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Kosmic City, Mo.

November
Vol. 1, No. 8



Hill Wins by Landslide

"Mainly I earn my living by peddling dope, and I suppose I'll keep on since you can't earn much as a J. P. around here," said Phillip C. Hill, the newly elected Justice of the Peace of Douglas County, Kansas.

Good Old George Kimball won the democratic nomination for sheriff when no one else filed, but was overwhelmingly beaten by the Republican incumbent, in spite of, and probably because of the publicity he received. Hill, though, was a pure sleeper with the Democrats and it was not discovered who he was until long after the polls closed and he had received over six thousand votes.

Hill said he had the unswerving support of the Democratic Party. "They just assumed I was another Democrat." He listed campaign expenditures as the one dollar filing fee and a few bucks to people to keep their mouths shut. Hill also filed for the nomination on the same day he registered to vote.

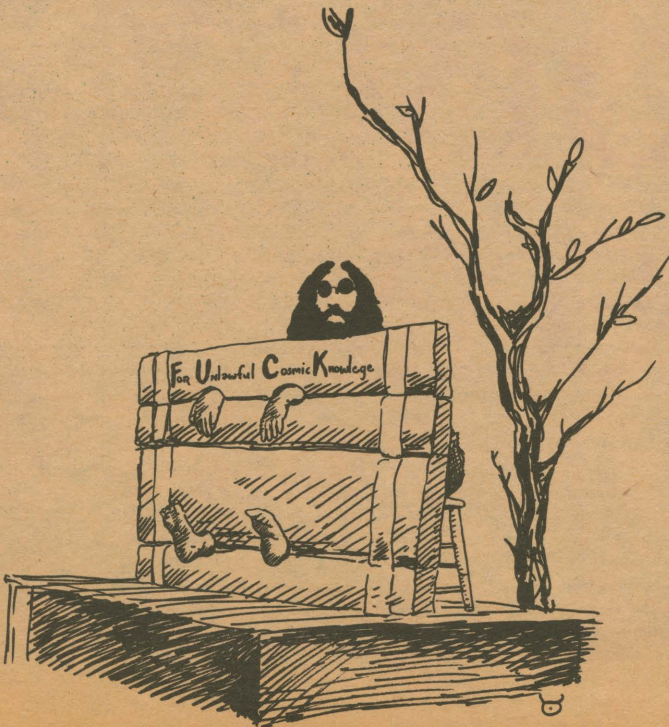
YAZA!!

20 Years on First Offence Grass Charge

Fourty Six year old Gerald William Willis, on Wednesday, Nov. 4. received what amounted to a life sentence on his first offence, possession charge from a Clay County Jury which handed down the verdict and sentence after a short deliberation of 30 minutes.

Assistant Prosecutor, Joe DeCuyper, stated that the "culprit" Willis received the harsh term because several "young kids" were found in his house at the time of his bust on February 18. The young kids, Randy Krapschmer, 20; Chester Norton, 19; and Patrick Shea, 18; all have cases pending on possession charges from that bust.

Willis's attorney, Robert Duncan, has filed for a new trial on the grounds of illegality of the search warrant which he says does not properly describe the house that was searched. The warrant to search the Willis house described a house in a township in Clay County northwest of Liberty Missouri. "That's 640 acres of an awfully populated area." said Duncan.



Lockout in Mission

The parking lot of the Inter-Collegiate Press in Mission is occupied by a large stack of firewood and several employees sitting around a fire smouldering in a tar bucket. Shouts of "It'll be a long seige," greet sympathetic motorists.

The contract between the Press and the AFL-CIO affiliated employees union expired in September and Inter-Collegiate Press has shown little willingness to negotiate a new contract with their union. In fact, it has locked out the employees because it wanted them to strike now instead of waiting until the busy winter season.

The lock outs weren't interested in talking to any reporters. When I admitted to being one, they had only two comments: "No Comment," and "You think this firewood looks funny? Wait till we get our Christmas Trees!"



new home for Art Research Center

A wrecking ball has run KC's Art Research Center out of its old downtown quarters and kicked it thirty blocks south into the heart of the Student Ghetto at 4808 Troost. Those who are familiar with the neighborhood will realize that the structuralist group is now bedded down one brick wall's thickness away from the Wil-Ray Auto Auction, a venerable establishment that, if nothing else, defies comment.

According to Mike Stephens, ARC co-ordinator, the new building is "one of the best surviving examples of end-of-the-first-industrial-age architecture." The old building, best described as a rededicated ice cream factory, has now been demolished.

In addition to using the new building to incubate various aesthetic conspiracies, ARC will also use it for concerts, lectures and exhibition space. There will be an open house opening with a concert of contemporary music the evening of November 29, but in the meantime the group members are holding a series of casual lectures explaining ARC's roots and purposes on Friday afternoons from 5 to 7 p.m.

TA DA!

I am the infamous TA DA! Seeker of knowledge and/or wisdom (it would be nice to have both). Knowledge is good in itself but should be tempered with wisdom. Without wisdom, knowledge has caused much devastation. Technology has produced many objects of great potential with little realization of the total aspect. If prudence were only used in the creation of these devices, I could tolerate the overall social order of the world today.

Well friends, this seems to have been push-your-own-trip-day. A person can be amazed at the number of ways there are to cook rice when there is a large number (or even a small number) of people around to watch. This is identical to the suburban lawnmower riff. The suburban lawner is subjected to the "friendly" advice of his entire neighborhood if he chances upon a rock or he doesn't use the proper technique. As you probably noted, the advice extends beyond the helpful stage to where the advisor actually forces the recipient to follow in his vein. I have found this to be one of the subtler forms of violence. The action can be accomplished by strong suggestion through degrees to actually wresting

the material from the worker and doing the work directly.

Respect for old objects is not necessarily a bad thing, when taking the aspect of not having to produce another item if there is already one that could be used. Planned obsolescence seems to have been woven into our nature by our over-industrialized society. It seems people are less willing to have things repaired than to buy another for reasons of "simplicity," in terms of time and money. There is no realization our resources are not limitless; time and money should be sacrificed; for when we do not have the materials to sustain life there will be no time or money.



If you should ever find yourself in the San Francisco Bay Area with car trouble, contact Bob Pratt or Katherine Yates, 11 Glen Ave., Apt. 25, Oakland, California; Bob's a mechanic and has several junked cars and is more than willing to help out any wayward travelers.

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Space Cat,

You had an article in the October issue of Westport Trucker which was very hard to understand. But I do know that I disagree with you on the part where you said that a person must seek in order to find (quote). The truth is staring us (man) right in the face. But we are so stupid we don't know this. We look everywhere else for the truth except where it is. If we look for something, then, we lose what we had from the very beginning. I also see truth in your article. But I know it's not what you truly feel. If you don't want to lose your knowledge, don't try to write it down. Don't even try to explain it. It can't be explained. "When your mind speaks, your lips do not. When your lips speak, your mind does not speak."

I Love You,
Heidi

High Heidi!

I agree with you that the article was hard to understand, but I think that you and I have had to seek in order to find any truth; seeking acceptance, like, a truth is only true to someone who can dig it. Also, I don't think that we are stupid. I really feel that we should live and help live, mostly by continuing to become what we are and expressing ourselves. I don't feel like I've lost what I had and I don't recognize my beginning yet. As I remember it, I found some truth right where it was, and you found truth in the article "Live, and Help Live," which was in the Trucker, and if not there then where? Weren't you seeking in reading it? I believe you were, as well as what my article expressed --not explained; I agree with you there. We have only to become ourselves, and express ourself. The mind to lips relationship seems irrelevant on a level. We are babes sucking the breast. Thanks and love to you-all.
Spacecat

Some cartoons were sent by a brother in Lawrence called Screaming Bald Eagle, they were pretty good and would had been printed if not for one thing--they were drawn in blue ink and blue ink doesn't photograph well. So Bald Eagle, where ever you are, thank you for the cartoons. They came at a time when I was really feeling hassled and helped out muchly.

love
-ed.

THE CIGARETTE PAPER

OR

How To Quit Smoking

A distinguishing feature of a rationalization is that it only has to fool you. It has no obligation to truth and does not have to fool anyone else.

Cigarette smoking is a negative self-contained loop which is anti-survival by nature. Rather than relaxing the body it extends the body's tolerance for uptightness in the way that novacaine extends a football player's use of his sprained ankle. If there is sufficient rationalization structure to rationalize smoking then there is sufficient rationalization structure to rationalize ego. If you want to become enlightened you'll have to do more difficult things than to quit smoking. Anything positive said about cigarettes is a rationalization.

Cigarette smoking is both habitual and addictive. An addiction is a contract; you agree to need something and something fulfills that need. The cigarette habit, formed of countless hours of your attention, is an astral entity and has its own survival mechanism. Cigarettes cop a piece of your mind and put it to work inventing rationalizations to protect the habit structure.

Once you quit, you may consider any pro-smoking thought a rationalization. Gas yourself by seeing clearly the complexity of your rationalizations instead of falling for them. You may be frequently pestered by desire for a cigarette. Read the desire as a message from your higher self to the effect that you are missing out on something in the environment. Look around, find someone or something you can groove on. The focus of your attention is the subject of your "movie".

CONT. ON 7

The Westport Trucker is published approximately once every month by the Mother Love Tribe of Kansas City. If you have anything to contribute in the way of art, poems, articles, money, information, brown rice, etc., bring it down to Timy Tim's Magic Circus at 4044 Broadway. Opinions expressed in the Trucker are not necessarily held by other staff members. Subscriptions are \$3.00 for 12 issues. Street dealers get 10¢ a copy.

