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Your Brain Is God

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Live your highest vision

–Timothy Leary

Introduction

In 1966, the Harvard-Millbrook psychedelic researchers decided to exploit the religious metaphor in order to encourage people to take charge of their own brain functions. I was uneasy about failing back on the religious paradigm. For 40 years I had been conditioned to respond negatively to the word "God." Any time someone started shouting about God, I automatically expected to be conned or threatened by some semiliterate hypocrite.

I was uneasy about failing back on the religious paradigm.

We tried to avoid this insidious buzzword. God knows, at one point we talked about LSD as a "brain vitamin" or dietary supplement—but this more accurate label sounded dodgy in those day—who knows, perhaps it would fly today in this age of mega-suppliments, smart drugs and life-extension. However, self-control of one's diet was not to become respectable until the holistic medicine of the 1970s.

Our own commitments and role-models were always scientific. For example, we succeeded in training illiter-

ate prisoners to perform the functions of—and to talk like—psychologists. And our summer training camps in the Hotel Catalina in Zlhuatenjo, Mexico, effectively taught a wide range of intellectuals how to reimprint their own brain programs.

Our logic seemed clear—brain-activating drugs expose people to powerful, mind-blowing experiences that shatter conventional ideas about reality. If left alone by society, our International Foundation for Internal Freedom (IFIF) would have succeeded in training several thousand neurologicians who, in their own communities, could have trained hundreds of thousands of Americans to use their own heads.

But wisely or foolishly, we got scared off this scientific approach. After being expelled from Harvard, Mexico, Antigua, and Dominica in the late Spring of 1963, we cravenly decided that the authorities were not ready for the 21st Century concept—*Every Citizen a Scientist.* So we fell back to the familiar historical turf upon which most earlier freedom movements had fought the battle—religion.

Most freedom movements fought the battle on religious turf.

Activating the Divinity Within

Though it might be against the law for responsible American citizens to use psychoactive plants and drugs to change their brains, surely 400 years of Western civilization must support the right of Americans to worship the divinity within, using sacraments that worked for them. We studied the meaning of the word *sacrament* usually defined as something that relates one to the divinity. One of the most offensive, flaky characteristics of 1960s acid-users was their compulsion to babble about new visions of God, new answers to the Ultimate Secret of the Universe.

For thousands of years individuals whose brains were activated had chattered about "ultimate secrets" in the context of mystical- personal religious revelation. We were forced to recall that for most of human history, science and philosophy were the province of religion. And most specifically, all references to what we would now call the "psycho-neurological" were described in religious terms.

Our political experiences at Harvard also pushed us in the direction of the religious metaphor. When it became known on campus that a group of psychologists was producing revelatory brain- change, we expected that astronomers and biologists would come flocking around to learn how to use this new tool for expanding awareness. But the scientists, committed to external manipulations, were uninterested. Instead we were flooded by inquiries from the Divinity School.

Throughout history, individuals with activated brains have chattered about "ultimate secrets" in the context of mystical-personal religious revelation.

Brain Change Taboo

Our problem—typical of time- travel agents dealing with primitive cultures—was that a dramatic change in neurology must be gently introduced in the language a culture traditionally uses for those "mysterious, un-known, higher powers" which its science has not yet explained. A review of 20th Century literature showed that there was obviously a strong taboo against "brain- change." By 1960, indeed, the brain had re-placed the genitals as the forbidden organ that must not be touched or turned on by the owner. The only way in

which consciousness-change experiences could be discussed was in terms of philosophic-religious. Even Buddhism, an atheist method of psychological self-control, allowed itself to be classified as a religion.

Back to the Wisdom of the East

So religion it was. I recall the moment of decision—During a wild, all-night LSD session in our mansion in the Boston suburbs, Richard Alpert came up to me, eyes popping, and announced, "The East! We must go back to the wisdom of the East!" Go back?

"The East! We must go back to the wisdom of the East!" Richard Alpert announced.

The lawyers agreed. There is apparently nothing in the Bill of Rights to protect scientific freedom. The Constitution was written in a horse-and-buggy pre-technological era. But there was a First Amendment protection of Freedom of Religion. After all, Catholic priests were allowed Communion wine during Prohibition. So I agreed to the religious posture—with conditions. There was to be no kneeling down, no dogmas, no holy men, no followers, no churches, no public worship, no financial offerings. . . .

There was to be
no kneeling down,
no dogmas,
no holy men,
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Chapter 1

Do-It-Yourself Theology

Four months after my being fired from Harvard University the Association of Lutherans Psychologists invited us to make an address at the 1963 American Psychological Association. In the 1950s I had administered psychological screening tests for most of the younger ministers in the Lutheran Church, and so I wondered if my contributions to the faith were, perhaps, being recognized. The address was an attempt to scientize myth and mythologize science. We were trying so romantically to heroicize—sanctify our lives, their lives, life itself.

I wanted to scientize myth and mythologize science.

An essay describing my summa theology was widely reprinted in several languages and probably contributed to the blossoming of young visionary scientists who, in the 1980s aged 30 to 45, were pushing out the frontiers of physics, chemistry, and biology. I had been working on the translation of classic issues of theology into the language of modern science for

the previous 18 years, refining and updating. It was my summa theology and may have been the first comprehensive philosophy to deal with evolution, both species and individual, both past and future.

It is safe to estimate that over a hundred young physicists and a like number of biologists read that first paper at some point along the way. Imagine yourself an impressionable, brilliant college student, circa 1964-70, searching, experimenting, dreaming the dreams of grandeur and idealism and splendor that characterized that more utopian optimistic period.

I had awakened from a long ontological sleep.

Activist Theology

This is an activist, do-it-yourself theology. God is defined in terms of the technologies involved in creating a universe and engineering the obvious stages of evolution. Anyone interested in playing the God-game is given suggestions for activating the various levels of intelligence in hir own brain and DNA and expressing them through the tools of modern science. Any human being who wishes to accept the responsibility is offered the powers traditionally assigned to divinity.

Chapter 2

Sacramental Ritual

Many years ago, on a sunny afternoon in a Cuernavaca garden, I ate seven so-called sacred mushrooms given to me by a scientist from the University of Mexico. During the next five hours, I was whirled through an experience which was, above all and without question, the deepest religious-philosophic experience of my life. And it was totally electric, cellular scientific, cinematographic.

On a sunny afternoon I ate seven sacred mushrooms and was whirled through an experience that was the deepest religious-philosophic experience of my life.

Personal reactions, however passionate, are always relative and may have little general significance. Next come the "Ho Hum, questions, "Why?" and "So what?"

Many predisposing factors—physiological, emotional, intellectual, ethical-social, financial—cause one person to be ready for a dramatic mind-opening experience and lead another to shrink back from new levels of intelligence. The discovery that the human brain possesses an infinity of potentialities and can

operate at unexpected space-time dimensions left naive me exhilarated, awed, and quite convinced that I had awakened from a long ontological sleep.

Since my brain-activation-illumination of August 1960, I have repeated this biochemical and—to me—sacramental ritual several thousand times, and almost every subsequent brain-opening has awed me with philosophic-scientific revelations as convincing as the first experience.

During the 1960-68 period I had been lucky enough to have collaborated with several hundred scientists and scholars who joined our various search and research projects. In our brain-activation centers at Harvard, in Mexico, Morocco, Almora, India, Millbrook, and in the California mountains we arranged transcendent brain-change experiences for several thousand persons from all walks of life, including more than 400 full-time religious professionals—about half professing Christian or Jewish faiths and about half belonging to Celtic, pagan, or Eastern religions.

Beginnings

In 1962, an informal group of ministers, theologians, academic hustlers, and religious psychologists in the Harvard environment began meeting once a month to further these beginnings. This group was the original planning nucleus of the organizations that assumed sponsorship of our consciousness-expansion research—IFIF in 1963, the Castalia Foundation in 1963-66, and the League for Spiritual Discovery in 1966. That our generating impulse and original leadership came from a seminar in religious experience may be related to the alarmed confusion we aroused in secular and psychiatric circles of the time.

The Miracle of Marsh Chapel

The study, sensationalized in the press as "The Miracle of Marsh Chapel," deserves further elaboration as a "serious . . . controlled" experiment involving over 30 courageous volunteers and as a systematic scientific demonstration of the "religious" aspects of psychedelic experience. This study was the Ph. D. dissertation research of Walter Pahnke, M. D., then a graduate student in the philosophy of religion at Harvard University, who set out to determine whether the transcendent experience reported during psychedelic acid sessions was similar to the mystical experience reported by saints and religious mystics.

As subjects, 20 divinity students were selected from a group of volunteers and divided into 5 groups of 4 persons. To each group were assigned 2 guides with considerable psychedelic experience—professors and advanced graduate students from Boston-area colleges.

The experiment, believe it or not, took place in a small, private chapel at Boston University, about one hour before noon on Good Friday, 1962. The dean of the chapel, Howard Thurman, was to conduct a public 3-hour devotional service upstairs in the main hall of the church. He visited our subjects a few minutes before the start of the noon service and gave a brief "inspirational" talk.

The experiment took place in a small, private chapel at Boston University, about one hour before noon on Good Friday, 1962.

Two subjects in each group and one of the two guides were given a moderately stiff dosage of 30 mg. of psilocybin. The remaining two subjects and the second guide received a placebo that produced noticeable somatic side

effects such hot- cold skin flashes, but which was not psychedelic. The study was triple- blind: neither the subjects, guides, nor the experimenters knew who received psilocybin.

We Knew

If you ever run a double- blind study with these drugs, you must not have controls around experimental subjects because no one will be fooled. I knew immediately that two subjects in my group had nicotinic acid; I could tell by their red faces and their restless "game" activity.

A man walked in, looked out the window, and said, "Magnificent," then turned without looking at us as he walked out. We all knew who was placbo and who was mystical.

But thinking they were on the verge of a mystic experience, they started winking, "Isn't this great? The poor fellows in the other room are being left out of it." Later, after we had been in the chapel and saw other subjects reclining on the floor, obviously completely out of this world, the two called me and said, "Let's go back into the other room." They started playing the drug game again: "How long has it been?" "Gee, I thought I had it." "Now what did you feel exactly?"

A door banged open, and a man walked in, looked out the window, and said, "Magnificent." He turned without looking at us as he walked out. We all knew who was placbo and who was mystical. Typically, 9% of LSD subjects reported unpleasant experiences; most of these fought the experience. In the Good Friday experience, for example, one divinity student fought it all the way, repeating: "Now when is it going to get over? I'm just not in control of myself. Didn't you say it would last four hours?"

There is a magnificent selectivity operating here, because people committed to controlling themselves sense ahead of time that the notion of ego transcendence or loss is threatening. They don't volunteer; don't show up, or postpone it. Of course, courage is the key to creativity or to any relinquishing of ego structure.

Courage is the key to creativity and to any relinquishing of ego structure.

Expectations

Our studies, naturalistic and experimental, demonstrate that if the expectation, preparation, and setting are Protestant-New England religious, an intense mystical or revelatory experience will be admitted by 40 to 90% of subjects ingesting psychedelic drugs. These results may be attributed to the bias of our research group, which has taken the rather dangerous ACLU position that there are "experiential-spiritual" as well as secular-behavioral emotional-political potentialities of the nervous system.

Five scientific studies by other investigators yield data which indicate that if the setting is supportive but not spiritual, between 40 to 75% of psychedelic subjects will report intense and life-changing philosophic-religious experiences. If the set and setting are supportive and "spiritual," then from 40 to 90% of the experiences will be revelatory and mystico-philosophic-religious.

