

Allen Ginsberg - 27th July 1967
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Ginsberg ...Can you come up closer where you can hear if you want to hear, because as Jan Sommerville who is an electronics expert pointed out as of last Saturday's attempt at communication, that one element which was not quite conscious to everybody except sound technicians was that the sound system was so difficult that it led to a war of nerves to begin with. The attrition on everybody's body, nerves and senses to strain to hear what could not be heard except as a baffled fuzz in the back, and also the misconception that I and others were operating on that every word could be heard. I was chanting a Sutta at the very beginning which proved that the Universe didn't even exist, much less a Universe to fight over, and I found that none of the words were available to the ear in the back. So that the electronics condition - in other words, you're hearing an electric voice now, you're not hearing the human voice, so you've got to take that into account in considering what's being said and the affect of what's being said, how it feels, whether it's trustworthy or not, whether it's a sense of reality coming through all the wires and microphones or whether it's some kind of a strange nightmarish space-age hallucination that the sense itself, the senses themselves are being subjected to. So then you have to examine your senses themselves.

I'll begin my presentation with several pages of text of The Nova Express by William S. Burroughs, which apply to the conditions in the Roundhouse as well as the conditions outside of the dome of the Roundhouse in further reaches of space.

"Already set off the charge," I said to I&I (Immovable and Irresistible) - "This is a burning planet - Any minute now the whole fucking shit house goes up."

"So Intolerable I&I sniffs and says: "Yeah, when it happens it happens fast - This is a rush job."

"And you could feel it there under your feet the whole structure buckling like a bulkhead about to blow - So the paper has a car there for us and we are driving in from the airport The Kid at the wheel and his foot on the floor - Nearly raddown a covey of pedestrians and they yell after us: "What do you want to do, kill somebody?"

"And The Kid sticks his head out and says: "It would be a pleasure Niggers! Cocks! Terrestrial dogs" - His eyes lit up like a blow torch and I can see he is really in form - So we start right to work making our headquarters in The Land Of The Free where the call came from and which is really free and wide open for any life form the uglier the better - Well they don't come ^{all} uglier than The Intolerable Kid and your reporter - When a planet is/primed to go up they call in I&I to jump around from one faction to the other agitating and insulting all the parties before and after the fact until they all say: "By God before I give an inch the whole fucking shit house goes up in chunks."

"Where we came in - You have to move fast on this job - And I&I is fast - Pops in and out of a hundred faces in a split second spitting his intolerable insults - We had the plan, what they call The Board Books to show us what is what on this dead whistle stop: Three life forms uneasily parasitic on a fourth form that is beginning to wise up. And the whole planet absolutely flapping hysterical with panic. The way we like to see them.....

"The Intolerable Kid is giving out with such pleasantries like this:

"All right take your ovens out with you and pay Hitler on the way out. Nearly got the place hot enough for you Jews didn't he?"

"Know about Niggers? Why darkies were born? Antennae coolers what else? Always a spot for good Darkies."

"You cunts constitute a disposal problem in the worst form there is and raise the nastiest whine ever heard anywhere: 'Do you love me? Do you love me? Do you love me???' Why don't you go back to Venus and fertilize a forest?"

"And as for you White Man Boss, you dead prop in Martin's stale movie, you terminal time junky, haul your heavy metal ass back to Uranus. Last shot at the door. You need one for the road." By this time everybody was even madder than they were shit scared. But I&I figured things were moving too slow.

"We need a peg to hang it on," he said. "Something really ugly like virus. Not for nothing do they come from a land without mirrors." So he takes over this newsmagazine.

"How" he said, "I'll by God show them how ugly the Ugly Americans can be."

"And he breaks out all the ugliest pictures in the image bank and puts it out on the subliminal so one crisis piles up after the other right on schedule. And I&I is whizzing around like a buzz saw and that black nova laugh of his you can hear it now down all the streets shaking the buildings and skyline like a stage prop.....

"And you can see the marks are wising up, standing around in sullen groups and that mutter gets louder and louder. Any minute now fifty million adolescent gooks will hit the street with switch blades, bicycle chains and cobblestones.

"Street gangs, Uranian born of nova conditions, get out and fight for your streets. Call in the Chinese and any random factors. Cut all tape. Shift out tangle magpie voice lines of the earth. Know about The Board's 'Green Deal'? They plan to board the first life boat in drag and leave 'their human dogs' under the white hot skies of Venus. 'Operation Total Disposal'. All right you board bastards, we'll by God show you 'Operation Total Exposure'. For all to see. In Times Square. In Piccadilly."#.....