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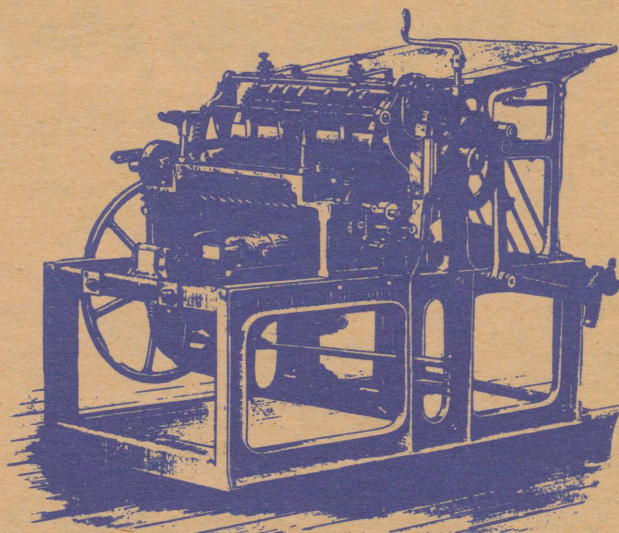
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EIGHT OF PENTACLES

LEATHERWORKS

GESTALT THERAPY VERBATIM

from the *Fountain of Light, Taos, New Mex.*

Fritz Perls, the core of Gestalt Therapy has published his long awaited book on the integration of dreams. *Gestalt Therapy Verbatim* is a written reproduction of a number of taped sessions of Gestalt dream encounter groups. Through the pages of the book, the reader relives the experiences of participants on the living and reintegration of dreams. While it is impossible for linear type to reproduce the emotional nature of a trip to the famous Perls hot seat, the book gives an exciting glimpse into the direction that the Gestalt approach is taking. Many a reader will find himself identifying with the problems and dilemmas that *Gestalt Therapy Verbatim* presents.

For some time now psychologists as well as mystics have recognized dreams as the road into the superconscious. Perls approach of reliving the parts of the dream rather than trying to understand them is an exciting step away from the unproductive

techniques of analytic therapist and symbolic spiritualist. For Perls the parts of the dream are an externalization of some segment of the personality. To rediscover it necessitates actively engaging the parts by becoming them rather than attempting to theorize and analyze. As the person comes to accept the disintegrated parts as himself he can re-awaken areas of awareness that have been lost.

But *Gestalt Therapy Verbatim* is also a fascinating journey into the mind of one of the great psychological geniuses of our time. As Perls unravels the web of internal harassment, he exposes his own thinking on the nature of man. But there is no better way to let you see what Fritz Perls is and as a result what Gestalt Therapy is than to let you listen to him speaking in his own words. And so for the enjoyment and enlightenment of the audience, *The Fountain of Light* is proud to present - Fritz Perls.

"QUOTATIONS FROM the book "GESTALT THERAPY VERBATIM"

"...our life is practically nothing but an infinite number of unfinished situations - incomplete Gestalts. No sooner have we finished one situation that another comes up.

I distinguish three types of philosophies. One is 'aboutism'. We talk about it and talk about it and nothing is accomplished...The second philosophy is 'shouldism'. Moralism. You should be this, you should change yourself, you should not do this - a hundred thousand commands, but no consideration is given to what degree the person who 'should' do this can actually comply. The third philosophy, I call existentialism. Existentialism wants to do away with concepts, and to work on awareness principles, on phenomenology.... but if you look at the people, they all borrow concepts.

Now if we are willing to stay in the center of the world, and not have the center in our computers or somewhere else, but really in the center, then we are ambidexterous - then we see the two poles of every event.

Every external control. Even internalized external control-'you should' interferes with the healthy working of the organism. There is only one thing that should control the situation.

Maturing is the transcendence from environmental support to self support.

To me learning is discovery...If you learn concepts, if you work on information, then you don't understand. You only explain.

The average person in our time...lives only 5% to 15% of his potential at the highest...And the reason for this is simple: we live in cliches...We are playing the same roles over and over again.

So we come to our basic conflict and the basic conflict is this: Every individual, every plant, every animal has only one inborn goal-to actualize itself as it is. A rose, is a rose, is a rose.

Every time you refuse to answer a question, you help the other person develop his own resources...To teach means to show a person that something is possible.

Now cover all that exists. The past is no more, the future is not yet. How covers everything that is structure, behavior, all that is actually going on-the ongoing process.

But responsibility can also be spelled response-ability. The ability to respond, to have thoughts, emotions in certain situations.

...We do not analyze, we integrate.

Lose your mind and come to your senses.

Most group therapy is nothing but mind fucking. Ping pong games. "Who's right?" Opinion exchanges, interpretations, all that crap.

There are four types of explosions that...a healthy person...must be able to experience. These are: anger, joy, grief, and orgasm. Now these explosions are not the meaning of life or existence. They are kind of an energy burst, so to say, a dam, and links up with the authentic person.

...to grow up means to be alone, and to be alone is the prerequisite for maturity and contact. Loneliness, isolation is still longing for support.

Meditation is not shitting and sitting on the pot.

I believe we are living in an insane society and that you, only have the choice either to participate in this collective psychosis or to take risks and become healthy and perhaps also crucified.



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The Toilet Wreckers

a short story

BY

Hotsy Totsy

In late February I was standing on a snowy corner with a couple of other thin, pale boys waiting for the bus to come and take us to high school. The snow was about a foot deep and still falling but somehow, skidding and lurching, the bus made it anyway. My face was raw from the wind and from scrubbing it like a dirty boot to get rid of the pimples. Ours was the last stop and when the muddy yellow door opened in our faces I saw that the bus was crammed full; three in every seat, the center aisle packed, the windows all steamed over. But I got a seat anyway between a couple of fat girls who had arm loads of books. The two fat girls talked to each other as though I weren't sitting between them. They talked through my face, like it was a whispering tube or something. They were seniors and they called each other "kid." This guy that took them both out all the time was the main topic of their conversation; that and his 409. They knew more about auto mechanics than I did. They talked about his Hurst linkage, his Isky cam, his two fours, his aluminum fly wheel, his chrome spiders, his double hemmys, his rake, his scavenger pipes and the way he always took their clothes off. One of them started to describe how it was she never wore any underpants on their dates when the other one cut a fart. It was loud enough for them both to hear so they started laughing hysterically. The fart dropped over me like a thick wool blanket. The one with heavy black glasses and a puffy white face ground my foot like a cigarette butt when she stood up and the bus unloaded.

I had gym first hour. The locker room was cold as tile and it smelled like piss. It had been so long since I had taken my gym clothes home to be washed they were stiff and coarse as emory paper. I knew the first workout would melt them down to an obnoxious stink that would exile me from any close conversations. The guy dressing next to me always showered in his underpants and you could count all of his ribs. I looked over at him while I laced up my shoe and I saw that he had a hard on. He gave me a sickly smile. After roll call on the gym floor, Mr. Dig - a tiny compact man with his head shaved down to his shining scalp - looked up from his clip board and screamed, "NO WORK OUT THIS MORNING AND EVERY ONE OF YOU KNOWS WHY!" He stared at us in dead silence for a full minute. I figured it was about



gym clothes cleanliness and I began to steel myself for the moment when I would be singled out to do an hour of laps. He broke the silence with another siren-pitched scream, "THE TOILET WRECKERS WILL BE STOPPED!" My heart was pounding as fast as if I were already doing the laps. "As every one of you know," he continued, "over the last two weeks ten toilets in this school have been ruined. A new toilet including labor and parts costs \$800 dollars. Add it up. And every penny of it is coming from your folks in taxes. Some sick person or persons in this school is bleeding your parents for their hard earned money. They are desperately sick. Probably, in some way, they are crying out for help. But I'm not a head shrinker. My only concern is to stop this wicked, senseless destruction. I have no doubt that for someone in this class I'm telling them what they already know. Because they either are or know who is doing it. We have every reason to believe, by the way, that it is the work of a group, a clique of perverted delinquents. But for the rest of you, let me describe how they commit these crimes so that you all can become policemen on the alert for these psychopaths. THEY ARE TAKING IRON WELDING RODS FROM THE METAL SHOP AND CRAMMING AND FLUSHING THEM DOWN OUR STOOLS! There is no way to repair that kind of vicious damage. A whole new toilet must be installed. Think about the sort of person who would do that." I thought about it. I knew who was doing it. "Even though it is causing less damage, these same rats are also sharpening the welding rods in pencil sharpeners around school and ruining them too. From this moment everyone in this class must be on the alert and if you see or know anything funny report directly to me or Mr. Ebb. Now we are going to spend the rest of this hour in a thorough locker inspection in the hope of finding evidence."

Two hours later I was sitting in study hall. I had my history book open and I was drawing hard-ons on every woman in the Civil War and tits on the men. It was the custom to throw pennys in study hall, either at the teacher when his back was turned, or against the various metal objects in the room. The pinging of pennys and the snow falling outside lulled me into a drowsy torpor that I knew would sustain me through the rest of the day. Most of the other students were either passing notes or sleeping on the desks. Outside in the hall I saw Kyser, the toilet wrecker, walk past. Probably headed for a john. A little trickle of saliva had collected in a pool near my chin by the time the bell rang and I jerked awake. The students stumbled out of the room with their eyes half opened like animals under a search light at night.

