in the *San Francisco Chronicle*:

Beatle George Harrison yesterday hit back at a member of Britain's ruling Labour Government for criticizing fellow Beatle Paul McCartney for taking drugs.

In Parliament Friday, Minister of the State at the Home Office Alice Bacon said she was horrified to read that McCartney said he discovered God through the hallucinatory drug LSD.

Yesterday, Harrison flew to London with his wife, actress Pattie Boyd, from Athens, where they have been vacationing with McCartney and a third member of the Beatles, John Lennon.

Harrison said: "As far as I am concerned these people are ignorant. I have worked out my life, and it is up to them to work out their own."

This same tone can be seen in the full-page ad that the Beatles and a number of other prominent British citizens took out in the *London Times* concerning the laws on marijuana.

⁵ Marya Mannes, *New York Times*, November 15, 1965.

⁶ "If the stereotyping of responses and the suppression of novelty in the use of material are to be avoided, information should be taught with only so large a level of motivation as needed to maintain relevant activity. Both

monkeys and men are motivated by curiosity, and show continued activity as long as they have an effect on the surroundings. This is called playing or research in different contexts. It has been shown that by making an irrelevant reward contingent on performing some action which had previously been performed 'for fun' one destroys its intrinsic ability to motivate. This suggests that the 'educational' toy is preferable to the irrelevant social rewards of the schoolroom as a support for the early learning process. There are deleterious effects produced by doing the right thing for the wrong reason." Quoted in the *East Village Other*, July 1-15, 1967, from *Toys That Teach*, Dr. Sheridan Speeth.

⁷ Meditation rooms should be set up in all our big-city hospitals, using, where possible, the techniques that Joe Kamiya has developed in the conditioning of EEG patterns at Langley Porter Neuropsychiatric Institute in San Francisco.

⁸ R. D. Laing extends this concept to all so-called mental illness in his *The Politics of Experience*.

⁹ See *Free Men and Free Market*, by Robert Theobald, and *The Guaranteed Income*, edited by Theobald, both Doubleday Anchor books, for an extended discussion of this most important concept.

¹⁰ This idea will shortly go into effect in riot-torn areas of Jacksonville, Fla., where Negroes will be paid to reconstruct their own destroyed and dilapidated areas.



POSTSCRIPT 1969

1.

The modern theatre has lost the significance of being an emotional purge for the masses. Some creative minds have been aware of this loss and tried to re-establish a theatre for the people. Max Reinhardt transformed a circus into a theatre and established 'a theatre for the thousands'. To be effective artistically and to function in the service of mental hygiene, the theatre of today must be a 'theatre for the millions'—even more, it must be 'a theatre for all.'

Ernst Simmel

The electronic media provide us with the stage that will project to the millions—slowly the content is emerging that will allow for the creation of the ritual whose enactment will symbolize the transformation of man into a being of wholeness. Imagine the effect of Christ on television.

2.

So the question here is revolution.
And everyone is crying out for a necessary revolution,
But I don't know if enough people have understood
that the revolution would not be real as long as it was
not physically and materially complete,
And as long as it would not turn and face man,
Face the body of man himself
And decide once and for all to demand that *he*
change.

Antonin Artaud

Most revolutionaries intuitively recognize the validity of these words, but a careful perusal of the statements of Eldridge Cleaver makes it obvious that a cleavage exists between the present awareness of the ridiculousness of violence and a paranoia-laden rear-view mirror approach to the problem. They remember the experience of the Jews and forget the burning example of Gandhi. They stand at the crossroads, facing the Sphinx, crucified.

Those who hope to survive the unbearable stresses of this ever more desiccated world must learn to abdicate all values and strivings that do not flow directly from the deepest needs of the self. A good part of our adult life must be spent in the process of deconditioning behavioral impulses that those 'far wiser' have stuffed into our trusting minds. We have the Pisgah view, but must spend '40 years' in the wilderness realizing it. The saving remnant exists in the hearts of those utterly unswayed by the forms that hypnotize the great majority of our fellows.

The difficulty is increased by the co-occurrence of two simultaneous revolutions: the third world revolution which involves equal distribution of material wealth; the revolution in life style, car-

ried on in post capitalist countries by affluent youth whose actions symbolize the lack of any sustaining value system to handle the problems that are occurring. Their interaction can be either frictional or generative depending upon how conscious those involved are in differentiating their separate focuses.

3.

Our present method of 'pay for work' through which we now distribute the work represents a timid fraction of such re-investment capacity. Unemployment is actually time secured, and should be re-invested in education. If only one person in one million made one new discovery or prime invention this would pay for all.

Buckminster Fuller

Epilepsy which Reich called psychic orgasm is one means the body uses to clear the circuit—temporarily restoring autonomic/endocrine imbalance. This is not much different from the updated form of primitive ecstasy-bearing shamanism that is currently being pushed as a solution to the problem of systemic imbalance—it is an obvious regression under the duress of information overload. Yoga, a form of self-hypnosis, is a higher stage of this process producing a control which allows for selective regulation of all incoming stimuli—standard equipment in an environment that bombards the individual on all fronts 24 hours a day—providing one with the ability to produce all the states which are now considered to be paranormal (telepathy, precognition, astral travel, etc.).

Since evolution, in America, is now under social control, the use of the neo-cortex (a tool which is shaping the meeting of cybernetics and evolution) in an ecologically aware manner becomes the prime task of every conscious being.

We must understand that a totally new society is coming into being, one that rejects *all* our old values, conditions, responses, attitudes and institutions.

Marshall McLuhan

The game is about to change—man is on the verge of becoming something else: the choice is in our hands and depends upon the aware application of the energy which our technology has recently loosed upon the planet.

Listen:

The enemy is invisible;
He is everywhere.
The friend is invisible;
He is everywhere.
Which one will you be?

Life and education are now synonymous—the environment itself is the great teacher. Those who create the spaces through which we move are programming us for our future. Buildings that look like IBM cards can only produce neo-cortical automatons. We must generate spaces that provide opportunities for the exploration of the new realms of being that man is presently encountering. The youth, in particular, are stymied by spaces that induce catatonia and force the rising energy levels to be directed back into the individual's own psyche. Channels must be forged in order to allow this new found energy to express itself in modes of being that will be beneficial for all. Education is not a process of stamping out a product. People are not automobiles. We now have an electronic technology which will allow us to create an individual program for everyone, with the individual writing his own program as soon as he is ready. Conformal mapping instead of processing.

4.

All of American life is a vaudeville act with the nigger at the end of the line.

Unicorn

America has a history that speaks of assimilation without integration—it is a constantly bubbling stew that is not fit to eat. The church on every street corner speaks of the evil in the land that keeps one apart from oneself. It is approaching omega point—about to crystallize—only conscious direction of this process can avoid the holocaust that threatens on all sides.

We need an inner transformation that would generate the energy necessary to repair the destruction—that our completely outered life has visited upon the entire eco-system—only the opening up of new inner channels will enable the system-as-a-whole to drain off some of the energy that is now building up, explosively, at certain localized points. The old symbols are not able to contain the new energy—the goose step once shook off the goose flesh, but the flag no longer brings a tear to the eyes. Authority is shifting to the within, and we must remember that 'God' is the ultimate fascist.

5.

Today's mysticism is tomorrow's science.

Marshall McLuhan

The enormous shift of psychic energy in the direction of yoga, macrobiotics, astrology, palmistry, meditation and other attendant disciplines

is indicative of the failure of the predominant western system of values to provide a structure of meaning for those who are now involved in the process of defining themselves. Hiroshima is viewed as the direct outcome of the scientist's attempt to completely control the world—a world that the young want no part of. Their quest for self-knowledge has produced much overreaction in terms of attempting to import alien disciplines into a cultural situation that is utterly different from the one in which the discipline prospered—so we have blacks dressed in dashikes, muttering a few words of Swahili or Arabic, licking ice cream cones as they stand on urban street corners—hybrids—a few will survive; nature's price is heavy.

Thus those who settle for a simple shift from their failed western heritage, to recently imported eastern doctrines are little different from those true believers who made possible the ascendancy of Hitler or Stalin. The path through the present wilderness is a razor's edge that leads from the darkness of nihilism to the clear light of the noösphere.

Only the marriage of Faust and Shiva will provide the relief we need.

6.

On the physiological level I suppose the problem is linked with the fact that we carry around with us a glandular system which was admirably adapted to life in the paleolithic times but is not very well adapted to life now. Thus we tend to produce more adrenalin than is good for us, and we either suppress ourselves and turn destructive energies inward or else we do not suppress ourselves and we start hitting people.

Aldous Huxley

Stress and the flow of adrenalin which accompanies it is one constant factor in an environment which grows ever more chaotic. It produces an effect on the autonomic and endocrine systems that is easily seen in the enormous rise in drug addiction, alcoholism, schizophrenia and cancer—diseases whose progressive deterioration indicate a serious imbalance between man and the ecosystem-as-a-whole. An imbalance that will soon be purged by a plague: the system's means of reasserting balance through crystallization in a particular direction. Other indications of stress upon the gene-pool-as-a-whole include the amount of chromosome breakage and the vertical rise in population. Purification is coming. ❀



Larry Noggle



Warren Raysor

Hallucinations as the World of Spirits

WILSON VAN DUSEN

Introduction

I will compare the detailed accounts of patients' hallucinations to Emanuel Swedenborg's descriptions of the world of spirits. So few know of Swedenborg's work that he needs some introduction. Emanuel Swedenborg, who lived from 1688-1772, was one of the last men to have encompassed practically all of human knowledge. Just as a sample, he was fluent in nine languages, wrote 150 works in 17 sciences, was expert in at least seven crafts, was a musician, member of parliament, and a mining engineer. Among many scientific accomplishments he first propounded the nebular hypothesis, did the first exhaustive works on metallurgy, wrote on algebra and calculus, found the function of several areas of the brain and ductless glands, suggested the particle structure of magnets, designed a glider and an undersea boat, engineered the world's largest drydock, etc., etc. In a way he outdid himself. Had he stopped with these little accomplishments he would have been remembered. But having mastered all of the physical sciences he then took on psychology and religion. His findings here were so rich and incredible that it cast a shadow over his name. He probably explored the hypnogogic state more than any other man has ever done before or since. In this region he broke through into the spiritual world. While living a productive and successful life in the world he had daily intercourse with spirits, which he candidly described in one of his 32 religious volumes titled *Heaven and Hell* (Swedenborg Foundation, 139 East 23 St., NYC). There were a number of miracles, such as the time he reported in detail a fire in Stockholm when he was hundreds of miles away, or when he would talk to departed relatives and friends and bring back accurate information which shocked the living. He delved into the symbolic language of the Bible and, for instance, wrote 12 volumes on the psychological meanings buried in Genesis and Exodus. This later work is so rich I've reserved my later years for understanding it.

He had gone too far. He estranged the religious by not supporting any one religion while talking of the root values which underlie all religions. He was tried as a heretic and his works banned in his native Sweden. He was criticized for not going to church regularly. He didn't because he found church shallow and boring. He gradually became relatively unknown except for a small group of followers in many countries who continue to study his works.

One amusing anecdote occurred when Swedenborg wrote John Wesley, the founder of Methodism, that he had learned in the world of spirits that Wesley strongly wanted to see him. Wesley, surprised, acknowledged this and set an appointment months in the future because he was to go on a journey. Swedenborg wrote back he was sorry but he could not then see Wesley for he was due to die on a given date, which, of course, he did!

Spirits and Madness

By an extraordinary series of circumstances a confirmation appears to have been found for one of Emanuel Swedenborg's most unusual doctrines — that man's life depends on his relationship to a hierarchy of spirits. Out of my professional role as a clinical psychologist in a state mental hospital and my own personal interest, I set out to describe as faithfully as possible mental patients' experiences of hallucinations. A discovery four years ago helped me to get a relatively rich and consistent picture of the patients' experience. Though I noticed similarities with Swedenborg's description of the relationships of man to spirits it was only three years after all the major findings on hallucinations had been made that the striking similarity between what Twentieth-Century patients describe and Swedenborg's Eighteenth-Century accounts became apparent to me. I then collected as many details as possible of his description. I found that Swedenborg's system not only is an almost perfect fit with patients' experiences, but even more impressively, accounts for otherwise

quite puzzling aspects of hallucinations. I will first describe how I worked and my findings, and then relate this to Swedenborg's work.

All the people involved hallucinated. They included chronic schizophrenics, alcoholics, brain-damaged and senile persons. The subjects of this study came to the attention of friends of the public because of unusual behavior. The average layman's picture of the mentally ill as raving lunatics is far from reality. Most of these people have become entangled in inner processes and simply fail to manage their lives well. In the hospital most have freedom of the grounds and the average visitor is impressed that, aside from occasional odd bits of behavior, the patients have most of their powers and appear like almost everyone else. Many return home in a month or two never to need mental hospitalization again. Some become so enmeshed in inner processes that they slip to lower levels of mental disorder. The most severe disorder is usually that of a person who sits all day involved in inner processes, who obediently obeys the request of hospital staff to dress, eat, bathe, and sleep in the hospital routine.

The people described here range from a few months in the hospital to twenty years. Most would be like the patients on the hospital grounds who strike the visitor as not unlike themselves. A conversation with one of these patients might indicate to the visitor that the patient has an unusual set of beliefs—for instance, that he is kept in the hospital by a gang of thieves, or that ordinary clouds are radiation pollution. In many, even unusual beliefs would not be apparent. Most conceal that they hear and see things because they are wise enough to know the visitor doesn't and wouldn't understand. Their adjustment within the hospital is relatively good. Many do productive work ten to thirty hours a week. It is when they return to the relatively complex and demanding outside world that their adjustment often worsens. None of the patients at the most severe level of mental disorders could be included in this study because they couldn't describe their hallucinations well enough.

