

PSYCHEDELIC REVIEW



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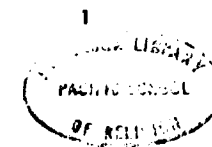
Psychedelic Review

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Cover Design by Allen Atwell



Editorial

What is the psychedelic movement?

Three years ago, when *Psychedelic Review* started, it was the consuming interest of a few hundred adventurous scientists, artists and scholars. Now — a phenomenon on the national scale, already spreading to other Western countries. The magical letters L S D provide jokes and puns for columnists, sermon topics for ministers, irritating anxiety for law-makers and enforcers, and commercial stimulation for the owners of boutiques and discotheques. LIFE magazine in April estimated a million doses of LSD would be consumed in 1966. More recent estimates from informed sources indicate that between 40 and 50 grams, i.e. around 200,000 doses, are being produced and distributed per month. Of course no one knows how many people consume these amounts, but it seems safe to predict that by the end of 1967 a million people will have taken LSD. A million minds blown.

A million people looking for new ways to express, communicate, channel, integrate the revelations and visions of the interior journey.

In looking around for examples of how psychedelic experiences may be integrated harmoniously into communal life, we should look to the one group in our society that has been using psychedelic drugs as sacraments for 150 years — the Peyote Indians. Stewart Brand's article in this issue describes the powerful simple ritual

developed by the Indians, based on the elemental manifestations of earth, water, fire, air. Very few "psychoses" occur in this type of session. In 1918 the Native American Church was first incorporated in the state of Oklahoma as a protection of their use of peyote. Three new psychedelic religious groups have seen the wisdom-necessity of this procedure — the Church of the Awakening, founded by John and Louisa Aiken in New Mexico; the Neo-American Church founded by Arthur Kleps, now located in Washington, D. C.; and the League for Spiritual Discovery founded by Timothy Leary in New York. Legal incorporation is a measure of social protection, a facilitation of shared interests. The psychedelic churches will probably have to do what the government refuses to do: assume responsibility for the quality — and price-control of the sacramental substances.

These churches are organic tribal groups of voyagers on a common and ancient path. They do not proselytize. Timothy Leary constantly preaches a theme of decentralization. Found your own religion, start your own country. Avoid the bureaucratic structure which will inevitably stifle the ecstatic impulse.

While these infant churches are building the new social forms of the psychedelic movement, the artists are consciously transforming the environment into psychedelic information. The aim is no longer to express or to please; the aim is

to "turn on". Moreover the criteria are becoming less subjective. Art works if it turns you on; and there is no uncertainty about what it means to "turn on".

A few painters, such as Allen Atwell, Isaac Abrams, Mati Klarwein, Burton Schonberg, have used the traditional medium of oil on canvas to convey the psychedelic images. But the most popular and typical psychedelic art uses the moving media: film and expanded film or media mix, as in the USCO shows, the Leary celebrations, Trips Festival etc.

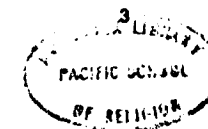
In a psychedelic experience there is sensory bombardment and there is centering. So we have multi-channel audio-visual inputs, and we have drone and mandala as centering devices. IBM had mandalas in its windows at Christmas. In a world of information chaos, heightened by psychedelics, the calm discs and bull's eyes that many of the light-composers are making serve as cool centers in a stimulus hurricane.

The far-reaching implications of psychedelics for education have not yet even begun to be explored. We cannot deny that the educational system as it is now does not provide the kind of knowledge needed by to-day's youth, and the youth are demonstrating their awareness of the system's obsolescence by "dropping out" in increasing numbers, by founding "experimental" or "free" colleges etc. Statistics released by the

Associate U.S. Commissioner of Education for Research show high-school drop-outs have a higher average I.Q. than high-school graduates. As McLuhan points out "we are only beginning to realize what a tiny slice of human possibilities we now educate". Yet we know now (see "Notes on Current Research") that LSD can facilitate creative problem-solving; it can further precisely those abilities that we don't know how to teach by conventional means. The "tuned-in" nervous system of a child in its normal state or of an adult in the turned-on state can produce a dozen variants or solutions of a problem, as compared to the normal one or two. "Education in the future", according to Marshall McLuhan, "will be more concerned with training the senses and perceptions than with stuffing brains". Psychedelics are likely to play a key role in this kind of sensory training and the development of dormant capacities.

The consciousness of the old world is dominated by linear, typographical thinking, and by Aristotelian either-or logic; its characteristic feeling-tone is alcoholic blunt aggressiveness. The consciousness of the new/young world uses the integrated simultaneity of the electronic information-arts (TV, film), and multi-level Oriental logic; its predominant feeling-tone is the comprehensive sensory fusion produced by psychedelics.

In this spirit — the new *Psychedelic Review*.



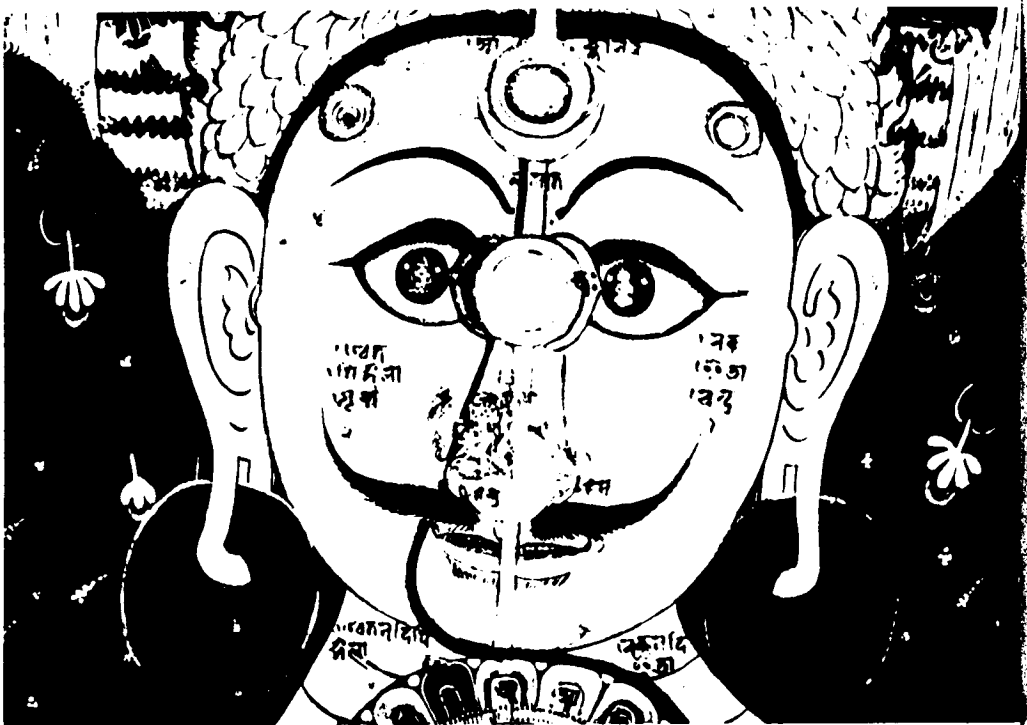


Photo: Allen Atwell

PSYCHEDELIC REVIEW

On Programming Psychedelic Experiences

Ralph Metzner & Timothy Leary

The development of scientific understanding of consciousness depends on programmed internal explorations. Programming strategies are explained with examples from Tantric psychology and the peyote ceremony.

A psychedelic experience is a period of intensely heightened reactivity to sensory stimuli from within and without. A "programmed" psychedelic experience is one in which the sequence and patterning of stimuli are not left to chance but are arranged in a predetermined manner. Using programming we try to control the content of a psychedelic experience in specific desired directions. The program is a voyage chart, a series of signals, which, like the pilot's radio, provides the basic orienting information required for the "trip". The program need not be followed exactly, but it can be of great help in orienting oneself in unfamiliar territory or finding one's way if lost in rough weather.

The idea of programming a psychedelic experience is based on a theory about the nature of the psychedelic effect. The hypothesis, which was first put forward by Leary in the Harvard Psilocybin Project¹ and has since been widely accepted by scientists working in the field of psychedelic research², is that the content of a psychedelic experience is chiefly determined by the two factors of *set* and *setting*. "*Set*" refers to the internal state of the person having the experience — his mood, expectations, fears, wishes; "*setting*" refers to the external con-

ditions of the experience — the physical and emotional climate of the room, the relations of the voyager to others present, and particularly the attitude of the drug-giving person. It is by now a well-known fact that psychedelic drugs may produce religious, aesthetic, therapeutic or other kinds of experiences depending on the set and setting. This hypothesis accounts for the great variety of psychedelic experiences reported by investigators using different models (psychotomimetic, therapeutic, religious, aesthetic, etc.) and correspondingly different settings.

One may object to the idea of programming a psychedelic experience on the grounds that it would tend to limit or restrict the experience. To this the answer is that one can of course include as much "free" time on the program as desired. For example, a minimum program might consist of a half-hour of re-entry instructions, with the rest of the time left open. Furthermore it should be remembered that the psychedelic experience, because of the extreme suggestibility of the voyager, is "programmed" anyway, by the stimuli to which he is exposed during the session. In the majority of sessions the stimuli are either arranged by the drug-giving person or left to chance. We propose a third alternative: that the

sequence of stimuli is worked out ahead of time collaboratively between drug-giver and drug-taker or by all the participants. Such a procedure will tend to minimize the occurrence of paranoia induced by unexpected activities or manipulations. The program also provides a series of anchor points for memory, so that the detailed sequence of the experience (which often goes beyond our usual memory mechanisms) can be reconstructed. "During the Mozart piano concerto I relived an event from my childhood".

In the last analysis the programming of sessions is entirely a function of experience and training. Just as experienced pilots flying over familiar territory may not need radio information, so someone who through repeated experience and training has gained some control over the movements of consciousness may need less programming. The psychedelic novice is whirled confusedly through neurological energy systems he cannot decode. His mind is imposing primitive hit-or-miss interpretations, pleasant or fearful, on these new levels of perception. The experienced voyager, trained to recognize non-symbolic patterns, is better able to recognize and direct his awareness and better able to deal with the flow of stimuli, whether planned or accidental.

Preparation

It is an easily confirmable observation that the most successful, i.e. liberating and educational psychedelic experiences are those preceded by a period of withdrawal from external games and commitments. The time immediately before the ingestion of the drug is particularly crucial from

the point of view of internal preparation. The content of consciousness at that time will dominate the subsequent experience. Our studies have shown that if one feels depressed, anxious or irritable, these negative emotions will be felt with great intensity during the session. If one feels serene, trusting and detached from everyday concerns, the voyage will more likely be free and illuminating³.

The importance of preparing for a psychedelic experience, in both body and mind, can hardly be overestimated. Physiologically, the most intense part of the session is when the chemical first begins to take effect. If the voyager is not prepared for this moment of "take-off", much of the initial thrust will be dissipated in getting clear of the imprinted programs hooking us to externals (the Hindu *sanskaras*). Therefore the "higher" one can get before the session starts the better one is able to deal with the new powerful energies. Quiet reading, relaxation, withdrawal, listening to music, meditation (with or without marijuana), walking, bathing — whatever methods are most effective should be used to produce a state of serene preparedness.

If the session involves more than one person, the participants might plan the voyage together. They would make selections of music to be listened to, they would record readings on tape, they would establish simple basic codes for contacting each other during the session. These shared activities will build rapport and reduce tendencies towards isolation and paranoia. It is sometimes helpful to prepare a kind of time-

sheet of the sequence of tape-recorded messages or musical selections. The reason for such apparently naive procedure will be obvious to anyone who has tried to manipulate equipment while in the midst of an intense LSD experience: it is simpler to merely look up what to do next, than to get involved in decision-making, which can lead to interminable distracting deliberations.

In most psychedelic sessions there is one person who acts as guide. This should be the person with the most experience. He will assume responsibility for the sending of the various messages, whether verbal, musical or visual, which have been agreed upon. If there is not one person with more experience than the others, it is probably better to have a "ground-control", that is one person who does not take the psychedelic and takes care of the mechanics of changing records, keeping off distractions etc.

The importance of specifying such roles clearly and explicitly is recognized by the Indians of the Native American Church, who in the several centuries of their use of the peyote cactus have developed a ritual which is followed essentially unchanged in all peyote ceremonies. The following quotation is taken from a description of the Navajo Peyote ritual given in testimony before the Navajo Tribal Council⁴:

"To run a Peyote meeting they need four people. The first one and the man in charge of the whole thing they call the Road Chief. The second man is Drummer Chief, who does a lot of drumming. The third man is the Cedar chief, and he is in charge of taking powdered

cedar and sprinkling it in the fire during the meeting. The fourth man is Fire Chief, and he takes care of the fire at night and watches the people as they come and go and takes care of the door."

Audio-Visual Aids (mantra and yantra)

The two predominant sources of sensory stimulation are vision and hearing, and it is therefore not surprising that oriental psychological schools of consciousness-expansion have developed powerful and elaborate techniques for controlling and channelling sensory awareness in these two spheres.

The yantra is a visual map of the path of consciousness. The literal Sanskrit meaning is "instrument" or "engine". We have mentioned the preparation of an outline of the psychedelic program, which is a primitive form of yantra. At our present level of ignorance about states of consciousness it would probably be premature to devise more complex yantras, but in the Hindu and Buddhist (especially Mahayana) systems they play an important role. There are maps representing in great detail the various focal points of consciousness (*cakras*) in the body. According to Mircea Eliade, "the yantra is an expression, in terms of linear symbolism, of the cosmic manifestations, beginning with the primordial unity."⁵

The Peyote Indians also have their form of yantra. Before the meeting a crescent-shaped altar (called "moon" by the Indians) is prepared of sand or clay. "A shallow groove, extending from tip to tip along its crest, represents the

"peyote road" over which thoughts and visions travel to and from God."⁴

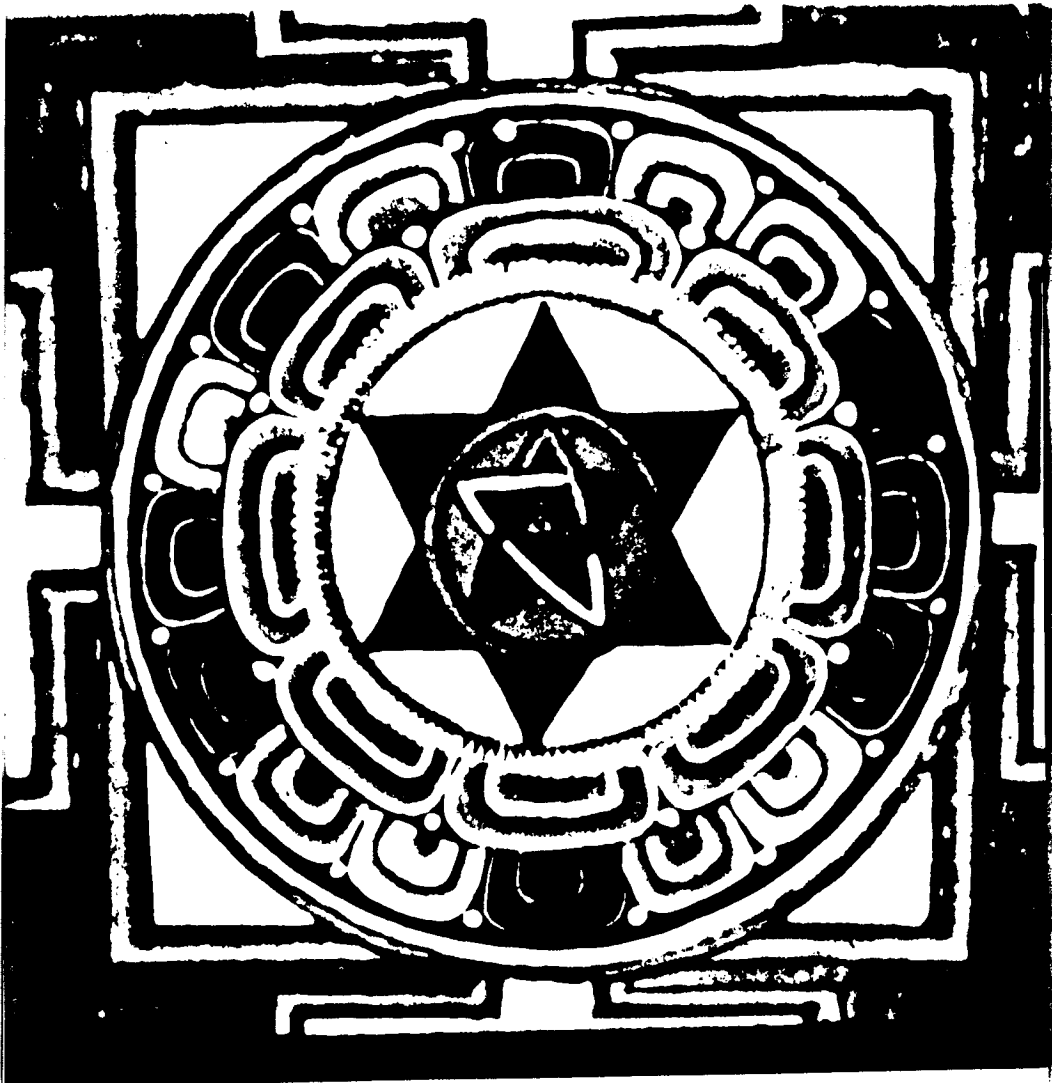
A special form of yantra, the most commonly used, is the mandala (literally "circle"). A mandala is a machine for exploring inner space; its purposes are cartographic, linguistic, not aesthetic. Its usual form is a rectangle enclosing a circle or series of concentric circles. Basically, the mandala is a device for centering visual consciousness, thereby protecting it against distractions, making it "one-pointed". The process is to fixate the center, keeping one's attention on the whole field, and then stage by stage to bring attention more and more towards the central point. If awareness remains one-pointed during this process of centering, all mental energy is finally focused on the central spot, and one can then pass through that to the next dimension. The various symbolic figures on the mandala, with letters, colors etc., serve as additional anchoring points of associations. The idea is to get as much of the mental contents on to the two-dimensional surface, so they can then be transcended through the central point. "By mentally entering the mandala, the yogin approaches his own "center", and this spiritual exercise can be understood in two senses: (1) to reach the center the yogin re-enacts and masters the cosmic process, for the mandala is an image of the world; (2) but since he is engaged in meditation and not in ritual, the yogin, starting from this iconographic support, can find the mandala in his own body."⁵

The mechanism of the mandala can also be

understood in terms of the neurophysiology of the eye. Gerald Oster, in his recently published study of the effect of LSD on perceived Moiré patterns⁷, concluded that

"all vision has a circular pattern superposed on it and LSD reveals the presence of this screen via the moiré effect. . . . Histological studies of the human fovea (the point of fixation on the retina) reveal that it consists entirely of cones . . . each of which is connected by individual nerves which lead to the optic nerve via the "blind spot" of the eyeball. The nerves lie in front of the cones, i.e. the light received is intercepted by a layer of nerve fibers. These nerve fibers would be expected to curve out and around the fovea to produce a screen consisting of curved lines which can be approximated as a figure consisting of concentric circles".

In other words, the mandala is a depiction of the structure of the eye, the center of the mandala corresponding to the foveal "blind spot". Since this "blind spot" is the exit from the eye to the visual system of the brain, by going "out" through the center you are going in to the brain. The yogin finds the mandala in his own body. The mandala is an instrument for transcending the world of visually-perceived phenomena by first centering them and then turning perception inward. The use of the mandala during a psychedelic session depends of course entirely on the subject's previous familiarity with it from prior meditation and visualization. Buddhist adepts do not hesitate to spend years mastering the content of a single elaborate mandala.



MANDALA

Photo: Allen Atwell

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The use of mantra, or sound vibrations, plays an analogous role in the auditory sphere, and similarly depends on previous acquaintance. The use of mantra is the most widespread psychedelic method in present-day Hinduism and Buddhism. Usually the spiritual teacher (guru) gives his disciple a mantra to work with. This may be the name of a particular chosen deity, a complex formula or incantation analogous to Christian prayer, or simply a syllable (sometimes call bija-mantra or seed syllable) chosen for its quality of sound vibration rather than its meaning. Thus the famous universal mantra OM has no "meaning", as a word, but it is the word, or Logos, or vibration which lies at the root of everything and can be used to tune into the common cosmic energy process.

The mantra has through previous practice a network of associations — emotional, intellectual, spiritual — connected to it, which are invoked when the mantra is repeated. It is a way of centering consciousness on one stream designed to lead you out of the conceptual maze. In a psychedelic session with an European-born initiate into one of the Tibetan Buddhist orders, we had the opportunity of observing the efficacy of mantric practice. This man, in spite of his lengthy and excellent preparation through the Buddhist practice, was overwhelmed by the power of the LSD experience and got caught in terror and confusion. He remembered his mantra, given him by his guru, but could not speak it, having lost contact with his vocal apparatus. His wife, who was present, spoke the mantra repeatedly into his ear, whereupon, after a few

minutes, he regained his composure. Thereafter, he toppled once or twice again, but each time was able to pull himself back to central focus using the mantric safety-cord.

The Peyote Indians also know the use of sound to guide their ceremonies. "The Road Chief sings the opening song which is always the same and three others which he chooses for himself. Then the Drummer Chief sings and the Road Chief drums and then the Cedar Chief sings and the Road Chief drums. Now the drum and rattle, staff and sage go around the room and people sing and drum in pairs."⁴

It is obviously inappropriate for the Westerner to adopt Eastern mantras as they are; if they are used, they would have to be modified. Here again we stand on the threshold of the scientific re-discovery of the relationship of sound to consciousness. Psychedelic voyagers have to develop their own mantras in a pragmatic, experimental way, using sounds, rhythms, words or phrases that are meaningful and that work.

The use of visual and sound patterns to program consciousness may seem esoteric and far removed from our everyday experience. Actually, every person brought up in any tribal culture (including our own) has been taught a wide variety of such techniques for programming his consciousness. The American flag, the Christian cross, the Star of David are familiar yantra-like symbols. The Lord's Prayer, the words "I love you" are mantric incantations. The sad fact is that most of the consciousness-directing devices

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we routinely use are ineffective as true yantras or mantras because they tie us to externals, materials, to self-centered artificial game-consciousness. Effective spiritual or psychedelic yantras and mantras are those which release us from the local games, direct and guide our consciousness to meta-cultural, meta-self levels.

Other Sense Modalities

The use of incense to direct consciousness is an almost universal practice in all forms of religion and all systems of meditation. The Peyote Indians pass sage around and people smell it and rub it on themselves. The organ of smell and associated brain areas are probably among the oldest in the evolutionary sense. Smells trigger off very basic, instinctual, pre-cultural impressions, and are therefore well suited for psychedelic programming.

Taste and touch sensations can also be explored during a psychedelic session in a more or less systematic fashion. The chemically "tuned" receptors will reveal undreamed of dimensions of sensory communication. One might prepare a series of different textures and foods. The so-called "left-handed" path of the Tantric system of yoga was based in part on the systematic exploration and mapping of sensory experience in all modalities, including the sexual.

Kinesthetic programming is the basis of the concept of mudra, or gesture. The mudra, which is particularly important in Japanese Buddhism, conveys a basic emotional-devotional attitude which can be very powerful in centering, calm-

ing the flow of experience both in oneself and in others. For example we may mention the mudra indicating "fear not", which is made by the right hand facing palm outward at the level of the breast. Similarly, the right hand turned palm outward, fingers pointing down, signifies the granting of wishes, compassion, benevolence. The hands resting in one another is the classic gesture of meditative repose and inner peace. Of course, Westerners may prefer to develop their own mudras; particular groups of explorers may have their own special code.

Some Illustrations of Programming

It is best to discuss the details of psychedelic session programming by way of specific examples. The content of the program will depend on the purpose or goal of the session. We will consider six examples — diagnosis, therapy, intellectual understanding, aesthetic appreciation, interpersonal communication, self-understanding or self-development.

