

The Glass Pearl

the untold LSD story

**Designed and produced by
Naosherwan Anzar for THE GLOW**

An Avatar Meher Baba Trust eBook

**Copyright © November 2020 Avatar Meher Baba Perpetual
Public Charitable Trust Ahmednagar M.S. India**

Source:

The Glass Pearl
Designed and produced by
Naosherwan Anzar for THE GLOW
Publications, 36, Lytton Road,
Dehra Dun (U.P.), India
Printed at The Amalgamated Press, Bombay
Copyright © Naosherwan An

eBooks at the Avatar Meher Baba Trust Web Site

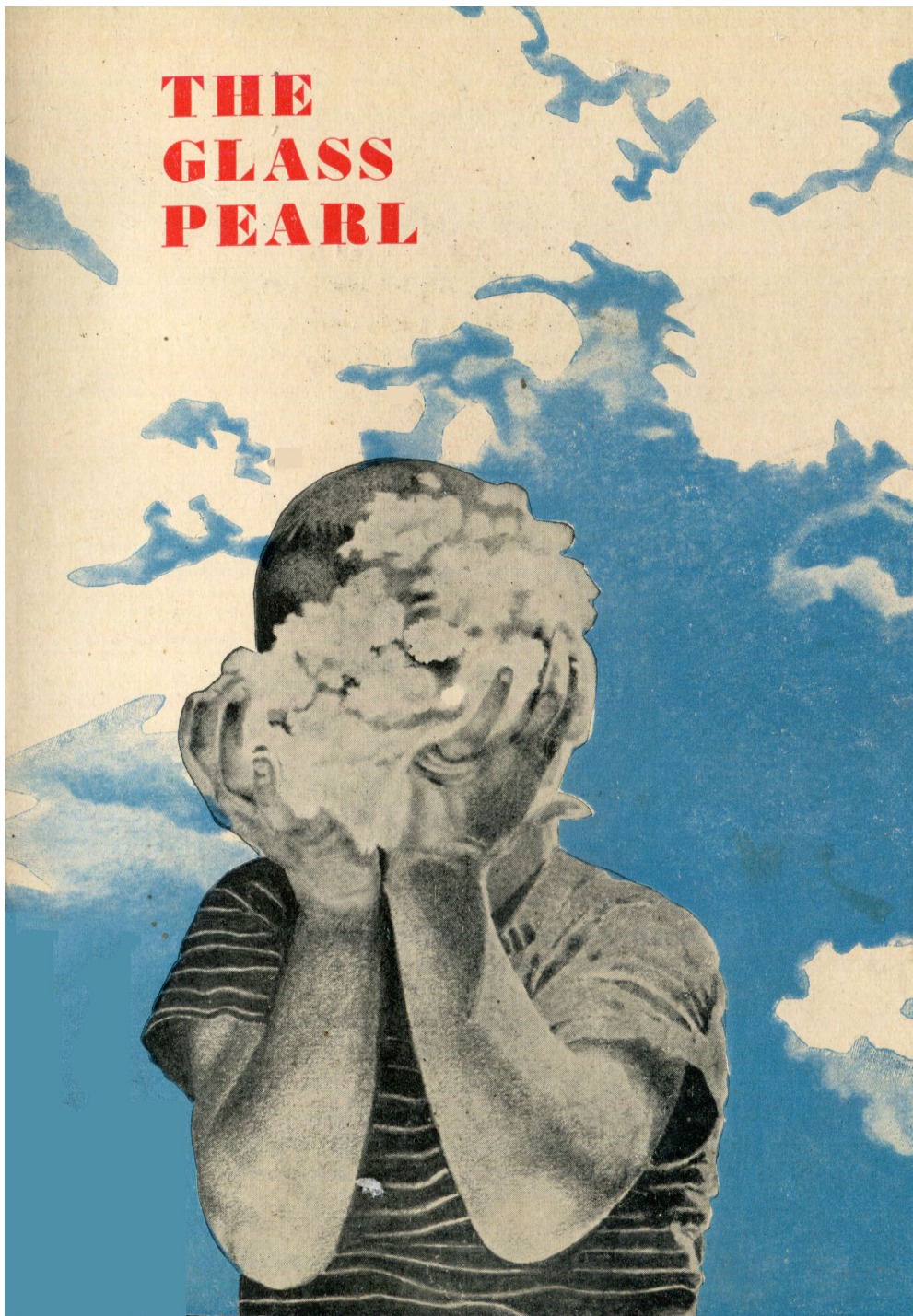
The Avatar Meher Baba Trust's eBooks aspire to be textually exact though non-facsimile reproductions of published books, journals and articles. With the consent of the copyright holders, these online editions are being made available through the Avatar Meher Baba Trust's web site, for the research needs of Meher Baba's lovers and the general public around the world.

Again, the eBooks reproduce the text, though not the exact visual likeness, of the original publications. They have been created through a process of scanning the original pages, running these scans through optical character recognition (OCR) software, reflowing the new text, and proofreading it. Except in rare cases where we specify otherwise, the texts that you will find here correspond, page for page, with those of the original publications: in other words, page citations reliably correspond to those of the source books. But in other respects-such as lineation and font-the page designs differ. Our purpose is to provide digital texts that are more readily downloadable and searchable than photo facsimile images of the originals would have been. Moreover, they are often much more readable, especially in the case of older books, whose discoloration and deteriorated condition often makes them partly illegible. Since all this work of scanning and reflowing and proofreading has been accomplished by a team of volunteers, it is always possible that errors have crept into these online editions. If you find any of these, please let us know, by emailing us at frank@ambppct.org.

The aim of the Trust's online library is to reproduce the original texts faithfully. In certain cases, however-and this applies especially to some of the older books that were never republished in updated versions-we have corrected certain small errors of a typographic order. When this has been done, all of these corrections are listed in the "Register of Editorial Alterations" that appears at the end of the digital book. If you want the original text in its exact original form, warts and all, you can reconstruct this with the aid of the "register."

The Trust's Online Library remains very much a work in progress. With your help and input, it will increase in scope and improve in elegance and accuracy as the years go by. In the meantime, we hope it will serve the needs of those seeking to deepen and broaden their own familiarity with Avatar Meher Baba's life and message and to disseminate this good news throughout the world.

**THE
GLASS
PEARL**



**Designed and produced by
Naosherwan Anzar for THE GLOW
Publications, 36, Lytton Road,
Dehra Dun (U.P.), India**

*" Alas, alas, I pity those
who compare a glass bead
to a pearl. "*

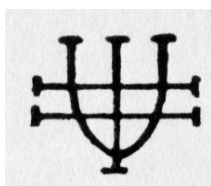
Hafiz

1st Impression January, 1971
2nd Impression September, 1971

Printed at The Amalgamated Press, Bombay

THE GLASS PEARL

the untold LSD story



A GLOW PUBLICATION

L I S T E N

THE frontiers of knowledge are ever-expanding. In order to discover this vast ocean of knowledge, we tinker with the most complex physiological organism - the human brain. Deep within the inner recesses of the human brain exists an infinitesimally small window, covered with a thin filament. Drug-induced chemical experiences merely tend to titillate this filament and produce both unimaginative visual effects and synaesthesia, often mistaken for varieties of spiritual experiences or glimpses of reality.

It is true that drug-experiences have excited human beings to the love of God, but is untrue, nay false, that drugs lead to God-realisation.

The "doors of perception" are open only to those who listen love, see love, and feel love.

This slim volume contains the confessions and impressions of those who left their homes in the morning, in quest of themselves, and returned in the evening, led by their Selves.

'THE GLASS PEARL' reveals for the first time the work of the anti-drug evangelists, awakened into recognition, by the One who is The Way - MEHER BABA.

With Meher Baba they say 'Love' and in Him they experience the joys of conviction.

" ...contemplate that there is a sea of nectar in the region of his heart; that in the midst of that sea an island of precious stones, the very sand of which is pulverised diamonds and rubies... " says the Gheranda Samhita, for "vitrified under the debris of dead tissue" lies the dazzling Pearl.

REWAKE to God's Love.

January 1, 1971
Bombay.

NAOSHERWAN ANZAR



DRUGS

"No drug, whatever its great promise, can help one to attain the spiritual goal.

"The user of LSD can never reach subtle consciousness in this incarnation despite its repeated use. To experience real spiritual consciousness, surrenderance to a Perfect Master is necessary.

"Taking LSD is harmful physically, mentally and spiritually. But if you take Me into your heart and love me as your real Self, you will find me in you as the infinite Ocean of love. And this experience will remain continuously throughout eternity.

"I AM GOD. My word is Truth."

Meher Baba

BE-IN WITH GOD

An interview with DR. ALLAN COHEN, Counselling Psychologist
at the University of California, on the futility of drugs

Q: Meher Baba says that everything is nothing. God is the only reality and that he says to give up drugs. Why should you give up drugs if they aren't real? Its just like a dream you know. You just dream about taking drugs. Like I dream about living. So why give up drugs at all?

AC: *In a dream many things can happen. Some of the events that occur in a dream make me dream more deeply, other events in a dream can help you wake up! If you take as the assumption, as Baba does, that the purpose of life is to fully wake up to who you really are, to Infinite God, then there are certain things that help; certain things that hinder. Though all these things are illusory. For example, you could take drugs in a dream! And taking drugs in dreams gets you stoned, and gets you high, and you would perhaps be more complacent, perhaps satisfied in the dream to continue dreaming. In one sense you might do something difficult in your dream that might cause a small nightmare, and that small nightmare might be enough to get you to ask the question; can I wake up? And how can I wake up? Baba is simply saying about drugs, and he says this specifically, that if drugs are a dream into a dream, an extension of illusion, and that taking that dream into a dream as reality is as he says, like taking a mirage to water, and if the purpose of life is to drink of that self knowledge then taking drugs can harm*

one to waking up.

Many people who have turned off drugs and moved on to mysticism are the real revolutionaries. They aim at more than change in local policy or revisions in the structure of the national government - they seek a revolution in the nature of man and seek to start with themselves. For many reasons outlined by Meher Baba as well as common sense, 'turning on' keeps you from permanent internal revolution. The perfect men have really changed the world - Buddha and Jesus had neither armies nor thrones. The real revolution is of that consciousness which none can control but yourself and which can even transcend the possibility of frustration. No matter how politically involved you might be, your first objective is to cool your own head, that with advanced love, consciousness and intuition, you might know exactly what to do to get where you know you want to be.

Q: I hear Baba calls himself God. If one man calls himself God how do you know that he is God?

AC: *What else can he call himself when he is God? He says there is nothing but God. He not only says he is God, he says that ALL are God in varying degrees of consciousness. We are not conscious of our God-hood, and continue to experience the duality of illusion. He has the full consciousness and continuous experience of Godhood,*

and the authority to say: 'I am God!' He says that he is God in human form, the Avatar, the Ancient One who has come to redeem the modern world.

Q: What's to stop me going out in the street, going up to someone and saying, 'I AM GOD'? Turning a lot of people on to the fact that I am God.

AC: Besides bad Karma, you would have to HAVE those qualities which would shake the world.

Q: If Baba says God is in everyone, why should I bother with Baba? Why can't I look towards myself and find the God within me.

AC: Because you wouldn't know yourself if you saw it. Because we are not sufficiently conscious, we don't know who our Real Self is. That's precisely the reason why we can't follow it and that's precisely the reason why we need a master who embodies our Real Selves in a way we can relate to It. In a way that will not fool us or let us down. When one follows his or her ego one is subject to all kinds of illusions and delusions because the ego is NOT the Real Self, and only the Master really knows what experiences one needs to get out of the illusion. of self and find one's Real Self. Baba says I AM YOUR REAL SELF. And of course, that he loves you more than you could ever love yourself. Because, you don't know how to love yourself, he does. So it is absolutely essential, that at some stage of the spiritual path for everyone to get hooked up with a perfect Master. Or to get hooked up with one's REAL SELF.

Q: If Baba is in silence, why does he write so many books and give so many explanations?

AC: Well Baba does say that he's keeping silent this time because for one thing man has had enough words! And its now time to live them. He's also in

silence because it has great mystical significance. But about the books: he said that these books are only the words written to satisfy the intellect, the convulsions of man's mind and intellect, Words are a signpost. At least it points the way to non-reading.

Q: If one gets involved with Baba should one drop one's present religion or beliefs, like Christianity or Yoga etc.?

AC: Baba says it's not necessary to leave one's religion. He belongs to no religion, in fact he intends to draw them altogether like beads on one string. If you follow Baba then you are a real Christian, or you are a real Buddhist, because after all you are following Christ or the Buddha in Baba. Furthermore, every religion was based at least on a Perfect Master. Perfect Masters are the same consciousness as is Baba. However, Baba does say that concentration on him is the perfect way. Looking into a whole lot of other methods might impede one, so it's best to concentrate one's energy on one source. On one Master.

Q: What are Baba's attitudes on sex and marriage?

AC: Well, Baba says that sex is the major duality of experience. The biggest one. In effect, the experience of being a man or a woman is the most powerful pull towards the illusion of duality. The most obvious crystallization of that duality is in the physical form. It is trapped in a physical form in our identification as either a man or a woman, which really grabs our consciousness. When all other things can be wiped away we are all still pretty much attached to that kind of distinction. Baba says that because we are attached to the distinction we are unconsciously seeking to unite with the opposite, to

become one, which is all motivation anyway. Thus, the whole business of sex is to get the apparently male, and apparently female regions of consciousness together. Now, the question is, how do they get together? It depends on the part of illusion that one identifies with. If for example one is identifying totally with physical body, then the question of lust crops up. Apparently to get together just physically, well, it doesn't work just on that level because it intensifies the separateness of the opposite partners. And it makes one acutely aware of missing them if they are not there in their physical body. If greed and jealousy appear we are still I and YOU, and the problem of getting together has not been fulfilled either. Another step up is getting together of the mind, the mental body. Then, possessiveness and lust leave. They cannot be conditions of a mental affiliation. Physical gratification can also not be a limitation to that kind of Love. And that kind is when the person really would like the happiness of the other no matter what. That's a very high form of attraction. That's where the duality starts to break down, became then I am with you wherever you are; and whatever you are doing, and the togetherness is much greater, But that then, is still limited because of 'I love you.' The origin of the sex drive

is divine Love, where really the two elements Unite into Oneness. This can happen in a pure consciousness, where the drive is not attached to the body, the emotions or the mind. Baba says the value of a really deep and sustained male-female relationship is to bring out all the deepest part of the ego, which has to be transcended.

Q: We were talking about the drive towards One-ness and so on, and the channels to take, but will we, or do you think it possible that evolution will eventually lead us all to God-realisation? Like soon we may be able to communicate telepathically, breaking down some barriers of separateness surely. Does Baba say that we will eventually stop reincarnating, all of us, and God reign only. Or do you always have to evolve?

AC: *The way Baba talks about it is that evolution is really cyclical that spiritual progress is obviously easier in certain ages. Like it's going to be a heck of a lot easier for all the people around after Baba speaks! That does not violate any of the individual Karma. For example, some cat that might really be zonked by the next Avatar in the Avataric age, seven hundred years from now, might today be a dog.*

Interviewed by
Mike McInerney

LOVE FOR GOD:

Pure love which is awakened through the Grace of the Master is more valuable than any other method which may be adopted by the aspirant. When this love is born the aspirant has only one desire; and that one desire is to be united with the Divine Beloved.