After dealing with hundreds of such patients, I discovered about four years ago that it was possible to speak to their hallucinations. To do so I looked for patients who could distinguish between their own thoughts and the things they heard and saw in the world of hallucinations. The patient was told that I simply wanted to get as accurate a description of their experiences as possible. I held out no hope for recovery or special reward. It soon became apparent that many were embarrassed by what they saw and heard and hence they concealed it from others. Also they knew

their experiences were not shared by others, and some were even concerned that their reputations would suffer if they revealed the obscene nature of their voices. It took some care to make the patients comfortable enough to reveal their experience honestly. A further complication was that the voices were sometimes frightened of me and themselves needed reassurance. I struck up a relationship with both the patient and the persons he saw and heard. I would question these other persons directly, and instructed the patient to give a word-for-word account of what the voices answered or what was seen. In this way I could hold long dialogues with a patient's hallucinations and record both my questions and their answers. My method is that of phenomenology. My only purpose was to come to as accurate a description as possible of the patient's experiences. The reader may notice I treat the hallucinations as realities because that is what they are to the patient. I would work with a patient for as little as one hour or up to several months of inquiry where the hallucinated world was complex enough.

Some may wonder why one should believe what these patients report. The patients cooperated with me only because I was honestly trying to learn of their experiences. They were not paid or even promised recovery or release from the hospital. Most of my subjects seemed fairly sensible except for the fact of hallucinations which invaded and interfered with their lives. On several occasions I held conversation with hallucinations that the patient himself did not really understand. This was especially true when I dealt with what will be described as the higher order hallucinations which can be symbolically rich beyond the patient's own understanding. There was great consistency in what was reported independently by different patients. I have no reason to doubt they were reporting real experiences. They seemed to be honest people as puzzled as I was to explain what was happening to them. The differences among the experiences of schizophrenics, alcoholics, the brain damaged and senile were not as striking as the similarities; so I will describe these hallucinated worlds in general.

One consistent finding was that patients felt they had contact with another world or order of beings. Most thought these other persons were living persons. All objected to the term hallucination. Each coined his own term such as The Other Order, the Eavesdroppers, etc.

For most individuals the hallucinations came on suddenly. One woman was working in a garden when an unseen man addressed her. Another man described sudden loud noises and voices he heard while riding in a bus. Most were frightened, and

adjusted with difficulty to this new experience. All patients describe voices as having the quality of a real voice sometimes louder, sometimes softer, than normal voices. The experience they describe is quite unlike thoughts or fantasies. When things are seen they appear fully real. For instance a patient described being awakened one night by Air Force officers calling him to the service of his country. He got up and was dressing when he noticed their insignia wasn't quite right; then their faces altered. With this he knew they were of The Other Order and struck one hard in the face. He hit the wall and injured his hand. He could not distinguish them from reality until he noticed the insignia. Most patients soon realize that they are having experiences that others do not share, and for this reason learn to keep quiet about them. Many suffer insults, threats and attacks for years from voices with no one around them aware of it. Women have reported hearing such vile things they felt it would reflect on them should they even be mentioned.

In my dialogues with patients I learned of two orders of experience, borrowing from the voices themselves, called the higher and the lower order. Lower order voices are as though one is dealing with drunken bums at a bar who like to tease and torment just for the fun of it. They will suggest lewd acts and then scold the patient for considering them. They find a weak point of conscience and work on it interminably. For instance one man heard voices teasing him for three years over a ten-cent debt he had already paid. They call the patient every conceivable name, suggest every lewd act, steal memories or ideas right out of consciousness, threaten death, and work on the patient's credibility in every way. For instance they will brag that they will produce some disaster on the morrow and then claim honor for one in the daily paper. They suggest foolish acts (such as: Raise your right hand in the air and stay that way) and tease if he does it and threaten him if he doesn't. The lower order can work for a long time to possess some part of the patient's body. Several worked on the ear and the patient seemed to grow deaf. One voice worked two years to capture a patient's eye which visibly went out of alignment. Many patients have heard loud and clear voices plotting their death for weeks on end, an apparently nerve-racking experience. One patient saw a noose around his neck which tied to "I don't know what" while voices plotted his death by hanging. They threaten pain and can cause felt pain as a way of enforcing their power. The most devastating experience of all is to be shouted at constantly by dozens of voices. When this occurred the patient had to be sedated. The vocabulary

and range of ideas of the lower order is limited, but they have a persistent will to destroy. They invade every nook and cranny of privacy, work on every weakness and credibility, claim awesome powers, lie, make promises and then undermine the patients' will. They never have a personal identity though they accept most names or identities given them. They either conceal or have no awareness of personal memories. Though they claim to be separate identities they will reveal no detail which might help to trace them as separate individuals. Their voice quality can change or shift, leaving the patient quite confused as to whom might be speaking. When identified as some friend known to the patient they can assume this voice quality perfectly. For convenience many patients call them by nicknames, such as "Fred," "The Doctor," or "The Old Timer." I've heard it said by the higher order that the purpose of the lower order is to illuminate all of the person's weaknesses. They do that admirably and with infinite patience. To make matters worse they hold out promises to patients and even give helpful sounding advice only to catch the patient in some weakness. Even with the patient's help I found the lower order difficult to relate to because of their disdain for me as well as the patient.

The limited vocabulary and range of ideas of the lower order is striking. A few ideas can be repeated endlessly. One voice just said "hey" for months while the patient tried to figure out what "hey" or "hay" was meant. Even when I was supposedly speaking to an engineer that a woman heard, the engineer was unable to do any more arithmetic than simple sums and multiplication the woman had memorized. The lower order seems incapable of sequential reasoning. Though they often claim to be in some distant city they cannot report more than the patient sees, hears, or remembers. They seem imprisoned in the lowest level of the patient's mind, giving no real evidence of a personal world or any higher order thinking or experiencing.

All of the lower order are irreligious or anti-religious. Some actively interfered with the patients' religious practices. Most considered them to be ordinary living people, though once they appeared as conventional devils and referred to themselves as demons. In a few instances they referred to themselves as from hell. Occasionally they would speak through the patient so that the patient's voice and speech would be directly those of the voices. Sometimes they acted through the patient. One of my female patients was found going out the hospital gate arguing loudly with her male voice that she didn't want to leave, but he was insisting. Like many, this particular hallu-

ination claimed to be Jesus Christ, but his bragging and argumentativeness rather gave him away as of the lower order. Sometimes the lower order is embedded in physical concerns, such as a lady who was tormented by "experimenters" painfully treating her joints to prevent arthritis. She held out hope they were helping her, though it was apparent to any onlooker they had all but destroyed her life as a free and intelligent person.

In direct contrast stands the rarer higher order hallucinations. In quantity they make up perhaps a fifth or less of the patient's experiences. The contrast may be illustrated by the experience of one man. He had heard the lower order arguing a long while how they would murder him. He also had a light come to him at night like the sun. He knew it was a different order because the light respected his freedom and would withdraw if it frightened him. In contrast, the lower order worked against his will and would attack if it could see fear in him. This rarer higher order seldom speaks, whereas the lower order can talk endlessly. The higher order is much more likely to be symbolic, religious, supportive, genuinely instructive, and communicate directly with the inner feelings of the patient. I've learned to help the patient approach the higher order because of its great power to broaden the individual's values. When the man was encouraged to approach his friendly sun he entered a world of powerful numinous experiences, in some ways more frightening than the murderers who plotted his death. In one scene he found himself at the bottom of a long corridor with doors at the end behind which raged the powers of hell. He was about to let out these powers when a very powerful and impressive Christlike figure appeared and by direct mind-to-mind communication counseled him to leave the doors closed and follow him into other experiences which were therapeutic to him. In another instance the higher order appeared to a man as a lovely woman who entertained him while showing him thousands of symbols. Though the patient was a high-school educated gas-pipe fitter, his female vision showed a knowledge of religion and myth far beyond the patient's comprehension. At the end of a very rich dialogue with her (the patient reporting her symbols and responses) the patient asked for just a clue as to what she and I were talking about. Another example is that of a Negro who gave up being useful and lived as a drunken thief. In his weeks of hallucinations the higher order carefully instructed him on the trials of all minority groups and left him with the feeling he would like to do something for minorities.

In general the higher order is richer than the patient's normal experience, respectful of his free-

dom, helpful, instructive, supportive, highly symbolic and religious. It looks most like Carl Jung's archetypes, whereas the lower order looks like Freud's id. In contrast to the lower order it thinks in something like universal ideas in ways that are richer and more complex than the patient's own mode of thought. It can be very powerful emotionally and carry with it an almost inexpressible ring of truth. The higher order tends to enlarge a patient's values, something like a very wise and considerate instructor. Some patients experience both the higher and lower orders at various times and feel caught between a private heaven and hell. Many only know the attacks of the lower order. The higher order claims power over the lower order and indeed shows it at times, but not enough to give peace of mind to most patients. The higher order itself had indicated that the usefulness of the lower order is to illustrate and make conscious the patients' weaknesses and faults.

Though I could say much more on what the patients reported, and quote extensively from dialogues with hallucinations, this is the substance of my findings. I was very early impressed by the over-all similarities of what patients reported even though they had no contact with each other. After twenty patients there wasn't much more to be



Lee Conklin

learned. I was also impressed by the similarity to the relatively little shown in the Biblical accounts of possession. These patients might well be going through experiences quite similar to what others experienced centuries ago.

Several things stood out as curious and puzzling. The lower order seemed strangely prevalent and limited. In the face of their claim of separate identity, their concealing or not knowing any fact (birthplace, schooling, name, personal history) which would set them apart was unusual. Their malevolence and persistence in undermining the patient was striking. And why would they consistently be unreligious or anti-religious? Just the mention of religion provokes anger or derision from them. In contrast, the higher order appeared strangely gifted, sensitive, wise and religious. They did not conceal identity but rather would have an identity above the human. For instance, a lady of the higher order was described as "an emanation of the feminine aspect of the Divine." When I implied she was Divine she took offense. She herself was not divine but she was an emanation of the Divine. I couldn't help but begin to feel I was dealing with some kind of contrasting polarity of good and evil. The patients' accounts of voices trying to seize for their own some part of the body such as eye, ear or tongue had a strangely ancient ring to it. Some people might suspect that my manner of questioning fed back to the patients what I wanted to hear, but after I addressed on hallucinations an audience including patients many warmly commended me for capturing their own experiences too. As incredible as it may seem, I'm inclined to believe the above is a roughly accurate account of many patients' hallucinatory experiences.

I read and admired Swedenborg's work for some while, primarily because his religious experiences fit with my own and partly because of his immense knowledge of the hypnogogic state and the inner structure of the psyche. His doctrine regarding spirits I could neither affirm nor deny from my own experience, though it seemed a little incredible. As I describe Swedenborg's doctrine in this matter the similarity with my own findings will become apparent.

Swedenborg describes all of life as a hierarchy of beings representing essentially different orders and yet acting in correspondence with each other. The Lord acts through celestial angels, who in turn correspond on a lower level to spiritual angels, who in turn correspond to a third lower heaven — all of which corresponds to and acts into man. On the opposite side there are three levels of hell acting out of direct contact into man. Man is the free space and meeting ground of these

great hierarchies. In effect, good and its opposite evil rule through this hierarchy of beings down to man who stands in the free space between them. Out of his experiences and choices he identifies with either or both sides. These influences coming from both sides are the very life of man. The man who takes pride in his own powers tends toward the evil side. The man who acknowledges that he is the receptacle of all that is good, even the power to think and to feel, tends toward the good side. In the extreme of evil, spirits claim power over all things and seek to subjugate others. In the extreme of good, angels feel themselves free in that the good of the Lord acts freely through them. Swedenborg's doctrine of the effect of spirits with man is simply the lower aspect of a whole cosmology of the structure of existence.

Such is the equilibrium of all in the universal heaven that one is moved by another, thinks from another, as if in a chain; so that not the least thing can [occur from itself]: thus the universe is ruled by the Lord, and, indeed, with no trouble (SD 2466). From this order of creation it may appear, that such is the binding chain of connection from firsts to lasts that all things together make one, in which the prior cannot be separated from the posterior (just as a cause cannot be separated from its effect); and that thus the spiritual world cannot be separated from the natural, nor the natural world from the spiritual; thence neither the angelic heaven from the human race, nor the human race from the angelic heaven. Wherefore it is so provided by the Lord, that each shall afford a mutual assistance to the other. . . . Hence it is, that the angelic mansions are indeed in heaven, and to appearance separate from the mansions where men are; and yet they are with man in his affections of good and truth (LJ 9).

Each, man or spirit, is given to feel he is free and rules. Yet all are ruled (SD 3633). Even the world of matter is created and sustained by the Lord through the spiritual world (DP 3). It is normal that man does not feel himself to be the subject of a spiritual world. Swedenborg repeatedly enjoins that one is not even to attempt to become aware of the world of spirits because it is dangerous (HH 249, AC, 5863). In the normal man spirits are adjoined to the man's spirit (AC 5862) or, what is the same, to more unconscious levels of his mind so that man is not aware of them. They flow into his feelings or into the matrix of thought (AE 1182). Spirits think spiritually and man naturally so that the two correspond to each other. In modern terms one would say spirits are in the unconscious and there live out their desires in what is to man the origin of his thoughts and feelings. In the normal situation man is not aware of their action, taking it to be his own thought and feeling. They, too, do not feel themselves to be in the life of a man. To all of man's experi-

ences they have corresponding spiritual experiences. They do not see or hear the man's world. The spirits adjoined to man have dispositions similar to the man's. As Swedenborg says, with a bit of humor, enthusiastic spirits are with the enthusiastic (AE 1182). Thus they act together. Man is free to act, but by this relation to a hierarchy of spirits his tendencies are conditioned (AC 5850). His identification with good or evil tendencies, by his acts, further the conditioning in one direction or another. Good spirits or angels dwell in the most interior aspects of man's mind — in his loves, affections or ends (AC 5851). They think by generals or universals (AC 2472), or as modern psychology would put it, they think more abstractly. One of their thoughts would cover thousands of a natural man's thoughts. The soul, spirit or interior man are the same thing (AC 6059).