(1) The purpose of the experience may be diagnosis. Among the Indians of Mexico and South America who use psychedelic mushrooms, vines or cactuses, this is usually the paramount reason. R. Gordon Wasson, in his excellent paper on "Ololiuhqui and the Other Hallucinogens of Mexico"⁵, gives a transcription of a verbatim account of the ritual using morning-glory seeds. In the Zapotec villages the ritual centers around the Blessed Virgin, indeed the seeds are called "seed of the Virgin", and the beverage is administered by a young girl of seven or eight years if the patient is a man, a boy if the patient



Great Buddha of Nara, Japan, making with his right hand the mudra of fearlessness and with his left the mudra of giving.

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is a woman. The ritual is very simple: the child simply stays with the person to hear what he will say. The patient remains on the bed. "He should not talk until the next day. And so everything is revealed. You are told whether the trouble is an act of malice or whether it is illness."⁸. In modern terms, the experience is used to diagnose whether the illness is psychosomatic or organic.

Diagnosis could also be more general than simply medical. A person may wish to diagnose his life situation. In this case he would write down or tape-record before the session a series of questions that he would like to have answered, and arrange to have them read some time in the re-entry phase of the session. The disadvantage of such verbal formulations is that they come from the pre-psychedelic mind, and hence often do not touch the significant points. Frequently a person in the psychedelic session will laugh at the ridiculous questions he thought so important beforehand. If the patient is in psychotherapy, then of course the therapist would be at hand to ask questions, as described for example in Constance Newland's book *Myself and I*⁹.

The Mexican *curandera*'s account quoted above contains the very valuable piece of advice to abstain from talking during the next day. One of the prime sources of confusion in psychedelic sessions is the premature attempt to rationalize or "explain" the experience. Often a person will settle for some theoretical formulation that temporarily allays his "cognitive anxiety", but effectively shuts him off from further direct confrontation of the new impressions received.

Ideally, the voyager should have at least a whole day more or less alone, or at least in a relatively game-free environment, to thoroughly absorb and assimilate the experience.

(2) Closely linked with the first type of session is one whose purpose is therapy or behavior change. In our own research we have based the technique of behavior change on the game model of human behavior^{10,11}. Following this model the two key concepts in changing behavior are coaching and feedback. Suppose a convict wants to learn to stay out of prison. We try to have him coached by an ex-convict who has stayed out of prison. We give him back any information we get on his progress. For example, in a project run at the Concord Reformatory in Massachusetts, prisoners took psychological tests of "normal adjustment" and were told what the results were. A few weeks later they would take the test again, to see if they could "improve" their score. David McClelland and George Litwin of Harvard University have shown that scores on a test of "need for achievement" can be raised through coaching and feed-back, and that actual achievement (academic, sensory-motor) also increases following such change¹². Using similar techniques, Frank Barron and Timothy Leary¹³ have shown how art-students can be made more creative. Synanon and Alcoholics Anonymous are based on the same principles.

The psychedelic experience can help one to change thinking and attitudes underlying certain games. This is a necessary first step. But the new game-patterns then have to be learned, like

anything, through practice. One can use the process of re-imprinting to prepare oneself for new game-patterns. Suppose you were entering a new and strange occupation, or a country with different customs requiring changes in habitual behavior. You might have in the session objects or symbols from this new game which would serve as anchoring points for the new imprints. Learning a new language is an example of this. You would take into the session language records which, listened to for hours in the hypersensitive state of the psychedelic experience, would imprint you on the sounds and patterns of that language. Bernard Roseman, in his book *LSD-The Age of Mind*¹⁴, has described an analogous technique for learning to touch-type in two LSD sessions.

(3) A third type of session program is designed for intellectual understanding, for a person who wishes to deepen his understanding of religious, philosophical or scientific concepts. A frequently reported reaction to LSD is the feeling of experiencing with one's whole being concepts which had only been grasped intellectually before. How many people, even among professional physicists, for example, are able to grasp experientially the concepts called for by the mathematical equations of modern physics, such as the space-time continuum, or the double nature, both particle and wave, of light? Similarly the symbolism of Vajrayana Buddhism, as exemplified in the *Tibetan Book of the Dead*, are meaningless to a mind brought up in Western rationalist tradition, but come vividly to life with a psyche-

delic session. Indeed it is clear that these symbols and concepts are based on controlled psychedelic experimentation and an enormous wealth of theoretical and practical teachings.

Here, programming would consist in recording on tape beforehand relevant selections from the literature on the subject. It is better to have a small amount of carefully chosen material than a great deal. Too much symbolic material can become overwhelming because the mind in the psychedelic state responds with a much wider and faster network of associations than normally. Passages of readings should be interspersed with periods of quiet or music. It is often useful to repeat the same passage several times at different points in the session. Care should be taken not to read heavy intellectual material in the early trans-ego phases of the experience, since it will tend to bring the experience down to the level of conceptual thinking.

(4) Fourth, one may program the experience for aesthetic appreciation. There is no doubt that psychedelic plants and drugs can open up areas of aesthetic perception that are staggering in their complexity and intensity. Aldous Huxley's mescaline sessions, described in *The Doors of Perception*, were predominantly in this aesthetic mode. One becomes aware, with repeated listening or viewing, that certain artistic products have definite effects on consciousness in the sense of expanding or going beyond self, whereas others seem merely to trigger off particular stereotyped emotional reactions. The Hindu musical tradition has preserved forms and modes of musical com-

munication that have precise "psychedelic" effects on consciousness. This explains in part the extraordinary popularity of musicians such as Ravi Shankar or Ali Akbar Khan among people involved in consciousness expansion. We see the beginnings of systematic research on the effects of different sounds, colors, forms etc., which would enable "artists" to communicate with greater precision and effectiveness. The Gothic cathedrals provide instructive examples of the conscious use of artistic media — space, form, light, sound, smell — to produce religious-mystical, i.e. psychedelic, experiences. You enter the church, the darkness dilates your pupils; the soaring arches draw your gaze upwards, the stained-glass windows bathe your visual field in kaleidoscopic colors, the rose-window-mandala makes your visual awareness one-pointed. The sounds of the organ, the choir and the priest's bells, as well as the incense, are all designed to lead your attention away from worldly, everyday concerns into higher levels of contemplation and ecstatic worship.

(5) Perhaps the most important application of the psychedelic experience in modern life is in the area of interpersonal relationships. The model of imprinting is particularly useful in understanding this area of research. The hypothesis that psychedelic drugs temporarily suspend imprints and permit re-imprinting (re-entry), accounts for the often-observed intense attachment, even "love" of the drug-taker for the drug-giver (and vice-versa if both take it). The well-known psychotherapeutic transference is in-

tensified and telescoped into the space of a few hours. Often the guide is somehow held responsible for the liberation or revelation the voyager has received (in negative experiences, of course, the guide becomes the devil or monster). Whether positive or negative, it may be taken as axiomatic that someone undergoing a psychedelic experience will take a very powerful imprint of the person with him. Now if the person with him also takes the drug, you have a situation of enormous potential in interpersonal relationships. Marriage partners can examine relationships that have become cold and mechanical and attempt to establish a new basis for interaction. Sometimes a psychedelic session will simply bring out the basic incompatibility of the partners, exposing the superficial relationship which had been superposed on it, and the partners will separate.

In sessions involving more than one person the problem of communication becomes vitally important. A mutually agreed upon sequence of programmed stimuli (auditory or visual) is helpful, since these stimuli will provide a kind of link between the two flights. In addition the participants should have some agreed upon code for making contact in case one or the other gets lost. This need not be more than a gesture of some kind, a basic mudra, or a touch of the hand.

There are simple ways of ensuring that the joint psychedelic session will in fact be a shared experience, and not the separate voyages of two individuals. At agreed upon times during the session one or the other of the participants

may take over the role of guide, and bring the attention of the other voyager to a particular object — a piece of fruit, a picture, a flower, a stone, a piece of music, a poem — which they will then explore together.

Physical contact is of course another means of communicating. Since the sense of touch, like the other senses, is made incredibly more sensitive, worlds of meaning can be communicated through a simple touch of the finger-tips. A well-known London psychiatrist uses a kind of hand-dance to communicate with the psychedelic patient. The two participants let their finger-tips or palms touch lightly, and then explore through subtle and delicate movements a whole range of expressive gestures, which can convey shades of emotion unknown to our clumsy verbal machinery.

Married couples who agree to explore the sexual basis of their marriage through LSD or another psychedelic will find that these are the most powerful aphrodisiacs ever known, in the sense of heightening sensitivity as well as capacity to respond. It is of course a requirement that both partners feel completely comfortable with the situation since any crude or seductive action is very easily perceived and may be reacted to with heightened anxiety or paranoia. The effect of psychedelics on sexual experience is primarily an enhancement of all sensory components, and thus a kind of diffusion of the erotic sensations over the whole body, away from the exclusively genital urgency of the normal sex game. A

simple caress can have the orgasmic intensity normally experienced only in genital discharge. Thus the psychedelic sexual experience tends to assume the kind of timeless pan-erotic quality described by such Eastern texts as the Kama Sutra.

There is another aspect to the psychedelic sexual experience that deserves to be noted. Since psychedelics induce experiences that go beyond the ego, the partners are likely to feel that they are no longer themselves, no longer John and Mary, but instead simply two beings in complete union. They may feel themselves to be gods, as indeed at that moment they are. Here again we see a confirmation through psychedelics of the ancient Tantric teachings that the lovers have to become gods in order to go beyond the normal spheres of awareness and reach transcendent union. The husband looking at his wife may see her as all the women he has ever known, or wished he had known, or fantasied, as all women of all races and times, as the One First Woman who is all. Sequences of this kind, which are by no means uncommon in a psychedelic session may seem like crass hallucination or illusion. Actually, there is nothing mysterious about such a perception, although it is unusual in our common experience. It is a neurological, bio-genetic fact that each current member of a species carries the history of thousands of predecessors, encoded in the DNA molecule in the nuclei of his cells. In other words, perception breaks through to that pre-symbolic, pre-mental level which is in fact common to all.

Levels and durations of ecstasy can be reached that go beyond the wildest imagination. At the same time it should be remembered that the psychedelic state is one of extremely delicate vulnerability and suggestibility, so that paranoid or anxious elements in one or the other partner's approach can easily be magnified and trap both partners in unhappy realms for a while. It is for this reason that, in general, persons should have one or more experiences by themselves (guided, of course) before attempting the vastly more difficult two-person session. A pilot has to learn to fly solo before he can attempt to fly in formation with another plane.

There are several simple aids that a two-person session can incorporate. One of these is a little two-way mirror, which when held up in front of the other person's face will give a composite picture made up of your own reflection and that of the other person, a blending perhaps not unlike that which the genetic code brings about in the remarkable process known as "conception".

(6) Finally we come to perhaps the most important application of session programming — that of learning to control one's own nervous system. The process of being brought up and educated in a particular culture is a process of having the nervous system imprinted with a few thousand tribal concepts and symbols. This process of tribal imprinting probably had survival value at some stage in the evolution of the human race. Basic food, shelter and defense games can be played more efficiently if the enormous respon-

siveness of the nervous system in its pristine, infantile state is contracted to a few simple approach-avoidance strategies. But we pay a terrible price for this efficiency which has helped us survive. The price is complete and blind addiction to external symbols. Put a man in a so-called "sensory-deprivation" chamber and within a few hours he will show all the symptoms of junk withdrawal: hallucinating, sweating, anxiety, pleading to be let out. Actually these experiments do not deprive one of sensory stimulation, they merely remove external symbolic perception. The inner universe lies open to vision, free now from the distractions of the outside. But only a trained observer would know how to make use of this condition. Yogins deliberately withdraw from external stimulation precisely because they seek internal perception. In order to become free of the crippling neurological addiction to imprinted external symbols one must begin by learning to decode the languages of the body. "Know thyself" is one of the oldest teachings known to mankind; it was inscribed over the entrance to the oracle at Delphi. It points to the fact that in order to become free of the fetters imposed by accidental cultural conditioning one has to begin by observing and trying to understand one's own organism, physical, emotional, mental.

The remarkable psychological system known as Tantra teaches that the development of self-understanding has to start with the physical body. For us the body is simply a machine which performs its functions automatically and with

which we have very little conscious contact. On the other hand, the possibility of such contact exists and with it the possibility of greater control, as evidenced for example by the yogin's ability to affect his own autonomic functioning. Tantra does not advocate the pursuit of such control, in fact warns against it, but regards it merely as a sign of increasing awareness. Only when we have gained some understanding of the machinery of the body can we attempt to perceive the world outside our body realistically.

The body is organized on different levels of energy-functioning: physical, chemical, electrical. The cakras system of the Hindu and Buddhist Tantra is an attempt to map out these different levels, based on experiences of guided inner exploration, whether through meditation or chemicals. We have recently worked on session programs using the cakras system in which the psychedelic voyager is taken step by step through five or seven body centers — eliminative, reproductive, digestive, circulatory, respiratory. These centers are in no sense primitive or alternate version of what we know as the "physiology" of the body. The cakras are focal points of sensation-awareness, which undoubtedly relate to the neural and hormonal integrative systems of the body. Such a programmed exploration of the inner universes may be thought of as the first halting steps in learning a new language — the incredibly complex energy codes of the human body.

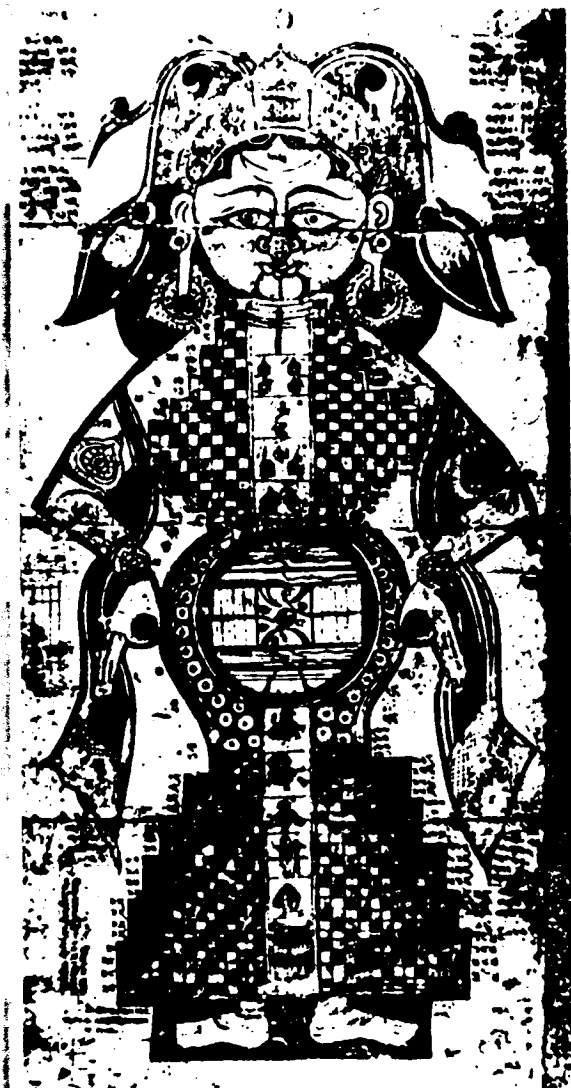
The human nervous system is like a musical

instrument of great antiquity, complexity and perfection. LSD is a tuning device — with its help we see for the first time some of the wonders this instrument is capable of. To be able to use and enjoy it properly to its full capacity we must train ourselves and each other. The programming of LSD experiences is such a training method.

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Tantric map of body-consciousness showing cakras





A traditional Peyote tepee is the preferred meeting place of the Native American Church. In the foreground is piled the wood supply for the night, a pail for use in the Morning Water ceremony, a water-filled drum and a small box containing religious paraphernalia.

The Native American Church Meeting

Stewart Brand

Anthropologist: "What goes on at the meeting?" 6-year-old Menomini girl: "People sing." "What else do they do?" "Sit up all night." "Why do they go to the meeting?" "They belong there, that's why."

There is always a reason for a meeting. Someone may be sick or hurt. A son is in Vietnam. The kids will be going away to school. It is someone's birthday.³ So-and-so is being honored. It is Easter, or Memorial Day, or July 4th, Thanksgiving, Christmas, New Year's. The reason will be mentioned and given prayer at the meeting.³

Someone puts up the meeting. The man and his family decide when and where it will be, ask a roadman to lead the meeting, extend the invitation for people to come help out, set up and arrange the meeting place,⁴ and act as hosts to the gathering. The sponsor usually will be an officer at the meeting, often cedarman. In the morning people will give money and presents to help with the cost.

The meeting place is wherever is handy and appropriate — in a regular tribally-shared place, in a tipi or special hogan on the land of the family putting up the meeting, or in their house if it is winter.

1) J. S. Slotkin, "Menomini Peyotism", Transactions of the American Philosophical Society, Vol. 42, Part 4, 1952, p.610. Dr. Slotkin's early work is the most detailed account of the peyote meeting in the literature. The following remarks are taken from his recorded conversations with the leaders and members of the Native American Church, Menomini Branch. Page references are given. Reprinted with permission.

2) "If we did what the Lord wants us to do, we don't have to take no medicine. But we can't do that; we've got too many things wrong with us. That medicine is to enlighten your mind." 581

3) "The Indians, they had medicine for everything else, but they never had this before. And where did this medicine come from? It just seemed to pop up from nowhere. And the people got to use it, and then, the first thing you know, they realize that it's medicine for the soul." 617

4) "I noticed that the Peyote bag you used was made of two American flags." "Oh, we done that when the war was breaking out. When my brother, my cousin, he went across. And I thought about him. So I made that bag myself, see; just I respect that much, I think about that much of my brother. So I make that bag myself, on account of him, just to think about him in those days, to get along good, out there." 652

5) "According to your church, what is the right way to live?" "Well, you got to be good to everybody. Treat them good. That's the way they understand." "How are you supposed to treat them good?" "Love them, full." 646

6) "Nowadays, if I go to a meeting, I go because I'm a member and I go to fulfill my part in that wheel I was talking about — in that spoke. If I do my share, the whole wheel is going to turn evenly, if I do my share." 609

On Saturday people gather in the afternoon and early evening to chat and have something to eat⁶ and some coffee. They are nicely dressed, wearing things that are special to them. Meanwhile the drummer carefully ties up the water drum. He may add a few ashes from the fire of the last meeting to the water before laying the deerskin head, newly soaked, over the three-legged metal bowl of the drum. Seven round stones, sometimes marbles, are pocketed inside the deerskin around the rim. The rope ties to them and passes tightly under the drum back and fourth making a symmetrical star of rope on the bottom. The fireman has already cut and meticulously piled clear-burning hardwood just outside the doorway of the circle.

The meeting is mandala-form,⁵ a circle with a doorway to the east. The roadman will sit opposite the door, the moon-crescent altar in front of him. To his left sits the cedarman, to his right the drummer. On the right of the doorway as you enter will be the fireman. The people sit around the circle. In the middle is the fire.

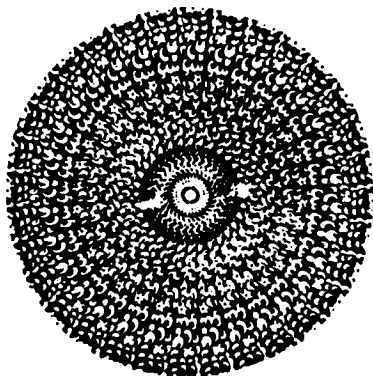
A while after dark they go in.⁷ This may be formal, filing in clockwise around the circle in order. The roadman may pray outside beforehand, asking that the place and people and occasion be blessed.

Beginning a meeting is as conscious and routine as a space launch countdown. At this time the fireman is busy starting the fire and seeing that things and people are in their places.⁸ The cedarman drops a little powder of cedar needles and

7) "They know that they are all one; no one is different from another; they are all brothers and sisters; that alone is what they now know. Great Spirit placed them on this earth which he made, that alone is what they now know." 573

8) "When the medicine starts to work we, always say it's almost like a person; somebody walks in, see? We consider it that way. Peyote, the spirit of Peyote, the spirit of God, comes in amongst us. We feel that there's another party in amongst us, and while He's in session here, you see, He's going to use these tools here; we want to put all the reverence we can in them, so we smoke them good, see?" 667

9) "Now, what does the whistling itself mean?" "That's calling everybody to attention, that's the way I take it." 664



bark on the fire and waves the aromatic smoke with his feather fan toward the roadman who purifies the peyote and his various implements with four sweeps into the smoke. The drummer does the same with his drum. The people wave smoke toward themselves, inhale it deeply, and appear to wash gently in it. The roadman blows a shrill eagle bone whistle four times to bring everything together. (Some do this outside the circle from the four directions.) He prays and places a perfect, large peyote button on a bed of sage on the altar.⁹ With this the meeting is officially begun. It will stay begun till he takes the peyote chief off the altar in the morning.¹⁰

Everyone gets purified with cedar, sage, and tobacco before the peyote. The roadman passes a branch of sage to the left (everything clockwise, following the sun)¹¹ and each person tears off a sprig, crushes it, and rubs the sweet clean smell on his face, hands, and body. Some keep the sprig for use later. Bags of Bull Durham are passed and everyone rolls a prayer cigarette. The fireman goes around with an ember, ideally cedar, to light the cigarettes. Each person prays to himself, inhaling in the pauses of his thought, letting out his smoke to join the rest going out the smokehole above.¹² With the conscious breathing each person finds his own quiet. When they have finished, the fireman collects the butts and places them at each end of the moon.

The peyote is passed.¹³ It may be green buttons, dried buttons, powder, mash, or several of these. Green peyote tastes better but is less effective. Powder goes down quicker. Mash, rolled into

10) "What does the Peyote Chief mean?" "Well, that's the chief; okemaw, what they call it. He watch everything, anything; everything what you say, well, it goes in there." 651

11) "That smoke comes up; well, it's going — it's just the way everything goes. The song, it's going, with all that power, like that cedar smoke; going, going up." 653

12) "The medicine is sweet, real sweet. You get it so, it's so strict, that it's pretty strong; you think it's bitter, but it's sweet. But that's how strong it is, that sweetness; and you think it's bitter." 620

13) "It has got a taste all by itself; it doesn't taste like candy or nothing like that." "I didn't think it tasted bad." "No, no! It's got a peculiar taste all by itself, I say. Some, they don't like that. Well, there's another point there. The way the old folks used to say, a person living a bad life has got a snake in him; that's what they say, snake in him. And that's the one that disagrees with that medicine; oh! it don't want you to swallow it. That's what they say; I don't know how true it is." 668

14) "You say you fill yourself up with Peyote?" "On the average I use between twenty-five and thirty. And you will know that I'm just a little above the average. I'm a heavy user, of my group here. We have a lot of old members that don't use very much of it; three or four, maybe, or maybe six; maybe eight, even; if they went eight, well, they surprise me. But I happen to be one of the heavy users, because I'm interested. I want to see what is there to see, you know; what is there to feel here. If the presence of God is in this room, I want to feel it. I want to see, even; I'm anxious to see the Almighty God. If Peyote can do it for me, I want to see it." 616

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little balls, goes down quickest. In all cases, the white fluff should be removed. There is usually a pot of peyote tea, kept near the fire, which is passed occasionally during the night. Each person takes as much medicine as he wants and can ask for more at any time. Four buttons is a common start.¹⁴ Women usually take less than the men. Children have only a little, unless they are sick.

Everything is happening briskly at this point. People swallow and pass the peyote with minimum fuss. The drummer and roadman go right into the starting song. The roadman, kneeling on one or both knees, begins it with the rattle in his right hand.¹⁵ The drummer picks up the quick beat, and the roadman gently begins the song. His left hand holds the staff, a feather fan, and some sage. He sings four times, ending each section with a steady quick rattle as a signal for the drummer to pause or re-wet the drumhead before resuming the beat.¹⁶ Using his thumb on the drumhead, the drummer adjusts the tone of his beat to the song. When the roadman finishes he passes the staff, gourd, fan and sage to the cedarman, who sings four times with the roadman drumming. So it goes, the drum following the staff to the left around the circle, so each man sings and drums many times during the night.