Meher Baba

NO, NO, NO ... never again

by an addict who
left drugs for Baba



AN old store cluttered with junk and movie sets was the site of my first LSD experience in the fall of 1965. It was on the edge of what was to become the "where it's at" centre for hippies, the Haight Ashbury district of San Francisco.

For over a year I plunged as deeply into psychedelic drugs as most people I met. After using LSD a number of times, I was introduced to DMT, an explosive awareness changing drug. I used it on top of LSD and eventually sought out others - DET, opium psilocybin, hashish and mescaline.

I moved to Los Angeles and played in a blues rock band. We tried methadrine and cocaine.

I've lived in the woods, in communal houses, with guys and with girls, I've had drugs in the city, in the country, in the mountains and by the ocean. I've turned on myself and with groups, in the most sensual ways I could find.

AND I'VE QUIT

Drugs are a lie. They do not make better people.

No, I have not been arrested. No, I am not selling out to the cops. No, they do not have my mother in a secret concentration camp in Nebraska as hostage that I should write this. I am telling it to you like I think it is.

ON A SEA

To cast oneself off to sea on a rudderless boat of drug experiences, will leave one blown about overturned or drowned.

The question is - for what? Are experienced drug users more enlightened, happy, self-giving, fearless people? I've heard a lot of talk and seen a lot of people. I've played the role to the hilt myself.

It adds up to psychedelic hypocrisy.

It has taken a woman of great loving capacity over a year of intense working with me to unsnarl my defenses, to make me begin to care again. I was a dope induced robot of computed responses.... Yeh, man, groovy, I love you. And all the time inside me I cried. Because I wanted to love and be loved for real.

For a long time I was an acid apostle, "Have you heard of LSD? Turn on, brother.... get high, it'll solve all your problems." And now that I've quit, how do I feel?

My power of concentration has dissipated, my nervous system is a symphony of untuned instruments, conducted by a maestro with a rubber baton. Meeting people I don't know can push me to the wall inside, yet what can they do to me? Why are they a threat?

EGO-PRICK

My mind creaks. Physically. Audibly. It has to labour to comprehend. It will not flow in thought. I must walk underneath it, hoist it up and deposit it on another thought. I can write taking my time. To speak is like trying to run forgetting you have no legs.

So why didn't I quit sooner? LSD inflates egos. Mine was inflated to the sky. There was no one I would let tell me that drugs might not be a good thing. They simply could not handle the experience. I began to travel in drug circles with people who would agree with me and recognize my way of life. All they asked in return was that I agree with them. And all it cost us both was our honesty.

Everywhere the search is reflected: mysticism, psychiatry, theology and now through drugs. Most psychedelic drug users began sincerely hoping and looking for something better in life. I do not put them down. I only put down

drugs as a way of finding it.

Most of us have claimed "expansion of consciousness" and finding God through psychedelics. A number of authorities have commented on those claims. And they all firmly state that the use of drugs like LSD *hinders* one's spiritual progress.

LOVE WORKS

Dr. Allan Cohen, a former researcher with Timothy Leary gave up drugs. He contacted Avatar Meher Baba of India, a spiritual master revered by millions, who replied.

"The (drug) experience is as far removed from Reality as is a mirage from water. No matter how much one pursues the mirage, one will never reach water and the search for God through drugs must end in disillusionment. An individual may feel LSD has made a better man of him, socially and personally, but one will be a better man through Love than one can ever be through drugs. LSD is harmful physically, mentally and spiritually."

In answer to further questions, Meher Baba said:

"Although LSD is not an addiction-forming drug one can become attached to the *experiences* arising from its use and one gets tempted to use it in increasing doses, again and again, in the hope of deeper and deeper experiences. But eventually this causes madness or death. If God can be found through the medium of any drug, God is not worthy of being God."

Perhaps an apt quote would be from the Persian mystic poet, Hafiz, who wrote, "Alas, alas, I pity those who compare a glass bead to a pearl."

By the time I reached Los Angeles in 1966, I was living in a Volkswagen bus. Stashed away inside were all the drugs that I had decided I needed in order to 'know myself.' Al-

though I was very paranoid about police the thought of being separated from these 'keys to Me' was more powerful still. So I kept them near me all the time.

One night our blues band and 'family' members set up the amplifiers and instruments in a private home for an LSD music session. After the first hour, the noise and confusion drove me downstairs to my bus parked in front. The non-rhythmic pulses, the shouts and screams and the senselessness had simply overpowered me.

For the first time I wished I was away from there, that I was home, if I had one. That all this was not happening and that I could have a little peace. Some real honest peace. Is getting to be a music idol worth all this, I thought? Is it that important? But that's where your identity is. When you're loved by everyone you'll find yourself. And you don't know yourself yet, you know that.

FEAR AND FEAR

Kik kik kik kik.... The noise of a running motor climbed through my mind and called for my attention. And though by now I was very high, I was aware that directly behind my bus was a car with the engine running. And there was absolutely no question that it belonged to the police.

The drugs! If they find me with the drugs I'll be busted. I'm high. I won't be able to talk to them. I'm too high to talk. They'll know. They'll put me in jail! I'm trapped!

I quickly closed the side curtains and wrapped a strand around the door handles to lock them from inside, and fell to the floor.

"I think there's somebody inside," said the voice. "Can you see?" "I'll look." A beam of light slid through a curtain crack and swept across the bus. No no no no no.... I pushed backwards

with my body against the bed support, trying to find the safety of a corner to press into. It gave away and I was flat against the wall in an impossibly contorted position.

I lay there, my attempts at self-control were useless. My fear was total. I was an animal, trapped and broken. The voices were gone. It did not matter. I had become a sheer wall of disharmony.

Some time later, the others came to get me with bravado stories of how they had turned the police away from the door since they had no search warrant.

Like others I know with similar stories, I still took drugs, refusing to believe the validity of my own experience.

A friend of mine began his pursuit of drug happiness in 1954. He never went into hard narcotics. Codine cough syrup and peyote-buttons was his start. He smoked so much dope over 12 years he could not take a moment of normal non-drugged daylight without turning on again. Before his feet hit the floor in the morning he was high. He had to be high just to feel normal.

By 1964 he had gotten himself married and was moving from one place to another living with friends. He was ultra-paranoid and "hated cops", feared the neighbours were spying on him and that they would turn him in.

A year or so later, by then a father, he was living in an old winery in Northern California, with no money. He was an artist. He would not work. He would not jade his creativeness with a job.

One day his son fell and hurt himself badly. He had no money to help him. He had to sit through that time caring for the boy as best he could. And he gave up dope.

Because there was something inside of him that called for answering. And he faced it. Now he holds a steady job and will tell you, that he loves his wife and boy. He says he didn't before.

THE FREAKOUTS

Another friend, a beautiful young girl from out of state first turned on in her home town. Two months later she had gravitated to the Haight Ashbury. A year after that she was home again, with stitch marks on both her wrists to remind her of what she tried to do to herself. A short while ago all she would say to me was "I don't want to think about anything."

You decide. All the glittering generalities that are promised by dope make it sound like the promised land. But what about the graveyard of ruined mental processes that is swept out of the picture with statements like, "Some people can't handle it", "life's dangerous, LSD is life," and "you can get killed walking across the street."

The Gautama Buddha, as a young prince in India was sheltered from seeing anything unpleasant by his father the king. As he went on rides through the countryside all the unsightly beggars and old and poor people were cleared far away from his path so that he wouldn't see them. But he did one day, and the effect it had changed his life.

If anyone considering dope use could just talk with someone who had turned loose and never gotten control again, they'd change too.

Young people so object to their parents and want truth and yet they have no ideal to live up to.

Once inside the drug scene there are only words of truth to measure against for ideals. And the clarity of even that vision will distort with the consciousness confusion of drug use.

Most young people will not listen to older people and there are plenty of leaders of the psychedelic scene who will tell them the words they wish to hear, just as I did. I danced a fantastic jig on the minds of my friends telling them how groovy it was. They came, wanting to have what I had. Others followed them, for the same reasons. I was a leader. Now they are leaders. "Love, baby, love

A COSTLY REALITY

Love is a cheap word but a costly reality. It costs giving of yourself to others. It costs salt liquid tears turned loose by compassion.

Love is a process of losing yourself. And finding yourself.

But it's not in dope. And it's not in you through dope. And it's not in you after dope.

I know that after dope I am not more aware of the world, more loving. I am hypersensitive and defensive. But the best defense is a good offense, and the best offense is being outrageously hip.

I find I ended up working the hardest at trying to have life the easiest. And what is so ironic, the real punchline is that the old fashioned method of simply going to school in the world and growing up is easier than all the effort put into getting something for nothing out of drugs.

When it's after dope for someone. the road towards real happiness is a long walk back that leads full circle through the very place he left off before he started. And anyone who makes that walk will find two things when he gets there.

One is that the same person he was when he left will be waiting for him.

And secondly, he'll be very tired from the journey, and only a little wiser, if there's wisdom in being the worse for wear.

i quit the scene

by an acid head who opted for God



A coca leaf chewer from the
Andes

In a sunny mountain meadow a few miles above Reno, Nevada, we staggered and groped like Pin the Tail on the Donkey players. Like a multiple exposure movie with Dali-esque actors I watched the others' movements.

How bizarre, I thought. It's not the way it was the first time. Maybe it's the acid.

"Hey you guys, this isn't the way it's supposed to be," I said, obviously disturbing everyone trying to sort out what was happening to them.

It was their first LSD experience and my second. Just about three years ago.

Driving down the mountain into town I couldn't help thinking about the first time. How deep it seemed to be and how much promise it had.

I had graduated from the University of Nevada the year before and gone on to San Francisco State. Before the Haight Ashbury was ever known for anything more than being a cheap place to live in San Francisco, I was there. In an old store closed and locked and cluttered with a jungle of small time movie sets and broken furniture I took my first LSD.

It was powerful and impressive. All I could think of was that there sure seems to be a lot I don't know about. All these other people seem to know what it's about and I sure would like to, too. I want to know "where it's at." A pulse of energy was moving up and down my spine like a run on a xylophone. A carrot of consummation eluding my grasp. I had almost, but not quite, gotten someplace. But at that moment I made the decision to believe that the answer to everything was in drugs.

The first order of business was to turn on all my friends.

TURNING ON

In the following months, after, during and with LSD I used DMT, an explosive awareness changing drug and eventually got to DET, hashish, psilocybin, mescaline, opium and began to have thoughts that the answer might really be in "smack" or heroin.

I was always afraid of new drugs but, after all, I thought, society had led me to believe that drugs were dangerous and here I was. The living testimonial that they weren't. "Society is hung up, man. They don't want me to change 'em and show them where they're wrong."

Off to New York and Greenwich Village in my bus. Stashed on board was my precious cargo of mind altering drugs.

I couldn't shave off my beard and trim my hair to avoid detection either, because I was wrapped up in my new image of rebelling. So there I was, crossing America, paranoid of everybody I saw. A black and white car on the horizon would freeze me to the wheel.

LOVE PEOPLE

Down to Los Angeles to be with people who really knew what was happening with drugs. They were the first 'Love' people. They were colourful and sensual.

I took over managing a musical group of them and played the tambourine. There I tried methadone or "speed" and cocaine. It filled me with energy and confidence. I was a musician at least. We were on the way to the top and I knew it.

With methadone and the L.A. group I again picked up the elusive thread of promise.

I lived with them. Everything they had was mine, they said. I gave them my bus to go to Mexico. It came back a

shambles. My beautiful bus. Apparently everything I had wasn't theirs as I couldn't accept that with detachment. Something was wrong somewhere.

Daily I was being hurt by the smallest of things. But how could that be? They knew more than I did and I knew enough not to hurt people.

Drug users are enlightened people. Every drug user knows that.

"Take some acid, babe, and relax."

All of what you had is gone, I thought, and now we're living on mine. Come to think of it, what you had wasn't very much.

"You're our manager, babe. We're going to the top."

The answer lies at the top of the heap, I felt. You must be loved by the world and then you will be complete. Salvation lies in popularity.

Bleeding from every pore in my uncomprehending being I left L.A. Somewhere somehow I hadn't been allowed to make the entrance into the inner Know.

What had I done wrong? I hadn't surrendered. That was it. I needed a rest. I was too tight in my mind.

After a few months in the forest of the Big Sur mountains my camp was found by my friends from Los Angeles.

"Can Mark and me stay a few days?" Two weeks pass.

"Can Mark and me build a tree house over there?" Sure. They know where it's at and I don't. I will try again to learn.

With my tail between my legs I moved to a rickety old house in Larkspur in Marin country.

BAD TRIP

With an effort being fought by every ounce of my sanity I picked up the LSD and swallowed it. This

time I will crack open my head and get to the other side, said I.

Two hours later it was a bad trip, and I really knew it. Three capsules of Thorazine, guaranteed to bring you down when you want it, were on my dresser. I took the first. Nothing. Half an hour later, the second. How very strange. Now I am drugged and I am still high.

The third. Now I am two people. One drugged, one doped. I truly don't like either one. Really and truly. I am crashing through barriers of ugliness. I try to eat something. An overripe nectarine. The sugar shoots to my brain. It explodes into universes of searing power. It burns and pours in waves of energy. I am lying on my bed trying to come back.

I am helpless. There is no one here. Slowly, slowly I am feeling my way back to earth. At last! Praise God! I'm back! Praise God! For a moment the dresser is real and solid and I am three dimensional too, but only for a moment. I am up again.

MEHER BABA

It was many months before I read the statements of Meher Baba of India about the harmful effects of drugs in the search for one's identity. By that time I shouldn't have needed anyone to tell me to quit. My own experience had burned me so badly that I could really no longer afford to pay the price. But I hadn't quit. For the simple truth was that I could no longer distinguish for myself between the way I WANTED it to be and the way it actually WAS.

But Meher Baba's statements threw a lot of light on what was happening to me. And with some observations on what I did to myself, the statements

may be of help.

In India Meher Baba is acknowledged as a master of the different states of consciousness. As many of the claims surrounding drugs use centre on terms like "new awarenesses", "expanded consciousness" and "real reality", his statements are right on the mark.

That I and others I knew were looking for God is not as far fetched as it might seem. We talked a lot about honesty and Truth and those must certainly be attributes of God. But I for one would not pay the price of finding out. The price being to simply shut up and be honest and truthful and live that way.

CLEAR LIGHT

Baba says, "God cannot be explained, He cannot be argued about. He cannot be theorized, nor can He be discussed and understood. God can only be lived."

Wherever I have been, in the drug world in spite of talk of love, brotherhood and God, there is still laziness, arguments, lack of consideration and fear. One moment someone will claim he's reached the Clear Light and the next he'll sneak out of the house to avoid doing the dishes.

It adds up to psychedelic hypocrisy. A basic lack of honesty with one's own self.

For a long time I claimed to be more enlightened and happier than "straight" people. But I still didn't know what was going on, though a great group of people who looked up to me thought I did. I was a leader, and many drug users wanted to get to where I was. And I wanted to get to where someone else was.