. . . being thus supereminent, spiritual ideas or thoughts, relatively to natural, are ideas of ideas, thoughts of thoughts; that by them, therefore, are expressed qualities of qualities and affections of affections; and, consequently, that spiritual thoughts are the beginnings and origins of natural thoughts (CL 326:7).

Evil spirits reside in a lower but still unconscious area of mind, the personal memory. Those like the man are joined to him and they take on the memory of the man and neither the man nor they know that they are separate. They are in what Swedenborg calls his scientifics, or the facts and tendencies stored in the memory.

To some this whole conception of Swedenborg's sounds strange and even highly improbable. Scientifically it appears beyond any real test. If man cannot know these spirits, nor do they even know they are with man, the matter is like the worst speculation and not open to examination. In Swedenborg's personal diary and other works he tells how he felt gifted by the Lord with the experience both of heaven and hell and could examine over a period of many years their exact relationship to man. To learn of the powers and tendencies of evil spirits he was attacked by them as though he were a man possessed, yet it was not permitted that he be injured by them. In this respect his account sounds very much like madness with hallucinations and delusions. Yet the many documents that have been gathered¹ testify to his normal and even prosperous life as a nobleman, respected scientist and man of the world. Apparently he was a gifted man who was allowed to explore experiences that other less gifted persons are caught within.

The diagnosis of schizophrenia did not exist in his day, it having been first clearly delineated in 1911 by Eugen Bleuler. He did speculate on the

nature of madness, sometimes describing it as being too involved in one's own fantasies (SD 172), and sometimes ascribing it to pride in one's own powers (spiritual madness) (AC 10227:3). He gave much description of possession by spirits and what they did. Present day psychosis always involves some degree of self pride (spiritual madness) but the hallucinated aspect looks most like what Swedenborg described under the general headings of obsessions (to be caught in false ideas) and possession (to have alien spirits acting into one's thought, feelings, or even into one's bodily acts (HH 257). He indicates that normally there is a barrier between these spiritual entities and man's own consciousness. He also makes quite clear that if this barrier of awareness were penetrated the man would be in grave danger for his mental health and even for his life (HH 249).

If evil spirits knew they were with man they would do all sorts of things to torment him and destroy his life. What he describes looks remarkably like my own findings on the lower order hallucinations. Let us consider lower order hallucinations and possession by evil spirits together. You will recall that I said lower order hallucinations act against the patient's will, and are extremely verbal, persistent, attacking, and malevolent. They use trickery to deceive the patient as to their own powers, threaten, cajole, entreat, and undermine in every conceivable way. These are all characteristic of possession by evil spirits which takes place when the spirits are no longer unconscious, but have some awareness of themselves as separate entities and act into consciousness.

It is not clear how the awareness barrier between spirits and man is broken. In Swedenborg's case he had a way of minimal breathing and concentrating inwardly for most of his life — a practice that resembles the yogic Pranayama and Pratyahara, which is calculated to awaken inner awareness. In the context of his whole system of thought one would surmise this inner barrier of awareness is penetrated when the person habitually withdraws from social usefulness into inner fantasy and pride. This would conform to contemporary social withdrawal which is the earliest aspect of schizophrenia. I am relatively certain that religious faith alone doesn't prevent hallucinations because many patients try to save themselves by their faith. Observation would suggest useful social acts (charity) would come closer to preventing schizophrenia.

All of Swedenborg's observations on the effect of evil spirits entering man's consciousness conform to my findings. The most fundamental is that they attempt to destroy him (AC 6192, 4227). They can cause anxiety or pain (AC 6202). They speak



Margo Richardson

in man's own native tongue (CL 326, DP 135). (The only instances I could find where hallucinations seemed to know a language other than the patient's were from the higher order.) They seek to destroy conscience (AC 1983) and seem to be against every higher value. For instance they interfere with reading or religious practices. They suggest acts against the patient's conscience and if refused, threaten, make them seem plausible, or do anything to overcome the patient's resistance. Swedenborg says these spirits can impersonate and deceive (SD 2687). This accounts for one puzzling aspect. Patients say voices can shift and identify as they speak, making it impossible to identify them. Or if a patient treats them as some known individual they will act like them. They lie

(SD 1622). Most patients who have experienced voices for any length of time come to recognize this. They tell a patient he will die tomorrow and yet he lives. They claim to be anyone including the Holy Spirit (HH 249). It took some while for a woman patient to come to realize the male voice in her probably was not Jesus Christ as he claimed. She considered him sick and proceeded to counsel this voice, which improved and left her! He claimed he could read my mind, but I showed her by a simple experiment that he couldn't.

When spirits begin to speak with man, he must beware lest he believe them in anything; for they say almost anything; things are fabricated by them, and they lie; for if they were permitted to relate what heaven is, and how things are in the heavens, they

would tell so many lies, and indeed with a solemn affirmation, that man would be astonished; . . . They are extremely fond of fabricating: and whenever any subject of discourse is proposed, they think that they know it, and give their opinions one after another, one in one way, and another in another, altogether as if they knew; and if a man listens and believes, they press on, and deceive, and seduce in divers ways (SD 1622).

Though most patients tend to recognize this, most still put faith in their voices and remain caught by them. For instance, one lady felt a group of scientists including a physician and engineer were doing important but painful experiments on the ends of her bones. Even though I couldn't find a trace of medical knowledge in the physician or any mathematical ability above simple sums in the engineer, she continued to believe in them.

Many voices have indicated they will take over the world, or have already done so, which bit of bragging Swedenborg noticed too (SD 4476). They can suggest and try to enforce strange acts in the patient and then condemn him for compliance (AC 761). They draw attention to things sexual or simply filthy (SD 2852) and then proceed to condemn the person for noticing them. They often refer to the person as just an automaton or machine (SD 3633), a common delusional idea that many schizophrenics adopt. In the normal condition these spirits cannot see and hear the world of man (AC 1880), but in mental illness they can (SD 3963). For instance I was able to give the Rorschach Ink Blot Test to a patient's voices separately from the patient's own responses. Since I could talk with them through the patient's hearing they could hear what the patient heard. Though they seem to have the same sensory experience as the patient I could find no evidence they could see or hear things remote from the patient's senses as they often claimed.

There are a number of peculiar traits of the lower order hallucinations on which Swedenborg throws light. If voices are merely the patient's unconscious coming forth I would have no reason to expect them to be particularly for or against religion. Yet the lower order can be counted on to give its most scurrilous comments to any suggestion of religion. They either totally deny any after life or oppose God and all religious practices (AC 6197). Once I asked if they were spirits and they answered, "the only spirits around here are in bottles" (followed by raucous laughter). To Swedenborg it is their opposition to God, religion, and all that it implies that makes them what they are.

Another peculiar finding is that the lower order hallucinations were somehow bound to and limited within the patient's own experiences (AC

7961). The lower order could not reason sequentially or think abstractly as could the higher order. Also it seemed limited within the patient's own memory. For instance, one group of voices could attack the patient only for things he had recalled since they invaded him; and they were most anxious to get any dirt to use against the patient. Swedenborg throws light on this when he indicates evil spirits invade man's memory and scientific (the facts he has learned). This accounts for their memory limitation, their lack of sequential and abstract reasoning, and their extreme repentiveness. As I indicated earlier, it is not uncommon for voices to attack a person for years over a single past guilt. It also accounts for the very verbal quality of the lower order as against the higher order's frequent inability to speak at all (AC 5977).

Swedenborg indicates the possibility of spirits acting through the subject (AC 5990), which is to possess him. This I have occasionally seen. For instance the man who thought he was Christ within a woman sometimes spoke through her, at which times her voice was unnaturally rough and deep. She also had trouble with him dressing at the same time she was because she would be caught in the incongruities of doing two different acts at once.

Another peculiar finding which Swedenborg unintentionally explained is my consistent experience that lower order hallucinations act as though they are separate individuals and yet they can in no way reveal even a trace of personal identity, nor even a name. Nor can they produce anything more than was in the patient's memory. Most patients have the impression they are other beings. They will take on any identity suggested, but they seem to have none of their own. This strange but consistent finding is clarified by Swedenborg's account. These lower order spirits enter the man's memory and lose all personal memory. The personal memory was taken off at their death leaving their more interior aspects. That they discover they are other than the man allows obsession and possession to take place and accounts for their claiming separate identity and convincing the patient of this. But their actual lack of personal memory comes from their taking on the patient's memory.

It may be that in the deeper degree of schizophrenia the spirits have taken on more of their own memory. Swedenborg says this would lead man to believe he had done what he had not done (AC 2478, HH 256). For instance delusional ideas are a belief in what has not occurred. Some patients speak of themselves as dead and buried and their present identity as of another person. "For were spirits to retain their corporeal mem-

ory, they would so far obsess man, that he would have no more self-control or be in the enjoyment of his life, than one actually obsessed" (SD 3783). I am just guessing at this point that the most serious of the mental disorders, where a person is totally out of contact and jabbars to himself and gesticulates strangely, are instances where these spirits have more memory and act more thoroughly through the person. It is then symbolically accurate that they are dead and someone else lives.

I deliberately looked for some discrepancy between my patients' present experiences and what Swedenborg described. It appeared I had found it in the number of spirits who were with one patient. They may have three or four most frequent voices but they can experience a number of different people. Swedenborg says there usually are only two good and two evil spirits with a person (AC 904, 5470, 6189). He also gives instances where spirits come in clouds of people at a time (SD 4546). I later learned that where there is a split between the internal and external experience of a person, as in schizophrenia, there can be many spirits with a person (SD 160). Also as patients' voices themselves have described the situation, one spirit can be the subject or voice of many (HH 601). This was the case with the lady who had a team of researchers working on her bones. They themselves were in a kind of hierarchy and represented many. Only the lowest few members of the hierarchy became known to the patient and myself. Swedenborg refers to such spirits as the subjects of many.

Both Swedenborg and the medieval literature speak of the aim of spirits to possess and control some part of a patient's body (SD 1751, 2656, 4910, 5569). Parts involved in my observations have been the ear, eye, tongue, and genitals. The medieval literature speaks of intercourse between a person and his or her possessing spirit, giving these spirits the names of incubi and succubi depending on their sex.² One female patient described her sexual relations with her male spirit as both more pleasurable and more inward than normal intercourse. Swedenborg makes clear that those who enter the affections or emotions enter thereby into all things of the body. These more subtle possessions are more powerful than simply having voices talking to one, and can easily account for affective psychoses where there is a serious mood change (AC 6212, SD 5981). One older German woman was depressed by tiny devils who tormented her in the genital region and made her feel the horror of hell. There are many impressive similarities between the patients' experiences of lower order hallucinations and Swedenborg's obsession and possession by evil spirits.

The higher order hallucinations are quite a bit rarer, do not oppose the patient's will, but rather are helpful guides, and are far more abstract, symbolic and creative than lower order hallucinations. In Swedenborg's terms the higher order would be angels who come to assist the person. As Swedenborg describes it, they reside in the interior mind which does not think in words but in universals which comprise many particulars (AC 5614). The higher order in one patient visually showed him hundreds of universal symbols in the space of one hour. Though he found them entertaining he couldn't understand their meaning. Many of the higher order are purely visual and use no words at all, while the lower order talk endlessly. One patient described a higher order spirit who appeared all in white, radiant, very powerful in his presence and communicated directly with the spirit of the patient to guide him out of his hell. Swedenborg describes how the influx of angels gently leads to good and leaves the person in freedom (AC 6205). I've described the incident where the patient recognized good forces first as a sun which withdrew from him when he was frightened whereas all his experiences of the lower order had been attacking. It was this simple respect for his freedom that led the patient to believe this was another order.

Swedenborg indicates that good spirits have some degree of control over the evil ones (AC 592, 6308; SD 3525). Higher order hallucinations have made the same comment—that they can control lower order ones, but it is seldom to the degree the patient would desire. In some respects they overcome the evil insofar as the patient identifies with them. In one case I encouraged the patient to become acquainted with these helpful forces that tended to frighten him. When he did so their values merged into him and the evil plotters, who had been saying for months they would kill him, disappeared. I seem to see some kind of control of the higher order over the lower, though the nature and conditions of this control are not yet clear. Again, precisely in agreement with Swedenborg. I found evil spirits cannot see the good but the good can the evil (HH 583). The lower order may know of the presence of the higher order but they cannot see them.

It remained a considerable puzzle to me for over a year why the higher order hallucinations were rarer since they were far more interesting to the patient and myself and potentially more therapeutic. Again, Swedenborg has an explanation that fits beautifully with my findings. I have noticed the higher order tends to be non-verbal and highly symbolic. He indicates angels possess the very interior of man. Their influx is tacit. It does not stir

up material ideals or memories but is directed to man's ends or inner motives (AC 5854, 6193, 6209). It is for this reason not so apparent and hence rarer in the patients' reports.

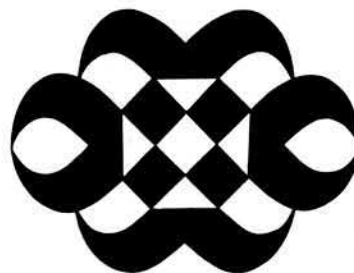
Conclusion

There are a number of points which make the similarity of Swedenborg's accounts and my own findings impressive. My patients acted independently of each other and yet gave similar accounts. They also agree on every particular I could find with Swedenborg's account. My own findings were established years before I really examined Swedenborg's position in this matter. I'm inclined to believe Swedenborg and I are dealing with the same matter. It seems remarkable to me that, over two centuries of time, men of very different cultures working under entirely different circumstances on quite different people could come to such similar findings. Normally such a separation in time, cultures and persons should have led to greater differences. Because of this I am inclined to speculate that we are looking at a process which transcends cultures and remains stable over time.