There are four special songs, which are sung by the roadman at the start, at midnight, for morning water, and to end the meeting. These and others are in no recognizable language. Still others are in the local Indian language. Some

15) "What do the songs mean?" "Oh, they mean something good. Like saying a prayer. We ask Almighty to help us. And some songs, they thank, you know. Almighty is glad, that all them songs is different. They come in new all the time; every year, new ones." 661

16) "The songs got lot of meanings. There's some that praising, praising God; some is prayers, asking. So, whatever songs a person has got the urge to sing, well, he uses it. "This may be a silly question, but how do you know the difference between them, when you don't know the meaning of the words? They're not in Menomini." "It is a silly question. Before we use some song, there is a lot of process in catching a song. Maybe you'll know it after a while. It seems that you've heard different ones say that we see something. Well, if you listen to a song long enough, pretty soon you'll get into the thing, and then your mind will get adjusted to the curves and manipulation of that song. Pretty soon you got the meaning. Every utterance must have some meaning, in any language; if you utter it long enough, you'll get that meaning. But this way, we use medicine to help us." 662

17) "If you want a song of your own, you got to use a lot of this stuff, and it comes to you. They travel in the air; they come, come to you." 631

18) "This Peyote is also like a game, a kind of game. These that can hang tough to the finish, that's a good reflection on their daily life and character, see? That's a kind of game. You notice some, they don't go out at midnight, even; even that means something. If a person can stand it without going outside, that's a reflection on his life and character, a good reflection; it's going to help him. It'll show up on the last round." 666



Photo: Saskatoon Star-Phoenix

A flour sack containing Peyote buttons is passed around at the beginning of a meeting and each member takes four buttons. In some cases forty to sixty buttons may be consumed during the twelve hour period of a meeting.

are unique, having been taught to an individual by peyote. At non-Indian meetings there are usually some learned Indian songs and a good many traditional religious or unlikely English songs adapted to the meeting.¹⁷ Sometimes the person with the staff sings alone. Sometimes others join him. Occasionally instead of singing a person will have something to say or a prayer to offer. In any case, he is encouraged to express himself.

The abiding tone of the meeting is one of easy decorum, of humility, of reverence, of respect.¹⁸ It is a ceremony. There may be laughter or tears, however; reverent is not solemn.

Since the work of the meeting is largely in the individual, there is a specific courtesy.¹⁹ You do not speak, usually, unless you have the staff. You do not move around much. If you want to go out you gesture to the roadman and go only when you get his permission. Then you go clockwise around the fire, never stepping in front of anyone who is singing, smoking or praying because your shadow would interrupt between him and the fire. You do nothing that would trespass on another or detract from the meeting's unity. You attend to your own meditation and to the shared effect of the meeting.

Gradually, as the peyote takes effect, the meeting gathers power.²⁰ This seldom takes the form of overt behavior. One becomes more awake, more sensitive to the fire, the drumbeat, the circle, the overall harmony, and one's own disharmonies. If you feel ill you simply go ahead

19) "Your mind is more delicate when the medicine's working on you; the least little movement is a disturbance, a distraction. Same way with singing or drumming or praying. Any odd movement going on is a distraction." 668

20) "The first round, you're your natural self. And as the medicine begin to work, then the purpose of the meeting seems to — what would you say — accelerate your songs, some way. And then, when the medicine is really got a good hold, possibly on the last round, and that's when how you stand with Peyote; how you stand with God." 663

21) "I know when I sat up, I felt something coming out; I wanted to heave; and the minute I saw the can, and I did, all my sickness came out with the medicine. And as I sat there, I looked around. I knew just where I was, and I knew what was going on. Then I knew it was daylight; I turned around, and looked through the window back of me. I could see the sun coming up, real bright, over the hill. As I looked at the sun, I could see a man standing there — a real pretty picture — when this man came closer and closer, he had a smile. And I looked at him; I knew who he was. That was Christ. He spoke to me, said I was going to live." 618

22) "Now, it seem like this radio, they got messages, millions of them, travel all over the world, like that little crystal, sound on there. Well, there's a central point, too, above somewhere; there's a beam, small, of a light that's brighter than anything in this world; It's got kind of small thread go to this person; that comes from God. I'm just trying to explain on there. Then you hear a voice; maybe it's in your own tongue. And they say God is creator of all languages in this world; whatever language you



Photo: Saskatoon Star-Phoenix

The Fire Chief is an important official at a Peyote meeting. Besides tending the fire, he guards the door.

and throw up in front of you or in a can and the fireman will matter-of-factly clean it up. Evidently you needed to clean yourself out.²¹ Sage or cedar smoke will help you get back to business.

The first major change of events in the hours after starting is midnight water call. The fireman carefully cleans around the fire, then when the roadman has the staff and is singing, the fireman goes out and brings back a pail of fresh water. He has this smoked by the cedarman, then kneels back down with a cigarette and prays. He may remind people what water is in our lives. When he is through he passes the pail to the left with a cup for everyone to have a drink.²² The drummer gives some water to his drum. With a fan the roadman sprays a little water on the peyote chief, on the staff and rattle before he himself has any. After drinking is the time for people to go out of the circle for a few minutes if they need to. Seeing the bright circle of people from out in the darkness is particularly impressive for many. At non-Indian meetings it has been found advisable to have one person go out at a time, accompanied by the fireman. As each person returns he stands before the fire and is ceremonially brought back into the circle with incense smoke by the cedarman.

After midnight the meeting gets down to work.²³ The roadman or cedarman may remind everybody of the purpose of the meeting. What is to be accomplished, individually or mutually, is now undertaken. The singing and praying will

best use every day, why, He speaks to you that way. But you don't hear anybody walking alongside of you; you don't hear that; it's a message; you don't see anybody; it's a spirit." 631

23) "When it's after twelve, you can feel it's coming. When you eat medicine, you can feel it, feel it, feel it's kind of moving, something, when you eat medicine. If you don't eat it, you know nothing . . . That's good music, after you eat medicine . . . After twelve, after drink water, everything's set again. After everybody come in — and go in again — just sit still . . . That's the time your prayers, too, come. What you want, you ask for it, right there. Like it's open, everything." 668

24) "I came to that meeting, and rapped on the door, and the leader said, "Come in." I walked in, and very politely the leader says, "Offer that young man a chair. He's a visitor. He's been to school, and he's not used to sitting down like us Indians here. This young lad, he's been to school, he's been way up in school, and it would be a shame to put him down on the floor." The leader said that. I felt kind of honored, you know; and at the same time I know that that leader is a smart guy, you know; he's rubbing it in now, you know. Well, I took that chair, and I sat down there, you know. And I wasn't very comfortable, you know; sit there a couple of hours, you know; and I looked to find a place on the floor, where I could sit; sit like the rest of them. Finally the leader spoke to the waiter, "See if you can't fix that young lad up a place to sit down so he can sit amongst us." The leader came up to me, "It's kind of hard to sit on the chair, isn't it?" I said, "Yes." "Well, maybe I would make a nice soft seat for you, so you could sit there." I said, "I think I would." And down I sit, then. And, well, somehow I was kind of sleepy, you know; I'm sleepy. Leader called the waiter

take on increasing intentness as the meeting moves toward the event of three o'clock.

The effectiveness of a meeting, especially after midnight, owes much to the clarity of its organization.²⁴ The peyote helps the people. The ceremony helps the peyote. The roadman helps the ceremony. The other officers of the meeting help him.

The roadman is not a medicine man. If he has power he does not use it except sometimes to doctor. What he does have is authority; his job is administration. He knows by experience how the ceremony must be conducted and he knows by sensitivity everything going on in this meeting. He is responsible for keeping it on the road. Like a lens he does not make the energy, he transparently focuses it and directs it. His talents are experience, humility, and clarity.

The cedarman's job is a loving one. The cedar smoke he wields gives blessing. If he knows when to use it, he can help cleanse or heal someone in trouble. Often he voices or applies the directions of the roadman in administration of the meeting. He is a spokesman for the purpose of the meeting.

The fireman is strength. He sits across the fire from the roadman, in eye communication with him. He moves as much as the roadman doesn't. Besides scrupulously tending the fire, he keeps the door, periodically cleans the altar and floor, and attends to people who need attention. Tirelessly, unobtrusively, the fireman takes care of

and said, "Waiter, pass that young lad some of that Peyote. Maybe he'll eat it." The waiter got up, and came around with the dish." "You care for any Peyote?" "Sure, I'll eat some Peyote." "How many do you want?" I think in terms of white man; when they buy something, or when they want to sell something, it's always something like by the dozen. "Well, I think I'll start out with a dozen right away." The leader said, "You can have four." "What good is four going to do? Give me a dozen!" . . . I want to be a sport, you know . . . "All right. Sure. I'll give you a dozen." And they give them to me. Well, I chew them, and eat them down, like nobody's business. And finally the dish comes around again, and the waiter came over and said, "Maybe you want to eat some more?" "Sure. I'll eat some more." "How many do you want?" "Give me a handful," I said; "You people don't even eat Peyote, around here. You come to a Peyote meeting, and I don't see none of you people eat any Peyote. I'm doing all the eating, here. Give me a handful!" I said. So they put a handful there. I started to eat it. Well, that's the way I done. Then all night long, the leader kept his eye on me. I don't know for what reason; I suppose, I just came back from school, and maybe he thought I wouldn't be able to sit still long enough, you know, so that I couldn't participate in their meeting here, maybe pray, or something like that. Maybe he had the feeling I was going to — when I got tired sitting down, that I'd go back home and go to bed, or something like that. So he kept his eye on me. I suppose if I wanted to get up, he's going to tell me, "Sit back down; stay here in the ceremony." That's the way I took it, so I stayed." 615

25) "That medicine don't really work right away, before midnight; so the blaze, well, I just try to keep it comfortable in there; well, light and

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things. As coals form in the fire he brushes them around to the altar side to form a second altar of embers.²⁵ It is here the cedar incense is dropped.

The drummer watches after the heartbeat of the meeting.²⁶

As the staff moves around and around the circle every person touches it and the drum as they go by. The man holding the staff is getting the power.²⁷ Singing or praying, it is his meeting until he relinquishes the staff to the next man. No one will interrupt him. Only rarely will a woman hold on to the staff to say something, almost never to sing. One view on this custom which is so difficult for whites is that the women knew, therefore they have less to say.

As the night wears on, from time to time someone asks for tobacco to roll a prayer cigarette, which the fireman lights.²⁸ Peyote is called for, and the tea goes around again. After midnight people have their own feather fans out and may move them in time with the drum. Someone weeps and there is a shared sense of relief. The person with the staff is saying something from his heart and people respond quietly "m-hm".²⁹

Three o'clock is the crisis of night. It is not a time. It is the dark moment which many do not recognize until it is passed and getting lighter.³⁰ Getting to it and past it is a shared accomplishment. The roadman announces it is three o'clock.

From now until dawn the meeting is an unhurried appreciation of the growing light.³¹ Nothing

comfort; the fire up so it's comfortable. And then towards morning, when everything gets going good, when the singing gets going good, and everything; then I like to keep it up, because I believe, myself, that that blaze, you know, it's a spiritual thing. When I say my first prayer in there, that's the closest resemblance I can have to visualize the Holy Spirit. Just like it did in biblical times. And oftentimes, when I look at the blaze, I could see little crosses in there, somewhere; it reminds me of the Holy Spirit; it's with us. Well, that's what I ask, at the beginning every time I make a fire; that the Holy Spirit be with us, and teach us himself his ways, according to our individual problems. So that's the way I handle it." 658

26) "Well, the sound of the drum, that keeps a person feel more lively; something like that. While you say, while you pray, prayers is strong, all them. This drum, it helps anything going, saying." 650

27) "When there's a good singer there, that's really giving out, you know, a good drummer, just giving the best they got, well, maybe the sick person will kind of quiet down; maybe he'll enjoy the singing that much more, see, and give that medicine a chance. Maybe he won't think about his sickness; he'll give that medicine a chance to work, you know." 657

28) "I heard somebody praying, and I got curious — the medicine work on me — gosh! It sound all right, this man was praying. Well, when I find out, that was myself; I heard my own prayer there." 634

29) "There's a feeling comes in the meeting, and it's kind of a holy feeling, the presence of the Spirit of God, is in the midst of these people. You



Photo: Saskatoon Star-Phoenix

Pictured in deep meditation cre, from left to right, William Russell, state president of the Montana church organization, Frank Takes Gun, the international president and Dr. H. Osmond, psychiatrist.

changes overtly. The fire keeps and the drum keeps, through the smokehole the stars keep. The most emotional time is over. This part of the meeting understands.

Comprehension has much to work with.³² Beside the unique events of the night, there is the rich symbology of the ceremony in which "everything represents". There is the central fire and the central smokehole of stars toward which the smoke travels. There is the circle of faces, the circle of the peyote chief, the circle of sky, of earth, and of the year.³³ There is the number four, of the four directions, the four seasons, of completion, of Here.³⁴ There is the altar, called the Road, showing the clean way to travel a life.³⁵ Its crescent is also the wings of a bird, morning bird, waterbird, eagle, phoenix rising from the fire. To finish the meeting will come water of the earth and food of the earth, brought by a woman.³⁶

After the sky has paled and the meeting has demonstrated its completion to him, the roadman asks the person appointed peyote woman to go and get ready for morning water call.³⁷ If some women or children stayed in the house during the night, they join the meeting now. The roadman sings the morning song, and peyote woman returns with water and a ceremonial breakfast of corn, fruit, and boneless meat. She is smoked by the cedarman and given a cigarette. By dawn light she prays, giving thanks and reminding people where things come from. In her, the Earth speaks.

feel that presence, you know; it makes you want to pray deep in your heart." 616

30) "That three o'clock stop, they smoke all the people. You see them, how they do that; burn incense, and then smoke all the people. We always feel that that's the time when the spirit is really near to us; all our prayers that we are asking, that we may be benefited by it. Same way when you smoke tools; this is official; everyone can get this blessing from that prayer. That's why they do that at three o'clock." 669

31) "Some of them, they say that the great teacher Peyote teaching forever. They never find it, where it end; it's forever, the Peyote. That's the way they find out, them Peyoters, old Peyoters. Even next meeting I go, I'll find something; next one, I'll find something. Keep on going like that; you'll never get to end. There's no end to it; it is forever." 645

32) "When you all sit there, when you see that fire going, mean's that's God. Pointing to God, that fire; that's the way I find out. You got to try to go that way." 649

33) "Why four?" "Everything's four. When they start to eat Peyote, four; then they start four times songs; and then they whistle, four." "Why is everything in fours?" "Four. It's from God, that four." 659

34) "What does the Half Moon mean?" "That's the way. The Indians, they found out that's a road." 648

35) "What does the bird mean to you?" "Well, it's a sort of a pure, pure symbol. That's the way I take it, see? I should say that a sign, a pure sign, pure." 670



Photo: Saskatoon Star-Phoenix

Peyote Woman, who represents the mother of the universe, brings in a pail of blessed water. She pours a bit on the ground to show their dependence on the earth and water for life.

The water and the food go once around the circle. Various individuals have a prayer to offer or honoring remarks to make.³⁶ The roadman sings the quitting song, blows the eagle bone whistle four times, and takes the peyote chief off the altar. By now the sun is shining in the doorway.

As the food goes round again there is mutual congratulation and a good deal of joking, especially about any mistakes made in the ceremony during the night. Meanwhile the drummer unties the drum and the roadman carefully puts away his gear in a feather box.

Re-entry is conscious and gradual. After a friendly while in the circle people stand up and wander out to get coffee. They chat or nap or have something to eat until late in the morning. Then as rich a feast as the family can afford is laid out. Everyone stuffs, lolls around, thanks the roadman and the other officers and the family who put up the meeting, and eases out into Sunday.

Manifestly, the success of the peyote meeting as a spiritual event and psychedelic format is no longer of interest only to Indians. Its development by them during the last 100 years was the intelligent response to the pressures of culture change. Now, in mid 20th-century acceleration, we all share the trial of culture change. Non-Indians also are developing a psychedelic response.

In the necessary turmoil to come we can expect some, afraid of psychedelics, to scapegoat the

36) "Water, that's why we're living." 644

37) "Next morning, go outside, and geel seems to me it's clear; everything is clear. Feel good in that air; I feel good. And that's what happened to me, that time. I was glad. When I used that Peyote, I know that's Almighty; that's his law. That's what I say, that time, I think. I see it. I join in there, someplace, safest way. I'm glad I went in there; I'm glad. I feel real good; I'm glad I join in there." 606

38) "What does fanning your drummer mean?" "Thanks."

39) "Kind of against, the government, see? Against it. . . . Let them do it. Almighty God, what He's got in His mind, nobody can stop Him. You can't go that way. The government can't stop Him. That isn't the first time against God. It's been that way ever since the world was made. All ways, against God. Everybody's been like that. And it's still that way, here. And my mind come to realize about it. You can't stop it. Nobody can stop it. Because it's God; it belong to God. He done it. He do it, and He do it every day, today, here." 639

40) "These Indians you know, they've been poor, all this time. The foundation of that, seems like it's kind of a big root, or something like that. There's all kinds of those little roots, all kinds. Like a tree, or something; a tree. And all kind of branches; there's all kinds of those little twigs in there. It's got all kinds of those laws in there, like that. But over here, down to the Indian, he ain't got that. But those little twigs, there's an end to them, here. Seem like you getting that far; the white people, they getting so, they kind of tangled up in there. And pretty soon they'll want to hide this Indian, want to hide that foun-

dation. I wonder who they're hiding it from?" 622

41) "Is God a white man or an Indian?" "Well, He's a man."

Indians.³⁹ Most will ignore them. Some will imitate them. Some will learn from them. Only the last will respect.

The way to learn about peyote is go to a meeting. You will learn the most and impose the least if you go alone with an Indian friend who can explain what is going on and tell you how to act.⁴⁰ Whites are talented trespassers. Indians live together by an elaborate and unspoken courtesy which others too often take advantage of, tromping in blind to the hospitality and unaware of their trespass.

A Cherokee said recently, relating to outsiders at stomp dance, "A person could come in there and take the drum away from me. What do you think I'm going to do, grab it back? He's the one mixed up. He could walk right over the tables kicking plates every which way. People wouldn't do anything to stop him. They might look at him.

This attitude, common among Indians, is the invisible corollary to the visible rules and discipline that are characteristic of the peyote meeting. Indians let. They assume you know the rules and are ready to handle the consequences of going outside them. They expect your mistakes will teach you better. They respect your ability to figure it out and they will not interfere with your self-education.⁴¹

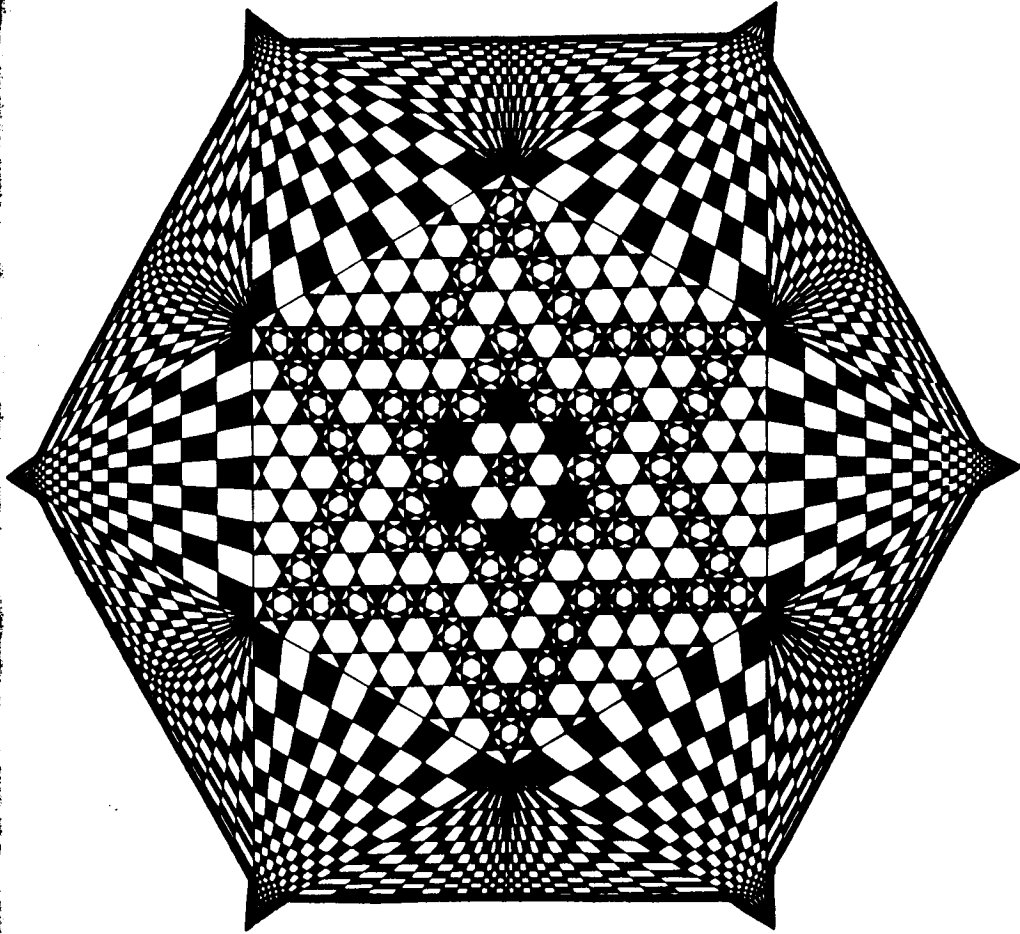
The ceremony works for the peyote works for the people. When peyote is teaching and a man is travelling with his own truth, the meeting is there to let that happen.



The official peyote dealer for the Native American Church dries the green tops of the plant at his home near Laredo, Tex. Photo courtesy of C. B. Duetin



Painting by Mati Klarwein



Drawing by Jacques Kassemach

LSD and Chromosomes

Alfred M. Prince

Some Comments on the Recent Report of Chromosome Damage Induced by LSD.

Crucial to a resolution of the controversy between the proponents and the opponents of "lay" use of LSD and similar psychedelic drugs, is the question as to whether these agents induce lasting organic damage.

Despite claims to the contrary, to date no convincing evidence has been brought forward to indicate the existence of a clearcut residual physical effect following the use of these drugs.

It was therefore of the greatest interest, but also of widespread concern in the psychedelic community, when M. M. Cohen and his co-workers reported, in the March 17, 1967, issue of SCIENCE, that LSD induces an increased frequency of chromosome breakage.

Widespread interest in this finding was apparent. The conclusions of the author, though alas not the supporting data, were made available to the lay audience and to physicians through Time magazine, The New York Times, and Medical World News.

In the light of this wide interest and the many conclusions which may perhaps too hastily be drawn from this work, careful examination of the data presented appears warranted.

Let us begin by admitting that, as in the case of all scientific reports, the final evaluation will be made on the basis of repetition, or lack of repetition of the findings presented, by other unbiased laboratories. Thus no firm conclusions can be drawn at this time, regardless of the apparent strength or weakness of the data presented.

Nevertheless, let us examine some of the details.

In reading the reports of this work presented to the public, one is immediately disturbed by one sentence which appears prominently in both the New York Times and the Medical World News reports:

"Our rationale was to show that LSD isn't as innocuous as people believe."

I believe that it is not unfair to point out that such evidence of bias on the part of a scientific investigator tends to cast some doubt on the objectivity of his observations.

What was actually found? Cohen et al. studied the leucocytes of two "healthy" donors. These were put into short term tissue culture containing varying amounts of LSD. After 4, 24, and

48 hours, cultures were harvested and examined by standard methods to determine the frequency of broken chromosomes.

