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“Address to Faculty and Students,” Timothy Francis Leary
Portland State University, June 23, 1977

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TIMOTHY LEARY: [Recording begins in mid-sentence] ...that the history of intelligence and the evolution of human civilization has moved on this planet in an unbroken trajectory from east to west. Therefore, as I stand before a group on the Pacific coast of the United States, I ought to assume that we have assembled in this room the most advanced, intelligent people on the planet.

[affirmative yell from the audience; applause]

Now, it was ten years ago that I was in Portland. I came here exactly the same week that we had the first Be-In in San Francisco. A lot has happened since then. I spent three years of the intervening period in exile, and four years in the penalty box. [laughter] It was a rough hockey game. We were playing, after all, for a great prize; we were contesting for the consciousness of the American people, and in a sense, the future consciousness of the human species. I certainly have no feelings of bitterness. How can I, in this moment of triumph and celebration? Kind of ironic that today, *today*, you saw on television John Mitchell and John Ehrlichman¹ going into the clink!

[loud round of applause]

I really have a great deal of sympathy for them. I should say in passing that I don't think they should be in prison. They're political prisoners, and I don't believe in political prisoners. And as someone who has at least a Ph.D. in criminology, and penalogy, I don't think that prison is necessary to rehabilitate John Mitchell. I don't think he'll ever do it again. Anyway, I don't think

¹ Mitchell and Ehrlichman were indicted in 1974 on charges connected to the Watergate scandal.

anyone should be in prison except those people who are so violent that they need some sort of medical—anyway.

When I got out of prison fourteen months ago, I started a lecture tour. I went around the country, actually I've talked in forty states of the union, and I've done a little survey. It was a matter of great curiosity to me to see what had happened in the seven years that I was off the scene. I'm pleased to tell you that it turned out pretty much as we expected it to. I detect in this country today a spirit of hope, a spirit of goodwill, a spirit of mellowness that reminds me of the early days in the sixties. I want to tell you, ladies and gentlemen, it's legal to smile once again!

[laughter]

And the ban on new ideas has been repealed, so it's time, I think, to get moving again. I'm going to take advantage of this thaw in the social situation to do something rather radical tonight. I think it's time we shook the boat a little bit; I know you're ready for that. I'm going to do something very unorthodox. I'm going to talk to you as one intelligent person to another... [laughing]... I think you're ready for that.

I made another discovery as I traveled around the country. It's clear that this United States of ours is now being run by successful heads from the 1960s. [applause] By that, I mean that the young women and men who were... they were protesting, and dissenting ten or twelve years ago, are now moving into the second echelon of managerial and executive responsibility. The sad fact is, and we've had to adjust to this fact, is that we are now the Establishment. [laughing] And there are certain ominous possibilities in that which requires some heavy, deep thinking as to how we're going to avoid the mistakes of establishments in the past.

Actually, look at the young women and men around [President Jimmy] Carter in the White House. Twelve, fifteen years ago, they were stealing hub caps and running rock concerts in Atlanta, Georgia. As I said, this came as no surprise to us. I remember back at Harvard University we had a little headquarters, and we used to assemble to see what was happening on the planet and how our evolutionary plan was working. We saw ourselves as intelligence agents. Oh, by the way, we got to realize that a lot of the good terms, the really virtuous terms, the evolutionary terms have been co-opted by those who oppose change. For example, there's some tendency to feel that an intelligence agent is a cloak-and-dagger spy in the pay of the Kremlin or in the pay of the industrial-military complex. I don't think so. I urge all young women and men in this audience to consider a career as an intelligence agent. We certainly need them on this planet right now.

