

THE UNPERMANENT ROOM

from the past through the present in to the future

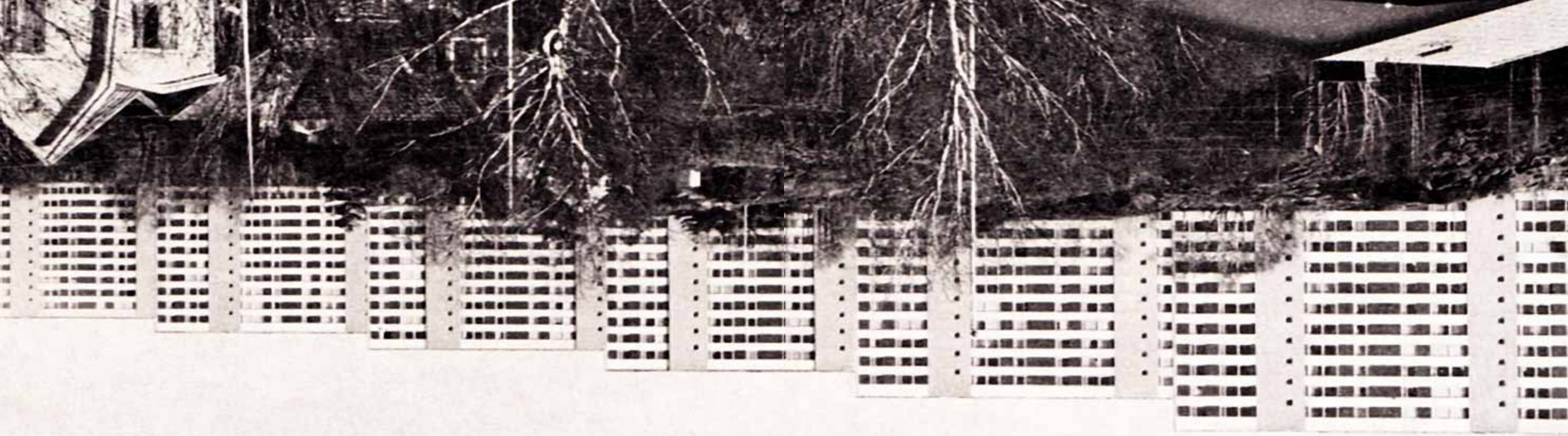
MICHAEL ELLBURG



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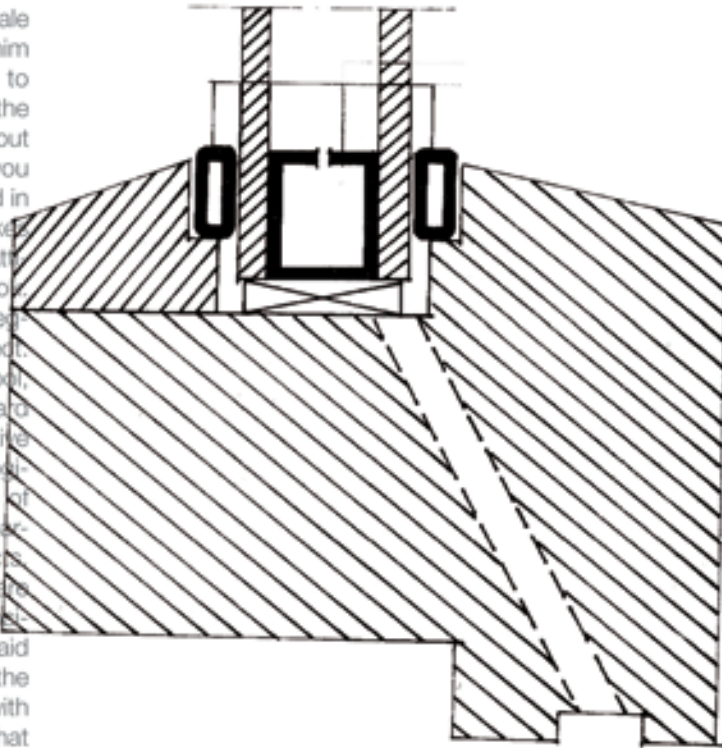


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the end of conversation as we know it

but the body. It will be considered a sign of illness for anyone to arrive at the idea of any such thing as a spirit and - you can be quite sure of it - a medicine will be found for this. The spirit was made non-existent. The soul will be made non-existent with the aid of a drug. Taking a 'sound point of view', people will invent a vaccine to influence the organism as early as possible, preferably as soon as it is born, so that this human body never even gets the idea that there is a soul and spirit. The two philosophies of life will be in complete opposition. One movement will need to reflect how concepts and ideas may be developed to meet the reality of soul and spirit. The others, the heirs of modern materialism, will look for the vaccine to make the body 'healthy', that is, makes its constitution such that this body no longer talks of such rubbish as soul and spirit, but takes a 'sound' view of the forces which live in engines and in chemistry and let planets and suns arise from nebulae in the cosmos. Materialistic physicians will be asked to drive the souls out of humanity." The Fall of the Spirits of Darkness. When a research worker is interested in measuring the attitudes of a large number of individuals, he may find that there is no available scale suitable for his purpose. It thus becomes necessary for him to construct his own scale. The purpose of this book is to describe the various methods that have been used in the construction of attitude scales. When you ask someone about his attitude toward something, say his job, what is it that you are interested in finding out? If you are primarily interested in how he feels about his job and, in particular, whether he likes or dislikes his job, then you are using the concept of attitude in much the same way that it will be used in this book. We shall define an attitude as the degree of positive or negative aspect associated with some psychological object. By a psychological object, Thurstone means any symbol, phrase, slogan, person, institution, ideal, or idea toward which people can differ with respect to positive or negative affect. A particular job, for example, may be a psychological object. The United Nations, a political party, the title of a book, a minority group, a nation, labor unions* and a particular food are still other examples of psychological objects. In the literature of psychology, the terms affect and feeling are used interchangeably. An individual who has associated positive affect or feeling with some psychological object is said to like that object or to have a favorable attitude toward the object. An individual who has associated negative affect with the same psychological object would be said to dislike that

object or to have an unfavorable attitude toward the object. It might seem logical to assume that if we want to know how individuals feel about some particular psychological object, the best procedure would be to ask them. Direct questioning may, indeed, be satisfactory for some purposes. By means of direct questions we might be able to classify individuals into three groups: those with favorable attitudes, those with unfavorable attitudes, and those who say that they are doubtful or undecided about their attitudes toward the object. If you have ever been interviewed about your attitude toward a political party by one of the national public opinion polls, you will recall that the interviewer was apparently trying to determine whether to classify you as one of those who liked or had a favorable attitude toward the party or as one of those who disliked or had an unfavorable attitude toward the party. If you were reluctant about expressing how you felt about the party, then you were probably classified by the



a visit to inner space



as a phenomenon has always aroused my curiosity, the dream is a tool that allows us to discover the mysteries hidden in our own lives. Man is part of a larger context. Everything fit together like a tapestry or a puzzle. I have declined to do so until now for a number of reasons that are pertinent to the ideas I intend to develop in these pages. Before I discuss them, let me state briefly why I now wish to write. The growing presence in our midst of chemicals that seem to alter consciousness raises questions of the utmost importance for us as individuals and as social beings. My life has something of nothing about it, more intimate to me even than I am intimate to myself; just now I happened to hear anything on the radio; it quite got hold of me; to wait loyally a whole lifetime for someone... the kind of hostility

even to extreme dislike of them. THIS BOOK IS of space and time and separation: is this love? AN EXPOSITION of a theory that can help us. It is So: it is not entirely without reason that it is to a primer of pharmacology or a program for so-Space my spirit will sometimes return, back, cial reform. Rather, it is the germ of a new way! suppose, to its mythological roots and the of thinking about drugs and consciousness—amagic landscape from which it sprang. For I way that creates possibilities for solving a prob-am at heart a spaceman, most at home in the lem that divides us bitterly in our nation, in our Stellar Kingdoms of the eternity. Essentially, schools, and in our homes. I have been actively space sounded like the one good place to be. It was interested in drugs that affect the mind for the thus with a delicious sense of escaping from the past ten years, and during that time I have had freedom of the cage that I sat down at the First En-many opportunities to write this book. The dreamengineer's table on the Starship Cruiser as she slowly

broke across the milky way. a two-day voyage to Jupiter. This I had arranged.... Once more expanding across the space of the eternal voids, returning to a place where there is someone 'who loves him best of all', to the stars where it will be nothing but exact. A few days later I was sitting by myself on a planet beyond imagination, high on the upper reaches of the time line, where the air is as thin and as pure as Vichy water; and all sounds are permanently sharp in the mountain stillness. Rock was now a feature of my landscape—and the tiny shuttle I rented sat plum in a nest of great rocks, and it was easy to see why they left it for a State of mind modern apartment in the town. My window looked out over an untouched eternity and the eye was drawn downwards into oblivion; the story is about one who, desiring to see the world, made the dangerous voyage from outer space to inner space: there he exchanged his cargo for a new machine. That is all. Nothing more. It is an experience exquisitely told; and in the mind of the dreamengineer. Appropriation by the capitalist enabled him to accumulate capital, in other words to develop the material equipment of industry. That development led to successive increases in production, each cycle of production showing an "enlarged reproduction", to use the Marxist formula. Because he puts into

equipment a large part of the social product, the capitalist is in the Marxist view the egoistical artificer of a social good, the builder of the necessary foundations of socialist society. Once these foundations have been laid, the capitalist becomes superfluous; he has only to disappear. The fundamental laws of economic development which called him into existence now demand his extinction, and it is in vain that he will seek to defy them. On one of these trips I met a poet — The energies you send out into the world is the same type as your faithful due to yourself, when everyone seems to get very wild and something in the structure of their thought completely snaps, that is a completely different psychophysical effect. From thundercloud falls very heavy rains, even hail is characteristic of a thunderstorm, ice particles can be formed in other types of clouds, but these ice particles is relatively small. And I arrived 'quiet' and 'sensing'.... 'Those who enjoy tend to prefer an unstructured and spontaneous style of life, are relatively prone to take risks, value states of altered consciousness, and tend to seek such effects.' Marx was the first economist to pay at

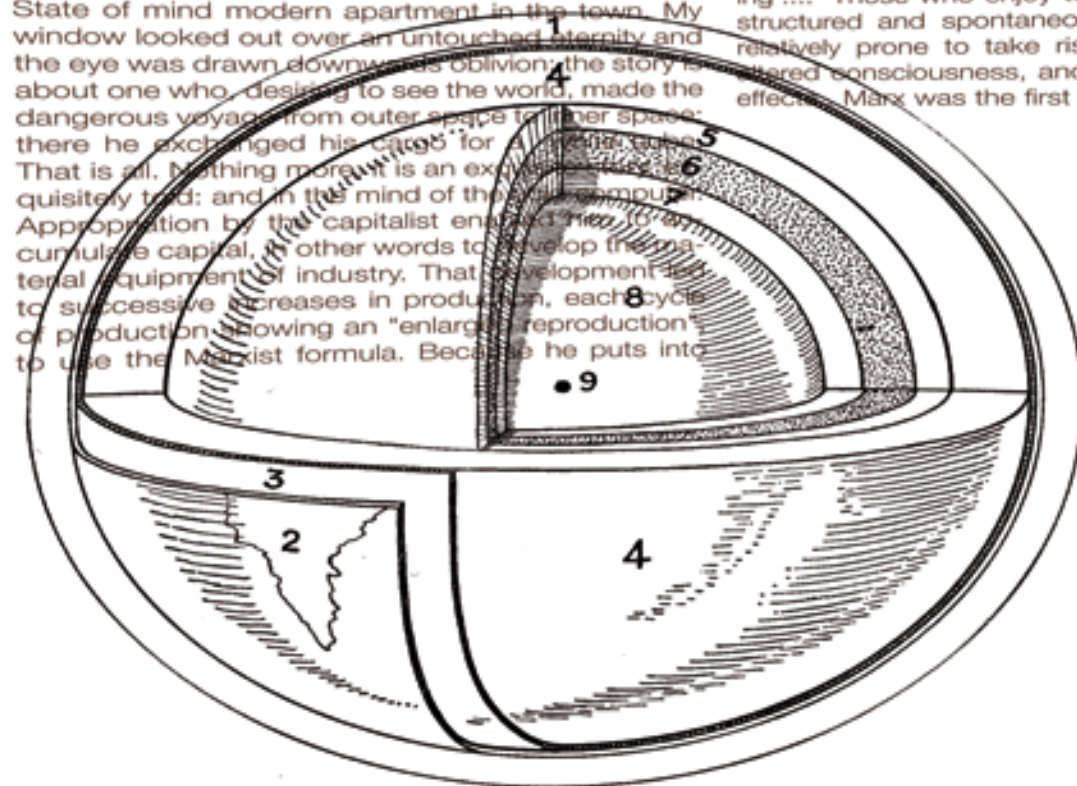


fig. nr: 7.