"I have said the basic techniques of nova are very simple consist in creating and aggravating conflicts - "No riots like injustice directed between enemies" - At any given time recorders fix nature of absolute need and dictate the use of total weapons - Like this: Collect and record violent Anti-Semitic statements - Now play back to Jews who are after Belsen - Record what they say and play it back to the Anti-Semites - Clip clap - You got it? - Want more? - Record white supremacy statements - Play to Negroes - Play back answer - Now The Women and The Men - No riots like injustice directed between "enemies" - At any given time position of recorders fixes nature of absolute need - And dictates the use of total weapons - So leave the recorders running and get your heavy metal ass in a space ship - Did it - Nothing here now but the recordings - Shut the whole thing right off - Silence - When you answer the machine you provide it with more recordings to be played back to your "enemies" keep the whole nova machine running - The Chinese character for "enemy" means to be similar to or to answer - Don't answer the machine - Shut it off -

"The Subliminal Kid" took over streets of the world - Cruise cars with revolving turrets telescope movie lenses and recorders sweeping up sound and image of the city around and around faster and faster cars racing through all the streets of image record, take, play back, project

"on walls and windows people and sky - And slow moving turrets on slow cars and wagons slower and slower record take, play back, project slow motion street scene - Now fast - Now slow - slower - Stop - Shut off - No More - My writing arm is paralyzed - No more junk scripts - He all want away - No good - No bueno - Couldn't reach flesh - No glot - Clom Fliday - Through invisible door - Adios Meester William, Mr. Bradley, Mr. Martin -

"I have said the basic techniques creating and aggravating conflict officers - At any given time dictate total war of the past - Changed place of years in the end is just the same - I have said the basic techniques of Nova reports are now ended - Wind spirits melted between "enemies" - Dead absoluteness dictates use of throat bones - On this green land recorders get your heavy summons and are melted - Nothing here now but the recordings may not refuse vision in setting forth - Silence - Don't answer - That hospital melted into air - The great wind revolving turrets towers palaces - Insubstantial sound and image flakes fall - Through all the streets time for him to forbear - Blest be he on walls and windows people and sky - On every part of your dust falling softly - falling in the dark mutinous "No more" - My writing arm is paralyzed on this green land - Dead Hand, no more flesh scripts - Last door - Shut off Mr. Bradley Mr. - He heard your summons - Melted into air - You are yourself "Mr. Bradley Mr. Martin -" all the living and the dead - You are yourself - There be -

"Well that's about the closes way I know to tell you and papers rustling across city desks... fresh southerly winds a long time ago.

"September 17, 1899 over New York" ⁸⁸

I think we've seen this week also a magnification therefore of all our own anxieties and paranoia and terror under attack of conflicting image ideas on our bodies, and the use of language patterns and their associational affects, to almost scare us out of our bodies - white or black, finally. The alternative then - I don't know, what shall we do as an alternative? What I would like to do then is talk about - given this kind of awareness or consciousness, or this insight into our own emotions, habit patterns, and our conditioning, conditioning which everyone in the Roundhouse has complained of - Carmichael in his own way, complaining of the white definitions of identity imposed on the Negro as a form of conditioning the consciousness of the blacks; the

whites suffering their own forms of conditioning, equally horrible. So that we find ourselves all in the same boat, in that sense.

This week I've been impressed more than anything else by Bateson, talking about the scientific apocalyptic aspect of the anxiety syndrome that we're suffering from. Did you all hear his thesis about the carbon dioxide layer over the planet? Is there anybody who has not? Well, very few - but as I understood it, which is just from third hand also because I didn't hear his speech, but Laing gave me a summary and then I checked with Bateson. He said: given the present rate of diffusion into the atmosphere of carbon dioxide, the planet had a - or the mammalian-human aspect of the planet had a half-life of 10-30 years, on account of in that time the carbon dioxide layer over the atmosphere, which apparently is opaque, admits heat but doesn't let it bounce out; so given the present build up of this gas over the surface, a temperature rising of 5 degrees is possible, irreversibly after 30 years - the 10 to thirty years therefore the half life - the polar ice caps melt and the continents be inundated with 400 feet of water: this being only one of the threats to the human mammal. Though there was a charming - actually in a funny way cheerful aspect, Bateson also being an expert on porpoises, he was talking about how the porpoises had a nervous system as complex as ours, how their language and brain was complicated also, but most of their language was personal relations, that's what they discussed all the time. So if there's 400 feet of water over the continents, that'll leave more room for the porpoises. So ultimately the universe doesn't need our execrable yowling for the continuance of its own life - like Porpoise Power.