Anyway, back at Harvard University in the late sixties, we were handed a teletype, it was actually a Gallup poll result that said 75% of the law students at Harvard Law School were smoking grass. So we had a little huddle, and we consulted the calculators, and we felt that our

legal troubles would be over in ten years. [laughter] What was equally significant was that medical students were going through the sixties and experiencing that sense of liberation and the discovery of your own body and your own brain. So now we have a new generation of doctors who are delivering babies at home and realizing, as the [...] realizes, that the delivery of a baby is not a surgical operation, but rather a tremendously joyful, celebratory moment. We have a new generation of FBI agents, because they went through the sixties too; I don't know if they were smoking grass, but I know that they were influenced, and I suspect that we're going to get a new generation of law enforcement people that realize that the old days of "good guys/bad guys" or civil discord and dissent are no longer necessary; we've got plenty of problems and challenges which aren't going to be solved by the tactics of the earlier generations.

Before I get into the first part of our program, here's what I'm going to do tonight. I'm going to talk to you for a while about the past. I think it's necessary to understand the past, how we got here. With particular emphasis on the 1950s and the 1960s. I don't think you'd understand the 70s and 80s unless you can really calibrate rather precisely what happened in the last two interesting decades. Then I'm going to stop and we can stretch for a while, a brief intermission, and then I'm going to put on the screen here an audio-visual presentation of what life is going to be like in 20 or 25 years as the more courageous and visionary of us move into space colonies. And then in the third part of the program I'll be discussing the future, presenting options for you to consider, which inevitably will change all of our lives any way we want them to be changed.

But before I get into this, I'd like to have you consider for a minute—I think I owe you this moment—of the particular images, the many images that have generated and swirled up around my name in the last fifteen years. I'm an evolutionary agent; I'm a change agent. It's my duty to... I am *pushed* by the relentless impetus of genetic evolution to that position. I'm an outcast. I want to be an outcast. In every herd, in every tribe, in every troop, in every hive, there are those that are... most of the tendency of course is centripetal, but there are those that are thrown to the outside. From the outside, you can see what's going back on in the hive, but you can also see what's going on beyond. Any change agent is by definition a target of all the projections and fantasies and fears and hopes and anticipations and terrors, because change is scary. So I've been interested to see that there's no angelic or diabolical characteristic that hasn't at one time or another been attributed to me.

I have an interesting story. One time I was in a federal prison, and at that time, my friend—like, you make allies in prison—was a really heavy duty criminal. As a matter of fact, he was a hit man, and he claimed to have killed thirty-five or forty people in cold blood. And he used to delight in describing to prison audiences how he did it. Every Sunday morning at noon you were allowed to make a phone call, and he used to call his mother, who lived in Philadelphia. His mother was very much involved in the whole crime movement that he was involved in, and

he'd report back. He said, "Well, Mom says that Tony Pro didn't kill Hoffa,"² or that his mom gives him the ins and outs of what's really going on in the crime business. And after about a month, he was telling his mom about his best friend. We used to play handball together, we used to play basketball together, and we protected each other's lives. He came back white, and he said, "Gee, I just talked to Mom, and I told her your name, and Mom says, 'Stay away from that man! He'll get you into trouble.'" [laughter] And Mom was right. Because change always does bring that apprehension of something changing, something moving, and something unknown.

OK. Since we have assembled in this room the most intelligent, advanced mutants on this planet, I can share with you something I don't think the general public is ready for. It explains these many images that swirled up around my name. The situation's very simple. We were performing some biochemical experiments at Harvard University in 1960; there was an accident in the laboratory, and I was cloned. [laughter] And since that time, there have been 24 Timothy Learys running around. Take your pick! These clones have been involved in 24 of the most corny B-movies of our times. If you want a hero or a villain, it's your brain that creates your own reality. It's an intelligence test, really. OK. I'm going to be talking about change, but not just blind change, or not... I'm going to be talking about evolutionary change, I'm going to be talking about development, growth, that sort of change. We have to be kind of realistic about change. There are always forces in society which are set up to stop change, to scare you, to tell you that change is dangerous. This is correct, and it's right. I certainly have no bitterness whatsoever toward those that challenged me, that threw the book at me. It was a hard ball game. They threw spitballs, they broke the rules here and there, but that's all right. It's the duty of the old bulls that run the herd to in every way instill fear and caution, particularly in young people, about change. Because the species can't survive, nor can the country survive, if it lurches off after every new idea that comes along. And each evolutionary agent and each evolutionary idea has to test itself. It has to prove that it's smarter and that it's more aesthetic and it's funnier and it's more opening and liberating than the so-called status quo. So I honor and respect the forces of reaction in this country. They've done their job well. I certainly have nothing but sportsman-like affection for them.