It must have started like that in the very beginning of the drug culture. Someone needing and wanting other's belief and good opinion of him. Then convincing someone that he was in the "Know". That he was "hip". And like a chain reaction the whole thing took off. Followers, new leaders, new directions and new twists. But all the time no one REALLY knowing what it was all about.

NO DRUGS

In answer to further questions Meher Baba said, "Although LSD is not an addiction forming drug one can become attached to the *experiences* arising from its use and one gets tempted to use it in increasing doses, again and again, in the hope of deeper and deeper experiences. But eventually this causes madness or death."

It takes incredible honesty to stand up in the midst of the flow towards "more drugs" and say "No, it isn't what it's cracked up to be." Especially when there doesn't seem to be any real alternative in sight. No world to go to that has room for that kind of honesty, and no new friends to populate it.

But if you quit using drugs, socially, casually, psychedelically or however you use them, by simply being honest enough with yourself to admit what you know, then you've started your new world. And you can live in it and carry it with you everywhere. It will be filled by countless people. And you'll find it's a glorious place.

If you can nurture and cultivate your new attitude into telling the truth all the time, people will begin to respect you for it. You can breathe easier and sleep deeper. Honesty takes real courage because much of the time you end up getting and keeping the blame for something you've done, which before, you could have passed on.

But by making the mistakes and owing up to them a funny thing happens. You grow. The feeling of honesty is more real and tangible than any psychedelic experience you've ever had. It has meat and meaning.

REAL CRISIS

There is a real crisis in our time. It is a crisis of moral values and drugs are only a sign of the search for some new meaning in our lives. We are looking, each of us for some lasting happiness and peace.

Cynicism would never have reached the state it has today if there weren't deeply crumpled hopes of a better way of living behind it.

But the fact that we have those hopes means that some way and somehow, inside of us, we know the way it SHOULD be among ourselves as human beings.

And I think that's a very spiritual thing. If we as a world would unbuckle our choking selfishness and hypocrisy with some self honesty, and if the drug user would examine his thoughts in the same light, we would all save ourselves very much misery that the future will surely bring without it.

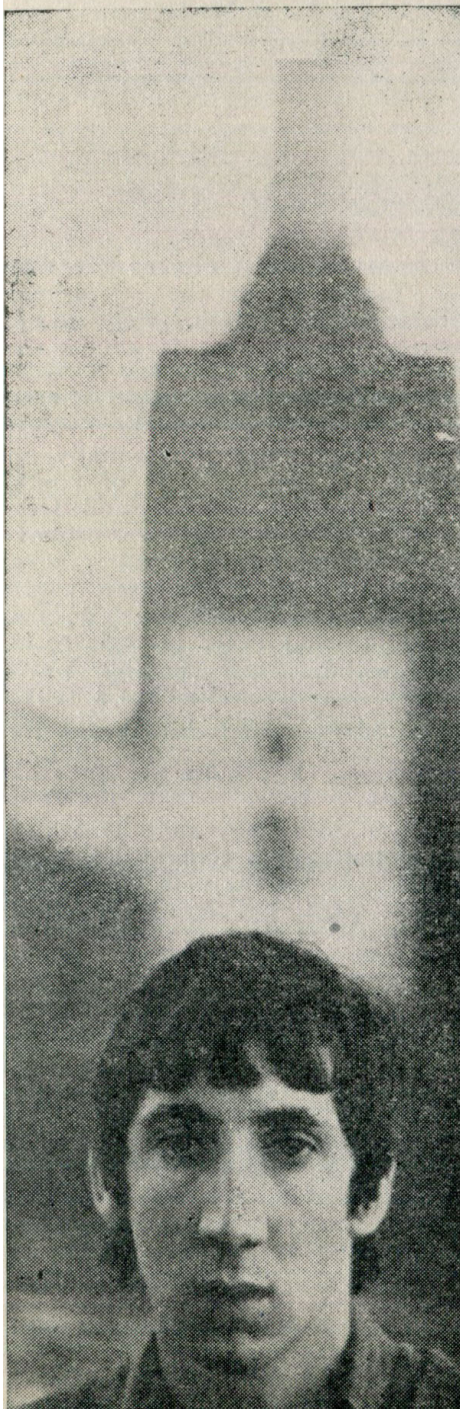
INTERPLAY OF LOVE:

Humanity will attain to a new mode of being and life through the free and unhampered interplay of pure love from heart to heart.

Meher Baba

The Musical Mythmaker

PETE TOWNSHEND, the dazzling lead guitarist of THE WHO, analyses his self and the world of pop music



MY views on Meher Baba is one of total blindness at the moment. I have been attempting to love Baba and serve him in my daily life for nearly two and a half years, and I think other Baba devotees will understand me when I say that the path grows brighter and darker at the same time. Baba has brought me to my senses in many ways, most of all, in my normal life. My work as a pop musician had taken me through all phases of excess and indulgence, and it is one of my proudest boasts to be able to say that I can look back at those days and know them, not one minute was wasted in catching up with my past, finding the magnificent present in Meher Baba. It is tempting to go into raptures about the way Baba transformed my own life and the lives of most of my friends, (most important, my wife too is a Baba Lover and we are constantly reminded of The Master by each other's very presence).

ON YOUTH

BABA'S impact on youth today is indescribable, what is visible is only a miniscule part of the work Baba has done during his manifestation. What is visible is good news all the same. In the States, I meet dozens of young and old Baba lovers, but it is the young who look to me for answers to their Baba questions. This is exhilarating for me, for of course I benefit as much by talking of Baba's Life and Work as they do by listening. The surprising thing that they learn, is how I, despite my fame in their country as a musician, am still struggling to stay securely under Baba's umbrella.

Baba is firing the hearts of us all: Pete

Many of them find this encouraging I think, for none of my worldly achievements mean anything in terms of Self Knowledge, apart from their value as part of my day to day experience.

They astound me, their freshness and vitality often make me feel old and decrepit. Their shy, but exhilarating Baba hug, and welcome "JAI BABA!" as I enter a strange town's hotel give me a fresh dispensation of Baba Love and energy at each stage of my career. It is so lucky, and luck is after all just a happy reflection of Baba's will, that they are there. For me a trip to the States would not be the same without them. Sometimes, in a mood or tiredness, I feel like not even a kiss from Baba himself could stir me, but then the telephone rings, and a voice I've never heard shouts JAI BABA! and I realise how wrong I am.

In England too, where Baba works in more modest ways, key people help me and I attempt to reciprocate. I speak very personally about the young Baba lovers because they are my reflection of Baba's Bliss. Only a crowd of happy young people, even when 99% are unaware of Baba's manifestation, (at least ostensibly), can make me feel as if I am at the feet of The Master himself. Thus, when I try to assess the impact of Baba on the young, I can only do it through my own eyes,

through my work, which is geared to the whims and wonders of the young.

ON POP MUSIC

PERHAPS this is a key to why pop music today is one of the major factors in the spiritual liberation of youth. Pop music merely reflects what is already in the hearts of its audience, it sees and observes, then speaks, with abandon and freedom about what it sees. Pop music is essentially a vehicle for the demands of youth, and at present they demand freedom, equality for all men, ecological concern, and political revolution. It is to Baba's great credit that His younger children do not expect to find Peace in their societies without first finding peace within themselves. Perhaps I sound as if young Baba lovers in the West think of "liberation" in physical terms, but Baba has an especial magic touch, with the deep morality of Christ and the vigour of Mohommed is combined the Romantic zest for the path of Krishna. Meher Baba, the Avatar, is firing the hearts of the young with flashes of unqualified Love, making them yearn for His grace. Especially though, Baba is firing the hearts of us all, even the very old, the middle aged and the unborn, with a yearning so acute that we all feel young in Him. Baba's manifestation is still young, and it is this youth which will balance this ever exploding, imploding world of ours.



The Untold LSD Story

as related by
NAOSHERWAN ANZAR

It was in the summer months of 1969 that I went to Goa to live with the hippies. All I had with me was a bundle of cards which had Meher Baba's picture on one side and his message on the other.

Goa was then a hippie-haven and young boys and girls had come from many parts of the world to participate in "the happening" and to feel the "vibrations".

I lived with them, talked to them and shared with them their joys and fears. But what I failed in, were my efforts to understand them. It was acceptable that each one of them were seekers, in one form or another. While some sought drugs, others wanted sex. But there were many, many more who were craving love, craving to be loved.

This then was the eternal paradox. The ambivalence of it all. We crave for love because we are devoid of love. We cannot love. We are brutish, selfish and empty. The moment our hearts are over-brimming with love, we do not crave, our souls are fulfilled.

Mind awakens, expands, RE-WAKES into full consciousness by the process of LOVE. It is *that* feeling that is consistent. It titillates mental awareness and makes the world appear more beautiful and more acceptable. Love is God because love is the Creator. When love seeks to be free, we encage it in many ways. We encage love behind

bars, we encage love in lust, and we encage love in the falsities of life. In fact, we, out of sheer desperation, encage love in a pill. Thus the chemical invention of "steam", to make men sexier, and the introduction of LSD, to "expand consciousness".

When the influence of LSD and other danger drugs embraced leviathan proportions and threatened to overwhelm the entire system, Meher Baba spoke up through his evangelists. They went from place to place carrying his message, they cut down false barriers to prove themselves worthy of his Love.

The trail which they left behind leads back to September, 1964.

THE BEGINNING

When the mailman left a few letters addressed to Kitty Davy at Myrtle Beach, little did she know that one letter in particular from the Harvard University, Department of Social Relations, would spark off an upsurge of consciousness through love, under the authority of Meher Baba.

The letter signed by Allan Cohen said that, "I've had another marvelous and powerful experience with Baba's awakenings". He confessed that he took a few Baba-books and some LSD to a field on a beautiful lay. During the peak part of his experience he read 'the section on Divine Truths. Allan wrote "it was delightful, ecstatic and as close to God-realization as my conscious-

ness (it was no longer I, of course), that is, my ego, can remember, Now, I really can't judge just what level the experience was at - but afterwards it sounded much the Soul facing the infinite (while still considering itself finite)." The letter concluded on a note of duality and an understanding that the journey of the mind catalyzed by the substances, can lead to what sounds very much like a "touch" by Meher Baba.

A very perturbed Kitty sent the letter to Baba, who was in strict seclusion. Nevertheless, a gist of Allan's letter was read out to Beloved Baba, who replied through his secretary, Adi K. Irani. The reply read: (excerpts) "All so-called spiritual experiences generated by taking "mind-changing" drugs are superficial and add enormously to one's addiction to the deceptions of Illusion which is but the Shadow of Reality.

"The existence of a semblance of "freedom" that these drugs may temporarily give to one is in actuality a millstone round the aspirant's neck in his efforts towards EMANCIPATION from the rounds of birth and death!

"There is no drug that can promote the aspirant's progress nor ever alleviate the sufferings of separation from his beloved God. LOVE is the only propeller and the only remedy.

"When you study the book "God Speaks" (by Meher Baba) you will understand how very impossible it is for an aspirant to realize God without the Grace of the Perfect Master and therefore it is of paramount importance for a genuine spiritual aspirant to surrender himself to the Perfect Master who has Himself realized God."

In 1964 Allan Cohen quit drugs and in 1966 completed his doctorate. He devoutly studied the works of Meher

Baba, accepted his message of No Drugs and took up cudgels against the drug sub-culture.

THE MESSAGE

Meher Baba was to remain in seclusion till the beginning of 1966. Earlier plans had stated that Baba would give darshan in 1965. An indomitable young man, named Robert Dreyfuss, decided to hitchhike to India for the darshan programme. As he walked along the dusty avenue leading to Meherazad he was all prepared to meet his Beloved. The mandali informed him that Baba was in seclusion and that the darshan had been postponed. Baba was informed of Bob's arrival. Baba received Bob on November 17, 1965 and gave him this message:

"I am in very strict seclusion. I see no visitors, and no one is allowed to come here. I have not gone outside this hall, but when I complete my seclusion I shall do so. This seclusion is necessary for My Work. Just before I drop My Physical body I will break My Silence, and then what remains of the world will come to know Who I Am.

"If you want this *prema* that you desire, for the service of others, you must obey Me, and do exactly what I tell you to do - and will you be able to do this? It needs great daring to obey Me. Be brave, don't be afraid. I am with you. I am God in human form. Bear with humiliation; whether humiliation or reward (praise) dedicate all to My feet. Whatever thoughts, good or bad, come into your head, offer them at My feet. Do not worry.

"I want you to remember that the world and its affairs is a big zero, is nothing into nothing (nothing). God alone is real, and, *undoubtedly* God exists. I Am God—I am God in human form and

God the Beyond. I experience My being infinite continuously, without a break. I suffer infinitely, I have the burden of the whole universe on My head. I am the Highest, and yet I come down to the lowest, and I see to minute details. Be free. I am everywhere, in all directions. I am your breath that you breathe. Make your home in Me.



Allan Cohen . . . Baba's word

"It is better to deny God than to defy God. What I mean by this is that the one who does not believe in God and performs his duties honestly is far better than those hypocrite saints who pose as teachers, who profess without what they are not within.

NO DRUGS

"Tell those that are, that if drugs could make one realize God, then God is not worthy of being God. No drugs.

"Many people in India smoke hashish and ganja - they see colours and forms and lights and it makes them

elated. But this elation is only temporary, it is a false experience. It gives only experience of illusion, and serves to take one farther away from Reality.

"Read *God Speaks* again and again, until you feel it singing in your veins. You have had enough of words—tell Me what your heart wants. What you need is conviction. There are three types of conviction: reading *God Speaks* can give you intellectual conviction; this is the first type. But as God exists, you must see Him. Seeing Him everywhere brings conviction through sight. You see Him in all things, everywhere, as the infinite ocean of effulgence. You see God in everyone everything. This is the beginning of Real Longing - to become One with the Beloved, God. Once you have this experience there will be no more worries and nothing can disturb you.

"The fulfillment of the longing for Union with God is to become God. This is the third and highest type of conviction - this is the only real experience. This is very, very difficult and very, very few get this experience. Although it is so difficult, yet it is so easy: if you pulverize yourself into dust at My feet and surrender your *all* to Me. This "all" is your desires, good and bad, high and low. Surrender all to Me, and do exactly as I tell you. If you do as I have told you to do, with firm determination, then if God exists, you *must* see God. I will help you to see Me one day as I really am.

"Tell those who indulge in these drugs (LSD, etc.) that it is harmful physically, mentally, and spiritually, and that they should stop the taking of these drugs. Your duty is to tell them, regardless of whether

they accept what you say or if they ridicule or humiliate you, to boldly and bravely face these things. Leave the results to Me; I will help you in My Work. I want you to return to the hospital where you were working and to serve the patients and give them My Love, and I will help you bring My Love to them. I will work through you with them. And remember to dedicate all situations, good or bad, at My feet. You are to bring My message to those ensnared in the drug-net of illusion, that they should abstain, that the drugs will bring more harm than good. I send My Love to them.

"I am happy that you have come, I have drawn you to Me - you are blessed. Now that I have given you so much of My time and of My Love, I expect you to be worthy of My Love. Remain determined to do what I say. Do not pay visits to yogis or saints, or go to shrines, because there is no more need for this - I Am God. My Word is Truth."