When I got to history class Kyser was already there with his head down on the desk. I sat next to him and nudged him awake. "Hey," I said, "Mr. Dig was talking about you first hour. He said you would be stopped." Other students were filing into the room and I could hear



LEATHER of YESTERDAY & TODAY
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Mr. Speate's voice somewhere in the background. "Sure," Kyser said, "just any minute now I will be stopped. That asshole." The bell rang and Mr. Speate moved over to the side of the classroom, that he always taught in. It was his first year teaching and after a month or so he had said to the class, "I'm not a policeman nor am I a comedian. I am a student of history. My ambitions lie neither in entertainment nor crime detection. Therefore I will speak to the students who are interested in history and the rest of you may do as you please provided you do not directly interrupt US. You are free to reorganize the seating arrangement of this class around this new principle." The class always looked like someone had just appeared in the door with a machine gun and mowed down three fourths of the people who were twisted around in their seats asleep. Over in the corner by the window there were always the same five boys in a tangle of brief cases and desks listening to Mr. Speate. The only other person in the class that Mr. Speate ever spoke to was Sonny Trilling whose mother owned a big furniture store. Sonny "piloted", as he said, a T-Bird with three deuces. The reason that Mr. Speate sometimes spoke to him was that Sonny would start playing around with this girl in the back of the class and really get carried away. Whenever Sonny would start rubbing her tits or put his hand up under her dress Mr. Speate would yell back at him, "Come off it Trilling, this isn't a drive in theatre! You two cut it out or I'm sending you to the office." Sonny would usually lay his head down for awhile and then start it up again. Sonny's girlfriend was named Marilyn. She was blond like him and very tall and beautiful. Kyser and I were going through my history book. I was showing him the tits and hard-ons and trying to get his opinion on the toilet crack down. Most everyone was asleep and Sonny and Marilyn were just whispering quietly. "I'll switch to something else before they catch up with me," Kyser said, "it was getting boring anyway. I have a new plan." I urged him to let me in on it because I admired him very greatly. "Well I been pushing pennys down into my mash potatoes so that it will screw up the garbage disposals in the lunch room. That's just sort of a sideline. What I really am working on is getting some old sick half dead dog with worms and feed it a lot of Ex Lax hamburger and then lock it up in Mr. Digs car for the day." While were were scheming out the best way to pull it off I heard an alarming sound and turned around. Sonny was gently finger fucking Marilyn. You could hear it quite clearly. She was half out of her seat in his arms with her lips rubbing back and forth across his ear. I heard him whisper, "I love you Marilyn, I love you so much, so much." Her eyes were sort of wet with tears and Sonny was touching them with his lips and caressing her face with his free hand. A piece of chalk splintered against the wall right behind them and I heard Speate yelling, "All right Trilling that's it you're finished. You're finished in this class and you're finished in this school." Speate was clamoring over desks trying to get back to Sonny's corner. "Come on, Come on

boy," he was shouting, "Stand up!" The bell rang. Everybody stood up rubbing their eyes and headed for the door. I heard Mr. Speate shout, "Don't move," when Sonny stood up. Marilyn quickly brushed her hair back in place and slipped out on her long, perfect legs. Mr. Speate ran his hands up across his face and breathed very loudly, "I feel sorry for you Trilling," he moaned. "You are not worth losing one's temper over. Civilization has always regretted losses of temper." Sonny slipped his hands deeply down into his jeans and moved his head back and forth as though he were trying to shake off a drunk. "What are you ever going to do Sonny? You've been here for three years and, I know, I've talked to your other teachers, you've achieved nothing. You're getting older every day Trilling, every day a day older and still nothing, nothing." Mr. Speate almost whispered it. Some guy yelled out from the door, "Hey Sonny did you get that lube job?" Sonny flashed a shy grin. "I would be very, very frightened if I were you boy. Because beyond the walls of this, this, this insular, maternalistic institution lies a very absurd and cruel world. A world of failures, of ruined lives and lost ambitions. A world of mad houses and bums. A mediocre and senseless world of dog eat dog pirates who will take everything you've got if you are not prepared. And you, you are directionless, with nothing behind you and nothing before you. What are you going to do Trilling?" Mr. Speate screamed it at him. Sonny sort of half collapsed, half slinked back into his desk chair and put his hand up to the back of his neck rubbing it and blinking his eyes. "Oh, I don't know Speate," he said, "go to work for my mother for awhile and then retire I guess. Maybe go down and see my old man on his farm in Chile. He's a drunk but we get along good, he pilots a Vet. You wanna buy that bird of mine Speate? I'll let you have it for a thou. It's the only bird on the lot." Mr. Speate slammed his fist down on Sonny's desk. "Fuck you," he screamed and shoved his way past the incoming students and out the door.

After the last bell rang I met Kyser in the john down by the biology rooms. He was standing by a urinal smoking. "Here we go," he said to me. He pulled up his sweater and took out the welding rods. I followed him into one of the stalls where he crammed the rods down the hole in a toilet. "Now," he said, "we'll make this fucker shit itself." Quickly and efficiently he tore off scores of Moiseen towels from the dispenser and dropped them into the toilet where they sucked up the water. Almost immediately he had put in enough towels to absorb all of the water in the basin. He flushed it. It exploded and gurgled up water to the brim. Immediately he bent down and repeated the towel treatment until the bowl was a solid glup of towel. He put his hand on the flusher for the final time. "I know these things," he whispered, "like the back of my hand."



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It is necessary to consciously direct the liberated energy of desire to a positive outflow rather than some other negative habit (overeating, nail biting). At first this process of converting the energy of desire to a positive outflow may have to be done on manual, with your will; but as it becomes automatic, a new piece of your head comes into focus. If you spend 10% of your attention on smoking, to quit will expand your consciousness by 20% (from a negative 10% to a positive 10%). That new piece of your head is built by you from the ground up, consciously, so you can safely assume that you are the master of it. That piece can then become the model upon which you create and modify your personality. This process is transmutation of energy and will get you high.

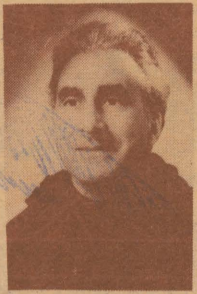
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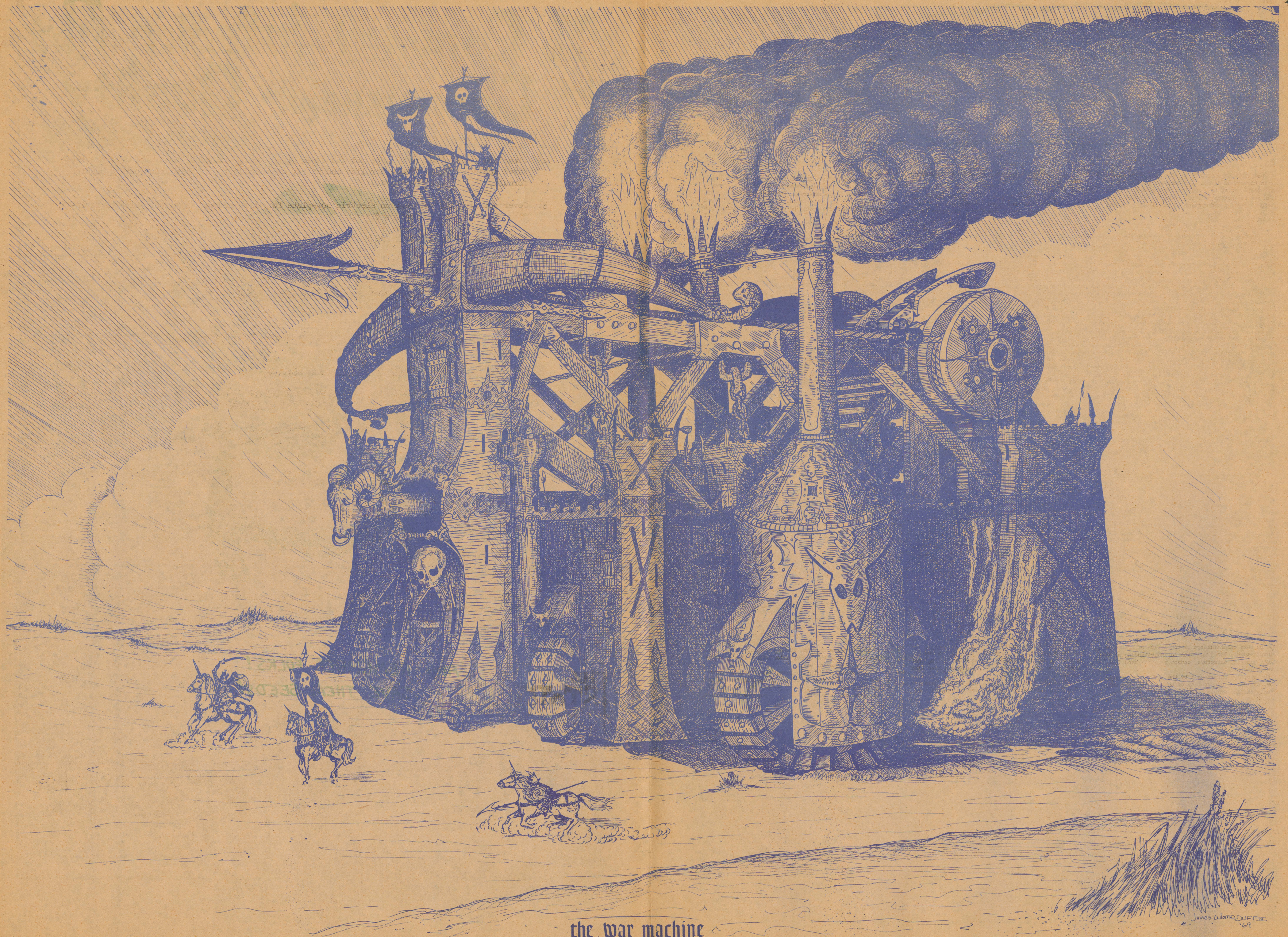


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5. Repeat steps 3 & 4 with fresh alcohol.
6. Repeat steps 3 & 4 with water instead of alcohol. Store in container labelled solution B. (This time gas flame may be used with one hour boiling time.)
7. Repeat step 6.
8. On an electric hot plate outside or in well ventilated room reduce volume of solution A by boiling.
9. On a gas flame reduce volume of solution B by boiling.
10. When both solutions are considerably reduced (but not too thick), combine the two solutions and boil down further on hot plate. Lower temperature as mixture thickens.
11. When this combination begins to get syrupy, allow to cool. When cooled it should be about the consistency of a thin syrup. If it is still watery, it may be boiled down further and cooled again.
12. Place sifted marijuana leaf into same pot with extracted syrup. Knead it and roll it around in this syrup until leaf is thoroughly and evenly coated with the stuff.
13. Spread leaf on aluminum foil or baking tin to dry. Do not dry on newspapers or these will absorb the juices. To fast dry: A) preheat oven at 300 degrees for 15 minutes; B) turn off heat; C) place baking tin in oven for 15 minutes; D) repeat process until dry.

