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curiously, as a whole.

LSD ?

TOMORROW'S WORLD

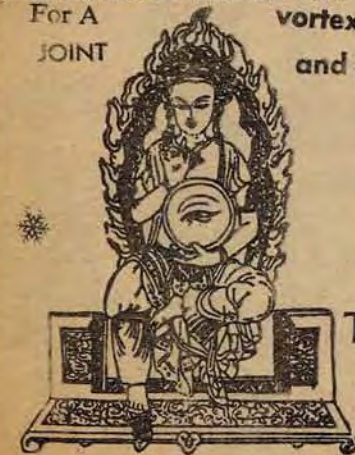
through the minds



GROUND
ZERO



TIME OUT
For A
JOINT



FROM
THE FOURTH
DIMENSION

He was your only hope.

the ancient sun cult,
He remembered his
dream: the monstrous sun shining
down. . . .

RAJA
YOGA



Before I attained enlightenment I
felt as though I had lost my
parents. After I attained
enlightenment, I felt as though
I had lost my parents.

Children Watching

The DEATH of WORDS

Song.

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THE FIGHT TO KEEP US FROM KILLING OURSELVES

Who finally is V.?

Psychedelic?
This is the
WAY I LIVE!

SOME SILENT SOUND

TELEPATHS
A(SUN)RISE

Few
haunt the waking
or the sleeping mind

-real and unreal;
both vague and sharply outlined; frighten-
ing, but at the same time, strangely ex-
hilarating. . . .

IF YOU USE IT TO HURT
SOMEBODY,
THEN IT'S A WEAPON

TOMORROW'S
WORLD
through
the minds

like a child's dream

When I was new
there was music,
the song was wordless.

think of that which
is beyond thought

LAPACHA



IN TRANSFINITE SPACE

OPEN

your little

eve
DAILY

JEWEL

It weaves a water-spell for me.
When I see you coming



SPIN STREET

HAVE CONSCIOUSNESS—WILL TRAVEL

the 86 most illuminating

from
level to level
of the
unendurable
cosmos
of
transfinite
space,



The eternal Sakti

LVR

PSYCHIC WARFARE

WHAT IS LEMAR?

1. "LEMAR" means "Legalize Marijuana" and is an organization which works toward the re-legalization of Cannabis sativa in the United States. Several such grass-roots movements have sprung up, independently, in New York City, San Francisco, Los Angeles, Detroit, and now Buffalo. It is a perfectly legal information-action organization.
2. The ultimate purpose of LEMAR is to get all Federal, state, and local laws prohibiting the use of marijuana changed. At present, such laws in toto make the possession or sale of Cannabis a crime punishable, in some instances, by penalties more severe than those for murder. There will probably always be laws regulating the use of marijuana in America, but LEMAR is working to ensure that future laws controlling (and taxing) marijuana are less unjust and unfair. We would like to see reasonable laws which restrict consumption, sale, and possession of marijuana no more severely than present laws restrict the consumption, sale and possession of beer.
3. The main purpose of the SUNYAB chapter of LEMAR is educational. We wish to disseminate true information about the nature of marijuana and its use, to combat public ignorance and fear. In the spirit of free enquiry, we wish to stir up open discussion of the subject, to promote intelligent thought about the sociological, legal, political, and medical issues involved, and to direct public attention to accurate information. To this end we will sponsor lectures, panel discussions (including representation of viewpoints different from our own), and activities designed to bring the issues before the public. We will distribute pamphlets, information sheets, reprints of articles, and perhaps even a newspaper, either free or at the lowest possible cost.
4. Thousands of people in the United States are in prison because of current anti-marijuana laws, and thousands more use marijuana in fear of being arrested. The law makes a crime out of something which is NOT a crime, and makes criminals out of some of the most intelligent, creative, and vigorous young people in America. LEMAR will try to help people arrested for breaking the marijuana laws, especially when such cases get into higher courts where there is a possibility of challenging the law itself on various constitutional grounds.
5. The SUNYAB chapter of LEMAR constitutes an attempt to gather people who are interested in seeing marijuana legalized. Membership is open to everyone connected with the University in any capacity. The chapter has been officially recognized (temporarily) as a campus student activity, Dr. Leslie Fiedler, one of the most respected literary critics in America, is the faculty advisor, and Michael Aldrich, a graduate student, is head of the campus chapter.
6. Since we have been recognized as a campus activity, we of LEMAR have a responsibility to keep the trust given us. The university will probably be subjected to much criticism for allowing us to exist. Hippies will call us square, which, as a legal protest group, we are. Angry parents and powerful citizens will call us outlaws, beatniks, perhaps even Communists, which we are not. We can best serve ourselves, the university, and in fact the public in general, by staying clean, being open and forthright, and preserving the spirit of free enquiry.

SUNYAB LEMAR, Box 71, Norton Hall, SUNYAB, Buffalo, New York 14214.

THE BUDDHIST ORACLE VOL.2 # 1
June - 1968

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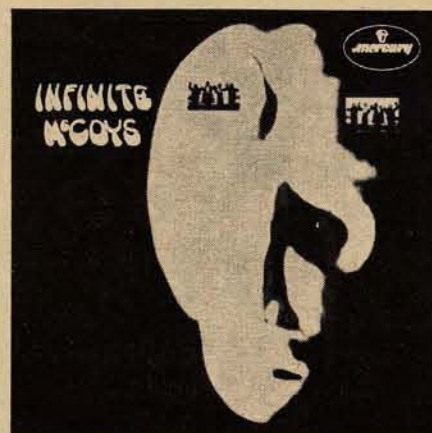
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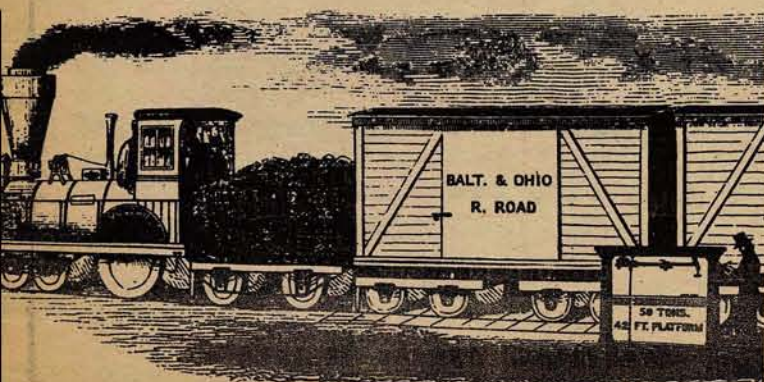
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Report from Ground Zero: The universe has been discovered as a Now fascist. NonCommunications System (relate to media control & manipulation; program its existence as Verified Generalization) demands total and complete retaliation against the Processes Which Define --the recent infiltration of PWD Illusion agents into Multiple Reality Land cannot be excused or ignored. ALL PREVIOUSLY SCHEDULED SUICIDES ARE HEREBY CANCELLED. Vacations are to be rescheduled; several local realities have already been anesthetized. As can be expected, domestic programs will suffer. Wartime full scale operations are now in effect at all factories and reality production quotas have been effectively doubled. The Underground Thought Patrol will release a number of the previously experimental mind-death lasers for use in non-conflict situations; the weapon has proved itself in-effectual and therefore functional when One is confronted by Illusion agents operating on plus-one-half (data restatement for programming: positive) frequencies. All chaos agents now experimenting with temporal and spatial manipulations and/or ultraspectral communications will probably be shifted to lower level thought patrol or reality manipulative functioning, to avoid further infiltration. Projections of "victory" will now be allowed as PWD programming; at some future date the past can be re-programmed into multiple functional information: this data to be recorded and destroyed by employees of Evolution Incorporated. MRL associates can afford to make NO mistakes at this time, as such information could not be reconverted to PWD "functioning" at anytime. However, if further retreats are recognized as "necessary", Each should be sure to evacuate munitions and weapons, as capture of such by the PWD renders them uselessly functional.

Pre-conflict data: The Battleground is the entire universe; BEWARE OF YOUR OWN PERCEPTIONS!!! PWD Illusion agents and pacification teams have been known to infiltrate nearly everywhere, even to the extent of multiplicity. For these and other non-existent reasons, U.T.P. mind-death-lasers are to be used in semi-tactical situations only. MRL associates should be aware/ of the fact that a number of chaos agents have periodically "established" themselves within the structures of the PWD for purposes "defined as" sabotage, reprogramming, and espionage. Lack of caution in attack on the PWD could expose such an agent as invulnerable, which could shift pre-set balances in several duplicities, introducing the danger of a Defined Reality which would appear for such situations. Chaos agents typically operate out of time, and from such a sphere they are capable of projecting Absolute Zero (all motion stops), and to avoid wasting function in time they would not hesitate to freeze One in position, even though such action would limit an individual function to the PWD. Percieve such possible programs "in advance", and move One's functional battleground to a hotter climate.