The doses of LSD employed were large: they varied between 0.001 micrograms per milliliter of fluid and 10 micrograms per ml, in 10 fold increments. It is of some importance to realize that the quantity injected by most users, say 100 micrograms, corresponds to a dose of about 0.002 micrograms per gram of body-weight. Due to the rapid degradation of LSD by the body, the amount present, averaged over the time during which it remains in the body, may be very much less than this. Furthermore, degradation of the drug may be much slower in tissue culture due to the absence of detoxifying organs, such as the liver. This would tend to increase differences between doses which are present in vivo and the doses employed by Cohen et al. in vitro.

An apparently increased frequency of chromosome breakage was observed in treated cultures. This varied between 6.7% and 36.8% in cells exposed to LSD as compared to a frequency of chromatid breaks of 3.7% in control cultures. This would appear to represent a marked and significant increase. However, there are some disturbing features apparent in the data.

First, there is surprisingly no consistent effect of dose on frequency of breaks (despite the author's statement to the contrary). For example, when cultures were harvested at four hours, the highest frequency of breaks was observed with 10

micrograms per ml; with cultures harvested at 24 hours, the highest frequency was with the dose of 1 microgram; and when cultures were harvested at 48 hours, the highest frequency was with a dose of 0.001 micrograms. That this might be a significant trend appears questionable since plotting of the tabulated data reveals the dose response curves to be very irregular, suggesting a high degree of random experimental variability. For example, the following are the observed frequencies of breaks for ten fold increases of dose with cultures harvested after 24 hours: 21.6%, 16%, 19%, 36.8%, 11%.

The authors also report studies on one schizophrenic patient whose leucocytes were studied eight months following a series of treatments in which LSD-25 was employed. A chromosome breakage rate of 12% was observed. This is again compared to the 3.7% control breakage rate of "normal" cultures used above.

The use of a single control figure in all of the above studies would appear highly questionable. Experimental cultures were harvested at different times after being placed in culture. This is an important variable since it is known that the frequency of breaks increases with time in culture in both treated and control leucocytes. When were the control cultures used for the 3.7% figure harvested? We are not told. It is stated that the control figure is derived from a total of six individuals. When were these experiments carried out? Under what conditions? It would obviously be more meaningful if simul-

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taneous controls had been used, and if the statistics of variation in breakage rates of control cultures had been determined.

The Significance of Chromosome Breakage

Chromosome breakage very early in embryonic life can give rise to serious developmental anomalies, i.e., Mongolism and many other congenital defects. The significance of chromosome breakage in adults is less clear. A suspicion exists that it may give rise to some forms of cancer. This is, however, not clearly established. It may lead to cell death, but this need not be harmful as most cells can be replaced.

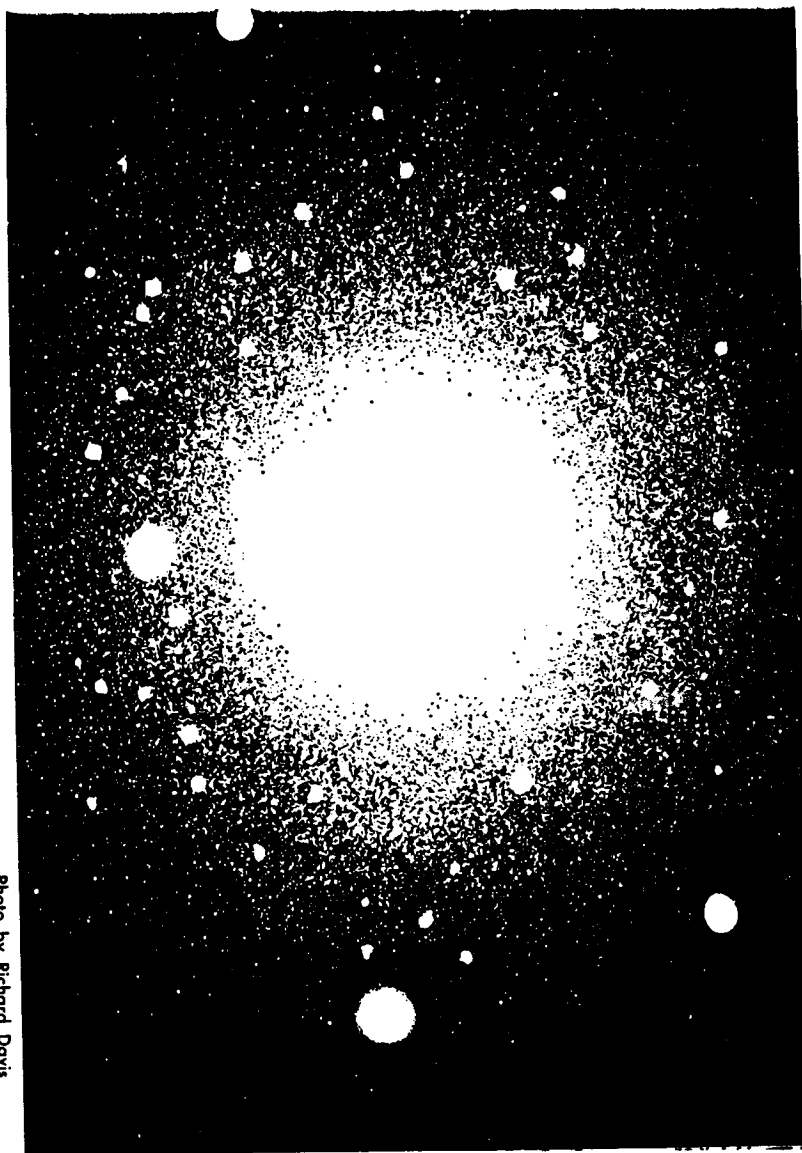
It is of some interest that the live measles vaccine, currently being widely promoted by public health authorities, has been shown by Nichols and Levan to result in a very high frequency of

chromosome breaks several days after administration. This phenomenon is also observed during "natural" measles infection. A number of viruses have this property.

Thus if LSD were to be proscribed on the basis of induction of chromosome breaks, one might question the rationale behind the continued enthusiastic support of the live measles vaccine.

In summary, I believe that one must conclude that the study reported by Cohen et al. is not subject to clear interpretation at the present time. Certainly it would appear hazardous to conclude that LSD has a deleterious effect on chromosomes. However, the data do constitute a warning. Further work will have to be done. In the meantime, it would be wise for women in the first trimester of pregnancy to refrain from exposure to this, and of course most other, drugs.

Photo by Richard Davis

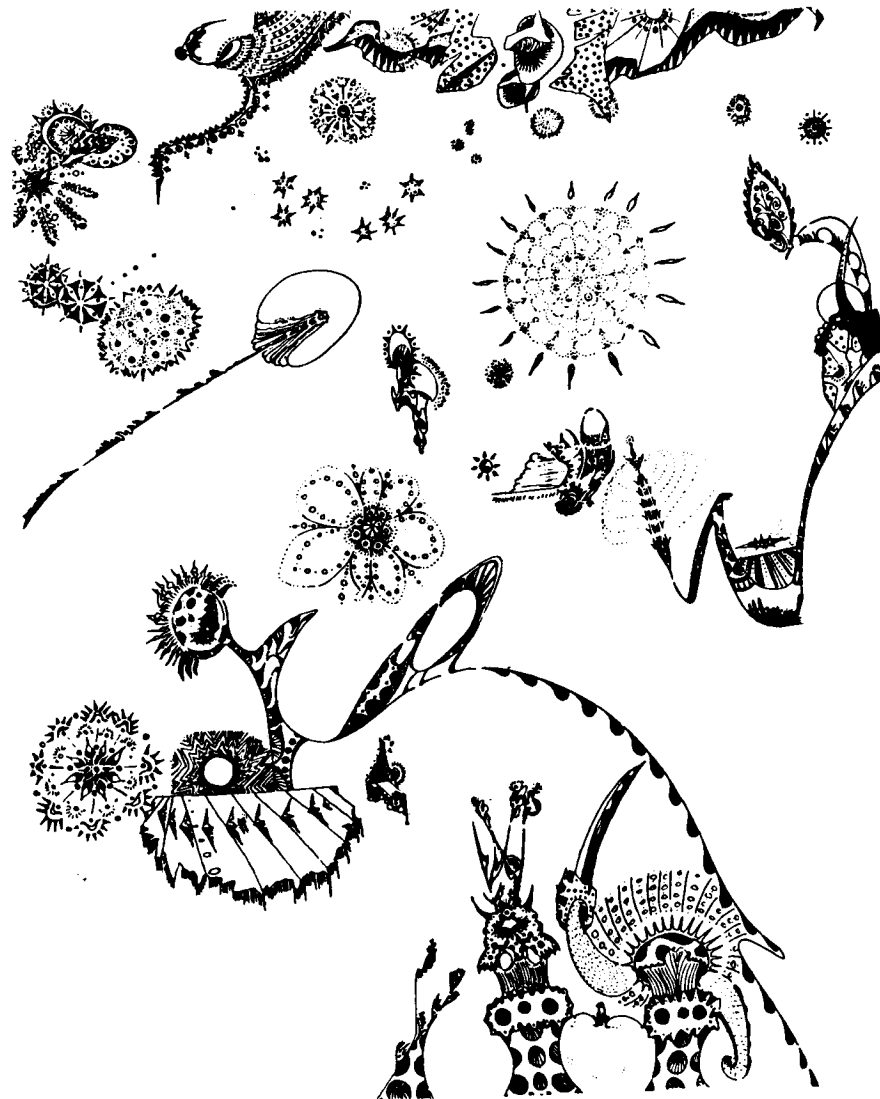


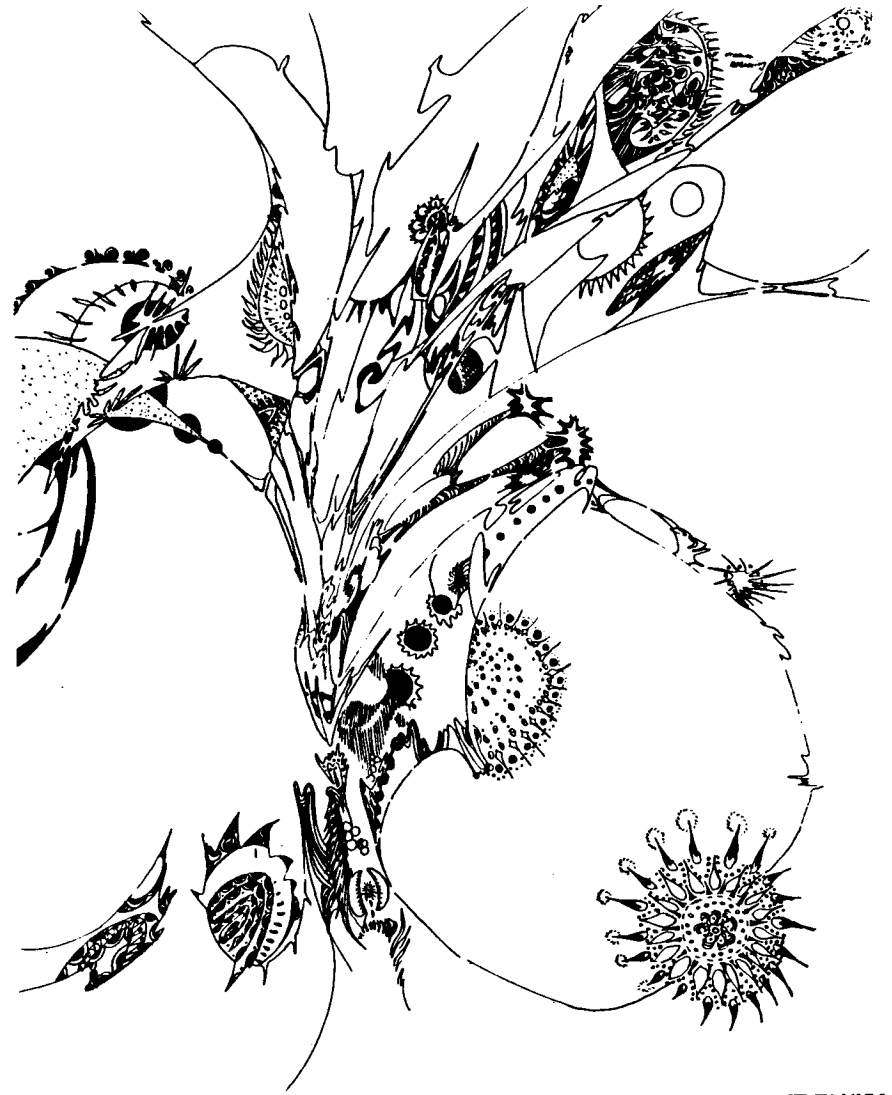
These drawings deal with aspects of the state of expanded consciousness as I have experienced it. I began drawing at the same time I first took LSD; each experience has led to further drawings. The drawings do not attempt to illustrate visual experience under psychedelics, rather they attempt to comment on aspects of the whole and to produce such an experience through their doing.

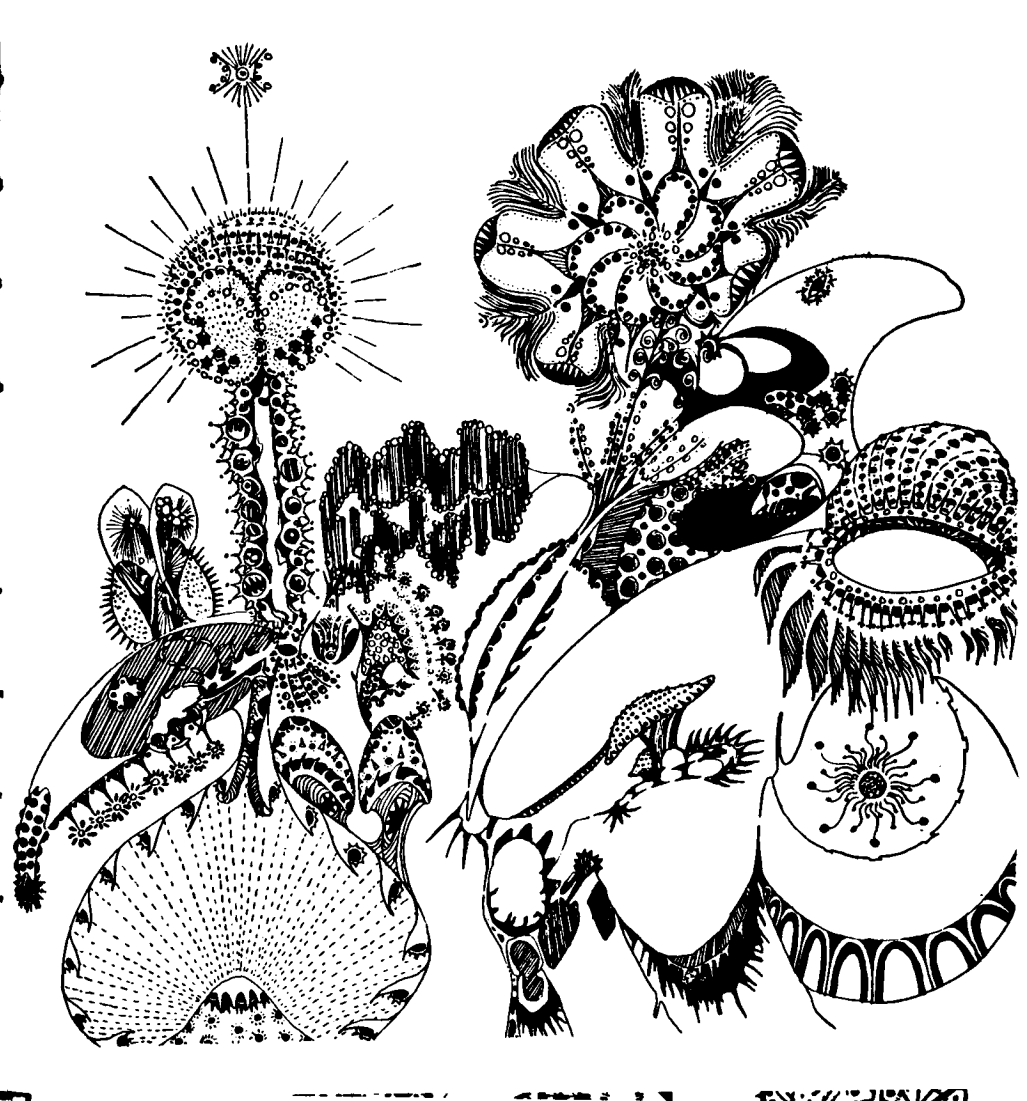
At times, when the tip of the pen becomes the leading edge of consciousness, the unfolding of the drawing is as much a surprise each moment as the unfolding of myself during the psychedelic experience. Each sheet of pure white paper, while the same as that preceding it and the same as that following it, bears within it the flower of a drawing and each drawing is the experience itself.

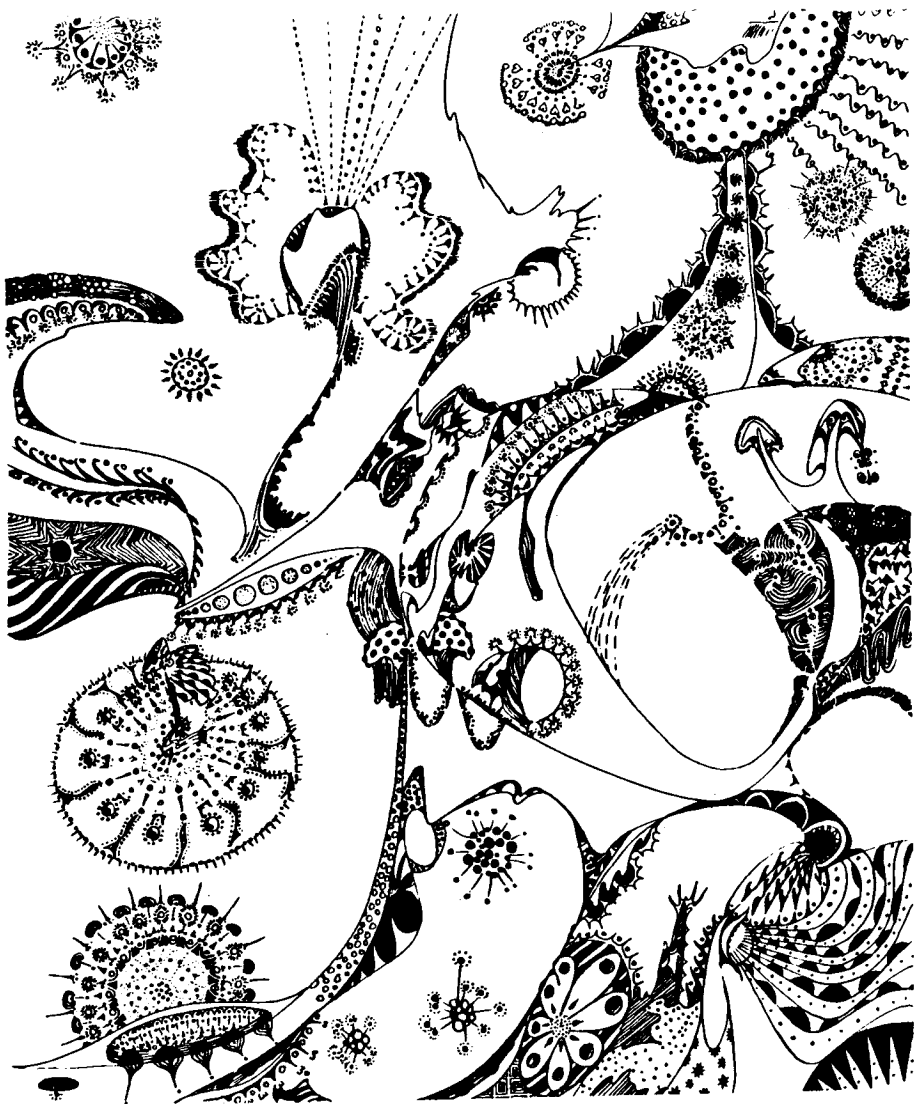
I try not to interfere in their development but rather function as an observer . . . I allow the drawings to finish themselves.

Isaac Abrams











Painting by Matt Klarwein

Some Consequences of the LSD Revolution

Walter L. Schneider

Will the transcendent experience produce the better-adjusted individual or the revolutionary man?

At the recent conference on LSD and related drugs held in San Francisco under the auspices of the University of California at Berkeley, Dr. Richard Alpert, one of the more vocal advocates of the controlled introduction of these substances into society, touched on one aspect of the psychedelic experience that has been generally overlooked in the torrid press accounts of the past several months. LSD is now widely available from black market and other unsanctioned sources and Dr. Alpert ventured the opinion that the Mafia, sensing a new source of profit, would soon involve itself in the operation. He concluded that it would then be merely a matter of time before these businessmen of the underworld decided to try their own product. This comment brought forth a roar of delighted laughter and applause from an admittedly partial audience composed largely of users of illicit LSD. Their delight, however, stemmed not from the prospect that the drug might become more readily available if organized crime were to champion it, but rather from an appreciation of the ethical paradox that Dr. Alpert had propounded. For the psychedelic experience is, among other things, an ethical revelation of the most personal and intense nature. Dr. Alpert further conjectured that a single LSD experience could be so overpowering that an individual

would subsequently reorient his life in accordance with ethical and transegoistic guideposts. This concept is by no means new among those who are strongly committed to the psychedelic experience, but if it is, in fact, true we are faced with an incipient ethical revolution. Such a life could hardly be lived in the nether world of crime, but can it be lived within the framework of organized, competitive society of which most of us are a part? And will this transcendent experience produce the better adjusted individual or the revolutionary man? A few state legislatures, presuming the latter, have already enacted repressive laws against some of the psychedelic drugs while the federal government, more responsive perhaps to the ghost of the Volstead era, shuttled the problem to the Food and Drug Administration which prudently enacted barriers against the traffic in these drugs but did not involve itself in the sticky areas of private possession and use.

It is a commonplace that morals cannot be legislated. Laws directed toward the prohibition of LSD miss the mark because it is not the drug which is revolutionary but the experience induced by it. Whether LSD is psychologically addictive or harmful is irrelevant to the person who feels that it has significantly altered his life



for the better. When the experience itself is felt to be valid, other means — chemical, mechanical, or physiological — can be found to reproduce it. And, as an important consequence of the dedication to the drug, an individual will proselytize. The legal problem is somewhat analogous to that met in the control of nuclear armaments: The types and quantities of weapons produced are superfluous as long as nuclear technology is generally understood and no advances are made toward lessening the tensions that might result in their use. The sociological problem takes precedence over the technical. Once more the mystical jinni is out of the bottle and will not be put back in. The psychedelic experience, like the Hiroshima bomb, is loose. It is appreciated, if not understood, and is desired, or desired again, by enough people to make repression impossible. This should not be as alarming as it has been made out to be, but it does present a situation to be structured and resolved rather than ignored through repressive legislation.

It is futile to hope that LSD can be stamped out, but the immediate arrival of the psychedelic millennium, as some of its devotees fervently wish, is equally impossible. The new jinni may be out of the bottle but he will not be given free rein. The effects of the drug can be too disastrous. On the personal level LSD might induce psychosis in potentially unstable personalities that have achieved a permanent working relationship with society. On the social level it is already inducing psychosis: A schizophrenia of pro and con opinion which is rapidly reaching

a point where it will no longer constitute a valid dialectic. At the LSD Conference Dean Lohman of the University of California School of Criminology strove to find a workable middle ground. Realizing the impossibility of completely repressing the drug, he hoped to shift the controversy to questions concerning the form and degree of controls necessary as LSD becomes even more widespread, and thus remove the problem from the strictly legal-criminal nexus in which it now hovers. The question of controls, he maintained, should be resolved by competent professionals in affected fields.