So, O.K. but however there's no purpose for us to get away, if we can make a go of it. And as long as anybody's willing to make a go of it - and this is To be or Not to be, which is a deep question as ever, you know, do we want to be or not? I don't know, sometimes I don't want to, I don't give a shit, I'm going to die anyway. Which everybody feels occasionally, from Shakespeare on down to the lowest chimney sweep in Blake.

So assuming that we're willing to suffer more and continue our existence on the planet, what would be the conditions that might make it viable for us? So begin then, what is the insight - what is the saving insight which the Hindus might symbolise as Vishnu, the Preserver - that aspect of ourself or our own consciousness which continues the preservation? An insight which most of the black races have already proposed to the planet, anyway, if we're going to go then to black spiritual power and accept that, which I think is acceptable - so if we consider the combinations of Hindu and Buddhist statements as representing a lot - that's China - or Taoist statements - Chuang Tzu - that would cover the tribal cultural traditional good guys - from everybody's point of view I assume, both Black Power and white degenerate intellectual. Chuang Tzu said: "The wisdom of the men of ancient times went a long way, so far as to realise that things had never existed. Those at the next stage thought that things existed but recognised no discriminations among them. Those at the next stage recognised discriminations but didn't recognise rights and wrongs. Then right and wrong was recognised, and love became complete, and the Way was injured."

That would account for the Buddhist Prajnaparamita: "Form is emptiness, emptiness is form. It was not born and therefore not annihilated. Neither real nor not real." In the nature of Maya, as Burroughs pointed out, for the political-emotional image-reality as well as for the actual sensory reality, ultimately - as anybody who's been out on laughing gas knows, or anybody who's died, or anybody who'd drowned. So it is not real, and from that point of view there's nothing to be scared of, finally. I mean look: Black Power, White Porpoise Power, ~~Black~~ Power - when you're dead you're dead, you're not going to be worrying about it, so you don't have to worry about going to hell for ever, no matter who wins. So if you see something horrible politically don't cling to it, and if you see something beautiful politically don't cling to it. Which would be the advice of Rimpoche the Lama, the spiritual leader, regarding not politics

So, we get finally an insight that if the suchness of the situation we're in neither exists nor does not exist, according to old tribal wisdom - which would mean any black curandero in or any American Indian shaman, talking about how the universe because coyote pissed on a rock and he ~~shook~~ fucks your mother and jumps in the mirror. So if we're going to go back to tribal wisdom, let's get back to tribal wisdom.

What the African priests would say, I don't know, anthropologically, entirely. Except there are lots of calm and very funny sayings written in the language of Eastern Africa - what's the common language there? Swahili. Swahili sayings like "You don't punish a man for silliness". Which are the same wisdoms that you would get from a Rabbi or a Sufi dervish - to keep returning ourselves to our tribal and cultural origins. So I wonder - I'm thinking of Carmichael now and his shamanism, and how it compares with the shamanism of other older shamans whose continued existence he is proposing. Now he's a young shaman so therefore I think an impatient one, and hasn't mastered all magic - an aspect of magic, yes, but he has an ulcer to pay for it. Two bad LSD trips. Well I've had six bad LSD trips - I'm having one now!!! No, I'm not on LSD, the universe is on LSD.

Getting now to more pragmatic things, aside from the metaphysical void - getting out of the void, back into the illusion. One aspect of the illusion, then, of the sensory possibilities, what we can see - aside from the language that I was just using - is a basic thing which most people have had at one point or another: the aesthetic experience, the religious experience, the peak experience, the mystical experience, the art experience, identity experience, unitive experience - an experience of One, of all of us being one - not only ourselves with varying colour of skin and mysterious ego-origin or whatever we are, also the flowers, also the very trees and plants. My - I thought that a long time, and everybody's thought that, everybody's known that, everybody's glimpsed that who has had the natural experience, I think. Though I was arguing with Paul Goodman the other night and he said "No that's not a basic religious experience, that's not the ~~great human experience~~, that's just sentiment - that everything is one."