Additional data: Many of the maps "currently" available on the primary battlegrounds within time-space are extremely unreliable and might often misdirect One into some of the PWD's most heavily fortified areas. Reinforcements cannot be counted on NOW, and most MRL associates should be expected to handle the anti-fear processors of the PWD on their own. Battles within Multiple Reality Land itself pose yet further problems; the road signs are also often deceptive; check again: DOES THAT SIGN REALLY SAY THAT??? Again, beware of your own perceptions.

- captain zero

Plans are being undertaken to free those MRL associates who have already been captured and imprisoned in PWD concentration camps. An overplay seems in order here; a number of MRL associates will force their way into the camps and demand severe imprisonment. As the PWD will be unable to feed such a number of MRL associates, they will die of Reality Starvation and thus be forced to reappear in MRL. Nonetheless these are functions within time, and currently the Illusion agents have given the PWD a distinct edge nearly everywhere. The conflicts will undoubtedly be severe, so it is advisable to kill whenever necessary. Remember; we have NOTHING to lose.

pre-STOKES COMMENTS ON CLEVELAND

"Remember Hart Crane, Cleveland? You killed him too, remember? Remember Kenneth Patchen? You drove him to California because he could not stand your Ohio death." d.r.wagner

"Apparently, cleveland does not wish to regard itself--or have itself regarded-- as a metropolis capable of variety and flexibility." Russell Atkins

"We are prepared to declare Cleveland a disaster area" Douglas Casement editor of Sparo

"LIFES NOT ALL THAT SERIOUS THAT ANYONE SHOULD STAY IN CLEVELAND" George Dowden-england

(allen)"GINSBERG SAID PUBLICALLY THAT 'CLEVELAND IS THE WORST POLICE CITY I HAVE EVER BEEN IN' was asked 'worse than L.A.?' 'YES! YESYES!' from a letter from d.r.wagner

"cleveland is worse than a zero because it doesnt even have the outline that a zero has." Saint J.

"cleveland, you will be plowed over" d.a.levy (from kibbutz in the sky)

"I dont know how Jim Brown had the heart to play in a place like Cleveland?" Jonathan Williams

"Everyone loves the people of Cleveland"

Franklin W.W. Osinski

"I always remember Cleveland as a very good book town."

James Laughlin

"As we grew older and wiser, we became conscious of an oppressive atmosphere that eventually forced many of us to leave and seek more freedom in other parts of the country."

Phillip Kaplan

"how all you speaking voices survive in cleveland, i'll never know."

Andrew Curry editor of DUST

"a bad social element; the cleveland police!"

darrell k

"..there's nothing over Cleveland anymore, or underneath it"

Walter Lowenfels

"..the city of cleveland is dead."

Jasper Wood



Living, as we do, in a time and place so confused and where so many roads appear to end in a slough of unquiet desperation, a new generation of youth is asking us all the question WHERE NOW? Though their own answers often take the form of escape into nihilism and drugs, this phase of our national life is not, necessarily, unhealthy. It is, rather, part of a search for meaning by intelligent students throughout the college campuses of the nation. This address given by Phillip Kapleau to the students of Florida State University last October on the occasion of the 1967-68 lecture series of the Department of Religion entitled "The Search for God"

Appeared in ZEN BOW. Published by The Zen Center
10 Buckingham St., Rochester, N.Y. 14607

"The Search for God"

The Department of Religion has asked me, in connection with its series "The Search for God", to talk to you on Zen Buddhism, and I have come because I believe the Buddha's Dharma, as Buddhists call his teaching, has a therapeutic relevance to the Vietnam war, the civil rights struggle, acid taking, pill gulping, liquor guzzling and many other ills of our contemporary society.

Recently the nation was shocked by the brutal killings of Linda Fitzpatrick and Groovy Hutchinson, two so-called hippies living in New York's East Village. The violent deaths of these two young people created an immediate wave of outrage and indignation from newspapers and magazines which used the slayings as a pretext to upbraid the entire hippie phenomenon. Many of these same magazines and newspapers are staunch supporters of the war America is waging in Vietnam, and seem to feel there is some basic difference between savage war and ugly murder. The point overlooked is that though violence can manifest itself in a variety of forms, the root cause of it is the same in all cases: a sense of ego, the desire for power and domination, a strong awareness of the "me" and "mine" in the hearts of men, which in turn gives rise to feelings of fear and alienation so powerful as to make men seek out and viciously destroy other creatures and even themselves.

Later I will have more to say about ego. For the moment let me observe that despite our violence at home and abroad, we Americans are still the hope of mankind. During my thirteen years in Japan, besides extensive travel in India, Burma, Ceylon, and Thailand, I heard numerous comments by perceptive Asians familiar with the American and European scene that the wave of the future lies, not in Asia or Europe, but in America. Did I not myself believe it I would still be in Japan and not back in my own country. We are, I am convinced, slowly beginning to turn our immense creative energies inward, and if we can live through our present hell, we may yet transform America into the biblical land of milk and honey. There is hope in Luther's dictum: "He who is bad enough to land in hell is good enough to go to heaven."

Evidence to support this optimistic view of our spiritual potential is not lacking. It can be found in a lecture series such as this one, the sponsors of which are to be congratulated on their initiative and vision in bringing before you representatives of four great world religions. I feel honored to be one of these speakers and hope I can present here a fair picture of the huge structure



Buddha.
Lahore Museum.



Buddha, Pagān Museum;
twelfth century.



page #5

of thought, feeling and wisdom known as Buddhism. This religion embraces one-third of the human race, including the great majority of Asians, and is now projecting itself upon the hearts and minds of numerous men and women in the West.

The assigned topic of this lecture series is "The Search for God" and at once I find myself in a dilemma, for in Buddhism, especially Zen, there is nothing to search for, much less a God. The fundamental problem in Zen is not God but man. Not what is God, but what am I? Why was I born, why must I die? Not finding God but realizing one's original Self, one's link with one's fellow men--this is the primary concern of Zen. The following Zen dialogue pinpoints the problem: A monk named Etcho asked a Zen master, "What is the meaning of Buddha?" "You are Etcho!" retorted the master. Dostoevsky in a letter to his brother Michael wrote: "It is terrible to watch a man who has the Incomprehensible within his grasp, does not know what to do with it, and sits playing with a toy called God."

Toys are for the amusement of children, they are not for adults. Zen demands maturity and responsibility of its adherents. It admonishes them to stand on their own two feet, not God's or anyone else's, and to respond wholly to what is most true in themselves and others. Our inborn freedom and spontaneity must not be fettered by attachment to God or Buddha. Zen masters have been known to cry, "You must kill the Buddha!" not as a dramatic gesture of defiance, but as an inescapable consequence of their love of freedom. However, a word of warning: Only he who has the reverence and humility to prostrate himself before the Buddha can destroy him when he becomes a threat to complete inner freedom. Truly, "Zen is a religion of respectful disrespect and disrespectful respect."

I have just pointed out that in Zen there is nothing to search for. Search implies some goal or object outside oneself and a subject-I that does the searching--a dualistic notion which fractures our inherent Wholeness. But since our True-nature has no insufficiency, like a circle to which nothing can be added and from which nothing can be subtracted, what, then, is there to seek? Many people, proudly calling themselves seekers, become attached to the idea of searching, with the result that they never find. In another context Picasso once remarked, "Other painters seek; I find."

What in the West we term Buddhism has its origin, historically speaking, in the person and life of Siddhartha Gautama, later to be known as the Buddha Shak-

yamuni, i.e. "the sage of the Shakya clan." Among Buddhists he is revered not as a deity or as a savior who takes upon himself the sins of others, but as a fully awakened, fully perfected human being who attained liberation of body and mind through his own efforts and not by the grace of a supernatural being. People often asked him, "Are you a god?"

"No."

"An angel?"

"No."

"A saint?"

"No."

"Then what are you?"

"I am awake," he replied, and this is the meaning of the term 'Buddha': one awakened or enlightened to his own Self-nature and all existence.

If Buddhism begins with Shakyamuni Buddha, in Zen the focus is on his awakening, or supreme enlightenment, an event which unites all sects of Buddhism, whether they be of the Mahayana ('Great Vehicle') persuasion, of which Zen is the core, or the Hinayana, sometimes called Theravada or Southern Buddhism. Placed in the limiting scale of time, the Buddha's enlightenment occurred on December 8, about the year 528 B.C., when he was thirty-five. Especially among Zen Buddhists this memorable occasion is observed not so much as a time of rejoicing as a time for renewed effort to realize our own True-nature as the Buddha realized his.

Upon his great awakening the Buddha is recorded as exclaiming, "Wonder of wonders! Intrinsically all living beings are Complete and Whole, endowed with virtue and wisdom, but because of their delusive thinking they fail to perceive this." I shall return to this term "delusive," for much of Zen teaching revolves about it. Here I want to point out that in Zen anyone who has genuinely realized his Self-nature has attained the first stage of Buddhahood, since in substance this realization is no different from the Buddha's. It is only in the degree of the Buddha's enlightenment, as well as in the perfection of his character and personality--that is, in his equanimity, compassion and wisdom--that Shakyamuni Buddha towers above the man of average enlightenment. Perhaps it is like comparing a Sunday painter with Rembrandt. Both are artists, but how vastly different their attainments!