THE WORK BEGINS

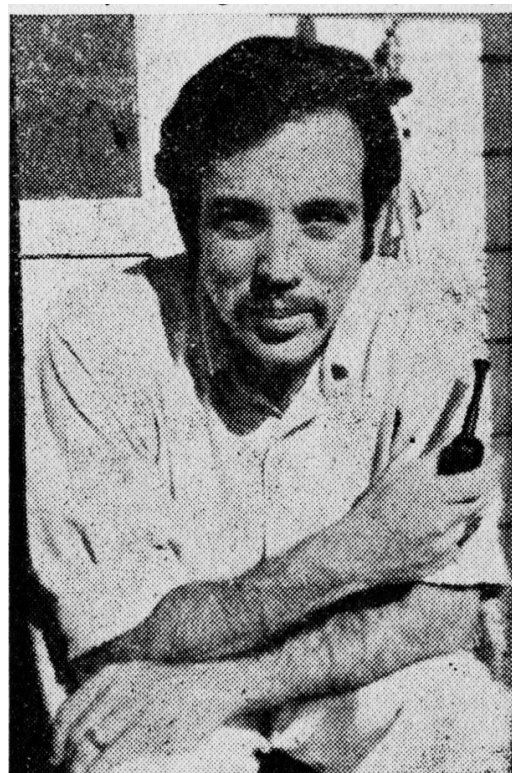
Robert Dreyfuss returned to the States and carried out Baba's instructions as directed. He reconfirmed his faith in the God-man:

Bless me that I may serve Your Love
To illumine the hearts of others
To the Oneness that is You.
Beloved, I write You a continuous letter
In my heart, in the language
That only the heart understands:
The eloquent silence of Love.
I bathe in the bliss of Your Love;
may I drown.

Meher Baba's message on drugs created a chain of emotional upsets. Richard Alpert, the leader of the psychedelic culture in the U.S., wrote to Baba: "I am confused and would value your counsel."

ALPERT QUERIED

"In 1961 as a Professor at Harvard University I had the opportunity to inject a chemical derived from the Mexican mushroom, which has been treated as a sacrament by the Mexican Indians throughout their recorded history. For my colleague, Timothy Leary,



Robert Dreyfuss . . . began from the beginning.

and I it (the experience) appeared to pierce the veil of illusion that our limited reality was indeed the only reality and show us, albeit briefly, the possibility of man's true identity. Because we were social scientists interested in helping our fellow man, we set about a systematic exploration of psychedelic chemicals (including LSD).

"Our work was very controversial yet it felt important. For Western man, almost totally inundated by his cultural interpre-

tation of reality, these chemicals, if wisely employed, seemed to provide a key to unlock the door allowing the sunlight of Reality to shine for a moment. For many of these people the experience supplied hope when previously there was cynicism, it helped people to consider their spiritual work seriously rather than to get lost in atheistic intellectualism.

FALSE REALITY

"At first it appeared as if the chemical would do it all - truly and everlastingly bring one to God. With time, however, we realized that the chemicals but showed one a possibility experientially when previously there appeared to be no possibility, or at best only an intellectual one.

"In the United States there are literally *thousands* of persons who have experienced through psychedelic chemicals *something* (?) which led them to undertake their spiritual journey with great seriousness (with or without further use of chemicals). For many of them (including myself) your books and messages have made the most sense, have felt right, have been an affirmation of our own deepest experience. It has seemed to us that man is so spiritually bankrupt in his consciousness that a chemical opening would be better than no opening.

"It is true that LSD and other psychedelic chemicals do intensify the senses and indeed to lead at time to hallucinations. It is also true that *most* people who have used LSD have *misused* it. Responsibility must go hand-in-hand with its use if it is to serve as key and not crutch, liberator and not jailer,

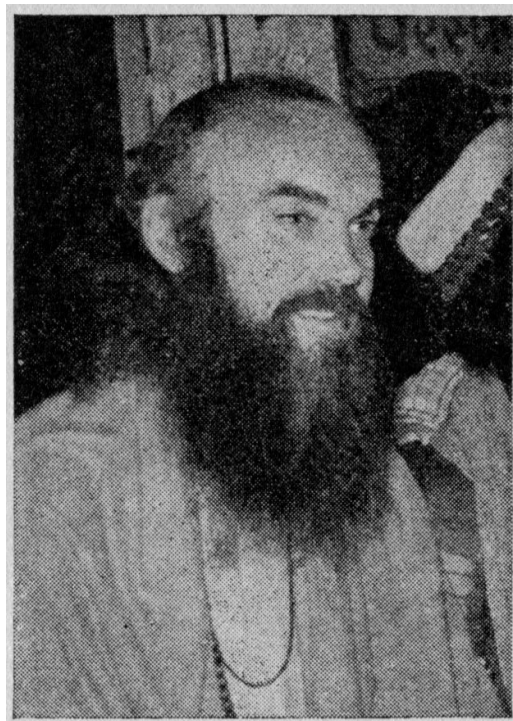
"Recently Allan Cohen (one of my past students from Harvard) visited us. Because you are present in such a real sense in our home, he felt at home with

us. Yesterday we received a letter from him reporting the message Bob Dreyfuss was bringing from you - *No Drugs!* We called and spoke with Bob but I, for one, felt little additional clarification.

HELP

"Inside of me I feel that LSD has been a major influence in my own life of a positive nature and that the work I have been doing in the United States is humanly good. I also hear your message and understand that you *probably* do know.

"At first I entertained the possibility that you did not understand that LSD is quite different (and, in fact, quite opposite from the opium derivatives). But reflection and communing with you via your written word, has failed to support my initial reaction. Thus at present I feel you *do* understand. I should like to understand also. Can you help me?"



Richard Alpert . . . cross purposes

BABA ANSWERED

"No drug, whatever its great promise, can help one to attain the spiritual Goal, There is no short cut to the Goal except through the grace of the Perfect Master; and drugs, LSD more than others, give only a semblance of "spiritual experiences", a glimpse of the false Reality.

"The experiences you elaborate are as far removed from Reality as is a mirage from water. No matter how much you pursue the mirage you will never reach water and the search for God through drugs must end in disillusionment. Meher Baba who knows the Way, who is the Way, cannot approve the continued pursuance of a method that not only must prove fruitless but leads away from the Path that leads to Reality.

"It is human, and therefore necessarily wrongsighted, to view the result of the drug by its immediate relative effects - our inability to calculate its end result is beyond our human knowledge, and only the true Guide can point the way.

"To a few sincere seekers such as yourself, LSD may have served as a means to arouse that spiritual longing which has brought you into contact with Meher Baba, but once that purpose is served further ingestion would not only be harmful but have no point or purpose. Now your longing for Reality cannot be sustained by further use of drugs but only by your own love for the Perfect Master which is a reflection of His Love for you.

SURRENDERANCE

"You may feel LSD has made a "better" man of you socially and personally. But one will be a better man through Love than one can ever be through drugs or any other artificial aid.

And the best man is him who has surrendered himself to the Perfect Master irrespective of his personal or social standing.

"Meher Baba has pointed out that the experiences derived through the drugs are experiences by one in the Gross world of the shadows of the subtle planes and are not continuous. The experiences of the Subtle Sphere by one on the subtle planes are continuous, but even these experiences are of Illusion for Reality is beyond them. And so, although LSD may lead one to feel a better man personally, the feeling of having had a glimpse of Reality may not only lull one into a false security but also will in the end derange one's mind, Although LSD is not an addiction forming drug one can become attached to the *experiences* arising from its use and one gets tempted to use it in increased doses, again and again, in the hope of deeper and deeper experiences. But eventually this causes madness or death.

THE REALITY

"Only the One who knows and experiences Reality, who is Reality, has the ability and authority to point out the false from the Real. Hence Meher Baba tells us, who care to heed Him, that the only Real Experience is to continuously see God within oneself as the Infinite Effulgent Ocean of Truth and then to become one with this Infinite Ocean and continuously experience Infinite Power, Knowledge, and Bliss."

On February 4, 1966, Richard Alpert addressed a crowd of five hundred at California and informed them that "I'm at a stage now where I won't be using any chemicals." The Daily Californian reported, "Alpert is at present studying the writings of Meher Baba, an Indian mystic who claims he

has achieved the state of expanded consciousness produced by LSD without the use of chemicals."

Alpert in a rejoinder said that LSD isn't "the thing" because one keeps coming down from it. The only way to achieve a perpetual state in which "a man can be what he can be" is through non-chemical means.

"LSD has brought me this far, but there is more in the community. The entire spiritual journey may only take you to a certain point," confirmed Alpert.

A BLIND ALLEY

The May 19 issue of the Colorado Daily carried a letter signed by Allan Cohen, Robert Dreyfuss and Frederick Chapman. It said:

"The use of drugs from marijuana and amphetamines to LSD, DMT and peyote - is now a major controversy. Psychedelic or consciousness expanding drugs can provide experiences so impressive and profound that more and more people are looking to them as the most immediate and effective way to deepen personal insight and expand awareness. That these experiences *are* impressive is a well-established fact with us; we have actively followed drug research from its earliest roots and are thoroughly familiar with the enchantments of almost every facet of psychedelic indulgence. Searching for lasting positive value, however, we concluded that drugs constitute only a subtle escape from the conscious effort that eventually must be made.

"Although drug enthusiasts frequently turn to Eastern philosophers and spiritual teachings for metaphors to describe and justify their psychedelic experiences, no authentic teachings or guides have ever sanctioned the use of drugs in the quest of increased aware-

ness and enlightenment." The authors quoted Meher Baba's views on drugs and corroborated Baba's statement: "drugs of any kind inevitably become a blind alley for self-fulfillment. To rely on external capacity to realize his own greatest potential." Similar letters appeared in a range of newspapers and news-weeklies in the United States.

As the anti-drug campaign gathered momentum, several boys and girls hooked off drugs and came to Baba, whose Love they knew was permanent. One such aspirant was Paula Gordon, who wrote to Baba asking him whether "Baba's message regarding drugs was directed primarily to spiritual aspirants" or that "all psychedelic drug use was dangerous and all research on human beings should be stopped". Baba replied, through Adi, "All psychedelic drug use is dangerous, and in the long run is harmful, irrespective of whether it is motivated by spiritual aspirations or otherwise. Baba repeats that marijuana, LSD and other psychedelic drugs should never be used, except when prescribed by a professional medical practitioner in the case of serious mental disorder under his direct supervision."

LSD CONFERENCE

It was once again at the LSD Conference, held in the University of California, Berkeley from June 13-18, 1966, that Paula Gordon spoke up for Baba and pitted herself against the psychedelic leaders. An excerpt from the report states: "I (Paula) read the prepared statement. A large portion of the audience raised their hands indicating that they would not consider taking drugs if scientific evidence conclusively showed that damage resulted. Then I said, "Does that mean that the rest of you do not

care what happens to your mental health?" Baba was prominently represented at the Conference. In fact, Dr. Huston Smith, a professor of philosophy at the Massachusetts Institute of Technology, observed that "strange things seem to be happening to man's religiousness in our times especially among the young. "The new phenomenon, said Dr. Smith, is 'that they are now making a balancing right end run around the priestly (other worldly) wing of the church to link up with Zen, Meher Baba, parapsychology or pharmacological mysticism via LSD." Other researchers, who became interested in non-chemical alternatives were Professor A. H. Maslow, Dr. Arthur C. Hollister, Jr., and Senator Donald L. Grunsky. They put down their reactions after having read Paula Gordon's pamphlet "The Spiritual View on Psychedelics."

RESCUE SQUADS

As Dr. Timothy Leary continued to believe and propagate that "LSD is the key which unlocks the 'Rosetta Stone of Consciousness'", Dr. James Lee Goddard, Food and Drug Administrator, followed up the federal law (any distribution of the hallucinogenic drug LSD, except for authorized research, is a violation of the law) by training undercover agents to combat illicit manufacture, sale and use of the mind-distorting drug. Dr. Goddard was not alone in his campaign. Allan Cohen formed "LSD Rescue Squads". He also formed the Society for Psychedelic Sanity (SPS). The Squad was a part of the organization. SPS hoped to change legislation, so that persons who have been using LSD and now need help will have somewhere to go without the fear of being jailed.

"We need sanity in legislation combined with a sympathetic education campaign to reach the users. There's a crying need for an LSD advisory service to head off high school students before they use LSD," said Cohen. On June 24, Dr. Goddard wrote to Allan, "We very much appreciate your interest in bringing to our attention some of your experiences with the uncontrolled use of psychedelic drugs and your views on the subject. We agree that law enforcement alone cannot provide all of the answers to the problems involved in drug abuse."

QUERIES

As the LSD controversy raged in the U.S., several queries were sent to Baba for clarification. Allan Cohen asked:

- * Does brain damage occur when LSD is being used for medical purposes? If so, how severe?
- * Is there any way to repair this damage?
- * Did Baba say that LSD was also deleterious to the liver and kidneys?
- * Does the ingestion of marijuana products tend to produce the same physiological changes?
- * In a letter dated July 6, directed through Murshida Duce, Allan asked for clarification on the subject whether Baba had said that LSD affected the areas of the brain reserved for subtle consciousness, and that the drug user could never arrive at subtle consciousness in this body in this incarnation unless they gave themselves to a Perfect Master?
- * Allan's letter of July 26 contained another question: What are the physical effects (or dangers) of continued LSD use for nonmedical purposes?

ANSWERS

Under Baba's directions, Adi wrote:
(answers not order-wise)

1. Baba did say that the user of LSD drug could never reach subtle consciousness in this incarnation despite its repeated use, unless the person surrendered to a Perfect Master. To experience real, spiritual consciousness, surrenderance to a Perfect Master is necessary.
2. The experiences gained through LSD are, in some cases, experiences of the shadows of the subtle plane in the gross world. These experiences have nothing at all to do with spiritual advancement.
3. Repeated use of LSD, stresses beloved Baba, leads to insanity which may prove incurable in mental cases, even with LSD treatment.
4. Medical use of LSD helps to cure, *in some cases*, mental disorders and madness.
5. There is no such thing as 'areas in the brain reserved for subtle consciousness', and the question of LSD affecting them has no meaning.
6. When LSD is used for genuine medical purposes, in controlled doses, under the supervision of specialists, there are no chances of brain, liver or kidney being damaged.
7. Baba answered again that continued LSD use for nonmedical purposes results in madness, and death eventually.

Nineteen sixty-six was a year of events for all the Baba-boys and girls in the States. Sufism Rc-Oriented became

a natural springboard. The October 7 issue of the TIME carried a forceful letter by Paula Gordon, a mureed, It said, "How pitiful it is that so-called psychiatrists and theologians who are presumably in the position of helping people should instead be responsible for leading them into deep delusion. The heedless advocacy of using LSD to obtain mystical insights and the education of the condition of St. Theresa and an LSD flight are not only fallacious, they are irresponsible. LSD fosters no lasting attitudes of either humility or love. LSD leads to a perversion of consciousness, making spiritual progress effectively more difficult. As the Eastern mystic Avatar Meher Baba recently said:



Rick Chapman... Baba's spokesman

"Love will make one a better man than drugs or any other artificial aid ever will."