Philosophic Revelation

How can these results be disregarded by those concerned with philosophic growth and religious development? These data are even more interesting because the experiments took place in 1962, when individual reli-

gious ecstasy—as opposed to religious piety—was highly suspect and when meditation, jogging, yoga, fasting, body consciousness, social-dropout-withdrawal, and sacramental—organic—foods and drugs were surrounded by an aura of eccentricity, fear, clandestine secrecy, even imprisonment,

The 400 professional workers in religious vocations who partook of psychedelic substances were responsible, thoughtful, and "moral," highly moral, individuals, grimly aware of the controversial nature of drugs and aware that their reputations and jobs might be undermined. Not bad, huh? Still the results read—75% philosophic revelation. It may well be that, like the finest metal, the most intense religious experience requires fire, the "heat" of police constabulatory opposition, to produce the keenest edge. When sacramental biochemicals are used as routinely and tamely as organ music and incense the ego-shattering, awe-inspiring effect of the drugs may be diminished.

How can these results be disregarded by those concerned with philosophic growth and religious development?

Like the finest metal, the most intense religious experience requires fire, the "heat" of police constabulatory opposition, to produce the keenest edge.

Chapter 3

Eight Crafts of God

The religious experience is the ecstatic, jolting, wondrous, awe-struck, life-changing, mind-boggling confrontation with one or all of the eight basic mysteries of existence. The goals of an intelligent life, according to Socrates, is to pursue the philosophic quest—to increase one's knowledge of self and world. Now there is an important division of labor involved in the philosophic search. Religion, being personal and private, cannot produce answers to the eight basic questions.

It is science that produces the ever-changing, improving answers to the haunting questions that religious wonder poses.

The philosopher's role is to ignite the wonder, raise the burning issues, inspire the pursuit of answers. It is science that produces the ever-changing, improving answers to the haunting questions that religious wonder poses. There are eight questions which any fair survey of our philosophic history would agree are most fundamental to our existential condition.

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Ontology	Reality and its (their) definition.	How, when, where, and why do humans differ in the realities they construct and inhabit? How are realities formed and changed?
Teleology	Evolution & de-evolution of life.	What are the stages and mechanisms of evolution? Where, when, how, and why has evolution occurred? Chance? Natu ral selection? Natural election? Creation? If life is created and evolution blueprinted, who did it? Where is life going?
Cosmology	Galactic evolution, of ultimate and basic structure.	How, when, where, and why was matter-energy formed? What are the basic units and patterns of matter/energy) What are the basic forces, energies, and plans that hold the universe together (or don't) and determine its evolution? Where are we going?

The Navigational Question

Now it is true that most human beings spend little time thinking about these issues. Mundane questions about how to get fed, how to avoid irritable neighbors, which career to follow, which girl to marry, who will win the Super Bowl obsess the normal consciousness of most humans.

The religious- philosophic person is defined by hir concern for the great navigational question. The answers, we recall, come from the listening posts which we set up to obtain from nature the signals which will increase our knowledge about what nature is up to.

Scientific Answers

The 19th Century was one of considerable religious disarray and confusion. On the one hand, the old creeds have obviously not succeeded in producing survivally- safe answers. When the Catholic church threatens eternal damnation for believers who do not follow St. Paul's 1st Century taboos against birth control—at a time when starvation and overpopulation are endemic in Catholic countries—a certain nervousness develops. When the 1,000- year- old warfare between Christianity and Islam erupts again in the 87th crusade—Rockefeller vs Khomeini- Khadafi—again, sensible people wonder what these aging religious fundamentalists really have in mind for the future of our species.

> Now our species can answer the basic questions as well as take over the technologies for running the universe.

Suddenly there is an explosion of new scientific insights—nuclear physics, astrophysics, genetics, neurology, ethology—which produce data requiring drastic

changes in our conceptions of human nature. We face the splendid, glorious, possibility that, now, for the first time, the planet, the genetic future. It is surely time for a global celebration! Finally our species is on the threshold of living, not in helpless fear and ignorance, but in confident loving hope!

Scientific Paganism

As we survey these new findings which allow us to learn and practice the eight technologies of God, we are delighted to discover that certain ancient religions, mainly the pagan, in millennia past had anticipated what our scientists are now discovering. And as Americans we are proud to point out that the 1960s drug-culture's giddy, wild, confused eruption of philosophy and spiritual anarchy played an important role in stimulating and provoking the new Scientific Paganism of the 21st Century. The new scientific answers provide us with eight new definitions of God as designer/ technologist of the universe. And they suggest how any serious-minded intelligent person can begin to master these Eight Crafts of Divinity.

The new scientific answers provide us with eight new definitions of God as designer/ technologist of the universe.

Chapter 4

Orgins

Our fundamentalist Judeo-Christian friends assure us that life was created by a stern, omnipotent, judgmental condominium-owner named Jehovah and that our destinies follow His impenetrable plans.

God #1 is the Single-cell Intelligence, the collaborative brain that knows how to run a simple protozoan. The First God is the one-celled God. The First and original craft of God is Protozoan.

Most religions throughout history have offered metaphorical or poetic myths which, unfortunately, developed in prescientific days before Copernicus, Darwin or Galileo. Giordano Bruno was not the only one to be killed for suggesting that the universe is a big, wild, place filled with other centers of intelligence.

During the past fifty years, astronomy, exo-biology, and genetics have produced wondrous scenarios of Big Bangs, Black Holes, alternate universes, accidental or directed panspermia—seeding of planets from space, and the ultimate cosmic unifying principle, that every atom in our bodies has come from the supernova explosions of far-distant stars.

For us, as a species momentarily stranded in a landlocked terrestrial stage, life began locally in the ocean, in unicellular form. We clumsy, heavy bipeds, clinging like barnacles on the grasping 1-G surface of an embryonic planet tend to overestimate our status and function in the evolutionary web.

Everything that we now possess as physiological or neural equipment was built into the original design of the first protozoan cells.

The unicellular state is the first, the most basic, the omnipresent triumphant form of intelligent life. Everything that we now possess as physiological or neural equipment was built into the original design of the first protozoan cells.

We Began as a Single Cell

Individually, too, we began as a single cell at the moment of our conception. Only recently have we begun to understand the seed-complexity of our beginnings. The single cell handles more transactions per day than do the nine million primates of New York City.

As we decipher the tactics and intelligent operations of the single cell, we shall begin to understand how our own lives can be better arranged. This is especially obvious when we consider that our original germ cell contained the blueprints for designing the equipment which makes it possible for us to write, edit, print, distribute, buy and read this book.

God the Protozan

Mystics and psychedelic drug users have commented eloquently on the unicellular pageantry and wisdom that accompanies transcendent moments. Much of visionary-drug art is protozoan-from Bosch to Sufi rugs to acid-rock light shows. Our LSD subjects regularly report accessing those large circuits of our brain that are tuned into cellular traffic.

At the most down-to-earth level, we cannot move into outer space until we realize that life-on-earth is a giant unified cellular entity. The Gaia Theory, which we shall consider at the later stages of theotechnology, reminds us that the space capsules in which we will escape from this planet will inevitably be based on unicellular design. Is it not clear that the launch-out from the planet will require us to fabricate self-sustaining capsules that must be capable of performing the most rudimentary unicellular behaviors?

Unicellular pageantry and wisdom accompanies transcendent moments.

Chapter 5

Predator-Prey Politics

Most religions play on home- territory sentiments and seek to establish political- military- police- predator control. Position in the pecking order had always been influenced, if not determined, by religious status. Until 1960, for example, only a predator Protestant could become president of the United States.

God #2 is the presocial, wily-animal god of emotion-locomotion that resides within our nervous system, ready to pour out flight-fight endocrine juices. The Second God is the emotional Mammal. The Second Craft of God is intelligent access to and control of emotions.

Religions activate midbrain centers that mediate mammalian, emotional territorial behavior. Dumb religions stimulate defense of home turf aggression- control and submission docility. The smarter religions stimulate migration. Judeo- Christian- Moslem, Marxist religions glorify conquest, expansion, and murder of nonbelievers. The deliberate incitement of chauvinist- partisan fear- and- rage is a standard tactic in most human theologies.

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That's Dangerous, Man!

When I was studying mammalian theology at Folsom prison in 1973, it was my custom, during the clear, blue-sky, desert-hot summer months, to walk barefoot in the prison yard. One day the leader of the Hell's Angels, his name was James "Fu" Griffin, approached me.

"Hey, man," he said, "how come you walk barefoot in the prison yard? Don't you know that's dangerous?" We were the best of friends and his question was solicitous, not hostile. He wanted nothing but the best for me.

"Why is it dangerous?" I asked.

"Well you're exposed. Like to germs and all. You know all these animals spit on the ground here."

"Yeah, I know. But here's how I look at It. When you walk barefoot, like undefended, you are very alert about where you put your feet. I'm more alive, like a wild animal, when I'm barefoot. And, come to think of it, I believe it would be better if more prisoners here stopped spitting on the yard and joined me walking barefoot."

"I see what you mean," said James "Fu" Griffin.

He subsequently got a degree in anthropology from Berkeley and later became a Country-Western promoter in San Francisco.

Loco-Motions

Psychopharmacology, particularly in its use of the tranquilizers, has introduced the notion of "turning off" irrelevant or inappropriate emotion, thus giving medical respectability to the Hindu and hipster notion of being "cool." Let us consider a dictionary definition. "Emo-

tion: agitation of the passions or sensibilities often involving physiological changes. Rage, fear, greed, desire, gratitude, jealousy, self-pity." Is this any way to run a species? Why do these loco-motions play such a visible part in human life?

Mediterranean

Personal emotions are poetically considered to be a diagnostic symptom of humanity. Mr. Spock, of Star Trek is "alien" because he does not break down in irrational outbursts, fits of temper, or sentiment. If, now and then a tiny little tear of self-pity would appear in Spock's eye we would consider him one-of-us. To be human is, for many psychologists, to be honestly irrational. One shows one's "real nature" when some unpleasant feeling is revealed.

This romantic view of human nature is clearly Mediterranean. Now that our species is ready to send advanced probes into space it is a matter of amusement that our species-identity is influenced by a bunch of semi-illiterate Bronze-Age Greeks, Italians, and Semites. Saint Augustine was a fanatic, superstitious Libyan. Aristotle was an Athenian living in a barbarous era when treachery, ignorance, fanaticism were endemic. Old Testament drama, vulgarized by Italian opera and homogenized in our modern prime-time soap opera, has insidiously glorified emotions—mammalian, male-macho meanness, and self-pity. Even today this humorless, jumpy fanaticism arises from the Mediterranean basin like an adrenaline smog.

> Emotional actions are the most contracted, dangerous form of fanaticstupor. Emotions are addictive, narcotic, and stupefacient.

God the Emotional Mammal

Romantic poetry and fiction of the last 2,000 years has quite blinded us to the fact that emotions are a low mammalian form of jungle consciousness. Emotional actions are the most contracted, dangerous form of fanatic stupor. Any peasant, any child can tell you that. Beware of emotions. Watch out for the emotional person, the heavy-breathing lurching Latin lunatic. The emotional person is turned off sensually. Hir body is a churning robot; s/he has lost all connection with cellular wisdom or atomic revelation. Emotions are addictive, narcotic, and stupefacient. Like an alcoholic or a junkie, the frightened person activates hir favorite mammalian circuit.

Moods such as sorrow and joy accompany emotions. Like a junkie who has just connected, the emotional person feels good when s/he has scored emotionally—i. e. , put someone down or been beaten down.

Conscious love is not an emotion; it is serene merging with yourself, with other people, with other forms of energy. Love cannot exist in an emotional state. The great kick of the mystic experience is the sudden relief from emotional pressure. The only state in which we can learn, harmonize, grow, merge, join, understand, is the absence of emotion called security, attained through fine-tuning the emotions.

The great kick of the mystic experience is the sudden relief from emotional pressure.

Emergency Alarms

Why, then, if emotions are so painful, demanding, and blindIng, are they built into the human repertoire

for a basic survival purpose. Emotions are emergency alarms. The organism at the point-of-death threat or territorial invasion goes into a paroxysm of frantic activity, like a fish out of water, like a cornered animal.