So we haven't clarified -- ~~or~~ even the mystics, or the humanists versus the mystics, or the goofs versus -- one branch of faggotry versus another, has not clarified its language yet either, in order to be able to communicate. Except then you'd have to accept a tone of voice possibly as the signal, rather than the associational patterns of the language. Though that would be difficult on account of we've got a mechanic tone coming through.

So we have a unitive experience, and my conception of, or my feeling toward this, or my sense of ~~unit~~ reality of this, the fact that we are all one, there are just many eyes staring out, there are no hierarchies, there are no categories, there are many eyes staring out. Which is like a very mysterious situation, constantly to be facing these many eyes, so that it's a version of -- I imagine this is where paranoia comes from originally. So paranoia is probably good because it's merely the recognition that everybody is in a giant conspiracy; and possibly the paranoid has recognised it, but thinks that he's the only one that has recognised it, and doesn't take signals from others that they also have recognised it. So that once it's recognised mutually, it begets absolute delight, as that builds up, for me -- For instance, last week Paul McCartney said "We are all one", so he has that conception also, out of whatever consciousness he is going to try and manifest or operate, and which he has been manifesting pretty clearly I think, the last year. Only recently have they got rid of their paranoia, they say. That's a big conscious thing with the Stones and Beatles, apparently -- slow communalisation, on account of the basic realisation that they're not the Beatles or the Stones: they're not the niggers, they're not the heroes, they're that same glimpse that everyone has -- and a glimpse which can be the centre of consciousness and also the centre out of which political activity begins.

Now political activity linking up with social construction activity -- there's the old tribal statement from China that Pound constantly quotes from, I guess, Confucius: "Straighten out the nation, straighten the province; to straighten the province, straighten the city; to straighten the city, straighten households: straighten your household.

"straighten your household, straighten yourself." Or "Master thyself, then others shall thee bear" as Pound later wrote, his interpretation of it.

If there are a large group of younger people and older people working in older traditions, who have come to some basic ground of consciousness where they do all feel one, where they have glimpsed that, then we may have possibly the beginning of a friendly communism, or communion, or community, or friendly extension of self outwards if they have glimpsed that and if they are willing to trust that. But that trust has to be such a calm thing, and such an assured thing. But the weird thing is that, tearfully so almost, that the younger kids have that. It's the one thing that they have arrived at I think, which is ^a possible, beautiful moment, then, for history - or maybe, you know, the last moment, of recognition before the giant comedy ends with an explosion.

So have we, or have they, that much care for ourself and for each other that we're willing to accept each other then, to work with without fear, without paranoia, and enjoy ourselves finally, begin to play again, get out of the system, not answer the machine back, not escalate the machine, but actually join together and set a completely other pattern going, wipe out the old - simply wipe it out? Because it's conditioning, and conditioning can be deconditioned. How is a miracle. It happens naturally sometimes, somebody wakes up on top of Fern Hill, or hearing Blake, or however you first got laid, or whatever the catalyst is: it opens up the realisation. Or, it is now as so often the precipitating chemical - pot, grass or LSD. C

Conditioning: Dr. Jere Rubizcyc, Prague, using language Marxian, Pavlovian to fit this into release of identity from definition by others - Dr. Jere Rubizcyc on the action of LSD: "LSD inhibits conditioned reflexes." From the English abstract at the end of his book published in Prague in 600 copies, called Artificial Psychosis, 1958.

Is the LSD experience anything like the natural experience that I

assume we all accept in some way or other - unless I'm referring to my mad idea system, which is quite possible, so then I'll accept it as that. Me talking about my illusion. Goodman doesn't think it is. (Can I be heard in the back, incidentally? In the back rows around here? Yes.) Goodman doesn't think it is, doesn't quite trust it. Some of the young cats he makes it with who have tried it, think that he should try it and it would probably relieve him that everything's alright in that area. In that sense, all history is gossip really.