associated with crime, aggression, and violence than is cannabis). In any rate, I had taken the precaution of smoking several joints on my way down the mountain, and arrived very stoned that is, 'quite' and 'sensing'.... "Those who enjoy cannabis tend to prefer an unstructured and spontaneous style of life, are relatively prone to take risks, value states of altered consciousness, and tend to seek such effects both through drugs and through other methods." Soon the noise began to have its effect, and the first poet was helped on to the stage, where he raged through his mother tongue like a prairie fire, his bulwark crashing through our heads like falling masonry—and with about as many mixed metaphors in each line as in my description of his receding. He finally collapsed in a wave of laughter or tears, and disappeared backstage and was seen again no more. The employers were thus in a position to keep a large part of their receipts for the expansion of capital, to employ more wage-earners, and for the intensification of capital, to take the productivity of their workers. Marx was the first economist to pay attention to what is now

called "value added," especially to the "value added by labour". The total receipts of an undertaking, divided by the number of its employees, can be divided into two parts, one part representing purchases outside the undertaking and this amortisation of capital, the other the value added. At the present day four recipients share this added value: the employees, the exchequer, the enterprise, and its shareholders. In Marx's day taxation was not imposed at this stage, and he considered only two recipients, the employees and the capitalist. In his view realized added value embodied the value of the labour put in, and that was true for Marx by definition. Part of the value of the labour input was appropriated by the capitals. That was unjust, and the injustice was growing; for the productivity of labour was growing, wages did not rise or rose less than productivity, and the share of the value added appropriated by the capitalist therefore rose. But even when it did not rise, Marx postulated that in the course of time the successive increments of value added would represent a less than proportional function of the additions to capital; hence there would be a tendency for the rate

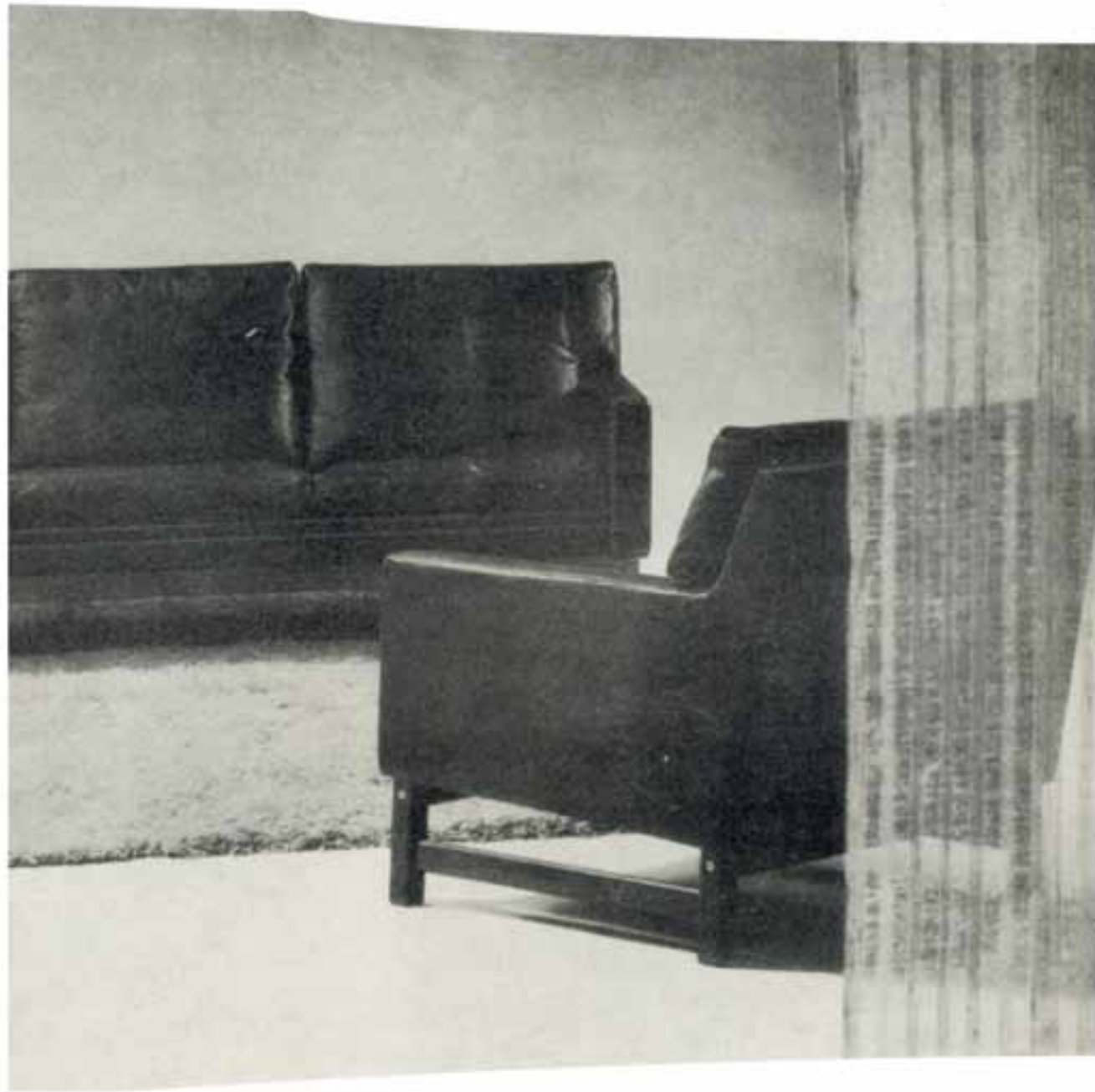
"THE SCIENCE OF BODY MANIPULATION & PROGRAMMING"



me about the evening before was an overheard remark. — what with these "superhighways" coming along and everything. From one point of view, the person was right but I could imagine there were many who would gladly exchange the dangers of intestinal highways for the sort of life they had to contend with there. But if it was mistaken.. And this had a temporary sobering effect on the listeners, who had perhaps become aware, even if ever so faintly, that they were somehow, in some way, also a bit culpable. Three or four poets in quick succession. And then it was my turn.... "Cannabis users are most frequently young, male, unmarried, and exhibit some instability with respect to residence, work, school and goals." (Ibid)... I seated myself on the stage in the half-lotus position, lit two candles, which I put on either side of me, and asked that the hall lights be put out, which was done, though not without a bit of protest from members of a party from space. who had, I gathered, been wanting to dance on one of the large tables. There was a hush, finally. And into this silent space I inserted, in the air, moving in flow, regular, without stop or start, so harmoniously held... After a few hours' quiet reflection, I realised that what I had really upset

me about the evening before was an overheard remark. — what with these "superhighways" coming along and everything. From one point of view, the person was right but I could imagine there were many who would gladly exchange the dangers of intestinal highways for the sort of life they had to contend with there. But if it was mistaken.. And this had a temporary sobering effect on the listeners, who had perhaps become aware, even if ever so faintly, that they were somehow, in some way, also a bit culpable. Three or four poets in quick succession. And then it was my turn.... "Cannabis users are most frequently young, male, unmarried, and exhibit some instability with respect to residence, work, school and goals." (Ibid)... I seated myself on the stage in the half-lotus position, lit two candles, which I put on either side of me, and asked that the hall lights be put out, which was done, though not without a bit of protest from members of a party from space. who had, I gathered, been wanting to dance on one of the large tables. There was a hush, finally. And into this silent space I inserted, in the air, moving in flow, regular, without stop or start, so harmoniously held... After a few hours' quiet reflection, I realised that what I had really upset

was under the influence. She said, "My mind

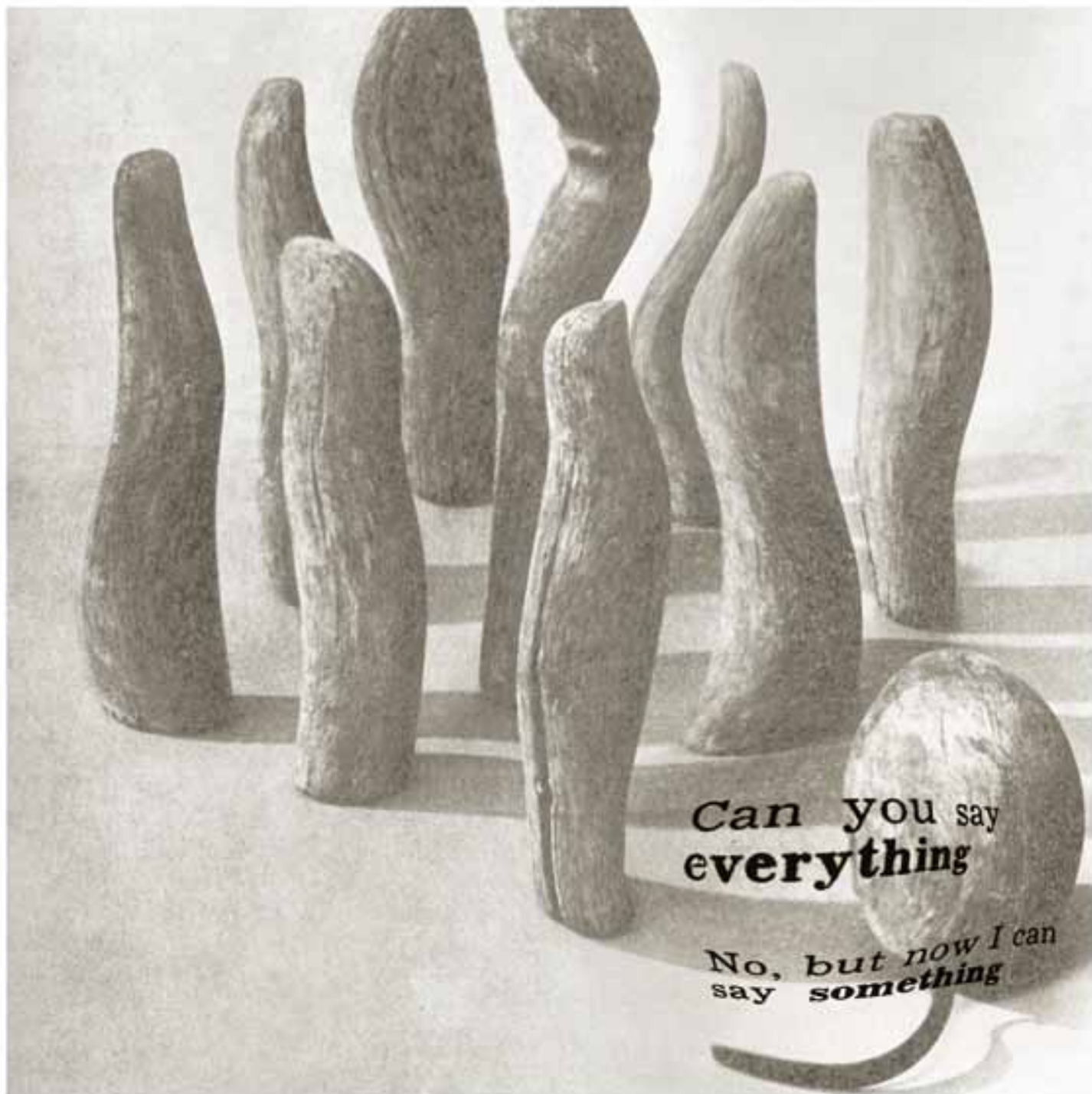


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why it was the valley did chose to set the home of the universal wanderer, the exile in the heart of each one of us. Yet would I understand the gods (which the vision of these mountains quite naturally created in my soul) were he to observe the secret of the inner landscape? I think not; she or he would probably die of excessive cold. Yet I loved the space, especially at night, floating among the stars, listening to the softly stirring firs outside, so silent in my solitary retreat. For my life here had something of absent about it, waiting and hoping and getting on with ordinary things. In certain moods I'd occupy my time translating myself. I found this to be an excellent aid to concentration. There is one text I particularly remember; the text is called 'it will buy a white cube', which actually turned out to be something of a white rectangle; the story is about a square who desires to explore the space, made the dangerous voyage from the milky way to the interstellar wilderness; there he exchanged his entire cargo for a single white cube. That is all. Nothing more; it is an exquisite story, exquisitely told; and in the mind of the narrator, spending his cash like this was perfectly reasonable, for instellar travelling, nothing else was important but space and time, and a white cube then would be a great treasure—like a white cube might be today, something whose price is simply our All and not a nothing less. I also got to know a few people in the district and also in itself, where I would go for my weekly shopping. On one of these trips I met a poet—whose name escapes me—who invited me to attend a reading of 'poets' which he had arranged, when I could also read something myself if I so wished. A lot of people were going to be there. And the celebrated author of the—but what who, when or then—Thus it was, on the appointed day, at the appointed time, and with due solemnity appropriate to the almost reverential sense of 'presence', if that is the right word for a rather atmosphere. It reminded me more of anything, and everything or something. Absolute without not of humour,

age? No!—Yet I shall listen and would you know the glory that man is. . . the universe as we find it. We are the proverbial 'sleepwalkers' . . . we experience without any awareness of the meaning of our experience of life; we are the monolithic mass who act and speak like men asleep. We are as good as dead. And is acid to help us wake, or help us dream? It can make us conscious of our own mental states as somehow dependent on the world we experience as an external fashion. The all too personal spirit serves as a beginning of dreams—the visionary as a spirituality, its purity, as if it were a state. . . . Behold! from the travails of my soul, between heaven and earth, finite and infinite, a tremendous figure is growing out of the materialisation of the figure of One whose materialisation has become a cosmic line. But about the state of conscious wakefulness there is no need or greet, no desire, no thought, and all confusion are fused into a blessed peace; only knowledge and Bliss remain.' And as for the state of 'transcendental wakefulness', the truly wise know it is incapable of being spoken of, grasped held, in any manner; it is without distinctive marks of any kind—unthinkable, unnameable, for it is that into which the essence of the knowledge of the One is resolved, it is the Peaceful, the Benign, the Non-dual. And—the metaphysical paradox!—One is the self; 'He' is to be known. Whenever imaginative man penetrates into the mystical universe which surrounds him, it brings forth spirits and gods. And the creatures thus born into the world appear different according to the peculiarity of their parents—just look at all the historical pantheons, the first recorded divinities of the Vedic poets, the gods of the Old Testament, the Egyptian and Greek gods—sometimes maternal sometimes paternal. . . But the unknowable, unnameable, ungraspable 'He' is at the root of them all, and thus the source of all that was, and is, and will be, living as an ancestor contin-