The sensible animal avoids situations that elicit fear. Your wise animal prefers to lay back relaxed-using his senses, tuned into his delicious body-organ music, closing his eyes to drift back in cellular memory. Dogs and cats are high—alertly cool, all the time—except when bad luck demands emotional measures.

Evolution works through recapitulation, adding new somaticneural circuits to the old, requiring each individual to repeat the evolutionary stages of the species. Each of us has a mammalian midbrain geared for territorial security, physical safety, offensive. In order to perform any of the "higher" functions of intelligence, we must satisfy the midbrain. We must arrange our lives so that we feel "at home," cozy, safe in a territorial niche, with adequate food supply.

It is also part of survival wisdom to check out, dry-run, our animal emotional repertoire. Flick through the paranoia dials regularly. What would I do if an armed robber stole into the house at midnight? What would I do if jumped by some hoods in the parking lot? What would I do if the underclasses break out of the ghetto or the rednecks invade the ghetto?

Like all our divinities, the presocial, wily-animal god of emotion-locomotion resides within our nervous system, ready to pour out flight-fight endocrine juices. Politicians and priests deliberately play on our fears and exaggerate our dangers for their own profit. This is the National Security ploy. The intelligent human being has learned to turn-on-and-off the emotions, the way you navigate the other circuits in your brain.

Chapter 6

Epistomology

How do we know? Why do we think and believe what we think and believe? How do we determine what is true and what is fact? Why will people believe even the most bizarre notions? Why do people, especially establishment priests and scientists, deliberately refuse to learn lessons basic to survival and happiness? How come people believe fanatically in such different and opposing ways? Why are brains equipped or programmed or conditioned to perform such different functions? Why do minds work the way they do?

God #3 is the semanticist. In the beginning was the Word—the Third God. One who creates new words and uses words to paint new pictures becomes the Divinity of Thought. The Third Craft of God is semantics.

That these questions still remain unanswered after 3,000 years of Eastern- Western philosophy reflects the primitive, primate nature of our species. Many religions include an epistemological theory of truth- fact. Most assert that truth was revealed once and for all by an inaccessible Deity in the form of Sacred Writings. And

most religions nominate priesthoods—a lawyer-scribe caste—who arbitrate, interpret, and enforce—with violence—the Divine Truths revealed in the Bibles, Korans, Torahs' in cultures where truth-facts are tied to religious dogmas, then science wanes, practical investigation languishes, and thinking is subordinated to submissive belief.

But once again, we see that some Eastern religions, Zen, for example, and some Western philosophies—particularly the semantic—have understood the crucial difference between the map and the territory, between the avalanche of raw data processed by the brain and the pitifully few abstractions which we use to label reality. More recently, linguists and cognitive psychologists and ethologists have produced data that help us understand how the cognitive function emerges in species and in individual humans.

Evolutionary Intelligence

Around the age of 6 in the individual human—and around 25 million years ago in the age of our species—the Evolutionary Intelligence arranges to activate frontal lobes. Only when our primate ancestors had learned to walk on two feet, thus freeing their mouths for oral signaling, could the new laryngeal-manual circuits of the brain emerge.

A key factor in the evolution of intelligence is socialization.

Obviously people are born with different brains. A key factor in the evolution of intelligence is socialization. Division of labor. Gaia works with gene pools, which produce specialized castes, individuals genetically geared to perform the different functions that contribute variously to the needs of the group. Sociobiologists have

ruminated obsessively to explain altruism in social animals. Why does one bird give the alarm signal when the hawk is sighted? This seems to violate the "selfish gene" principle of natural selection. By drawing attention to hirself, the flock "crier" risks hir own reproductive future.

One possible answer—that of inborn caste difference—has so far eluded the ethologists. Some birds are caste- equipped with nervous systems geared to scan more restlessly, and to react with speedier alarm- signalry. Other birds in the flock are equipped with nervous systems caste- calibrated for more accurate homing, food selection, or for just plain old dull following, thus adding population mass, in swarming numbers, to the gene pool. Surely commonsense observation of human heredity shows us that genius brains can emerge from the dullest—normal of the kith- kin.

Brain Castes

A human group requires a variety of brain castes to perform the highly specialized and complex acts necessary to keep the collective unit going. People are born with different minds, equipped with brains designed to be better at certain mental functions. Our minds are "made up" for us at the moment of conception. Twentieth Century mass education methods disastrously assumed that equal Ivy League education for all was the neurological goal of a democratic or even a socialist society.

A human group requires a variety of brain castes.

Mass education has not worked. Millions of Johnnies now find themselves in college, still unable to read, because a majority of brains today are not designed to

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instill, in rote manner, the symbols and thinking-modes of the society. They succeed with that large majority of students, themselves bred for unthinking hive performance.

But teachers often run into problems with young members of the "thinking" caste, neurally geared to invent, originate abstractions. It is sufficient only that this caste be exposed to the current symbol techniques. They are geared to really understand symbols so that they can improve them.

Teachers must transmit symbol manipulation methods to at least 8 brain-models, each geared to think in a different way.

An American teacher is faced with the problem of transmitting symbol manipulation methods to at least 8 brain-models, each geared to think in a way very different from the others. The confusion among these specialized castes, each of which operates under the illusion that it is the "smartest," is the history of philosophy.

It is the great semantic revelation of Sapir, Whorf, Chomsky, Korzybski, Wittgenstein, that symbols define a special reality-level of their own, separate from the realities they naively assume to represent. In the beginning was the Word. This defines God the Semanticist.

Chapter 7

Ethics

One of the principal functions of pre-scientific religions was the definition of social-domestic-sexual roles and legislation of the moral codes that guided approved interactions among the various roles. Thou shalt not covet thy neighbor's wife and other chattel goods. Thou shalt not covet thy neighbor's car. Herd acceptability, social conformity are survival necessities in civilizations controlled by religious orthodoxy.

God #4 is the moralist. The Fourth God is accepting responsibility and moving beyond hive-docility. The Fourth Craft of God is the fabrication of your own new morality—freer, more intelligent and more genetically evolved.

Domestication of consciousness by the monolithic state is an inevitable stage in species and individual evolution. Although most of humanity despises their rulers, it is impossible to change the cultural-moral structure of a society. The recent return to fundamentalism in Iran and other Moslem countries indicates how geography determines social behavior.

Drop Out

For millennia, Oriental religions have taught that a "drop-out" from conventional roles was necessary for personal growth, but this detachment from hive morality has been difficult in highly organized western states. The recent establishment of global communication nets, particularly movies, television, radios, and the internet have presented humans with alternate lifestyles and moral codes. The peasant in Ceylon, the office worker in Budapest learn what cultural modes are acceptable in other lands. This leads to migration. And migration typically leads to changes in religion and social role.

Oriental religions have long encouraged dropping out for personal growth.

God the moralist is a watchful, jealous divinity. Priests and moral commissars typically do everything possible to maintain cultural conformity and to prevent migration. More than two-thirds of the United Nations demand exit visas to prevent citizens leaving to seek another lifestyle.

Seek Within

The psychedelic revolution of the late 20th Century encouraged millions of people to seek within to find navigational coordinates for the voyage of life. It was to be expected that a mass "turn on" would lead to a widespread "drop-out" phenomena. The typical LSD bad-trip panic occurred when the subject discovered the rubber-stamp artificial nature of social reality and social role; realized that one's identity is a fragile role in a flimsy historical vaudeville show.

This freedom is wrong! Get me back to my safe cubicle in the urban hive! If I am not my social role, who am I? What will the neighbors and the moralists think? If I violate the taboos defining my cultural identity, I will offend God.

If you want to move beyond hive-docility you must become God the Moralist.

The solution is, of course, to accept the responsibility. Each person who wishes to move beyond hive- docility must become God the Moralist just as the old Hindus said.

Chapter 8

Esthetics

Most post-pagan, organized, civilized religions have been inspired by God the Moralist Dictator, who invariably proscribed, under the pain of eternal punishment, the pleasures of sensuality, eroticism, individual—as opposed to priesthood—luxury and free art. These taboos are comprehensible because a citizenry that pursues pleasure will tend to pay less attention to domestication roles and the self-sacrifices that benefit society.

God #5 is the hedonic artist. The Fifth God is the esthetic director of the sensory world that one constructs and blissfully inhabits. The Fifth Craft of God is management of one's own body.

Centralized monotheisms understandably denounced paganism. The looseness of the nature worshipper had to be tightened up to maintain an urban, post-tribal society. The Eastern and Mideastern empires reserved luxury, art, sensuality to the aristocracy.

God the Hedonic Artist

The concept of God the Hedonist emerged in Greece in the centuries before Christ. Here the wonderful notions of individuality and democracy first blossomed. If the singular human being is the unit of life, then naturally the individual is going to develop a personal philosophy and select hir own style of self- reward.

The idea of beauty, the adoration of the human body, its grooming, nurture, play, display, and its harmony with esthetic environments has lasted through the hegemonies of Alexander, Rome, Catholicism, flared up magnificently in the Renaissance, rode the wave of Protestantism, and appeared in the 20th Century in the form of the Bohemian, the artist, the entertainer, the designer, the playboy-playgirl.

Some religions have fitfully allowed cults that focus on somatic energy and sacred sensuality.

Some religions have fitfully allowed cults that focus on somatic energy and sacred sensuality. Tantra—both Bengali and Tibetan, Zen, Hasidic Judaism preserved the notions of kundalini, cakra consciousness, spiritual- eroticism, ecstatic exuberance, mystic altered states. But Hedonism has always been easily checked by centralized religious states and restricted to a specialized caste of artists usually patronized and tolerated by the rulers. This worked out well. The masters needed the hedonic estheticians to entertain and beautify while the great mass of the citizenry was kept in submissive asceticism. The lowest classes and the outside minorities were usually allowed to indulge themselves in gross sensuality, sternly condemned by bourgeois moralists.

In the 20th Century, the concept of selfhood suddenly became popularized and vulgarized. Two world wars moved people around, lessening the hold of parochial moral censors. Psychoanalysis introduced the notion of self-improvement. The explosion of the film/video culture trained the citizenry to dial and tune the entertainment they wished. The material consumerism mania of the 1950s strengthened the idea that the working person was entitled to choose what looked good—purchasable things, that is.

Resurrection of the Body

In the 1960s, the 2,500-year-old tradition of self-discovery and self-indulgence finally blossomed as a mass phenomenon. The widespread use of hedonic drugs led to a resurrection of the body. Sensual consumerism. Sexual liberation. Erotic dress, dance, talk, print, film, music. Wholistic health methods. Diet, jogging, trendy style. The working person discovered that hir own body belonged, not to the state or to the moralist or to the authoritarian doctor, but to hirself.

One of the ecstatic horrors of the LSD experience is the sudden confrontation with your own body.

The continually expanding use of brain-activating drugs in the 1970s built up the hedonic momentum because of the obvious neurological fact that drugs turn on the body. One of the ecstatic horrors of the LSD experience is the sudden confrontation with your own body. You are catapulted into the matrix of quadrillions of squirming cells and somatic communication systems, swept down the tunnels and canals of your own waterworks. You have visions of microscopic processes, strange, undulating tissue patterns. You are

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Chapter 9

Ontology

Every religion has, explicitly or implicitly, tried to answer the question: What is reality? Most theologies have held that reality is defined by the dogmas and rules of the priesthood. Certain great Oriental philosophers and some mystic Western sages have understood that reality is an unified, complex, myriad maya play of all energies, which cluster and organize into transient structures called matter. And that what one believes to be real simply reflects the relativistic perspective of the beholder.

God #6 is the neurologician. The Sixth God is the neurological engineer, the reprintable brain that rebuilds neural realities. The Sixth Craft of God is psychopharmolocology to dial and tune one's own brain.