Deconditioning of German youth depends on the gossip; or the reconditioning or detoxification. Not German youth, German elders actually, from the hangovers of Nazi thinking and authoritarian thinking, is a revelation of the nature of authority. So that I have it on the authority of the Office of Strategic Services, and will now spill a military secret learned in the Second World War: that Hitler liked to eat shit. Which nobody's announced in Germany yet. Which would be the automatic - pam - that would clarify everything. My authority for this is, there was a group in Harvard during the war that was asked to do work on Hitler's psychology and behaviour and activities. So they passed everything he wrote through an IBM univac machine; every piece of language that emerged from his mouth, all the gossip, all the data they could. And this big psychiatrist employed by the Office of Strategic Services - of Secret Services, that would be the CIA of those days - the CIA of those days of antiquity concluded that just as he would get up on the microphone and lay the shit out on everybody else, in private he liked to lie down on the carpet with Eva Braun squatting over him shitting on him. Which fits perfectly - I mean, obviously that's what was going on. Or something equivalent. Unless you'll accept that his relationship to other-self, as manifested in his public behaviour and speeches, was completely normal and viable -

you know, viable economy for the system, that didn't require any private relief of its own. So I would say that the privacy thing - private - that we don't know about that gossip, which is the actual history, the mere image of the public, and you cannot generally figure it out. J. Edgar Hoover wondering about little girls walking home from schools and being attacked by the stranger outside the schoolhouse; and he used to put big pictures of that, signed by J. Edgar Hoover, showing little girls walking past trees in America, telling them they should not go out on the street during the day time, alone, - creating this anxiety all over - preparing the children for Vietnam, actually, by that kind of traumatic attack on their trust, that phantasy - that's his phantasy. Then what's his sex life, who was not married? He masturbates? No, probably not. Makes it with men? Who knows - his second in command maybe? Maybe he likes girls but he can't make it? He's not married, and it's against the law, he's got to obey the law - it's especially against the rules, in the FBI, for men who like to make it with women, to make it with women; I think one FBI man got bounhed for that recently, for making it with a woman he wasn't married to. And he ain't married, that means he'd have to be chaste, probably, and if he's chaste - you know, got to think about that. What does he think about when he's naked, standing in front of a mirror? That's something the citizen doesn't generally get to imagine. Probably in phantasy also citizens do imagine that, but that isn't public, that imagination - So then finally tactics of psycho-political action. The private must be made public. The public hallucination - which all along was a hallucination - history as it was known, the front symbolisms, the speeches that I make or Stokely Carmichael or J. Edgar Hoover makes or Mac Tse Tung makes, those speeches which are made to manipulate people's consciousnesses, obviously don't represent the full spectrum of our awareness and consciousness, and we're not letting on and tipping our mitt as to what the full scene is. None of us - public speakers who, as one guy, all week long, he has been saying the very form of this, since it puts up this priest-hero-politician brains in front of you as Gods - was his thing, 4 days ago - that immediately

freezes them and their consciousness, and their identity-role. And so they find themselves sitting talking, and of course like in order to maintain that identity-role they've got to stay right here, frozen in this relationship instead of whatever other phantasy they might have, like an orgy, or whatever else they would like to do. So he was saying, one of the hallucinations of the week - am I explaining it more or less clearly, or correctly? - one of the hallucinations of the week was forcing everybody into the different roles: spectators, the conference participants, and the preachers. And/automatically altered reality, altered any interpretation of reality, or conditioned any interpretation of reality, or outer apparancy. Well that's obvious, everybody's known it and complained of it, all this problem of loudspeakers and the conference and the format it should take. Jan Sommerville, a freind of Burroughs and an electronics expert, said that he tried to think of the model, an electronic model, for a totally democratic conference and oddly enough it wound up resembling the UN - in the sense of the desks, and everybody connected, and everybody being able to speak and be translated, and everybody talking at once. So we have an overpopulation problem obviously, that we've got to deal with.

(Ginsberg invites someone else to take the mike here)

? Just recently, about 2 hours ago, I was approached, I believe by a plain-clothesman and friend, and he was telling me that - Something is happening here....

Ginsberg Just explain it, just the facts, no interpretation, just the facts.

? O.K. A friend made here during the conference approached me and told me he was put up tight by something that was happening at the conference. And he introduced me in passing to some cat who's new on the scene, and seemed in a great hustle.....

Ginsberg A plainclothesman undoubtedly...

? O.K. - I went into my paranoid bag. But I don't just go into a paranoid bag, I start to present it, I say - let's say...

Ginsberg Not too long now.....

?"I'm beginning to feel that you're, you know, a plainclothesman." And then he continues to play it very easily in that line. And he says that... the point is.....

Ginsberg My point is, we're not agreed that plainclothesmen are all invited in... ... they're in the same bag as we are.....