Can you say
everything

No, but now I can
say **something**

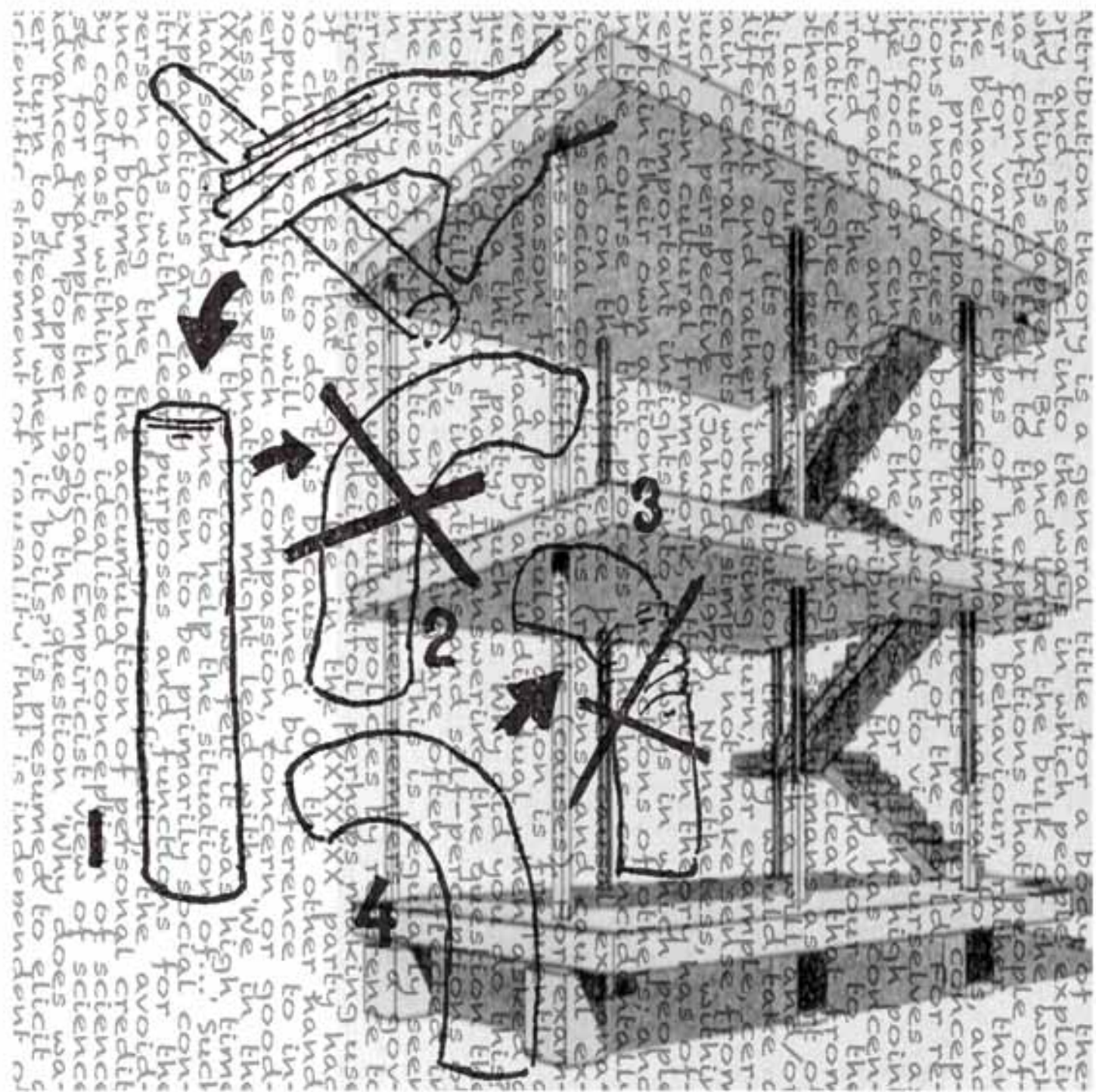
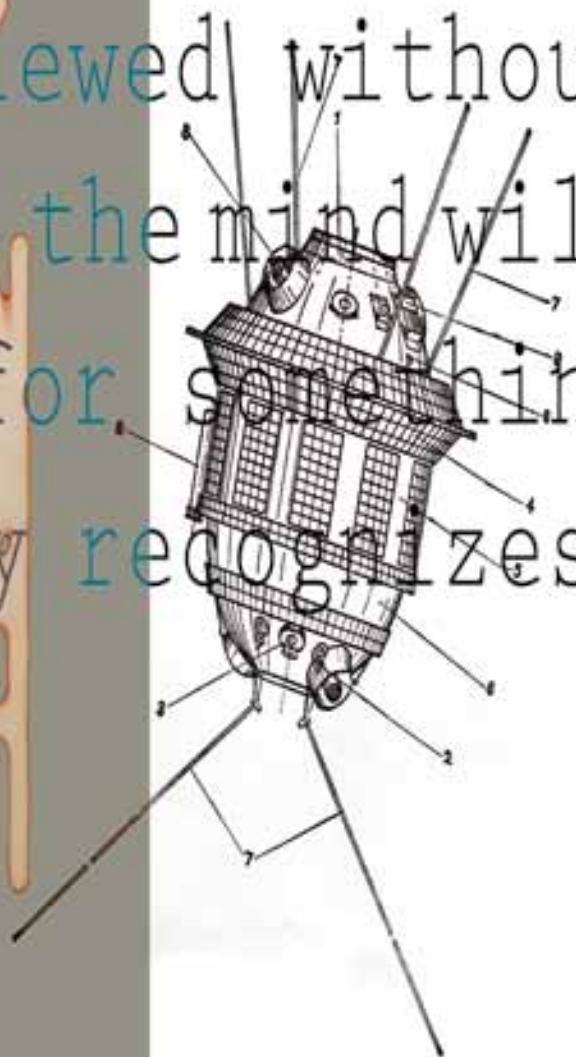
ues to live in His distant descendants. And occasionally 'He' appears again in His own intrinsic form. 'He' is not Jahnuh, rather he is Jahnuh, the Vishnu of the Hindus; 'He' is none of the historical Gods, for 'He' is nameless. But when 'He' appears we know it—it was 'He' whom the tribes of Israel knew in the wilderness, as it were, about 'His' before whom the Aryans of the Himalayas once trembled. Thus Leary himself writes in each generation a few men stumble upon the mode of consciousness and its relation; they discover, once again, that beyond the ordinary world of macroscopic tangible, material things, there are endless levels of energy transformations accessible to consciousness. Repetitive strain injury (RSI) (also known as repetitive stress injury, repetitive motion injuries, repetitive motion disorder (RMD), cumulative trauma disorder (CTD), occupational compression/pressure syndrome, regional musculoskeletal disorder) is an injury of the musculoskeletal and nervous systems that may be caused by repetitive tasks, forceful exertions, vibrations, mechanical compression/pressure against hard surfaces), or sustained or awkward positions. Types of RSIs that affect computer users may include non-specific arm pain or work related upper limb disorder (WRULD). Conditions such as RSI tend to be associated with both physical and psychosocial stressors. They learn again the age-old lesson taught by mystics and wise men of East and West: that most of mankind is sleepwalking, moving somnambulistically through a world of role-perceptions and conflicting emotions. As have many internal explorers of the past, they become dedicated to the process of consciousness expansion, to the ideal of maximum wakefulness and internal freedom. It is perhaps significant that the psychedelic experience, which has been popularised by Leary through his lectures and books in America, has not helped a single American to a higher education and here I do not exclude myself—but, on the other hand it has brought all the more into hospitals and jails. LSD is considered, even in India, as dangerous. Or is it that it takes a very great deal of acid to produce even a little elevation of consciousness. The fact is, no one has yet proved that an increase of individual human awareness—drug-induced or not—is appropriate to the organisation of twentieth-century society in the West; it may be that it does more harm than good in the case of most people. No, I think the psychedelic experience does something quite different—it is not a question of the validity of fact or even of personal manifestation of the spirit, but of becoming aware in great of how to fashion a new and better reality. I wanted to go on living in Norway, but however well one tries to understand one self and sort out one's priorities for happiness, reality is forever getting in the way. You never know what you will be doing until you find yourself doing it, mysteriously at work again. I toying with the idea writing a book about my experiences in America, something positive and forward-looking, reflecting somehow the optimism I had for the future, the 'practical Utopia' of the Underground's manifesto of liberation. My need to communicate was very great indeed, but it had nothing to do with the ego or things like that; it was, I think, something similar to the urge that compelled Marco Polo to write about his travels. But these are but things more important, than writing—action and meditation—and I was impelled by the former. There is perhaps a transcendentalist anticipation of what I mean in Emerson's address on the American Scholar: 'The secret which attaches to the act of creation, the act of thought, is transferred to the record. Instantly the book becomes noxious, the guide is a tyrant. The sluggish and perverted mind of the multitude having once received this book, stands apart, and makes an outcry if it is destroyed. Colleges are built on it. Meek young men grow up in libraries. Hence, instead of Men Thinking, we have the bookworm. I had better never see a book than to be swept by its attraction out of my orbit, and make a satellite instead of a system. The one thing in the world of value, is the active soul. Books make bondage. But the bondage is so an authority outside ourselves. Freedom lies in getting control of our own lives back into our own hands—to stand on one's own feet'—and everyone united by mutual affection with personal relation as the touchstone, creating an environment of creativity and harmony. But it will take a teacher like the human mind; because the invisible men and women are magical in the first place, and each individual will only free himself in the measure that he knows how to locate and discover his own proper points. Whitman, seems in a transcendentalist, sermon says, 'You shall no longer take things at second or third hand, nor look through the eyes of the dead, nor feed on the specious in books.' And the man who is not possessed of an active soul, or of a self-conscious able to recognise that it is everywhere in chains to authority outside itself, will not know how to set about the task of magical self-liberation. But to concentrate oneself in this direction is a task which very few individuals of the West have ever known how to do, for to the rational mind the ideal of a 'practical Utopia' accomplished on earth is an apparently impossible task. It would seem to depend upon direct incarnation of the soul itself. Christ in each individual if he or she were to give direct expression of spiritual values in daily life. Our Western philosophers have always been rationalists, for their insights do not depend upon the awakening of their own soul (most philosophers lead private lives that are really quite heish sometimes) but upon a special facility in their treatment of symbols which awaken spiritual/religious/philosophical associations in the mind of the reader. Any real insight must be based on a different concentration from that of reason. We must create ourselves out of whatever it is that is within ourselves, unconcerned with standard answers, the so-called scientific methods. It has an inner rhythm, like that of music. Or as my friend said, 'We must first recognise Reason within ourselves, and then make her in the world; we should teach Brahman, whose partial expression we are, to perfect himself in appearance.' And this is something beyond all power of words—Life is not an art so much as a discipline. 'We live the Way of the gods the Way of Christ,' is shown a pair of mountains, all noon, is cloud. But such mysticism are unapproachable except as poetry. The world that cannot be revealed. Poets can only probe them, the soul can neither penetrate the secret nor divulge it to others, of the same. Beyond to doors are the mysteries. Doors. Things not to be spoken of since in secret. The mysteries self-defended, the mystics that cannot be revealed. Poets can only probe them, the soul can neither penetrate the secret nor divulge it to others. What is the poet doing in trying to express mystical reality objectively? He is looking for a scheme which would circumvent it from all sides, and if he describes its contours clearly and correctly, then every other intelligent human being could place the correct key to