These prescientific intimations of ontological relativity remained mystical until the neurological and pharmacological advances of the 20th Century. The brain, for so long a taboo organ, shrouded in mystery, was now recognized as the seat of consciousness, the tool for

fabricating reality. We realize that everything we experience is computed by the brain; that we can go outward into the universe or inward to study the nucleus of the atom only as far and precisely as our neuro-receptive, neuro-associative, and neuro-transmission intelligence allows us.

God the Neurologician

As long as we rely on our brains to know, then inevitably we shall define the universe as an enormous brain. Each flick of energy, stellar-galactic or nuclear-atomic, is seen as information. The universe is a web of intelligence mediated by our brain. The smarter we become, the more intelligent the universe will become. The more skillful we become in managing our own brains—our reality tools, the more skillful we shall become in fabricating, managing universes. The smarter we become, the smarter God will become.

The smarter we become, the smarter God becomes.

Recent scientific discoveries have indicated how imprinting creates the chessboard of our realities and how conditioning keeps the social, intellectual, emotional, and survival games going. The suggestion that humans can systematically reimprint, rebuild their realities has, for the first time in human history, raised the intelligence of our species to the level of self-mastery and self-control, by the individual, of hir own neural realities.

Chapter 10

Evolution

Theories of evolution or devolution are built into almost every religion. Hinduism teaches that life spins in long cycles or ages—kalpas—winding down from the most harmonious to the apocalyptic end, and then begins all over again. This, like most Oriental philosophies, is a pessimistic, quietist, makes-no-difference doctrine of devolution. Why bother because everything is terrible and the future is going to get worse? The only thing to do is cool out and try to get off the wheel of existence.

God #7 is the geneticist-sociobiologist. The Seventh God is the Geneticist accomplishing the routine tasks of divinity-create life, improve life, attain immortality. The Seventh Craft of God is management of DNA.

God the Geneticist-Sociobiologist

Western monotheisms have generally denied the theory of evolution. A jealous God built the universe

and created mankind, and the stages to come depend on how obedient you are to His priests. There is no sense of how we have evolved and certainly no specific notion that we are still evolving into a better future. Indeed, the concept of a future which could be predicted or constructed is of very recent origin.

According to biologists, the flame of life that moves every living form, including the cell cluster you call your self, was seeded as a tiny single-celled spark in the lower Precambrian mud, then unfolded in steady, preprogrammed transformations to more complex forms. But the single cell is still thriving, thank you. Next, your ancestral fire glowed in seaweed, algae, flagellate, sponge, coral—about 1 billion years ago; then scorpion, millipede, fish—about 600 million years ago.

Every cell in your body traces back—about 450 million years—to the same light life flickering in our amphibian ancestors—and what a risky mutation migration to leave the sea! From the shoreline, the mastery of terrestrial environment accelerated into four-foot mammalian intelligence—stronger, fiercer, faster. Then the great moment when we stood erect freeing throat and hands for signalling and manipulation—and started climbing trees. Higher has always been the trajectory of intelligent evolution. From the trees we developed gesture and rudimentary language. Watch out for that lion! Piss on that tiger!

Higher has always been the trajectory of intelligent evolution.

Then the development of a tool-culture, agriculture, trade, cities organizing enormous insectoid cultures. And next recently, now, the development of that greatest tool of evolution—The Self, mastering the body, the brain, and now DNA—the code of evolution itself.

Recapitualting the Cycle

Most wonderfully, each of us has recapitulated this sequence of evolution in our own personal lives. We were single-celled creatures when we were conceived and we retraced in our mothers' wombs, the same genetic stages—embryonic fish, embryonic furry animals, finally being born as larval primates.

In our early postnatal years we recapitulated this cycle once again. As amoeboid babies, floating and sucking in our mothers' arms, we had neither the neurology nor musculature to handle gravity. Then as crawling infants we retraced the amphibian stage. As toddlers and running cubs, we recapitulated the mammalian steps. As parroting, mimicking children and as kids hanging out in gangs, we relive the neolithic and hunter-gatherer stages of our species past

Psychedelic Recapitualting

Experiential recapitulation of these genetic stages can be found in the reports of almost every LSD tripper—the experience of being a one-celled creature tenaciously flailing, the singing, humming sound of life exfoliating; you are the DNA code spinning out multicellular esthetic solutions. You directly and immediately experience invertebrate joy—you feel your backbone forming; gills form. You are a fish with glistening gills, the sound of ancient fetal tides murmuring the rhythm of life. You stretch and wriggle in mammalian muscular strength, with loping, powerful, big muscles; you sense hair growing on your body as you leave the warm broth of water and take over the earth.

Experiential recapitulation of the genetic stages are found in reports of LSD trippers.

The easiest interpretation is psychiatric: "Oh, everyone knows that LSD makes you crazy, and your delusions can take any psychotic form." But is it entirely inconceivable that our cortical cells or the DNA molecules inside the cellular nucleus "remember" back along the unbroken chain of bioelectrical transformations to that original seeding in the Precambrian mud, for which our language has few or no descriptive terms.

Recent breakthroughs in physics, genetics, and neuro- logic are eliminating impersonal change and blind accident from the philosophy of science and substituting intelligent choice. Physics, always highest, fastest, quickest among the sciences, provides the gifts of relativity, singularity, multiple reality, mental choice, quantam indeterminacy. Bohr's atom really is his own idea. Now, after the Golden Age of Physics, comes the Golden Age of Biology.

Gaia Theory

The Gala theory, first presented by John Lovelock and Lynn Margulls in 1978, defines one Life Organism with a DNA brain and a spherical shape, which covers, surrounds, roots itself in the geosphere—the rocky planet. This glorious *conception* suggests that a Life Intelligence deftly, confidently, intelligently creates and maintains the Biosphere, the film of slime which surrounds this round rock in antiseptic—almost—space.

The Biosphere is an incredibly delicate, intricate, cybernetic, ecological web in which evolution precisely unfolds. Organisms equipped with nervous systems capable of attaining higher altitudes, velocities, and communication systems, eventually allow lifepods to blow off the planet, like seed blossoms, and thus disseminate Gaia around the galaxy.

Gaia's strategy is clear-cut and straightforward. First you land seed pods on a lifeless, rocky planet. Next create an atmosphere—air-ocean—in which life can infiltrate and surround the geosphere. The atmosphere fabricated by Gaia includes the ozone, the air, the oceans, the water cycle, and the topsoil—all results of biological processes. The Biosphere, the spherical film of life, then keeps temperature viably constant, and continually stirs up and co-mingles biotic and organic molecules from the crust elements, using wind currents and water movements as arteries.

Gaia's strategy is clear-cut and straightforward.

Preprogrammed into Gaia's DNA brain are the codes for building more and more mobile organisms, which can perform all the above maintenance and dissemination functions more efficiently. Gaia evolves faster, stronger, and more intelligent forms, which eventually develop escape velocity sufficient to leave the planet. These seed-blossom space packets—of which the early, crude forms were Apollo, Soyuz, Skylab, Shuttle-Rocket—are structurally more intelligent and efficient because in a space capsule the geosphere surrounds protects the inner Biosphere and atmosphere. Gaia thus constructs mini-worlds in which s/he moves us all around the galaxy.

Philosophized

In the 1960s, over seven million Americans took LSD and activated circuits in their brains that provoke heightened sensuality, understanding of the neural-nature of reality, and genetic, evolutionary ruminations. The first results were confusing—millions of instant philosophers babbling about God and love and

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Chapter 11

Ultimates

Nuclear physicists and quantum theorists take as their subject matter the basic structure of matter/energy. Surely there is no form of worship as basic as this attempt to understand how things are made. One would think that the religious organizations, ministers, and publications would follow with bated breath the new revelations about the emission and absorption of energy by matter and the motion of elementary particles. One would hope that intelligent philosophers would continually be updating their theories in line with the new physical insights.

God #8 is the quantum Physicist. The seventh God is the creator of the universe and of the atom. The Eighth Craft of God is Quantum Mechanics.

God the Quantum Physicist

Psychedelic subjects regularly report experiencing events that seem to harmonize with quantum mechanics. They speak of participating in and merging with pure—content- free—energy, white light; of witnessing the breakdown of macroscopic objects into vibratory patterns, the awareness that everything is a dance of particles, sensing

the smallness and fragility of our system, of world-ending explosions, of the cynical nature of creation and dissolution and so forth. I need not apologize for the flimsy inadequacy of these words. If God were to let you whirl for a second into the atomic nucleus or spin you out on a light-year trip through the galaxies, how on earth would you describe what you saw when you got back? Ask someone who has taken a heavy dose of LSD or ketamine.

It is of crucial philosophic importance to understand that neurology, genetics, and quantum physics are all—in their separate narrow vectors into the future—coming to understand that evolving human intelligence is apparently designed to shape the universe, to navigate the process of evolution, and to fabricate the structure of personal reality. All modern sciences accept and pay respect to the subjectivity of the experimenter.

Evolving human intelligence is apparently designed to shape the universe.

To understand that you are designed to be God-the-Universe-Creator, you must first grasp the implications of the Heisenberg principle of determinacy—abjectly, cravenly, primitively called indeterminacy. Heisenberg's wonderful, liberating discovery states that the scientist determines the nature of experiment.

Modern quantum physics is currently producing scenarios involving multiple realities, indeed, infinite universe, determined by the attitudes and mental structures and measurements of the observer. Prominent and distinguished physicists have actually suggested that the universe which we measure with our instruments is a production of our thought

Here, in the far-out frontier of quantum mathematics, physics and psychedelics meet harmoniously. When we become confident enough and intelligent enough we shall become God #8, the creator of the universe and of the atom.

Chapter 12

Tools of Experimental Theology

To master these Eight Divine Crafts may seem hopelessly Utopian. Actually, to ascend these levels of neurotechnology is becoming routine, because there now exist instruments to move contelligence to any desired level. The laboratory instruments for experimental theology, for internal science, is brain-activating chemicals—drugs, dope. Psychoactive drugs turn on the Eight Brain Circuits that mediate the levels of reality-experience:

The Origin Experience Is Possible

Anyone can noodle back down to swampy amoeboid, unicellular, vegetative beginnings by self-administering narcotics, heavy doses of barbiturates. These neuro-chernicals turn off higher circuits of the brain and permit one to float in marine rapture. Three Quaaludes, for example, make it impossible to walk or master gravity.

Emotional Stupor

Mammalian Excitement can be attained by alcohol or angel dust, which turn off the higher, cerebral centers and activate the midbrain. If you have mammalian feelings of rage, dominance, power, which you wish to experience—and to express in a safe- protective environment—these drugs will do it.

Mental Acceleration

Mental acceleration is produced by cocaine, pep pills, and similar daily energizers—drugs that stimulate mental performance, propelling you into busy game manipulations. Don't expect creativity, however.

Domesticated Virtue

Social security is produced by tranquilizers, including the familiar Valiums, Libriums, Thorazines and Prozac. Indeed, it has been suggested that tranquilizers are the "glue" that holds the American middle class together in dulled, calm security.

The warm, cozy, comfortable feeling that Everything is Okay, that one is accepted and approved by the Hive Society, can also be maintained by television, pop religion, movies. The head of state feels tranquil when he sees the flag raised; the Iranian feels tranquil when he joins thousands of others in cheering the Ayatollah. Catholics feel the same wash of piety when they watch the Pope stride to his altar.

The Esthetic-Sensory-Hedonic-Erotic Experience

Esthetic- sensory- hedonic- erotic experience is produced by any post- domestic psychedelic, mind- opening drug. Low doses of LSD, mescaline, psilocybin, DMT

can turn off the 4 lower circuits—stupor, excitement, mental obsession, domestic virtue—and free the brain to experience direct- raw- naked- nerve- ending sensation. The traditional triggers for sensory awareness and cakra bliss are marijuana, hashish, and similar hedono- erotics.