For better results, use local grass to get the extraction from, not just stems and seeds. As for quick drying, it is nice if a must, but slow curing is real mellow. As always, the slower grass is cured, the milder.

Next month--all you dope lovers out there will get little hints and helps, some very good, others mildly helpful, such as: Inferior marijuana can be somewhat improved by just spreading the leaf upon a newspaper and exposing it to a sun lamp for 24 hours at a distance of 2 feet. Stay stoned and live love.


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MR. NATURAL SPEAKS !!!



by Rev. M. Lindsay

That man, and woman, is usually in a degenerate state is an historical theme. Its interest to the mass of our specie varies in a cyclical manner, and it seems like now is another time of growing curiosity and anxiety concerning the mystery of our ills. I find it almost amusing, and very ironically, from an expose in a 1954 Police Gazette, that the real story behind the white bread scheme indicates, that the purchasing power of Pig-Amerikans was the vital, determining factor in the undermining of national, and eventually world, health for the sake of the commercial baking industry's convenience and profit. Of course, the all consuming public wasn't fully aware of it, and it didn't happen just over nite. The corporate bakers, millers, and growers were very clever and persevering in their advertising. The campaign to get their things consolidated was a very thorough undertaking, and no doubt tv was the clincher instrument. The point is, because the giant was sleeping, the treasure was stolen. Prior to World War Two Alexis Carrel pointed out in the new introduction to his book, Man the Unknown, that we are the victims of our disastrous illusion of being emancipated from natural law. This is poignantly appropriate to the present human crisis, and the impending compensations. Nature cannot forgive; she can tolerate transgression, as well as the destruction or deterioration of transgressor offspring. Humankind must be tolerant as well as awake, and health is a vital factor of the condition. The following essay and self-evaluation test is taken, with the author's consent, from The Philosophy of Oriental Medicine, Vol. I zen-macrobiotics, by Georges Ohsawa.

Tolerance

If you have to learn to be tolerant, you reveal that your understanding is limited. There is nothing intolerable in this world. All things are tolerable. The whole of nature (birds, bees, fish, animals and every truly free human being) accepts all with great pleasure: bad weather like good, life like death, and difficulty like joyfulness. There is neither protest, objection, nor complaint for everything is in equilibrium.

If you find the most interesting thing intolerable, you are yourself intolerant and exclusive. Since it is impossible for you to destroy or expell all things in this world to which you might object, your existance is of necessity a frustrated one, a living hell.

If tolerance is your slogan, you are an intolerant person since all such slogans are an involuntary confession of your true nature. Medicine, for example, does not actually cure disease; it merely wages war on symptoms while completely ignoring first causes. As a consequence, patients and doctors both die of one disease or another, despite endless campaigns to eradicate germs, microbes and viruses. This is a striking case intolerance, intolerance of God's creatures.

Absolute justice is another name for the irrevocable order in the universe. It includes good and bad, right and wrong. These opposites are antagonistic in that they are opposite, yet they are complementary because they do and must exist side by side in our world; they are the front and back of the same coin. To exterminate one for the sake of the other is impossible; to even attempt this extermination is the height of ignorance--intolerance. The judge with no understanding of absolute justice, therefore, cannot possibly hand down a valid decision.

Further, law enforcement by the police, as we well know, can never cure society of the disease of crime; it only battles symptoms unsuccessfully through the apprehension and punishment of the criminal. It substitutes intolerance of the symptoms (in this case of the criminal) for the deep study of the primary cause of the disease (crime) and its complete cure.

He who accepts everything with great pleasure has no need to know the meaning of tolerance.

The Seven Conditions of Health

Before observing my dietetic directions, it would be wise for you to evaluate the state of your health in accordance with the seven conditions that follow.

The first three conditions are physiological; if you satisfy them all, you score fifteen points or five points for each. The fourth fifth and sixth, psychological in nature, are valued at ten points each. The seventh and most important condition of all is worth fifty-five points. In all, there are a total of one hundred points.

Those who score more than forty points at first are in relatively good health. Should you total sixty points in three months, it will be a great success for you.

Be sure to do this self-consultation before you try the macrobiotic diet and again at the beginning of each month following. In this way, you will be able to check your progress and the rigor of your application.

Try this test on your friends. You will be surprised to find that some of them are actually in very poor health although their outward appearance may be quite good.

Read and re-read this guide-book to the philosophy

of the Far East. Each time you will find a deeper meaning in it.

1. No fatigue:

You should not feel fatigued. If you catch cold, your organism has been tired for many years. Even one cold in ten years is a bad sign for there is no wild bird or insect that ever catches cold, even in cold countries and cold weather. The root of your disease is therefore very deep. If you are prone to saying, "it is too difficult", "it's impossible", or "I'm not prepared for such a thing", you reveal the extent of your problem.

If you are really healthy, you can overpower and chase away difficulties one after the other as a dog chases rabbits. If you avoid ever larger difficulties, however, you are a defeatist.

We must be adventurers in life since today unceasingly advances into tomorrow, the unknown. The bigger the difficulty, the bigger the pleasure. This attitude is the sign of the freedom from fatigue.

Fatigue is the real foundation of all diseases. You can cure it without any medicine if you understand and practice the macrobiotic way to longevity and rejuvenation.

2. Good appetite:

If you cannot take the simplest food with joy, pleasure and deep gratitude to God the Creator, your appetite is poor. If you find simple brown bread or cooked brown rice very appetizing, you have a good appetite and a healthy strong stomach.

A good appetite for food and sex is health itself.

Sexual appetite and joyful satisfaction are an essential condition of happiness. If a man or a woman has no appetite for sex, and experiences no pleasure, he or she is estranged from the dialectical law of life, Yin-Yang. Violation of this law through ignorance can only lead to sickness and insanity.

All those who are vexed and angry, inside or out, are puritans: they shrink from sexuality, are impotent and can never enter the kingdom of heaven.

3. Deep and good sleep:

If you dream or speak in your sleep, you rest is not deep and good. Your sleep is healthy if four to six hours of it satisfies you entirely. If you cannot get profound sleep within three or four minutes after putting your head on the pillow, under any circumstances, at any time, your mind is not free from some fear. Your sleep has been imperfect if you cannot awaken spontaneously at an hour predetermined by you before retiring.

4. Good memory:

Memory is the single most important factor in our lives, the foundation of our personality, the compass of our being. Without a strong memory, without a storehouse of varied memories, we are nothing but cybernetic machines. For example, very young children, touched by fire, and unable to resist the impulse to touch it, eventually get burned. The memory of this experience usually teaches to handle fire with care for the rest of their lives. Therefore, human behavior, if it is not to end in misfortune, depends on sound judgement. Sound judgement depends on remembered experience.

Since the capacity to remember increases with age, it is possible to improve our memory infinitely, even to the extent of not forgetting anything we see or hear. We can thus avoid the miserable feeling that comes from not remembering those who have been kind to us.

We should emulate the good Yogi and the Buddhist or Christian saint whose infinite memory enabled them to visualize their anterior life.

Through our Macrobiotic directions, we can re-establish and infinitely strengthen this faculty. A striking example of this is the diabetic whose lost memory can be restored very rapidly through Macrobiotics. Happily, this is true not only for the diabetic; even an idiot, imbecile or neurasthenic can be amazingly successful in regaining his original retentive power.

In the city of N. France, there is a philosopher, Mrs. L. Along with her husband and four children, she began the Macrobiotic way of eating and drinking three years ago to strengthen her memory and general physical condition. To her delight, her eldest daughter, ill, considered to be subnormal in learning ability, recently reached the head of her class.

5. Good humor:

A man of good health is free from anger fear or suffering and is cheerful and pleasant under all circumstances. The more difficulties and enemies he has, the more happy, brave and enthusiastic he becomes.

Your appearance, voice, behavior and even your criticism should distribute deep gratitude and thankfulness to all those who are in your presence. All your words should be expressive of a deep gratitude, like the singing of birds and insects or the poems of Tagore. The stars, the sun, the mountains, the rivers and seas are all ours. How can we exist without being happy? We should be full of delight like a child who has just received a magnificent present. If we are not, we lack good health and are particularly deficient in this fifth condition, good humor. The healthy person never gets

angry!

How many intimate friends have you? A large number and variety of them indicates a profoundly deep comprehension of the universe. Parents, brothers and sisters are not friends as such. A friend is he whom you like, admire and respect; he who likes and admires you; he who helps you to realize your fondest dreams at all costs, forever, without being asked.

How many dear friends have you? If the number is few, you are a very exclusive person or a sad delinquent without enough good humor to make others happy. If, however, if however you have more than two billion intimate friends, you can say you are friend of mankind. It is not sufficient if your friends include only humans, living or dead. You have to admire beings and things, including grains of sands, drops of water and blades of grass. "Each time I am in the presence of the work of Nature, I enjoy and admire the simplicity of her means." Will Rogers has said, "I never met a man I didn't like."