THE WORKERS

Undaunted by opposition, the team of Baba-workers continued to impress upon the American youth the importance of giving up drugs. Allan Cohen appeared on a series of television programmes, Rick Chapman addressed audiences at the drop of a hat and Bob Dreyfuss joined them in making a three-pronged attack on the drug-menace. They wrote to Baba: "We received joyfully the "important but pleasant task" set for us by Beloved Baba. After much deliberation we have chosen fourteen people whom we feel would best fit the specifications of "chief young lover-workers,"

A letter was sent to the fourteen workers in the U.S. and England with the message :

"YOU ARE DEAR TO ME AND I AM PLEASED WITH THE WAY YOU HAVE COME FORWARD IN MY NAME AND WORK. THE TIME IS HERE AND SOON THE WORLD WILL KNOW THAT I AM THE ANCIENT ONE."

MEHER BABA

Giving an over-all description of the work done in the U.S., the letter stated, 'In a few areas where significant Baba-work is being done, it seemed to be more the result of group effort than of any primary individual worker. The most noteworthy instance is the active and dedicated group at Santa Barbara (Calif.), who have contributed much to spreading his message in that locale. In San Francisco, numerous young-workers have done outstanding work in combating the use of drugs, organising Baba-groups at various colleges and generally spreading his name and message. To a lesser extent, this is also

true in Los Angeles, where a number of young lovers have embarked on Baba-projects, and in Boston, where enthusiasm for concerted Baba-activity is beginning to grow,

Extremely happy with the results, Baba sent a pat through Eruch Jessawala, "Beloved Baba is pleased that you executed diligently the "important but pleasant task", and He is proud of your desire to only love and serve Him."

DEBATES

On July 19, 1967, Rick Chapman sent Baba his report of Baba-activities in the States. He wrote in glowing terms of a series of three talks which he gave with Allan and Don Stevens at the University campus in Berkeley, Rick bemoaned the fact that, "drugs are as common as drinking water in some parts of this area; there is a great fascination with esoteric subjects - such as astrology, yoga, Zen, Buddhist diets, occultism and so on - and the overwhelming majority of the 'hippies' consider themselves spiritually wise. The challenge is immense, and the prospects for your work here is awesome."

When Rick wrote, "may we live in Your Love, surrendering each moment to You, and knowing no cloak but Your Daaman", he knew that Beloved Baba was solidly behind him. In Colorado, Rick debated with Dr, Timothy Leary before 4.000 students. While Leary's message of 'turn on' had dropped out, Rick thundered, "Leary calls acid and grass the sacraments of his new religion. The real spiritual seekers in India don't turn on with hemp to meditate better."

Once again Rick Chapman spoke to a large audience at the General Hall on September 29, He said, "When they stop using drugs, they

must have an alternative, Baba is a built-in alternative - he has been showing the way to higher consciousness for four decades."

Baba-lovers, with a sense of judgment and understanding, branched off on missions of mercy. The Kershaws went from place to place as anti-drug evangelists, Steve Der Key, through his USCO group organised mass-media communication and introduced the "living theatre" and Carol Fleming opened a new art gallery called 'Damhara.' More than a gallery more than a store, the 'Damhara' is a centre for the distribution of antiwar and pro-Meher Baba literature. "We want to get everybody smiling. Did you ever notice how people walk around unhappy? This is not just a store; it is a love shop", declared a spokesman of the store,

THE LOST ONES

Louis van Gasteren, who filmed Meher Baba on September 20, 1967 and interviewed him for a general film release, made a trip to New York where he filmed Dr. Timothy Leary at his Millbrook haven, in August 1967. A brief interview recorded on tape is reproduced here :

- Q. What would you say to the parents of the boy who jumped to his death after taking LSD (the parents sued Leary for \$6,000,000) if you were confronted with them face to face?
- A. Leary's answer was filled with long pauses, and he said that he would tell them that he shared their grief, that he would try to

make them feel as proud of their son as of an astronaut who crashed, or a man who died in the line of high spiritual duty,

When asked about his reaction to Baba's warning against the use of drugs, Leary commented,... "Baba is God and I am learning how too, and my way of discovering my divinity is a little different from Baba's, but He tells me, "Don't worry, Timothy, be happy..."

THE SEA WITHIN

On January 31, 1969, Avatar Meher Baba dropped his body to live in the hearts of his lovers. He shed his outer body to embrace the Universal Body. While he lived he condemned the empty forms of life, the rituals that men performed, the gods which men worshipped and the faiths that men believed in. He was a rebel, He ripped the false mask that veiled men's souls, and offered a world of love free from the domination of man over man, a world where peace was permanent, a universe where God was beauty and where it was beautiful to be alive and communicative.

Meher Baba asked the youth to shun drugs because he knew that that was not the proven way of freedom. He knew that to be dependance. And a dependant human being is a second hand human being, He is like an animal caught in the quagmire of slavery. To be free he must *look* within, for inside him is a vast uncharted sea, waiting to be explored. On that sea floats a raft adrift. Meher Baba offers captaincy. It is only the oar in his hand which is unprepared. REWAKE and sail on the Ocean of Love.

IN 1960 there were 15; in 1964 there were 38; in 1967 there were 79; and in 1969 a record number of 224 teenagers in New York City shot heroin into their veins and died from it.

Of this number, 55 were 16 or younger. It was the first year in the city's history that anyone under the age of 15 died from heroin use. Specifically, there was one 12-year-old, a 13-year-old, three 14-year-olds and fifteen 15-year-olds.

Nobody is quite sure how it is happening or why. But there seems little doubt that children - black, white and Puerto Rican, rich, poor and in-between - are becoming increasingly attracted to heroin.



The Needle of Death

A New Yorker reports on death by use of heroin

The involvement of the very young was never more apparent than on January 26, 1970, when police arrested three boys - one of them only eleven years old - on suspicion of being heroin peddlers. Police then arrested 39-year-old man, Victor Santiago, and accused him of employing boys from 11 to 15 years of age as sellers of heroin and other drugs.

ACROSS SOCIAL LINES

It was clear that the involvement was cutting across social and ethnic lines. Isabel Salazar, the 12-year-old daughter of a prominent East Side psychiatrist, was found dazed and bleary eyed in a West Side apartment building after a three-day drug binge. The girl said she sees people who look like ghosts and dots and said this of her habit:

"I take them—little blue pills, orange pills, green ones, pink and icy white ones—as often as I can, day and night. I take hash, pot, LSD, heroin, speed, anything I can get."

Her parents are separated and Mrs. Salazar says she is taking her daughter away from this country for good. "It's a jungle," she said, "It's going down the drain faster than anyone realizes."

"Speed-ball"-injecting a mixture of heroin and cocaine under the skin

The heroin problem in New York City has been building up among adults since the end of World War II. At first, many of the addicts appeared to be musicians, odd-balls, homosexuals, and others outside society's mainstream.

But soon the problem spread and the statistics compiled by the city's chief medical examiner, Dr. Milton Helpert, made it clear that what politicians are now discovering as an epidemic has been with us for quite some time.

Between 1950 and 1954, 465 persons died of heroin use; between 1955 and 1959, the fatalities jumped to 611. The early 1960s saw an acceleration; between 1960 and 1964, 1,299 died from heroin use and between 1965 and the end of last year 2,935 died. The total deaths because of narcotics abuse since 1950 is 5,310 and ironically, the bulk of these have occurred during those years that the state and city programmes have been in existence to deal with the addiction problem.

VARIOUS EFFECTS

Those who have died have suffered from overdoses in about 70 percent of the cases. Too much heroin causes a depression of respiration and a drastic lowering of blood pressure. Others have died from hepatitis, from dirty needles, from tetanus, and from bacterial endocarditis, an infection of the valves of the heart. Still other addicts, of course, have been shot while attempting robberies.

But somehow, the urgency of it all did not become apparent to many people until children began to die.

The most publicized case was that of Walter Vandermeer, a 12-year-old Harlem boy, who died on Dec. 14,

1969 and became the youngest addict-fatality ever to be recorded in the city. His problems went deeper than the attention he got from the institutions supposedly charged with caring about such things.

The Vandermeer case has become something of a rallying point for those who think that more must be done. And now suddenly, politicians who were all but silent a year ago are voicing great concern over heroin use among children and doctors are now talking of the problem as an epidemic.

EMBROILED IN ACRIMONY

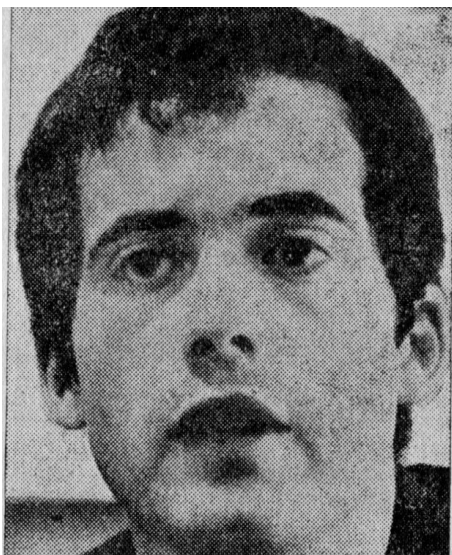
What constitutes an epidemic may be arguable, but what is happening to heroin users in New York is not so arguable. But the question of what to do is embroiled in the worst kinds of acrimony.

One of the most active and controversial figures in the drug treatment picture at present is Dr. Judianne Densen-Gerber, who is founder and executive director of Odyssey House, which for more than three years has attempted to rehabilitate heroin addicts by using a psychiatric approach and group therapy.

She became convinced that the problem among adolescents had reached the point where a special approach was needed. And so she opened what she calls the Adolescent Treatment Unit at 955 Bruckner Boulevard in the Bronx.

Neither the state nor the city warmed up to her ideas. And, neither gave her money.

The epidemic continues and with it the attempts of the Good Samaritans who are asking the young to leave heroin.



Buttinskys of Berkeley

The undaunted-duo, the Kershaws
are today's anti-drug evangelists

SOME call the Kershaws the Savers, others the Buttinskys. At the drop of a hat - or a phone call - they will go almost anywhere in California to tell their youthful peers about the stupefying stupidity of drugs - LSD, Marijuana, Methedrine, or what have you. They know what they are talking about, they say, because they turned on and tuned in with the grand master of the psychedelic lodge, Timothy Leary himself, and then tuned out on both Leary and the drugs that have made him the Pied Piper of the young drug set.

They have made dozens of appearances before high school and college groups, and will appear before parents as well, if invited, and tell them what has happened to their children on the way to adulthood. They are frequently heckled, particularly at their home base in Berkeley, one of the world's drug-happy centres. But they respond evenly to under-graduate barages which usually hit the sour, "You do your thing and let us do our thing."

How many young people they have helped the Kershaws cannot say but as Winifred Kershaw says, they are at least helping themselves, atoning, she

Above: David Kershaw

feels for the starry-eyed days of her own hallucinating era, when she was telling high school kids about the wonders of LSD. So the cycle has come completely around, not only for this young, attractive, couple, but others their own age who are working with them out of a common pool. For this young couple, Winifred and David Kershaw, both 24, are only part of a small but dedicated company at the University of California leading an educational campaign against LSD, pot and speed.

ABANDON DRUGS

Their Committee for Psychedelic Drug Information, formed in 1966, was launched to "make public their reasons for taking and then abandoning drugs." They had had a close-up view of the drug scene in Cambridge when young Kershaw was at Harvard and his wife at Radcliffe. They concluded that young America was tragically toying with its future. "Their hope", an older friend said, "was that other young people could benefit from their experience, and avoid the pitfalls they had skimmed over."

"To think", Winifred Kershaw said with faint irony, "that after I had first taken LSD, I went back to my old high school in Contra

Costa, California, and urged all students take it as soul-revealing experience. I certainly have a lot to work off."

In their ventures into the current scene, the Kershaws were amused by acid heads who got instant enlightenment with LSD, and yet couldn't make the simplest decisions. "Acid heads", laughed David Kershaw "have all the answers to world problems, but can't begin to solve their own." A young friend of theirs at Berkeley, a student of economics, had turned to pot and LSD. "Now after many trips, he goes around whispering that he could explode the economy of the country by presenting an entirely new economic concept of his own." And why hadn't he done it? He didn't want anybody to have his secret. The Kershaws never learned the secret. "He's been even more secretive since he left the mental institution," Winifred sighed.

The student had "crashed", unpredictably. The fantasy of his experience had fused with reality, resulting in delusions of grandeur. Alternately seeing himself as the devil and God, he donned his old Army uniform and carried a gun to class, threatening people who didn't pay him homage.

INSTANT GOD

It is true that many trippers have deep and abiding religious experiences? Winifred nods brightly. "So they say. But theologian Huston Smith has pointed out that they have religious experiences without ever becoming religious. The only reality, as often develops, is the harm the acid is doing.

The Kershaws had been drawn by Leary's profession of a new religion based on spiritual awakening through drugs.

But Leary in his excess, had also started Winifred Kershaw on her new mission. "My instant enlightenment actually came when I saw for the first time what drugs were doing to him", she said.

Before this, she was convinced LSD had opened a brand new world of infinite possibilities. In her own intellectual enchantment she began seeking converts, taking to high school and college platforms to urge the young to emulate her experiences.

Her disenchantment with Leary may have helped condition her last LSD experience. "I was suddenly squeezed into a little box, with what seemed great physical pain." With each flare of pain, she had the gruesome feeling that she was dying. She had sobbed hysterically, "It was horrible", she said, "an infinite variety of loathsome things were crawling over me, infesting my body and mind."

Her husband's experience had not been as drastic, nor as searching. "I've always been rather solid," he said, "so LSD didn't bring me up tight. But it does often open you up in a way you're not prepared for."

Kershaw cited one very common reason for so many different people taking LSD and pot - boredom. "They try it out of emotional flatness, hoping for something that will lift them out of their doldrums."

INDIAN MASTER

Even with Winifred's bad trip, and their observations at Millbrook, they still might not have become anti-drug missionaries had it not been for a what they believed to be a true religious experience. Through a San Francisco socialite, familiar with the occult, they had become aware of the Indian Master, Meher Baba, who

transmitted his wisdom only through the written word. "If God can be found through the medium of any drug, God is not worthy of being God," Meher Baba had written.

For the Kershaws, who had seen both sides, Meher Baba made sense; Winifred realised that LSD and marijuana, while perhaps opening gates to a transient paradise, seemed to close the door on common sense, "How articulately people would talk under these drugs and how ineffectually they would perform."

After David became immersed in the world of Meher Baba, his father, with pleasurable surprise, noted certain positive changes in him and commented favourably. *David explained the changes were due to his exposure to the teachings of an Indian spiritual leader.*

His father had laughed. Nonsense, Your marriage must be doing it." The son smiled, recalling the incident. "Could I tell him that seeing God in everything, including my wife, had actually helped my marriage?"

What exactly had touched off this youthful trend to equating drugs with the interpersonal? "The kids have seen that the traditional way of handling human problems won't work," David says. "And so they were looking for new ways. When people of some distinction, with all kinds of prestigious degrees, came along and said that drugs were the way, there was some security in turning on."