The Ontological Revelation

The ontological revelation that the brain fabricates realities is produced by strong psychedelic—"mind-manifesting"—drugs, which allow one to observe the neuroelectric nature of consciousness. Drugs including LSD, mescaline, and psilocybin, give access to the billion- cell loom of flashing impulses and produce new imprints or new realities.

The Teleological-Evolutionary Experience

The teleological evolutionary experience can be produced by strong charges of psychedelic drugs. Psychedelic literature abounds in descriptions of pre- incarnation voyages down one's cellular pathways — two- way conversation between the central nervous system and RNA and DNA.

The Cosmological Experience

The neuro- astronomical revelation has been reported by many psychedelic experimenters. Many believe that the boom in space consciousness reflected in the movies 2001, Star Wars, Star Trek, and such are predictable sequelae of the Neurological Revolution of the 1960s.

Our knowledge as to which drug turns on which levels of consciousness is empirical, based on thousands of psychedelic experiences. There is haunting phenomenological evidence that spiritual insights accompanying the psychedelic experience might be *subjective accounts* of the objective findings of astronomy, physics, biochemistry, and neurology.

Question Your Advisor

No matter how parsimonious our explanations, LSD subjects do claim to experience revelations into the basic questions, and do attribute life change to their visions. How can you judge? Well, whenever you hear anyone sounding off on internal freedom and consciousness-expanding foods and drugs—whether pro or con—ask these questions.

Considerations in Evaluating Psychedelic Experts

Is your expert talking from direct experience, or simply repeating cliches? Theologians and intellectuals often deprecate "experience" in favor of "moral imperative." Most often this classic debate becomes a case of "experience" versus "inexperience."

Do hir words spring from a philosophic-scientific view? Is s/he motivated by basic questions, or is s/he protecting hir own social-psychological investment? Is s/he riskily struggling toward all-out sainthood, or maintaining a hive conformity?

How would hir argument sound if heard in an African jungle hut, a ghat on the Ganges, in Periclean Athens, in a Tibetan monastery, or in a bull session led by any one of the great religious leaders? Or on

another planet inhabited by a superior form of life? Or how would it sound to other species of life—to dolphins, to the consciousness of a redwood? In other words, break out of your usual earphones and listen with the ears of another of Gaia's creatures.

How would the debate sound if you had a week to live, and were thus less committed to mundane issues? Our research group received many requests for consciousness-expanding experiences from terminal patients.

Does the point of view open up, or close down? Are you being urged to explore, experience, join a collaborative voyage of discovery? Or are you being pressured to close off, protect your gains, play it safe, accept the authority of someone who knows best?

Does your psychedelic expert use terms that are positive, pro-life, spiritual, inspiring, based on faith in your potential? Or does s/he betray a mind obsessed by danger, material concern, terrors, administrative caution, or essential distrust in your potential? There is nothing in life to fear; no philosophic game can be lost.

If s/he is against what s/he calls "artifical methods of illumination," ask hir what constitutes the natural. Words? Rituals? Tribal customs? Prime time TV?

If s/he is against biochemical assistance, where does s/he draw the line? Does s/he use nicotine? Alcohol? Penicillin? Vitamins? Conventional sacramental substances?

If your advisor is against the neurotechnology of drugs, what is s/he for? If s/he forbids you the psychedelic key to revelation, what does s/he offer instead?

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revised version published by University Books in 1964. Since that time, *The Psychedelic Experience* has been reissued in more than nine hardback editions and several paperback reprintings. Hundreds of thousands of LSD experiences have been guided by this manual. This was probably the first detailed manual for managing drug-induced brain-change experiences. Because of mass-merchandising techniques, ironically, this book has probably turned on more persons to the Guatama's teachings than any single text since the Buddha's enlightenment 2,500 years ago—although I doubt that you could get the Buddhist professional to admit it.

Chapter 13

Planning A Session

Having read this preparatory manual one can immediately recognize symptoms and experiences that might otherwise be terrifying, only because of lack of understanding. Recognition is the key word. Recognizing and locating the level of consciousness. This guidebook may also be used to avoid paranoid trips or to regain transcendence if it has been lost. If the experience starts with light, peace, mystic unity, understanding, and continues along this path, then there is no need to remember the manual or have it reread to you. Like a road map, consult it only when lost or when you wish to change course.

Recognition key: Recognizing and locating the level of consciousness.

Set Goals

Classic Hinduism suggests four possibile goals:

1. Increased personal power, intellectual understanding, sharpened—insight into self and culture, improvement of life situation, accelerated learning, professional growth.

2. Duty, help of others, providing care, rehabilitation, rebirth for fellow men.

3. Fun, sensuous enjoyment, esthetic pleasure, interpersonal closeness, pure experience.

4. Transcendence, liberation from ego and space-time limits; attainment of mystical union.

The manual's primary emphasis on the last goal does not preclude other goals—in fact, it guarantees their attainment because illumination required that the person be able to step out beyond problems of personality, role, and professional status. The initiate can decide beforehand to devote the psychedelic experience to any of the four goals.

In the extroverted transcendent experience, the self is ecstatically fused with external objects, such as flowers or other people. In the introverted state, the self is ecstatically fused with internal life processes—lights, energy waves, bodily events, biological forms. Either state may be negative rather than positive, depending on the voyager's set and setting.

For the extroverted mystic experience, one would bring to the session candles, pictures, books, incense, music, or recorded passages to guide the awareness in the desired direction. An introverted experience requires eliminating all stimulation—no light, no sound, no smell, no movement.

If several people are having a session together, they should at least be aware of each other's goals. Unexpected or undesired manipulations can easily "trap" the other voyagers into paranoid delusions.

Preparation

Psychedelic chemicals are not drugs in the usual sense of the word.

The better the preparation, the more ecstatic and revelatory the session.

There is no specific somatic or psychological reaction. The better the preparation, the more ecstatic and revelatory the session. In initial sessions with unprepared persons, set and setting—particularly the actions of others—are most important.

Long-range set refers to personal history, enduring personality, the kind of person you are. Your fears, desires, conflicts, guilts, secret passions, determine how you interpret and manage any psychedelic session.

Perhaps more important are the reflex mechanisms, defenses, protective maneuvers typically employed when dealing with anxiety. Flexibility, basic trust, philosophic faith, human openness, courage, interpersonal warmth, creativity, allow for fun and easy learning. Rigidity, desire to control, distrust, cynicism, narrowness, cowardice, coldness, make any new situation threatening.

Insight is the most important.

Most important is insight. The person who has some understanding of his own machinery, who can recognize when s/he is not functioning as s/he would wish, is better able to adapt to any challenge—even the sudden collapse of hir ego.

Immediate Set

Immediate set refers to expectations about the session itself. People naturally tend to impose personal and social perspectives on any new situation. For example, some ill-prepared subjects unconsciously impose a medical model on the experience. They look for symptoms, interpret each new sensation in terms of sickness/health, and, if anxiety develops, demand tranquilizers.

Occasionally, ill-planned sessions end with the

subject demanding to see a doctor. Rebellion against convention may motivate some people who take the drug. The naive idea of doing something "far out" or vaguely naughty can cloud the experience.

Turn Your Mind Off

LSD offers vast possibilities for accelerated learning and scientific-scholarly research, but for initial sessions, intellectual reactions can become traps. "Turn your mind off" is the best advice for novitiates. After you have learned how to move your consciousness around—into ego loss and back, at will—then intellectual exercises can be incorporated into the psychedelic experience. The objective is to free you from your verbal mind for as long as possible.

"Turn your mind off" is the best advice for novitiates.

Religious expectations invite the same advice. Again, the subject in early sessions is best advised to float with the stream, stay "up" as long as possible, and postpone theological interpretations.

Recreational and esthetic expectations are natural. The psychedelic experience provides ecstatic moments that dwarf any personal or cultural game. Pure sensation can capture awareness. Interpersonal intimacy reaches Himalayan heights. Esthetic delights—musical, artistic, botanical, natural—are raised to the millionth power. But ego-game reactions—"I am having this ecstasy. How lucky I am!"—can prevent the subject from reaching pure ego loss.

Scheduling

The subject should set aside at least three days—a day before his experience, the session day, and a follow-up day. This scheduling guarantees a reduction in external pressure and a more sober commitment. Talking to others who have taken the voyage is excellent preparation, although the hallucinatory quality of all descriptions should be recognized.

Allow time for reflection and meditation.

The day after the session should be set aside to let the experience run its natural course and allow time for reflection and meditation. A too-hasty return to game involvements will blur the clarity and reduce the potential for learning. It is very useful for a group to stay together after the session and share and exchange experiences.

Observe a Session

Observing a session is another valuable preliminary. Reading books about mystical experience and of others' experiences is another possibility. Aldous Huxley, Alan Watts, and Gordon Wasson have written powerful accounts, for example.

Meditation

Meditation is probably the best preparation. Those who have spent time in the solitary attempt to manage the mind, to eliminate thought and reach higher stages of concentration are the best candidates for a psychedelic session. When the ego loss occurs, they recognize the process as an eagerly awaited end.

Setting

First and most important, provide a setting removed from one's usual interpersonal games, and as free as possible from unforeseen distractions and intrusions. The voyager

should make sure that s/ he will not be disturbed; visitors or telephone calls will often jar hir into hallucinatory activity. Trust in the surroundings and privacy are necessary.

Time of Day

Many people are more comfortable in the evening, and consequently their experiences are deeper and richer. The person should choose the time of day that seems right. Later, s/ he may wish to experience the difference between night and day sessions. Similarly, gardens, beaches, forests, and open country have specific influences that one may or may not wish. The essential thing is to feel as comfortable as possible, whether in one's living room or under the night sky.

The essential thing is to feel comfortable.

Familiar surroundings may help one feel confident in hallucinatory periods. If the session is held indoors, music, lighting, the availability of food and drink, should be considered beforehand. Most people report no hunger during the height of the experience, then later on prefer simple, ancient foods like bread, cheese, wine, and fresh fruit. The senses are wide open, and the taste and smell of a fresh orange are unforgettable.

Group Trips

In group sessions, people usually will not feel like walking or moving very much for long periods, and either beds or mattresses should be provided. One suggestion is to place the heads of the beds together to form a star pattern. Perhaps one may want to place a few beds together and keep one or two some distance apart for anyone who wishes to remain aside for some time. The availability of an extra room is desirable for someone who wishes to be in seclusion.

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The guide does not impose hir own games on the voyager. Pilots who have their own flight plan—their own goals—are reassured to know that an expert is down there, available for help. But if ground control is harboring hir own motives, manipulating the plane towards selfish goals, the bond of security and confidence crumbles.

Ethics

To administer psychedelics without personal experience is unethical and dangerous. Our studies concluded that almost every negative LSD reaction has been caused by the guide's fear, which augmented the transient fear of the subject. When the guide acts to protect hirself, s/he communicates hir concern. If momentary discomfort or confusion happens, others present should not be sympathetic or show alarm but stay calm and restrain their "helping games." In particular, the "doctor" role should be avoided.

The guide must remain passively sensitive and intuitively relaxed for several hours—a difficult assignment for most Westerners.

The guide must remain passively sensitive and intuitively relaxed for several hours—a difficult assignment for most Westerners. The most certain way to maintain a state of alert quietism, poised in ready flexibility, is for the guide to take a low dose of the psychedelic with the subject. Routine procedure is to have one trained person participating in the experience, and one staff member present without psychedelic aid. The knowledge that one experienced guide is "up" and keeping the subject company is of inestimable value—the security of a trained pilot flying at your wingtip; the scuba diver's security in the presence of an expert companion.

Experience Required

The less experienced subject will more likely impose hallucinations. The guide, likely to be in a state of mindless, blissful flow, is then pulled into the subject's hallucinatory field and may have difficulty orienting hirself. There are no familiar fixed landmarks, no place to put your foot, no solid concept upon which to base your thinking. All is flux. Decisive action by the subject can structure the guide's flow if s/he has taken a heavy dose.