If you cannot make your wife and children into intimate friends, you are very sick. If you are not cheerful under any circumstances, you are a blind man who sees neither this limited world of relativity nor the infinite, absolute universe, both full of marvels. If you have any complaint, be it mental, moral, social or physiological, shut yourself in a private room and speak out your sorrow to yourself alone.

If you have few intimate and loyal friends it would be wise to observe these directions: take a small spoonful of gomasio (sesame seeds ground with salt) to neutralize the acidity of your blood. The value of this advice can be illustrated by a small experiment with your children. Stop giving them the sugar, honey and chocolate that acidify their blood: an unhappy yin child will become yang and joyful in a week or two.

Remember, acidity in excess and death are one and the same!

Rarely do we encounter men or women of agreeable temperament. The vast majority of them do not know how to attain good humor, yet they are not to be blamed: they are sick. They know neither what nor how to eat or drink. If you are truly conscious of the wonderful structure of the universe, you should be full of infinite joy and gratitude. And--you cannot help but share this joy and gratitude with others. Give good humor, a smile, an agreeable voice and the simple words, Thank you under all circumstances and as often as you can.

In the Occident one says, "Give and take;" in the East we say, "Give, give and give, infinitely." You lose nothing at all by imitating us for you have received life itself--the whole universe--without paying. You are the unique son or daughter of the infinite Universe: it creates, animates, destroys and reproduces everything necessary for you. If you know this, everything will come to you in abundance.

Mother Earth gives herself to feed the grass, infinitely. The grass gives itself to feed animals, infinitely. The animals give life to make this world joyful, happy and interesting, year in and year out. But the human being destroys everything. WHY does not man give himself for others? In creation, one dies and is transformed into new life. Man, in his turn, should give of himself to realize the most splendid miracle of creation: infinite freedom, eternal happiness and absolute justice. Those who cannot understand this are either slaves, sick men or mad.

If you are cheerful, beloved by all people everywhere, always giving to others of the biggest and best thing in this world, you will become the happiest of all--the one in a million able to express the greatest joy.

Macrobiotic medicine is in reality a kind of Aladdin's lamp, a Flying Carpet with which you can realize your fondest dreams. But to achieve this, you must first of all re-establish your health and gain at least sixty points as outlined in the Seven Conditions of Health.

6. Clarity in thinking and doing:

Those people in good health should have the ability to think, judge, and do with promptness and clarity; promptness is the expression of Freedom. Those who are prompt, quick, precise and ready to answer any challenge or necessity are healthy.

They distinguish themselves by their ability to establish order everywhere. This orderliness can be observed throughout the animal and vegetable kingdoms. Beauty of form or action is an expression of the comprehension of the order of the infinite universe. Health and happiness, wholesomeness and holiness are also expressions of that order translated into our daily lives. Divinity, eternity, health, and life are one.

7. The Mood of Justice:

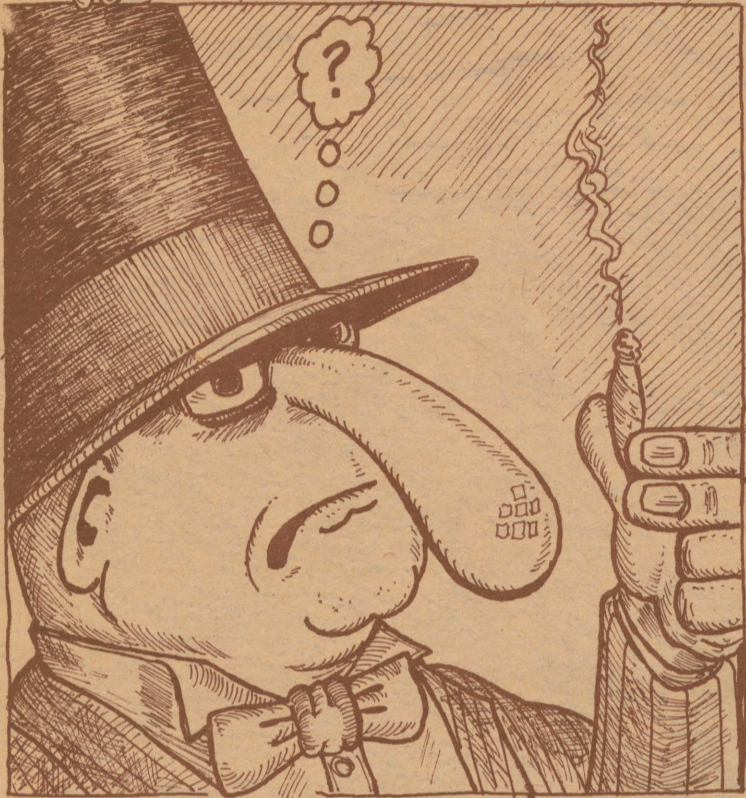
Those persons with a complete understanding of justice have reached satori, for justice=health=supreme judgement=oneness=infinity=satori. They know the philosophy of the Far East in all its profundity and have earned a full one hundred points in our self-evaluation test.

If, however, you have not reached this level, you can still earn fifty five points, provided that justice is not merely a concept or idea about which you only

BUDY
NEFARIUS
THUNK '70



GODDAMN MUM COMMIE
PINKO LONG MUG
FUCKED-UP MUM SMELLY
MUM NASTY MUM PERVERTED
@#



JESUS CHRIST! WHUT A FEELING!!!
GODDAMN! MUTHERFUCKER! WOW!!
THIS IS NEAT! (OBVIOUSLY A COMMIE PLOT)
BUT, MY GOD BEFORE BREAKFAST,
IT'S VERY INTERR... HMMMMM
...PUNGENT TASTE... SMOOTH... I'M
BEAUTIFUL... EVERYONE'S BUTIFUL
... BY GOD I'LL MAKE AMMENDS
WITH THE WORLD... DAMN,
THIS IS GREAT!!

A FAMILIAR STORY, INDEED!!
*THE KILLER-WEED HAS TAKEN
IT'S DEADLY TOLL!!*



ER... YOUNG MAN...
I'M... ER... SORRY 'BOUT
THAT LIL' MIS... UN... AH... ER
... GIMME SOME MORE...

UH HO!! HERE COMES
THAT CRAZY-ASS
MOTHER AGIN!!
... BESS' TRUCK ON!

WHY YOU YOUNG COMMIE
BASTARD!!!

GODDAMN FILTHY
QUEER!!

REMEMBER,
WHERE THER'Z DOPE, THER'Z
HOPE!!

TALES OF ZEN
by David Doyle

"THE GOOD SAMARITAN"

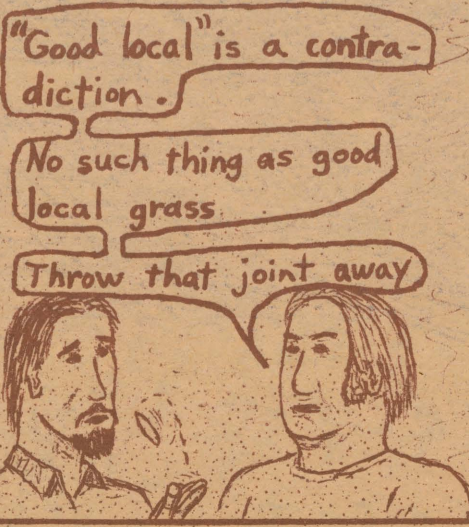
70's



Hey!
Want a joint?

Sure! What
Kind is it?

Good local



"Good local" is a contra-
diction.

No such thing as good
local grass.

Throw that joint away



Look! a joint on the
ground

Far out!
Let's smoke it



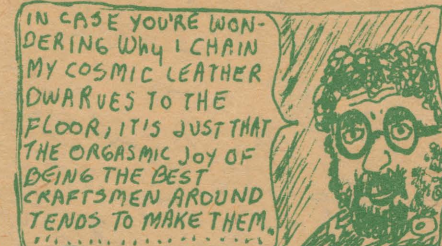
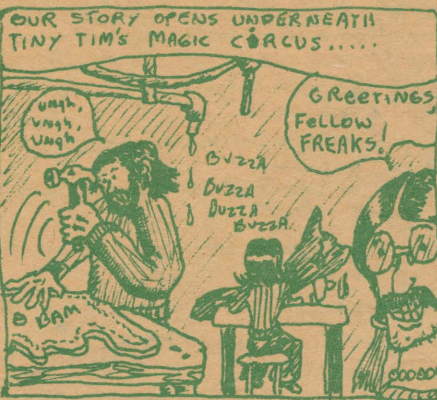
Wowie Zowie! I'm really
wrecked

Me too! That's
the best fuckin'
dope I ever smoked

The Saga of

TINY TIM'S BUSINESS

NOW NUMBER TWO!!



Gilbert (The Dude) Webb

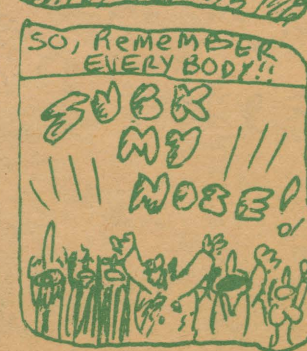
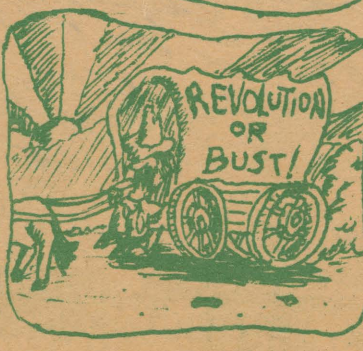


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TINY TIM'S SUCK MY NOSE

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"We Were Freed by a Great Network of Love"¹⁹

AN INTERVIEW WITH TIMOTHY LEARY

From
L.A. Freep

ELLIOT MINTZ

Dr. Timothy Leary, who recently escaped from prison in San Luis Obispo, where he was serving the first of several 10-30 year sentences for possession of marijuana, has surfaced in Algiers with his wife Rosemary.