Yasutani Roshi has likened the substance of this Self-nature to water. One of the salient qualities of water is its conformability: when put into a round vessel it becomes round, when put into a square vessel it becomes square. We too have this adaptability, Buddhism teaches, but because we live bound and fettered due to ignorance of our True-nature we have forfeited this freedom. The mind of a Buddha is like water that is calm, deep and crystal clear and upon which the 'moon of truth' reflects fully and perfectly. The mind of the ordinary man, on the other hand, is like murky water, constantly being churned by the gales of delusive thought and no longer able to reflect the moon of truth. The moon nonetheless shines steadily upon the waves, but as the waters are roiled we are unable to see its reflection. Thus we lead lives which are frustrating and meaningless.

How, then, can we bring the moon of

truth to illumine fully our life and personality? We need first to clear this water, to calm the surging waves by halting the winds of discursive thought. In other words, we need to liberate our minds from bondage to conceptual thinking. Most people place high value on abstract thought, but Buddhism has clearly demonstrated that discriminative thinking lies at the root of delusion. For this reason it has been called by the Zen masters the sickness of the human mind. This is not to say, however, that Zen condemns the intellect. Abstract thinking, to be sure, is enormously useful when its nature and limitations are properly understood. But so long as men remain slaves to their intellect, fettered and controlled by it, they can well be called sick, according to Buddhism.

In the teachings of the Zen masters we find conceptual thought described as the 'stream of life and death.' Random ideas are relatively innocuous, but beliefs, opinions, rationalizations, ideals, dreams, hopes--in which we become

imprisoned as in a cocoon--are all hang-ups, according to Zen. Voltaire was in the company of the Zen masters when he observed, "Opinion has caused more trouble on this earth than plagues or earthquakes." As for ideals, G.K. Chesterton, the British essayist, once wrote, "There is nothing the matter with Americans except their ideals. The real American is all right. It's the ideal American who is all wrong."

Dare we condemn our dreams and hopes? Are they not the very stuff of our lives? But they are, no less, illusory. Buddhist doctrine holds that the past is unreal because it has already gone; the future because it hasn't yet arrived; and the present because the moment you think of it, it's already disappeared. Linger in the past and you sacrifice the present. Hope in the future and you neglect the 'here and now.' Don't think of past, future or present but just be one with every moment and you have all three, not as a trinity but as an indivisible unity.

Delusive thought, then, is the mental static which prevents us from being in tune with our daily existence. Delusive acts are an ignorant clinging to the unreal and the ephemeral which we mistakenly assume to be real and permanent. Now, the mother of delusion, according to Zen, is the notion of an ego-I, that is, the acceptance of oneself as a discrete, isolated individuality. How is this delusion born? Deceived by our senses and our bifurcating intellect into postulating the dualism of myself-and-other, we are led to think and act as though we were confronted by a world external to us. Thus in the unconscious the ideal of 'I,' or selfhood, becomes fixed, and from this arises such thought patterns as I hate this, I love that; this is mine, that is yours. Nourished by this fodder, the imperious ego-I comes to dominate the personality, attacking whatever threatens its domination and grasping at anything which will enlarge its power. Antagonism, greed and alienation, culminating in suffering, are the inevitable consequences of our failure to recognize the nature and limitations of our intellect and our senses.

continued



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Tadpatri.



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When we are undeluded, the fundamental unity and interdependence of all existence becomes clear. In Zen this is expressed by such statements as, "When John is clouted, Jim cries out; when clouds rise over the southern mountains, their rain falls over the northern range; when a school bell is rung in Rochester, a class begins in Tallahassee." Analyze and discriminate, though, and the Unity is broken. See things 'steadily and whole' and 'ours is the world and all that's in it.' Stevenson's line "The world is so full of a number of things I'm sure we should all be as happy as kings" sounds trite, yet it has a profundity--if we can assume, that is, that kings are happy. I am reminded of the charming Persian legend, quoted in one of Maeterlinck's stories, of the king who was very powerful but also very unhappy. He consulted his seers to find out what he must do to be happy. After diligent research they found a clue to the dilemma. "Your Majesty," they told him, "you must wear the shirt of a happy man." There followed a long search, and finally a poor peasant was found who was perfectly happy. He was an unkempt fellow who wore no shirt. Today he would probably be called a hippie.

The enlightenment of the Buddha, I have said, is paramount, since the doctrines and principles and philosophy of Buddhism all emerge from it. In addition to the unreality of an ego-I, the Buddha in his enlightenment perceived that all conditioned phenomena are impermanent, fleeting forms in a stream of ceaseless change, which arise when certain causes and conditions bring them into being and which pass away with the appearance of new causal factors. The Buddha further realized that the substratum of existence is a Voidness out of

which all things endlessly arise and to which they endlessly return. This Emptiness cannot be described as a blank cipher or a blank negativity but as an Emptiness charged with power and creativity.

Pain, the Buddha proclaimed, is an inevitable condition of life. Our sufferings, though--that is, our evaluation of pain from which we stand apart--are rooted in a selfish grasping and in fears and terrors which spring from our ignorance of the true nature of life and death. "One thing I teach," said the Buddha, "suffering and the end of suffering." So he was called the Great Physician. Since he was not content merely to diagnose the ills of man but to prescribe clear-cut remedies, his Dharma can fairly be described as optimistic and practical. It is optimistic, not fatalistic, as it is sometimes charged, because he taught that a man's karma, that is, the sum effect of his thoughts and deeds, is not fixed but variable. Karma can also be called the law of action, reaction and interaction, or simply the law of cause and effect--as you sow so you reap. Except for some circumstances as one's being born a man or a woman black or white, each has the power to change his karma by the way he chooses to accept or reject life. Let us say one is sent to jail for a crime he has committed. Here we see the working of cause and effect. One may then decide to repent and become law-abiding and determine to be more careful not to get caught to utilize the confinement as an occasion for spiritual dis-

cipline by meditation, good reading, and the like, as Oscar Wilde did when he was sent to Reading Gaol. Similarly, one born sickly can become well by attention to his health, while one born poor has the possibility of becoming rich. The doctrine of karma, one of the cornerstones of Buddhism, is such a complex subject that these brief remarks hardly do it justice. But, unfortunately, there is no time to pursue it further on this occasion.

The Buddha's prescription to end suffering consisted of many remedies, chief among them being meditation. In Zen, meditation takes a special form called zazen, a Japanese word whose literal meaning is "sitting with a concentrated mind." Zazen, therefore, is the process of concentration and absorption by which the mind is calmed and brought to one-pointedness, and it constitutes the heart of Zen discipline. The Japanese Zen master Dogen called zazen meditation "the gateway to total liberation." Zazen, though, involves much more than quiet sitting. It is an intense inner struggle to gain control over the mind and then to use it, like a silent missile, to penetrate the barrier of the five senses and the discursive intellect. This emptying of the mind of random ideas establishes that inner equilibrium which the winds of conceptual thought can no longer upset.

The term 'brain-washing' is a charged word, but in the sense of purging and freeing the mind from enslavement to fugitive, useless ideas we can call zazen 'brain-washing'. Perhaps this will be clearer if I tell you briefly of the experiences of two Americans with zazen. The first, after he had been practicing Zen a short time, said, "I know that Zen discipline involves ridding the mind of all tightly held beliefs and values so that it becomes a clean slate. But look, I've spent four years getting a good education at Harvard. This knowledge cost me a hell of an effort and my parents plenty. If you think I'm going to throw it all away for a pig in a poke called satori, you're crazy. To tell the truth, I'd rather read about Zen than practice it; that way I don't lose, I gain."