[laughter]

However, I have to tell you, don't be afraid of change. Each one of us has gone through many, many mutations and migrations in our lives. I mention these words, migration, metamorphosis, and migration [mutation?]. They're the three M's which the DNA code, the biological intelligence uses to improve individuals; that's metamorphosis, improve a species, that's mutation, and migration, which is the inevitable trigger to and accompaniment of an

² Tony Pro (Anthony Provenzano) was a Teamsters official and organized crime leader who was suspected of assassinating Teamsters Union leader Jimmy Hoffa in 1975.

improvement. You have to find new space, new room to live out an improvement in yourself or in your species. Let's not be afraid of change, let's realize that change is the name of the game. In previous centuries, change came very slowly. I think it was genetically determined that it should. For centuries, nothing changed. Kids would grow up and do what their fathers and mothers did, and what their grandfathers did; they'd live in the same town, they'd practice the same religion, they'd practice the same professions. And every now and then, maybe every century or so, a heavy duty shuddering transition would occur, from the Roman republic to the Roman empire, or from capitalism to socialism, or from Catholicism to Protestantism, or from Protestantism back to Catholicism. These changes, however, were always from A to B, and they shook everybody up, and my god, blood was spilt and everybody was staggering around contemplating the enormity of changing from A to B. Well, come on, anyone that's been alive today has changed from A to Z. We're now realizing that change is the normal process, and that structure, the places that we inhabit in our minds, the structures are simply resting places. They're the Howard Johnson fuel places. But the purpose of life is to keep evolving. We've got to see ourselves as continually in motion.

OK, let's look at the species. We were told by historians and biological philosophers that at one time all life on this planet was unicellular, amoeboid, underwater. It was a pretty nice life down there. We just had to float around, we just had to open our mouths and bring in nutriment, it was a nice deal. And particularly, the sex life was interesting. The sex life of a unicellular organism is cloning. You just divide. So there'd be one Timothy Leary, then there'd be two, then there'd be four, then there'd be eight. Now that's kind of interesting, because we like to spread our ideas around, we like to impose our own realities. But after a while cloning gets... cloning is useful to just fill up a new planet. But after a while, cloning gets kind of boring because there's nobody else. There's no one to make love to, or no one to fight with, or no one to laugh at your jokes, no one to tell you jokes to laugh to. So then heterosexual evolution develops. However, the cloning situation was interesting. Once we were all amoebas, we got very successful, we filled up the tidal pools, we filled up the ocean with unicellular organisms, and then there came that first great youth revolution. It always has a biochemical basis. You remember, don't you, when the amoeba establishment was all upset because some of the young amoebas began hanging around shallow pools, ingesting a dangerous drug called calcium? [laughter] And I'm sure, the AMA, that's the Amoeba Medical Association, was outraged and issued pronouncements and documentary memorandums proving that this is horrible, these young amoebas get calcium and they start to mutate, and, why, they grow bones. What's worse, they grow *heads*! And instead of floating peaceably in the arms of Portland State University, they begin to thrash around and move, and some leave home never to be seen again. I'm sure the amoeba theologians said, "Why, this is immoral. If God had intended amoebas to grow bones, she would not have made calcium illegal!" [murmurs from the audience]