"You must remember," Winifred cut in, "we are only beginning to check out what LSD can do to mind and body, and in time, similar reports will be in about marijuana".

"Actually", David said, "most of the bored college kids are interested in

drugs as a means to greater understanding, and they soon find out drugs aren't the answer. People on pot always seem to need a party, and they keep all their hangups. They dump on the- cops, the system, their parents - it never seems to get back to them. Whereas with Meher Baba, that's where it's at all the time, with you and the people around you, and your concept of a universe of which you are an integral part,"

BLINDMAN'S BUFF

At Berkeley, the professionally alienated turned out regularly to heckle the young missionaries crusading against drugs.

"We don't bug you about your bag." they tell the savers. "Why bug us?"

Winifred would answer: "If I see a blind man headed for a cliff, I must do something to stop him."

"Or they would sometimes ask. 'If God is in everything, as you say, and if God is truth, why isn't he in acid?'

"I generally tell them the story about the elephant," Winifred said. "Told by an Indian holy man that God was in everything, a man in the path of a stampeding elephant refused to budge as the animal bore down on him, calmly ignoring the shouted warnings of the mahout on the elephant's back. Despite his resolution, the elephant's charge hoisted him high into the air, shattering his bones as well as his faith. On crutches, his arm in a sling, he reproachfully confronted the holy man. "Why did you tell me God is in everything?"

"'God is in everything,' the holy man replied firmly, 'Didn't the mahout tell you to get out of the way? God was in him, too.'" *Extracts from "The Seekers" by Jess Stearn*

How To Go Clean

Allan Cohen has a list of eight general principles to guide anyone counselling youngsters on drugs

ALLAN Cohen has worked up a model programme, colleges might apply to drug education. It's based on the idea that schools have three functions pertinent to drug use: therapy, prevention and the development of the student as a whole human being.

In condensed outline, there are four governing principles:

- A sympathetic attitude, which includes self-education on the part of teachers, counsellors, administrators.
- Information, which means offering a solid library on psychedelics to provide data on the psychological, physiological and spiritual effects of drug use, plus laws pertaining to drug use.
- Bringing in expert sources, including ex-users, to support or expand written materials.
- And encouraging the alternatives, which point students to non-chemical ways of finding increased consciousness.

There are eight general principles to guide those counselling youngsters on drugs.

1. The significance of personal rapport. If you don't get a good relationship going, you can't go anywhere. Good relationships begin by accepting the other person as a human being, first and foremost - non-judgmentally, at the outset.

2. Timing. I often withhold the experience of my bias about drugs until I feel the user can accept it without feeling personally threatened or criticised. The user has built strong personal rationalizations about drug use and, if confronted directly too early in

the process, the student may react with hostility instead of thought.

3. Presentation of drug effects. Eventually, the most effective device in changing attitudes and behaviour involves offering credible information on drug effects. With a growing number of the kids I meet, the psychic, occult and spiritual aspects are particularly important.

4. Personalize the basic information. After I've summarized the outside data on effects for their consideration, it seems helpful to point out some undesirable effects of drugs within the student's own life. I stay carefully inside the user's value system, which isn't too difficult ... sort of sincere motivation, whether detrimental effects on almost any cult, since drugs really do have 'hippie' or 'straight'. In the best circumstances, they will have volunteered some of these personal insights before I do.

5. Look for the cause. I ask myself - and the user - why? Why has he been turning on? Often I sidestep the immediate issue of drugs use and try to come to terms with the basic problems - classical or existential - for which drugs have become a compensation,

6. Know your own limits, both as a persuader and in time. When possible, I'll refer a user to other people - preferably friends in his own age group, especially friends who have rejected the drug scene after going through it. But any good person who is willing to listen, be another sympathetic ear, is often a helpful referral.

7. Introduce alternatives. At some point in our conversations,

depending upon the user's history and orientation, I bring up the matter of alternative routes toward his prized goals. Sometimes, I suggest something 'in addition' to drugs if a student seems particularly attached to chemicals - betting that the something else will replace drug preference. With the more receptive user, 'instead of' is more appropriate. Many times, the constructive alternative is the most persuasive answer to the drug pro-

blem.

8. Do not presume failure. I've learnt that even in cases where I think I've been ineffective, there is something within the other person that listens to truth, senses what is real and rejects negative illusions. It's never harmful to plant the seeds of change. Nor is it wise to end a conversation about drug use just because the user seems not to hear. He hears.

Reliving Life



WHEN I smoked pot I was passively subjected to experiencing feelings, sensations and new frameworks of reference, whether I wanted those particular experiences or not. I did not have to, nor could I take responsibility for the effects pot had on me when I was high - it was a chemical babysitter.

Then I stopped turning on, and (under the guidance of Meher Baba) I set out to reorder my life, trying to master myself and my relationship to the world, instead of being mastered by them. This gave me a much greater sense of freedom than that which I had on pot. Now I had the ability to do what I wanted, including generating drug experiences without turning on; but I also had the balance of mind to choose as my intuition directed. Consequently I left drugs and their experiences behind, for I found being in touch with myself much more exciting and fulfilling than a pot trip. I could be the one who touches, the touch, and the one who was touched, but when I was stoned I could be at most one of these, if indeed any at all,

In retrospect pot seems rather worthless to me - all it did was intensify and mix up the experiences I gained from the world and myself when I was straight. I was at a loss to integrate my so called "drug revelations" into any type of asset to attain lasting happiness and freedom.

The Psychedelic Illusion

A report of an experimental research carried out on LSD addicts

The widespread use of LSD and other consciousness-altering (or "psychedelic") drugs has resulted in what might be called a psychedelic subculture. This subculture includes a growing number of people who regularly take LSD, mescaline, hashish and other psychedelic substances. It shares the characteristics of other tight subcultures: common values, shared goals, unconventional rituals, feelings of kinship, as well as a unique vocabulary.

Because of the newness of the phenomenon, the sociology of psychedelic use is just beginning to germinate. It is seriously hampered by the fact that drug takers are relatively inaccessible to standard research methods. The only certain finding is that the use of LSD (in this article is a shorthand for all psychedelic drugs) does not correlate with any particular socio-economic indicator. Indeed, apart from its greater appeal to youth, the propensity for LSD experimentation cuts through the usual categories of age, social class, ethnic group and occupational role.

There are two basic questions about psychedelic drugs: (a) What types of individuals are likely to try LSD, use it regularly and identify themselves with the values of the psychedelic subculture? (b) What are the psychological and sociological effects of long-term use of LSD and related chemicals?

The source of information is 33 informal interviews with long-term LSD users, some of whom had decided to terminate their drug involvement.

Most popular conceptions describing the proclivity towards using LSD are inadequate. In alleging the motives which impel people to try LSD, the mass media most often point to "emotional instability," "kick-seeking," and "rebellion against authority." At times such factors are relevant, but they are not an adequate explanation, particularly when long-term use is considered. The pre-psychotic, the kick-seeker and the social rebel are often dissatisfied or terrified by their first or second drug experience, and this precludes further association with the psychedelic subculture. People who suffer acute psychological damage from their initial attempts are not prone to become confirmed "tripsters."

What may be much more pertinent is the desire to attain "a meaning or purpose in life." This motive can also be described as a quest for a meaningful personal identity, a wish for a satisfying response to the self-imposed question "Who and what am I?" This search, whether conscious or unconscious, can be readily observed

in most regular users of LSD. The more pronounced the need for self-definition, the greater tendency towards habitual use of psychedelic drugs. It should follow that the desire for self-exploration and the salience of the "existential" question is directly related to a person's willingness to try LSD.

Within the context of a larger study involving identity formation and cognitive style, 40 male undergraduates (Harvard summer school) were given a battery of tests and interviews.

The central variables under investigation were defensiveness, intolerance of ambiguity and various aspects of identity formation. But, early in the testing session, the interviewer and subject were interrupted by the female research assistant of a "Dr. Regoman" of the University of Pittsburgh Medical School. She asked the interviewer's permission to use the subject for a brief survey during the coffee break. During the break, the assistant explained that her employer (actually non-existent) was planning experiments with psychedelic drugs in the Boston area. She further explained that her task was to get a general idea of the proportion of undergraduates who would be willing to participate.

EXPERIMENTS

Before asking the student for a response, she showed him a "typical report" of previous experimental drug experiences. The report featured such drug effects as changes in sense of self, temporary panic states and dramatic mystical experiences. The student was

then asked to rate his general willingness to participate by responding to a questionnaire scale.

Dr. Regoman's experiments were ultimately "called off" but, before that, all the students got letters from the same research assistant. They were told that Dr. Regoman was tentatively planning to go ahead with his research and they were encouraged to give possible appointment times. Not surprisingly there was a high correlation (+0.56) between being willing to take part in the proposed experiment - as estimated from the questionnaire responses - and willingness to take tentative appointments.

It then becomes possible to look at the personality differences between the 23 students who agreed to take part and the 17 who refused. On the basis of interviews and tests, the students had already been divided into a group of 20 "Defenders" and 20 "Non-defenders." Defenders were experimentally defined as very rigid, intolerant of ambiguity, non-introspective and unwilling to confront their psychological problems. Conversely, the stereotypic Non-defender was creative, flexible, open and self-aware. The personality structure of the Defenders might be described as more fragile: they were more emotionally unstable in the ordinary sense. Table 1 expresses the striking tendency for the more defensive subjects to be *less* willing to take LSD. Of the 23 who were willing, eleven were Non-defenders; only six Defenders.

TABLE 1 :

| commitment | % of defenders | % of non-defenders |
|--|-------------------|-----------------------|
| agreed to participate | 33 | 85 |
| refused to participate | 70 | 15 |
| note: probability of occurrence by chance less than two in 1,000 | | |

Other results of the same research support the view that the inclination to try LSD is related to an individual's concern with his "existential" situation or his personal identity. In an independently scored interview, the 40 students were all asked, "What is the most important problem in your life?" Responses were reliably coded into "identity problems," as against "all others."

Identity problems included such verbalisations as "Finding a meaning to my life," "Discovering my inner potentialities," or "Figuring out what I really want to happen to me in the next ten years." All problems concerning sex, social competence or academic achievement, were relegated to the non-identity category. Table 2 shows

evidence does indicate that addiction to non-psychedelic drugs (pills and liquor) is typically associated with personality disturbance, the inability to cope with everyday conflicts and the desire to avoid confrontation with major psycho-logical problems. Thus, pills and liquor tend to "blot out" inner conflicts. They allow temporary forgetfulness at the cost of psychological habituation and physiological addiction. Such drugs are escapes in the commonly understood way.

But the action of psychedelic drugs is different. Indeed taking LSD can make the user *more* aware of repressed problems. This is why narcotics addicts and alcoholics are remarkably unenthusiastic about taking LSD. The long

| TABLE 2: | | |
|--|--------------------|------------|
| commitment | % verbalisation of | |
| | identity problems | all others |
| agreed to participate | 82 | 26 |
| refused to participate | 18 | 74 |
| note: probability of occurrence by chance less than one in 1,000 | | |

the strong relation between being involved with the question of one's identity and being willing to experiment with LSD.

ESCAPISM.

But in order to understand the dynamics of the LSD subculture, one must go into more detail about the "psychedelic personality". Psychiatrists often equate the use of LSD with the employment of narcotics, barbiturates, tranquilisers and alcohol. Doctors are often heard contending that the use of psychedelic drugs reflects "an escape from reality" engendered by the same pathological forces which produce everyday neuroses and psychoses. This may be a serious misconception. The

term use of psychedelic drugs does *not* represent the typically described escape from reality. It is not so much that LSD users are seeking to forget what they have as searching for something they haven't.

In other words, the tripsters are escaping from their real necessity to find a meaningful identity in life by finding it in drug-induced illusion. Participation in the psychedelic subculture is an artificial but very alluring method of fulfilling the existential vacuum in one's experience. This particular function of psychedelic drugs reveals itself sociologically as well as psychologically. It is intimately related to the long-term effects of the drugs.

SOCIAL HANGUPS

What is the psychedelic subculture like? This analysis was augmented by informal interviews with 33 people who had taken LSD at least four times. They varied widely in educational and occupational background: several were women. Because of the unusual settings for the conversations and the sensitivity of some of the subjects, interviews could be neither standardised nor tape-recorded, so the resultant statistics were imprecise.

The psychedelic subculture, in its broadest sense, is a "reference group" which has the taking of psychedelic drugs as its denominator and its criterion of membership criterion - a reference group being a social group with which the individual feels identified and to which he aspires to relate his identity. All of the 33 unanimously reported that continued use of these chemicals generate a potent longing to associate with other people who have had the experience. Old friends are urged to try the drugs; but if they refuse, they are often dropped.

Within the basic reference group, the rudiments of an informal social structure often develops. The equivalent to social classes is sometimes defined by the types of experience - for example, sensuous as against religious - preferred by each psychedelic clique. Each clique, members of which often take drugs together, has an acknowledged or unacknowledged leader. Group leadership most often descends upon those who have "turned on" the most, or who are "cooler heads" and are presumably more competent to guide other psychedelic voyagers. A specific social category is commonly reserved for "flip-outs," individuals who suffer mental derangement after

one or several psychedelic trips. Flipping-out semi-permanently - which is defined in practice as being admitted to a mental hospital - is given a poor rating by the subculture.

Someone's social identity - i.e. the sense of self which accrues from formal, informal and fantasied association with others - makes up a significant part of his total identity. Active or passive identification with the psychedelic subculture gives the typical LSD user a greater sense of belonging and meaningfulness, in terms of newly adopted values and goals. At the same time, the tripster's self-esteem is bolstered by his image as one of the innovating vanguard.

The most extreme social signs of psychedelic identification are LSD communities, where from three to upwards of 25 tripsters share the same living space. Often there is the announced intention of creating a utopian social organisation, using drugs and psychedelic values as catalysts for attaining the cherished ideal. Even though some of these experiments in living have been conducted by sincere, creative and intelligent people, they seem to disintegrate rather quickly. Those among the 33 who had taken part in such experiments reported that the primary reason for failure was social incompatibility and personality conflict. The inability of the community's members to apply their utopian values seems related to the ephemeral qualities of drug-induced insights.

As well as helping the quest for social identity, psychedelic experience is often equally relevant in satisfying the need for self-definition, although the results seem to be temporary and only pseudo-solutions. One brilliant young his-

torian said that under mescaline he had discovered the secret of life and his role in it - namely: "Everything is the force of gravity and knowing this, I can exert great control in the world."

SUBCULTURAL ALIENATION

After continued use of LSD an individual will very likely become alienated from society. As the triprer becomes more enmeshed in his psychedelic identity, certain general attitudes tend to become pervasive. The interviewees, particularly those who had stopped taking drugs, pointed out the most striking effects:

1. The anti-games attitude. The psychedelic subculture often regards social interaction in terms of relatively valueless "games," and non-psychedelic users are commonly seen as "unconscious games players." Difficulty in communicating the psychedelic experience and ethic sets a divide between Us (those who know) and Them (those who cannot understand).