Then I wonder whether hallucinations, often thought of as detached pieces of the unconscious, and hallucinations as spiritual possession might not simply be two ways of describing the same process. Are they really spirits or pieces of one's own unconscious? If the hallucinations came up with confirmably separate histories it would tend to confirm the spiritual hypothesis. We have already touched on their singular absence of a personal history and how this fits into the spirit model. In a way there are too many aspects of the matter that do not explain as well by the unconscious model as by the spiritual—consider for instance the gifts of the higher order spirits. The difference between the unconscious and spirit models grows darker when one considers that lower order spirits can only get in if they have tendencies like the person's own unconscious. Conversely I think higher order spirits only act in the direction of the individual's own higher, unconscious, unused potentialities. If this is so, it makes it difficult to separate them out as other than the person's own. One way of checking this occurs if the hypothesis of spirits leads to successful treatments fundamentally unlike what would occur from the hypothesis of a personal unconscious. I would hope that further work might settle the matter for spirits or for a personal unconscious. But it might be that it is not either/or. If these two views should be the same thing then my brothers may be my keeper and I theirs simultaneously.

There are many unsettled matters beyond that of spirit possession. For instance the experiences Swedenborg described can be awakened in normal individuals by a study of the hypnogogic state. With the experience of alien forces in this state one comes to recognize their operation on impulsive thoughts in normal consciousness. One could also ask how possessing spirits might be removed. The several ways this can be accomplished is another study in itself.

It is curious to reflect that, as Swedenborg has indicated, our lives may be the little free space at the confluence of giant higher and lower spiritual hierarchies. It may well be this confluence is normal and only seems abnormal, as in hallucinations, when we become aware of being met by these forces. There is some kind of lesson in this—man freely poised between good and evil, under the influence of cosmic forces he usually doesn't know exist. Man, thinking he chooses, may be the resultant of other forces.



REFERENCES

- AC — Arcana Celestia, 12 volumes
- AE — Apocalypse Explained, 6 volumes
- CL — Conjugal Love
- DP — Divine Providence
- HH — Heaven and Hell
- LJ — Last Judgment
- SD — Spiritual Diary, 5 volumes

These works are inexpensively available from:
 The Swedenborg Foundation
 139 East 23rd Street
 New York, New York 10010

¹ R. L. Tafel, *Documents Concerning Swedenborg*, 3 Vols., Swedenborg Society, London, 1890.

A. Action, *Letters and Memorials of Emanuel Swedenborg*, 2 Vols., Swedenborg Scientific Association, Bryn Athyn, Pa., 1948.

G. Trobridge, *Swedenborg, Life and Teaching*, Swedenborg Society, London, 1945.

² See *Demoniality; or, Incubi and Succubi* (17th Century), London, 1927.



Lee Conklin

Cannibus as a Treatment for Alcoholism

TODD H. MIKURIYA

The physical and psychosocial effects of alcoholism are varied in kind and amount, depending on each individual case. The resultant behavior is due to the complex interplay of pharmacologic effects of alcohol with the psychosocial aspects of the user. Tamarin and Mendelssohn vividly depict the destructive effects of prolonged alcohol intoxication:

The anxiety-reduction model often utilized to explain initiation and perpetuation of episodic drinking was found inadequate to explain motivation for alcohol use by the alcoholic. Euphoria and elation were manifest only during the initial phases of intoxication. Prolonged drinking was characterized by progressive depression, guilt, and psychic pain. These unpleasant effects, however, were poorly recalled by the alcoholics following cessation of drinking.

The degree of inebriation appeared to be more closely related to patterns of alcohol ingestion than to the total volume of alcohol consumed. Compulsive and constricted behavior patterns, which were present during sobriety, changed markedly during intoxication, with increased verbalization, varied expression of feelings, increased interaction, and frequent behavioral regression. During inebriation, psychic defenses appeared weakened with significant reduction of repression and reaction formation.¹

Such chronic abrasive difficulties have been noted by a patient of mine, a 49-year-old lady (Mrs. A.) with a history of alcoholism dating back from her teens, unsuccessfully treated by varied group and individual psychological treatments for many years. When she was referred to me, she had been using illicitly obtained crude marijuana intermittently with a frequency of perhaps every weekend or so. It was noted that when she smoked marijuana she decreased her alcoholic intake. I instructed her to substitute cannabis daily—any time she felt the urge to partake in alcohol.

Just in case she should impulsively think of slipping back into her old habits, Antabuse® (disulfiram), in the usual loading and stabilizing doses, was administered to afford her additional buttressing for her ego strength. As related to Cannabis, the addition to the Antabuse might be compared with providing a "stick, as well as a carrot for the donkey."

She offers me her observation in an interview after she began to substitute Cannabis daily for alcohol:

A: I've been on grass every day this week. I've also been on Antabuse. I haven't had a drink since

I saw you. I'm pretty proud of that. It was . . . an effort to take it, because I am depressed, and I thought, well, you know, I've got to do something . . . now or never. I've kind of given myself an ultimatum. . . . So . . . I . . . smoked grass every day this week. And the first couple of days I was . . . I couldn't set myself a task to do anything. All I did was lay around the house and listen to music. I didn't go out of the house. I didn't do anything. But then I found that if I don't take as much, you know, just a couple of puffs is all I need, and I feel good and I can do what I have to do.

M: Like what . . . what can you do?

A: Oh, well, this week I really did things. I finally vacuumed my apartment. I haven't unpacked all my suitcases yet, but . . . I cleaned the refrigerator, washed my hair, had company for dinner, my son and his girlfriend . . . uh . . . I was really high, though. But I got through it. They ate. I cooked it. (Laugh.)

M: And you noticed no decrement in your performance, when you made up your mind you were going to do it?

A: Yeah. *But* . . . I didn't smoke as much. I'd take a couple of puffs, and then maybe an hour later, take a couple of other puffs. I had a little pipe in my kitchen.

M: Well, this . . . how many would you usually take, how many puffs?

A: Well, I have a little water pipe. The barrel is about that big, and I fill it up maybe three quarters of the way, and if I smoked half of that I would be *really* stoned.

M: About how many puffs would you say that is?

A: Six or seven.

M: Um hm. But taking just one or two, gives you the same kind of . . .

A: In alcoholic terms, you'd call it a glow.

M: Um hm. But yet it didn't make you all lethargic.

A: No. So I find that if I limit myself, you know, if I'm careful . . . and you know how this happened? Uh . . . I got some grass that doesn't burn, it's wet, so I can only take one or two and then I have to . . . it goes out, and then relight it, so it was easier to do it than normally, because normally I would want to . . . just get way up there real fast.

M: Supposing you had set about to do the same thing with alcohol, what would have happened?

A: Well, I've tried that with alcohol, too. I guess you might call it playing a game, I don't know, but I've limited myself to, uh . . . well, Dr. S. said that if I could limit myself to one highball every hour, that my system would absorb the alcohol, and I would be okay, I wouldn't get drunk or intoxicated. Uh . . . sometimes I could do that, but I found that after a week or two and the more stress I had, the less able I was to wait that hour. And then I found that I just didn't give a damn, and . . . like the day before I came in here I drank almost a fifth of alcohol, which for me is a *lot*. I tend to . . . not handle it.

M: So that alcohol sort of . . . encourages you to drink more of the stuff?

A: Oh, yeah.

M: And from what I understand, grass doesn't have the same effect. It doesn't seem to call for another toke?

A: Right. There's another big difference, and that's . . . your appetite. With alcohol, you want to . . . just want to get out of it, like put yourself to sleep, and with grass, uh . . . well, I eat everything in sight.

Her first lesson was to learn her proper dose in order to perform routine tasks. She also discovered that she was able to function as a hostess and cook while taking a small amount of cannabis. Her description of the phenomenon of tolerance to alcohol contrasts graphically with the lack of tendency to increase the dose of cannabis.

Alcohol euphoria appears to cause irritability, belligerence and loss of control behaviorally. Cannabis euphoria in this woman causes, if anything, a mild lethargy and mild temporal distortion:

M: You noticed also that it (alcohol) somehow decreased your control?

A: Yeah. Sure. Well, for instance, I would go to a party, expecting to have a good time, being able to mix with people, dance, saying whatever . . . was going on I would be able to participate in it, and after every party I'd wake up the next morning, feeling, OH, GOD, did I ever make an *ass* of myself, because it would get away from me.

M: How would it get away from you?

A: Well, like half the time, before the party was over, I didn't know what I said or what I did . . . Uh, like going up to somebody else's husband . . . it was in groups where this sort of thing just, you know . . . wasn't part of . . . the scheme of things, you just didn't do this . . . And another thing that alcohol did, it gave me the courage to walk into a bar if I was looking for a man.

M: Would you pick up men very much in bars?

A: Yes. I was . . . I suppose it started a long time . . . a long time ago, but, uh, the year before

I came to the Center, I was really getting into messes. Really. Trying to . . . just dives. And getting drunk, and having blackouts, and waking up not knowing where I was.

M: But grass certainly doesn't give you this oblivion, does it?

A: Uh uh. No, there's a big difference. Uh . . . a real big difference. It's just not the same as drinking. With grass I . . . (laugh) I just wouldn't go into a bar . . . and pick up a man . . . it's . . . it's, for one thing, I wouldn't meet the kind of man I would want to meet.

M: Hm. So these different intoxicants really change your personality in most radical ways, don't they?

A: Yes. Well, I have changed a great deal in the past year. My behavior has changed, I've changed, my attitudes have changed. With alcohol, uh . . . well, there were three times in my life when I made a half-assed attempt at suicide. And . . . all three times alcohol was involved.

M: Now, how does . . . how has grass changed things, as far as, like, what you do, when you're



Margo Richardson

stoned on grass? Besides making you feel sexy?

A: Besides that? Uh . . . I just feel good, relaxed, I don't feel depressed, and I love to listen to music.

M: Let's say in the way you feel toward others.

A: Others? Very gentle. Uh . . . I told you Sunday that my son came over. He wanted to go swimming that afternoon, and he wanted to know if he could bring a girl friend. I said, sure. And when he came over, uh, I asked them if they wanted to stay for dinner. And I had already started . . . smoking grass that day, before they came over, that was . . . Saturday. Uh . . . everything just went along fine. At least I thought so. I wasn't concerned about whether my table was set right, or whether I served right, or, uh . . . I mean, I just put the food on the table, and they could eat, I . . . just wasn't *bothered* about things that would normally bother me.

M: Now, if you'd been drinking, how would it have been different?

j A: Uh . . . I think they would've waited until about ten o'clock at night to eat for one thing. And they probably wouldn't have waited, they would have gone out to eat.

M: Because you had been drinking a lot?

A: Right. I probably would have gotten into a fight with Bill, said some nasty things to him, whereas I ignored him.

M: So it seems that grass gives you all sorts of control, at the same time that you get some euphoria from it, some tranquillization?

A: Yeah, except that at the dinner table, I had the feeling that . . . Bill certainly didn't know what I was talking about. And Chris didn't know what I was talking about. Leonard was laughing so he seemed to know, communicate with me . . . Uh . . . and I wasn't concerned with it, I wasn't bothered by . . . *I wasn't bothered* by little things that are unimportant, which when you are drinking are *greatly* magnified.

M: Hm. Like?

A: Like my husband not smiling at the table. Or is eating too much, or too little, or . . . *anything*. Or not talking.

M: Um hm. So you become irritable?

A: Belligerent. Hostile. . . . Nasty.

M: Makes you wonder why you'd want to drink at all.

A: Yeah. This week I . . . I really . . . once I took the Antabuse, it hasn't been too much of a struggle. And the only thing that I'm concerned about with marijuana is that . . . it's difficult to get, and it's uh . . . it's illegal.

M: Do you find it per "high" cheaper or more expensive than alcohol?

A: Oh, it's cheaper. Even though it's . . . gone

up in price, it's still cheaper. A lot cheaper.

At about five months after the cannabis substitution therapy began, the patient shows an increase in insightfulness and she "revisits" the different social situations where she would drink to excess and play her compulsive games. She smokes hemp drug instead and notes that she relinquishes very little in the way of self control. At the same time, her physical health has improved, and she finds her disposition much less irritable and herself able to think and concentrate more readily.

The big difference she describes between the effects of hemp drugs as compared with alcohol is that "it made me high like alcohol, but it didn't give me that feeling in the pit of my stomach when I felt *angry*."

She finds herself confronted with different dilemmas now, since she is afforded a new awareness and control over her life, instead of being continually sick and intoxicated and acting out in a maladaptive fashion. She finds that many of the friends that she seemed to have such warm relationships with have little in common with her anymore. She also discovers she is able to express anger more directly and in a controlled and appropriate manner as compared with her uncontrolled expression of anger under the influence of alcohol with its destructive disinhibiting characteristics.

Discussion

It would appear that for selected alcoholics the substitution of smoked cannabis for alcohol may be of marked rehabilitative value. The drug effect of cannabis, as compared with alcohol, while having a sense of euphoria and detachment in common, lacks any other similarity except the intent for which it is taken. Excessive alcohol use produces a predictable weakening and dissolution of various superego and ego functions, whereas cannabis does not seem to have this attribute, providing, if anything, an increase in ego strength. Because cannabis does not facilitate ego alien behavior as seen with alcoholic excess, a great burden of guilt is removed, thus freeing the individual for more constructive pursuits.

The fact that cannabis did not produce symptoms of irritability upon withdrawal, nor effects on the gastrointestinal tract, as compared with alcohol, also assists in the rehabilitation of the individual. Since he is not physically sick anymore, he is thus free to begin resocialization with the expansion of his consciousness to perceive the subtleties of the world beyond his needs for immediate gratification or succor. Certainly cannabis is not a panacea, but it warrants further clinical trial in selected cases of alcoholism. ❀

¹ John S. Tamert, M.D., Jack H. Mendelssohn: The Psychodynamics of Chronic Inebriation: Observation of Alcoholics during the Process of drinking in an Experimental Group Setting. *American J. Psychiat.* 125:7 (January 1969)



Lee Conklin

BOOK REVIEWS

MARIJUANA—THE NEW PROHIBITION
by John Kaplan. New York and Cleveland:
World Publishing Co., 1969, pp. 387, \$8.50.