If such a shift in emphasis should actually occur the first priority in the business will concern the discovery of who is professionally competent to devise the required controls. For example, is a doctor or psychiatrist, by virtue of medical degrees and a series of clinical observations of reactions to psychedelic drugs, able to speak authoritatively on all aspects of an experience which is essentially non-academic, non-professional, and thoroughly non-hierarchical in its effects? On the other hand, should a poet who has a great deal of subjective experience with these states of consciousness and given them a certain coherence and feeling in his writing be excluded from those designated as professionally competent? The LSD Conference implied an answer by officially disinviting the poet Allen Ginsberg, but speaker after speaker voiced strong disagreement from the rostrum with this action of the University, and the Conference Director, Richard Baker, admitted at the onset that the

decision had been made without his knowledge in an echelon above his in the hierarchy. Consequently an impasse seemed to be reached between the affected professionals and the official structure which relates them to society at the very beginning of the search for a rational method of dealing with the psychedelic revolution. Perhaps Berkley, whose last few years have been a series of nightmares for its public relations people, should not be blamed too strongly for playing down the controversial in an extremely volatile subject. But by attempting to keep the proceedings as professional and clinical as possible the University left itself open to a valid criticism. The academic and medical professionals are possibly capable of devising more effective and timely controls among themselves, but they represent such a small minority of those who are vitally interested in these issues that the excluded ninety per cent will continue on their own way, undirected, disorganized and probably hostile to official efforts except to the extent that they render the drugs more readily accessible.

A very broad spectrum is needed to represent the opinions and aspirations that have sprung up around LSD. Doctors and psychologists, pharmacologists, both academic and unaffiliated philosophers, professors from practically every branch of academic life, theologians and ministers, writers, artists, poets, musicians, cultists, students — high school as well as college — and, very probably, most of their parents, have either been vitally interested in psychedelic phenomena

for a long time or only recently alerted to their more sensational aspects. Some are as strongly opposed to the drug and its associated experiences as are others proponents of it. Most, however, including many of those who deal with the effects of the drug without ever having taken it themselves, admit that the experiences are ineffable. LSD is a mental explosive whose extraordinary power can carry an individual to states of consciousness which previously he could not even imagine. The mind erupts in a fantasy of color and sensuous form, of crawling horrors or feelings of great intellectual clarity and capacity and, beyond these, it can meld itself into the cool clear light of perfect ecstasy. The psychedelic experience, for all of its individuality, is primarily a relational phenomenon. A person feels himself interacting with other individuals, with small, coherent groups, with aesthetic experiences, with intellectual constructs which seem to grow or happen rather than being thought in a logical, rationalistic way, with states of psychotic terror and visceral revulsions, and, conversely, with states of mystical sublimity. A vast sensation of belongingness and unity is achieved through an appreciation of an infinitely complex but experientially simple relationship between all objects, concepts and living processes. Distinctions caused by separateness, which is the basis for our usual definitional world, evaporate and the most insignificant things take on as much value as the most cherished because they are seen as equally indispensable. Finally this indispensability becomes the criterion of a new reality which is

founded no longer upon the objective world as validated by our cultural upbringing but upon this relational world of totally interdependent significances. During the weeks following the psychedelic experience this new insight is remembered, not kept, and objective reality as we always knew it remains. But the old reality is conditioned by the remembered experience which is integrated into the personality over time and emerges as the basis for the newly discovered ethical relationship to the world.

Strangely enough even the deeply mystical experiences do not provide a rational justification for the new morality which results from them. The new orientation is merely felt to be the best possible, though not the only and certainly not the eternal one. The ethical life has no purpose except that it is lived and this living itself transforms the ethical concepts upon which it is founded. Life is not justified, as in Christianity, by life beyond death nor, as in Existential thought, by life in the teeth of death. Since the individual has suffered a more or less traumatic ego death during the LSD experience, the usual concept of death as simple negation is unacceptable. Life and death are felt as analogues in an absolute relationship to existence and both become an indispensable part of the new reality.

The first consequence of the psychedelic experience is a deep feeling of individuality and freedom. This is true historically as well as personally. The first experimenters with the drug were those whose individuality is unquestioned; men such as Aldous Huxley, Timothy Leary and

Alan Watts. They were followed by others on the intellectual edge of academic society and then by professors and students. It now appears that LSD has been pre-empted by the younger middle class wherein it can be said that feelings of individuality and freedom are strongly conditioned. After a successful LSD experience the individual returns to a world transformed by the magic of the interior countries he has traversed, but the initial sense of wonder is soon lost and he finds his actual relationship to his world little changed. Since few are in the position to make a drastic break with the past they soon succumb to the established routine and the old diversions. But within them extensive changes may well be taking place as the psyche weaves the experience into its value system.

As the LSD experience becomes more commonplace and an ever larger number of individuals come under its influence, the cumulative impact on social norms will certainly be dramatic. This can already be sensed in contemporary art. Paintings and sculptors of vivid color and liquid form, the rhythmic sensuousness of post rock 'n roll music, and much of the avante garde writing draws obvious inspiration from the psychedelic world. Social arrangements which are held moderately sacred by the older middle class, but which have been under attack by civil rights and other liberalizing tendencies of the post war years, may have yet to suffer a still more intense assault from within not because they are seen as intrinsically wrong but rather for being uninspired, colorless, and dreadfully conventional.

The locus for this critique is among LSD in-groups which have already been formed at some universities, in artistic circles, and among developing psychedelic elites. These tend to emphasize the intellectual, aesthetic or religious aspects of the LSD experience and to condition subsequent life within the group in conformity with the insights obtained. These groups are highly efficacious for a user of LSD and some such arrangement will probably evolve and become more widespread in the future. At present, however, the in-group norms are often seen as somewhat anti-social and a definite cleavage exists between them and those which are more generally accepted.

This cleavage makes it difficult for the academic professionals and the leaders of the in-groups to cooperate in surmounting the problems associated with the LSD revolution. For example, the psychedelic consequences for religion could be severe and roughly comparable to the shock that Christianity sustained at the beginning of the Protestant Reformation. If the primary religious experience as encountered under LSD is valid and not specifically dependent on historical Christianity, churches will be forced to reconstitute themselves into organic rather than authoritarian organizations and those hierarchies that remain will have to be manifestly spiritual rather than political in orientation. This is, at any rate, the substance of the challenge implicit in organizations such as the Neo-American Church which utilize LSD as a sacrament, but it seems unlikely that there will be much theological intercourse

between them and the more traditional faiths.

One of the more important developments which will affect our society is the impact of the psychedelic experience on political morality and orientation. Among people unassociated with the psychedelic movement there is the tendency to group all LSD users with the far left in politics and with radical organizations of all sorts. To a degree this is true for liberalizing tendencies are often interrelated and do draw support from each other. But this is not to conclude that psychedelic revelations destroy or necessarily upset conservative traditions and institutions on which a society is founded. To the contrary, an LSD experience can instill a very profound and reverent feeling for these things. The actual growth of political values and mores can be experienced under LSD and, in a Burkean sense, the overawing complexity of societal processes is revealed as the substance of our freedoms and the necessary framework within which we orient our lives. It is nonetheless true that the impression generally held is that LSD and radicalism are synonymous. On the one hand this stems from the radical claims of the psychedelic experience itself, though not from the consequences of that experience; and, on the other, from the fact that radical groups are far less reticent in associating themselves publicly with LSD than are more moderate elements.

In the contemporary world in which these moderate elements operate the technological revolution expresses itself humanistically in the managed society. The counterattack on the new

myth of the computerized man, easily classifiable by a battery of true-false quizzes, is already underway and can only be accelerated by the appearance of psychedelic man and his unlimited capacity, nostalgia and intuition. During the LSD experience such a tremendous array of possibilities present themselves that the mind is staggered by the overwhelming potential inherent in man and his world. Impatience with traditional ways and values is always an attribute of ambitious youth but now that attribute, rather than giving way finally to the logic and security of bureaucratic experience or the mild cynicism of permanently repressed rebellion, will be bolstered by a consciousness of continuous creative change. The social revolutions of the post war years are, in a sense, balancing the great power accumulations caused by the centralization of economic and government authority, but these revolutions themselves become bureaucratized as they encompass ever larger sectors of our national life. Psychedelic drugs can free the minds of future administrators from the hypnotic advance of this Brave New World of controlled society and offer them the possibility of developing truly creative personalities. The patterns of hierarchical authority within which they function can be invigorated and the determinants of success within the bureaucratic framework can be made more relevant to the good life. The organizational developments of the past hundred years will not be overturned by feelings of ethical egalitarianism but the more mechanical and inflexible features of the apparatus can certainly be softened. Since the great

majority of those who are now experimenting with LSD will be moving into positions of leadership in our complex society we can expect the self-transcending experience to be a pertinent factor in new cultural innovations.

It is not only the young and the healthy, however, and those who have an exciting future to look forward to who can benefit from the psychedelic experience. A paper, written by Dr. Eric Kast, which dealt with LSD as a psychologic aid to terminal cancer patients was discussed at the Conference. Dr. Kast concluded that not only was LSD able to reconcile dying patients to their own deaths, but also to give them new joy in life and to lessen the physical distress associated with their disease. Other experiments with criminals and mental patients indicate that the psychedelic experience and its ethical revaluation have a definite role to play among those who have lost their healthy orientation to the rest of society. Another paper, presented by Dr. Claudio Naranjo, a young psychotherapist from Chile, concerned the therapeutic value of the drug ibogaine. While under the influence of the drug patients were able to vividly relive past experiences and to bring problem areas into a balanced perspective with the whole of their mental lives. It is conceivable that a general program of preventive medicine based on the psychedelic experience will eventually be as common as is sanitation today.

Looking more to the future it is certain that psychedelic drugs will offer part of the solution to the problems of increased leisure that lie ahead.

When the fulfillment of life is realized in self development and serenity rather than straight monetary security our economic capacity will be directed toward complementing the good life rather than catering to the purely acquisitive one. LSD is very inexpensive and the materials needed to take advantage of the intellectual and aesthetic insights obtained from it are among the most widespread blessings of our American civilization. Libraries and museums are usually free and the tools for artistic expression, including most musical instruments, are abundant and of little cost. With a general awakening to the creative arts it is even possible that the wasteland of television will blossom and that methods for developing a creative interchange between audience and actor will be pioneered.

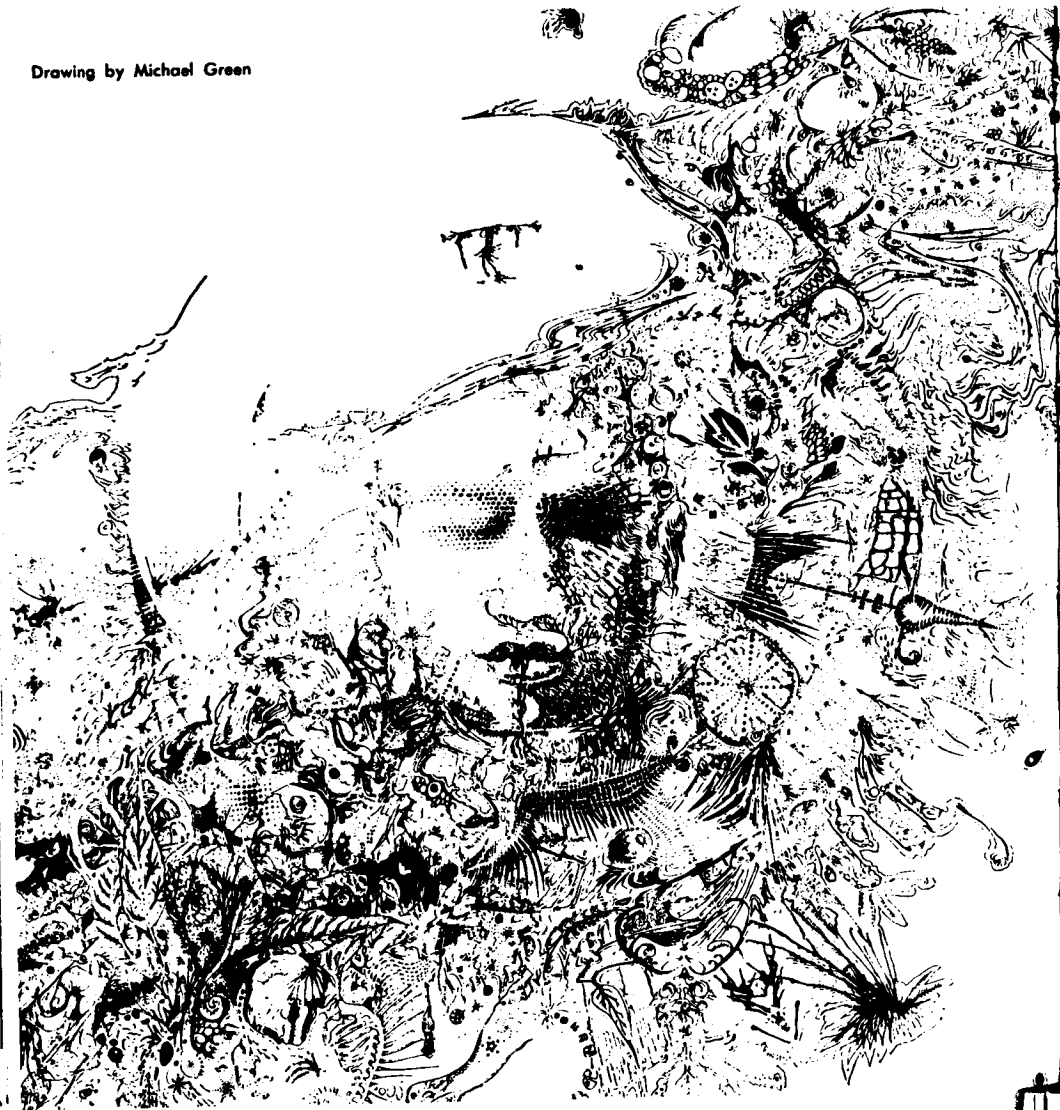
In all of this speculation LSD and the other psychedelic drugs must be seen in perspective as the forerunners of a host of other mind conditioning substances. A few years from now they will constitute only one class in an open ended cornucopia of such chemicals. Already pharmacologists have been able to develop substances which enhance memory and increase intellectual capacity even though our physiological knowledge of the brain and its functions is still terribly limited. It may be truly fortunate that LSD and other drugs which foment an ethical personality restructuring are the first to become widely available. Perhaps only psychedelic preconditioning will make tolerable to society the use of yet undiscovered drugs which will greatly magnify the will or the intellect or the persistency of man.



Participants in Berkeley LSD Conference: Timothy Leary, Rolf von Eckartsberg, Michael Harner, Gard Stern, Paul Lee, Joel Fort, Huston Smith, Sidney Cohen, Abram Moffer, Sterling Bunnell, Richard Alpert

Photo courtesy of EVO

Drawing by Michael Green



Homage to the Awe-full See-er

Timothy Leary

At each beat
in the earth's rotating dance
there is born. . . " " "
a momentary cluster of molecules
possessing the transient ability to know-see-experience
its own place in the evolutionary spiral.

Such an organism, such an event,
senses exactly where he is
in the billion-year old ballet.

He is able to trace back
the history of the deoxyribonucleic wire
(of which he is both conductive element and current).
He can experience the next moment in all its meaning.
Million to the millioneth meaning.
Exactly that.

Some divine see-ers are recognized for this unique capacity.
Those that are recognized
are called and killed by various names.
Most of them are not recognized;
they float through life
like a snow-flake retina
kissing the earth
where they land in soft explosion.
No one ever hears them murmur
"Ah there,"
at the moment of impact.

These men,
these " 's"
are aware of each other's existence
the way each particle in the hurtling nuclear trapeze
is aware of other particles.

They move too fast to give names to themselves
or each other.

Such men can be described in no more precise and less
foolish terms than the descriptive equations
of nuclear physics.

They have no more or less meaning in the cultural games
of life than electrons have in the game of
chess.

They are present but cannot be perceived nor categorized.
They exist at a level
beyond that of the black and white squares
of the game board.

The " "
process has no function, but can serve a function in our
learning games.

It can be used to teach.

Like this.

Take an apple and slice it down the middle.

A thin red circle surrounds gleaming white meat
and there, towards the center, is a dark seed.

Look at the seed.

Its function is beyond any of your games, but you can use
its properties.

You can use the seed.

The seed can teach you.

If you knew how to listen
the seed would hum you a seed-song.

The divine incarnates, " " teach this way.
They teach like a snowflake caught in the hand teaches.
Once you speak the message you have lost it.
Once you know the message, you no longer know it.
The seed becomes a dried pit.
The snowflake a film of water on your hand.

Wise incarnates are continually exploding in beautiful
dance form.

Like the eye of a speckled fish looks at you unblinking,
dying in your hand.

Like cancer virus softly fragmenting
divine beauty in the grasp of your tissue.

Now and then " " flower-bursts in song,
in words,
"xywprhd,"
"P-8g@cap,"
"evol."

The message is always the same
though the noise,
the scratched rhumba of inkmarks is always different.

The message is like Einstein's equation felt as orgasm.
The serpent unwinds up the spine and mushrooms
lotus sunflare in the skull.

If I tell you that the apple seed message hums the
drone of a Hindu flute, will I stop the drone?

The secret of " " is that it must always be secret.
Divine sage recognized,
message is lost.

Snowflake caught, pattern changed.

The trick of the divine incarnate can now be dimly
understood.



HOMAGE TO THE AWE-FULL SEE-ER

He dances out the pattern without ever being recognized.
As soon as he is caught in the act, he melts in your hand.

(The message is then contained in the drop of water,
but this involves another chase for the infinite.)

The sign of " " is change and anonymity.

As soon as you try to glorify,
sanctify,
worship,
admire,
deify,
an incarnate,
you have killed him.

Thus the pharisees

were performing a merry-holy ballet.

All praise to them!

It is the Christians who kill Christ.

As soon as you invent a symbol,

give " " a name,

you assassinate the process

to serve your own ends.

To speak the name of Buddha,

Christ,

Lao Tse,

(except, maybe as an ejaculation,

a sudden ecstatic breath like,

"Ooh!"

"Wow!"

"Whew!"

"Ha ha ha")

is to speak a dirty word,

to murder the living God,

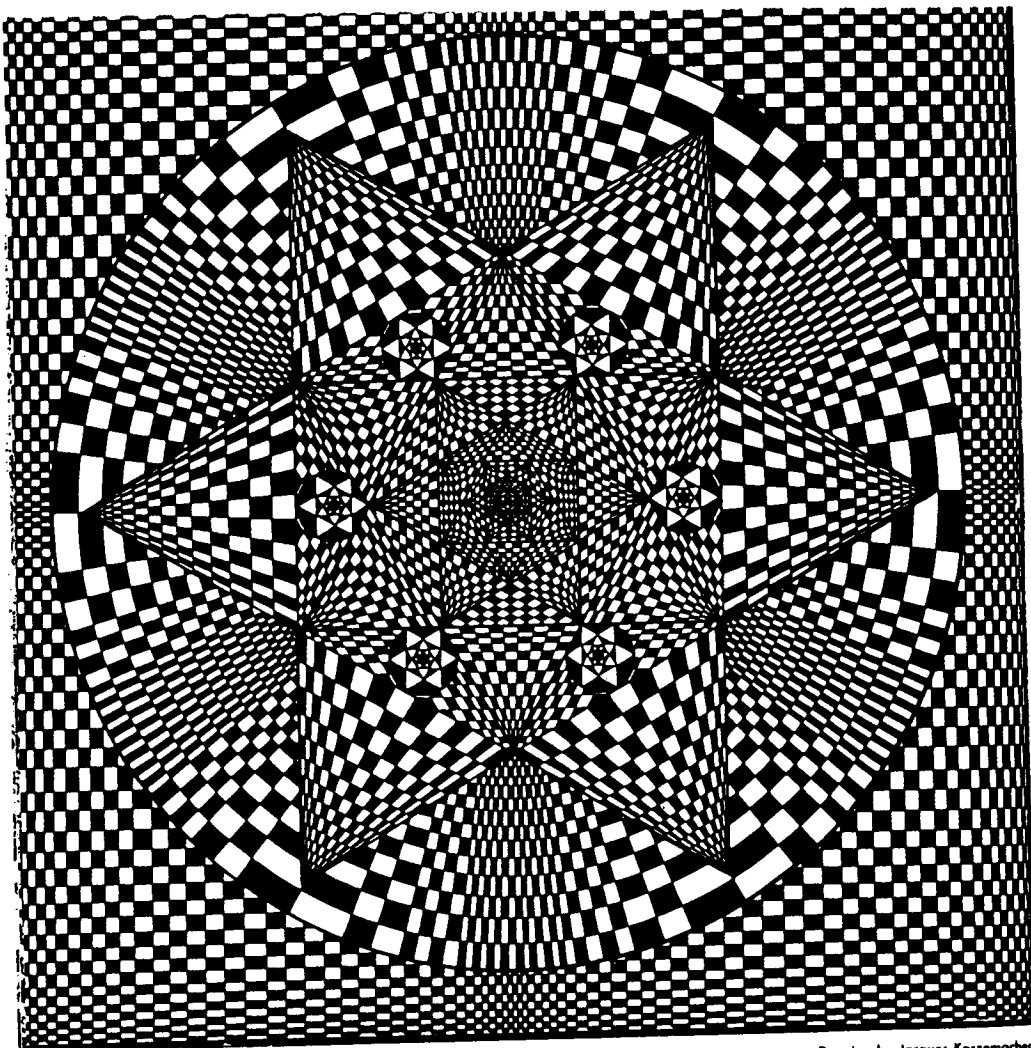
fix him with your preservative,

razor him into microscope slides,

Sell him for profit in your biological supply house.



The incarnate has no function.
But his effect is to produce the ecstatic gasp.
Wow!
Whew!
God!
Jesus!
The uncontrollable visionary laugh.
Too much!
So what!
The stark stare of wonder.
Awful!
Awe-full!



Drawing by Jacques Kassemacher

Notes on Soma

Sampurnanand

Mystery still surrounds what was perhaps the original psychedelic plant. An eminent authority on Hinduism re-examines the legend in the light of modern discoveries.

Western scholars are of the opinion that Soma was some kind of intoxicating liquor extracted from the leaves of a plant like Bhang (Indian hemp). In the absence of any other worthwhile information on the subject, many educated Indians have also come to believe this. It is certain that Soma was extracted from the leaves of a particular plant and it did have some intoxicating effect. But it was not used normally as an intoxicative drug. The Aryans of those days were familiar with wine and they knew how to prepare fermented intoxicants. They could easily have used some kind of wine, prepared, for instance, from barley or rice. But Soma was something of an entirely different nature and a thing used for an altogether different purpose. There were special rules regarding its transit and sale. There were religious injunctions that, even if two states were at war, there should be no obstruction to the passage of Soma from one to the other. Soma was not sold in the shops like other intoxicants, nor could it be extracted by anyone whenever he chose to do so. It was prepared only in the course of yajne or a Vedic sacrifice. Brahmanas, members of the priestly class, used to say, and they repeat these words today: "Samosmakam Brahmananam Raja": — "Soma is the king of us — Brah-

manas". One can easily see that learned priests would not utter such words shamelessly in connection with an ordinary intoxicating drug.

Soma was widely praised in Vedic literature. On the one hand, it is not only a plant by itself but a symbol for plants in general; on the other, the word is also used for that strength and sustenance to all living things which depend on plants for their life and health, directly or indirectly. Soma is also a symbol of Prana, that mysterious energy which functions in the universe at all levels, psychic as well as bodily, and is as such a manifestation of that substance which is at the same time Shiva and Shakti, consciousness and will, God and God's Power. There is this significant passage in the Veda about Soma. This is the third mantra of the 85th hymn of the 10th book of the Rg. Veda: "People press the plant with the desire of drinking Soma but the Soma which is known to Brahmanas is not tasted by the ordinary worldly man." This, in brief, is the real mystery of Soma. By drinking it, a special psychic experience is undergone which is similar to that of some of the lower stages of Samadhi, the highest stage of Yoga. Soma helped people to withdraw their minds from the outside world.