2. Lack of interest in social roles. The anti-games attitude lessens the typical user's interest in, and satisfaction with, his occupational role or interaction with other people. Most of long-term users reported that the pursuits of ordinary life had become relatively meaningless. After their initial optimism, most honest trippers found that their psychedelic discoveries could not, practically speaking, be transferred to the exigencies of social living. For example, one of the ex-users remarked that "LSD love," so often described as ecstatically unconditional, can turn into cruel intolerance when the immediate effect of the drug lifts.

3. Frustration with ordinary life. This decline in the meaningfulness of

social roles commonly makes LSD users feel more negative towards social institutions. It also increases their reliance on drug experiences and the psychedelic clique.

Perhaps the most fascinating example of alienation in the psychedelic subculture is its relative perversion of spirituality and mysticism. The interviewees said that many trips include mystical or transcendent experiences. In the United States, the religious aspect of consciousness-alteration has been formalised by the setting up of a psychedelic church, which considers the drugs as "sacramental foods." This followed assertions by such psychedelic opinion leaders as Dr. Timothy Leary and Dr. Richard Alpert that spiritual awakening and development are the most important uses of LSD.

But a comparison between the goals and values of psychedelic mysticism, and non-chemical spiritual methods, reveals a wide disparity. Eastern spiritual leaders are the heroes of the psychedelic subculture because they come from a long tradition of consciousness-expansion. However, eastern mystical teachings emphasise personal effort and consciously directed action. In contrast, the psychedelic version generates passivity and inaction - for example, "taking" a sugar cube laced with LSD, or "taking in" experience. Eastern teachers stress the necessity of living a life of love and service, contending that to seek spiritual-tinged experiences without practical application is diversionary and hypocritical.

It is interesting to listen to the reactions of hardcore subculture members to a recent statement on psychedelics by Avatar Meher

Baba. (Meher Baba was a great spiritual leader in India, regarded by many serious students of spirituality and mysticism as the authority on matters of consciousness.) An excerpt reads: "Indulgence in psychedelic drugs is harmful physically, mentally and spiritually. All so-called spiritual experiences generated by taking 'mind-changing' drugs are superficial and they add enormously to one's addiction to the deceptions of Illusion while giving a false glimpse of Reality."

There were three general types of response. As many users completely rejected Meher Baba's statement as accepted that it might be valid. But a significantly large proportion interpreted the statement in a third way as applying only to other people "who don't know how to use LSD." In this instance and others, the psychedelic subculture combines an intolerance for dissonant values with its emotional negativity towards the necessary role requirements of western culture. In sum, the ex-users of LSD seemed agreed that the psychedelic identity tends to be encapsulated and relatively unproductive. But they also pointed out that its illusory characteristics are so subtle and seductive that breaking out of the psychedelic reference group before

losing one's social sanity is extraordinarily difficult, even for gifted individuals.

IMPLICATIONS

If these contentions are valid, we can expect the psychedelic movement to gather strength despite legislative intervention. Technological growth and rapid social change have intensified western man's need for a meaningful approach to his existence. The false hope of attaining a fulfilling identity through psychedelic exploration can continue to attract and disorient those members of society who would have been most likely to become constructive innovators.

On the other hand, the interview data suggests that membership of the psychedelic subculture contains the seeds of its own destruction. The artificial nature of the chemical approach to consciousness-expansion eventually debilitates the individual's capacity to exist productively in society, or else it eventually turns the tripster's attention to better ways of "finding himself." Several of the ex-users pointed out that the instinct to find a meaningful identity is essentially a constructive one. They hoped that it might be gradually transmuted into something of more positive use to society.

Parents Guide To Marijuana

By L. Robert McNally

The neighbourhood is residential. There are tree lined streets and a public library. Across from the library is a park and a playground where young mothers watch their toddlers on the swings while chatting with each other.

Literally a stone's throw away, the park attracts teenagers. The youngsters squat or flake out on the grass, their clothing and hair unkempt. They seem anxious and furtive. Nearby homeowners agree those boys and girls are from another part of town. Maybe so. Their presence in the park is under scrutiny by the police who tell you: "We have drug problems there - marijuana!"

Your child may be one of those shaggy youth. But he doesn't have to be sitting cross legged in a suburban park. He can be at a bowling alley, hamburger drive-in, outdoor movie.

There is a drug dilemma and young people are caught up in it. And small wonder too, in a society which for years has popped pills and capsules by the billions for sedative, tranquilizing and energy giving results,

HISTORY

Marijuana has been around for a long time. The ancients, as far back as 1200 BC, used it as a stimulant, and before removal from the United States pharmacopoeia it was considered to have analgesic and sedative qualities.

Those of us who predate the "Pepsi Generation" may recall marijuana rarely made the headlines.

If it did, it was often referred to as

Mexican "loco weed."

Today's newspapers, magazines and television contribute to the awareness of a drug problem, reflecting parental concern in the dilemma and its youthful involvement. Even now the medical facts about marijuana are uncertain and controversial.

Marijuana has many names and is grown the world over. Commercially, it is used to manufacture rope and a cloth similar to burlap. It is a hemp plant, and during World War II its cultivation was subsidized by the Federal Government in the event overseas supplies were curtailed by hostilities.

A mature plant is four to eight feet in height. The hand-like leaves have serrated edges, pointed at both ends. The resin of the female plant is more potent than the male and both contain tetrahydrocannabinol

(THC) which has a psychotoxic effect on the human nervous system. Nearly all bulk marijuana is grown in Mexico and smuggled across the border, usually in bricks weighing a little over two pounds or one kilogram. "Kilos" or "keys" are sold to pushers and users who then "manicure" the dried tops by rubbing the plant between their hands.

The refined marijuana is then packaged into "lids" or "tins" which are sold in plastic sandwich bags. Smaller amounts are available in penny matchboxes, small paper bags or in aluminum foil "bindles." If the "weed" is not smoked in a pipe, the end product is usually a "joint" or cigarette, hand rolled in double cigarette paper with the ends twisted or tucked in to prevent spillage. A "roll of joints" is several "reefers" banded together.

A poet once wrote of a rose and its fragrance and similarly marijuana by any of its names - pot, grass, Mary Jane, a dozen others - cannot be confused with tobacco in appearance and odour. It is a greenish vegetable matter and its pungent smell, when smoked, is somewhat like burning alfalfa or hay.

DEPENDANCE

Because of their expense, marijuana cigarettes are smoked down to a tiny butt or "roach." This is done with the assistance of a "crutch" which may be an electrical alligator clip, a wire formed into a holder or simply a matchbook cover rolled around a reefer and used much like a conventional cigarette holder.

Marijuana, or its resin, can be eaten as is or after baked in, say, cookies, but its strongest effects are experienced during smoking. Marijuana joints burn hotter and brighter than tobacco cigarettes and, because they are easily extinguished, a little more effort is required to keep the reefer ignited.

Most young marijuana smokers are first introduced to the drug by their companions, usually in a social situation. They want to go along with the gang or are plainly curious. At this take-it-or-leave-it stage, many will never use the drug again. But others, influenced by their associates, or those becoming psychologically dependent, will continue using it.

EVIL EFFECTS

Pot parties are not uncommon, even among the young. Several smokers congregate in a room, automobile or other small space offering little or no ventilation. A joint is passed among the users who drag deeply, holding the smoke in their lungs as long as possible, then exhaling slowly. As more cigarettes are added to the ritual, the room fills with smoke and is rebreathed by the users. Soon they will feel "high" much as if they had had several cocktails; time, space and sounds then take on new and unusual dimensions.

For many individuals a high is pleasurable and for others a fearful experience, depending on the mood of the individual or the group he is "tripping" with. A high seems to bring new insights of beauty in music, art or nature.

Whether the trip is pleasurable or not, the effects of marijuana are unpredictable. There may be a memory loss; the individual becomes erratic and has a distorted sense of space and time. He is accident prone as his behaviour becomes unrestrained, risking injury to himself and others. There may be a period of post depression, especially if the user is a girl.

But the user seems to behave normally. He speaks rather coherently, although he is in another world. An everyday task, such as driving an automobile in heavy traffic, may tax his

coordinative powers beyond their ability to cope.

SIDE EFFECTS

Frequent users of marijuana prefer escaping to their world of fantasy, rather than facing day to day living with its problems and struggles. After liquor, grass is the most widely used intoxicant, according to Edward M. Bloomquist, M.D., writing in 'California Medicine.'

Dr. Bloomquist describes marijuana as a "true hallucinogen" which presents a drug abuse pattern including psychological dependence, some tolerance and certain undesirable side effects.

Although not medically considered a narcotic, cannabis sativa - or marijuana - is classed as such under the Health and Safety Codes of the State of California and similar codes in the other 49 states as well as in Federal laws. The possession of the drug is a felony, punishable by prison terms ranging from one to ten years, or more.

The drug is the centre of much confusion and controversy. Prominent and important people in politics, education and the arts are outspoken in their emotional support of legalizing its use and urging social acceptance on the same terms as tobacco and alcohol. Still other proponents seek to reduce the crime of possession from felony to the lesser charge of misdemeanor.

At the same time, men of medicine, no longer reluctant to avoid the controversy, are taking an informed and intelligent stand on the subject, although few physicians are informed on the drug sufficiently enough to offer expert opinion and counsel.

UNCERTAIN BEHAVIOUR

"This is one of the worst researched areas known to man," Dr Sidney Cohen.

of the National Institute of Mental Health said when interviewed by the New York Times.

Those favouring social acceptance and legalization of marijuana propose tobacco is more harmful to health and alcohol is a greater social threat.

"With a drug such as marijuana, with potency varying from batch to batch and reaction varying from user to user - and from time to time in an individual - the fact of unpredictability must be given full weight, in any consideration of legalizing its general use," Dr. Bloomquist argues.

There are many differences between the effects of tobacco and those of marijuana. Would you fly with an airline pilot who is smoking pot while aloft? Or undergo an operation by a surgeon who had just smoked pot? Not likely. Tobacco has no apparent effect on emotional and mental responses, but marijuana does, while the harmful effects of tobacco only affect the user, but the uncertain behaviour of a marijuana user may endanger not only himself, but others as well.

DISORIENTATION

There is a recognized liquor problem in America. It's the nation's outstanding drug problem. An estimated five to six million people are hung up on booze. Dr. Bloomquist believes if it were legalized, marijuana could result in an equal or greater number of sick people, thereby compounding the nation's social dilemma.

For all the agitation, the present laws have been upheld, but are increasingly more difficult to enforce as more people, including the young, turn to drug abuse.

The use of drugs by students is increasing - from the higher ele-

mentary grades to college levels. Marijuana is a favourite. A chronic user is well on his way to becoming a social liability. He may go on to using psychedelic drugs. Or his association with users and pushers may result in getting hooked on hard drugs and engaging in anti-social or criminal activities, in addition to violating narcotics laws.

Perhaps a brief summary of the thinking which influenced a Superior Court ruling supporting the legislative banning of marijuana in the State of Massachusetts in the United States can be listed here.

- The drug's only purpose is to induce intoxication. Users tend to become advocates of the drug among non users.
- The effects of marijuana, as noted, are not predictable and depend on the psychological susceptibility of the user who suffers mind disorientation, impaired perception and coordination.
- A user tends to be emotionally unstable and can be unpredictably violent. His personal habits and appearance change.
- A young user of marijuana withdraws from family life, has little respect for authority and discipline. He has a "so what" attitude about school and his behaviour may be furtive and questionable.

On the other hand, parents must remember a child's flirtation with marijuana is not the end of the world for them or their offspring; any more than a daughter's first highball makes her an alcoholic.

But what if parents discover their child "blowing" pot? Or find marijuana in his clothing or tucked away in a room? There's not much point in losing

your cool and making the confrontation any more emotional than it's going to be. More than ever, parents must know their child and, with calm, trust and reason, be able to discuss again the physical, psychological and legal aspects of drug abuse. If the problem can't be ironed out at home, the police department offers its assistance.

The law authorities in these circumstances are fair and understanding. Be assured you will not witness your child hauled off to jail in handcuffs or treated as a convicted felon. Bring along the "evidence" when you go to the police department. It may be a sprinkling of something green and suspected of being marijuana, or a reefer or roach. It might not be the drug after all. The green stuff might be anything; the reefer or roach may be made from - the tobacco in a Bull Durham sack. The police will know for sure.

If marijuana, the police will consider all factors - whether you are a responsible parent, the attitude of both parent and child, a past police record if any. The police in all likelihood will be lenient in these circumstances, and your youngster may walk away impressed by the cold, hard and unemotional approach of the authorities.

NO. 1 SOCIAL PROBLEM

You may decide not to seek help from the police. Your child may continue to use marijuana and risk the possibility of running afoul of the law. Here again, the authorities will be fair and reasonable and will consider all factors.

If, on the other hand, you discover a great quantity of marijuana, either as cigarettes or packed in matchboxes, lids or kilos, then your child may be trafficking in drugs and the situation is much more serious.

From the headlines and from what health and law enforcement authorities say, drugs and their use by youth will continue to be among the nation's top social problems and it is difficult to draw conclusions at this time. One authority feels marijuana is a thing, a gimmick and symptomatic of the pressures experienced by youth in these days of change and uncertainty.

THREAT

Our children question our goals and their related values and morality. They're not happy with the world we gave them. They want to shape it according to their own images of what is right, wrong, good, bad. For them, there might not be a time or a tomorrow. They're impatient and are resigned to hedonistic points of view.

Marijuana is a clear and present threat to our youth. The danger will increase if stronger varieties of the drug, such as hashish, are smuggled into the country in greater amounts.

Tetrahydrocannabinol (THC). the active ingredient in the resin of the marijuana plant, can now be manufactured in the laboratory. As a hallucinogen, with its accompanying mental changes, liquid THC may prove more potent than LSD and the possibilities of bootleg production and its availability in the illicit drug trade are imminent.

Sociologists agree there is considerable hysteria on the part of all too many parents concerned about their children and drugs. But what can parents do before there is a family problem?

Lt. Stanley M. Hardman, of the San Jose (California) Police Department's narcotics bureau, is not happy with the

prevailing state of information on drug abuse. "The medical and mental research on the effects of marijuana are fragmented and inconclusive at best," the police veteran believes. "And all of a sudden we have hundreds of drug abuse experts getting into print, many of them saying marijuana is harmless." A father of three youngsters, Hardman offers several common sense suggestions to guide parents :

BE COOL

—"Play it cool. Drug abuse is increasing, but it's not likely your youngster will get busted for smoking marijuana. Scare tactics won't work. Telling a teenager he'll be a "pothead" if he smokes one marijuana cigarette isn't the answer. He knows better and you should, too. And how about a little trust? A suspicious parent's sudden prying and spying when the panic is on may cause more damage in family relationships than a single reefer smoked for a lark."

—"Today's young people are a lot more idealistic than we were at their age. They have an awareness of social justice, world peace and other national and international problems.

—"We forget young people need - and even desire - authority. They say we now live in a permissive society. You don't have to be a policeman to recognize this is true. Children, the experts say, want strict parents, but at the same time want the discipline to be fair, not tyrannical, and discipline left up to the father, not sloughed off to the mother."

—"A little education on both sides won't hurt. Unfortunately for parents, teenagers know more about the drug scene than

their mothers and fathers. What parents need to do is learn all they can about marijuana - and other drugs too. Goof up one small fact about drugs and a child can make a big thing of it. A parent's point of view must be from a position of level-headedness and factual knowledge.