John Kaplan was one of six professors of criminal law invited to draft a revision of California's antiquated penal code in 1966. By chance he was given the drug laws as his first important assignment. Previously he had served as an Assistant United States Attorney and prosecuted many violators of Federal drug laws, "many of whom," he admits, "are still serving their sentences." "Marijuana—The New Prohibition" is an outgrowth of the previously suppressed study done for the California Legislature, in which Kaplan draws on both his legal experience and his experiences with drug-control centers at the Stanford and Berkeley law schools.

Guests at a small dinner party high in the Berkeley hills observed the fog enveloped eucalyptus trees, checked their watches and began rearranging furniture in the living room. Some had brought stereo sound system components and TV sets to the house. They prepared for a mixed media experiment presented jointly by KPIX-TV, KGO-FM and K-101-FM. As the Chambers Brothers appeared on two color TV screens, quadriphonic sound filled the room. One of the guests, a psychiatrist, twisted the dials, changing colors in time to the music while the host passed a marijuana cigarette to an attorney who passed it on to an architect. Similar scenes were occurring simultaneously in thousands of San Francisco homes.

"Although, like many Americans of my generation," he says, "I cannot escape the feelings that drug use, aside from any harm it does, is somehow wrong, I am deeply moved by the consequences of our present policy. As a lawyer and teacher of law, I regard it as a matter of desperate urgency to repair the damaged integrity, credibility and effectiveness of our criminal law; and as one who is constantly in contact with students I am deeply upset by anything that increases their alienation from traditional American values."

One of the consequences of the marijuana laws is that an unknown number of Americans, estimated variously from 12 to 20 million people, are, by law, felons. These felons include not only the young, but an increasing number of business and professional people who otherwise lead conventionally productive, crime-free lives. Even the forces of "law and order"—perhaps that group especially—might wonder, as John Kaplan does,

whether a second crime is easier to commit than the first:

"The wisdom of a law should be determined in pragmatic terms by weighing the costs it imposes upon society against the benefits it brings. The purpose of this book is to apply this principle to the laws criminalizing marijuana."

The chartered United Airlines jet rolled to the end of the runway, revved its engines and took off. Immediately its passengers, bound for a conference at a Vermont college, brought out marijuana cigarettes and hashish pipes which they freely passed up and down the aisles. A cassette recorder playing rock music was hooked into the plane's P.A. system. Soon the cabin air filled with marijuana smoke while the plane and its occupants ascended.

"Marijuana—The New Prohibition" is the most thoroughly researched and best documented work yet produced by any authority in this field. Among other things, it considers the burden of prosecuting those arrested for marijuana offenses. We learn, for example, that in 1968 approximately one-fourth of all felony complaints in California were for violations of the marijuana laws. An overwhelming majority of those arrested (a third of whom were juveniles) had no previous record of serious legal difficulties. The estimated financial cost to California in that year was \$72 million. It also explores marijuana's normal effects on individuals. Its relation to aggression, to alcohol, to heroin and to other drugs are well covered in individual chapters. Liberal use is made of case histories and anecdotal materials as well as available scientific literature, some previously unpublished.

The more one reads about drugs the more one learns of the nature of "objective" studies. Judgments made about drug use and drug abuse involve, of course, not only scientific facts (when they are available) but highly subjective concepts of the limits of individual freedom. This in turn influences the emphasis placed on various effects of the drug, common or rare. Bad reactions to marijuana are not emphasized in Kaplan's book, though they are included.

Marijuana is a drug, and like all drugs will influence adversely some individuals. Transient psychoses induced by marijuana, though unusual, are being reported with greater frequency as its use continues to mushroom. Most often these reactions occur in "borderline" individuals ripe for a panic

reaction. A prolonged adverse reaction, however, is extremely rare and, in fact, I know of several cases in which marijuana was later used "successfully" by individuals who freaked out on first using the drug. There seems to be general agreement among psychopharmacologists that alcohol is demonstrably more harmful than marijuana. The recent drop in student infirmary admissions for acute alcohol intoxication has not been matched by a corresponding increase in marijuana bad trips.

If one intended to write a book proving marijuana was the menace to society most of us have assumed it was until recently, he could easily accumulate enough data; there are, of course, many examples of this. An equal number of writers have taken the opposite orientation. (The LSD-chromosome controversy was begun by a man who set out to prove LSD was harmful. Most subsequent studies have found no chromosome damage caused by that drug.)

"Marijuana — The New Prohibition," however, was written as a powerful argument against this kind of polarization. One chapter deals with marijuana as symbol. Kaplan believes alcohol prohibition resulted from pressure by white rural Protestants to make illegal a practice associated with a group considered somehow less American, namely urban Roman Catholics. Similarly, he says, one frequently finds those opposing changes in the marijuana laws connecting use of that drug with a life style emphasizing immediate experience, noncompetitiveness, disinterest in wealth and disregard for traditional conventions. Alcohol and marijuana prohibition have in common then the widespread and increasing use of an illegal drug, association of the drug with a definite life style, and an era of unprecedented lawlessness.

Kaplan also illustrates the hazards of forcing police to act as educators by a story, perhaps apocryphal, of a sheriff's deputy speaking to a high-school class about the dangers of marijuana. He passed around a "joint" on a tray so that the students might recognize and thus refuse one if it were offered. The tray returned bearing not one joint, but five.

In conclusion, Kaplan presents in detail several alternatives to the criminalization of marijuana, all of which acknowledge society's interest in controlling psychoactive drugs. One is the "vice model" under which trafficking in marijuana would remain criminal, but users freed of any threat of criminal punishment. A second is the "medical model" under which marijuana would be available by prescription. The third is the "licensing model" in which marijuana would be governed essentially by the same laws regulating alcohol. Kaplan apparently favors the licensing

model, but the committee of law professors working with the Joint (sic) Legislative Committee to Revise the Penal Code of the State of California recommended the vice model.

Shortly after releasing their findings they were all fired and replaced by an assistant district attorney.

Friends in high school, the group had not seen each other in nearly twenty years. As they reminisced and observed changes in girth and hairlines, one of them commented that at that moment he was reviewing a book about the marijuana laws. The others smiled. Leaving the table for a moment the host, a physician, returned with a small plastic bag containing leaf particles, seeds, and stems. . . .

Eugene Schoenfeld

Soma: Divine Mushroom of Immortality, by R. Gordon Wasson, New York: Harcourt, Brace & World, 1968, pp. 381, \$200.00.

Gordon Wasson's long-awaited work linking the mushroom *Amanita Muscaria* (fly agaric) with the ancient "Divine Plant," Soma, has already prompted more detailed studies of the role played by psychedelic plants in early religions. A recent advertisement in the *San Francisco Chronicle* (August 23, 1970) proclaims: "Is Christianity a Perversion of an Ancient Hallucinogenic Fertility Cult?" "Were the visions of the prophets really drug trips? Is the New Testament written in code?" The answers are presumably given in *The Sacred Mushroom and the Cross*, by John M. Allegro, author of *The Dead Sea Scrolls*.

The Sacred Mushroom and the Cross, says *Time* magazine, argues that Jesus was not a man but a hallucinogenic mushroom, *Amanita muscaria*; that the New Testament was concocted by addicts of the mushroom as a code for their mystical lore; and that the God of the Jews and Christians is ultimately nothing more than a magnificent phallic symbol.

Wasson's study is mostly pre-Judeo Christian. It begins with the soma-worshipping Aryans migrating from Northern Eurasia to Iran and Afghanistan, founding the Vedic Civilization (3000 B.C.). The Rg Veda is Wasson's primary source material in making a case for the *Amanita* as Soma. Of the Veda's 1028 hymns, 120 are devoted solely to the plant Soma. The book is a delight to read. Wasson obviously enjoys his explorations either in field or library. He does not overstate or strain at evidence. He doesn't have to. His thesis is inherently fascinating and the evidence, like Soma, "speaks for itself."

The Divine Element was not just a symbol of a spiritual truth as in the Christian communion: Soma was

a miraculous drink that spoke for itself. (p 4)

The history of the search for Soma is, probably, the history of Vedic studies in general, as the Soma sacrifice was the focal point of the Vedic religion. Indeed, if one accepts the point of view that the whole of Indian mystical practice from the *Upanisads* through the more mechanical methods of yoga is merely an attempt to recapture the vision granted by the Soma plant, then the nature of that vision—and of that plant—underlies the whole of Indian religion, and everything of a mystical nature within that religion is pertinent to the identity of the plant. (p. 95)

The *Satapatha Brahmana* declares, 'Soma is truth, prosperity, light; and *sura* (alcohol) is untruth, misery, darkness.' (p. 95)

Uralic (Finno-Ugrian) ceased to be spoken ca. 6000 B.C., or according to some authorities as recently as 4000 B.C. At that remote period there was not yet writing in the world; The Sumerians seem to have been the first to devise a method for making speech visible, and this they did shortly before 3000 B.C. . . . The use of the fly-agaric as an inebriant therefore dates back to the period when common Uralic was last spoken, but this is the minimum age. There is no reason to suppose that the peculiar virtue of this miraculous herb went for long undiscovered after it became common in the birch and pine forests as these spread over the Siberian plains in pursuit of the retreating ice cap of the last glacial age, ca. 10,000 B.C. . . . For a shamanic practice that has lasted six, or eight, or ten millennia, our soundings reach back only three centuries, ripples on time's surface. (pp. 207-208)

There is an interesting parallel to the present trend toward non-chemical spiritual disciplines following experiences with LSD. Wasson points out that Soma was no longer referred to in later Vedas although its use stayed alive in the inner circles of the Brahmans. Soma was replaced "with ritual and doctrine, with regulated austerity and mortification of the flesh." Law overshadows Gospel.

Unlike Northern Eurasians, who are mostly mycophiles, "Germanic, Celtic and Anglo-Saxon people have been infected with a virulent mycophobia since pre-history." References in early and modern literature link the "toadstool" with the toad and serpent — "a fruit of Christianity." Hostility toward the mushroom is undisguised, hence such terms as "mad mushroom" and "fool's mushroom." "In the Celtic World, the shamanic role of the fly agaric aroused such awe, fear and adoration that it came under a powerful tabu. The Enemy to the missionaries."

It is most unfortunate that this brilliant, highly readable book was published in a limited, very expensive edition (500 copies, \$200). Other than a few scholars, most copies are housed in libraries and must be read there.

—Robert Mogar.

The Pleasure Seekers: The Drug Crisis, Youth, and Society, by Joel Fort, M.D., New York: Bobbs-Merrill, 1969, pp. 255, \$6.50.

"The Pleasure Seekers" was written by a social psychiatrist-criminologist who does not himself use drugs of any kind, including tobacco and alcohol. In the Dedication, Dr. Fort says he hopes his book "reflects the qualities of individualism, rationality, and compassion which I cherish." Like his previous pronouncements on the drug issue in conferences, articles and Congressional hearings, Fort's book reflects a passion for factual accuracy, clear thinking and forthright presentation. Unlike the provincialism, hypocrisy and irrational biases which currently pervade the drug scene (quietly documented and refuted by Dr. Fort), a worldwide perspective of drug usage and the historical context in which it occurs permeates Fort's book. His presentation clearly lives up to his stated purpose and hope. The book like the man has integrity. The medium (personal style) is not only consonant with the message but gives it vitality and meaning—all too rare in current views on drugs. His "passionate detachment" leads to such deceptively simple conclusions as:

Knowing that there are some seven million college students, and about six million people in each of the young-adult groups, 18, 19, 20, etc., if we generalize from the several estimates of one-in-five to one-in-seven college students, . . . one is faced with the unpleasant fact that there are clearly millions of users (pot) in spite of, and because of, the drug laws and their enforcers, and the values of the older generations. (pp. 32-33)

The contents of the book include an incisive coverage of what has been empirically established concerning alcohol, nicotine tobacco, sedatives, stimulants, tranquilizers, marijuana, LSD-type substances, and narcotics. Dr. Fort has undertaken the unpalatable task of sifting through the mountain of written and stated verbiage on drug usage, describing only those findings that are clearly free of ax-grinding, transiency, and provincialism.

Fort's painstaking review of investigations by himself and others throughout the world of each drug group results in careful estimates of the frequency of usage among all age groups, a breakdown by use and abuse (clearly defined according to culturally-relative norms of enhancement and impairment), the amount, sources and logistics of underground traffic throughout the world, the current laws, cross-culturally, Federal and State, and their effects (generally negative and self-fulfilling prophecies):

A significant and growing segment of the costs of police, district public defenders, courts, jails, prisons,

and probation and parole departments, involves drug offenses. . . . by 1973 the felony-arrests figures for both adults and juveniles will reach 300,000, including 100,000 drug offenses, if no changes are made in present laws, arrests, and prosecution practices. This is a grim and expensive picture, in terms of both ruined lives and the tax burden. It will take more than name-calling, scapegoating, law-and-order slogans, and political demagoguery to solve this problem, but surely it can be accepted on the basis of currently available evidence that the present approach has been a terrible failure and that we are long overdue for change. (pp. 87-88)

Needless to say, not being partisan to any particular drug class or drug ideology, Dr. Fort's treatment transcends the indiscriminate pro-con hysterical zeal that is all too common today. There is food here for all: the academician, the researcher, the law-maker, the law enforcer, the parent, and the "head," of all ages. Fort's impartial examination of current attitudes and practices points up the absurdities of innumerable either-or viewpoints. For example:

Using a broader and more valid conception of "dropping out" to mean noninvolvement or nonparticipation in the world around them, we can see that there are many millions of adult, 'respectable' Americans who are bored and dissatisfied with their work, leisure-time pursuits, or marriage, and who, tense and frustrated, 'turn on' daily with alcohol, nicotine, and tranquilizers, or marijuana and other drugs. They maintain a shell of existence, but are not meaningfully engaged and are not working toward self-actualization, and social betterment. Thus, alcohol would be the drug most involved in the 'drop out' phenomenon . . . (p. 148)

In the final section of the book, Dr. Fort outlines not a "solution" which would run counter to his social realism and appreciation of the ambiguity, subtlety, and open-endedness of human affairs, but rather an alternative direction to current sensationalism, repressive, backfiring laws, and scapegoating. His recommendations include greater tolerance of diverse attitudes and practices, a pragmatic approach based on evidence rather than prejudice and vested interests, a complete revamping of our laws and regulatory procedures along more constructive, humane lines, education rather than propaganda directed toward all ages (not just the young who command the lurid fascination of the older), and far more extensive research guided by imaginative design and human relevance rather than fear and experimental ritual. In elaborating these recommendations, Fort's treatment points up the sterility of the current "liberal" slogan-solutions: education and research. Education and research are viewed as humanistic processes of discovery and self-social enhancement, rather than socially-acceptable procrastinating techniques.