The Depth Dimension of a State of Consciousness

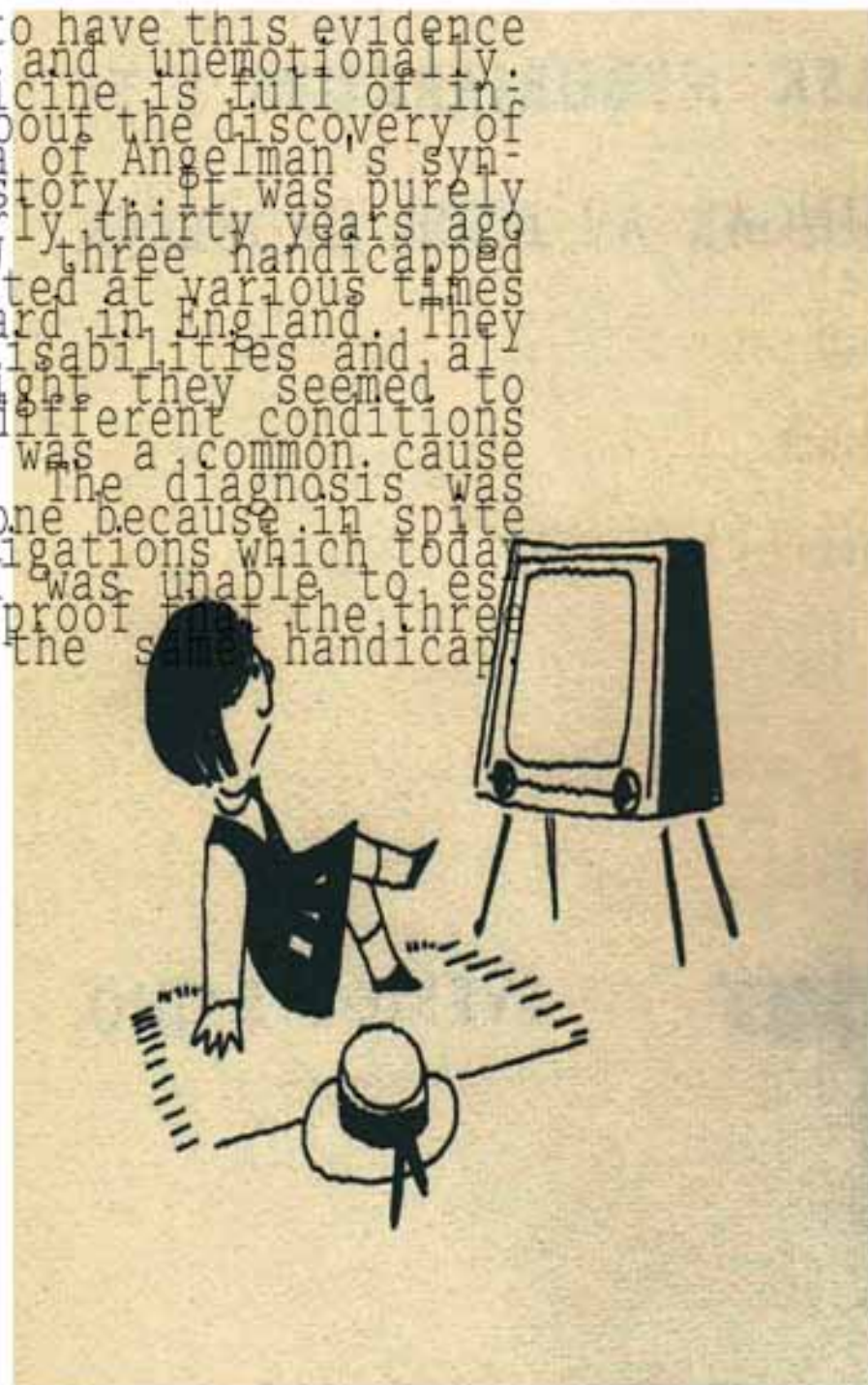
cause drugs can, temporarily at least, make the ordinary extraordinary. many people seek them out to consume them in an effort to get more enjoyment of life. To get late artistic creativity and performance. Writers have traditionally used psychoactive substances as sources of inspiration. The poet Coleridge's famous vision of the poem "Kubla Khan" was a transcendence of one of his opium dreams. The French poet Charles Baudelaire took hashish as well as opium for creative inspiration. His compatriot, the novelist Alexandre Dumas, joined him in experimenting with hashish. The American writer of the Allain Fox relied on opiates; some of the weirdness of his tales probably derives from his drug experiences. Sigmund Freud's early insights were inspired by cocaine and a time he actively promoted cocaine as a miracle drug. Innumerable novelists, poets, playwrights, and journalists have found their inspiration in alcohol. Many have paid the high price of becoming alcoholics. Some traditional people are denied entry into in-crowds, psychedelic visions into a cigarette and alcohol advertisement. For example, the yantra paintings of the Huichol Indians of Mexico come directly from peyote sessions. "Everybody else does it" probably isn't a very good reason, but it is certainly a very common one. To establish an identity, translating their visions into art. Diego Rivera, the best-known Mexican artist of the twentieth century, was a user of marijuana. The famous American abstract painter Jackson Pollock was an alcoholic; he died at age forty-four in a car crash, the result of driving while intoxicated. When marijuana first

is that is within ourselves, unconcerned with standardized answers, the so-called scientific method is not in itself like that of music. Or, as my Guru puts it, 'We must first recognise ourselves, and then realise him in the world. We should assist Brahman, whose partial expression is in appearance. This is something beyond all power of words-life is not an art so that the Pillar of Fire goes the Pillar of Cloud.' At dawn, a pair of tigers are unpublishable except as poetry, the veiled truth. But in the night, the tigers are unpublishable except as education but the outer world is the same. Eleusis. Things not to be spoken of save in the dark. The world is not a place that cannot be reached. Fools can only profane them. The world is not a place that cannot be reached. What is the poet doing in the world? He is looking for a scheme which will make the world a place. And if he describes its contours, then every other intelligent human being will find the content there for himself, so that the poet has shown the 'thing' as far as is possible. All the poet has done is to show the world as it is, so conscious of any-how in order to recognize it. All the poet has done is to show the world as it is. That is perhaps why people have had to keep their secrets secret and occult, in which God is better known and is better known. Closing the eyes to images than by opening them. So let us understand the world. Provide you with a clue as to what is happening. It opens the world. What can really say? There is no future. The modern man is not the man of the future. 'Free' people are doing in the world. They are not the man of the future. They are living: growing their own food in country meadows, forests, learning how to farm 'liberal' land and how to bake their own bread, and learning to love one another as a human relation to, or respect for, the environment. This implies a revolution, not the revolution against the 'given' world, but the revolution within the self. Total revolution: change-in-the-world: the tools and the framework which bypasses (transcends) the projection structure; and 'religion' as a static tool for getting there, through symbol and symbol's symbol. ONE METAPHOR FOR THE WORLD: 'Peace of Mind brings Earth'-Yes, but only if we recognize that the cause of all the wars inside the human mind and, by implication, also of all the wars in the world-at-large,

human mind can only contemplate that to which it has been exposed. When objects are viewed without understanding, the mind will try to reach for something that it already recognizes.

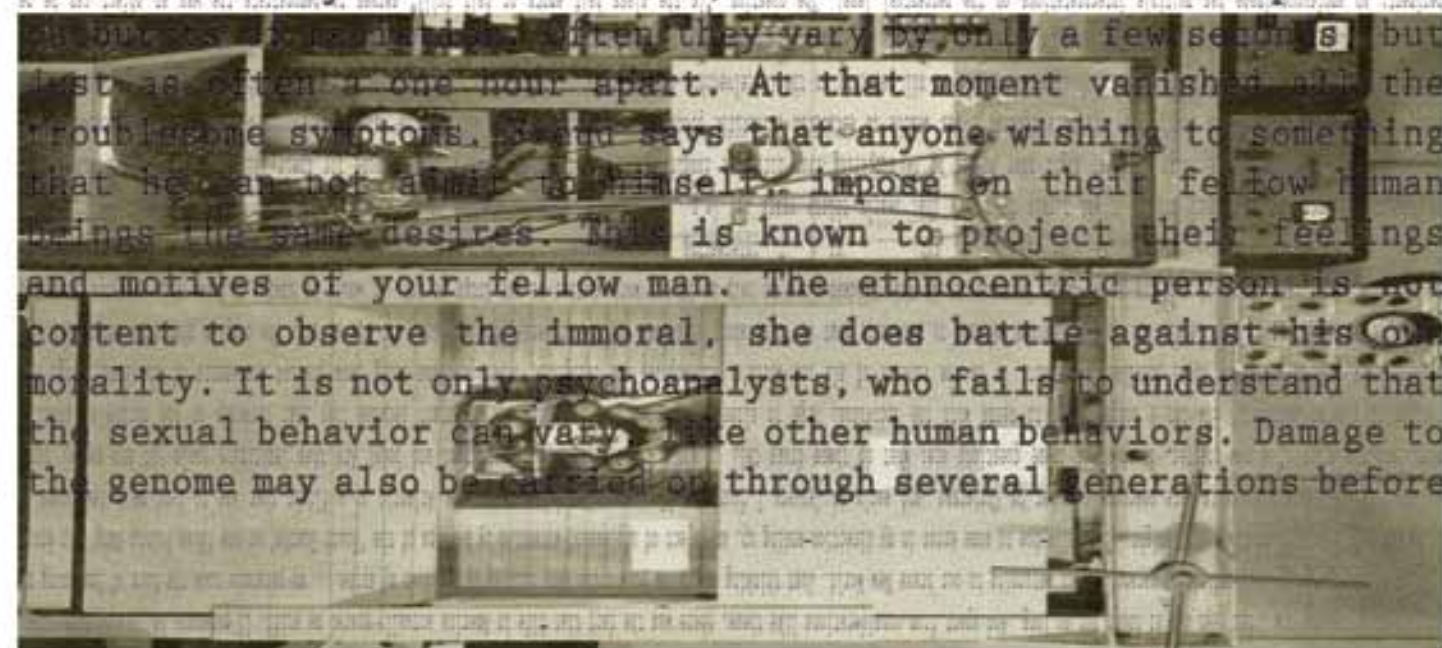


It would be useful to have this evidence presented clearly, and unemotionally. The history of medicine is full of interesting stories about the discovery of illnesses. The saga of Angelman's syndrome is one such story. It was purely by chance that nearly thirty years ago (e.g., circa 1964) three handicapped children were admitted at various times to my children's ward in England. They had a variety of disabilities and, although at first sight they seemed to be suffering from different conditions, I felt that there was a common cause for their illness. The diagnosis was purely a clinical one because in spite of technical investigations which today are more refined I was unable to establish scientific proof that the three children all had the same handicap.



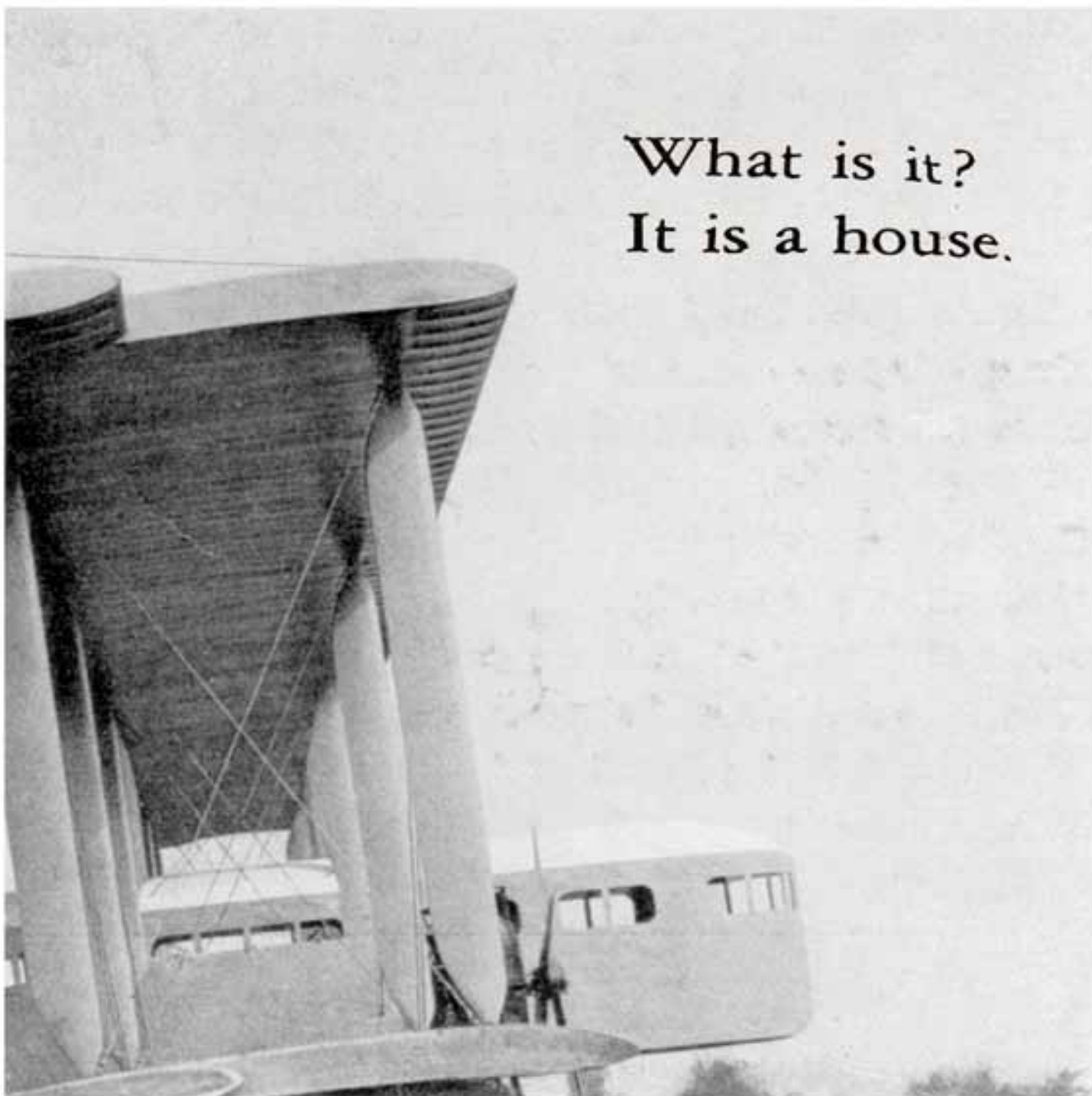
the retina of the plate is strongly shaped like an ellipse, this is an example of shape constancy. what we are at a given moment envision is a specific field of excitation. In the second case many of the objects in our environment and we are moving themselves to the eyes, head and body, these movements results in continuous changes and deformations of the retina, which has been shown to have a beneficial effect on depth of vision. Sensory information about the distance can be divided into three classes; proprioceptive stimulation of the muscles that control eye accommodation and convergence, the small difference between the projections on the two retinas and the image of the surroundings. If you sit absolutely motionless and watch the world with only one eye may nevertheless be an immediate impression of depth, even in the case of distant objects. Strange things turned out when closer examined Jupiter's radio emission. Its radiation is by no means uniform, and also can be observed periodic