The second said, "Some people ask me, 'What have you gained from Zen?' I must answer truthfully that I have lost, and whatever gains I have made are the result of this loss. I have lost much

continued on page 14



 <p>MEMPHIS SOUL — JESSE BUTLER MEMPHIS AFTER HOURS; LAST NIGHT; MY BABY LOVES ME; MEMPHIS; DROWN IN MY OWN TEARS; GREEN ONIONS; TUFF; MESSY JESSE; MERCY, MERCY, MERCY; ST. JAMES INFIRMARY; HEY BROTHER. PHM 200-245 PHS 600-245</p>	 <p>GREECE TODAY — VARIOUS ARTISTS IF YOU DREAM OF DESERT; THE FIVE WAYS; CONSOLATION; A BEAUTIFUL GIRL; MY BELOVED MOTHER; I REMEMBER THE PAST; MY BRUNETTE LADY; STREET OF DREAMS; NIGHT DANCE; DAWN; I WANT TO LIVE ONLY NEAR YOU; WHAT A PITY. PHM 200-094* PHS 600-094*</p>	 <p>SOUND ELECTRONIC MUSIC — THE ELECTROSONICS SONG OF THE SECOND MOON; MOON MAID; THE RAY MAKERS; THE VISITOR FROM INNER SPACE (VIBRATION); SONIK RE-ENTRY; ORBIT AURORA; TWILIGHT OZONE; ALBUM NOTES. PHM 200-047* PHS 600-047*</p>
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paper with green
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these retiring
to upstairs blue
painted monastery fleabed chambers

where opium comes
thru a yellow flame
in the brown
hush of the rest of your life
*
the gang out smiling in VW bus
layer of cigarettes
hashish paperback sleepingbag
canadian autoracefreak girl ignoring
me on account of the dirty
white levis & cheep moustache

on the floor

to the baths of istanbul
uncovered our machinery
in the presence
of fat turks
& bundled, robed, received
the gift of tea
lying in an anteroom

with our different ways of
receiving the gods
& their flowers
*

marie was
cheated on travellers check multiplication
deal by exusband father gold-

minnesotan planning fake
immigration to erez yisroel
took the checks &
never returned but cried out
GLORIA GLORIA at night writhing hashish
to the memory of an exwife in st paul

cold mist of the golden horn

& by night to taksim
a western movie in style

taxi thru shepherd on main st
of golden horn istanbul

one
traffic light in town dont work

but the circle of mint leaves unbroken
by most famous in europe

marie strode down
taksim
in shepherd coat
white
& dark hair piled high, shades
men surrounded

laughing
we gazed upward
pointed to
rooftops with
fingers of the dead

and begged kurus
almost a dollar
split for many glasses of mint tea

1968 theyve closed the Gulhane
for drug crackdown

what will happen to US imperium in asia

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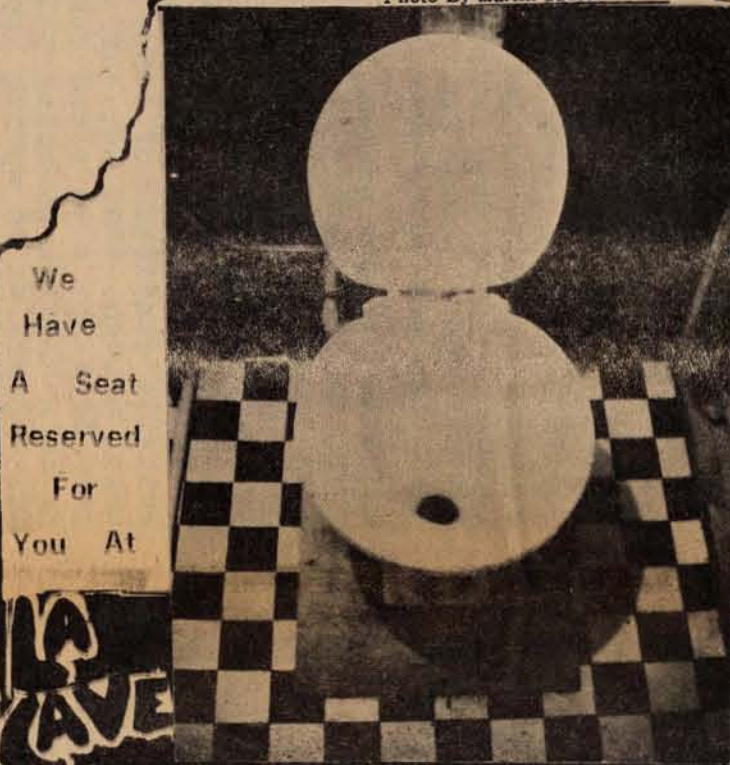
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JUNE
7 ROB JASON
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9 (RICK CURTIS + FAMLY)

11
12 CANNED HEAT
13

14 THE TIFFANY SHADE
15

21
22 DOC WATSON + SON
23

26
27 THE RICH KIDS
28
29
30

FLASHES

KALEIDOSCOPE BUSTED - issue #14 with photo of chick & cat
in sacred yab-yum position - paper busted by anti-religious
city officials... (issue #15 already out, at least the fuzz
in milwaukee dont seize printing equipment as evidence like
they do in cleveland) Kaleidoscope needs yr support, its a
a good chance to express your love, and your awareness....
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If you accidentally get lost in Milwaukee & find yrself
crashing visit their art museum...ironically stashed in a
building called THE WAR MEMORIAL the museum has some of
the happiest walls in the country.....

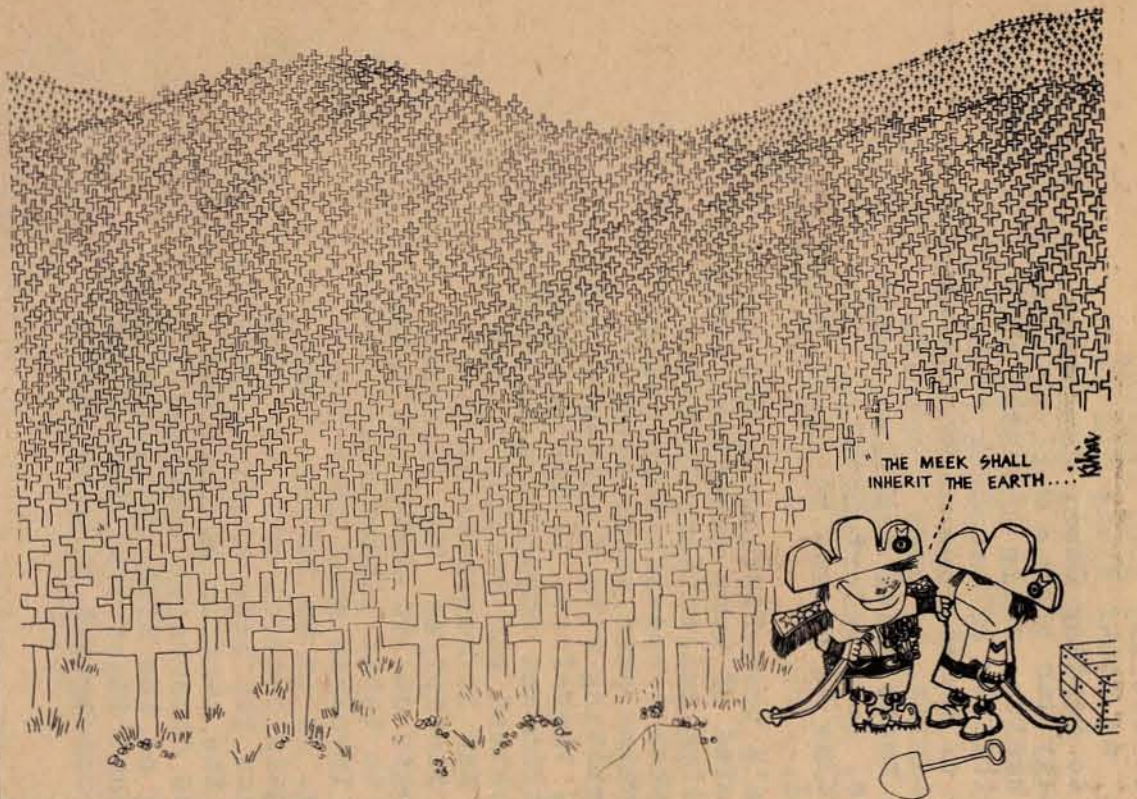
YIPPIE? DONT GET YR HEAD KICKED IN, IN CHICAGO THIS
SUMMER..UNDERGROUND RUMORS OF EXPECTED VIOLENCE HAVE BEEN
INCREASING - BE AWARE -

what happens when children psychically outgrow their parents?
their planet? their universe? READ CHILDHOODS END by Arthur
Clarke - its not all science fiction!!



Buddha, Bengal;

THE WELL HAS
BEEN CRUCIFIED.
WATCH 4 THE
RESURRECTION!



CAMELS COMING and FORUM announce their joint publication of a cartoon book by
Kelsie Harder, a young Philadelphia artist. Some of the cartoons have appeared in
such publications as Look and Stanford Chapparral; others are so violently anti-
religion that even the underground press might hesitate before printing them.

Kelsie examines such themes as War, Love, Head-scratching, Piety, and The Fuzz,
as well as what we sometimes like to call "existential anguish". In one cartoon he
looks at the American breast-fetish, and in another he presents a dialogue between an
absurd man and his God. The publication of this book will certainly establish him as
the most interesting underground cartoonist to appear in years.

KELSIE is published in a limited edition of 1000 copies. The price is \$1.50.

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The War

"The people of South Vietnam desperately want the war to end but they are
losing hope. They are not Communists but if the war does not soon end, they
will join the National Liberation Front because they see no other way out."

Appeal signed by 70 faculty members and students
at five leading universities in South Vietnam.