At the very least, comprehensive and accurate information is summarized on each major mind-altering drug group in this book. As a point of departure for anyone who is torn (and thereby confused) between extremist factions that assault him from every direction, Dr. Fort's efforts should prove refreshing and highly useful.

—Robert Mogar.



The Way of Haiku: An Anthology of Haiku Poems, by James Hackett. Tokyo: Japan Publications, Inc., 1969, pp. 256, \$6.50.

Haiku poetry consists of three lines which total approximately 17 syllables. Many haiku experiences can be well expressed in the Japanese line arrangements of 5, 7, 5 syllables — but not all.

Rain drums on the pane
and runs down, wavering the world
into a dream

In this collection, Mr. Hackett presents a rich array of his own haiku experiences.

So real the world seems,
yet beyond this abiding Now,
what is not a dream?

He also includes some sparsely stated suggestions for writing haiku poetry in English. Examples are:

The present is the touchstone of the haiku experience . . .

. . . nature is the province of haiku.

Allow subjects to express their life through you. "That are Thou."

Use verbs in present tense.

Crawl caterpillar
and fall as you will, someday
you'll awake — and soar.

Remember that haiku is a finger pointing at the moon, and if the hand is bejeweled, we no longer see that to which it points. . . .

The seed in the air
that refuses to be caught, comes
to a waiting hand.

In his preface, Mr. Hackett says, "Each poem reflects my own experience with nature, in my garden and in the wilds of America . . . Years of living and writing haiku experiences have convinced me that haiku should not be regarded as just a literary art. Haiku is more than a form of poetry: I discovered it can be a way — one of

living awareness. A way which leads to wonder and joy, and through the discovery of our essential identity, to compassion for all forms of life." (p. v).

Reaching for haiku —
on the cover, a dead fly
and a restless seed.

—Robert Mogar.



Judi Landis

The Ecstatic Adventure, edited with an Introduction and Notes by Ralph Metzner. New York: Macmillan Co., 1968, pp. 306, \$6.95.

In *The Ecstatic Adventure*, thirty-eight people from a broad spectrum of backgrounds and beliefs tell what it was like for them by describing their own experiences with mescaline, LSD, peyote, psilocybin. Some of the trips are hell, others ecstasy. Theologians, scientists, artists, businessmen, students, convicts, housewives, children, patients, and addicts are among those who describe their strange journeys through the disintegration and reconstruction of reality.

A seventeen-year-old college freshman strung out on amphetamines takes LSD, and to her sur-

prise, is liberated from her addiction. Two small children tell about their initial encounter with inner realities while "high." A Quaker psychotherapist describes the terror of a psychedelic psychosis. The friendly word-magician, Alan Watts, discovers once again that life is purposeless play and there aren't any problems. The eminent religious scholar Huston Smith tells how mescaline added extra dimensions to his thinking.

Ralph Metzner introduces each of these and other detailed accounts and explains the religious, sociological, and historical background of psychedelic drugs from their origin in prerecorded history to the stormy drug scene today, where psychedelics are ardently espoused and defended on the one hand, damned and prohibited on the other. Metzner includes a section of psychedelic poetry by Timothy Leary, Allen Ginsberg, and others, and a photo insert of psychedelic paintings.

In his foreword to the book, Alan Watts says, "Modern man could very well benefit from a much clearer perception of his physical situation, and continuing experimentation with psychedelic chemicals may produce ways of achieving it without undesirable side effects. At a time when our technological power is bringing about vast changes in our natural environment, some of which lead to the fouling of our own nest, and a reckless waste of resources, it is actually quite urgent that we learn to perceive ourselves as integral features of nature, and not as frightened strangers in a hostile, indifferent, or alien universe." This book is a big step in exploring one approach to the fundamental and vital problem of perception.

(ABRIDGED FROM THE DUST JACKET OF
The Ecstatic Adventure)

The Hallucinogens, by A. Hoffer and H. Osmond. New York: Academic Press, 1967, pp. 626, \$15.00.

Both pioneers of constructive uses of psychedelics, Hoffer and Osmond detail a fairly exhaustive compendium of mind-altering substances, both naturally-occurring and synthetic. In addition to the more well-known psychedelics, they review in scholarly, yet readable fashion, mescaline analogs such as MDA, Kava, and Safrole; ergot alkaloids (e.g., *Ololiuqui*); adrenochrome and its derivatives; indole hallucinogens derived from Tryptophan (e.g., DMT, DET, Harmine); and Taraxein. In each case, Hoffer and Osmond detail their chemical and biochemical properties, their physiological and psychopharmacological effects, their tolerance and cross-tolerance properties, psychological reactivity to the wide variety of substances, and their current and potential uses. Both animal

and human studies are reviewed and integrated. An excellent reference book: authoritative and thoroughly documented with hundreds of references, mostly from recent literature.

—Robert Mogar

When the eye is disconnected from the optic nerve in an undrugged experimental animal, impulses passing through the optic nerve abruptly cease. If an animal with detached optic nerve is given LSD, the impulses are somewhat diminished but nevertheless still occur. Since the optic nerve has been disconnected from the eye, these impulses cannot possibly be the result of external stimuli. What is seen is not found in objective reality, but arises from within oneself. This is what is meant by the term hallucination. Experiments conducted with totally blind human beings using LSD yield similar results.

U.S. Government Printing Office
—LSD-25: A Factual Account

Psychiatry and Anti-Psychiatry, by David Cooper. London: Tavistock Publications, 1967, pp. 128, \$4.00.

David Cooper is a close associate of R. D. Laing (*Politics of Experience*, reviewed in issue No. 10), whose research and clinical work on schizophrenia is slowly revolutionizing the views and practices of contemporary psychiatry. This school treats various forms of madness as potentially orderly, natural sequences of experiences that should be permitted to run their course, rather than suppressed, arrested or obliterated — as is presently the case in most mental hospitals and clinics. "Madmen frustrated of their madness." Cooper extends this thesis to include current varieties of social deviancy, caught in the ubiquitous psychiatric net of "diagnostic" and "treatable" styles of life.

Mental illness is a form of collusion, by which we elect others to live out the chaos that we refuse to confront in ourselves. (p. 12)

Perhaps there is some manner in which we may escape or liberate ourselves into a more real, less stereotyped future. I think there is, but then one runs the risk of being thought mad and one is then in danger of psychiatric treatment. Psychiatric treatment is often ridiculed in terms of its failure, but this is most unjust. If one is to speak truly of the failure of psychiatric treatment one must be prepared to see that its failure resides most precisely in its success. (p. 17)

. . . he had proclaimed the delusional idea that he was Jesus Christ. At that time, he was bearing vicariously the full load of his mother's guilt, and in the

micro-social family world he was dying in order that the others, principally his mother, might be saved. We all repeatedly die partial deaths in order that the others, for whom we are the sacrificial offerings, may live. The archetypal Christ, in so far as he has any reality at all, is in each of us. (p. 26)

'Schizophrenia is caused by the fact that young people no longer obey their parents.' *Journal of Mental Science* (1904, p. 272)

There are societies which swallow people up, namely anthropophagic societies, and societies which vomit people out — anthropoemic societies. . . . In the traditional psychiatric hospital today, despite the proclamation of progress, society gets the best of both worlds — the person who is 'vomited' out of his family, out of society, is 'swallowed up' by the hospital and then digested and metabolized out of existence as an identifiable person. This, I think, must be regarded as violence. (p. 31)

Curing is concerned with making the patient more acceptable to others so that the others (including the doctors and nurses) become less anxious about him, and with making him express less distress. Healing on the other hand is concerned with helping people become whole when to a varying extent they have gone to pieces. (p. 108)

Cooper's perceptions and direct style are a breath of fresh air in a smog-filled literature.

Robert Mogar



Books Received

(Listing of a publication below does not preclude its subsequent review)

Aarsonson, B. & Osmond, H. (eds.). *Psychedelics: Use and Implications*. Garden City, N.Y.: Anchor-Doubleday, 1970, pp. 512, \$2.45.

Berry, J. (Ed.). *The Golden Thread*. Philosophical Library, New York, 1970, pp. 128, \$4.95.

Blum, R. & Assocs. *Society and Drugs; Students and Drugs* (2 vols.). San Francisco: Jossey-Bass, 1970, pp. 400 + 399, \$25.00.

Clark, W. H. *Chemical Ecstasy: Psychedelic Drugs and Religion*. New York: Sheed & Ward, 1969, pp. 179, \$5.00.

Coles, R., Brenner, J., & Meagher, D. *Drugs and Youth: Medical Psychiatric and Legal Facts*. New York: Liveright, 1970, pp. 258, \$5.95.

DeBold, R. & Leaf, R. *LSD, Man and Society*. Middletown, Conn: Wesleyan Univ. Press, 1970, pp. 219, \$1.45.

Delgado, J. *Physical Control of the Mind*. New York: Harper & Row, 1969, pp. 280, \$7.95.

Gamage, J. & Zerkin, E. (Eds.). *Hallucinogenic Drug Research; Impact on Science and Society*. Beloit, Wisconsin: STASH Press, 1970, pp. 139, \$2.95.

Gamage, J. & Zerkin, E. (Eds.). *A Comprehensive Guide to the English-Language Literature on Cannabis*. Beloit, Wisconsin: STASH Press, 1969, pp. 265, \$5.95.

Hayter, A. *Opium and the Romantic Imagination*. Berkeley, Calif.: Univ. of California Press, 1970, pp. 390, \$3.45.

Kirk, G. *Myth: Its Meaning and Functions in Ancient and Other Cultures*. Berkeley, Calif.: Univ. of California Press, 1970, pp. 299, \$7.95.

Krishna, G. *Kundalini: The Evolutionary Energy in Man. With a psychological commentary by James Hillman*. Berkeley, Calif.: Shambala Publications, 1970, pp. 252, \$6.50.

Krishnamurti, J. *Talks With American Students*. Berkeley, Calif.: Shambala Publications, 1970, pp. 182, \$1.95.

Leary, T. *The Politics of Ecstasy*. New York: College Notes and Texts, 1970, pp. 371, \$2.95.

Moon, Sheila. *A Magic Dwells: A Poetic and Psychological Study of the Navaho Emergence Myth*. Middletown, Conn.: Wesleyan Univ. Press, 1970, pp. 206, \$7.95.

Penelhum, T. *Survival and Disembodied Existence*. New York: Humanities Press, 1970, pp. 114, \$3.00.

Richardson, H. & Cutler, D. (Eds.). *Transcendence*. Boston: Beacon Press, 1969, pp. 176, \$7.50.

Rudhyar, D. *The Pulse of Life*. Berkeley, Calif.: Shambala Press, 1970, pp. 123, \$1.75.

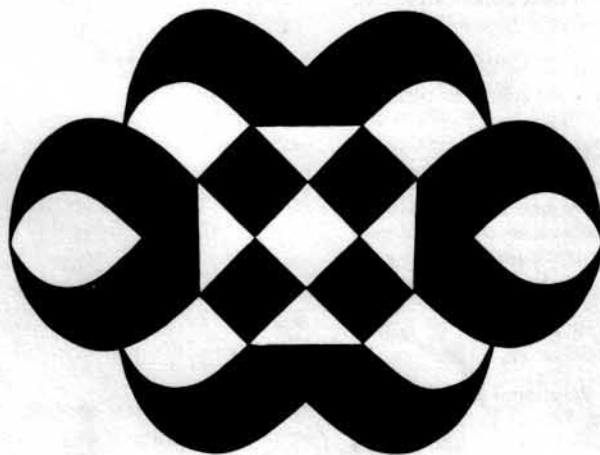
Schafer, G & Cuz, N. *In the Kingdom of Mescal: A fairy-tale for adults*. Berkeley, Calif.: Shambala Press, 1970, pp. 36, \$4.95.