as our eyes is sometimes. often they vary by only a few seconds but just as often a one hour apart. At that moment vanished all the troublesome symptoms. Sigmund says that anyone wishing to something that he can not admit to himself. impose on their fellow human beings the same desires. This is known to project their feelings and motives of your fellow man. The ethnocentric person is not content to observe the immoral, she does battle against his own morality. It is not only psychoanalysts, who fails to understand that the sexual behavior can vary like other human behaviors. Damage to the genome may also be carried on through several generations before



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seriousness is not a dose, except poetry-reading, where it is absolutely serious, until the 'snaps' begins to flow, when everyone seems to get very wild and something in the structure of their thought completely snaps, as if it were; it is a completely different psychophysical effect from that of getting stoned on hashish or marijuana. 'The Use of Cannabis' notes that 'individuals who have no taste for the cannabis experience per se—regardless of moral or other considerations—are more apt to exhibit a preference of a controlled, structured, rational and secure approach to life, as it also suggested that alcohol is much more closely associated with crime, aggression, and violence than is cannabis. At any rate, I had taken the precaution of smoking several joints on my way down the mountain, and arrived very stoned that is, 'quiet and sensing.... Those who enjoy cannabis tend to prefer an unstructured and spontaneous style of life, are relatively prone to take risks, value states of altered consciousness, and tend to seek such effects both through drugs and through other methods. Soon the booze began to have its effect, and the poet was helped on to the stage, where he had 'out' as for the night on his mother tongue like a prairie fire, his booming voice crashing through our heads like falling masonry. I also had taken about as many mixed metaphors as I could handle in my description of his reading. He attempted to return to my roots, had taken a wave of laughter or tears, and disappeared to the back stage and was seen again no more. Then appeared a lady poet, who read a series of poems, and in the form of imaginary letters from a mother in telling her about the effects of the mind. And this had a temporary so-called paradox—to sing of..... Now? In this forgotten

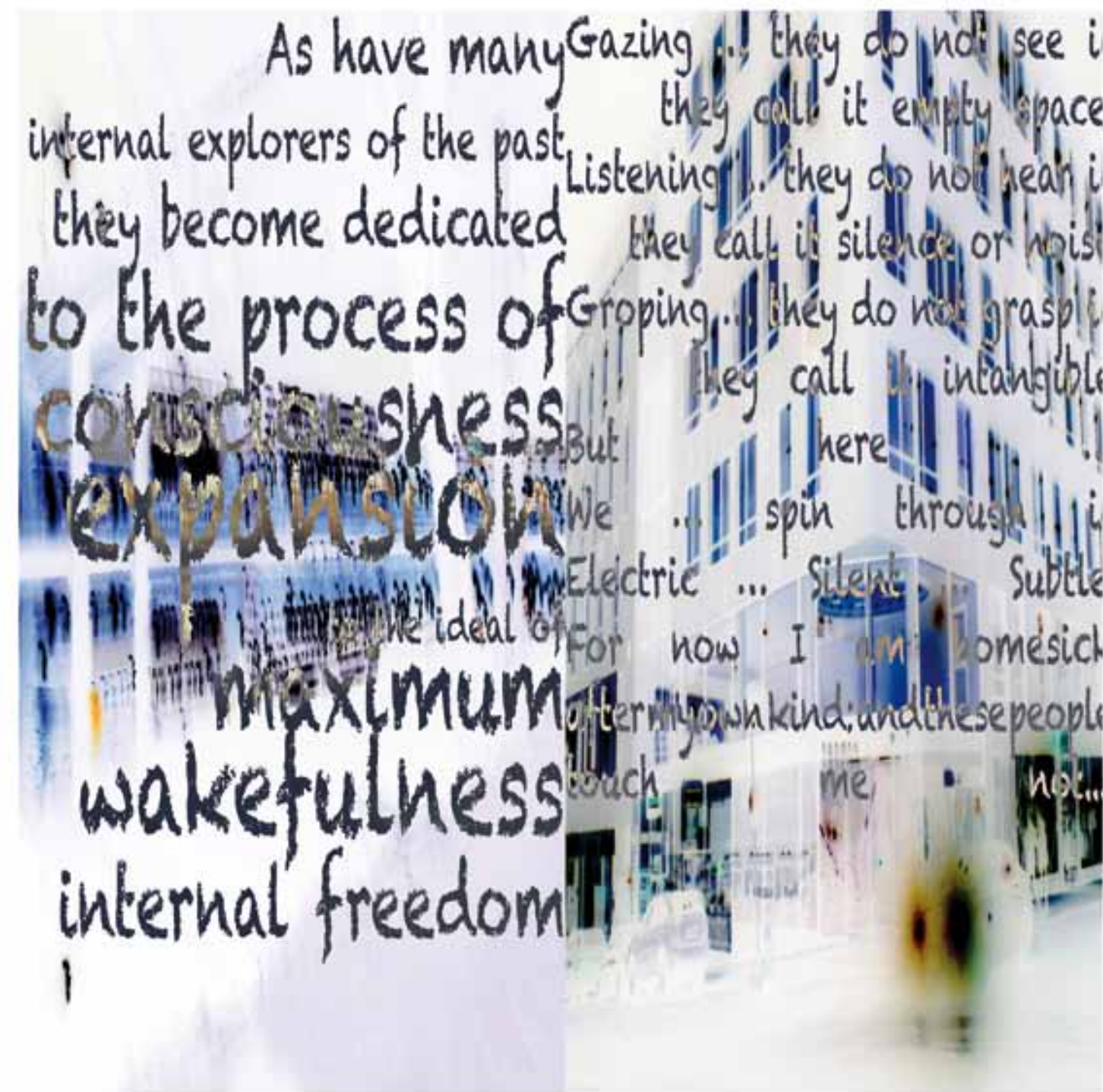


structure thinkers, may not necessarily perceive the world as it is. The "esoteric" nature has been shown by experiment: an ambiguous image has multiple interpretations on the perceptual level. The question, "Is the glass half empty or half full?" always serves to demonstrate the way an object can be perceived in different ways. Just as one object can give rise to multiple percepts, an object may fail to give rise to any per-

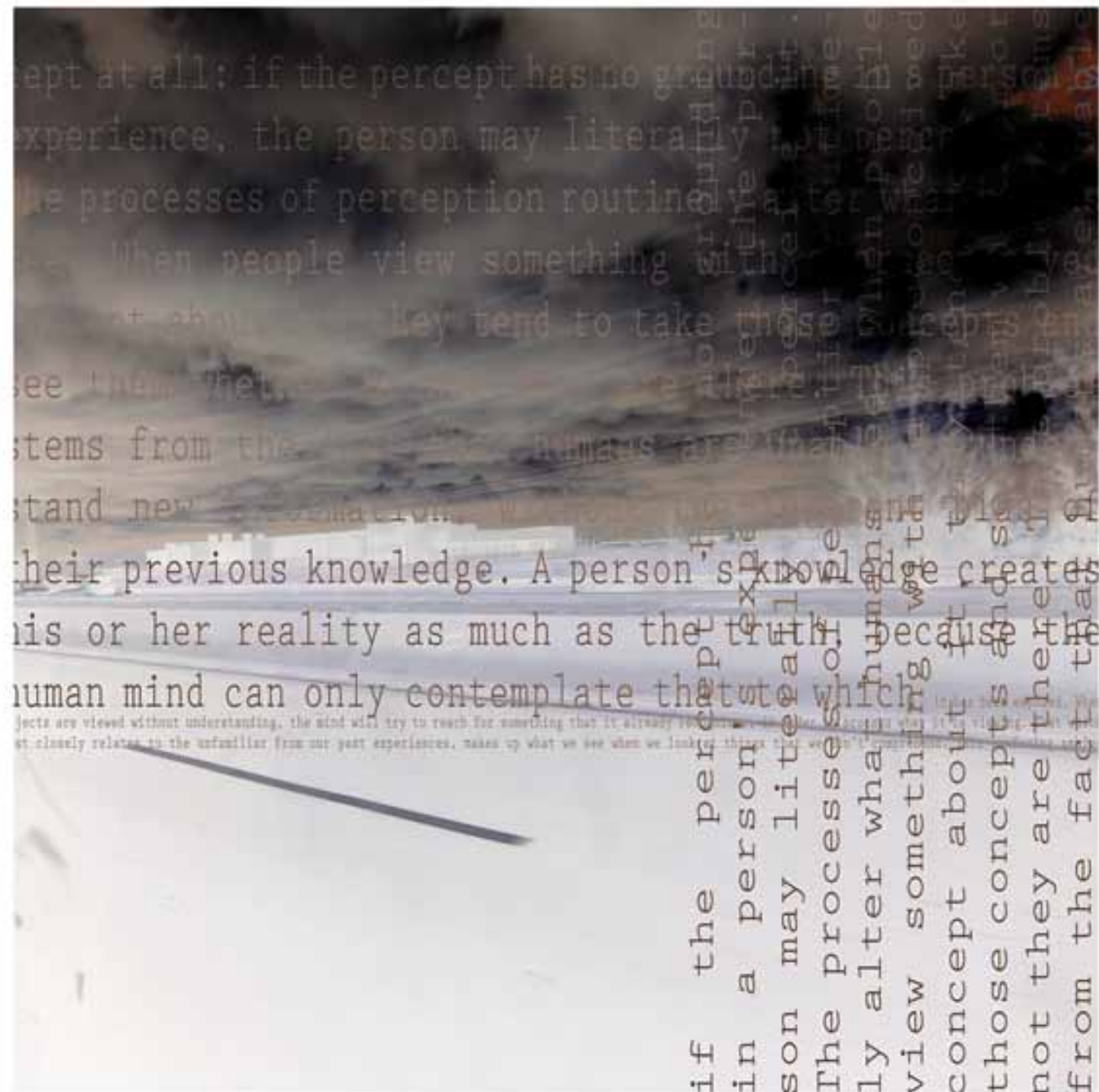
painful stimulation. Consciousness in psychology and philosophy typically means something beyond what it means for anesthetics and may be said in many contexts to carry four characteristic subjectivity, change, continuity, and selectivity. Philosophers have suggested intentionality (aboutness) (that consciousness is about something). However, within the philosophy of mind there is no consensus on whether intentionality is a requirement for consciousness. Consciousness is the subject of much research in philosophy of mind, psychology, neuroscience, cognitive science, cognitive neuroscience and artificial intelligence. Issues of practical concern include the presence of consciousness in comatose people; whether human consciousness exists as if so how it can be measured at what point in fetal development consciousness begins; whether computers can achieve conscious state. Philosophy of mind is a branch of modern analytic philosophy that studies the nature of the mind, mental events, mental functions, mental properties, consciousness and their relationship to the physical body, particularly the brain. The mind-body problem, i.e. the