"It is because of the religious conscience in us that
we cannot accept the war which is going on in our
country, that we cannot accept the presence of foreign
troops and of troops whose actions are influenced by
foreign governments, for this massacre of our people
and of each other. The more the war goes on, the
stronger communism becomes, the more Americans
become colonialists, and our people are destroyed. We
pray that the religious conscience will guide humanity
to stop a war that has reached its utmost in atrocity."



Venerable Thich Tri Quang - Venerable Thich Quang Do - Buddhist spokesmen,
Saigon, Feb. 18, 1967.

"After twenty years of war and broken promises, all Vietnamese people have
become suspicious of the promises of the big powers. West as well as East.
Unless the United States takes very dramatic actions to prove its will for
peace, it cannot hope at all to win the faith and belief of the Vietnamese. What
it has been doing so far is just the reverse."

- Thich Nhat Hanh, Buddhist leader, Vietnam.

Thousands of Americans who are
distinguished in their own fields of
education, health and medicine, and
the social and natural sciences have
signed petitions and paid for expen-
sive ads to urge the Administration
to stop escalation, to cease bombing,
and to negotiate a settlement of the
war in Vietnam.

Artists and writers and performing
artists by the hundreds have acted
similarly. Here are a very few of the
familiar names:

Thomas Merton
author of Seven Storey Mountain
Chester F. Carlson, Consultant
Xerox Corp., Pittsford, N. Y.
James E. Fenn, Vice President
Plymouth Rubber Co., Inc.
Canton, Mass.

Robert B. Perry, President
Washington Trust Co.
Westerly, R. I.
Gerard Piel, President
Scientific American, Inc.
New York

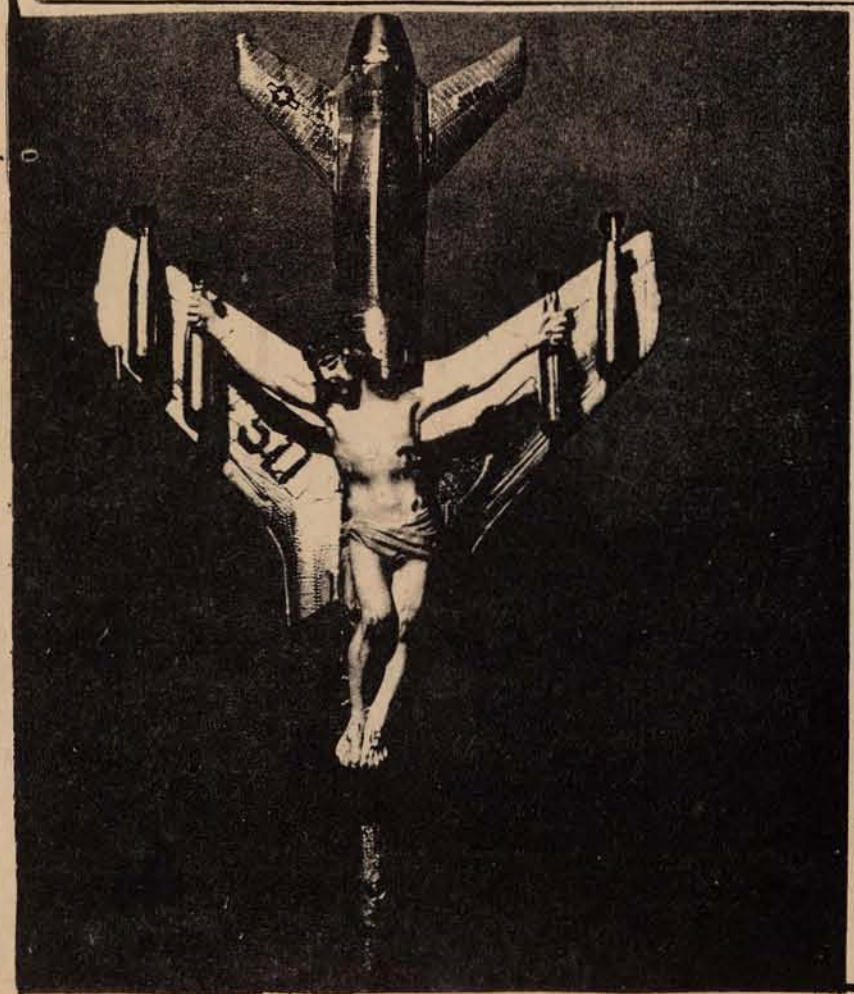
Signers signed as individuals and not in their official capacities.
Affiliations given for identification.

Thomas B. Adams, President
Adams Security Co., Boston

T. Walter Hardy, Jr., President
The Hardy Salt Co.,
St. Louis, Mo.

George E. Beggs, Jr., President
Leeds & Northrup, Philadelphia

William H. Harlan, Jr., President
Manchester Bank, St. Louis



LEON FERRARI
(Argentine)

La civilisation
occidentale
et chrétienne



Like others, I was not too certain that the use of LSD was safe at all. I mean after the govt's conflicting & often unverified reports about chromosome damage there was a possibility of direct physiological damage, rather than the expected physical deterioration that results from the misuse of any drug (like over-eating as an escape to over-drinking or even too much sex/ or even too little of the above).

As it is, The Cleveland Plain Dealer of May 14th, 1968 subtly released information that seemed to indicate that LSD helps to create normal people! By slight distortions of reality & out & out lies the real message hidden within the article remains & brings out another more realistic problem, 'Is it safe to be normal?'

some researchers had been studying LSD to see if it had any value in the treatment of mental disorders. "To date, there has been no such value demonstrated, and it is unlikely that any will be forthcoming."

the fact that books and articles pro LSD exist from both U.S. & Canadian doctors is ignored. Anyone really concerned with the possible dangers of LSD should have already read these books & began a serious look at Dr. Sattins statements. (Dr. Sattin is the 'expert' on LSD from WRU - the article is written by Fraser Kent) So you start to reread - like where it says that LSD users "hear voices & see things that don't exist". DONT EXIST FOR WHO! A telepath will hear voices! (does LSD increase awareness? re-awaken or force awake a latent telepath?) It doesn't mean he should listen to voices heard. A person using any form of intense meditation will probably run into the distraction of hallucinations, LSD is a recognized hallucinogen. JUST LIKE a psychosis, but it is a chemical psychosis not a permanent one. A side effect such as telepathy? is that dangerous? and to whom? it is of course dangerous to a person who refuses to accept their telepathic sensitivity and prefers an imitation psychosis rather than the responsibilities of advanced perception. It is also dangerous to have telepaths existing near any corrupt govt. whether it is city, state, or federal. It is also dangerous to have a sensitive person using their abilities for selfish purposes. But how do you find a telepath who is corrupt? Witchhunts? Does LSD create telepaths? The Plain Dealer indicates the god given evolutionary nature of psychedelics between the lines.

LSD, disorients you, but it may be reorganizing normally that is most dangerous. You have lost the usual sickness that you've used so you could adjust and function in a high tension, abnormal, unhealthy society. Could you adjust to being normal in the universe rather than what is called normal in your city? Who is considered normal in a mental institution? The PD claims 100's of persons who have used LSD prefer mental institutions rather than confront reality. The problem here is really that the Hospitals cannot handle the problem of people going through changes in large quantities. Some people are mentally ill, but LSD hypochondriacs by the hundreds? Since millions of people have taken the psychedelics like acid, it almost seems worth the gamble as advocated by newspaper distortion. But I don't recommend it, it is illegal to evolve or attempt to evolve

or to attempt to worship god thru using psychedelic drugs. (Unless you are an American Indian & belong to the NATIVE American Church) The Native American Church legally uses peyote (mescaline) in its religious rites. Hundreds of Indians have been cured of alcoholism & it is rare when a member ends up in a mental institution. There are a lot of people in mental institutions who think they are Jesus! and most of them turned on with Christianity. Is Christianity an hallucinogen?

States of Paranoia - Delusions of Grandeur - a sense of being persecuted. (read the article on LEMAR in this issue-page 2) The NEO-AMERICAN CHURCH was founded to legalize LSD as a religious sacrament. The police have proven it is not profitable to become a member! The Church has almost been silenced - persons not dealing or using drugs have suddenly been drafted, busted for obscenity, lost their jobs, because they were talking too much about the freedom of an individual to use LSD for religious purposes. Maybe paranoia is not a side effect of LSD, but a side effect of a person who approaches normal states of consciousness and realizes it is necessary to be paranoid to survive. When you watch your friends getting arrested one by one, should you watch television & pretend it is not happening? or should you be more cautious? Should you pretend that being intimidated into silence is not really an infringement on your freedom of speech? Perhaps we should re-write the Bill of Rights to read 'Freedom of Speech - amendment one: UNLESS the speaker is heard.'