? And this is exactly it. ~~They're~~ There are people here who have been making friends over the last week...

Ginsberg Great!

? ... who are plainclothesmen and who are ready to bust people. That's the point. And something seems to be coming up that people are going to be busted on. And I want to just sort of throw it out. Here is a - something private, made public. What do you ~~kn~~ do in this case?

Ginsberg Right, what you do is - how many people here feel that a bust is coming? How many people feel relaxed and there's no bust coming? (shouts of Relax! from hall).... Well, I don't feel the imminence of a bust right now. But I want to get onto my subject.....

? You're one of those that are..... busted..... something's happening....

Ginsberg a new reality then. I reject your entire universe!

One problem I have is there's a poetry reading at 8.30 and Simon Vinkenoog has a paper to deliver, so I'm going to get on now to what I should have been on all along, which is praxis - praxetical plans.

That has been classed generically as Flower Power, which is a euphuistic term, but I guess it's as pretty a term as there is and why not then, Flower Power. Though it's one that's easy to put down and goof off with, but it's a correct image - in the sense of correct in its origin and correct to some of its techniques. And the original

phrase seemed to rise ~~out~~ up out of the streets - along with the other phrases: "Make San Francisco an electric Tibet".

The methods used, then, have been somewhat similar - as you could guess at from Burroughs' thing - don't escalate the hostility, don't escalate the anger, control your mind, watch what you're doing, be aware - totally. It isn't love that's being sought here, it's not Love that's being offered - well it's being offered in a sense, or proposed I mean.- It's awareness of what your own feelings are, and the movements of your own mind, including the movements towards hysteria, including the movements toward the acceptance of language that doesn't have any referend because of affective reverbrations of the tone of voice how they're pronounced - and also the fear of opposing what seems to be inevitable, what you're told is inevitable, either by Black Power or by Time magazine or by Mao or by Johnson or by Burroughs or by anybody - or yourself or your mother. I mean you've got to make up your own mind, just because everybody else is screaming the same thing, it doesn't mean that you have to join in or be lost in the universe. You're still there, and your belly - unless you get out there in a phantasy and you cling to that phantasy as being the only answer - as the man attacking you, the policeman or the capitalist who's attacking you is attacking a phantasy of you, his phantasy, his image. Because if you're there neutral, not intending him any particular harm actually but trying to straighten him out and get him out of his bag, and he projects on you a monster phantasy, say, like where you're going to like rape his mind or destroy his entire universe in some way that'll leave him without a universe, or without feeling good in the place where he is - in other words, if he feels threatened, and if you threaten him by God he's going to feel threatened and he's going to take the appropriate action that any madman in a nuthouse will take when he feels threatened. He'll strike back at you. So if you get into fights with people in the madhouse, you're probably there as a patient, I would guess - or a doctor. You're in a madhouse, the world is a madhouse and everybody's nuts, so what do you do in a madhouse when somebody says that you're a spy? You internalise it and assume that it is, or you reject ~~it~~

his charge and hit him? You realise that he's making a movie of you, he's projecting an image on you, and if you accept his image you get trapped in his game and pretty soon Bam! The two of you are up in this paranoid universe battling it out -- for the language! Who's going to control the language? You know, who's going to control the microphone? ~~Someone~~ As if anybody who controls the microphone controls the language: all they can do is control the sounds that come over the microphone, and they can condition you -- but once you're deconditioned then you know that you're just hearing sounds, and that those sounds are just sounds. And are they pretty sounds? Do they make you feel good? Do they lead to any constructive action? Or are they sounds that give off bad vibrations? And are they going to lead you to feel bad? And make other people feel bad? And escalate the booby trap till the whole fucking shit house goes up in clunks.