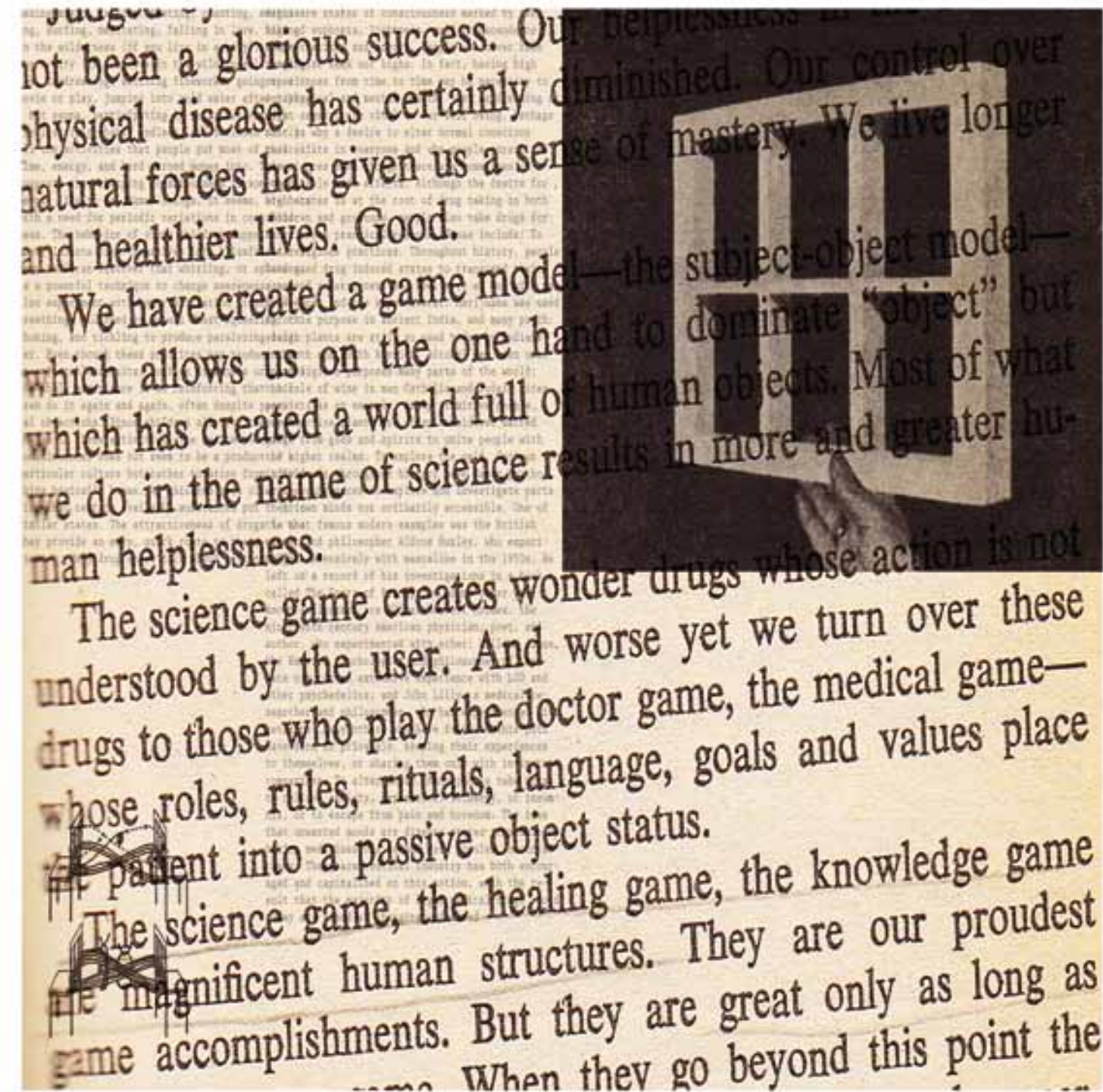
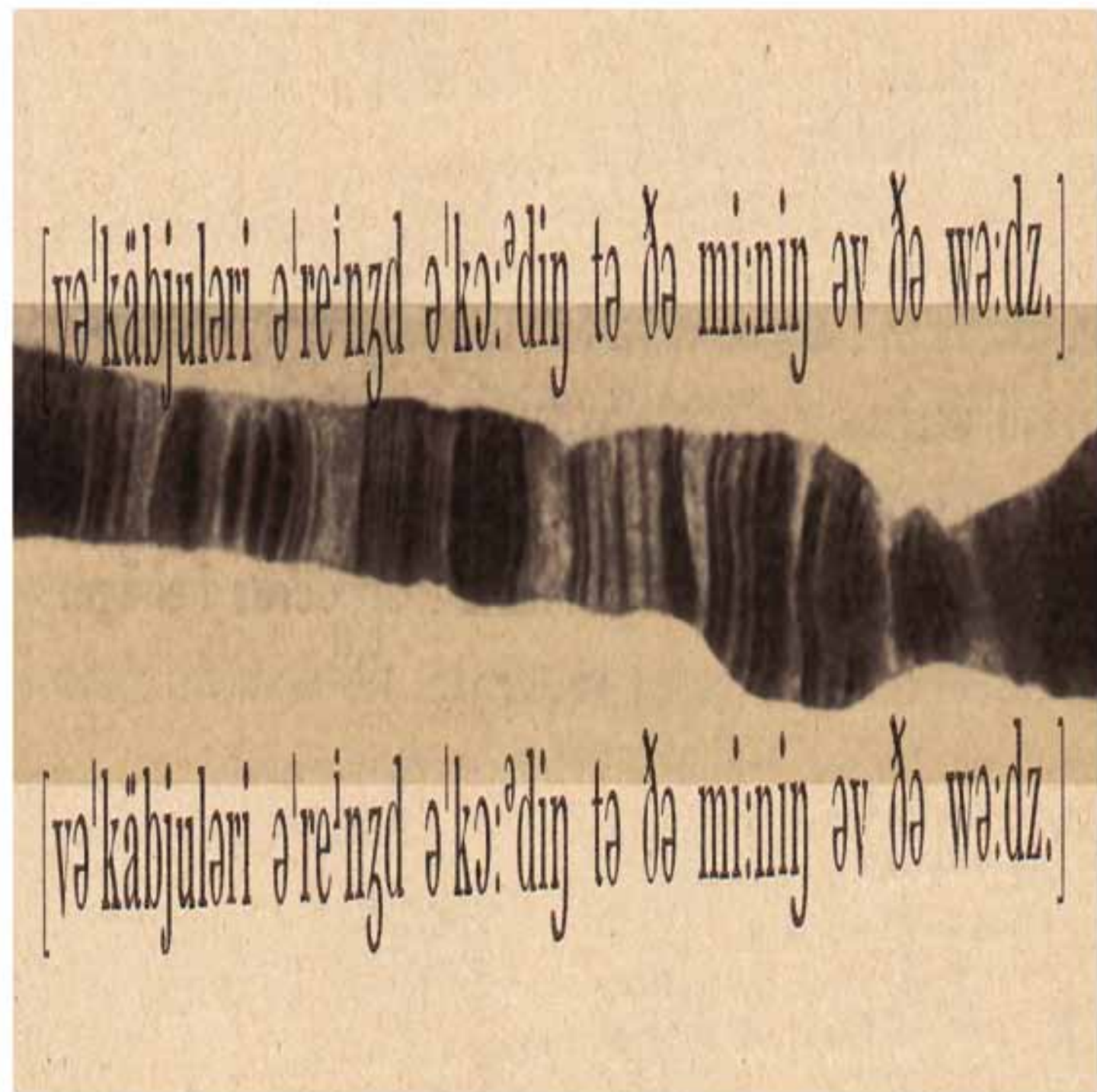


And the conclusions we come to
determine what we think about
ourselves and the universe,
how we live and how we act.
The complex phenomena as soci-
ated with drugs in our coun-
try seem to me to be signifi-
cant pieces of evidence that
be taken into account in this
process—clues to help us in
our work whether we use drugs
or not. It would be useful to
have this evidence presented
clearly and unemotionally.
The history of medicine is full
of interesting stories about
the discovery of illnesses.