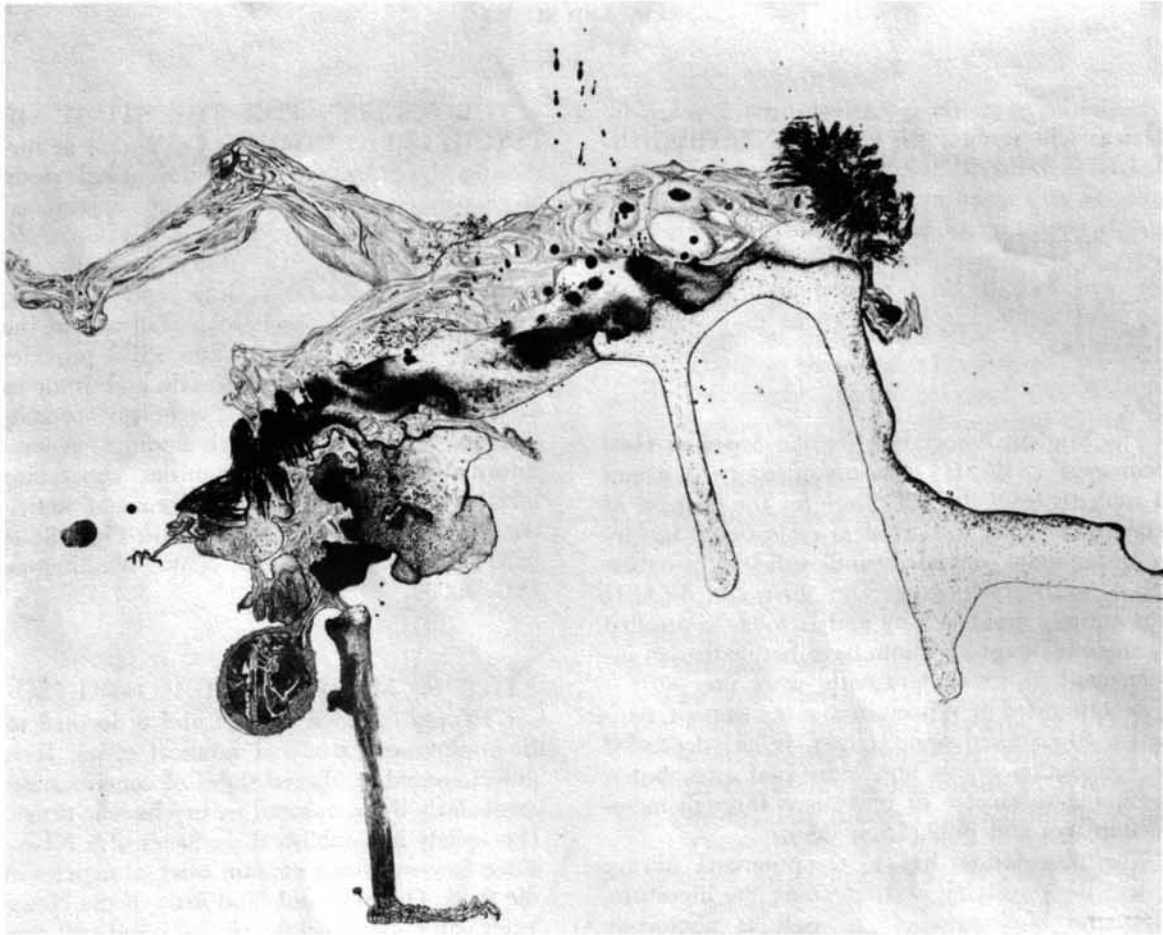
Smith, D. (Ed.). *The New Social Drug: Cultural, Medical and Legal Perspectives on Marijuana*. Englewood Cliffs, New Jersey: Prentice-Hall, 1970, pp. 186, \$1.95.

Stephen. *Monday Night Class*. Santa Rosa, Calif.; Book Farm, 1970, pp. 205, \$1.95.

Taimni, I. *Self-Culture in the Light of Occultism*. Wheaton, Ill.: Theosophical Publishing House, 1970, pp. 304, \$2.25.

Viscott, D. *Labyrinth of Silence: A novel*. New York: Norton & Co., 1970, pp. 255, \$5.95.





Kathy Johnson

News & Notes

Two multi-media concert halls relying less on loudness and more on sensory harmony opened recently in California. WINTERLAND, located in central San Francisco and PEPPERLAND, located 15 miles north of San Francisco, have created a rock-environment employing expanded uses of electronic media. The ballroom resembles a kinetic space ark-submarine and integrates the physical plane of technological realism with psychic fantasia, particularly through the use of quadraphonic sound. For a top admission price of \$3.50, anyone can immerse himself in high quality rock music in an environment restricted only by the bounds of his own imagination.

BIG SUR RECORDINGS provides a service, under agreement with Esalen Institute and other growth centers, to record, edit, duplicate and

distribute recordings of lectures, seminars, and workshops of value to persons unable to attend, for groups and institutions such as libraries, college departments, for medical, religious and other professional organizations, and individuals with private tape libraries. For information regarding these services and a free tape list catalog, write to BIG SUR RECORDINGS, P.O. Box 303, Mill Valley, Ca. 94941.

ISSUE NUMBER NINE of the *Psychedelic Review* has not been available since its first printing was exhausted. A second printing of PR No. 9 that retains the high quality of visual presentation and art work will be available soon to those who have already ordered it as well as those who wish to order it separately (\$3.00) or as part of the back issues set (1-10), \$25.00.

Beginning with the next issue, the *Psychedelic Review* will resume the CURRENT PSYCHEDELIC RESEARCH section included in previous issues as well as an expanded BOOK REVIEWS section consisting of both extensive and brief reviews of newly-published books. The research section will include brief reports and abstracts of the most significant investigations of psychedelic phenomena.

The Student Association for the Study of Hallucinogens (STASH) was organized by a group of students from Beloit College for the purpose of establishing a national student educational facility to disseminate unbiased and valid information about psychoactive drugs and their use. STASH was entirely organized by and is solely controlled by students, most of whom have had extensive involvement in, or contact with, drug use.

Incorporated in Wisconsin as a tax exempt, non-profit, educational organization, it has depended on foundation grants and individual gifts, but is beginning to finance its operations through membership fees and publication sales.

The Association has a computerized library system for classifying and searching the literature. "Demand bibliographies" as well as photocopy privileges are available to its members. The first of a planned series of recurring bibliographies—A COMPREHENSIVE GUIDE TO THE ENGLISH LANGUAGE LITERATURE ON CANNABIS—has been published and is available for \$5.95. Other publications include the proceedings of the Association's first annual symposium, HALLUCINOGENIC DRUG RESEARCH: IMPACT ON SCIENCE & SOCIETY (\$2.95), a DIRECTORY OF DRUG INFORMATION GROUPS (\$3.95), and a bimonthly newsletter, STASH "Capsules" (free of charge). STASH has recently entered into cooperation with David E. Smith, M.D. and the Haight-Ashbury Free Medical Clinic in the publication of the JOURNAL OF PSYCHEDELIC DRUGS (\$7.00 per volume).

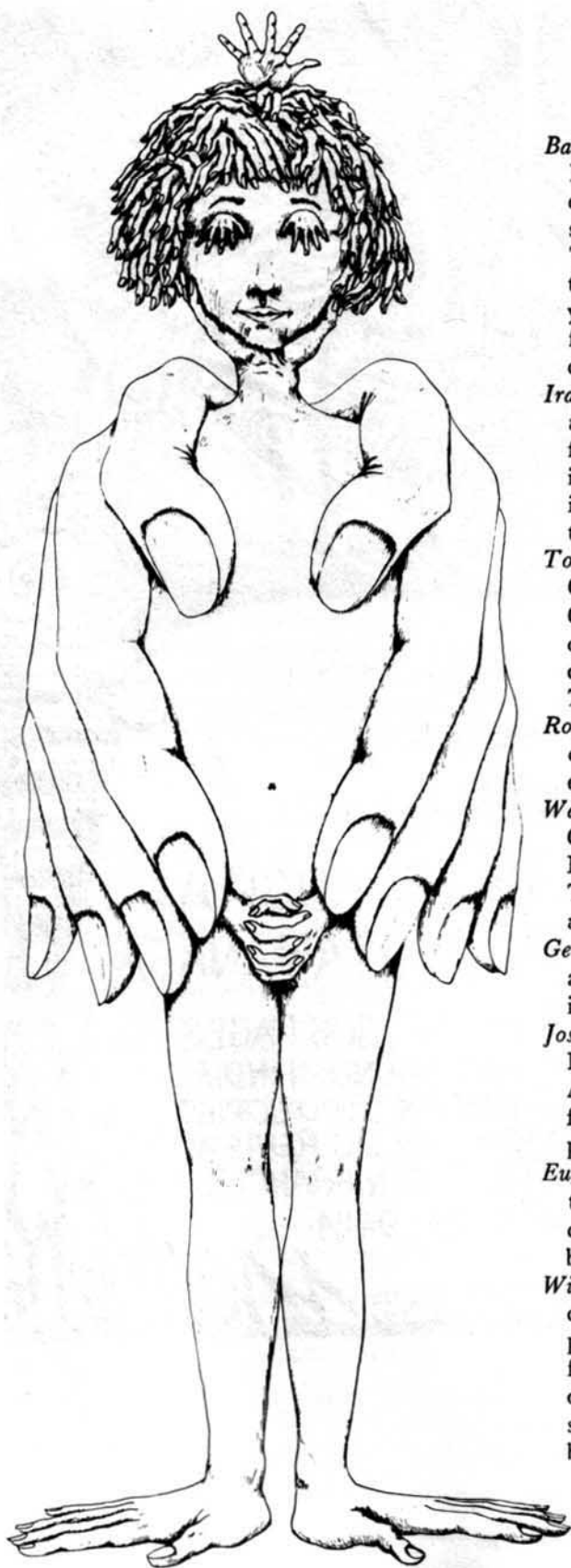
The Association's address is 638 Pleasant Street, Beloit, Wisconsin 53511.

THE SOCIETY FOR THE STUDY OF PSYCHEDELIC PSYCHOLOGY aims at furthering the scientific and philosophical study of expanded consciousness and heightened awareness, and at continuing to develop techniques for achieving the fullest realization of human potential. Both drug and non-drug means of altering consciousness fall within the Society's scope of interest. The SSPP provides a contact point for professionals and students in the field of Psychedelic Psychology, permitting an exchange of research findings, general information and ideas. Inquiries concerning membership, participation and current activities should be sent to S.S.P.P., Park Plaza Suite #534, 1629 Columbia Rd. N.W., Washington, D.C. 20009.

THE R. M. BUCKE MEMORIAL SOCIETY was founded in 1964 and is devoted to the comparative study of mystical states. It is also interested in altered states of consciousness particularly those induced by psychedelic drugs. The society has published six issues of a Newsletter Review which contain original articles in the field. The next and final issue of the Newsletter will appear in January 1971 and will contain articles on "Buddhists' Contemplation Techniques," "The Role of the Meditation Master in Theravada Buddhism", "The Dynamics of Confession in Early Buddhism" and "The Guru as Psychotherapist" as well as other items. In addition to the publication of the Newsletter the society has also convened three conferences and the proceedings of two are still available: "Trance and Possession States" and "Do Psychedelics Have Religious Implications?" Further information about the society and its publications are available from the Secretary, R. M. Bucke Memorial Society, 1266 Pine Avenue West, Montreal, Quebec.



Notes on Contributors



Baba Ram Dass, formerly Richard Alpert, Ph.D., is a consulting editor and frequent contributor to the *Review*. "There are three stages in this journey that I have been on. The first, the social science stage; the second, the psychedelic stage; and the third, the yogi stage. . . . I have returned to the West for a time to work out karma or unfulfilled commitment."

Ira Einhorn is a contributing editor to the *Review*. He is also "a Taurus, Libra rising, has five planets in the 8th house, makes his home in Philadelphia, and spends all his time acting as an enzyme for the coming planetary transformation."

Tod H. Mikuriya, M.D. is Director of Research, Gladman Memorial Foundation, Oakland, California. He is currently completing a book on the history of marijuana in Western medicine. This article appeared in the *Medical Times*, April, 1970.

Robert E. Mogar, Ph.D. is Professor of Psychology at San Francisco State College and editor of the *Review*.

Walter N. Pahnke, M.D., Ph.D. is Director of Clinical Services, Maryland State Psychiatric Research Center in Baltimore, Maryland. This article originally appeared in the *Harvard Theological Review*, January, 1969.

Gerald Pearlman is an editor of the *Review* and a director of the Both/And at the Harding in San Francisco.

Joseph C. Rhine is a senior attorney at the Kennedy and Rhine law firm, San Francisco. As his legal attorney, Mr. Rhine had conferred with Timothy Leary the day before his prison escape.

Eugene Schoenfeld, M.D., is a consulting editor of the *Review*, the author of the syndicated column *Dr. Hip Pocrates*, and of the book, *Dear Doctor Hip Pocrates*.

Wilson Van Dusen, Ph.D., was for many years chief psychologist at Mendocino State Hospital in California. He now devotes himself fully to writing and acting consultant to various drug education projects. An earlier version of this essay was printed by the Swedenborg Foundation, New York.



SANSKRIT TEXT WITH ENGLISH
RENDERING BY SRI C.L. GOSWAMI
AND HIS ASSOCIATES

PRICE, \$6.95 EACH.

SRIMAD BAGAVADGITA
SRIMAD RAMACHARITAMANASA

TWO VOLUMES, 9¾" x 7½", 808 PAGES
HAND SET AND HAND BOUND IN INDIA
LIMITED FIRST EDITION 5,000 COPIES
ORDER FROM PSYCHEDELIC REVIEW,
4034 20TH STREET, SAN FRANCISCO
CALIFORNIA, 94114

OM

Śrīmad Vālmīki-Rāmāyaṇa

(With Sanskrit text and English translation)

Part—I

[Bala-Kāṇḍa and Ayodhya-Kāṇḍa]

(Rendered into English by Shri C. L. Goswami
and his associates)

Publisher's Note

The Vālmīki-Rāmāyaṇa is read all over India with great reverence and love as it contains the most authentic story of Lord Śrī Rāma, one of the two most popular Avatars who lived amongst us thousands of years ago but have left an indelible impression on our lives, which is as fresh today as it was during the time of Vālmīki, a contemporary of Śrī Rāma. It is one of the world's most remarkable classics and excels all in its moral appeal. It is full of lessons for all and deserves to be read with interest and profit by all lovers of healthy literature. It is noted for its poetic excellences and is the oldest specimen of epic poetry. An authentic and readable translation of this world-renowned book was published in Hindi, the national language of India, many years ago after critically editing the text with the help of different recensions, and is very widely read all over the Hindi-speaking and adjacent areas.

Although great care has been taken in translating and printing these books, typographical and other errors may have crept in and we crave the indulgence of our kind readers for them. In our translation we have tried to reproduce the meaning of the original as best as possible so as to enable the reader to follow the text word by word, and made it as close as possible, preserving even the grammatical peculiarities of the original and translating even indeclinables like च, खडु, वै, हि, ह, तु and so on, which cannot be called redundant in the work of a Ṛṣi. We leave it to our learned readers, who are conversant with both the languages, to judge how far we have done justice to the work which has fallen on our weak shoulders. In the end we dedicate our humble effort to the Almighty Lord Śrī Rāma, who has sustained us throughout in His abundant grace and enabled us to bring out these volumes.

Volume I and II - \$9.95 each

Volume III due for printing in 1971. This volume is the last of a set and may be pre-ordered at the same price. Each of the series is a limited edition of 2,000 copies.

Order from: Psychedelic Review
4034 20th Street
San Francisco, CA 94114

Posters by GRAPHOTO T.M.