No one seems to consider that paranoia may be a good survival instinct. Paranoia really means there is no reason for fear to exist. But what if the reason exists? A person with more awareness, or more perception is going to get scared first. Can a non-telepath psychiatrist commit a latent telepath because the patient cannot define or prove that there is a real existing threat to his growth as a human being. Only a telepathic headshrinker could define the fear a telepath was suffering from as a real danger to the person, or if it was just someone else's fear that the telepath mis-identified as his own.

Delusions of Grandeur! another sign of being a normal human. An acid head is like a Christian. The acid user says, 'I've had a new experience, (one you had not had) therefore, I am better than you. I know more.' A Christian says, 'Jesus saved me, I'm humble and pure, therefore I'm better than you.' Real delusions of grandeur? Perhaps just sensing the real powers available to a human (didn't Jesus and Milarepa do miracles?) can be mistakenly interpreted as having them. To gain access to the powers of the universe takes work, being aware to them doesn't mean you have developed them. The delusions can be found anywhere, a city official who thinks his word to another city official can stop a riot, a greaser from the hill who thinks he owns Cleveland, a hillbilly from the west side who can fight anyone in the bar, a hippie hallucinating that love will protect him although he doesn't realize that love is more than a child's uncontrolled emotion, an American Jew praying in a temple unaware that his god has gone home. Who is suffering from delusions? Everyone in some degree, perhaps the acid user with new information gained telepathically may have reason to sound a little louder than anyone else.

DR. SATTIN took little comfort from the fact that LSD use is decreasing.

Is Dr. Sattin advocating that more LSD should be used? I couldn't decide after reading between the lines. After years of research on the validity of telepathy, the problems of the telepath & latent telepaths sound too much like the problems of LSD users. Does LSD open doors to evolution by the environment and force one to confront reality or the reality of a higher level of consciousness?

We are all very small & powerless when confronting the energies and unknown powers of the universe. But that doesn't mean we should run from them or toward them. I do think we should question ourselves as to why we are confronting them, & question those with more awareness with sincerity rather than by way of attack. Most important, we should not be afraid to have our questions answered.

"All this suggests some severe alteration in the brain,"
Dr. Sattin said.

sounds just like the chromosome damage hoax. No one asks if mutations or brain change might be beneficial or necessary for the survival of the human race. With millions of persons taking LSD, someone should seriously consider the problem of potential change in the structure of the society. It is too obvious to those trying to find out what is happening that all attempts to suppress the use of psychedelics have only helped to increase their use.

University Circle is not the underground pharmacy of Cleveland. The Cleveland newspapers protecting the administrations power & corrupt tactics to acquire the University Circle Area as cheaply as possible have helped to create the illusion that all drug use & sale stems from that area. Yet, I know very little heroin in that area as compared to other areas of the city. The psychedelics are an open problem and pain in the ass to most police depts. in every suburb. I hear rumors of marijuana & JB-313 sales on the west side, I can recall being shown store owners who smoked pot all over the west side (& that was 6 years ago!) All drugs come from the circle area if you believe the hogshit spread by the newspapers in power. What is really happening? perhaps we have no reliable newsmedia in the country. The drug problem cannot be stopped or properly directed by arresting the 10 million persons who have used psychedelics. It cannot be handled by incompetent politicians who dont know the difference between acid and heroin. Cleveland is not yet aware of its hidden community of persons who have shared the drug experience, the psychedelic communion. Even the users do not know each other, and Cleveland probably has the least problem in the country, not from police efficiency, but the way of living in Cleveland, mostly suburban, mostly quiet, does not tend to let drug use become a problem.

Extroverts are not 'hip' in Cleveland. The cool (often phoney) sophistication necessary to maintain & survive & stay in Cleveland is a major factor in the fact that drugs can & have been used in Cleveland without being abused. The problem has only come into the open recently because of uncool teenagers, & the power structures bid to control the Circle Area, (they got it, we should be proud to see the Stalin-like massacre of scores of small business's to provide us with a well developed cultural area. It could have been done a little cleaner, with the co-operation of the people in the area and it may have been more important to have this city grow with the co-operation of the people rather than with the most efficiency & the least cost) The third factor in the explosion of drug use among teenagers is the fact that neither the police nor the community can seriously expect to handle a situation they do not understand. They are trying to handle drug situations of 1968 by reading books by Anslinger & Hoover that described stereotype situations of 1940.

The articles from the Plain Dealer, by way of incompetence have helped to distribute information conducive to bad trips, information about drugs that was not meant for young people, but then since young people have the least difficulty going thru changes perhaps the information was for them. But when a newspaper is forced to co-operate with the power structure, to make money, it is obvious it cannot afford to hire reporters who will tell the people too much of the truth. It cannot hire journalists to ask questions that might embarrass some city official (at least until that official is removed from his position of power & authority) and it cannot hire reporters who might challenge the publics stagnant thought processes.

The CLEVELAND NOW Program could do more for Cleveland if it started by turning the Press & Plain Dealer into parking lots!

NOTE: The quotes (in small print) are from the Plain Dealer. Opinions expressed are those of the editor & do not or should not be mistaken as opinions shared by The Buddhist Brotherhood or other writers for this paper.....
I DO NOT RECOMMEND THE USE OF LSD, I suggest joining the Native-American Church and peyote for those interested in the psychedelic experience, otherwise, The (limited) Freedom of Speech we have in this country still has more validity and importance than another acid trip for me. (d.a.levy 1968)

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Just get rid of that
small mind
that is called "self"
And there is nothing
in the universe
that can hinder you.

--Zen verse--



April 25, 1968

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Gassho;

We have received a copy of "The Buddhist Junkmail Oracle".

It is our sad conclusion that the individual or group who is responsible for this publication has little respect for himself (ves), those about him or what he has attempted to do.

Had we been extended the courtesy of a choice in placing a commercial offer in this publication we would most certainly have refused the opportunity....considering first that our Rule prohibits such an attempt to call attention to ourselves.

While we can appreciate your attempt to help our cause we must ask that in future printings or your paper, you delete any mention of our organization which could be construed as coming from this office or monastery.

May wisdom and compassion arise within you. Peace be with you and with all beings.

MacDonough Roshi

MacDonough Roshi
Abbot of Middlebar Monastery

gassho?

it was the mention of discipline in Kantaka that prompted me to send you the oracle. i felt perhaps you were more interest-ed in the discipline & rituals INTERNAL POMP & CEREMONY But i couldn't find any zen(sun)light

like one of the Roshis from the Diamond Sangha sed, you get rid of yr fear of the bomb by becoming the bomb...the buddhist oracle becomes a part of the chaos & half-assed world i live in...if zen has any merits, certainly even a haiku or tanka by Basho hidden in a corner should show enough light to start someone on the path, the Buddha is a shitstick?

YES, the Buddha is a shitstick! So are you! I signed my letter peace & awareness, if my memory is correct, that means 'if you want it' You say Peace Be With You! YECH, i don't want it. Its not healthy, if i were peaceful & tranquil in my external appearances, people would be deluded into believing i were a saint or sum such nonsense and i wouldn't want to have to play that role...i once wrote in a poem, "all this fucking tranquility/ who needs it give me a juicy steak and a joint"

well roshi tell me, tell me how you will react when the police kick in yr doors looking for hidden guns? when they haul you away for being (un*american?) a commy? different? How will you react to being cut in two by sum deluded contemporary samurai?...will you meet it with an opened eye? perhaps compassion & wisdom? Bullshit! an ll yr old explained to me the absurdity of being a martyr. What good is yr enlightenment if you don't even know what planet you live on. Or do you understand it so well that yr decision has been, to hide under the safe veil of a monastery?

you are correct when you say we have no respect for ourselves those around us or for what we are doing. we are all very thankful for yr acknowledgement of our slovenlyness. The paper is messy isn't it! HURRAH! just like napalm! but we dont dump it on people to protect our investments, we are obliterating our investments. We are giving our investments away, throwing them away.

Just as our paper (an external manifestation of our zen understanding) appears sad to you, your monastery (or your external manifestation of your zen understanding) appears sad to us.

The buddhist merry-go-round of light has room for everyone, i suppose, enjoy yr ride, since you can't stop me from laughing, you may join if you wish.....

d.a.levy 1968 swamp erie

BOOK REVIEW:

A Swinger of Birches

A Portrait of Robert Frost

by SIDNEY COX

"You aren't influenced by that Beauty is Truth claptrap. In poetry and under emotion every word is 'moved' a little or much—moved from its old place, heightened, made, made new. . . . I want the unmade words to work with, not the familiar made ones that everybody exclaims Poetry! at. Of course the great fight of any poet is against the people who want him to write in a special language that has gradually separated from the spoken language by this 'making' process. His pleasure must always be to make his own words as he goes and never to depend for effect on words already made, even if they be his own." (December 1914.)

"... Teaching is all right and I don't mean to speak of it with condescension. I shall have another go at it before the last employee is fired. I believe in teaching but I don't believe in going to school. Every day I feel bound to save my consistency by advising my pupils to leave school. Then if they insist on coming to school it is not my fault: I can teach with a clear conscience."