Since his escape to freedom last month, an aura of mystery has prevailed concerning his present state of mind. His published letter in the underground press has triggered numerous controversies among his supporters and foes.

But for Dr. Leary, controversy is as much a part of his life style as is getting high.

He is perhaps the most important of all the revolutionaries. More than any other man he was responsible for the revolution of consciousness, the highest revolution of them all. He showed us how far one was capable of traveling with respect to one's own inner space.

He turned on an entire generation of American youth to their psychic, spiritual, sexual, ecstatic potential.

Through his efforts, a foundation was laid which was to provide a spring board into the world of alternative life-styles for so many of us.

He reminded us that our God potential was always whispering to us through the transparent veil of our own spiritual blindness.

Tim advised us to drop out from the prevailing madness and to relocate our perspective on a higher level of experience. The Politics of Ecstasy, A Celebration of Life, Love God and Stay High. Ah, but that was yesterday. And to look backwards is to disappear.

I wanted to speak with him because, frankly, I couldn't relate to the entire letter published in the Freep on September 15th.

This is not to say that I disagreed with the INTENT of the communication. I just couldn't get behind the specifics which related to force or violence.

For example:

Resist actively, sabotage, jam the computer, hijack planes, trash every lethal machine in the land. Resist physically, robot agents who threaten life must be disarmed, disabled, disconnected by force . . . Arm yourselves and shoot to live. . . Life is never violent. To shoot a genocidal robot policeman in the defense of life is a sacred act.

I can't get behind those trips. Anyway, I believe my roll within the alternative media is to function as a liaison between the energy centers and the rest of us.

A Karmic messenger service.

It is with that intent that I found Tim and spoke with him on Saturday, October 17, 1970. He sounded happy and in good spirits. We talked briefly and what follows is an exact transcription of that conversation. It was first heard over KPPC-FM radio in Pasadena. There is no copyright on it and anyone may print it.

A Long Distance Telephone Conversation Between Timothy Leary and Elliot Mintz on Saturday, October 17, and broadcast over KPPC FM on Sunday night, October 18.

MINTZ: Hello, Tim, can you hear me?

LEARY: Yes, I can.

MINTZ: This is Elliot Mintz calling, in Los Angeles.

LEARY: Well, Elliot.

MINTZ: How are you?

LEARY: Fine

MINTZ: It's great to hear your voice again.

LEARY: It's great to hear your voice.

MINTZ: Tim, let me tell you what I'd like to do. Can you hear me pretty clearly?

LEARY: Yes.

MINTZ: I am now by a tape recorder. I would like to tape just about a ten-minute talk with you to broadcast tomorrow night here with the arrangement that I have made that no-one will get your number or know where you are. Would you agree to do that with me now?

LEARY: Well, as soon as I — I don't want it to be known at this time that I'm here now.

MINTZ: Well, the word has gotten out yesterday that you were. I mean, not your specific location but in that country.

LEARY: Yes.

MINTZ: That has hit the media already.

LEARY: The underground or the overground?

MINTZ: Overground. It was on ABC last night.

LEARY: Really. What did it say?

MINTZ: It simply said that you had surfaced at the Black Panther Ministry of Information in Algiers.

LEARY: Really.

MINTZ: So if I could just ask you a few general questions having nothing to do with where you are now that could be wonderful for us, Tim.

LEARY: Yeah, as long as you don't say where it's from.

MINTZ: Okay, it's a promise. Tim, it's good to hear your voice again. Are you healthy and well?

LEARY: Well, it's safe.

MINTZ: I thought you might take two or three minutes and just make a statement as to why you did what you did, whether or not you wrote the letter that was published in the Free Press and other publications and where your head is at philosophically right now. And then I'd like to ask you some specific questions.

LEARY: Well, of course I made the statement which was released by the Weathermen. You ask why I did it. For freedom.

MINTZ: How long before your escape, Tim, did you know you were going to be getting out that way?

LEARY: From the day I was arrested.

MINTZ: Let me ask you specifically about the letter. A lot of people think that the letter indicates that you have become very politicalized, very revolutionary, and would consider violence as a means of freedom. Is that true, Tim?

LEARY: Well, there's been no change of attitude, and we have always been for freedom. Of course, as the repression came down in the United States, it came to a situation where you have to protect yourself, your life and your freedom by force. The main message we have at the present time is the message of love and support. For the Weathermen, they are the most beautiful,

wise, holy and happy, healthy people we've met. And we enjoy young people and follow in their footsteps, because they're pointing the way to the future. Our other message at the present time is that the Black Panthers under their present leadership are the real soul of the American revolution. And we are following their leadership and will do everything we can to help the Black Panthers, the militant young fighters for freedom in their struggle in America, around the country and the world.

MINTZ: Will you in the future be working directly with the Black Panthers?

LEARY: Yes, we'll do whatever Huey Newton and Eldridge Cleaver and other leaders of the Panthers want us to do. Of course, their main message to us is to do your thing, but we're completely in support of them, and following these courageous, brave young men.

MINTZ: Tim, do you ever have any intention of returning to the United States?

LEARY: Sure, we'll be back in two or three years after the revolution.

MINTZ: In two or three years after the revolution?

LEARY: When the revolution is won.

MINTZ: Do you think it will be won in that period of time?

LEARY: Yes, we do. We want to say to Bernardine Dohrn (other names distorted). . . Bill Ayres, Mark Rudd, we love you, brothers and sisters, and we hope to see you soon, and we're with you.

MINTZ: Are you happy where you are, Tim?

LEARY: For the first time in five years we're breathing the air of freedom.

MINTZ: Are you happy where you are?

LEARY: Yes, we're ecstatic.

MINTZ: Are you with Rosemary?

LEARY: She's right here with me.

MINTZ: Is there anything else you want to say to all your friends who love you and care about you?

LEARY: We were freed by a great network of love, and we thank everybody that helped, and we're having the time of our lives. It's so tremendously wonderful to be out of the United States, and we'll do everything we can to make it a free place, but at the moment this is the first freedom we've had in many years and that's the right way to live. We send love to everyone, in particular to our brothers and sisters in the Weathermen, and we send our love to Max Scherr, to Art Kunkin and — Right on! brothers and sisters.

MINTZ: Tim, God bless you and we'll talk again some day, okay?

LEARY: Don't say where it came from.

MINTZ: It'll never come from me.

LEARY: Beautiful, brother.

MINTZ: Good luck, Tim.

LEARY: See you soon.

MINTZ: God bless.

THANKSGIVING NIGHT

NOV.

26th.

TEN YEARS AFTER

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Mr. Natural Speaks cont.

dream. If you are actively involved in coming to know what it represents, if every day brings you closer to a full understanding of the Order of Nature, if your intention or goal is to grasp the deepest meaning of the philosophy of the far east, you have caught the mood of justice. Your growing comprehension will lead to self-realization and merits fifty-five points.

The mood of justice is revealed by your tendency to live in accordance with the natural order of the universe, applying its Unique Principle, Yin-Yang. It is revealed by your inclination to recognise Yin and Yang in every phenomenon, be it physical, mental or spiritual, on every level of daily life such as eating, drinking, thinking, judging, doing, speaking, reading, walking and working.

Justice, at first glance, would appear to have no connection whatever with diet. It might seem that diet, a practicality, has been replaced by a useless abstraction similar to those that have plagued other philosophies for thousands of years. This is misleading for diet is justice and justice is diet; they are one. To follow the Macrobiotic way is to come to know justice; by the same token, to know justice is to follow the Macrobiotic way, the Order of Nature or life itself.

Since nature has provided us with foods that are proper for our bodies, we can achieve health by recognizing and using them. This is macrobiotics, the materialization of the Order of Nature in our eating and drinking. If we live according to this Order, health can result; if we are ignorant of it, unhappiness and disease are more likely to follow. This is simple, clear and practical. It is true justice.

Well, that's all for that. Pretty heavy, right? Now remember to send comments, suggestions and questions to Mr. Natural c/o Tiny Tim's Magic Circus, 4044 Broadway, K.C., Mo. 64111. The following is a reply to a letter I received from a very nice young lady student from Shawnee Mission High School.

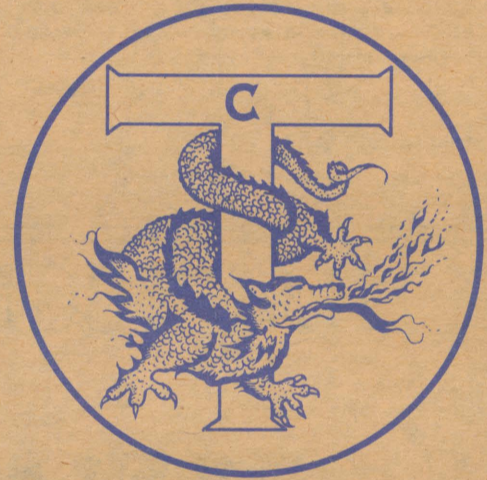
Dear Kathie:

Thank you for the information and inquiry. I'll do my best to answer your questions. First the school library probably wouldn't stock Ohsawa's works if they were aware of them; they are probably too "radical" or "revolutionary", since his views are dialectically opposed to those of the established "modern educational" facilities like S.M.E. Secondly the worst mucus-formers are: refined sugar, refined flour, anything that contains either, and in general anything produced with syn-

thetic, inorganic contents by manufacturers who don't care about how they make their money and-or the best interests of the consumer--you know what I mean? Kitty Clover, Guys, Mars, Campbell's, and etc. Thirdly local fresh naturally raised and prepared foods are out of sight, and grow your own if possible. If not there are farmers markets where they can be found. Homemade whole grain bread is also fine; do it! Sea salt has many valuable and trace minerals, regular salt has about 15 chemicals or minerals it shouldn't. Salt is good for neutralizing excess acidity in the body, but don't over-do-it; whatever that happens to be for you. Now, more about sugar: refined sugar is a dead chemical that robs your body of most of the things that were refined out--I think--our insides produce a protective coating of mucus when we use it, it makes us fat and crazy and sick--usually; raw sugar is actually the most complex of all sugar compound foods, it requires the most digestion; it's a long way from the simple grape-mono-sugar we run on. We don't need it but cold turkey is unnecessary. Cheese should be naturally cultured from raw milk. In general really good quality food can only be found in health food stores or at local farm outlets or home. There is food that is natural and harmonious to ourselves and our environment and climate, and there is food that is not so. As I suggested in "Heal Thyself", educate yourself; Man the Unknown by Alexis Carrel can be gotten from the public libraries. I usually have no pamphlets or leaflets to send out, but that's why we publish this column. May you be blessed with the grace and strength of faith to carry on.