A few years ago it might not have been possible to advance such an explanation of the action of Soma. The person coming forward with it would have been laughed out of court forthwith. But recently experiments have been carried out in the West, particularly in the United States, with the juice of certain plants which have been found to possess remarkable psychedelic properties. One of the substances experimented upon is mescaline. Certain varieties of mushroom are also credited with similar properties. It is said that as soon as such a juice is taken, strange psychic experiences begin to occur. The experimenter seems to undergo a remarkable expansion of his self. It seems to him that he is transcending the bonds of space and time. The whole universe seems to reveal its reality and meaning in an instantaneous flash of intuition as it were and the point of time associated with such experience is a moment of truth, as it is called. Infinite peace seems to pervade the mind, and what is particularly remarkable, there is no addiction.

I have no doubt that Soma possesses psychedelic properties more or less of this kind. The condition produced by it was called *Baja*. This experience was not normally available to the ordinary human being. It was accessible only to the seeker after Brahman, the substratum of reality which pervades all that exists. Not only was *Baja* a psychic experience itself, it also led directly to certain *siddhis*, so-called occult powers. It is these *siddhis* which are being so laboriously investigated and studied in para-

psychological laboratories and categorized as ESP and the like. It should not be difficult for anyone acquainted with psychic phenomena and the effects of psychedelic drugs to understand how ESP is made possible by the hyperaesthetic state of mind induced by taking such drugs.

Soma and the Interpretation of the Vedas

I do not accept the view that the Vedic gods represent the great phenomena of nature — sky, sun, moon, thunder-cloud, dawn, anthropomorphised to some extent; I do not believe that the *Rigveda* bears witness to vagueness about the soul or that there was a cult of Soma, raising this drink to the status of a high god. I am starting from the Vedic period, the period mainly of the hymns of *Rigveda* and some of the hymns of the *Atharva Veda*, and it is my firm conviction that, in that age, the religion of the Aryans had already transcended those concepts of which alone Western scholars take cognizance.

The fact of the matter is that having outgrown the outlook of a pastoral people, the Aryan priests, who were the elite among the ruling classes were reaching out to new horizons, both spiritually and intellectually. They were putting new questions to themselves, questions about the Reality behind phenomena, about what happens after death, about the gods whom their fathers and ancestors had worshipped. Here is an example of such questions: "I ask you what is the end of the earth, I ask you where is the center of the universe, I ask you what is the cause of the Sun, I ask you what is the highest region of

speech." (I, 164,34). Or take this: "Who knows and who can tell us definitely which is the path that leads to the gods? One can see the lower regions of the gods but which is the path that leads to their higher, secret planes?" They had also discovered methods which for a time freed them from the trammels of the body and the waking consciousness and put them in rapport with the Reality, with an infinite expansion of consciousness. The levels of consciousness revealed in the course of this spiritual pilgrimage of the soul, the replies to its questions which the mind formulated in this condition of exaltation — all this experience was startling. The whole universe came to be suffused with a new light. The message had to be brought down. As the *Rigveda* itself says: "this message ensuring the ultimate good has to be conveyed to all men." But the Vedic seers were not thoughtless iconoclasts, out to disrupt society which they and their fathers had led for generations. The message was, therefore, conveyed in symbolic language mostly. In any case, ordinary language would have been inadequate for the purpose. Some statements, laying down philosophical propositions, were there as beacon lights to draw attention prominently to the new horizon. But very often, the imagery of the old sacrificial rites and the traditions of the race, the old stories of gods and men and the powers of evil, were utilized for the purpose of conveying the new lessons. In this way, the old theology, whatever it might have been, was slowly re-orientated. The old words came very often to clothe new meanings. The popular mind was brought up to

a new spiritual level while the key to the passages dealing with the more esoteric facts of experience, the mysteries, was handed down from master to disciple. Unfortunately, this key has been lost.

Anyone who goes through the Vedic texts will see that many of them seem to be puerile and convey fantastic meanings, if any. There is for instance a very famous hymn: "It has four horns, three legs, two heads and seven arms; thrice bound, this bull is roaring. Its power has entered into men." Obviously, such an animal never existed anywhere outside a maniac's dream. If it is a symbol, one should know what it symbolizes. No satisfactory answer is normally forthcoming. People have tried to find grammatical interpretations for such passages but the interpretations fall flat. One wonders how a book containing passages of this kind could have become the scripture of a race endowed with spiritual sensitivities as are apparent in the *Upanishads*. It is considerations such as these which force one to the conclusion that we have lost the key to Vedic interpretation. As Yaska, one of the great commentators, says: "No un-rishi can understand the Vedas", which means that if you want to understand such passages you have to become a *rishi* (saint). I firmly believe that anyone who tries to understand the Vedas with the help of grammar and lexicon alone will fail miserably in the attempt. The key is to be found in yogic experience and there alone. I do not believe that Soma by itself holds the key. My firm conviction is that it has psyc-

PSYCHEDELIC REVIEW

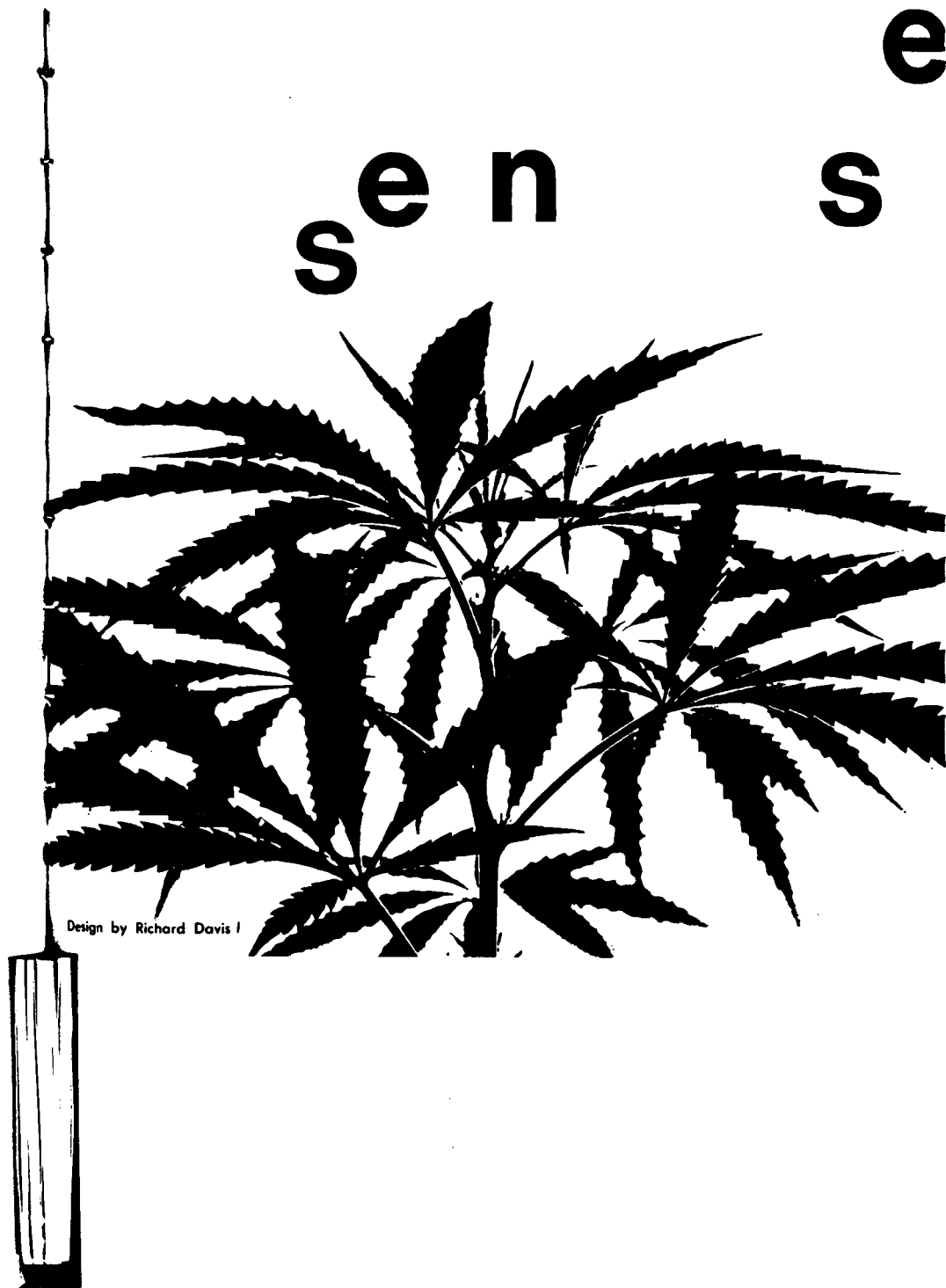
delic virtues and helped those who wanted to go in for the kind of experience that depends on the one-pointedness of the mind.

Not that it was 'must'. Everybody need not have used it. Some certainly did. It had some kind of intoxicating effect also. It was necessary, therefore, to hedge it round with all kinds of restrictions so that it should be used only by a special

class of people in the course of certain special ceremonies. Apparently, it grew somewhere in Afghanistan or Central Asia. As the Aryans penetrated further into the interior of India, it became more and more difficult to secure fresh supplies. As Vedic sacrifices became more and more rare after the rise of Buddhism, the use of Soma was finally given up till no one today can identify this particular herb.

"He rose and walked towards the East. All the gods followed him. Faith was the wife, the Sun the bard, Knowledge the dress, the day the turban, the night the hair, the sun and moon the earrings, the stars the jewel, the past and the future the servants, the mind the chariot, PRANA and SOMA the horses, the wind the charioteer, the storm the reins. Fame and reputation were the fore-runners. He gains fame and reputation who knows this." (ATHARVA VEDA, 15th Chapter)

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Design by Richard Davis I

Marihuana and the New American Hedonism

John N. Bleibtreu

The link between capitalism and the puritan ethic may be responsible for the irrational opposition to a benign pleasure-giving weed.

There are no laws restricting the manufacture or distribution of erasers — the freedom to change one's mind is central to modern notions of individual liberty. One would think that mechanical devices which aid one in changing one's state of mind, from a state of depression to one of euphoria, from anxiety to tranquillity, from alienation and withdrawal to intimacy and involvement would be as welcome as the eraser — or better yet, as welcome as aspirin, which changes one's state of mind in relation to bodily discomfort.

Marijuana is just such an agent. It is the mildest of the psychedelics, it tends to open the mind to pleasurable sensations — sight, sound, taste, touch, and perhaps most importantly — sympathy. It tends to suppress expectation, one accepts without anticipation, touching sandpaper is as interesting and curiously satisfying a sensation as touching velvet. Culturally acquired judgements regarding sensation are somehow suspended, and the intrinsic, "natural" self approaches experience with an open susceptibility. Under the influence of marijuana, one becomes again as a child, restored to a state of primal innocence and delight. The essence of the weed is neither toxic (there is no hangover) nor addicting. Certain functions are impaired; the

space-time sense is distorted and such activities as driving a car may become dangerous, but the same is true of the state induced by alcohol. Alcohol however, is a true narcotic; it dulls the reflexes, thickens speech and tends to immunize one against sensation. Drunks do not feel cold or heat, or pleasure or pain. Like marijuana, alcohol tends to loosen inhibition, but there the resemblance ends.

Why therefore, should this benign and harmless intoxicant carry such a stigma in this country and be the focus of such ferocious and irrational opposition? It would seem from the severe statutory punishments that are awarded even for mere possession, that marijuana is somehow viewed by those entrusted with the maintenance of public order as a threat to this order, a threat to the welfare of the community or the state. The general sociological point of view holds that those who use marijuana do so out of rebellion, for negative reasons of self-injury rather than for the positive reasons of deriving delight in the exploration of the resources of the self. It seems more likely however, that the conspiratorial atmosphere which pervades the subculture of pot is only indirectly rebellious, a function of the severely punitive attitude which the general culture holds in relation to marijuana. The situation

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is remotely analogous to that which prevailed during prohibition in relation to alcohol. Supplies can only be obtained through illegal, underground channels; there is always the danger of malicious informers. While enforcement of the marijuana laws is still more strict than was enforcement of the liquor laws during prohibition, it seems to be slackening somewhat and one can foresee that if these laws remain unchanged upon the books, they will come to be as dishonored in the observance and enforcement as were the liquor laws during prohibition.

By establishing as the basis of these laws, a set of patent untruths — that marijuana is a narcotic (which it is not), that it is physiologically addicting (which it is not), that it is damaging to health (which it may be — but only if used to considerable excess) and that it tends to produce aggressive reactions leading to crimes of violence (which it does not) — the state has put itself into an untenable position. As more and more people experiment with the drug, they are coming to discover that none of these claims made by the state is true. By continuing to maintain these lies against the personal experience of an ever-growing community of users, the state is behaving irrationally.

The opposition to any modification or liberalization of the marijuana laws is still so strong despite the scientific fallacies on which they are based that it seems appropriate to examine the nature of this radical opposition. The most likely reason for the popular association of marijuana with vice, evil and depravity, the reason that

first strikes the mind, is the puritan background which forms the historical setting for the American ethical stance. Historically, we Americans are suspicious of sensational pleasures. But in relation to the contemporary scene, this puritanism seems paradoxical, for there are very large and tremendously important sectors of the economy (the liquor industry, the entertainment industry, the recreation and travel industries) which pander to the exploitations of hedonism. If we are, as we seem to be, a pleasure seeking society, how can one understand the opposition to this relatively harmless intoxicant? Parachute jumping and automobile racing, in that they are violent sensation-producing activities, are intoxicating experiences. As such, they are a good deal more threatening to the personal safety of the participants, and to the safety of others than is marijuana smoking. Yet these activities are regulated with only a minimum of restrictions. Why the paradox?

I think that one can only comprehend the peculiar skewed logic which underlies the American ethical stance in relation to marijuana smoking by understanding the economic forces which tend to support and maintain an outdated set of biblical moral judgements. Generally in this secular nation, theological authority is becoming an ever-less potent force underlying the basis of legislation. But one can only begin to see the glimmerings of a logical pattern emerging from this snarl of contradictions if one examines the sources of this fear of marijuana from the viewpoint of Max Weber and Roger Tawney.

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Though it is difficult to demonstrate a causal connection between Protestantism and the rise of capitalism, both movements were congenial to one another, and evolved simultaneously and symbiotically. There was nothing new in the idea of capitalism — of investing capital for gain; however the Catholic Church, which had been supporting a feudal society with a power base of landownership, had adopted a negative attitude toward investment. The Church condemned it, called it usury, and left it for non-Christians (Jews) to pursue. Calvin's great gift to capitalism was his theology which recognized the accumulation of wealth to be the reward of a sober, industrious, God-fearing life. This theology legitimized investment, restoring to the investor his self respect in relation to his commercial activities and in his relation to God.

Although one of the mainsprings of the Reformation as a movement was the cleansing and purification by "true" Christians of the "licentiousness" and "corruption" of the Church of Rome, the passage of time has shifted the position of the historical antagonists in this country. Today, in modern America, outmoded puritan laws are defended by Catholic power blocs. American Catholicism is dominated by the Irish as opposed to the Latin traditions of the Church. And there is a world of difference between the permissive Latin attitudes toward pleasure and sensation and the puritan Irish attitude. Irish liberals and Church reformers claim that Irish education was deeply influenced by the Jansenist heresy. French Jansenists fled from Port Royale

ahead of the French revolution and eventually found themselves installed by their British hosts (with great sagacity) as directors of the Irish school system. Jansen's moral positions regarding limited atonement and total depravity were far more severe than Calvin's. There exists a very high percentage of Irish Catholics involved in modern American law enforcement. Their moral stance in relation to pleasure, as it has been perpetuated by residual Jansenist influences in the American parochial school system, remains intractably harsh.

American materialism, though its roots remained tangled in the traditions of European protestantism, grew uniquely distinct in its new ecological setting. Karl Marx became the final apocalyptic prophet of European materialism, but his theses never found firm footing in America despite the waves of his articulate and talented disciples who arrived here in the wake of those abortive European Marxist revolutions of the late 19th Century.

America had produced its own materialist prophet some half a century previously — Eli Whitney. It was he, Whitney, who is generally credited with discovering the principle of "interchangeable parts" an idea which was to transform America and later the world.

Since we in America were far too busy meeting demands requiring activity to allow ourselves the passive pleasures of reflection, we never wholly realized that Eli Whitney's insight was not only a pragmatic device to speed the production

of machinery, but was, in addition, a philosophical conception of major magnitude. In the past 100 years, we have acted upon Whitney's doctrine as though it were a materialist manifesto. We have acted as though we believed that any material thing is capable of being interchanged with any other material thing. We interchange synthetic materials with natural materials paying minimum attention to the aesthetics of sensation. Though a formica countertop may look like natural wood, you know damn well as soon as you rest your bare arms on its cold and unforgiving surface that it is not wood. A few months ago the national attention was focussed on a man whose living beating heart had been replaced with a synthetic interchangeable one. Were it not that we have all been conditioned by Whitney's materialism, we would certainly have perceived this grotesque exchange to be an appalling insult to the very basis of human being. The man died subsequent to this operation, yet all the technologists cried out with one voice that his death was not due to his replacement heart. What then caused his death — an act of God?

This ruthless, blind materialism is causing the death of American cities and the despoilation of the countryside. A city is an evolving entity — an organism. An organism is not a machine; one cannot exchange the intrinsic parts of an organism with synthetic replacements without risking serious organic reactions. But we make corrective adjustments to our dying cities in accordance with Whitney's doctrines as though

they were machines, by replacing bits and pieces here and there with new (and by definition) better parts. It will not work.

The smoking of marijuana in America today is primarily an urban phenomenon. It is connected with the death of the American city and with the disenfranchisement of the city dweller. The escape into pleasure via marijuana is no longer only the preferred intoxication of the economically disenfranchised, the ghetto negro; it is rapidly becoming the preferred intoxicant of the psychically disenfranchised urban middle class.

Though Whitney's may have been the core idea which underlies the technological revolution, it was the genius of Henry Ford which elaborated this philosophical notion into the American Dream. Ford opened up to America and to the rest of the world, a materialist's vision of heaven. It was now possible to produce something for everybody at a price which almost everybody could afford. One could fill the collective desire for material things just as easily as one could fill a bucket with a hose. But intrinsic to mass production from the very beginning, was the threat that production might outpace demand. It might be like trying to fill that bucket with a firehose.

Demand had to be enlarged — and it was through new concepts of enabling consumers to acquire debt, through management leniency in labor negotiations in order that consumption might be encouraged through an apparent increase in earning power, and by other devices.

The most important element in the creation of an insatiable demand, however, was the enlargement of the appetite. This required a new hedonism — an entirely new definition of pleasure. Pleasure was equated now not with sensation, but with the possession of objects. And moreover, any real attachment in depth to the object was discouraged by the tenets of the New Hedonism for directly as an object be gained, the possessor must be induced to anticipate with pleasure, its subsequent discard and replacement. The superficial appearance of objects became the prime source of the new pleasure. Automobiles, for example, undergo regular and dramatic alterations to their body shells, yet the engine and suspension, the power train and chassis are not nearly so regularly and radically changed.

A brand new kind of concupiscent pornography was contrived by the advertising industry to enlarge this necessary demand for objects. The pornographer rejects attachments in depth. He is primarily a voyeur, fascinated by appearances; fascinated by the parts rather than the whole. There is pornography that concentrates on breasts, on pubes, buttocks, legs or whatnot. The essential nature of the whole is far less important than the appearance of any particular part. Because he cannot be satisfied, because his desire is allowed only a partial development, the pornographer is insatiable; he must expose himself continually to new titillations, a new gatefold girl each month, a new car, or wife, or house, or job, or a new set of friends.

The ephemeral discontinuities of satisfaction are encouraged by the economic and philosophical climate of the times, and it is precisely in contradiction to this set of values that the marijuana smoker pursues his form of intoxication for escape. No contemporary hedonist would dream of fondling his mistress' breast "till the conversion of the jews"; he would certainly hope, during that extended span of time, to have fondled quite a number of different breasts. No man adhering to conventionally accepted values would dream of buying a Rolls Royce with the express intention of driving it for 20 years. Because the New Hedonist cannot be satisfied, the search itself has become the new activity of pleasure.

It is just this point that the values of the marijuana smoker intersect. The state of marijuana intoxication emphasizes sensation rather than objects. Sensations are free. Walking naked in the rain, which is one hell of a sensation, does nothing to expand the Gross National Product, or to produce tax revenues for the state. The marijuana smoker watches a raindrop slide down the windowpane with awe and wonderment. He sees it as an epiphany of The Creation. He sees it with the same eye that William Blake cast upon his grain of sand. It is not at all merely an interchangeable part of the annual precipitation statistics. He sees the unity and interrelationship of it and him on a totally non-verbal level.

Since language has been the prime vehicle by which the New Hedonism has been promoted

(and one need only read the prose copy of the women's fashion magazines to see the debasing service to which lyric language has been put), language has become utterly corrupted. The most meaningful words in the language — LOVE, FREEDOM, GOD have been rendered the most meaningless. There is good evidence that these nouns, which refer to states of being, or experiences, are generally supposed to refer to objects. The cleft between the generations which seems to be ever widening is due in part to a misapprehension concerning the nature of love. It is not a service to be exchanged between parents and offspring. It is a state of mind — a feeling. Freedom is also a state of mind. One of the misapprehensions which dominates our foreign policy is that freedom is a commodity capable of being exported in the baggage of an army. GOD is also a state of being, or a state of mind. This is the whole point of the new radical God-is-dead theology which revolts against the idea that God is an object.

The marijuana smoker, especially in his stereotype as the hipster, deliberately restricts his vocabulary to the absolute minimum; to such a point that communication with him is impossible, except on his terms. He conducts communication not at the digital level of verbal language, but at the analog level of the eye-glance, facial expression, posture, tone of voice, etc. If the sensibilities of the observer are sharpened to such a pitch of perception as will perceive all the multitude of signals it displays, the body cannot lie as the mouth lies. Marijuana exacerbates

these sensibilities. It seems to do so by altering the time sense so that the connecting joint between anticipation and realization is broken. It is at this critical juncture that disappointment occurs. Since marijuana tends to disconnect logical thought sequences, there are no disappointments, only the delights of recognition.

Since the effect of the weed tends to disconnect conventional, culturally imprinted logical judgments, the marijuana smoker tends to approach others with patience, tact, and trust. The ecological niche in which most urban residents find themselves makes such character traits notably unadaptive. As Leo Durocher said, "Good guys finish last" — at least in cities. Good guys, manifesting patience, tact and trust would never enter into rush hour subways, never get onto an office elevator, never be able to drive across a busy pedestrian intersection, etc.

Urban middle class life, which is now producing the current crop of marijuana smokers, is obsessed with social role and rank. This is an outgrowth of the anonymous structure of the modern city. One often sees policemen in small rural towns dressed in ordinary clothes except for a badge pinned onto a sport shirt and an "official" cap. Such nonchalance of costuming would be intolerable in the city. The interdependent but highly specialized compartments of city living require that everyone who performs a social role must be immediately identifiable within that role, and his rank within this occupational hierarchy also be apparant. Waiters, garage attendants, mailmen must all wear recognizable

occupational costumes. When occupation is not distinguished by dress (it is hard to tell a lawyer from a stockbroker or a surgeon) occupational clues are given out immediately upon meeting. Everyone plays a specialized social role and it becomes terribly difficult to reveal the private self who lives within this social role in casual encounters. As most social encounters in the city are casual — which would be emotionally un-supportable unless there was a prescribed ritual of conduct — there is a much diminished circle of intimates in the city than generally prevails in the country.