"A poem must have in it some relation to the topics of the time, it must have something in common with the editorial pages of the United States at the time," he said. "This means significance." Yet when eager boys asked him in 1944 what he thought about the race problem, he told them he preferred to disregard it. And most of them—too cheaply rescued from their confusions by altruistic formula—never realized what he meant. When he was with an Eskimo he met him as a person, not as a digit in a problem. But the illiberal liberal boys never notice that people cannot be corresponded with as union member, editor, one of the rich, Mississippian, or proletarian. Touch is between persons. And the best thing you can ever do for others is be a person yourself and treat each of them as one. Problems are fictional oversimplifications; people can be social, if each of them is a person.

*The best way is to come up hill with me
And have our fire and laugh and be afraid.*



A Swinger of Birches /

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Postface/Jefferson's Birthday

by Dick Higgins \$5.95

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160 Fifth Ave NYC 10010

A book designed to give speedreaders mentalbreak-downs - on a good day, some one reads this book, some one vomits in cleveland, someone is chased thru the labyrinths by the viet-canadians, on a good day someone sits in cuyahoga county jail...Jefferson's Birthday is an acid-trip thru contemporary history Postface is a good day.



Dick Higgins and a friend performing Snake in the Grass

THE BOOK MARK

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CLEVELAND, OHIO 44106



PETER KEISOGLOFF

53 OLD ARCADE
CLEVELAND, OHIO 44114

THE SEARCH FOR GOD (continued)

that was not really myself, and as a result the burden of the false self which I was carrying around has become lighter. Unhappily, I do not yet know who I really am, but I know better who I am not, and this means that I can move about and flow more easily through life."

Many of you on hearing this may ask why one can flow more easily? The reason is this: because energies which once were squandered in compulsive drives and purposeless actions are now preserved through correct Zen sitting; and to the degree that the mind attains one-pointedness, it no longer disperses its forces in the uncontrolled proliferation of idle thoughts. The entire nervous system is relaxed and soothed, inner tensions eliminated, and the tone of all organs strengthened. With our body and mind consolidated, focused and energized, our emotions respond with increased sensitivity, and our will asserts itself with greater strength of purpose. No longer are we dominated by intellect at the expense of feeling, nor driven by the emotions unchecked by reason or will.

Notice the emphasis on will, for without willpower progress is impossible. Dostoevsky recognized this when he wrote his brother, "Yet how terrible it is to perceive only the coarse veil under which the All doth languish! To know that one single effort of the will would suffice to demolish that veil and become one with eternity--to know all this and still live on like the last and least of creatures... How terrible!"

To demolish the 'veil' demands more than dedicated sitting. It calls for a life of attentiveness and of constant awareness. For the ordinary man, whose mind is a checkerboard of criss-crossing reflections, opinions and prejudices, bare attention is virtually impossible. His life is thus centered not in reality itself but in his ideas of it. So the Buddha advises us, "In what is seen there must be just the seen; in what is heard there must be just the heard; in what is sensed (as smell, taste or touch) there must be just what is sensed; in what is thought there must be just the thought." If any of you think this is easy, try an experiment on yourselves. The next time you eat, shave or go to the toilet see if you can perform these functions without the intervention of idle thoughts. You're exceptional if you succeed.

The aim of Zen, then, is to focus the mind wholly on each object and each action, stripping the mind of extraneous thoughts and allowing us eventually to see things as they are in their true nature. The following story illustrates this. A Zen master was walking in the fields with one of his disciples. Suddenly a pure white rabbit darted in front of them. Taking advantage of the occasion, the master asked, "What would you say to that?" "It was like a god," exclaimed the monk. "You're a grown man but you talk like a child," replied the master. "All right, then," said the monk, "what would you say it was?" "It's a RABBIT," answered the master. A rabbit is a Rabbit is a RABBIT! But how many truly know what this means? Such

Knowledge is not arrived at through simple enlightenment but demands years of dedicated practice. So Zen teachers say, "A student's real training begins only after his enlightenment."

When Dogen, who later became a great Zen master, was asked what he had learned after three years of Zen training in China, he replied, "That my nose is vertical, my eyes horizontal." Zen Buddhism, you see, is quite simple.

BY PHILIP KAPLEAU

THE WESTERN BUDDHIST- an independent non-sectarian Buddhist journal. \$2. for the next 2 issues...from Rev. Jack Austin -100 Roundwood Way Banstead, Surrey..England.....

**the WELL HAS BEEN CRUCIFIED
Watch 4 the RESURRECTION!**

STOP GAP SUTRA

You, Bodhidarma.

This half-tongued cat's

been at it again - out

sniffin' the wealthy streets: blind

& knowing it. ENVY.

Bosh! then to slum town.

My slick hair down to my knees,

veiling the body, parading

like a lady (a real Godiva!)

crouched on a white horse

& digging it. VIRTUE.

Ick! criminal vision, the heart leaps,

never getting a damn thing done!

My dumb feet

dead on the ground. DELUSION.

The sleepy eyes of contentment, and,

You, Bodhidarma,

know my secret. Mirror & magnify it.

My cold jaw makyo chattering

ENVY VIRTUE DELUSION (Black words
on white paper)

My split Self wounded, yells,

What the Hell!

(with no anesthetic) RUSH,

PUSH, SHOVE, PLUS: however else there is

to do it. Into that spaceless gap

BLAST OFF! - TO EMPTINESS

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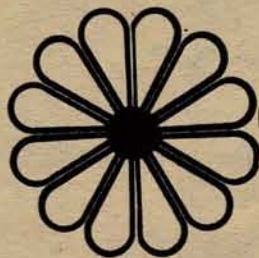
Marilyn Jordan

Padmapāṇi.

the politicians have
done their thing about
why his death means we should
do what their egos feel is right
and i waited (knowing better)
for one to mention
casually even, in passing
what it was really all about

two thousand years ago
a man marched around his country
preaching to mass demonstrations
about love, non-violence
& other such revolutionary
(heretical, subversive) crap
the people he tried to save
killed him
but he said he'd come back
and he did - and got
nailed

all over again
by the same people who
get up each morning and
deny him again
by denying that they are
him.



jamie 1968

AKRON

hey you
rubber capitol of the world
with your big brick buildings
making those tires
for pimply faced teenagers
screwing in driveins
and big black bucks
driving integrated caddilacs
and wild eyed fraternity men
roaring through cowering campuses
on hungry hondas
and for drunken heavy equipment operators
to destroy forests at daytime
and kill children
on holiday weekends
you talk big
rubber city
and you strut heavy
during soap box derby week
but even you know
deep in your soot polluted heart
you owe most of your greatness
to
West
Virginia

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THE MIND GARDEN-wrathful deities of the UTP?

d.a.levy 1968

LA CAVE Sat 27 april/ I was blasted into the ocean of the universe by seven, 17 year olds (clevelanders) who were doing (perhaps through naive inexperience) one perfect song after another. IT WAS UNHOLY! ECSTATIC!

Even after one too many glasses of beer, i think it was my 2nd, i can still hear & record music from the other shore. i sat on the floor in front of the group but i was flying & transmitting like an electronic computer - ZAP ZAP screaming in the vortex - they seemed to have dredged the sound of psychic warfare from the genetic memory banks of the Underground Thought Patrol. The Music like a lesson in survival, learning how to kill for peace (unseen) rolling in the currents of inner-space - thought rides into the emptiness of the ohio night & the lonely echos of the ephedrine sulfate (and/or) ritalin (and/or) preludin run - flight of vultures through transparent space - humping & stomping on GROUND ZERO as if to say 'We are not the targets, we are the bombs dropping' The MINDGARDEN explodes in your brain - giving you a 'clear' space to reconnect with the universe - reminding you to survive as you search for love. Like they are saying it, flower children armed with the eye of Horus.

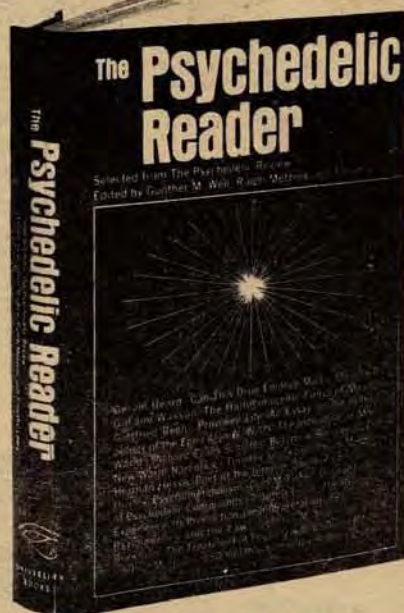
Listen to them whenever they appear again. Listen to them before they are scattered and disillusioned by the whores of the establishment...the UTP is listening to you.....

THE MIND GARDEN

roger & linda - lead vocal * art - lead guitar * Wally - bass * Bob - rythm guitar * Jeff - organ & electric piano * Paul - drums (manager - Ross Bushman)



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WHAT TO DO FOR

INVITATIONS

by

D.R. Wagner

priming: or where did you put my ankh mommie?