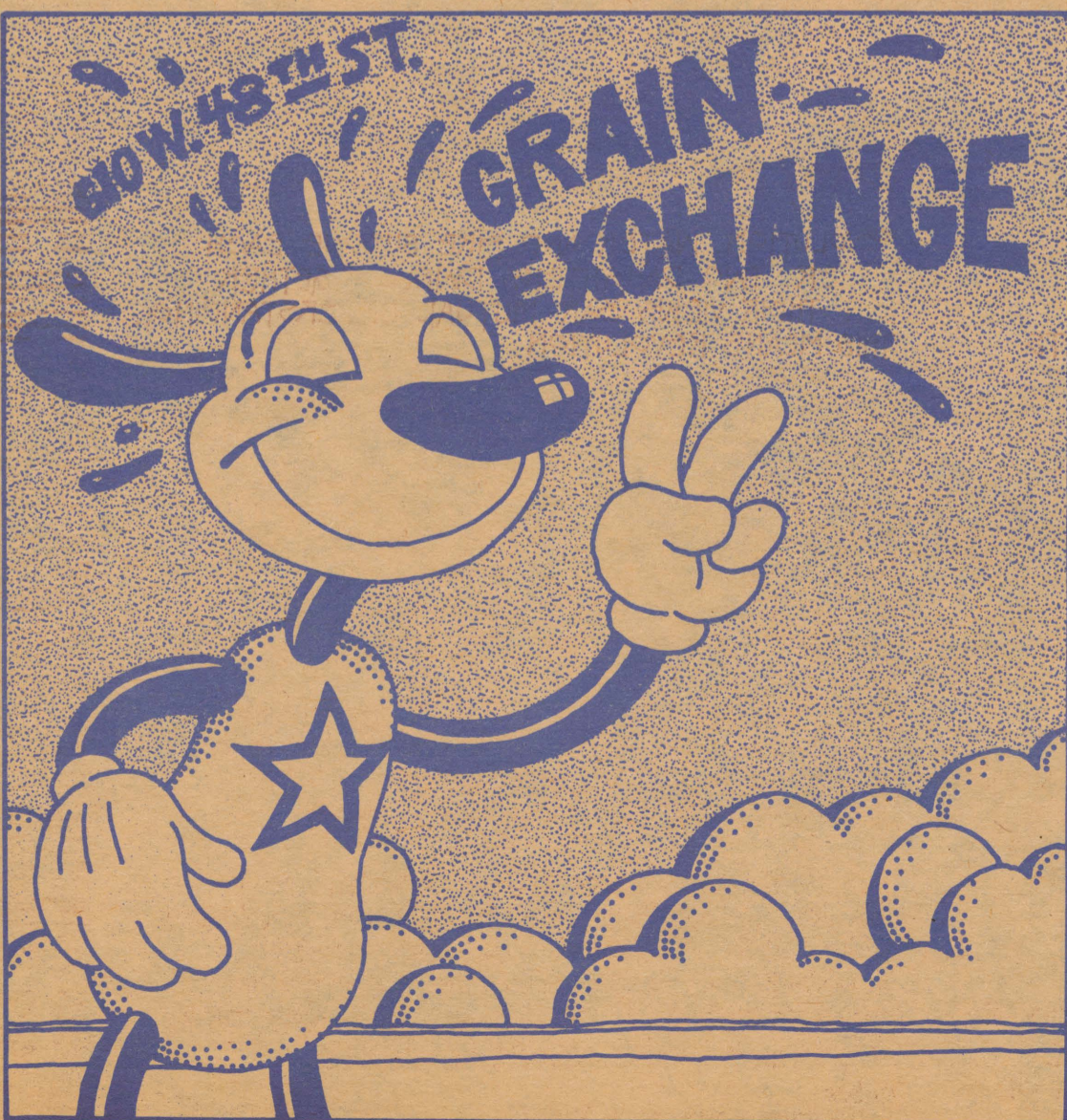


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DEAR BROTHER AND SISTER STUDENTS (OF LIFE)
IT WAS ABOUT 3 WEEKS AGO THAT I DECIDED TO
USE THIS READING IN THIS ISSUE. SINCE THEN I
RECEIVED A LETTER FROM BROTHER MICHAEL OF
KO-HOUSE IN LEAVENWORTH, KS. REQUESTING NO.
49 - KO / REVOLUTION (MOLTING), FROM THE I-
CHING OR BOOK OF CHANGES, BE USED IN THIS ISSUE
OF THE TRUCKER. IT SEEMS THEY ARE GETTING MANY
GOOD THINGS HAPPENING UP IN "SOOTY" LEAVENWORTH.
WELL, FOLKS, HERE IT IS. READ ON!

NO. 49. KO / REVOLUTION (MOLTING)

☱ ABOVE TUI THE JOYOUS, LAKE
☲ BELOW LI THE CLINGING, FIRE

THE CHINESE CHARACTER FOR THIS HEXAGRAM MEANS
IN ITS ORIGINAL SENSE AN ANIMALS PELT, WHICH IS
CHANGED IN THE COURSE OF THE YEAR BY MOLTING.
FROM THIS THE WORD IS CARRIED OVER TO APPLY
TO THE "MOLTINGS" IN POLITICAL LIFE, THE GREAT
REVOLUTIONS CONNECTED WITH CHANGES OF
GOVERNMENTS.

THE TWO TRIGRAMS MAKING UP THE HEXAGRAM
ARE THE SAME TWO THAT APPEAR IN K'UEI, OPP-
OSITION (38), THAT IS, THE TWO YOUNGER DAUGH-
TERS, LI AND TUI. BUT WHILE THERE THE ELDER
OF THE TWO DAUGHTERS IS ABOVE, AND WHAT
RESULTS IS ESSENTIALLY ONLY AN OPPOSITION OF
TENDENCIES, HERE THE YOUNGER DAUGHTER IS
ABOVE. THE INFLUENCES ARE IN ACTUAL CONFLICT,
AND THE FORCES COMBAT EACH OTHER LIKE FIRE AND
WATER (LAKE), EACH TRYING TO DESTROY THE OTHER.
HENCE THE IDEA OF REVOLUTION.

THE JUDGEMENT

REVOLUTION. ON YOUR OWN DAY YOU ARE
BELIEVED. SUPREME SUCCESS, FURTHERING
THROUGH PERSEVERANCE. REMORSE DISAPPEARS.

POLITICAL REVOLUTIONS ARE EXTREMELY GRAVE
MATTERS. THEY SHOULD BE UNDERTAKEN ONLY
UNDER STRESS OF DIREST NECESSITY, WHEN
THERE IS NO OTHER WAY OUT. NOT EVERYONE IS
CALLED TO THIS TASK, BUT ONLY THE MAN WHO HAS
THE CONFIDENCE OF THE PEOPLE, AND EVEN HE
ONLY WHEN THE TIME IS RIPE. HE MUST THEN
PROCEED IN THE RIGHT WAY, SO THAT HE GLADDENS
THE PEOPLE AND, BY ENLIGHTENING THEM, PRE-
VENTS EXCESSES. FURTHERING, HE MUST BE
QUITE FREE OF SELFISH AIMS AND MUST REALLY
RELIEVE THE NEED OF THE PEOPLE. ONLY THEN
DOES HE HAVE THE NOTHING TO REGRET.
TIMES CHANGE, AND WITH THEM THEIR DEMANDS.
THUS THE SEASONS CHANGE IN THE COURSE OF
THE YEAR. IN THE WORLD CYCLE ALSO THERE ARE
SPRING AND AUTUMN IN THE LIFE OF PEOPLES
AND NATIONS, AND THESE CALL FOR SOCIAL
TRANSFORMATIONS.

THE IMAGE

FIRE IN THE LAKE: THE IMAGE OF
REVOLUTION. THUS THE SUPERIOR MAN SETS
THE CALENDAR IN ORDER AND MAKES THE
SEASONS CLEAR.

FIRE BELOW AND LAKE ABOVE COMBAT AND
DESTROY EACH OTHER. SO TOO IN THE COURSE
OF THE YEAR A COMBAT TAKES PLACE BETWEEN
THE FORCES OF LIGHT AND THE FORCES OF
DARKNESS, EVENTUATING IN THE REVOLUTION
OF THE SEASONS. MAN MASTERS THESE
CHANGES IN NATURE BY NOTING THEIR REG-
ULARITY AND MARKING OFF THE TIME
ACCORDINGLY. IN THIS WAY ORDER AND
CLARITY APPEAR IN THE APPARENTLY CHAOTIC
CHANGES OF THE SEASONS, AND MAN IS
ABLE TO ADJUST HIMSELF IN ADVANCE TO
THE DEMANDS OF THE DIFFERENT TIMES.