That's one view. There might be the other view that violence is absolutely necessary as a means of therapy; a different form of therapy than the one I've been proposing. That may be so, I'm not a psychiatrist. That seems to be the psychiatric interpretation all during this week. Cooper said "Don't give Che Guevara LSD, he might stop fighting". So I said, "Well how do you know he won't fight more efficiently?" ^{Of course} ~~Someone~~ that was my con man's answer actually. If one were to continue fighting after LSD it would probably mean that the situation would require that I suppose -- all things being equal, I'm not talking about, you know, LSD flip out -- maybe LSD doesn't lead to the same place. Maybe some people go somewhere else than the place I've been talking about, which is the safe place where we can be here together, not the unsafe place where some of us have to be destroyed so that the others can be here. But if we're going to have one place, if we're going to be here on this place then we have to make place for people in bodies, for everybody that's got a body. Otherwise you're going to have these bodies scared of being destroyed: as has been projected by the white race, you know, the threat of destruction of the Yellow life form or the coloured life form or the black life form. So they're reacting obviously to the hypnotic threat of the whites. and the reaction is completely

mirror image of the white presentation. Mirror image, except that actually like there's old tribal wisdom still operating, with the blacks in America, that hasn't been presented/^{either} or accounted for. There's James Babel also who has another vision, which is - he was doing his baby's diapers one day and The Man, the spiritual man, broke in on him. And so he decided to go to Vietnam and stop the war and get in a big troopship together with millions of spade visionaries, and anyone else that wanted to join this fantastical expedition, and go to Vietnam and do what he could ~~is~~ just sort of talking. I think he's still planning that. He was the man who organised the Spring Mobilisation, which were the giant rallies in New York and San Francisco. So he also is an effective head. He has another vision, quite a beautiful one. Carmichael is Hipper, I think - Martin Luther King never heard of the Be-in at San Francisco three months after it happened. I think in a sense that was the trouble with Martin Luther King's pacifism, that it was passive. But what's necessary is active imagination, active Black Power, Flower Power - active manifestation of the understanding, manifestation, ~~of~~ active thing, not sitting around on your ass: active poetry, active use of language, the Bodhisatva's vows "Sentient beings are numberless, I vow to ~~save~~ save them all." Because the whole universe can't make it, nor will happiness be complete until we all enter heaven. Otherwise there's always going to be the hells to be aware of that we have created for others to be in. So does somebody want to go to heaven and leave ~~the~~ others out in hell, too? Big deal! Big deal! Jesus. Big deal. Well I ~~gax~~ guess maybe that might...like, you know, the porpoises. They'll go to heaven and leave us out.

On the other hand like the overactive search for heaven and all that energy that goes into it is also a fuck-up. It gets in the way of awareness of what's actually going on in the actual - sort of like calm in the middle of all the violence and murder that's actually taking place, that undertone of calm which is always there. So as Prince under Napoleon's boot, ~~surviving on the battleground as he lay~~ there dying, in War and Peace, looking up at heaven, indifferent to the whole fucking Franco-Russian war. Amazing, like if you went out on the streets with a switchblade and started, but then got shot down and you had

twenty minutes to realise where you were, and you were dying..! And the whole struggle faded out into like a totally other vision...

So from that level of consciousness that's where manifest action can take place. But I've been.... some generalised it. Then finally we come to the fact that it's possible for gangs of young people together to live communally, form their own organisations and begin to address themselves to the anxious-ridden outer world. Now the modes of address called Flower Power are as follows: You make friends with everybody you possibly can. You control your temper completely, you never say a harsh word. You listen very carefully, to trace back the lines of feeling of their racism, of their fear, of their need for material extension. You reassure them as much as possible on the subject - policemen to begin with - President Johnson first of all, MacNamara, the whole business, the whole fabric, top to bottom. Where would you begin? Well, in San Francisco it began to some extent with, say, the media people; which meant a tacit conspiracy of everybody to take them all to bed, to turn them all on, to turn them into friends. I mean, what's the point of having enemies when you can have friends. To de-control them, de-hypnotise them, de-condition them - sexual de-conditioning, music de-conditioning, dance-hall-image-media-happening deconditioning, LSD deconditioning, orgy deconditioning. When you have a lot of people working together with the same insight, that insight reinforces back and forth and is reflected back and forth and grows deeper. Whereas one lone nut saying "I am The Lamb" can be clapped in jail, but one cat coming up among 5,000 people dressed in caps and bells saying "I am The Lamb" and they all jump: "I am The Lamb", and there are a lot of people shouting "I am The Lamb", - and acting on it because they're not afraid to be the Lamb because they know that everybody knows it already. So you can begin operating in the external world on that basis, that you are not alone. Because the insight is real. Because that is the reality of the entire universe, that's the ground of nature, that's what Being itself is, and if you ain't in Being where are you? Out in your head in a phantasy of not being in Being but, you know, having lost out and

having to fight your way back into the material universe to gain possession of it. So, you already are the material universe. You want a better relation with it. That means better relations than with "the Squares", or so-called squares; means then the bringing over of all consciousness, all human consciousness into just one place where all ~~human~~ consciousness can be one and be, feel, safe there, being one with the other ones. Where it won't be shut out and be the one lone consciousness while everybody over there is having a big ball together.