Well, evolution moves on. We grew bones, we grew muscles, we learned the fish game: the bigger fish eats the small fish, the faster fish swam away from the big fish. The fish game was

very successful. It's been around for, I don't know, almost... over a billion years, but after a while it gets so successful, too many fish, they start crowding on the shore lines, and then the next great drug scandal developed. Some of the fish started climbing up on the shore line and sniffing another dangerous drug called oxygen. Wow. That was a heavy duty vice. Of course, with oxygen sniffing came the development of lungs, the migration, there's always that migration. First, you swarm. When your species gets too successful, and your population gets too big, because that's the sign of a successful species, then you have to migrate. So that migration led, of course, to the shoreline, from the shoreline we development locomotor appendages, because that's another trajectory of evolution, where we move faster and faster as we get smarter and smarter and evolve more and more. So that the great mammalian territorial game developed; we learned how to run faster and faster. First it was the lone animals that used camouflage, and then the bigger animals started eating smaller animals, territory developed. Then some smart animals, all, I think, preplanned by the DNA code, some of the smarter animals discovered that cooperation and fusion and so forth will make for a more successful species. We developed social animals; we then made that tremendous step from four-foot to two-foot. Man! That was a heavy duty controversy. Why, do you know what those kids are doing now? They're standing on two feet! And do you know what happens if you stand on two feet? You begin to make strange noises with your throats. Yeah, they're listening to rock and roll records, and they're scraping the nine muscles of their vocal cords together. We've got a band, that sort of thing. Along with the erect posture, bipedality, came the freeing of the hands, the split into the left brain/right brain, the neocortex began to exfoliate, we learned how to move the thumb and four fingers together, and we became successful primates. And then finally we grouped together, division of labor, we got together in cities, like Portland University, we became socially and sexually domesticated, and we struggled into this high altitude of Portland State University where we are going to consider where we go next.

Now as I talk about civilization, I'm going to repeat what I said before. The trajectory of civilization and its evolution on this planet has been from east to west. I suggest it's probably this way on all planets, maybe west to east, east to west. Wherever it starts, intelligence always needs more room. Wherever a civilization starts, the smart people, the outcasts, those at the edge of the herd or the group, always keep moving out, farther away from China, farther away from Jerusalem, farther away from Cairo, farther away from Athens, farther away from Rome. The great stories of civilization have all been epics. The great heroes of civilization have always been the women and men who have dared to go beyond the boundaries. Homer the Greek wrote about it, the Babylonian myth of Gilgamesh, it's always the same story. People daring to go where no men have ever gone before, seeking new worlds and new civilizations, that sort of thing. And usually a thing happened in this unbroken trajectory. It's always the case that when a culture, when a country is self-confident, and when it's grown to a stature of success, exactly at that moment it starts to migrate and move out, explore, and exactly at that moment the great artistic, philosophic, scientific, mathematical discoveries that that particular civilization is going to produce, they take place exactly at that time.

Now when civilization got to the North Atlantic, an interesting thing happened. There was no place to go because everyone said, all the establishment people said, and the governments said, that the North Atlantic Ocean was dangerous. The world, after all, was flat. It said that right in the manuals and directives, and the memorandum came down from the central bureaucracies, "The world is flat." If you sail out too far on the North Atlantic Ocean, you'll go off the edge, *plunk*. Or you'll get eaten by dragons. Or you get busted by narcotics agents. Or whatever fear-inducing warnings the establishment used at that time to keep people close to home. But at that time, a great, great movement of migration and intelligence increase occurred, Prince Henry the Navigator of Portugal sent Vasco de Gama and those other sailors around the Horn and out across the sea. I was going to say, women played a tremendous part, and I think they always have to play a tremendous part in migration. Queen Isabella in Spain pawned her national treasury to send Christopher Columbus out on his NASA astronaut explorations, and Queen Isabella, up in England, another one of those dynamic ladies, persuaded Parliament to fund the astronaut voyages of Sir Francis Drake. And finally, the frontier of civilization hit New England and the New World.

Now at this point I'm going to become very red, white, and blue American. I'm going to suggest to you that the most intelligent people in the world are in America. And it's simply an intelligence test. If you want to be free, you come over here. For the last three or four hundred years, it's been well-known in every village throughout Russia, in every ghetto in Poland, in every Sicilian village, all throughout the Old World, everyone has known, because the word seeped back: "Hey. They've got a new experiment over there, where people are free, and there's no czar or duke or bishop to tell you what to do. New experiments in communication, new experiments in politics. And there's a lot of land there, plenty of land for you to... you know, the land isn't all hooked up with the aristocracy and the traditional classes." So for several hundred years, the smartest Europeans, the most ambitious Europeans, and Africans, and Asians, have known that there is freedom and a chance to grow and develop and to try out new visions in this country.