THE SEQUENCE

THE SETUP OF A WELL MUST NECESSARILY BE
REVOLUTIONIZED IN THE COURSE OF TIME.
HENCE THERE FOLLOWS THE HEXAGRAM OF
THE REVOLUTION.



A WELL MUST BE CLEANED OUT FROM TIME TO
TIME OR IT WILL BECOME CLOGGED WITH MUD.
THEREFORE THE HEXAGRAM CHING, THE WELL,
WHICH MEANS A PERMANENT SETUP, IS FOLL-
OWED BY THE HEXAGRAM OF REVOLUTION,
SHOWING THE NEED OF CHANGES IN LONG-
ESTABLISHED INSTITUTIONS, IN ORDER TO KEEP
THEM FROM STAGNATING.

REVOLUTION MEANS REMOVAL OF THAT WHICH IS
ANTIQUATED.

THE HEXAGRAM IS SO CONSTRUCTED THAT THE
INFLUENCES OF THE TWO PRIMARY TRIGRAMS
ARE IN OPPOSITION; HENCE A REVOLUTION DE-
VELOPES INEVITABLY. FIRE (LI), BELOW, IS
QUICKENED BY THE NUCLEAR TRIGRAM SUN,
MEANING WIND OR WOOD. THE UPPER NUCLEAR
TRIGRAM CH'IEH PROVIDES THE NECESSARY
FIRMNESS. THE ENTIRE MOVEMENT OF THE HEX-
AGRAM IS DIRECTED UPWARD.

COMMENTARY ON THE DECISION

REVOLUTION. WATER AND FIRE SUBDUCE EACH
OTHER. TWO DAUGHTERS DWELL TOGETHER,
BUT THEIR VIEWS BAR MUTUAL UNDERSTANDING.
THIS MEANS REVOLUTION.

"ON YOUR OWN DAY YOU ARE BELIEVED": ONE
BRINGS ABOUT A REVOLUTION AND IN DOING SO
IS TRUSTED.

ENLIGHTENMENT, AND THEREBY JOYOUSNESS:
YOU CREATE GREAT SUCCESS THROUGH JUSTICE.
IF IN A REVOLUTION ONE HITS UPON THE RIGHT
THING, "REMORSE DISAPPEARS".
HEAVEN AND EARTH BRING ABOUT REVOLUTION, AND
THE FOUR SEASONS COMPLETE THEMSELVES THERE-
BY.

T'ANG AND WU BROUGHT ABOUT POLITICAL REVOL-
UTIONS BECAUSE THEY WERE SUBMISSIVE TO-
WARDS HEAVEN AND IN ACCORD WITH MEN.
THE TIME OF REVOLUTION IS TRULY GREAT.

THIS WAS TAKEN FROM BOOKS I AND III OF THE
ORACLE; THE WILHELM-BAYNES VERSION, BOLLINGEN
SERIES XIX PRINCETON UNIVERSITY PRESS.
ALTHOUGH THIS TRANSLATION OF THE BOOK OF
CHANGES SEEMS TO BE HIGHLY ADEQUATE, THERE
ARE OTHER TRANSLATIONS AVAILABLE.

☱☲
"MAY THE LONG TIME SUN
SHINE UPON YOU."

Monday Night Class cont.

catches up with you, it stays, Oh, that sounds awful, man . . . (chk-k-k-k) . . . And it brings you up short, you know, and then you get used to it and you learn how long the chain is, and you don't hit the end of it quite so hard. It's really a, you know, it's really a truth machine, as far as that goes, because it really sounds funny to hear yourself tell a lie when you're listening.

(Q) Well, here's the thing . . . the question is, why is it necessary that you speak of it when you see it, why can't you just notice the truth and not cop to it and go ahead? Well, the thing is that a lie is communication breakdown, and whenever any of us is together, no matter whether it's only two of us or whether it's a whole gang of us, there is a quorum, there is a meeting happening there on the island among the monkeys, you see . . . no matter how many of us there are, there's a meeting happening among the monkeys, and the meeting is only capable of as much truth as is copped to. And that's why you have to cop to it. I know a lot of people . . . I don't know a lot of people, personally, but I know a lot of people who are around who do a lot of small talk. The reason I don't know too many people who do too much small talk is because I don't do much myself; I don't like to, because it's a . . . you know, you can break down the idea of truth and lie. Put that on a continuum, truth and lie, on a long continuum, so you can have percentages, and you can see some people that don't exactly lie, but they get down into a forty-nine percentile sometimes, and they seldom get much above fifty-one, just hang around where some of it's true and some of it ain't, a lot of the time, and some of it doesn't matter cause they're just like shooting the shit for a while . . . you know, "Wanta rap for a while?" I don't ever wanta rap for a while, I just don't ever wanta rap for a while. That's a hard thing to say, but like I'm not a social creature, and I don't have any manners, because I find that manners hide vibes too much, and that social things hide vibes too much. That's that hard thing about how you have to come up and do it, how you have to come up and say it to somebody, cause that's how much truth is going to be in the meeting.


(Q) The question is, do I think every person is capable of knowing the truth. Yes. I do think that every person is capable of knowing the truth.

(Q) Can people think they know the truth and speak lies . . . feel they know the truth and speak lies. I'll tell you, you can listen to people talk, and you can hear it ring when it rings . . . it goes r-i-n-g-g-g . . . or it says t-r-u-u-u-t-h . . . you know, and . . . you can tell what way really good. Truth is so heavy that you don't even need to say it loud very much, it's just that it's just that way.

(Q) No, there's no difference between the truth and the facts of the matter . . . that's exactly the point, there is no difference between the truth and the facts of the matter.

(Q) Ah-ha. That's opinion. The facts of the matter as you know them are technically called opinion. Here's the reason why . . . we're now getting down to the nitty-gritty of the thing. Here's how truth is so heavy. Questions like that, what are the facts of the matter, who knows the facts of the matter, how can anybody say . . . That's why you have a bunch of monkeys sit around and they talk about it, man, they talk about it and pass the word around, what they really see. And that's the time when truth is really important . . . that's when truth is really heavy, because when somebody's trying to find out what's happening they really want to know the truth. Like sometimes I ask the question . . . is such and such in the car yet? And somebody says, No . . . it might be there in a little while . . . I say, Wait a minute, I'm not into a value judgment about why isn't it there if it isn't, or I'm not gonna pound a back about it being there if it is, all I want is the information, is it or not? Because I need the information for my computer . . . and my computer doesn't care about the extenuating circumstances, it just wants the piece of information. See? So like when you're sitting around trying to find out what is the truth, then that's the time that everybody should try real hard for the truth. And sometimes the truth might be back up in your head hidden behind a few layers of lie, and you might have to excavate to find it. But you can tell when you find it . . . you can really tell when you find it, because everything turns golden and light, and it gets pretty, and everybody gets beautiful, and all that . . . the smell of nice incense, what have you . . . That's what truth is like when you experience it. And the way truth is like when you be it is that you make every action the truth, every action is a truth . . . When we were all saying O-O-O-M-M-M we were speaking truth . . . that was really good, that was a non-content




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CONT.

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communication, and it said, I'm here, I hear you, I'm here, I hear you, I'm here, I hear you . . . we're here, we're here, we're here. Very simple. A communication doesn't have to be complicated to be heavy. The communication that can mean that a person has achieved satori can be no more than a wink of the eye. That sort of thing happens with the Japanese, they're so austere that sometimes a cat can get on and know he's on, and betray it by nothing but a wink . . . and never cop . . . just bang . . . I'm there. And then go ahead and be there . . . hang on to it and be there. Like a cartoon I saw once, there was a couple of old Zen masters sitting somewhere, and one of 'em says, "Sheer existence itself is such a gas I can hardly stand it."

(Q) You can't come on to people very much about telling them what their astral looks like, because I find that anyone who is pressed on a truth question tends to quit copping to the existence of the astral plane. They just say, I don't believe in all that. It's unprofitable to believe in it if you're a liar, it's hard on you. But you gotta like do it, you gotta pay closer attention and find where . . . if somebody's messing around in the thought, astral plane, telepathic, all that kind of jazz plane, if somebody's messing around in that area and doing a little . . . some people do subtle-plane cruelty to each other, that's a trip that people do on that level sometimes. If it's happening, somewhere it will manifest on the material plane . . . because if you put enough of something into the astral it will sooner or later manifest on the material plane. So you

watch very closely, and sooner or later you'll see it manifest on the material plane . . . and then you say, "Look at that." Preferably try to get everybody's attention at the same time, so a whole bunch of people will look at that while it's still there, whatever it is. Then when a bunch of people have seen it, then you can talk about it. That's what I do a lot of the time. Don't necessarily try to call someone by yourself, if you're the only one that saw what happened, because then it turns into one against one, and that's ego confrontation . . . and then you start generating so much ego you can't tell what the truth was anymore.

But this is where it's really at, it's a one thing, and it includes everybody, all the time, that's the real thing. That's the Mahayana, the greater vehicle, the big boat. The Hinayana I think can be like a life-raft or a dinghy for the Mahayana, to get people to it sometimes, but the old Mahayana is the one that does it.

(Q) No, it's not a duality to say there is truth and then there are lies, cause truth and lies are the ends of a continuum, and the continuum is one continuum . . . dig? So it's not a duality. But you must discriminate about the order of the facts, you see. When you say truth and lying are a duality I think you're thinking in terms of a kind of emotional idea of the truth, and an emotional idea of lying. But we're not interested in emotional ideas of life, because that isn't real, it doesn't have anything to do with us getting it together. What we're talking about is accurate information given from one monkey to another monkey in order that God may talk to himself accurately.



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