Partly this is the case because the middle class urban resident conducts his social life as acquisitively as he does his economic life, the same hungry concupiscence for variety and novelty carries over. There is no time for cultivating those habits of attentive sensitivity which are required for the establishment of intimate relations. At an urban middle class cocktail party one thinks: "Will it be worth ten minutes of my time talking to this person — will she be "interesting" — or shall I be trapped with a dead head?" And no one wants to be trapped, for a replacement model even more "interesting" may be standing three yards away. These "interesting" qualities are perforce, entirely superficial. The object of the urban social game is to package oneself like a commodity so as to attract ever larger new markets.

For those animals whose offspring require a considerable period of post-natal care — and they include such disparate creatures as doves,

wolves, stickleback fish and human beings — natural selection has provided an emotional need for intimacy as a means of assuring the survival of the offspring, since the mating pair must cooperate in the rearing of the offspring until they are independent in their own right. Being associated with the sex drive, this drive for intimacy is equally strong, ancient, and functionally necessary.

Yet as the social habits of the urban middle class have lately evolved in response to the physical structure of the city and its economic pressures, the habits of intimacy have begun to atrophy. As we come to assume our social roles, in order for us to maintain them with credibility, we must pretend to assume the role's inbuilt attitudes towards issues and events. While this adjunct to role-playing simplifies the work of the pollster, it transforms social interaction into improvised theater. Being continually "on stage" all the time leads the individual into a forbidding alienation from himself, from his own unique perception of the world around him and its happenings.

For example, if a middle class protestant couple were to move from a suburban housing development attached to a large Eastern university to an identical development attached to a government operated missile site in the Southwest, there would be a subtle but complete metamorphosis of their public presentations of themselves — at cocktail parties and PTA meetings and so on. But this public presentation cannot stop as they close the door of their house upon themselves.

There would also be a subtle but complete metamorphosis of their intimate personal relationships with one another, their children and themselves.

This continual assumption of a role leads to that isolation, loneliness and alienation which have become the hallmarks of modern urban life. It was Humphry Osmond who once stated with great prescience that while alcohol tends to promote feelings of social conviviality, marijuana tends to promote feelings of social intimacy. Since the stereotypes of social role are imprinted upon the intellect, and the effect of marijuana intoxication is to impede the functioning of the intellect in making social judgements, marijuana makes it possible to penetrate the masquerade and contact the uniqueness of the individual huddled within the disguise of the role.

To some extent, this is also true of alcohol intoxication which also reduces the role of the intellect in behavior. But alcohol also suppresses the capacity to comprehend sensation. All the sense receptors must be tuned to their finest pitch in order for real, meaningful communication to cross between two or more people. Alcohol tends to muffle and obscure perception of those delicately subtle elements of communication which are the most important. Because it admits precisely those subtleties into the consciousness,

One must learn to protect oneself against the tigers to which one has given birth, as well as against those begotten by others.

(Tibetan Proverb)

marijuana appears to serve as a more effective means of escape from that insupportable sense of being alone. I think that judging from the marked rise in marijuana use by the urban middle class young, particularly in colleges and universities, in the last several years, one can legitimately predict that its use as a social intoxicant by the harried urban middle class will increase in the future rather than decrease.

When one considers that by 1970 half of the American electorate will be less than 35 years of age, and that an ever increasing proportion of this population will be residing in the cities and their associated suburbs, I think one can predict that both the moral and statutory opposition to marijuana smoking will slacken. But I think we should make every effort to change the law so that it conforms to custom, for laws that remain on the books unobserved and un-enforced undermine the general consensus by which the rule of law is maintained. The Cannabis sativa plant and its effects should be studied neutrally and objectively as intensively as tobacco or alcohol. Reasonable regulations should be contrived to minimize its malign effects on those who are physiologically or psychologically allergic to it, while at the same time permitting its general use as a benign social lubricant.

NOTES ON CURRENT PSYCHEDELIC RESEARCH

1) LSD and Creative Problem — Solving

A group of investigators from the International Foundation for Advanced Study, associated at the time of this research with San Francisco State College, have made the first systematic study of the use of psychedelics to facilitate problem-solving. The subjects were 27 professionals — engineers, physicists, mathematicians, architects, designers, commercial artists, without prior experience of psychedelics. They were prepared intensively and instructed to bring unsolved professional problems to the session. "The drug-induced problem-solving session was carefully structured with particular focus on establishing expectancies and a psychosocial milieu conducive to creative activity." 200 mg of mescaline was given in small groups of 3 or 4 persons. After an initial quiet period of about 3 hours, tests of creative problem-solving were administered, and subjects then spent several hours working on the chosen problems.

Results 1) Scores on psychometric tests were significantly higher in the drug condition than in the pre-drug tests. "This shift is in the direction of enhanced ability to recognize patterns, to isolate and minimize visual distractions and to maintain visual memory in spite of confusing color and spatial forms." (2) Subjective ratings indicated that "selected visual and verbal skills were enhanced for some". (3) From the subjects' own reports, the following strategies for creative problem-solving, or experimental modes related to creativity, were reported as heightened during the session: low inhibition and anxiety, capacity to structure problems in larger context, high fluency and flexibility of ideation, high capacity for visual imagery and fantasy, high ability to concentrate, high empathy with external pro-

cesses and objects, high empathy with people, accessibility of unconscious resources, ability to associate seemingly dissimilar elements in meaningful ways, high motivation to obtain closure, capacity to visualize the completed solution in its entirety. (4) 75% of the subjects reported obtaining solutions to their problems, of practical value and acceptable to their clients. Examples of solutions obtained include a commercial building design accepted by client, design of a linear electron accelerator beam-steering device, engineering improvement to magnetic tape recorder, a mathematical theorem regarding NOR-gate circuits, a new conceptual model of a photon. The results also suggested that various degrees of increased creative ability may continue for at least some weeks subsequent to a psychedelic problem-solving session. (For a detailed report of this study, consult the article "Psychedelic Agents in Creative Problem-Solving" by Willis W. Harman, Robert H. McKim, Robert E. Mogar, James Fadiman and Myron J. Stolaroff, in *Psychological Reports*, 1966, 19, 211-227. Some of the architects' subjective accounts of their experience are extensively quoted and discussed in an article in *Progressive Architecture*, August 1966, "LSD: A Design Tool".)

The authors of the previous study stated "that it is important to define set and setting accurately in interpreting the results of research with psychedelic agents". And that "specific creative abilities can be temporarily improved if the psychedelic session is specifically focused appropriately".

These remarks help to explain the negative results obtained in a study conducted by Drs. Sidney Cohen and William McGlothlin at UCLA.

NOTES ON CURRENT PSYCHEDELIC RESEARCH

Here the subjects were graduate students, with no specific interest or "set" towards creativity, the session was not programmed towards the tests, which were given before and after the experience. Results were minimal, showing little change.

These two studies dramatically underline the importance of the "set-and-setting" variable in psychedelic research.

2) LSD and the Brain

Drs. Solomon Snyder and Martin Reivich of the National Institute of Mental Health, have reported a very interesting study of the regional localization of LSD in the brain of monkeys. These scientists, examining the brains of monkeys shortly after they had been given LSD calculated the amounts of the drug in various segments of the brain. The highest concentrations of LSD were found in the pituitary and pineal glands. These concentrations were 7-8 times those found in the cerebral cortex. The structures of the limbic system contained 2-3 times the cortical concentration. In other words, the older parts of the brain selectively concentrate LSD. The endocrine glands and the limbic system are concerned with instinctual and emotional reactions and in evolution precede the thinking-computer, the frontal cortex, as regulative systems.

In one animal, the concentration of LSD in the iris was measured and found to be 18 times as high as that of the cortex. This result, if consistent, is particularly interesting in light of recent electron-microscope studies of the retina. These studies show fine tangential connection estimated to number 100,000 per sq. mm. "This makes the retina look like a piece of peripheral

brain, . . . an extension of the brain on the end of the optic nerve. It is now believed that the retina not only acts as an amplifier, . . . but also processes the information it receives before passing it on to the brain."

If these computer-like functions of the eye are disrupted by particularly high concentration of LSD, this would make more comprehensible some of the spectacular visual effects of the psychedelic.

(The brain work is described in detail in *Nature*, March 12, 1966; the eye-research in *Science Group Journal*, London, March 1966, article by E. Lester Smith, F.R.S.)

3) LSD and Mystical Experience

In a paper entitled "Implications of LSD and Experimental Mysticism" Drs. Walter N. Pahnke and William A. Richards describe a study carried out on Good Friday, 1962, for Dr. Pahnke's Harvard doctoral dissertation in the philosophy of religion. This study, which has not been described in detail before, is a landmark in the scientific analysis of mystical experience, as well as in research on LSD. It provides the first scientifically acceptable, statistically significant demonstration that psychedelic drugs, when proper attention is paid to set and setting, can produce classic mystical experiences. The research was carried out at Harvard University with the guidance and assistance of Dr. Timothy Leary, and other members of the Harvard Psilocybin Project, a fact which Dr. Pahnke curiously omits to mention.

The subjects were 20 Protestant seminary students with no prior experience of psychedelics. They were divided into 5 groups, and each group was assigned an experienced guide. After sever-

al preparatory meetings, the session took place in a chapel during a Good Friday service. Following the standard double-blind procedure, half the subjects in each group received psilocybin, half a control substance. Following the religious service tape-recordings were made of individual reactions; each subject also completed a detailed questionnaire and wrote a phenomenological account of his experience. From these three sources of data "the conclusion was drawn that . . . those subjects who received psilocybin experienced phenomena that were apparently indistinguishable from, if not identical with, certain categories defined by the typology of mystical consciousness." This typology was derived from a study of the writings of the mystics and contained the following categories: (1) experience of undifferentiated unity, (2) objectivity and reality, (3) transcendence of space and time, (4) sense of sacredness, (5) deeply-felt positive mood, (6) paradoxicality, (7) alleged ineffability, (8) tran-

siency, (9) positive changes in attitude and/or behavior. The authors conclude that "at long last, research into mysticism need no longer be limited to the scholarly scrutiny of various devotional or metaphysical documents left behind by such historic personages as Shankara, Plotinus, Meister Eckhart, William Blake, and Teresa of Avila. Persons can be studied extensively both before and after the experience of mystical consciousness in controlled settings. Experimental subjects who have experienced this form of consciousness have made powerful claims of increased personality-integration, of greater sensitivity to the authentic problems of other persons, and of a responsible independence of social pressures, of both sensing deeper purposes in life and losing anxieties about death, guilt, and meaninglessness." (The article is published in the *Journal of Religion and Health*, Vol. 5, N. 3, July 1966).

Ralph Metzner

THE PSYCHEDELIC DICTIONARY

Freak-Out

According to Eric Partridge (*Origins*) *freak*, originally a caprice, is o.o.o. ("of obscure origin"). But possibly related to Middle English *fræk*, quick, bold, from Old English *fræc*, bold, whence Early Modern English (16th C) *freck*, insolent, eager. He says also akin to Old English *frēc* is Gothic — *friks*, — greedy, whence Medieval Dutch *frisc*, fresh, whence Medieval French

frisque, lively, whence 'to frisk', whence both a *frisk*, and *frisky*. Compare German *frsch*, insolent. Webster defines *freak* as (1) a sudden fancy, odd notion, whim; (2) a whimsical nature, capriciousness; (3) any abnormal animal, person or plant; monstrosity. He says it derives from the Anglo-Saxon word *fričan*, to dance.

LETTERS TO THE EDITOR

Dear Sirs:

In a letter published in the *Psychedelic Review* (#7) Dr. A. Hoffer attacked Dr. R. D. Laing for the views that he expressed in his article, "Transcendental Experience in Relation to Religion and Psychosis". (*Psychedelic Review* #6)

As Dr. Hoffer is a biochemist and psychiatrist of some reputation, and has done a lot of work in treating what he feels is a disease called schizophrenia with various chemical agents (including vitamin B₂), I would think that Dr. Hoffer would be confident that his own work would, in itself, suffice to refute a point of view which he thinks is in error.

This seems not to be the case and, by the tone of his letter, Dr. Hoffer was moved to engage in an extended and personal polemic.

One wonders, then, what Dr. Hoffer found so disturbing.

His critique is first directed toward the illogic of Dr. Laing's position. e.g. "Laing would remove from the schizophrenic the comfort that most normal people have in the thought that their psychedelic reaction is drug induced.", or "Laing would take from the schizophrenic his right to be sick." Neither of these statements follow from Dr. Laing's article. Rather they seem related to attributions that Dr. Hoffer has made about schizophrenia with which he feels Dr. Laing would disagree and which he then accuses Dr. Laing of doing.

Secondly, Dr. Hoffer states that, "Laing seems remarkably naive and ignorant of molecular

and genetic advancements of the past two decades." As regards the latter Dr. Hoffer is apparently referring to the thirty year old work of F. J. Kallman whose twin studies seemed to indicate that schizophrenia has a hereditary basis. On the other hand, one wonders if Dr. Hoffer is aware of the most recent work of Pekka Tienari, "Psychiatric Illnesses in Identical Twins". (*Acta Psychiatrica Scandinavica*, Supplementum 171, Volume 39, 1963) In this study sixteen pairs of identical twins were described, all characterized by the occurrence of schizophrenia in one of the twins and not in the other. i.e. sixteen of sixteen pairs were discordant for schizophrenia. Furthermore, Tienari states, "It is also noteworthy that not a single definitely concordant identical pair of twins has been discovered in any of the twin studies conducted in Northern Europe, (Essen-Moller, Kringlen, the present study)". Moreover, Dr. Hoffer states that at a recent meeting on the molecular basis of mental illness which was sponsored by NATO and which he attended, "there was a remarkable consensus that the molecular basis of schizophrenia was firmly established." Yet, he does not give any evidence to support this, and in fact, goes on to say that, "the specific details of the biochemical pathology still must be spelled out," a point crucial to the proof of a theory which he just stated has already been proven.

Thirdly, Dr. Hoffer engages in a bitter and personal invective not only in reference to Dr. Laing, but also to the "North American Psychiatric Establishment" which he accuses of "obsessional thinking" and "Freudians" whom he accuses of obstinacy because they refuse to give up the belief that schizophrenia is not a disease. As regards his attacks on Dr. Laing, contrast the

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statement that Dr. Laing is deluded, "Few people who have experienced either the psychotomimetic or the psychedelic experience (except perhaps Dr. Laing) can convincingly delude themselves . . .", with some statements that Dr. Hoffer, himself, makes in the course of his letter:

1. ". . . psychedelic reactions . . . were the basis of Christianity, of Alcoholics Anonymous, of Synanon, and of Schizophrenics Anonymous.
2. "The devils in our society are barely tolerated most of the time."
3. "Madness may take only two forms, (a) the madness of the devil and (b) the madness of the saint."
4. "If schizophrenia is madness, society will deal with it as it did during the days of the inquisition."
Finally, Dr. Hoffer would have us disregard

Dear Dr. Metzner:

The editorial in *Psychedelic Review* Number 8 contains a quotation from an article written by Dr. Harvey Powelson and by me which is misleading. The quotation reads, ". . . according to estimates published recently in the (sic) *Nation* . . . , 'the proportion of college students who experiment with pot or LSD may run as high as 10%' . . ." The statement in *The Nation* reads: "But on campuses where cosmopolitan students congregate — large city campuses or prestigious small liberal arts colleges — the proportion of

Dr. Laing's position on the basis of his own richness of experience and general Weltanschauung. This includes, of course, his ready identification with Society, or as he puts it, "the Good Society", such as one that produces NATO and NATO sponsored conferences, as well as the physical treatments of 'mental disease', i.e. electroshock therapy, leucotomy, tranquilizers, and custodial care mental hospitals, all examples of, to use Dr. Hoffer's words, "all the goodness in society which is mobilized to help the sick become well."

On the basis of his letter, I remain to be convinced, either of the accuracy and merit of his polemic, or the point of view which Dr. Hoffer seems to want to substantiate.

Joseph H. Berke, M.D.
Kingsley Hall
London, England

students who experiment with pot or LSD may run as high as 10 per cent." It is evident from the statement in *The Nation* that the proportion of students who experiment with pot or LSD is considerably less than ten per cent, when all college campuses are considered.

I should appreciate your publishing this correction in the *Psychedelic Review*.

Sincerely yours,
Mervin B. Freedman, Chairman
Department of Psychology
San Francisco State College

BOOK REVIEWS

THE VARIETIES OF PSYCHEDELIC EXPERIENCE
BY R. E. L. MASTERS AND JEAN HOUSTON
Holt, Rinehart and Winston.
New York, Chicago, San Francisco. \$7.95

One man's glowing rose, this book says, can be another man's epiphany. In presenting a rich and comprehensive catalogue of the varieties of psychedelic experience, the authors are also putting down the varieties of "psychedelic swamis" — that growing herd for whom "empathy becomes mystic union; depersonalisation becomes the Body of Bliss; and spectacular visual effects, the Clear Light of the Void. Without having gained the stability, maturity, and elasticity to assimilate Eastern values, the leap from Western games is usually into a nebulous chaos seen as Eastern truth."

For some, psychedelics have wonderfully multiplied all the devices for self-evasion. This book, among other good things, could be a primer for people who have a high stake in their own gullibility. They have reached an agreement with the leaders of the Psychedelic Revolution based on a misunderstanding. However free these followers are of the hostile and militant forms of complacency they are opposed to, no form of complacency is altogether benign.

The authors feel that psychedelics offer the best access yet to the contents and processes of the human mind; the book's dust jacket says this is the first comprehensive guide to the effects of LSD on human personality. Both statements are true.

Here are the authors' points of view on issues of immediate concern:

— Although "research has been directly injured by a messianism as unwarranted as it is undesirable," it must, of course, be continued. Equally important — and here they must be given full marks — it should continue without the crippling limitation of control by a single profession. Research into the phenomena of the psychedelic experience so far contraindicates

confinement to the shrunken world of psychiatric medicine or the even more terrestrial realm of laboratory psychology. Anthropology, parapsychology, comparative religion and mythology, philosophy and the creative arts are finding this material of urgent relevance. Indeed, specialists in these fields who are awake to this urgency have been educated and live their lives in precisely those areas of which medical men are most ignorant, and often most afraid. As someone once said, science makes major contributions to minor needs. There are more things in heaven and earth than are discernible by orthodox scientific, and particularly medical, methods.

— It is no longer a controversial issue whether or not persons who have taken the drug should be disqualified for research. On the contrary, they are far better equipped.

— It is not LSD, but the mishandling of a session, which is the key factor in LSD psychosis.

— One of the most clear-cut lessons from psychedelic research is that hospital and clinical settings should be avoided. They create more paranoia, more bodily symptoms, and restrict travel to fewer dimensions. Instead a qualified guide, and a natural, or otherwise congenial, setting are necessary.

— Psychedelics, however, should not be made available to everybody. Indiscriminate use with unstable subjects and people of low intelligence can be either dangerous or futile. The experience has proved most rewarding for deeply honest, introspective individuals who are highly motivated toward growth and expansion.

— Psychedelics provide access to symbolic integral levels of the psyche beyond those touched by psychoanalysis and psychotherapy where the encounter is usually with literal life history and related affect.

— Therefore, psychedelics open up possibilities of work on these levels that aims not at restoring the sick to health, but

at enabling comparatively healthy individuals to realize growth potentials which science has not yet begun to describe, much less understand.

— "Instant psychotherapy" is in fact possible at certain levels of the experience.

— Psychedelics also make religious and mystical experiences possible — with qualifications.

— The true psychedelic mystical experience is higher and fuller than those achieved by the traditional methods which follow the path of obliteration — the *via negativa*. Retreat from the phenomenal world, and the contraction of consciousness is less sure than the psychedelic expansion which includes a wealth of phenomena.

Nonetheless, the book is non-mystical. The authors' phenomenological approach to the psychedelic experience is given an exclusively Western orientation. There is, of course, an obvious irony in offering this as an antidote to the prevailing East winds. The West, with its addiction to conquest and extraversion, and its obstinate intellectual compartmentalism is, in fact, being undermined by the continuous movement of Siva's seductive dance. In an admittedly clumsy fashion, the West wants to join in. There are hunger pains and growing pains evident in shifting social values, political philosophy, and the creative arts. In impressionistic terms, there is a movement from Yang to Yin, from doing to being, from action to delectation, from form to content, from game to play, from dominance to complimentation, from the dialectic to the paradox, from manipulation to reverence, from prayer to relation, from power to authority, from force to dignity, from earnestness to gaiety, from scorn to gentle mockery, from drink to pot, and from the battlefield to the bed. To the extent that this is true, and to the extent that psychedelics are accelerating the movement in this direction, the authors are looking back, not forward.

However that may be, they achieve what they set out to do. They make no attempt to glamorise the experience; in fact, they seem to go out of their way to avoid it. By recording

its phenomenology, their stated concern is to make order out of and derive some thing of value from, its wide range of consciousness-changing effects. The book is based on the work of 15 years and the first-hand observation of 206 drug sessions (both peyote and LSD) plus interviews with 214 voluntary subjects. It therefore includes accounts of guided and unguided sessions, both negative and positive experiences, but favors 'normal' subjects over psychiatric patients.

To other research workers, the authors contribute an abundance of detailed description and verbatim accounts. Reports follow the passage through what they describe as new dimensions of awareness to self-knowledge and the transforming experiences which bring about the actualising of latent capacities, philosophical reorientation, and emotional and sensory at-homeness in the world. In stories of rituals and encounters with the exotic, the liberating effects of new dimensions of fantasy are apparent.

While the authors did not specifically set out to explore the dynamics of ritual and metaphor — each an index of transcendent perception — their records of psychedelic experiences provide an important part of the necessary raw research material. In the psychedelic world metaphors can be encountered beyond the language of words and mental images, in the physiological reactions of sensations and movements, where perhaps they originated and where the mind/body split may be healed. The frequency with which exotic places occur is itself a metaphor for going beyond; and the spontaneous (or guided) psychedelic ritual — like all rituals — is a pledge of self-transcendence.

Apart from satisfying the research worker, the book's verbatim accounts of rituals, eidetic imagery, and adventures in synesthesia make up the sort of surreal circus that will delight the image-collector. There is a "cacophony of Buddhas", an "olfactory Walpurgisnacht", a diamond cat with a staccato meeyow — and many more inside. For lovers of the fey there are even elves that speak in verse.

In the book's first chapter there is a long and comprehensive list of the psychological effects of LSD and peyote. For some

individuals all of these effects would also apply to marijuana. It was therefore all the more strange to read in the second chapter that the authors are ignorant of this, and in comparing it with other psychedelic underestimate its usefulness.

Centuries ago, a papal pronouncement against the American Indian use of peyote read: "We the Inquisitors against heretical perversity . . . by virtue of apostolic authority declare, inasmuch as the herb called peyote has been introduced into these provinces . . . It is an act of superstition condemned as opposed to the purity and integrity of the Holy Catholic faith. The fantasies suggest intervention with the Devil, the real authority of this vice." If the Inquisition were not still with us, large scale research would be allowed to keep pace with private explorations in these areas and would also be able to reach back in history to man's long and varied use of consciousness-expanding materials. The fact that marijuana has been known and used beneficially for at least 5000 years and is still legally condemned by a culture that is almost totally ignorant of the full range of its effects, is in the spirit of the Inquisition. And the author's ignorance — either of the effects or the intelligent use of marijuana — is a direct outcome of this constraint.

Marijuana can also be a helpful diagnostic for initiates to the LSD experience. And again after sessions, for analysing and sustaining its effects. It can work with effective persistence to correct, balance, expand all aspects of personal experience and behavior. It is therefore a useful therapeutic tool; it can be an aid to memory recall and dream analysis; to proper breathing that leads to greater lucidity and higher states of awareness; for the conscious dispelling of long-held muscular tensions, sensory deadness and sexual difficulties, among other things. It can alter the negative body image — and the body with it. It has been widely used as a spur to imagination and to humor through paradox. And as an entree into the complex world of great poetry, painting, music, it can effect an orgy of comprehension of lasting value.