Rewarding New Profession

The psychedelic guide is literally a neurological liberator, who provides illumination, who frees voyagers from their lifelong internal bondage. To be present at the moment of awakening, to share the ecstatic revelation when the voyager discovers the wonder and awe of the divine life-process, far outstrips earthly game ambitions. Awe and gratitude—rather than pride—are the rewards of this new profession.

Chapter 15

Ego Loss

Success implies very unusual preparation in consciousness expansion, as well as much calm, compassionate game playing—good karma—on the part of the participant. If the participant can see and grasp the idea of the empty mind as soon as the guide reveals it—that is to say, if s/he has the power to die consciously—and, at the supreme moment of quitting the ego, can recognize the ecstasy that will dawn upon hir and become one with it, then all bonds of illusion are broken asunder immediately. The dreamer is awakened into reality simultaneously with the mighty achievement of recognition.

It is best if the guru from whom the participant received guiding instructions is present. But if the guru cannot be present, then another experienced person, or a person the participant trusts, should be available to read this manual without imposing any of hir own games. Thereby the participant will be put in mind of what s/he had previously heard of the experience.

Illumination

Liberation is the nervous system devoid of mental-conceptual redundancy. The mind in its condi-

tioned state, limited to words and ego games, is continuously in thought-formation activity. The nervous system in a state of quiescence, alert, awake but not active, is comparable to what Buddhists call the highest state of *dhyana* or deep meditation. The conscious recognition of the Clear Light induces an ecstatic condition of consciousness such as saints and mystics of the West have called illumination.

The nervous system in a state of quiescence, alert, awake but not active, is comparable to what Buddhists call the highest state of *dhyana* or deep meditation.

The first sign is the glimpsing of the "Clear Light of Reality,"—"the infallible mind of the pure mystic state"—an awareness of energy transformations with no imposition of mental categories.

The duration of this state varies, depending on the individual's experience, security, trust, preparation, and the surroundings. In those who have a little practical experience of the tranquil state of non-game awareness, this state can last from 30 minutes to several hours. Realization of what mystics call the "Ultimate Truth" is possible, provided that the person has made sufficient preparation beforehand. Otherwise s/he cannot benefit now, and must wander into lower and lower conditions of hallucinations until s/he drops back to routine reality.

Liberated State

It is important to remember that consciousness-expansion is the reverse of the birth process, the ego-loss experience being a temporary ending of game

life, a passing from one state of consciousness into another. Just as an infant must wake up and learn from experience the nature of this world, so a person must wake up in this new brilliant world of consciousness expansion and become familiar with its own peculiar conditions.

In those heavily dependent on ego games, who dread giving up control, the illuminated state endures only for a split second. In some, it lasts as long as the time taken for eating a meal. If the subject is prepared to diagnose the symptoms of ego-loss, s/he needs no outside help at this point. The person about to give up hir ego should be able to recognize the Clear Light. If the person fails to recognize the onset of ego loss, s/he may complain of strange bodily symptoms that show s/he has not reached a liberated state.

Common Bodily Sensations

1. Bodily pressure.
2. Clammy coldness followed by feverish heat.
3. Body disintegrating or blown to atoms.
4. Pressure on head and ears.
5. Tingling in extremities.
6. Feelings of body melting or flowing like wax.
7. Nausea.
8. Trembling or shaking, beginning in pelvic regions and spreading up torso.

Handling Physical Symptoms

The guide or friend should explain that the symptoms indicate the onset of ego-loss. These physical reactions are signs heralding transcendence—avoid treating them as symptoms of illness. The subject should hail stomach messages as a sign that consciousness is moving around in the body. Experience the sensation fully, and let consciousness flow on to the next phase. It is usually more natural to let the subject's attention move from the stomach and concentrate on breathing and heartbeat. If this does not free hir from nausea, the guide should move the consciousness to external events—music, walking in the garden, etc. As a last resort, heave.

Physical reactions are signs heralding transcendence.

The physical symptoms of ego-loss, recognized and understood, should result in peaceful attainment of illumination. The simile of a needle balanced and set rolling on a thread is used by the lamas to elucidate this condition. So long as the needle retains its balance, it remains on the thread. Eventually, however, the pull of the ego or external stimulation affects it, and it falls.

In the realm of the Clear Light, similarly, a person in the ego-transcendent state momentarily enjoys a condition of perfect equilibrium and oneness. Unfamiliar with such an ecstatic non-ego state, the average consciousness lacks the power to function in it. Thoughts of personality, individualized being, dullism, prevent the realization of nirvana—the "blowing out of the flame" of fear or selfishness. When the voyager is clearly in a profound ego-transcendent ecstasy, the wise guide remains silent.

Chapter 16

Imprinting the Taoist Experience

In 1960-63, we Harvard drug researchers realized that we did not know enough about the enormous range of reactions activated by brain-change drugs. Even after hundreds of voyages aloft, our veteran test pilots reported amazing new dimensions of galaxies within. For this reason we decided to postpone any navigational mapmaking of our own. Every week, new evidence changed the maps. We felt like those 16th Century cartographers in Western Europe eagerly debriefing crews returning from the New World. *The Tibetan Book of the Living*, our first venture in updating old neurological-trip maps, was so successful we became alarmed. Thousands of people began using the Tibetan jargon of Bardos, and a definite fad-trend towards Buddhism was developing.

To head off this prescientific Oriental renaissance, we quickly sought another, less parochial text for describing and guiding brain astronauts. The advantage of the *Tao Te Ching* was that this Taoist text was almost content-free. There are no pious monks, shaved heads,

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tations, and, on the practical side, the implications for man's endeavors. Most of the pragmatic sutras of the *Tao* were directed towards the ruler of a state and his ministers. Like all great texts, the *Tao* has been rewritten and reinterpreted in every century, the terms for *Tao* also change in each century. Advice given by philosophers to their emperor can be applied to how to run your home, your office, and how to conduct a psychedelic session.

Translation to Psychedeliceze

During that period I wrote P*sychedelic* P*rayers* from the *Tao Te Ching*—the first book ever specifically designed to reimprint human brains during the "critical periods" of neural vulnerability. By the way, it is the second book explicitly designed as a brainwashing manual. The insidious aim of this Dr. Frankenstein gambit was to prepare young people taking large doses of LSD to absorb a new reality- view based on post-Einsteinian, DNA science.

Psychedelic Prayers has probably bent over 200,000 young brains.

Over the years since thousands of young people with doctorates have entered careers in science, whose brains were directed by this book of hymns, odes, and paeans to the atom, to the DNA coil, and to the brain. P*sychedelic* P*rayers* has been reprinted over 20 times and has probably bent over 200,000 young brains

These translations from English to psychedelese were made while sitting under a bamboo tree on a grassy slope of the Kumaon Hills overlooking the snow peaks of the Himalayas. I had 9 English translations of the *Tao*. I

would select a *Tao* chapter and read and reread all 9 English versions of it. Each Western mind, of course, made his own interpretation of the flowing calligraphy. But after hours of rereading and meditation, the essence of the poem would bubble up. Slowly a psychedelic version of the chapter would emerge.

For several years I pursued the demanding yoga of one LSD session every seven days.

The first-draft version would then be put under the psychedelic microscope. For several years I pursued the demanding yoga of one LSD session every seven days. And each time our Moslem cook walked down to the village, he would bring back a crayon-size stick of attar, "essence," of the resin of the marijuana plant sometimes called hashish. LSD opened up the lenses of cellular and molecular consciousness. Attar cleansed the windows of the senses. During these sessions, I would read the most recent draft of the *Tao* poems. A humbling experience for this poet—to have my words exposed to pitiless psychedelic magnification.

Chapter 17

Psychedelic Prayers

Psychedelic poetry, like all psychedelic art, is crucially concerned with evolution, flow, change. Each psychedelic poem is carefully tailored for a certain time in the sequence of the session. Simplicity and diamond purity are important to the "turned on," intellectual flourishes and verbal pyrotechnics are painfully obvious. To the static intellect these sutras are simply another sequence of lifeless words. But to consciousness released from imprinted statics, these prayers can become precise bursts of trembling energy and breathless meaning.

Why Prayers?

You will wonder, perhaps, at the use of the term "prayer" to label these sutras. Prayer is ecstatic communication with your inner navigational computer. You cannot pray to an external power; that is begging. You cannot—without regret—communicate during the ecstatic moment in static prose.

When you are out beyond symbols, game communication seems pointless, irrelevant inappropriate. There is no need to communicate—because everything is already

in communication. But there are those transition moments of terror, isolation, reverence, gratitude . . . when there comes that need to communicate with the energy source you sense in yourself and around you—at the highest and best level you are capable of.

There is the need, at exactly that moment, for a straight, pure, "right"—i. e. , non-game language. This is prayer, mantra, lyrical harmony, verbal mathematics. This need has been known and sensed for thousands of years. All prayers are originally communications with higher, freer energies—turning yourself in to the energy dance.

Prayer is ecstatic communication with your inner navigational computer.

Conventional prayers, for the most part, have degenerated into parrot rituals, slogans, mimicked verbalizations, appeals for game help. But, when the ecstatic cry is called for, you must be ready to address Higher Intelligence, to contact energy beyond your game. You must be ready to pray. When you have lost the need to address the Higher Intelligence, you are a dead man in a world of dead symbols.

Each poem in this volume was exposed to several dozen appraisals by lysergized nervous systems. A ruthless polishing and cutting away took place. The most blatant redundancies and mentalisms were pruned. Most psychedelic pilgrims found 5 or so poems in this collection which vibrate in tune to their deepest resonances. The rest did not pass inspection.

Sheathing the Self

The play of energy endures
beyond striving
The play of energy endures
beyond body
The play of energy endures
beyond life
Out here float timeless
beyond striving.

The Manifestation of the Mystery

Gazing, we do not see it
we call it empty space.
Listening, we do not hear it
we call it silence or noise.
Groping, we do not grasp it
we call it intangible.
But here ...
we ... spin through it
electric, silent, subtle.

Please Do Not Clutch at the Gossamer Web

All in Heaven and on Earth
below is a crystal fabric ...
delicate gossamer web
Grabbing hands shatter it
Watch closely
this shimmering mosaic
silent ...
glide in
harmony.

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The Seed Light

The seed light shines every-
where, left and right.
All forms derive life from it.
When the bodies are created,
it does not take possession.
It clothes and feeds the ten
thousand things and does
not disturb their illusions.
Magical helix ... smallest
form and mother of all
forms
The living are born, flourish
and disappear without
knowing their seed creator
Helix of light
In all nature it is true that
the wiser, the oldest and
the greatest resides in the
smaller.

The Touch Cakra

Extend your free nerve
endings ... trembling
Fine tendrils wove in skin
feel my finger touch
soft landing on your
creviced surface
Send sense balloon drifting
up through fifty miles of
spindle-web skin tissue
atmosphere
Electric thrill contact
soar free through million
mile blue epidermal space
of cotton candy
Fragile web of nerve wire
shuddering fleece of
breathless pleasure.

The Sex Cakra

Rainbow
Can you float through the universe of
your body and not lose your way?
Can you lie quietly engulfed in the
slippery union of male and female?
Warm wet dance of generation?
Endless ecstasies of couples?
Can you offer your stamen trembling
in the meadow for the electric
penetration of pollen while birds sing?
Writhe together on the river bank,
waft soft-feathered, quivering, in
the thicket?
Can you coll serpentine while birds sing?
Become two cells merging?
Slide together in molecule embrace?
Can you, murmuring, lose all ... fusing
Rainbow

The Heart Cakra

Scarlet
Can you float ... through
the universe of your body ...
and not lose your way ...?
Can you flow ... with fire-blood
through each tissued corridor...?
Throb ...
to the pulse of life ...?
Can you let your heart ...
pump you ...
down long red tunnels ...?
Radiate ... swell ... penetrate ... to
the bumpy rhythm?
Can you stream ...
into cell chambers ...?