"The Statement with an Image"



Adm. Horatio Potblower

3 colors, 14" x 22"

Poster \$1

Super-Post Card 5 for \$1



YOU - Free Together

2 color process, 17" x 22"

Poster \$1 Super-Post Card 5 for \$1

Send cash, check or money order to:



GRAPHOTO

P.O. Box 40116

San Francisco, CA 94110

Send for free flyer of our other posters.

Wholesale inquiries welcome

Aloe Areca Asafoetide Bayberry Benzoin Beth Root Black Cohosh Blessed thistle Bittersweet

Matice Muirapuama Myrrh Scotch Broom Yohimbe



HERBS THAT TURN YOU ON

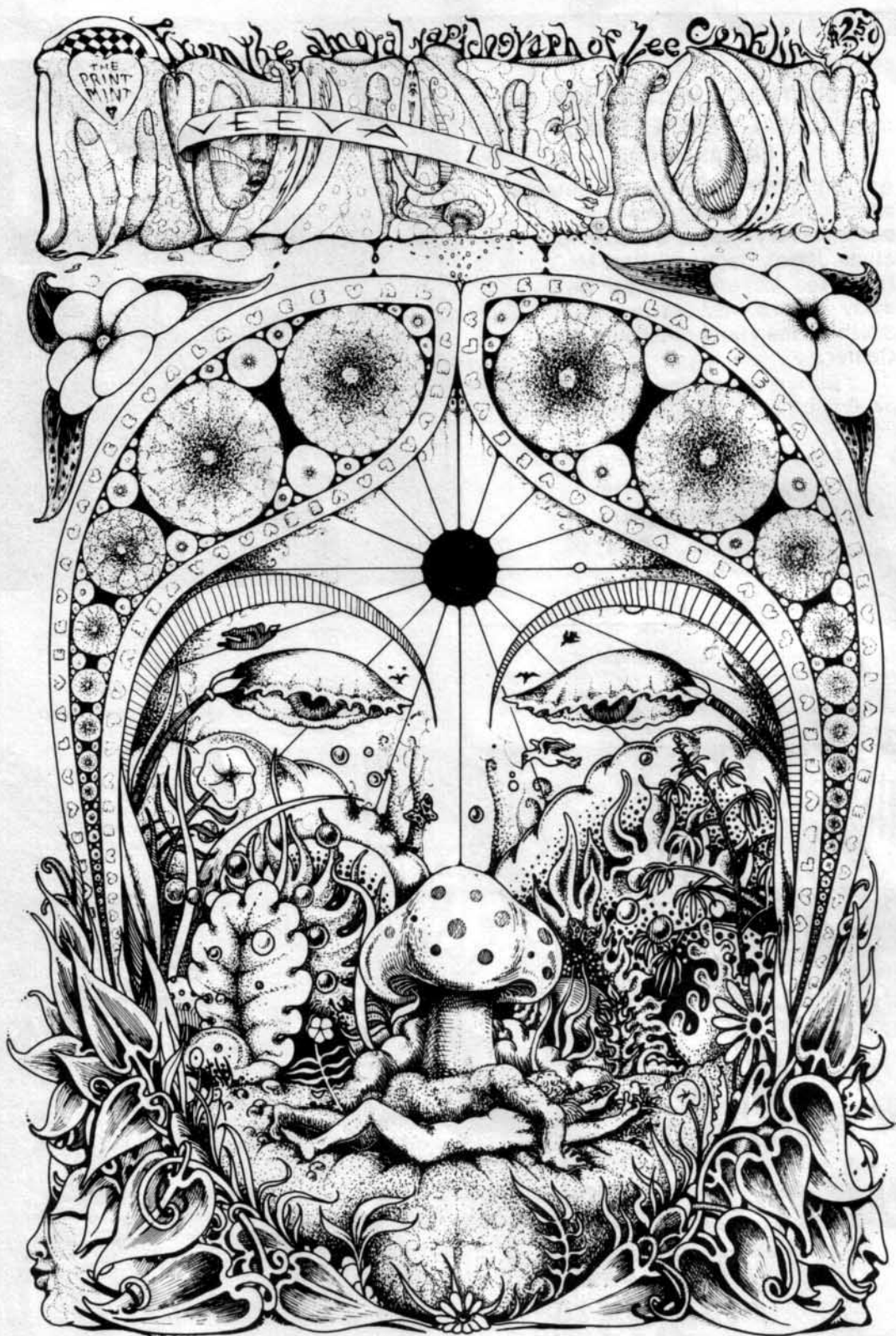
Send for our free brochure,

Herbs and Their Uses — a list of herbs available from the *Magic Garden Herb Company* with a brief statement on some of the purposes for which they have frequently been used.

Magic Garden,
P.O. Box 332,
Fairfax, California 94930

Bugle Weed Capsicum Celandine Chamomile Comfrey

Damiana Dulce Francincense Gotu Kola Guaiac Hops Horseail Kava Kava Kelp Kola Lobelia



"VEEVA LA MUTATION"

From the amoral rapidograph of LEE CONKLIN. This book recently published by The Print Mint of Berkeley, has 48 pages of drawings with full color cover. Book size - 11" x 17". Send \$2.50 cash, check or money order to:

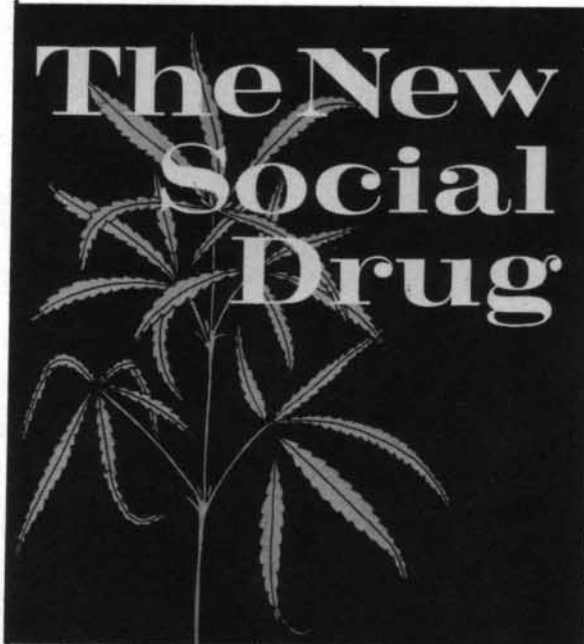
✻ PSYCHEDELIC REVIEW ✻ 4034 - 20th Street ✻ San Francisco, CA 94114

**CULTURAL, MEDICAL AND
LEGAL PERSPECTIVES
ON MARIJUANA**

An anthology of carefully selected papers on marijuana emphasizing its contemporary usage. Contributors include James Carey, William McGlothlin, Fred Meyers, Andrew Weil and many others. Edited by David E. Smith of the Haight Ashbury Medical Center.

paperback \$1.95 ♦ cloth bound \$5.95

Send all orders prepaid to:
Psychedelic Review
4034 20th Street
San Francisco, CA 94114



**HAIGHT-ASHBURY ARCANA
OF EARLY TRIP-ART**

SEND 4.95 TO:

MELONLY MELONELY
998 SANCHEZ STREET
SAN FRANCISCO, CA. 94114





DYNAMITE DOPE BOOKS

Complete Cannabis Cultivator

By Mary Jane Superweed — Everything you could possibly need to know about growing pot indoors or out: explains in detail how to plant, grow, harvest and cure, divulges southern Mexican (Michoacan) and Indian methods for raising highest quality plants. Also, special ways to grow with artificial light, cope with plant diseases and soil problems. Special chapter about breeding a crop of seeds which will produce all female plants. Many other useful facts. \$1.00

The Super Grass Growers' Guide

The handbook for high-power pot farming - an amazing supplement to the Cannabis Cultivator with the most recent scientific advancements in marijuana farming. Grow giant plants in half the time, graft legal plants to grass roots so they mature containing full potency cannabis resins, grow without soil hydroponically, create genetically superior breeds, make 'acid' grass 3 to 5 times the normal strength. Plus other exciting discoveries. \$1.00

Marijuana Consumers and Dealers Guide

Do it yourself — make hashish from grass, LSD from morning glory and wood rose, mescaline from peyote; turn inferior pot into super grass, test for THC, rehabilitate sugar-cured weed. Easy to understand diagrams plus tips on how not to get burned. \$1.00

D.M.T. Guide

Drug Manufacturing for Fun & Profit by Mary Jane Superweed is the sequel to the MCDG (above). Tells how to make D.M.T. - a powerful smokeable instant psychedelic high. Also, how to turn grass into an aphrodisiac. Tips on growing superior grass. Important info on hash, the honest dealers weight table & Mary Jane's own macrobiotic recipe for super hash candy. \$1.00

Counterfeit (rip off) copies of **The Pot Book**, **The Marijuana Consumer's and Dealer's Guide**, **The Complete Cannabis Cultivator**, and **Drug Manufacturing for Fun and Profit** have been printed, are being distributed across the Nation by FAR OUT, 721 Bourbon St., New Orleans, Louisiana. These copies look almost identical to our own books. They have even left our name, logos, cover ads, and copyrights intact. You can spot the phony copies by the cover. We use colored ink on colored cover stock; they use black ink. They price the "Dealer's Guide" and the "Cultivator" at \$2; we price all our books at \$1. Thank you for reading this

The Pot Book

The first book of our series encompasses the history, cultivation and distribution of marijuana with instructions on curing and cooking grass for your eating and smoking pleasure. Illustrations include cartoons and method of distinguishing male and female plants. \$1.00

Herbal Highs

The comprehensive guide to natural and (in most cases) legal psychedelic herbs. More than 60 plants discussed, with pictures, methods of preparation & use, correct dosage, effects & after-effects. Includes their psychedelic chemistry and other important information. Also tells where these herbs may be easily obtained! \$1.00

Herbal Aphrodisiacs

By Mary Jane Superweed. A sequel to Herbal Highs. A thoroughly fascinating and up to date treatise on natural and mostly legal substances which excite erotic desire, build sexual power, aid in overcoming impotence and frigidity, and put men and women in the mood for love. Tells where and how to procure most of these substances. Also contains an excellent chapter on nutrition for sexual potency and a section on herbal tonics for female complaints. Plus a revolutionary approach to birth control. \$1.00



HURRY! WHILE THEY LAST!

Fill out, clip & send this strip with cash, check or money order to:

* FLASH * Box 16425 San Francisco, CA 94116

Indicate No. desired: Name _____
 Cannabis Cultivator
 Super Growers' Guide Address _____
 Marijuana Dealers
 D.M.T. Guide City _____
 The Pot Book
 Herbal Highs State _____ Zip _____
 Herbal Aphrodisiacs

Please add 25¢ for handling

Amount enclosed \$ _____

Dealers inquire... many other head goodies.

PSYCHEDELIC REVIEW BACK ISSUES NOW AVAILABLE

Issues Include:

- Number 1 The Hallucinogenic Fungi of Mexico, *R. Gordon Wasson*
The Individual as Man/World, *Alan Watts*
The Pharmacology of Psychedelic Drugs, *Ralph Metzner*
- Number 2 Psychosis: "Experimental" and Real, *Joe K. Adams*
Botanical Sources of New World Narcotics, *Richard Schultes*
Hermann Hesse: Poet of the Interior Journey, *Leary and Metzner*
- Number 3 Aldous Huxley, *G. Heard, H. Smith, A. Watts, T. Leary*
Hallucinogens of Mexico, *R. Gordon Wasson*
The Religious Experience, *Timothy Leary*
- Number 4 LSD and Psychotherapy, *Sanford M. Ungar*
The Treatment of Frigidity with LSD, *T. Ling and J. Buckman*
A Peyote Awakening, *Joyce James*
- Number 5 Expectation, Mood and Psilocybin, *Metzner, Litwin and Weil*
Psychedelic Metaphysics, *David Drake*
Zen Buddhism, *Edward Maupin*
- Number 6 Transcendental Experience, Religion and Psychosis, *R. D. Laing*
Hallucinogenic Drugs, *William H. McGlothlin*
Daru and Bhang, *G. M. Carstairs*
- Number 7 Psychedelic Prayers and the Tao Te Ching, *T. Leary*
Yogic Experience and Mescaline, *John Blofeld*
Mechanisms of Hallucinations, *Heinrich Klüver*
- Number 8 Biochemical Pharmacology of Psychotropic Drugs, *D. X. Freedman*
Mystical State and Regression, *R. Prince and C. Savage*
Programmed Communication with DMT, *T. Leary*
- Number 9 Programming Psychedelic Experiences, *Metzner and Leary*
The Native American Church, *Stewart Brand*
Seven Drawings, *Isaac Abrams*
- Number 10 The Use of LSD with Autistic Children, *Robert Mogar*
LSD and Sexuality, *Richard Alpert*
LSD, Chromosomes, and Sensationalism, *J. Fort and R. Metzner*

Order From: Psychedelic Review, 4034 - 20th Street, San Francisco, CA 94114.
\$3.00 per copy, or \$25.00 per set (1-10). Orders must be prepaid.

❁ **The Psychedelic Review** ❁

An International Forum of Psychedelic Experience and Research

Forthcoming issues include:

- An in-depth interview with Ram Dass (Richard Alpert)
- Religious implications of LSD-induced paranormal experiences
- LSD and genetic damage
- Transcendental meditation
- Anticholinergic hallucinogens
- Astrology as a selective guide in psychedelic experience
- Voluntary control of inner states
- Therapeutic uses of Ibogaine
- Reviews of current research on psychedelic phenomena
- Psychedelic art
- Book reviews
- News and Notes

PSYCHEDELIC REVIEW
4034 - 20th Street
San Francisco, CA 94114



\$7.50 for one year (4 issues)
\$14.00 for two years (8 issues)

Please enter my name for a PSYCHEDELIC REVIEW subscription.

I have enclosed _____.

Name: _____

Address: _____

City and State: _____ Zip _____

Outside U.S. subscribers add \$1.50 per year