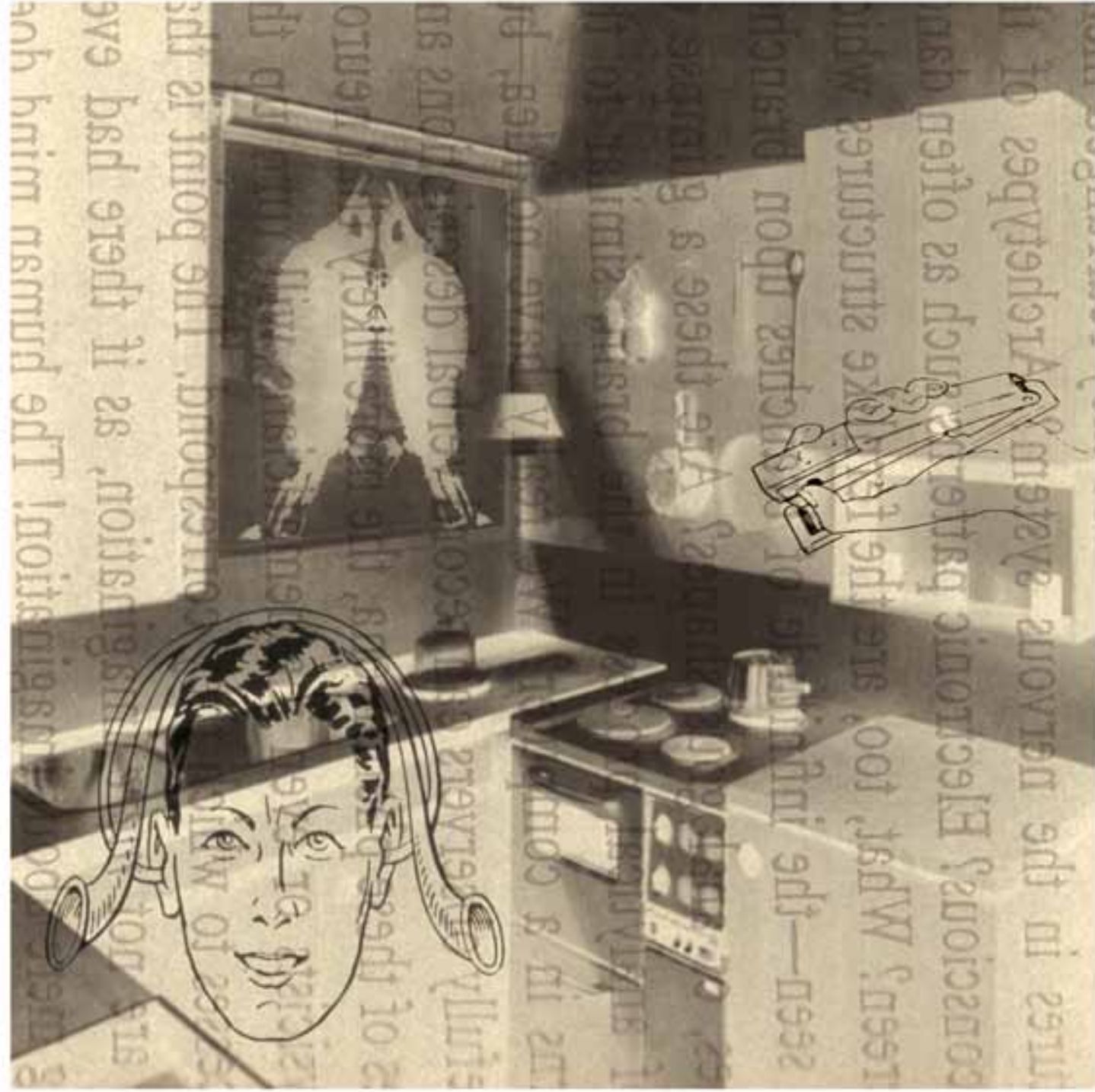


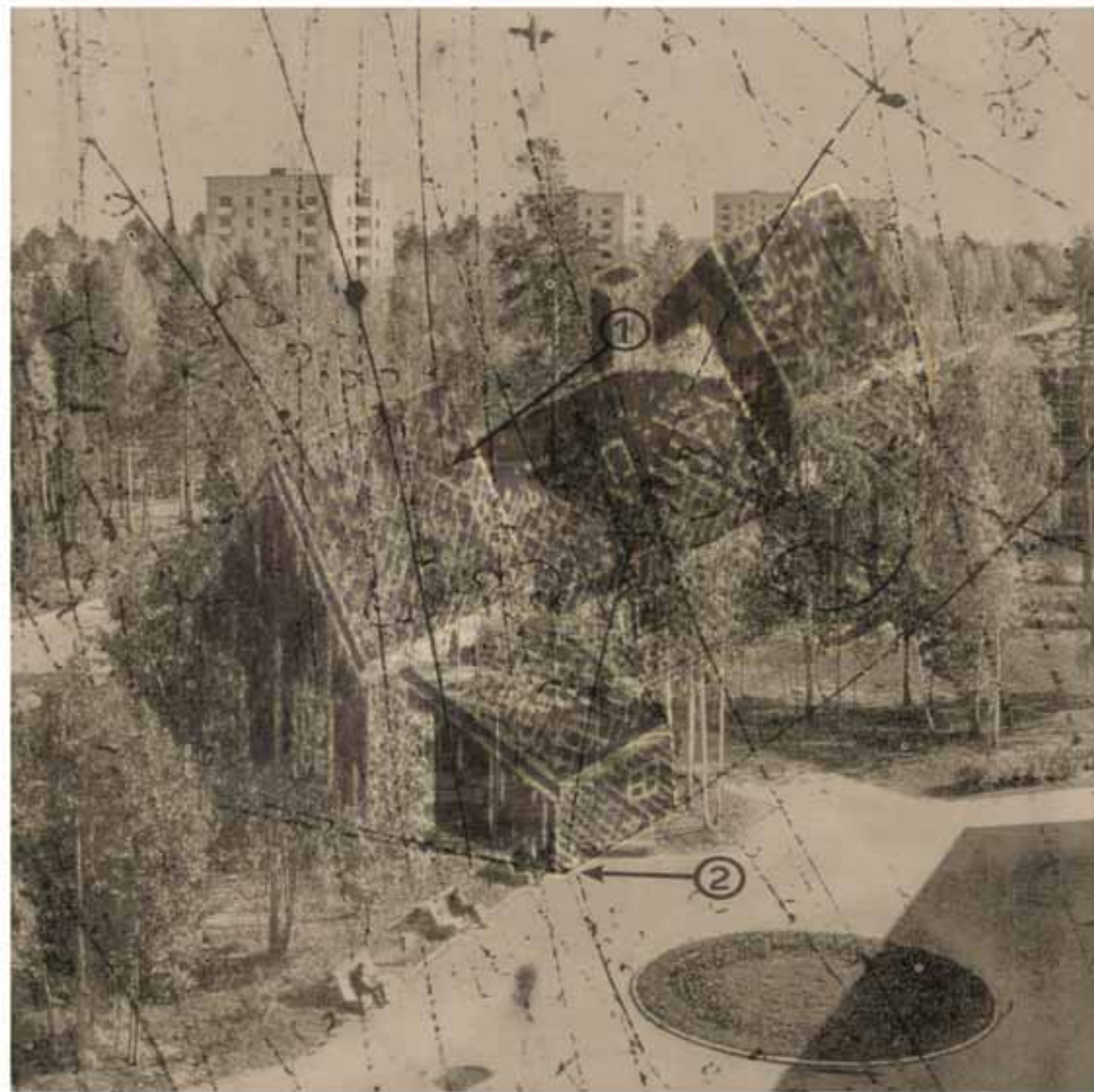
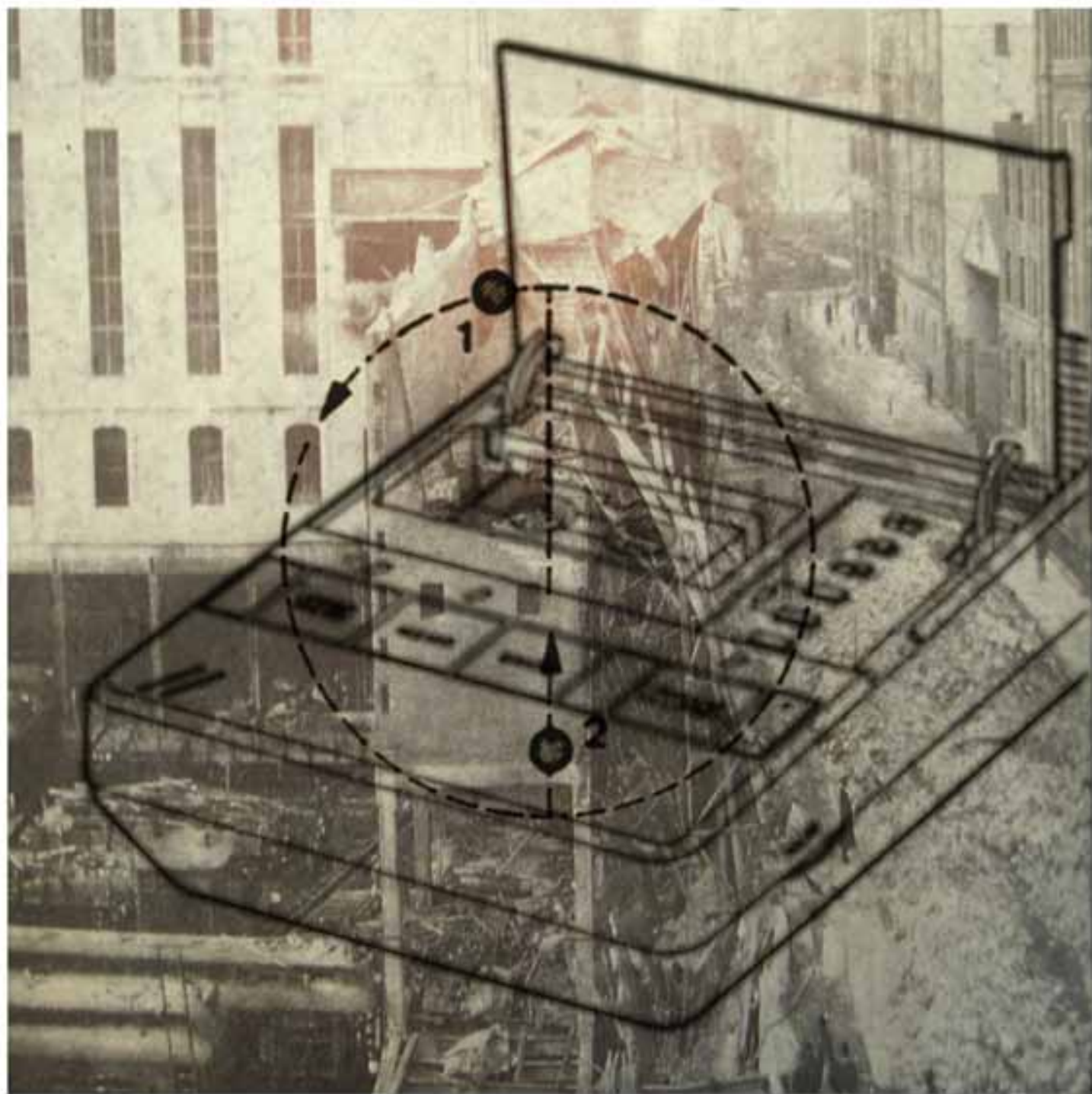
As have many Gazing ... they do not see it
they call it empty space
internal explorers of the past
Listening ... they do not hear it
they call it silence or noise
they become dedicated
Groping ... they do not grasp it
they call it intangible
to the process of
consciousness
expansion
But ... here
We ... spin through ...
Electric ... Silent ... Subtle
The ideal of
For now I am homesick
after my own kind and these people
touch me not...