Can you center ...
on this heart-fire of love ...?
Can you let your heart ...
become central pump-house ...
for all human feelings?
Pulse for all love?
Beat for all sorrow?
Throb for all pain?
Thud for all joy?
Can you let it ...
beat for all mankind?
Burst ... bleed out ...
into warm compassion
flowing ... flowing ... pulsing ...
out ... out ... out?
Bleed to death
life ...
blood
Scarlet

The Moment of Fullness

Grab hold tightly,
let go lightly.
The full cup can take no
more.
The candle burns down.
The taut bow must be loosed
the razor edge cannot long
endure.
Nor this moment re-lived.
So ..
now grab hold tightly.
Now ...
let go lightly.

Chapter 18

You are a God, Act Like One

Our Do-It-Yourself-God-Kit Program—an innovative step in Self- Determination and the evolution of intelligence which was published in an East Village underground paper in 1966, and is of considerable historic interest, not for what it says, but for what it does not say. Our self determining theology was rooted in the premise: Control your own brain, be your own Divinity, make your own world. Master the God Technologies. It pointedly *did not* repeat the injunction classically used by religious prophets—Follow *me*, sign up in my flock. It imposed no dogma except one—Live out your own highest vision.

Our do-it-yourself religion did not demand: Follow *me*, sign up in my flock.

Turn On

The experienced psychedelic adept can move consciousness from one level to another. But then the experience must be communicated, harmonized with the

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possibilities. This person is surrounded by the dreary, impersonal, assembly-line, mass-produced, anonymous environment of an automated robot, which perfectly mirrors hir "turned off" awareness.

When this person "turns on," s/he sees at once the horror of hir surroundings. If s/he "tunes in," s/he begins to change hir movements and hir surroundings so that they become more in harmony with hir internal beauty. If everyone in Manhattan were to "turn on" and "tune in," grass would grow on First Avenue and tieless, shoeless divinities would dance or roller-skate down the carless streets. Ecological consciousness would emerge within 25 years. Fish would swim in a clear-blue Hudson.

Every action of a human being reflects hir state of consciousness.

Every person is an artist who communicates hir experience.

Every action of a human being reflects hir state of consciousness. Therefore, every person is an artist who communicates hir experience. Most people are not "tuned in" consciously. They experience only in terms of static, tired symbols. Therefore, their actions and their surroundings are dead, robot art.

Drop Out

After you "turn on," you must "tune in"—start changing your dress, your home, to reflect the grandeur and glory of your vision. But this process must be harmonious and graceful. No abrupt, destructive, rebellious actions, please start "tuning in" through your body movements. Walk, talk, eat, drink like a joyous forest-dwelling god.

Next change your dwelling place. If you have to live in the city for the time being, arrange your apartment so that it becomes a shrine. Your room should reflect a timeless, eternal beauty. Every object should make immediate sense to the sense organs of a visitor from the 6th Century B. C. to the 21st Century A. D.

Your State of Consciousness is Reflected in Your Environment.

When you have made your body a sacred temple and your apartment a navigational, seduction cabin in a 21st Century time-ship you are ready to change your broader social commitments. Do not "drop out" until you have "tuned in." Do not "turn on" unless you know how to "tune in," or you will get "hung up!" Every "bad trip" is caused by the failure to "tune in." Here's why. . . .

What Happens

When you "tune in" you open up neural receptors. Cannabis flicks on sensory receptors, hashish somatic receptors, LSD cellular and molecular receptors. These forceful energies cannot be harnessed to a hive-ego game board. You cannot hook up 100 million years of sensory-somatic revelation to your puny, trivial-personality chessboard. You cannot access 2 billion years of evolutionary revelation to your petty social program. This is why marijuana and LSD, if used in a closed system, will, sooner or later, freak you out

Of over 5,000 persons who have begun the yoga of LSD with me, the large majority could not harness their activated energies to a more harmonious game. You cannot take LSD once a week and stay rigidly rooted in a low-level ego game. You have to grow with the flow, or

you will stop taking LSD. To continue to use LSD, you must generate around you an ever-widening ring of "tuned in" actions. You must hook up your inner power to a life of expanding intelligence.

How to Tune In & Drop Out

1. Go home and look at yourself in the mirror. Start changing your dress, your behavior, so that you float like a god, not shuffle like a robot.

2. Look around your home. What kind of dead robot lives here? Start throwing out everything that is not "tuned in" to your highest vision.

3. Make your body a temple, your home a shrine.

4. You are a God, live like one!

Grow
with
the
flow.

Chapter 19

LSD as a Sacrament

In September 1966, working with First Amendment lawyers, we formally founded a new religion, called the "League for Spiritual Development", to provide legal protection for our own neurological investigations and to encourage others to form their own religions. We made very clear that the league was not a mass organization but was limited to 100 people centered around the Hillibrook estate in Dutchess County, New York. We were not seeking to convert, but to show others how to do it themselves.

Our first sacramental assembling, a religious celebration at the Village Theatre in New York's Lower East Side, was based on the "Magic Theatre" sequence from Hermann Hesse's Steppenwolf. It was a bead-game multimedia performance deliberately designed to "blow minds," to overload nervous systems with ever-changing Niagaras of moving forms, some familiar, some novel. The sound track blasted with acid rock, Oriental chants, synthesizer whirls, body noises, heartbeats, heavy breathings—all highly amplified. A video orchestra of 9 performers manipulating slide projectors playing over double- and triple-exposed films. Psychedelic prayers and a spoken narrative guided viewers through the reenactments of Harry Haller's mystical trip.

A Sensation

The Psychedelic Celebrations were a sensation. Enormous worldwide publicity, sold-out performances. I was nominated for best Off-Broadway actor of the year. Hollywood film people thronged to the events.

The Hesse drama was followed by a celebration of The Attempted Assassination and Escape of Jesus Chris, which parodied the Catholic Mass. Then, *A Life of the Buddha.* The 50 light-soundstage artists who produced these events were the originators of what became Psychedelic Art, 2001 Hollywood special effects, dance-hall light shows. We were also guilty of inspiring the horrid Hindu paisley-print boom.

We inspired the horrid Hindu paisley-print boom.

When television commercials took over our techniques, we knew it was time to quit. "Turn on to Squirt. Tune in to Taste. Drop Out of the Cola rut!" We did.

Wild Generalizations

I was quoted in a *Playboy* interview, saying that if you take LSD in a nuthouse, you will have a nuthouse experience. Later a *Village Voice* journalist generalized with the question: If a student were to take LSD in this rat race environment, would he have a rat race experience?

The reporter was asking for a wild generalization. No one should take LSD unless s/he's well prepared, knows what s/he's getting into, is ready to go out of hir mind. Hir session should be in a place that will facilitate a positive, serene reaction, with someone s/he trusts emotionally and spiritually.

Contrary to what many suppose, I never gave drugs to any minors—including any undergraduate at Harvard. We did give psychedelic drugs to many graduate students, young professors, and researchers who were well trained and prepared for the experience. They were doing it for a serious purpose; to learn more about consciousness, the game of mastering this technique for their own personal life and professional work.

The aim of taking LSD is to develop yourself philosophically, increase your intelligence, open up greater sensitivity. After the session, therefore, the exciting process you have begun should continue.

LSD Psychosis

Many people fear recurrences of the LSD psychosis without further ingestion of the drug. I can't agree with the word "psychosis." The aim of taking LSD is to develop yourself philosophically, increase your intelligence, open up greater sensitivity. After the session, therefore, the exciting process you have begun should continue. We're delighted when people tell us that after their LSD sessions they can flash back to some of the illumination, meaning, and beauty. We know that we are producing philosophic experiences, and we and our subjects aim to have those experiences endure.

If nobody knows exactly what LSD does—and I share that worry—we must realize that scientifically we are not sure of the effects of gas fumes, DDT, penicillin, tranquilizers on the individual and the genetic structure of the species. There are risks involved. Nobody should take LSD unless s/he knows s/he's going into the unknown, laying hir blue chips on the line.

You're taking a risk every time you breathe the air, every time you eat the food the supermarkets are putting out—every time you fall in love. Life is a series of risks, for that matter. We insist only that the person who goes into it knows it's a risk, knows what's involved. No paternalistic profession like medicine has the right to prevent us from meeting that challenge. If you listen to neurologists and psychiatrists, you'd never fall in love.

If you listen to neurologists and psychiatrists, you'd never fall in love.

Flashbacks

There are going to be recurrent memories and reactions, when you hear the same music, are with the same people, walk into the same room. Any stimulation may set off a memory—a live, chemical molecular event in your nervous system.

When you take LSD, you're changing that system to a small degree. Most people are delighted when this happens. But when a professional full-time worrier takes LSD, he's going to wonder if s/he's going crazy, if s/he's insane, he's going to worry about brain damage, about germs, loss of precious body fluids. Worriers, of course, want everything under control. But life is spontaneous, undisciplined, unsupervised. Your worrier is going to lay hir worrying machinery on LSD. The psychedelic experience can be philosophic if the person is looking for it, and even if the person is not looking for it. People use different interpretations, different metaphors to describe their religious experience. A Christian will take LSD and report it in terms of the Christian vocabulary. CIA agents will look for communists.

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by our Catholic LSD Mass, because it renewed the resurrection metaphor, which for many has become rather routine and tired. The aim was to turn on not just the mind, but the sense organs, and even to talk to people's cells and ancient centers of wisdom.

I was ovulated, fertilized, and born in the 20th century. I can't wipe out my whole personal background, or the fact that almost everyone I talk to today is brain-damaged by our education. I think American education makes us hopeless symbol addicts. It's designed to produce docile automatons. But it's going to take years before you can urge young people to drop out of school without appearing to be an eccentric or a madman.

Almost everyone today is brain-damaged by our education which is designed to produce docile automatons.

After You Turn On

There are three processes involved that every spiritual teacher has passed on to humanity for the past thousand years. First, look within, glory in the revelation. Second. then express it in acts of glorification on the outside and third, detach yourself from the current tribe.

After you turn on, don't spend the rest of your life contemplating the inner wonders. Begin immediately expressing your revelation in acts of beauty. That's very much a part of our religion—the glorification, the acting out, the expression of what you have learned. That's what we were doing in the Village Theatre. Every Tuesday night people went there, and we stoned them out of their minds—all *without* LSD.

To do anything new, you have to change your nervous system. You can do it through breathing, fasting, flagellation, dancing, solitude, diet; you can do it through any sense organ- visual, auditory, and so forth. There are hundreds of ways of turning on. But at present, very few people can use these methods, so drugs are almost the only specific way an American is ever going to have a religious experience.

Our Tuesday night celebrations did not take the place of the sacrament. In our religion the sacramental process is the use of marijuana and LSD; and nothing can substitute for that.

LSD for Kicks

When I'm accused of promoting the use of LSD for kicks, I wonder what they mean by "kicks." To me, the kick means an ecstatic revelation. To you, a kick may mean going to a cocktail party and flirting with someone. A kick to me means a pagan flirtation with God—Gaia. Of course, in our Puritan society, we think we should work, get power, and use this power to control other people. In any sane society, the word kick could be the ideal, the ecstasy, it means going beyond, getting out of your mind, confronting God.

A kick to me means a pagan flirtation with God—Gaia.

A confrontation with divinity, your own higher intelligence, is going to change you, and some people don't want to change. They should be warned that if you come into this temple, you're going to face blazing activation of your brain. You're never going to be the same.

In the Eleusinian mysteries, they would always warn people, "if you go in here, your ego will die. You're going to have to confront all your past hang-ups, strip them off, and be a changed person." One emperor of Rome who wanted to be initiated in the Eleusinian mysteries said, "That's interesting, I approve of what you're doing, but I don't want to be changed."