1) most of what you have heard is a lie, I would ask you to forget only what you first believed. Know this; that you are in the land of LIFE and where you intend to go is the land of DEATH and how you are going is what has been called a boat and that boat is on your shoulders only because you are not of the dead yet. I would suggest that you use Budge translation of HYMN TO RA IN SETTING (you can add the extras if you think you need it to convince your friends that you are going somewhere. But use good incense ((no scented charcoal)) and good candles but not more than one or two, DEAD remember). also one prayer, this one:

" MAY THE NINE WATCHERS GRANT THAT OSIRIS
.....MAY WAKE UP AND THAT HE MAY NEVER
BE DESTROYED."

This one is effective, hits just about everyone you will run into. NOW :: don't get upset, a bad trip is a bad trip even if you take it with god. relax and use your mind as boat. Also might help to know something of what you want to do , the sixth hour of the night might be best for beginners.

note: if you are just going to egypt to gawk and get turned on by the fraky things there you haven't got a thing in the world to fear, if you are going there to learn about dying, and why and how to and when it is proper and craft, then BE CAREFUL, it becomes necessary to know names and places and prayers, and don't think you can fake it, once I thought I would try and destroy Apep who was blocking a place I wanted to go, I did the whole thing per instructions, green drawings and the name, they are smarter than we are, they stopped me and it took valuable weeks to get to the weighing of the heart.

sleep well before leaving ; these most important in life and death, life, strength, health. all are needed. prayers to Ptah when entering, and to Seker when there. Ptah is "the opener" he is the cat, pun not intended, who can get you tickets, Seker is "He who is shut in", he for lack of a better word, KNOWS.

2) THIS IS THE UNDERWORLD YOU ARE IN, BEHAVE YOURSELF LIKE A GENTLEMAN.

I've talked to people who have said they rode the boat with Ra and that everything was fun and games, that is fine with me, I don't think they went anywhere that served them to stand in their place once they got there. I know I went there to paint my own boat, to speak to minor gods and learn my self properly. I wanted only to learn how to DIE properly , this you can learn. The BOOK OF THE DEAD was written to teach you this, it's chapters protect you from many of the same things that the BARDO THODOL warns you that you are going to get hung up on, the lights are there, but in egyptain contex are changed, the colors differ from Tibet and can mess you up if you get confused.

Properly, the BOOK OF THE DEAD is not, repeat IS NOT a guide book, a culture that spent most of their life learning how to die, felt that by the time you found yourself in that particular state, you knew what was happening. It is necessary therefore to equip yrself with at least a rudimentary knowledge of courtesy in regard to old gods. In the Tuat you are for the most part on your own, the hands that you feel at the end of your arms are your own however, they have their own functions now, as does every part of your body, it is only necessary to try to breathe and have your lungs refuse because they arn't ready to convince you of that, KEEP YOURSELF TOGETHER, it is so easy to get lost brothers and sisters, it is so easy to get lost.

3) "JOHNNIE I'D LIKE YOU TO MEET TOT AND OSIRIS, FELLAS THIS IS JOHNNIE", won't work. The funny language and rubrics are all purposeful and should be followed as closely as you possibly can. Due to their nature the gods of the acients are, pardons to all, a bit slow, they don't respond instantly, if you've been ANYWHERE you are aware of the timeless sensation or the long instant it takes things like matches to light. You can't impress the gods with body painting, the more junk you carry with you the worse your chances of success become. These "gods" know exactly what every piece of writing and every symbol and every gesture MEANS, it isn't a game!! If your scarb is in your pocket it is for the gods, your heart, and because it is their territory you are in, it becomes your heart. It will prevent your own heart from being carried off by those who plunder hearts, it is a charm of KEPHRI or KHEPERA . also: SCARABS FLY DURING THE HOTTEST PART OF THE DAY, so you take it from there.

if you are too hung up on amulets to get off without one - draw that of the serpents head or the SHEN - both have simple meanings: the head a protection against snake bite and the Shen a guard against losing your name, YOUR NAME, not the name of the gods. Your name is RA and don't forget it.

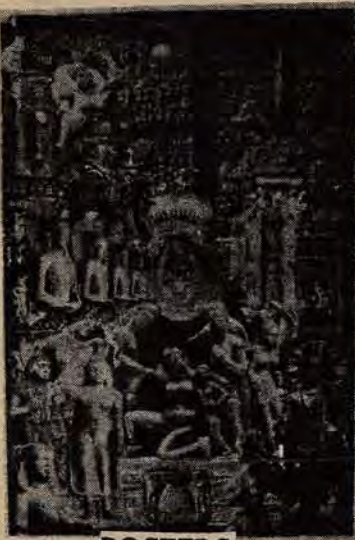
4) I'd LIKE TO GO HOME NOW SIR IF YOU PLEASE. Whatever in hell you are doing in the Tuat is pretty much your own business, I can't think of too many reasons for anyone to go there. DEAD, remember? conclusion, (hah) is nothing KABOOM! no white lights, no satori, only the smell of the dead and paths with nobody on them but your mind in its white sandals and clinking aspects, and your body alive where there is no life because the mummies have been found and not one of them "came back" your life walking hand in hand with your ba and and your khu and your shu and everything that is yours with you and you might sing your name before you spit goodbye on the whole thing. And I'm not being funny, spitting is a creative act, for was it not Tem who spat and Tefnut came into being. Whatever you spit on will seal it.

FINALLY: this is only a raggydy primer, the details take a lifetime and if you want to take that span and learn something about it, that's your own business. Tell yourself, I am not you, I am OSIRIS

D.r. Wagner

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POSTERS

THE CHINESE ART OF TEA DRINKING

Everybody knows that tea drinking is one of the necessities in our daily life and the Chinese are more so. Their ancestors, as far back as 1000 B.C., knew how to drink tea. The Chinese race has different habits in tea drinking. The Mongols crushed the tea leaves when boiling, then mingled with cereals and boiled the tea and poured into a specially made long tube, then added oil and salt and drank it during their meals.

In northern China, people loved to drink tea pure with nothing added. Cantonese are particularly fond of taking tea in tea houses early in the morning. This explains why all the cities in South China have so many tea houses. According to Cantonese way of life, a newspaper in one hand and sipping his morning tea leisurely taking 'Tim-sims' with it afford him sheer enjoyment

ENJOYMENT AND BENEFIT IN TEA DRINKING

About 2000 B.C., the 'father of Chinese herbs', T'sun Nong Sze was probably the first man knew to drink tea which has been referred to in many Chinese ancient books. The Sung Dynasty famous scholar, So Tung Po, once said one must drink tea daily. He further added that after every meal, wash your mouth with strong tea not only cleanses your teeth but also aids your digestion and drives all your worries away.

A book on tea in the Ming Dynasty said to drink real tea aids digestion, lessens phlegm, stimulating, brightens the eyes and thoughts-the world could not do without tea.

An old famous Chinese doctor, Li Sze Chun, said that tea can cure drunkenness and excessive eating, it also clears the mind. For those who love wine and food, therefore, after dining, drink a few cups of pure tea is most beneficial.

As elucidated above, not only deriving pleasure and enjoyment from drinking tea, but it also relieves tiredness, restores strength and recovers vitality.

THREE CHINA FAMOUS TEA

In the 5th century, China tea had been exported to all Asian countries and in the 16th century had begun to export to Europe.

With the long history of tea in China, the Chinese people had gained full knowledge of the various types of tea and have had made continued progress in processing methods-that of from manual labour to machinery.

There are many different kinds of China tea with each has its own unique quality. It would take pages and pages to deal each individual kind completely. The following three kinds are among the best which are being largely exported to all markets in the world.

1. JASMINE TEA

All flavouring or flowery teas are basically processed from the most selective leaves and scented with flower buds for the tea to absorb the natural flowery fragrance which has an aroma of its own.

Of all the flavouring teas, Jasmine Tea stands out as the best. In the old days, it was a favourite tea for the Imperial Palace. That was why the Northern Chinese also love to drink Jasmine Tea. Now it is a favourite with all people in different parts of China. A cup of Jasmine Tea is really refreshing and vigorating.

2. WOOLONG TEA

Woolong Tea is one of the famous China teas. It is of bold and thick leaf type with a natural fragrant and soothing character. It grows on the high peaks of Fukien and Taiwan where the weather is mild with fertile soil and plenty of rain. A cup of pure Woolong Tea gives you real enjoyment as well as stimulating.

3. BLACK TEA

Black Tea is a fermented tea of neat body leaf and bright fusion. It has a smoothing character giving fullness of the cup with natural fragrance and is the only China tea that can be taken with milk and sugar, and is well liked by the western people.

Black Tea largely grown in Taiwan, Anhui Yunnan, Wu Nam, Ning Chow etc., and maintains a very high position in the world tea market.