"The times they are a-changing. Our youth are certainly aware of it. Too many of us are out of it as far as our children are concerned. And that's because we're not listening, Trite but true, few of us communicate. May be a

little two way communication will help break down the barriers between parent and child."

They are not easily fooled by hypocritical parents. Or tolerant of them, for that matter. In all fairness, we can't preach about drugs if we ourselves are hung up on tranquilizers or are partial to three martini lunches. We as adults must get off our duffs and earn our children's respect by setting good examples in what we do, think and feel in all our relationships."

Be Your Own Man

A plea to drop-out of the drug-game

THE really funny thing about taking drugs is that it's just like taking orders, but instead of taking orders from a person, you take orders from a drug. This seems especially ironic when you consider how much we generally dislike having people tell us what to do - our parents, teachers even our friends.

WHAT HAVE YOU GOT TO LOSE?

Few people consider the long range effects of drugs like marijuana and LSD when they start getting hung up in drug use. When a person gets strung out on drugs, one of the really bad things that can happen is that he begins to lose his ability to make sound judgments, he can lose his common sense, he can stop caring about his health, his goals and his future. He can stop considering other people. The really strange thing is that the user is often convinced that taking drugs has improved him when just the opposite happens.

Some people think that if they can use grass or acid and not suffer any obvious ill effects (at least not obvious to themselves) that these drugs are safe for most people. This is not the case. No one can predict what effect, immediate or long range, any of these drugs will have on the user. It seems awfully strange that with all the emphasis on science and technology today, we can be so naive to think that we can take any powerful drug and have it do only what we want it to do and nothing else.

Instead of getting a physical hangover with drugs like grass or acid,

you're more likely to get a mental hangover. After using drugs, you feel let down and depressed often, and sometimes suffer other serious after-effects. People who have been off LSD and marijuana for a year can have recurrences of their drug again - especially during times of stress, in panic situations and when a person is really angry.

Some people can get high just by being around people who use drugs. You might think this is a lot of fun, but it can be a living nightmare from which there may be no waking up. You can begin to think that you are losing your mind. Some people do lose their minds and have been permanently hospitalized. Sometimes it's a gradual process so the person doesn't realize that he has steadily been losing contact with reality.

DROP OUT OF THE DRUG GAME WHILE YOU'RE AHEAD. If you've been trying marijuana, or playing around with LSD, meth, or any of the other drugs, stop now while you're ahead. If you have gotten this far without having anything really devastating happen, stop while you're ahead and consider yourself lucky. It's Russian Roulette you've been playing, Hundreds of others haven't been so fortunate. Pay a visit to any psychiatric clinic or mental hospital and you may be able to see for yourself.

If you find that you are suffering from some of the side-effects of using drugs, like contact highs, recurring hallucinations, uncanny experi-

ences, flashbacks of experiences you had when you were high the best advice is simply to stay away from drugs unless a doctor prescribes them for a particular ailment, to stay away from people who are hung up with using drugs like LSD and grass, and to stay away from places where drugs are used heavily. In time your mind will hopefully return to normal. But if you continue to play around with dope, chances are great that you will become more and more confused mentally.

It's important for you to know that IF YOU'RE USING DRUGS, OTHERS ARE BEING AFFECTED BY YOU. It is a fact that many people pick up on people who are high. Sometimes it's people who have a history of drug use. Sometimes it's people who are emotionally unstable. Sometimes it's older people. Children seem to be more naturally sensitive and susceptible to the influence of drug users, At an experimental drug community in New York State, the children were sent away because they were picking up so badly on the environment by just being around people who were using drugs a lot.

A lot of people have had second thoughts about using LSD when they heard of research which linked LSD use to possible chromosome damage. What right do we have to risk possible harm to future generations?

SEE WITHOUT LSD. Some people say they use psychedelic drug, like LSD, even marijuana to find truth, to expand consciousness. According to those who are authorities on the spiritual implications of using drugs, the drugs lead to a state of perverted consciousness which has nothing at all to do with the ongoing process of

reaching the truth. Drugs can't finally help you attain what you're looking for. But drugs can really confuse you and mislead you.

In order to find truth, or to arrive at a deeper understanding of yourself, you will be assured of really accomplishing something if you proceed on your own initiative and will power. You will find your rewards accordingly. Searching for and finding true values has more to do with the expansion of the heart than it does with the expansion of the mind. Successful searching for truth, results in clarifying your perceptions, slowing down and disciplining your mind and deepening your intuition. Drugs on the other hand act to speed up the mind and result in confusion and delusion for the user. Of greatest importance for self development is the cultivation of love - pure, simple, unadulterated love. When such love becomes a guiding force, a person becomes less selfish and more concerned for others, The drug user can get so hung up in his own world that he often doesn't even care about anybody else. Becoming more loving means becoming more considerate of others, of their thoughts and feelings. It means becoming more responsive and more responsible, more tolerant and more forgiving.

BETTER LIVING THROUGH WILL POWER. Even trying drugs once or twice can turn into months or years of wasted time and energy. If your friends encourage you to try drugs, be ready with answers. You can say no. You can say that it's not your thing. You can say that you don't need drugs to feel high. You can say that you've heard about additives and impurities in drugs. LSD is rarely LSD. What is being sold as LSD is often

methedrine or mixtures of belladonna, and even strychnine, or all kinds of other things, due to the fact that it's so hard to make LSD. The grass is sometimes weighted with mercury which makes you sick when you smoke it. Sometimes the grass is laced with LSD or DMT. You can say that you value your health too much. You can say that you are emotionally sensitive and you don't want to take any unnecessary chances by playing around with drugs. You can always ask the person, "WHO NEEDS IT?"

It's never good to take anything that causes you to lose control. No one can really rely on you until the effects of the drug wears off. You can say things and do things you would never have dreamt of when you weren't high. And after coming down you have to live with the results of what you've said and done. Some people solve this problem of conscience by becoming irrespon-sible all the time::

Don't get strung out on drugs. We all lose. You stand to lose your health, your mind, your friends, your family, even your life. We stand to lose you. Stick around. Don't drop out of life. We need you to help make a better world. Lots of people need help.

Lots of us have been sidetracked and we've been caught up in thinking only about ourselves and our own happiness. There's more to life than being selfish and thinking only of ourselves. One of the best ways of getting really high is to take an active interest in other people, in the world, in life, and in doing what you can to become a better person. The best trip is to work to develop yourself,

to attain maturity, and with it, tolerance, discrimination, wisdom, and lasting happiness - and to help others do the same. Real happiness comes from clear and honest thinking and living, not from the confusion and selfishness that comes from using drugs.

DON'T LET YOURSELF BE ONE OF THE ONES GETTING FOOLED BY DRUGS. RELY ON YOUR -SELF AND ON YOUR OWN INNER RESOURCES. BE YOUR OWN MAN. STICK AROUND AND PITCH IN. WE NEED YOU.

Why do there seem to be so many conflicting views on the question of marijuana use? In part this is due to misinformation. Some of those who have spoken out in favour of marijuana have not thoroughly studied the facts. For instance, the latest research findings are not yet known to many researchers. A lot of the research which has been done all over the world shows that the chronic (or long term) use of marijuana leads to definite personality deterioration and to very negative social consequences. This kind of research is often overlooked or unknown to the proponents of marijuana. Many grass advocates are basing their opinions on the beliefs of people (some of whom are doctors) who SHOULD know what they are talking about, but who don't. Negative reactions to marijuana and Jong term effect are documented in recent literature. If we are going to be scientific about this and proceed with reason, we cannot afford to ignore the facts, as so many people have.

MEHER BABA, recognized as the Avatar, was a Persian, born February 25 1894 in Poona India. His father was a Zoroastrian and a true seeker of God. Baba's name was Merwan Sheriar Irani, and he signed himself M. S. Irani (never Meher Baba). In 1913 while a student at Deccan College, he met Hazrat Babajan, an ancient Mohammedan woman and one of the five Perfect Masters of the age. Babajan gave him God-realization and made him aware of his high spiritual destiny. During the next seven years another Perfect Master, a Hindu named Upasni Maharaj, gave him "Gnosis" or Divine Knowledge, and in 1921 he gathered his first disciples. They gave him the title Meher Baba which means "compassionate father".

Baba eventually established a colony near Ahmednagar India, called Meherabad, which included a free school stressing spiritual training, a free hospital, and shelters for the poor. He trained his disciples in moral discipline, love for God, spiritual understanding, and selfless service. He himself has cleansed lepers, washed the feet of the poor as a demonstration that he was one with them, and distributed grain and cloth to the destitute, always with his own hands.

Baba was not an ism. Baba did not profess any particular religious faith but all religious faiths. Baba's followers are not followers of him so much as they are followers of God through him. Baba demands no more than love and obedience.

One of Baba's tenets is reincarnation, but always within the human species. He has been, he said, Christ, Buddha, Mohammed, and all the other Avatars the world has seen, because they were all what he was, an incarnation of God. He remained silent for forty four years because "throughout eternity I have laid down principles and precepts, but mankind has ignored them. Man's inability to live God's words makes the Avatar's teaching a mockery. So, because he has come "Not to teach, but to awaken," Baba lay down no precepts. "When I release the tide of Truth, which I have come to give, men's daily lives will be the living precept. The words I have not spoken will come to life in them. My present Avataric Form is the last Incarnation of this cycle."

Meher Baba's insistence that he could take his followers "higher" than any drug, considerably alleviated the drug-problem in America. A lot of young people have shed some quite serious drug hang-up by accepting Baba instead.

· Baba dropped his physical body to take on the Universal. Body on January 31, 1969. Baba's statements on drugs were first released by Sufism Reoriented in a pamphlet, entitled, God in a Pill?

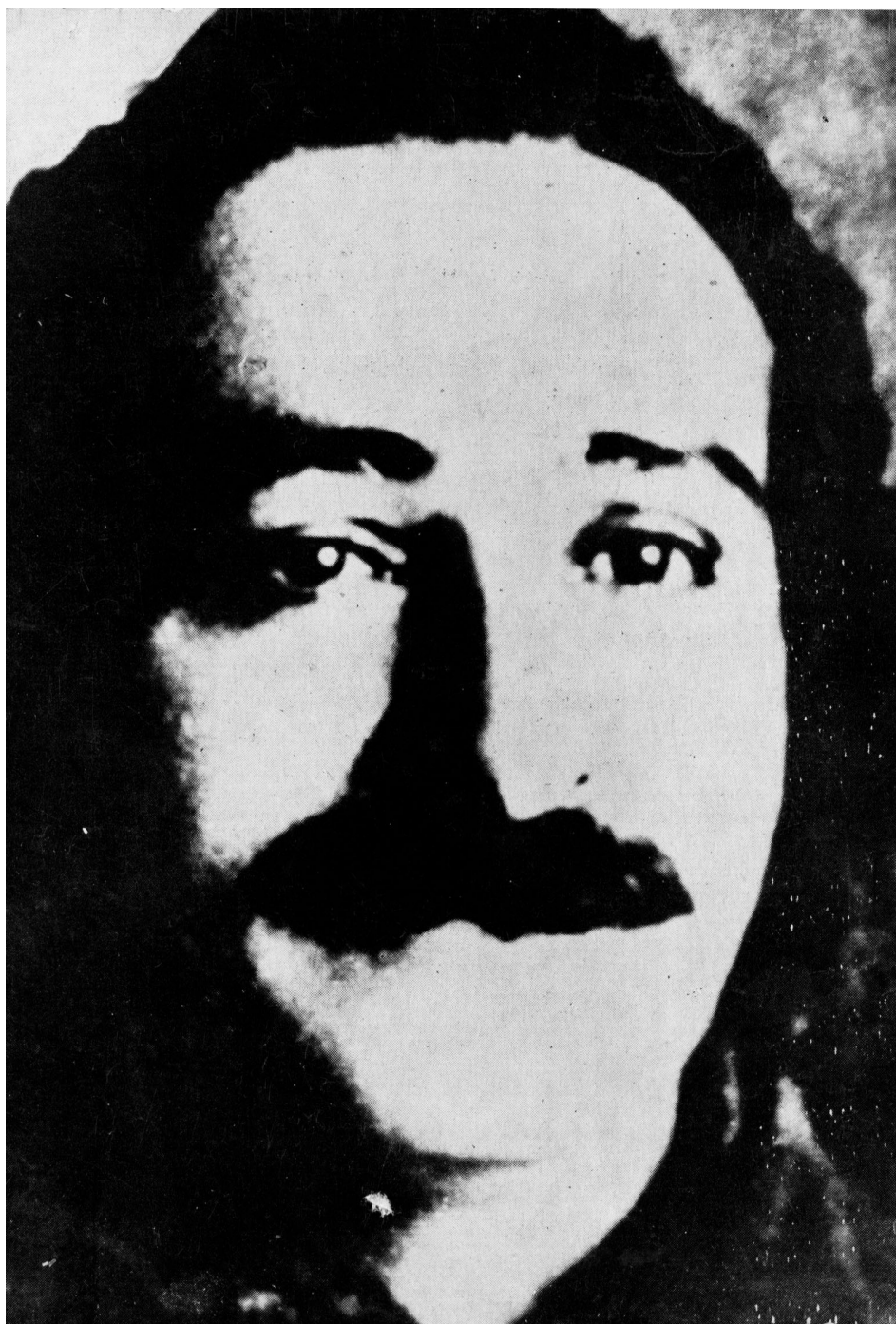
THE GLOW is a quarterly magazine dedicated to Avatar Meher Baba, the Creation and its Purpose.

Published from 36, Lytton Road, Dehra Dun,
U. P., India.

The cover depicts a young man, representative of a generation, holding the sky in his hands - a sky which is gray and colourless. Behind him is the bright and blue sky. Drugs give a glimpse of the false reality. "To experience real spiritual consciousness, surrenderance to a Perfect Master is necessary".

— Meher Baba

Cover design by Mike McInnerney



Register of Editorial Alterations

Page 2, col 2, para 2, line 22, intuition changed to intuition
Page 12, col 2, para 1 line 4, breath changed to breathe
Page 13, col 2, para 1, line 1, "one" changed to "one of"
Page 13, col 2, para 2, line 2, indescrible changed to indescribable
Page 14, col 1, para 1, line 2, wordly changed to worldly
Page 16, col 1, para 1, line 9, catalized changed to catalyzed
Page 16, col 1, para 2, line 7-8, gnerated changed to generated
Page 24, col 2, para 4, line 13, mediate changed to meditate
Page 29, col 1, para 4, line 4, theologican changed to theologian
Page 31, col 2, para 3, line 8, "diffi-sort" changed to "difficult - sort"
Page 31, col 2, para 5, line 9, referrel changed to referral
Page 33, col 1, para 2, line 12, appeael changed to appeal
Page 34, col 2, para 2, line 2, of changed to off
Page 41, col 1, para 4, line 9, noe changed to one
Page 44, col 1, para 1, line 7, levelheadednness changed to level-headedness
Page 46, col 2, para 2, line 12, discipling changed to disciplining
Page 47, col 1, para 1, line 2, strychine changed to strychnine