I'm very American these days, I'm not about to form a trio with Eldridge Cleaver and Patty Hearst to sing "God Bless America," but... I should say it before, I'll say right now. I have a request to make. I urge you, I beg you... don't believe anything I say. [gradual applause] I've been studying the human nervous system, the human brain, for about 25 years, I think I know how it works. It's a 110-billion-cell computer with more connections than there are electrons and protons in the universe. The human mind is not like an ice tong that you [thump] clamp onto an idea and hold it until you and the idea become a puddle on the floor. The human mind is an incredibly fascinating instrument. So by all means, listen to my ideas. Let them stimulate you. Let them get your neurons boogiein' around. Try my ideas. Put them down. Try other ideas. Argue with them. But *don't* believe in any dogmatic sense what I am saying tonight. It's

my task, as I understand it, to stimulate you with new ideas, and it's your task to open up to these new ideas and try them out, talk about them, and if they fit, use them.

OK. With that preface, I'll try some risky generalizations here. I think that when you're west, when you're on the Pacific coast of the United States, you're at the highest geo-neurological position or neurogenetic position that our species can reach at this point. And I say that when you go back East, you go back in time, and down in evolution. [murmurs and gradual applause and a cheer] And if I didn't think so, I tell you, I'd be living in Chicago or Kansas City. So I'm voting with my feet, and I think you are too. OK. When you leave the West Coast, and move to the Midwest, you are giving up freedoms. You're going back in time. They're still clumbering around there with the dogmas and the fears of the 19th century. When you get back to Boston—and I love Boston, I'm from Massachusetts, and I revere the tradition—but still, there's still those ethnic groups, and there's still those neighborhoods, and there's still those ancient mammalian territorial games being played in Philadelphia, and in New Jersey, and on the East Coast of the United States.

Now when you cross the Atlantic Ocean and go east to England, my friend. Nothing's happening in London. They've been de-evolving there for 200 years. [laughter] I'm an Irishman and I'm proud of it. But I sincerely tell you that every intelligent Irish woman and man has left a long time ago and come over here. [laughter] You know what they're doing in Ireland right now? In Belfast, Irish Catholic parents are teaching their kids from the cradle to hate, and to grow up and kill Protestants. And Protestant families are doing it—and that's 400 years old, come on, that's really primitive stuff.

When you move from the British Isles and you go back to France, oh sure. The wine is great, they know a lot about the tradition, but nothing's happened in France since Louis XIV. I love the Old World, now don't get me wrong. I've spent a third of my life in the Old World, Africa, Asia, Europe; sometimes voluntarily and sometimes on the run. I prize the tradition and the heritage and sense of history; I prize the care that they take in material objects. And it's true that the handiwork, which is of course a more primitive form, is still a great art form. It's true that as a technology develops, we become less skillful, so sure. If you want fine wine or fine cheeses or fine fabrics, you can raid the past by going down there and bargaining with the natives and giving them a transistor radio to get a linen tablecloth, that's OK. But Europe is a museum. And in Europe the average person will say, "I've lived in this neighborhood for 400 years, I go to the same church my great-great-grandfather went." And Europeans are amused by Americans, particularly Californians and Oregonians and Washingtonians. They think, "Wow, the Americans are so restless, they're moving around all the time, and they don't have that sense of stability we have." Well, yeah, but also it's true that all smart, freedom-loving Europeans have been coming over here.