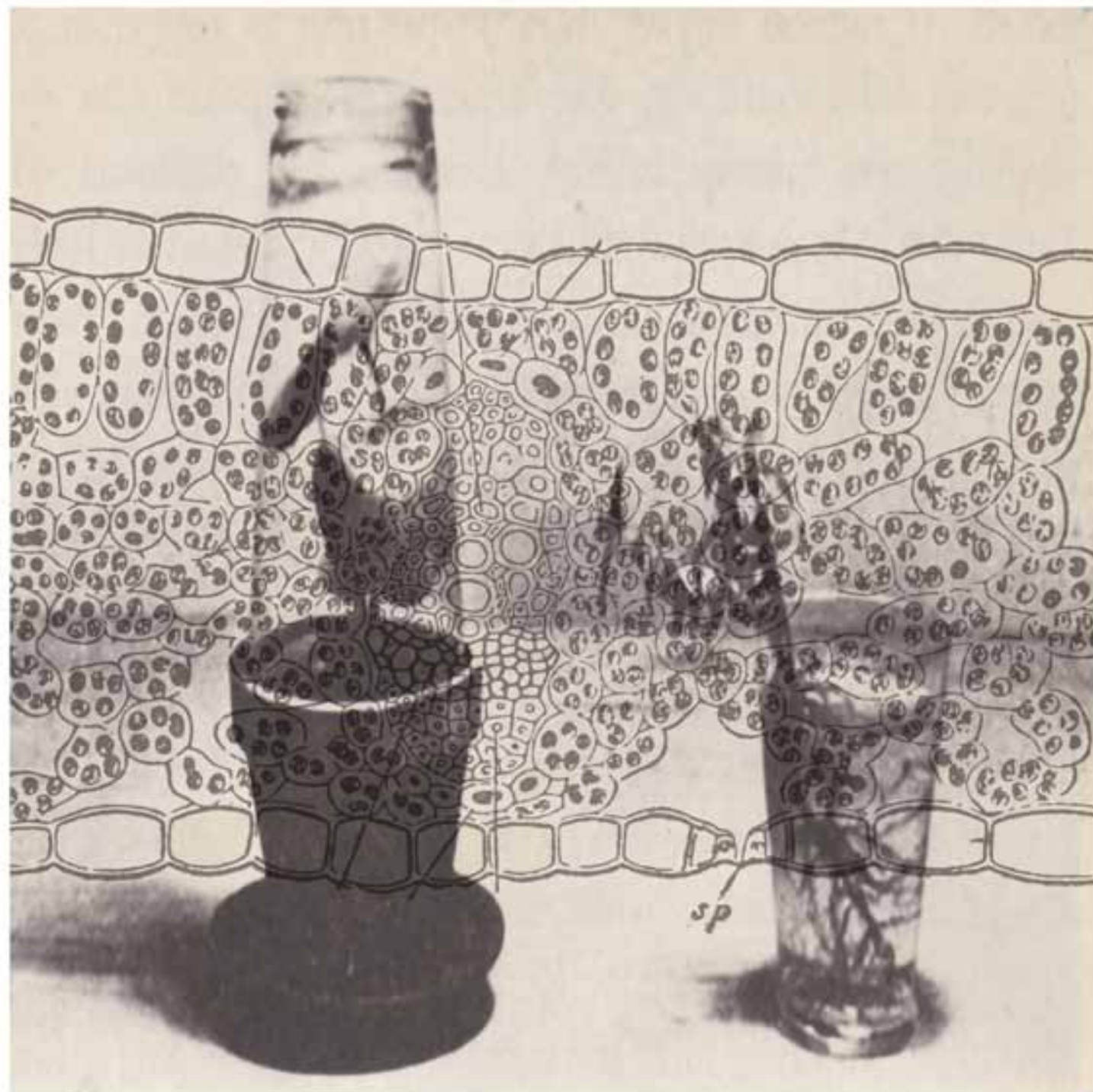




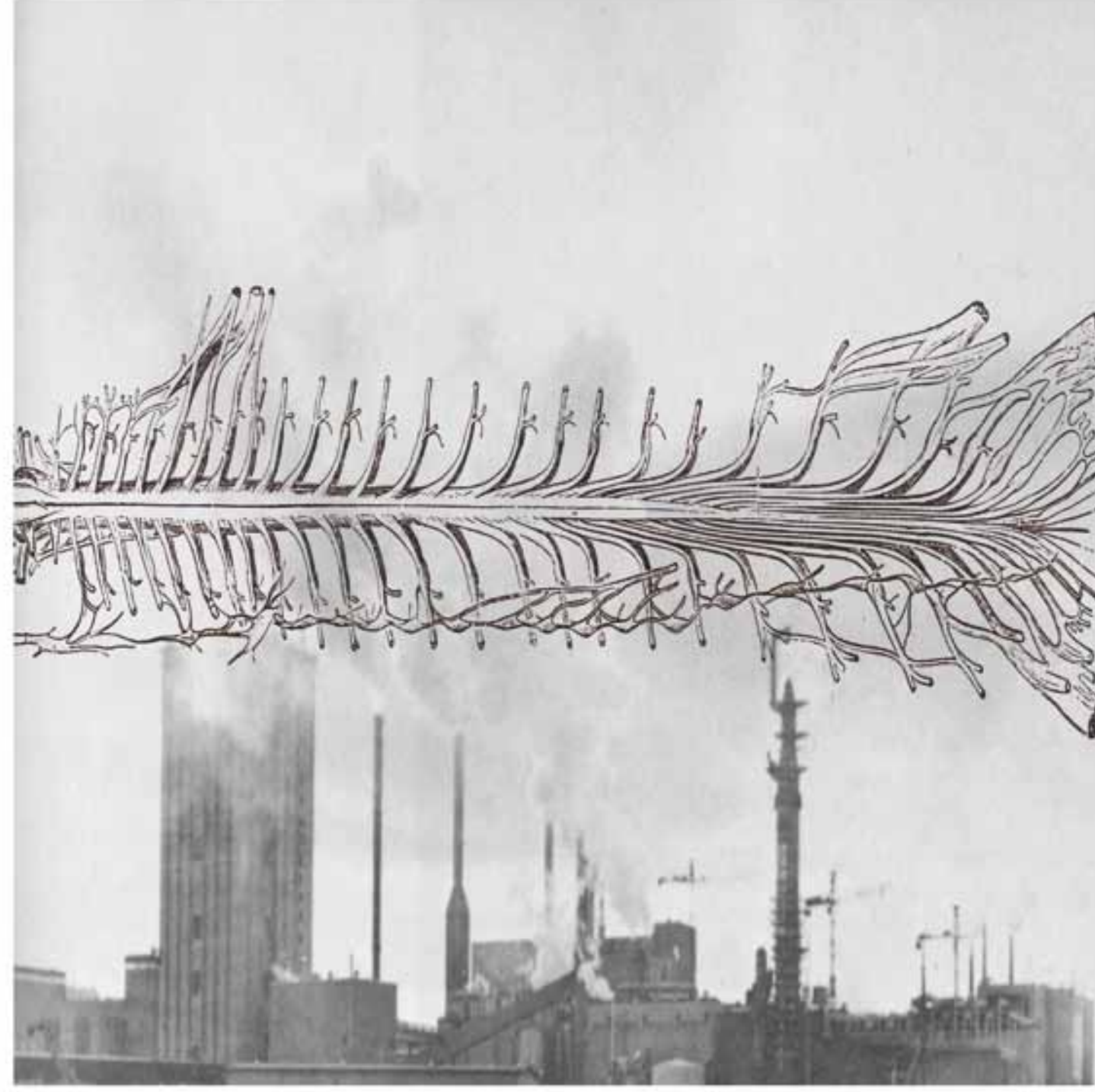
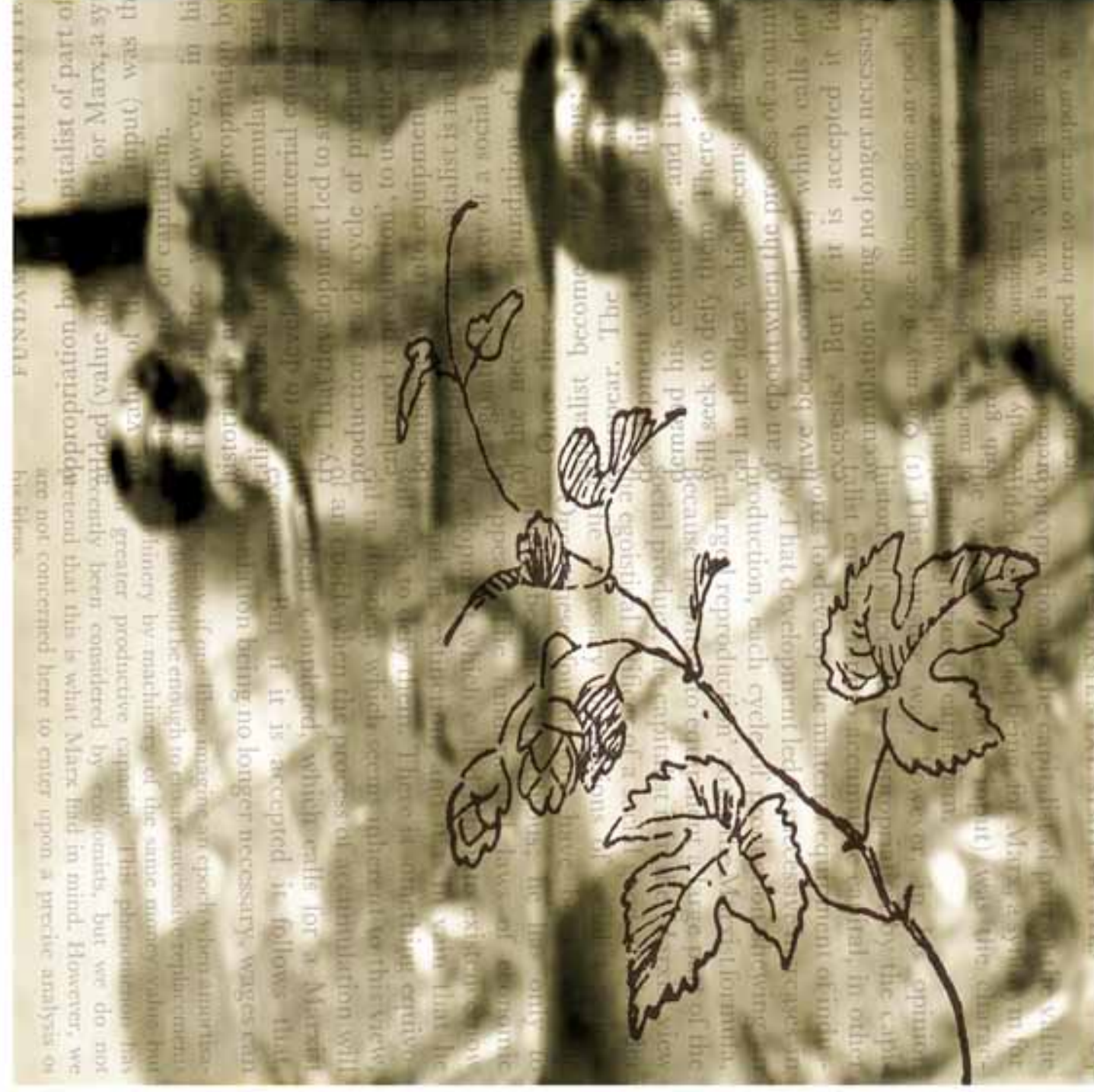
consciousness and that the exterior
inside the mind-brain. It appears
obvious, that the inside and
imply one another, like front and
become polarized. As, therefore
extremities of a single body, it
outside, the subject and the object
voluntary and the involuntary, a
which is my real and hitherto un
no location. It is not something I
body as a temporary house. To
where the universe is. Things in
thing that space is in doesn't need
what there is, just plain basic is
How easily, then, an unsophisticated
'I have just discovered that I am

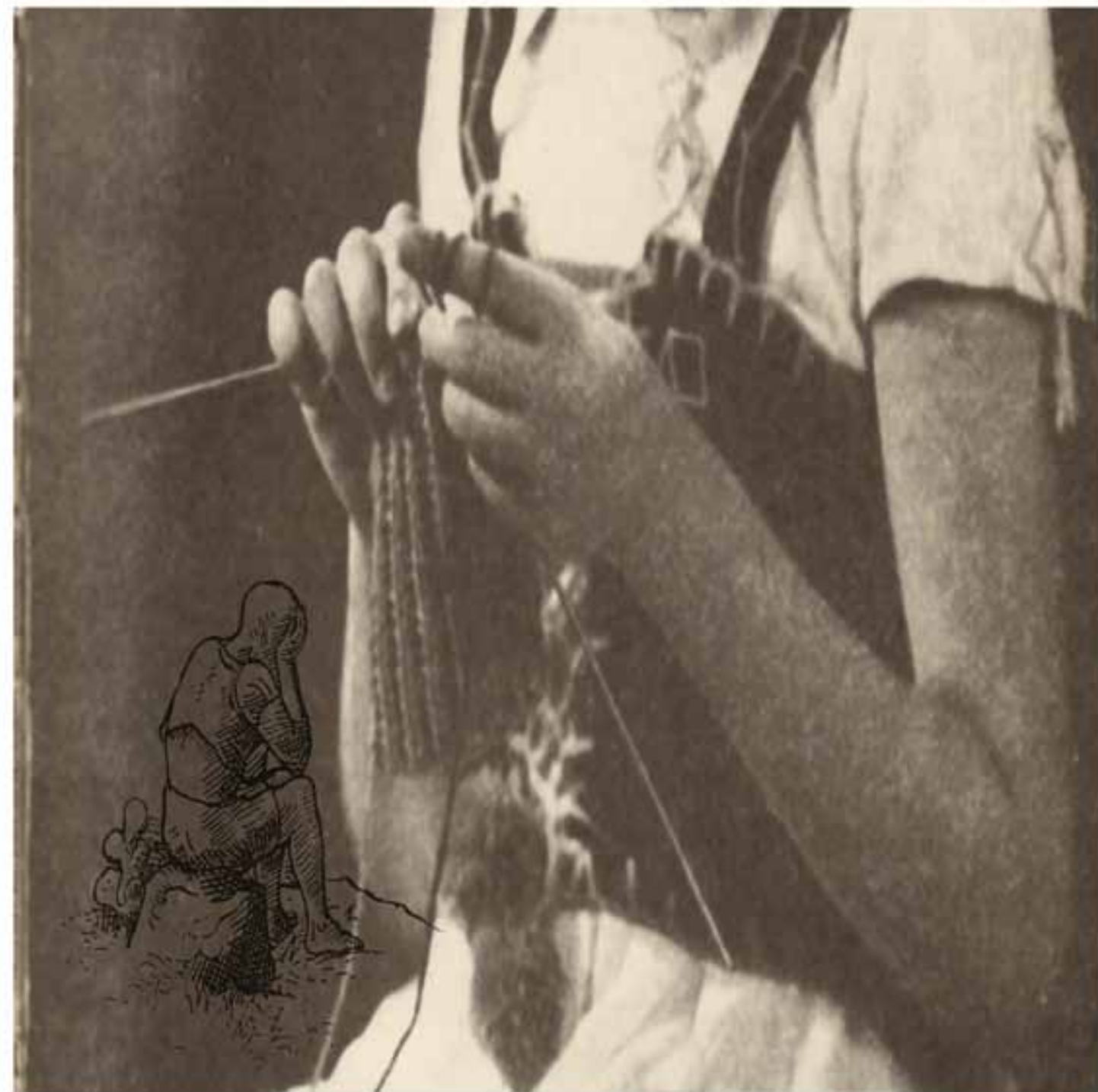






For to the rational mind the ideal of a 'practical Utopia' accomplished on earth is an apparently impossible task. It would seem to depend upon direct incarnation of the soul/spirit/Christ in each individual if he or she were to give direct expression of spiritual values in daily life. Schizophrenia is a mental disorder characterized by a disintegration of the process of thinking and of emotional responsiveness. It most commonly manifests as auditory hallucinations, paranoid or bizarre delusions, or disorganized speech and thinking, and it is accompanied by significant social or occupational dysfunction. Onset of symptoms typically occurs in young adulthood, with a global lifetime prevalence of around 1%. Diagnosis is based on the patient's self-reported experiences and observed behavior. No laboratory test for schizophrenia exists. Genetics, early environment, neurobiology, psychological and social processes appear to be important contributory factors; psycho-recreational and prescription drugs appear to cause or worsen symptoms. Current psychiatric research is focused on the role of neurobiology, but thus far has not isolated a single organic cause. As a result of the many possible combinations of etiology, there is debate about whether the diagnosis represents a single disorder or a number of discrete syndromes. Despite the etymology of the term from the Greek roots *schizo*in "to split" and "mind", schizophrenia does not imply a "split mind" and it is not the same as dissociative identity disorder known as "multiple personality disorder" or "split personality"—a condition with which it is often confused in public perception. [6] Unusually high dopamine activity in the mesolimbic pathway of the brain has been found in people with schizophrenia. The mainstay of treatment is antipsychotic medication; this type of drug primarily works by suppressing dopamine activity. Newer, atypical antipsychotics are generally lower than in the early decades of their use. Psychotherapy, educational and social rehabilitation, are also important. In more serious cases where there is risk to self and others-involuntary hospitalization may be necessary. Although hospital stays are shorter and less frequent than they were in previous times. The disorder is thought mainly to affect cognition, but it also usually contributes to chronic problems with behavior and emotion. People with schizophrenia are likely to have additional (comorbid) conditions, including major depression and anxiety disorders; the lifetime prevalence of substance abuse is around 40%. Social problems, such as long term unemployment, poverty and homelessness, are common. Furthermore, the average life expectancy of people with the disorder is 10 to 12 years less than those without, due to increased physical health problems and a higher suicide rate. Our Western philosophers have always been rationalists, for their insights do not depend upon the awakening of their own souls (most philosophers lead private lives that are really quite hell-but sometimes) but upon a special facility in their treatment of symbols which awaken spiritual/religious/philosophical associations in the mind of the reader. Any true change would have to be based on a different concentration from that of reason. We must create ourselves out of whatever





Appendix

The Classification of Behaviour

At any given moment a human being is engaged in one or more of the following classes of behaviour:

Internally programmed (archaeopsychic)

(a) Dreams.

b) Fantasies.

Families: i. Extraneous fantasies (unrelated to the environment).

ii. Autistic transactions, Unrelated.

iii. Autistic transactions, Associated with archaic or neopsychic programming.

Fugues.

Delusional behaviour.

Involuntary

18 · After Games, What?

THE sombre picture presented in Parts I and II of the book, which human life is mainly a process of filling in time, of the arrival of death, or Santa Claus, with very little choice of what kind of business one is going to transact during the day, is a commonplace but not the final answer. For certainly there is something which transcends all classes of behaviour, and that is awareness; something which rises above the programming of the past, and that is spontaneity; and that is more rewarding than games, and that is intimately connected with the future, and that is even perilous. Perhaps they are better off as they are, solutions in popular techniques of social action, such as 'business'. This may mean that there is no hope for the human race, but there is hope for individual members of it.



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WHAT DO YOU SEE IN THIS PICTURE OF A WINTER SCENE?

- I SEE FLOWERS SKATING ON THE ICE, CLOUDS UNUSUALLY SMOOTH AND A FOREST DRIVING PAST IN A SLEDGE.

WHERE DID YOU GO?

- DOWN BY THE SIDE OF THE BIRD TO THE INSECT, THEN WE TOOK THE FOOTPATH TO THE CRUMBS,
AND THERE WE STAYED FOR A LONG TIME, BECAUSE IT WAS SO LOVELY.

WHEN IS THE THING YOU SEE BEHIND THE ... USED?

- OH, THE ... IT IS USED WHEN A ...