Fear of LSD

Everyone is somewhat afraid to take LSD, because everyone wants to keep hir own little egocentric chess game going. There's everything to fear. You're going to go out of your mind. But if LSD really worked the way the fear merchants say it does, it would be easy to take the criminal and the alcoholic, the drug addict, and the generally mean person and change them under guidance. But our conditioned mental processes are highly resistant to change. If you take LSD, you still come back speaking English and knowing how to tie your shoe-laces.

If you take LSD, you still come back knowing how to tie your shoelaces.

The problem is that you do step back into routine ways of thinking. That's why if you take LSD, you should plan to slowly change your environment, harmonize your external commitments with internal achievements. It's very hard work to change the human psychology. That should comfort the frightened and challenge the fast-lane, quick-change optimist like myself.

The trip as well as the contemplation of it afterwards are equally important. One without the other is rather meaningless. After a session, we may go plant a new garden, change a room in the house, or throw out the frozen-canned foods. I may spend the next five hours talking quietly with my son.

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Chapter 20

A Holy Mess

Research on the Interpersonal reflex in 1957, which launched me on this path and is described extensively in *Politics of Self-Determination*, demonstrated how humans fabricate and maintain their own personal worlds. By 1966 this self-responsibility message was expanded from the interpersonal to the neurological realm. Your actions determined the environment you inhabited. Divinity was within, and the word "God" was understood to refer to the Higher Intelligence resident within one's own brain and within one's own DNA. The aim was to provide a socially acceptable reason for tampering with your own brain and increasing intelligence.

Only the young listened.

As the 1960s exfoliated, the religious metaphor continue boomed. To our dismay. Jesus Christ, what a holy mess! We told people that they were gods—only the young listened. And we published two books and scores of essays and interviews pushing *The Journey to the Eastern Lobes of the Brain.*

It worked because it was so seductive. There was a lot to learn back-East—The barefoot grace, the body-control sinuosity of yoga, the wiry elastic

mind- trick of seeing everything from the standpoint of eternity. The ultimate cool of fatalism. The junky- hindu grin of pompous, self- satisfied passivity. The comforting babble of mantra nonsense- syllables. New, colorful, bizarre Hindu Lord's Prayers to monkey- mimic.

Most cults and religions that sprang up in the 1960s and 1970s recruited docile "followers." The Mansons, the Moons, the Jim Joneses, the swamis, the Born- Again Preachers all play on the primitive, prescientific, infantile loser desire to submit to a parental authority figure. The crisp advice transmitted in our do- it- yourself theology was—Take responsibility for making your own life beautiful.

Take responsibility for making your own life beautiful.

Wise Trickster

Oriental religions, like their western counterparts, are elaborate rationalizations for avoiding change. The Eastern religious philosophies are the final flowering of the great pre- scientific wisdom that took us from the caves and taught us everything beautiful and harmonious that could be produced by a hand- tool culture. Whatever could be done *with the body*, including the vocal chords, had been developed and poetized by 100 generations of Hindu- Buddhist adepts.

Oriental philosophy is profoundly pessimistic, cynical, stoic, and passive. Before modern scientific technology expanded the scope of human perception there was, indeed, no place to go and nothing new. The same old body cycle—circles of birth, aging, and death. Stay detached from the outer world, because there is nothing you can do about the relentless leveling entropy of age.

The Oriental posture is unbearably smug and certain. Nothing makes any difference, so cool out. It's all one, and it's all lost. The best Indian gurus are wise tricksters who have mastered the one simple rule of entropy—It's all going to hell, so get yourself a comfortable spot here and now, and let the fools who are still searching come and project their illusions—and their money—on your calm, cool, blank facade.

Gifts from the Magi

I took the obligatory trip to the East, scanned the guru scene, got the picture. India is a sad country, run by bureaucrats. The British Civil Service mentality, patched onto the ultimate fussy pedantry of Brahminism, left everyone in a mean, petty mood. The Hindu antagonism towards change, scientific method, any active solution to problems, was depressing. It became clear that for 2,500 years, the most intelligent, energetic, attractive Indians had been migrating westward.

India is not a place for fun-lovers, hope fiends, enthusiastic pro-lifers. But India still had a lot to teach us Westerners, and we returned from Benares loaded with paradoxical gifts from the Magi. We joyfully accepted and employed Oriental pagan techniques to pursue, more effectively, future Western goals.

We accepted the basic anti-Christian Hindu notion that the aim of this life is continual self-development, self-mastery, self-sufficiency. One could become a "perfect master," not of others, but of one's own body and brain.

We translated the basic Hindu teaching that everything is illusion into the modern neurological truth that everything is a figment of your own brain.

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their hips, let the Marine crewcuts grow long, adorned themselves erotically in Dionysian revels, tuned into nature.

The ancient Celtic-pagan spirit began to sweep through the land of Eisenhower and J. Edgar Hoover. Membership in organized churches began to plummet. Hedonism, always the movement of individuals managing their own rewards and pleasures ran rampant.

Millions of Americans exulted in the old Celtic Singularity. Every woman a queen, every man a king; God within. The classic paganism now combined with the American virtues of do-it-yourself, distrust of authority. Millions of Americans writing their own Declarations of Independence—My life, my liberty, my pursuit of happiness.

Hedonism, the movement of individuals managing their own rewards and pleasures, ran rampant.

Millions of marijuana smokers, adepts in hatha yoga, and meditators experienced the neural level of consciousness—transcended symbols and contacted raw energy hitting their nerve endings. At least another million LSD, peyote, and mushroom eaters, contacted cellular consciousness—have had experiences transcending both symbolic game and sensory apparatus. Next we have those who have taken large doses of LSD, mescaline, DMT, and have contacted the molecular and elemental energies within the cellular structure, experiencing the "white light," the "void," the "inner light."

If we add those millions of institutionalized mystics who have had involuntary psychedelic experiences, this group swells to astounding proportions. Each of these different psychedelic levels—neural, cellular, molecu-

lar—is beyond symbols, incoherent to the symbolic mind. Most psychedelic voyagers are aware of the limitless realities in the nervous systems, but there is no conception of the meaning and use of these potentials.

Alas, most of these explorers couldn't handle the freedom or independence. The familiar hunger for authority, the recurring obsession to submit; to give responsibility to a master. George Harrison groveled in front of the Maharish. Poor Bob Dylan submited to Christ. Peter Townsend babbleed inanities about Meher Baba. Swarms of gurus and spiritual-teachers ran around announcing new command-ments, new prohibitions.

The word "religion" translates "to bind" from the Latin.

The word "religion" beautifully defines itself, of course. It translates "to bind" from the Latin—"*re*" means *back* and "*ligare*" means *to tie up*. All religions are straightjackets, jackets for the straight. Look at the faces of the followers—the Hare Krishnas, for example—and you'll get the point. Pimpled losers who don't like their own looks and have no love of their own singularity.

Jackets for the Straight

We learned a lot. We were disappointed that for every new-breed, self-confident scientist pop-ping up on the scene, there were 99 new cult-followers. There was a gloomy period when I felt bewildered guilt at having encouraged this lemming-like rush to Eastern bonds.

The master-follower thing was particularly annoying. I despise followers of any kind, especially those who follow me. As it happens I am not alone in this distaste; no *one* really *likes* followers. Followers do not like *themselves*, of course; that's why they crawl. And masters have nothing but contempt for their subservants, which is why they impose such colorful embarrassments upon them.

I despise followers of any kind, especially those who follow me.

Religious Freedom

A glance at American history is comforting. Since the Pilgrims, the Quakers, the Mormons, the Emersonian Transcendentalists, our frontier country has always seethed with kooky cults and splinter messiahs. The amazing Independent religiosity, the off-the-wall fervor of Americans has always been a wonderful source of eccentric individuality.

There were, after all, no Jehovah's Witnesses or Hare Krishnas running around Franco's Spain or the Soviet Union. I am also comforted by the thought that the new religiosity is part of our wonderful aristocratic American consumerism, the insatiable American televoid brain demanding new sensations, new surprises, new heroes, new reality scripts.

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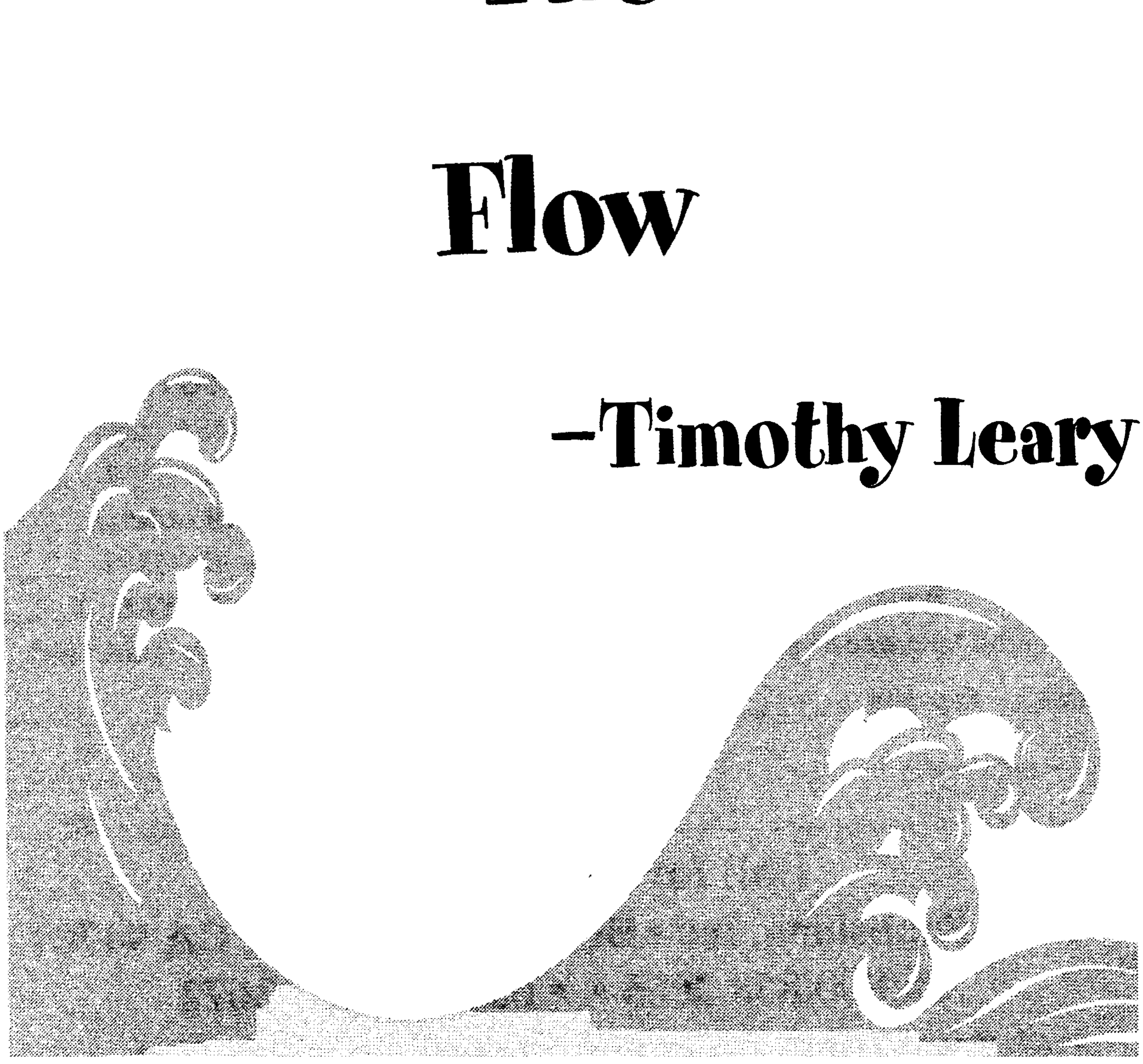
–Timothy Leary