It means then inter-personal Bodhisatva conduct, infiltrating outward on every occasion continuously, through all strange forms of being, all strangers, all other persons; treating a person as person and not as role, not as uniform, not as cop, not as capitalist, not as communist, not as Maoist, not as Allen Ginsberg, not as self - recognition of that one which extends outward to the tobacconist across the street, and everybody in London obviously. So then one would have to start making it -- or we got to start making it -- or you got to start making it -- on that one level where you do address others to their eyes, directly, without fear, and with the realisation that they are there. Well now a lot of people are going to bust up and hit you on the nose -- though I think it depends on the amount of anxiety you project whether or not they have a negative reaction. You know, I think that's the big key.-- The amount of anxiety, fear, trembling, nervousness that I put out, I know determines people's reactions to me, whether it's trust, friendliness despite appearance -- like the tobacconist on the corner where I got a real nice exchange with him which was just looking in their eyes and saying "good afternoon" -- just that, though I don't know what he really thought. But his wife also chimed in "Hullo" sort of like it was a pleasure. So at least she didn't think.....

So then, what if all the people who had that insight were able to begin combining forces, totally neutralising all negative affect, totally letting it drop into the void, hence transforming all that energy into conversion of consciousness to friendly things -- you'd then have communities rising as they do in San Francisco which involve kids living together and inviting other people in to join them for an evening or longer -- What time is it? O.K. I'll finish in two minutes then -- it means the amassing of

people together as in giant human Be-ins, who, not so much to demonstrate their force to others but to demonstrate their tranquillity and quietness and presence to others, and to themselves to reinforce the awareness, to exchange Upaya , skillful means, trade secrets of communication - forming proposals - proposition, not opposition - proposals for a new society based on new consciousness, and then putting them into operation on a small scale, mutually, into operation as an example, rather than waiting for pie in the sky, rather than waiting for pie in the future, rather than waiting for Utopia to come through revolution. Practising on the basis of what's known already what can be, so we have the development of in San Francisco, free stores, free food in the parks, the Diggers extensions of ~~their~~ energy the anonymity of most of the Digger workers, the Digger people, the communications companies or the combines which mimeograph the daily news ~~with~~ for the young kids so they get it fast, where there's going to be a rally, where there's going to be music, where there's going to be free food, where you can get sleep, where you can get jobs, where you can go out into the country free so you can straighten your head out or freak out in the country - so you can de-control yourself of the city conditioning, calm yourself for a while and return to tribal - mammal origins in the original ecology for which we are fit, which is not the noisy, metallic city, as Leary has pointed out very radically and wisely; but "Put all the metal underground, back." If there's going to be bridges and buildings and machinery, then don't let that displace the living, organic material which is our natural friendly life form. So obviously the surface of the planet has got to be replanted back to some sort of living delight, instead of dead vibrations.

So there is a queer idea of what Utopia is, ecologically, as something to work for, and practices to go toward in that sense. Goodman's suggestion as of yesterday, you know, applying immediately social welfare ideals and principles - pay people to live in the country. Like the New York welfare people. And give them the same money, and say "You don't have to live in New York, you can live out of New York". That'll depopulate New York, remove the pressure on New York, straighten your head out, calm everybody down to some extent. Have a healthier life - with those of the underprivileged, they'll get in the groove of being way out in the country and walking with clouds and

stars, and talking with trees. And also save all the giant bureaucracy costs of the city - you know, supervisory welfare.

I've been too short about ~~praxis~~ praxis, and that really is the important thing, actually. I would suggest that if _____ comes back Saturday, since he is the expert in praxis, he has to give some outline to those interested in the concrete way of dealing with precise situations; police violence, in-grouping of Hippies into the cities, and future plans, suggestions - which are of such a nature that, since they arise out of natural desire, don't need leaders, don't need centralised authority, and just realisation of the ideas, ~~that~~ or the possibilities of, like free food, free stores, free cooperative activity, underground newspapers - they spread naturally on their own and can be practised democratically on the grass roots, with the active political consciousness of the masses raised - raised? - raised - raised - leavened - raised - but not dictated from above by microphone.