When you get over to, like, Cyprus, would you believe that our liberal, compassionate American government is sending people like Averell Harriman over to Cyprus to stop the Turks from fighting the Greeks?³ That ball game, that mammalian territorial game of Greeks versus Turks has been going on for five thousand years. And we think that a liberal democratic envoy can come over there... nuh-uh. [laughter] Take Uganda. Is there one intelligent person left in Uganda? If I were in Uganda, I would have swum the river, I would have ridden a crocodile out, I would have... [laughter] The Middle East. Those territorial, tribal divisions of Jew and Iranian and Pakistani and so forth have been going on for... they love it! We can no more intervene with our liberal policies of trying to stop the political quarrels in the Old World than we can intervene in the war between the coyotes and the wolves. Sure, send them veterinary medicine. By all means, give them the invitation, any smart African or Asian or European, we need your help here, because we've got a lot of challenges and things to do.

I'll cite you this example of the migration of intelligence. I've been to the borders of West Europe and East Europe. As a person interested in prisons, I was very interested in the fact that in Austria, at the Austrian-Hungarian border, it's exactly like a prison. The country of Czechoslovakia is a minimum-security prison. They've got a prison-type fence, electrified with those barbed-wire things on top, and every half-mile they've got a guard tower with guards. There's never been a case in human history that I know of that a Western country put up a wall to keep people from going back east. It's always the other way around. I'm sure on other planets it's in a different direction, but the trajectory is there.

OK, this movement, this migration, this metamorphosis that has taken us from unicellular creatures to domesticated primahood, each one of us individually has recapitulated this same sequence. Come on, we're fast-moving, fast-migrating, fast-mutating people. In our own lifetimes we've done this. When we were born, we were neonate little creatures, in our mother's arms, with enormous heads and shrunken little limbs. We were like amoebae. All we could do was suck and breathe and turn towards warmth. And we didn't know the surprises ahead when we were babies. Evolution, the card deck was unknown to us, and step by step, stage by stage, the genetic cards have been played out. After a few months, we grew a little, our limbs elongated in relationship to our bodies, we developed restless fishlike motions, we still couldn't get down on the floor, we were squirming in our mothers' arms. We learned to discriminate, we learned to bite a little, then we got bigger and bigger. We didn't deserve it; it wasn't because you were a good little girl or little boy that you got to the point where you could crawl down from your mother's arms and get on the floor like a little crab and start moving like an amphibian. That was a heavy duty trip, when we left mother's arms! Because it's nice and secure, here at Portland State University... But we did it. We had to do it, because it's a genetic necessity. It's an imperative, it's in the cards that we have to keep growing, we have to keep getting smarter, and we have to keep migrating.

³ Averell Harriman was a U.S. diplomat who was influential during the Kennedy and Johnson administrations.

OK, we got down to the floor, we were like little animals, little puppies that learned how to play the game of avoiding getting stepped on, we learned how to wheel and deal, we learned the emotional games. We got a little older, and we learned the game of territory, "Mine, mine." We learned how to push down the little ones and to placate the big ones. We learned all those little tricks until we got to the point of four or five years old, when the myelinization of our frontal cortex was completed. The left hemisphere popped into activity and we learned how to rub the nine vocal cords of our throat together to play the symbol game; we learned how to manipulate symbols. And with that mutation or migration, we migrated on to first grade and we got to be skillful little monkeys. We learned how to think. Then of course in high school, the really dramatic mutation took place. You remember, that incredibly dynamic, exciting period when our bodies began to mutate and change, and all these new swellings and proturbances developed, and hair growth, and we started getting the new fourth circuit of our nervous system, which introduced us to that new reality, that new intoxicating, obsessive, frantic, manic, depressive game called the sperm-egg exchange? [laughter] We learned, in short, to become sexual impersonators, to play the socio-sexual civilized game, which again brings us to this point of high altitude and velocity that brings us to this place tonight.

I've been spinning you some time sequences here. At this point, I'd like to focus the time dial on the last 32 years. I find it amusing to believe that a mutation took place in 1945. I suspect it's always that way on a planet like ours. I choose 1945, of course, because that's when Hiroshima, Alamogordo, and Nagasaki took place. After these watershed developments, I'm sure the nervous system of every species on the planet radioed the word down to the RNA and through the technique of reverse transcriptase, that's the communication of RNA back to DNA, our DNA was told, "Hey. The domesticated apes have fissioned the atom. It's time to move this species off this little planet. It's time to get on board, because nuclear energy and devices like that simply are too powerful for a shhrinking embryo planet like ours."