The chapters which follow the introductory and historical opens accelerate in momentum and richness, each — appropriately for the subject — more than the last. As a guide

to guides, the ground is well covered and the organization of the material is excellent. Jean Houston, who is largely responsible for evolving this approach to the psychedelic experience might do well to write another book designed specifically as a manual. I suspect she is more than capable of filling it with imaginative games — for both subject and guide — that would carry the subject into transition states and beyond. It could include fuller descriptions of these transition states — like maps that indicate crossroads. The four stages could profitably be described with more examples that would include a cross-section of different intellectual, professional, emotional and physical types of individuals.

The psychedelic experience of the body can be regarded as anything from a regrettable necessity to a source of wonder; a temple of the spirit or a mere machine. An entire chapter is given to the phenomena of the body image — of distortions both positive and negative involving whole or part of the body. There are descriptions of changes in size and configuration; the transformation into pure energy or dissolution into no-body; weightlessness and levitation; the light of eternity and the Body of Bliss; metamorphosis into animal form; "thingification"; and transmutation into other substances. Consciousness can be localised in a particular part of the body which may coexist with the subject's usual consciousness, or the usual consciousness may "shift its place of residence." There may be "internal awareness" (quotes theirs) of body functions, or an experience of the "internal landscape" (mine). The body may also become involved in a Wonderland of micro- and macrocosmic experiences.

Of increasing therapeutic import is the additional evidence given in this chapter that not only may a distortion of the usual body image occur, but a normalising of a previously held distorted body image.

In this connection the mirror image is susceptible to manipulation by either subject or guide. Others who have spent psychedelic time with a mirror and have recognised it as a powerful transforming therapeutic instrument, will find confirmation in the authors' work on the reflected body image. A psychedelic game with infinite regress, like the subject looking at

his body looking at his body looking at his body — or the projection of consciousness away from the body — can all be done with mirrors. But the authors have found that for a large percentage of people, mirror-gazing results in unpleasant negative distortion. What this implied antipathy literally reflects of a culture alienated from the body is unfortunately left unexplored. The authors — at least in the presentation of their material — are shy of social criticism.

It is probably for this reason that the reader is sold short in the succeeding chapter dealing with the subject's experience of other persons. Since, for many people, the psychedelic experience itself abounds with insights into the dynamics of interpersonal relations, it is all the more disappointing that the authors instead remark only upon the new or revived awareness and appreciation of others, and of the obvious link between hostility and negative distortions, and between love and positive distortions. Although they give full warning of the dangers of solipsism and miscalled experiences of empathy, there is no depth analysis of the dynamics of relationship. On the interpersonal level, extraordinary aberrations, both perceptual and conceptual — in and out of psychedelic sessions — are often the result of a failure to see one's own behavior as a function of the other's. LSD can also facilitate a good look into those strategic games that achieve desired identity-for-the-other at the expense of self-alienation.

The imaginative alertness and quick recognition of tilt signals required of a guide are well described, and many tips are given for diverting the subject either from chaos or the preservation of normal categorical orientation. With some subjects for example, it may be necessary for the guide to extend the initial stage of sensory awareness and to lead them into synesthesias in order to create a "working liaison" between sensory and psychic realms before inviting them to explore the psycho-dynamics of the second level.

The method of guiding is based on a pattern of "descent" corresponding to major levels of the psyche. These have already been described as being the sensory, the recollective-analytic, the symbolic, and the integral. This functional model of the drug state is given with suggested techniques that permit access to deeper levels where more rewarding transformative

experiences occur. The guide must respect the fact that each experience is in significant ways very individual. He should be aware of the importance of expectation, of set and setting, and of preparation prior to the session. He must be highly literate and have psychedelic experiences of his own in order to best structure the experiential context of the session in relation to the subject's goals. He can trigger metamorphoses both physical and psychological. He can suggest descent, guide fantasy and when necessary, effectively divert negative feeling and imagery. He must steer a course of gradual intensification and expansion. By using traditional symbolic devices he can facilitate participation in allegorical dramas. His knowledge of mythology must be sufficient to make a choice of mythic structure for the third level of the experience based on the preceding recollective-analytical materials. Like Virgil he can lead the subject to the realm of changeless eternity and there show him the manifold aspects of reality. But the guide's participation must stop at the threshold of the integral level just as Dante was left at the portals of the "realms of bliss". The integration of early eidetic imagery into a purposive ideation-image-sensation-affect complex is of great importance in achieving the final transcendent, transforming state.

Each of the four levels of the psychedelic descent are described and documented with verbatim accounts in separate chapters which comprise the second half of the book. (These correspond for the most part to the Leary-Alpert-Metzner Bardo levels, minus the re-entry.) The perceptual feast and abundance of eidetic images characterizing the sensory stage, should have as its major function the deconditioning of the subject. With heightened perception, the subject no longer sees objects in terms of the labels and functions which usually vitiate the immediacy of full visual perception. The authors regard images as "clothed affect", and in sharp disagreement with Aldous Huxley, they justly see the significance of the eidetic image not simply as identical with its own being, but as an unemployed player awaiting recruitment into the subject's personal drama.

Symbolising the environment marks the transition into the next stage and is the "gateway phenomenon" which indicates that the voyage inward has begun. This is the recollective-

analytic stage of reflections and memories. It is on this level when the world can be seen without deceit or illusion, and when memories formerly misinterpreted or preserved in invalid form can assert themselves with accuracy, that "instant psychotherapy" is first possible.

The symbolic level which follows can compensate for the relative paucity of rites of passage in our society. Now the subject can participate in mythic and ritualistic dramas which represent to him — in terms both universal and personal — his own place in the world. The book describes the myths which, because of their continuing potency and relevance to the human condition, occur most frequently. Among them are myths of Creation, of the Sacred Quest, of the Eternal Return, and of Paradise and Fall. The myth of the Child Hero striving toward self-realisation, and the encounter or identification with the Trickster or Wise Fool with his tragicomic revelation of the essential paradox, produce some of the most rewarding insights. Participation in myth and ritual is found to be more profound than participation in historical events or in the evolutionary process which also occur at this level. And it is the total involvement in these dramas that is required to charge the experience with transformative potency.

At the fourth and final level there occurs a confrontation with what is variously described as the Ground of Being, God, Noumenon, Mysterium, or Essence. To qualify as a true or full religious experience this encounter must be charged with "intense affect which rises to emotional crescendo climaxed by death and purgation of some part of the subject and rebirth into a new higher order of existence." Only a very small percentage of the authors' subjects experienced this. And like individuals who qualify as student-candidates for Kabbalistic teachings, they are all over 40, with a highly integrated, perceptive intelligence.

A considerable effort is made to sort out the ambiguities inherent in mysticism and to distinguish the various types of mystical and religious experience from their symbolic analogues. The authors are strict in their criteria for what constitutes the encounter with the Other on the integral level, and what Leary describes as the religious experience is in

large part dismissed as part of the exotica of psychedelics. They are also cautious concerning Leary's "seductive" idea of the ecstatic state as a parallel of current scientific discovery, and take a don't-know attitude to "unlocked genetic codes, revealed nuclear enigmas, and perceived infinities of intracellular communication." But they suggest instead that new scientific knowledge may be providing the stuff of myth-making and may constitute the present domain of sacred knowledge. The authors are equally wary of parapsychology. If their work has involved imaginative thought and experimentation in these areas, the book deliberately conceals it.

Straight professional criticism, and criticism that derives from temperamental preferences are distinguishable only at the most superficial level. It is below that level that I feel the commitment to work with LSD grows out of an impatience (to put it mildly) with the dispensable, distorting, and crippling limitations that inhibit human potential. The true leaders of the Psychedelic Revolution are those whose happiness is dependent on dynamic change or progress — and whose despair is really the desperate need for unfamiliar terminals. They know that LSD can be a powerful force for social change and for undermining existing corrosive value systems. They are those who are more at home with uncertainty and impermanence than with dogma and stasis. Unable to forget the extent to which we are each inhabited by uninvited guests — parents, educators, politicians — they know that LSD can help discover these occupants and the ways in which they use truth as a convenience. The leaders are those who have peered long into their own darkened hands until they burst into flames and filled their vision with a dazzling light. Their work is part of the universal rumble of enslaved consciousness that is just beginning to be heard.

Since society has agreed to denigrate malcontents, when malcontents themselves are mystified by this indictment, they become either society's sleeping giants — or its inmates. It is good that this book leaves the limits of potentiality undefined; but not good that there is nothing of the trenchant criticism of social values implied by the widespread use of psychedelics. LSD is not a panacea. Neither has it been proved to cause irreversible damage. But even if all the LSD

research and private exploration should end now, enough has been learned for us to deal more effectively than before with the destructiveness of arbitrary limits. The authors take a vow of anti-missionism, yet their book — which is well beyond any of the other recent books on the subject — presents at the same time some of the strongest evidence of the miracle powers of psychedelics. They have indulged in some gentle chiding of Aldous Huxley and Alan Watts (with too little praise to suit their fans), but unlike Huxley and Watts they have agreed to numb their visionary powers.

I am speaking from the point of view of what might be called meta- or para-anthropology. Society cuts its own pattern out of total reality. It forbids travel into areas it chooses to ignore and demarcates its boundaries with taboos and danger signs. The psychedelic experience can be the equivalent of a voyage to a strange land — an exploration of a world beyond what any given society arbitrarily calls reality. The records of psychedelic experiences (and of transcendental psychosis) are the travellers' tales of today. From this standpoint the function of both madness and psychedelics is to break the constraining binds of artificial or arbitrary boundaries, and go beyond them.

When psychedelic symbols and experiences are put together in an anthology, they are, in a functional sense, being used as signs. It is essentially for this reason that while I respect the authors for fulfilling their obligation to do well what they set out to do, I balk at the resemblance the book bears to a text. It is difficult not to appraise it by comparing the forces that press upon the authors with the forces they release. There is seriousness, but not 'high' seriousness. The reader is consequently forced to search exposition and style for clues to the motivating factors behind this research; this reveals a lack of vision and of affect appropriate to the subject. One day when computers are assigned the task of assembling information dispensers, academic writing will be liberated to an extent unknown today, and intellectuals will be allowed the luxury of disclosing their deepest driving forces and their wildest dreams. The style with which a vision is presented should bear the same intoxicating challenge and conviction as Breton had when he said: "I de-

mand that he who still refuses to see a galloping horse on a tomato should be looked upon as a cretin."

The final stages of every revolution have been checked by timidity, pragmatic compromise, and a failure of imagination. In future writings about psychedelics, the new information which stems from an experience of total involvement and delight with richness should have a corresponding style. Not a repetition of the old but a response to challenge: not a comforting, canine indulgence, but a finely directed radiance. Neither the enemies of LSD nor the fence-sitters should be permitted to dilute the new awareness or con us out of the fullest expression of it. Timothy Leary may have issued a moratorium on psychedelic sessions to appease our elders, but new information requires a new medium of expression, or we kill it by being kind to others.

When the Galileo of Brecht's play, intoxicated by the new vision of the heavens he had made possible, was told by his assistant to calm himself, he turned and said, "Andreas, excite yourself!"

For those confused by polygonal reviews, the book is good. Read it and see.

Joan Wescott

THE PEYOTE RELIGION AMONG THE NAVAHO. by David F. Aberle. A Publication of the Wenner-Gren Foundation for Anthropological Research, Inc. Aldine Publishing Co., Chicago, Ill. 1966. Pp 454. \$10.00

This monograph is a splendid example of American social science at its massive best. 450 pages of small type, dozens of statistical tables and charts, detailed discussions of and lengthy quotations from the works of other scholars, elaborate attempts to "classify" peyotism: "Unlike many supernaturally-oriented movements generated by American Indian groups after conquest, the church is redemptive, rather than transformative or even reformative." The book includes a lengthy and detailed history of the Navaho tribe, as well as of the peyote cult in particular. It presents detailed descriptions and history of the tribal and outside opposition to

peyotism and the spread of the religion in spite of this rejection. "Much evidence has been discovered that indicates that members of the Native American Church are seriously and strongly committed to their religion, including its use of peyote, and that if necessary they will suffer imprisonment rather than abandon the church and will fight cases through the courts, whether tribal, state or federal, so long as they experience legal restrictions."

BRAIN AND CONSCIOUS EXPERIENCE. Study Week Sep. 28-Oct. 4, 1964, of the Pontifica Academia Scientiarum. Edited by Sir John Eccles. Springer Verlag New York, 1966. Pp 591. \$16.80.

This book is a reprint of conference papers and discussions on "the most important questions that man can ask about himself and his relation to the material world." The contributors are outstanding world experts in their fields. To mention only a few as examples: "Sensory mechanisms in perception" by R. A. Granit, Professor of Neurophysiology, Stockholm; "Speech, perception and the cortex" by Prof. Wilder Penfield of the Montreal Neurological Institute; "Brain mechanisms and states of consciousness" by Prof. H. H. Jasper, University of Montreal; "Conscious experience and memory" by Sir John Eccles; "Conscious Control of Action, by Prof. D. McKay; "Ethology and consciousness" by Dr. W. H. Thorpe. Differing in quality and clarity, as well as in approach, these papers nevertheless provide some fascinating pieces of information and occasional flashes of inspired formulations. No coherent picture of the brain-consciousness situation emerges, most of the contributors still struggling with the old Cartesian body-mind categories, but the sidelights from the neurologists, the biochemists, the ethologists and pathologists are often illuminating.

THE MARIHUANA PAPERS. Edited by David Solomon. Introduction by Alfred Lindesmith, Ph.D. Bobbs-Merrill Co., Inc.

Indianapolis. Pp 448, \$10.00.

Dave Solomon, who earlier edited "LSD: The Consciousness-Expanding Drug", has gathered together all the most important papers on the "holy herb", thus correcting finally and inexcusable lack of public information. This is the basic reference book on marihuana. Included are extracts from historical, sociological studies by Norman Taylor, Howard Becker and Alfred Lindesmith; Timothy Leary's Town Hall lecture; literary pieces by Rabelais, Gautier, Baudelaire, Paul Bowles, Terry Southern, Allen Ginsberg; the complete Mayor's Report — the outstanding, long out of print authoritative study of marihuana; several scientific papers on the medical and therapeutic uses of cannabis; as well as the Marihuana Tax Act of 1937. To quote Humphry Osmond on this book: "Every reader will learn something surprising, disconcerting, and, even more often, puzzling about the hemp plant's long, strange, ambivalent association with mankind. Most readers will find . . . that some of their preconceptions must be modified or even extensively revised in the light of this excellent book."

LIGHT SHOW MANUAL by Bob Beck. Privately Printed. Available from the author at 1540 Cassil Place, Los Angeles, Calif. 90028. \$3.00

This excellent little manual contains a wealth of extremely useful, practical information for anyone involved in color-light shows of any kind. It includes a description, with advantages and limitations, of the major commonly used systems: "wet shows", color-sound translators, color organs, "crystal trips", "Programmed image systems", projection kaleidoscope, overhead projections, strobe lights etc. It also contains a guide to equipment and where to get it, bibliography, names of color-light artists, lists of relevant patents, and articles by Jean Mayo, Dr. Henry Hill, Robert Williams, circuit diagrams, pictures etc. Highly recommended for any "psychedelic artist".

PSYCHEDELIC REVIEW

Lisa Bieberman, *Session Games People Play. A Manual for the Use of LSD.* Psychedelic Information Center, 26 Boylston Str., Cambridge, Mass. \$1.00

This little 36-page booklet is probably the best simple, straight-forward introduction to the use of psychedelics available. The games described include "Get Me Out of This", "This One Doesn't Count", "Baby", "Let's Have an Orgy", "Mind Reader", "Messiah" and others. Essentially the model proposed for taking LSD is one of gaining understanding or insight into self. No mention is made of the possibility of death-rebirth or mystical experiences. However as a preliminary manual, for someone with no prior acquaintance with either psychedelics or mystical experiences, this booklet is highly worthwhile. We hope that high-school and college-students who are considering experimenting with LSD would read this first.

Heinrich Klüver, *Mescal and Mechanisms of Hallucinations.* University of Chicago Press, 1966, Pp 108, hardcover edition \$3.95, paperback \$1.50.

This book is a reprint of Klüver's important 1928 monograph *Mescal*, plus a paper on *Mechanisms of Hallucinations*, first published in 1942, subsequently reprinted in *Psychedelic Review #7*.

Professor Klüver, whose work as a professional psychologist has centered mainly on the relationship of brain alterations to various perceptual and cognitive processes, here addresses himself to an analysis of the structure of drug-induced sensory changes. He asks the question: are there any constants in hallucinatory phenomena, features that cut across the manifold individual differences? His answer is there are certain form-constants, viz. a) grating, lattice, fretwork, filigree, honeycomb or chess-board, b) cobweb, c) tunnel, funnel, alley, cone or vessel, d) spiral. Moreover, these form-constants are also found in other states, such as hypnagogic hallucinations, entoptic phenomena, insulin hypoglycemia, or in looking at rotating discs with black and white sectors.

The recent work of Gerald Oster (*Psychedelic Review #7*) suggests that these form-constants may be aspects of the physio-

logical structure of the eye which become visible under psychedelic drugs. In a valuable new introduction, Klüver suggests that if we look beyond these formal constants, "variability and inconstancies appear to be the most constant feature of hallucinatory and other subjective phenomena. It would be even more challenging to consider, on the basis of a still broader psychological analysis, that instability, fluctuation, and oscillation are characteristics that various subjective phenomena, including hallucinations, share with olfactory, emotional and sexual phenomena."

An important and stimulating book.

Richard Alpert, Sidney Cohen & Lawrence Schiller, *LSD.* New American Library, 1966, \$1.95.

This book gives an admirable picture of the complete breakdown of communication between the advocates and opponents of LSD. Three dozen central questions are answered independently by Cohen and Alpert, the former emphasizing the dangers, the irresponsible uses, the alarming social implications; the latter stressing the creative and evolutionary potentials of the psychochemicals. The photographs in this large-format volume, taken by Larry Schiller, who was responsible for the *Life* essay on LSD, show various group "trips". The *Life* picture showing a girl in agony are seen here in the context of the whole trip, in which the agony was a small part of an overall ecstatic experience. Most of the pictures, taken as they are with little or no awareness of the subjective effects of LSD, are pretty unconvincing, except in showing that people under the effects of LSD still look like people.

Richard Goldstein, *1 in 7: Drugs on Campus.* Walker & Co., (New York), 1966, \$4.95.

This study by a reporter was widely serialized in major newspapers across the country. Based on interviews with students, administrators, police and health officials, it presents a more or less straightforward picture of the drug-use patterns in various colleges. Giving the current jargon for each college, as well as the relevant geographical locations and common pro-

cedures for connecting, it may be considered a sort of manual for the college student aspiring to be a "head". Presumably this is a feature of the book not intended by author or publishers.

John Cashman, *The LSD Story.* Fawcett Publications, 1966, 50c
Warren Young and Joseph Hixson, *LSD on Campus.* Dell, 1966, 60c
William H. Bischoff, *The Ecstasy Drugs.* University Circle Press, 1966, 75c
Donald B. Louria, *The Nightmare Drugs.* Pocket Books, 1966, \$1

For the sake of completeness, four recent paperbacks on

psychedelics may be mentioned here. These represent primarily quick exploitations of a current interest by the paperback publishers. Typically they are written in a few weeks, and based on already published newspaper and magazine articles. For anyone who has been following the psychedelic scene they do not hold anything new. Cashman's and Young and Hixson's volumes stress recent developments and present extended discussions of the career of Timothy Leary. Louria, who is Governor Rockefeller's advisor on narcotics, and self-appointed state-expert on LSD, makes a misguided and ignorant attack on LSD, attempting to link it to narcotics. Most of the chapters in the book deal with drugs other than LSD.

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NOTES ON CONTRIBUTORS

Isaac Abrams, born 1939, a Capricorn, opened the first exhibition of "Psychadelic Art" at the Coda Galleries, New York, in June, 1965. His paintings are currently on show at the Tosca Gallery in New York.

John N. Bleibtreu, for 12 years a New York stockbroker, has become a freelance writer of fiction and science. The Atlantic Monthly (Sep. 1966) published his article "LSD and the Third Eye", on the relationship between the pineal gland, serotonin and LSD. A book on animal behavior, "The Parable of the Beast", is to be published in England by Gollancz.

Stewart Brand is in the research, design and photography business in San Francisco. He graduated from Stanford in biology in 1960, has been a student of contemporary Indians for about 4 years and has worked recently on "high-energy events" such as the Trips Festival and Whatever It Is, and electronic displays such as the sensorium "America Needs Indians" and the USCO Riverside Show.

Timothy Leary, Ph.D., First Guide of the League for Spiritual Discovery, is writing a book "Love's Sacred Drug", to be published by the New American Library; conducting weekly psychedelic religious celebrations at the Village Theatre in New York, similar celebrations to be held in Los Angeles, San Francisco, Chicago; averaging two lecturers per week on college campuses; guiding a 60-person ashram in Millbrook, New York; and appealing a 30-year sentence from Federal Court, Laredo, Texas, for possession of 1/2 ounce of marijuana.

The appeal has been filed with the 5th Circuit Court in New Orleans, and a decision is expected in the spring or summer of 1967.

Ralph Metzner, Ph.D., is writing and lecturing on psychedelics and related topics, participating in psychedelic celebrations in New York, and editing a book of verbal and pictorial LSD accounts, "The Ecstatic Moment", to be published by Macmillan.

Alfred M. Prince, M.D., is a biochemist engaged in basic research on viruses and cells, in New York City.

Dr. Sampurnananda is the Governor of the State of Rajasthan, India, author of "The Evolution of the Hindu Pantheon" (Bharatiya Vidya Bhavan, Bombay) and other works, in Hindi, on Hindu religion and culture. He has also written several articles on parapsychology and related topics.

Walter L. Schneider is a lieutenant commander in the Navy and an aviator. He graduated from the Naval Academy in 1965, completed his MA at Berkeley and is working on his dissertation for a Ph.D. in political science. His last assignment was with a Patrol Squadron in Hawaii, and he is presently working with the Center for Naval Analyses in Washington, D. C.

Jean Wescott, Ph.D., is an anthropologist who has done extensive research into the religion and art of West Africa and who is currently Senior Research Fellow at the University of Sussex Centre for Research in Collective Psychopathology.

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THE FIFTH ESTATE, 923 Plum Street, Detroit, Mich. 48201. Fortnightly, 5,000; \$2.50 annually.

THE PAPER, 130 Linden Street, East Lansing, Mich. 48823. Weekly, except summer; 3,000.

SANITY, 3837 St. Lawrence Blvd., Montreal 18, P. Q. Canada. Monthly, 5,000; \$2.50 annually.

PEACE NEWS, 5 Caledonian Road, Kings Cross, London N. 1 England. Weekly, 6,400; \$6.50 annually.

THE ILLUSTRATED PAPER, Box 541, Mendocino, Calif. Monthly, 2,000; \$3 annually.

SAN FRANCISCO ORACLE, 1535 Haight Street, San Francisco, Calif. 94117. Fortnightly, 2,000; \$3 annually.

UNDERGROUND, 6100 N. 26th St., Arlington, Va. 22207. Fortnightly, 2,000; \$4.25 annually.

THE RAG, 2506 Nueces, Austin, Texas. 2,000 circulation; \$3.00/11.

GUERILLA, 4963 John Lodge, Detroit, Michigan 48201. 2,500 monthly circulation, \$3.50/12, \$7.00/24.

WIN, 5 Beekman Street, New York, N. Y. 10038. 11,500 bi-weekly circulation; \$5.00/11.

THE EAGLE, Mass and Neb. Avenues, N.W. Washington, D. C. 20016. 2,500 weekly circulation; \$3.00/11.

ART AND ARTISTS, 16 Buckingham Palace Road, London, SW 1, England. 35,000 per month circulation.

PEACE BRAIN, 3430 N. Elaine Place, Apt #2, Chicago, Illinois.

SATYRDAY MAGAZINE, Box 12, 340 Bathurst St. Toronto, Ontario, Canada. 2,500 monthly circulation; \$2.00/year.

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