Many, many things have happened in the last 45 years. We've hurtled through more changes in these 32 years than in the last 3200 years. I like to think that everyone born after 1945 is a mutant, a member of a post-human species. In these years since 1945 we have decoded the DNA code. We have, of course, burst through the placental membrane of the Van Allen belt and we have sent our first scouts, evolutionary explorers into space and discovered that we can actually live in space.⁴

One of the most important neurogenetic phenomena that's happened in your lifetimes is of course television. Everyone born after 1945 grew up in the early fifties and when you first began to toddle across the room from your playpen to the boob tube, and with your chubby little baby hands you began to dial and tune reality. You learned that great lesson; the average

⁴ The Van Allen radiation belt is a zone of charged particles around a planet.

kid in the 50s exposed to television experienced more, and got more control of reality in one week than the richest and the most widely-traveled, aristocratic, and best-educated people in all the centuries that preceded. With television, that notion of dialing and tuning in frequencies and channels, there's Post Toasties, uh-uh, there's Wheaties, uh-uh, there's Ford, uh-uh, there's Chevrolet, uh... there's Carter, there's Disneyland. For the first time, our domesticated primate species started to be able to control an electromagnetic consciousness which somewhat corresponds to the speed and magnitude and magnificence of the human brain itself.

This first post-Hiroshima generation of mutants hit college age at a very interesting time in the 1960s. And I want to talk to you for a few minutes about the 1960s. I consider the 1960s to be the most dynamic decade in history. I think more changes took place in American culture and world culture in those ten years than ever before. But before you can understand the sixties, I think you have to pause for a minute and look back to the 1950s. What I want to talk to you tonight about, later on, is the third cultural revolution I've been involved with. The first one started in the 1950s, and wasn't as dramatic or as controversial as the 1960s revolution, but a very quiet and pervasive change took place in the 1950s. It had to do with our concept of human nature and human change. I was trained as a psychologist in the early fifties, and I want to tell you, you may not remember this, it's almost ancient history, we've changed so much. You may not believe it when I tell you that in the 1950s there was no concept of personality change or personality growth. The orthodox theory of behavior change, or the behavior of personality that I was taught in graduate school, the orthodox theory was Freudian psychoanalysis. And the Freudian psychoanalytic theory was that [intoning deeply] the human unconscious was a reservoir of the most unspeakable depravity and dangerous, psychotic, aggressive tendencies. It was called the id. Id. That's the most comic-book horror that you can think of. And a layperson, or even an M.D. without psychoanalytic training, dare not make one comment or interpretation about another's personality, because their egos were so fragile and held together by rubber bands and paper clips, that one *word* to another person could provoke an irreversible and dangerous psychosis, as the dragons and snakes of the unconscious emerged. Those tendencies that only an M.D. with a stethoscope was allowed to consider even talking about personality, not to mention change, because Freudian psychoanalysis said that if you went five years for five times a week paying fifty dollars an hour then, you could learn through insight an interpretation why you couldn't change. [laughter] But it made for good cocktail party conversation among other psychoanalytic patients.

Now the revolution of the fifties was led by such distinguished and harmless, respectable people as Carl Rogers. Abraham Maslow. Rollo May. It all stemmed a lot, to a certain extent, from Harry Stack Sullivan, the great genius.⁵ And the interesting thing about this new revolution

⁵ Harry Stack Sullivan, American neo-Freudian psychologist who developed the "Self System" and other seminal concepts in psychoanalysis.

in psychology that started in the fifties was that it was incredibly American. Because the Freudian theory, and the Jungian theory, and the Lurian theory, and all these other theories came from Europe, and they were still corrupted by the old notion of the authority, the expert, the Ph.D. M.D. who would lay down and authorize even talking about personality. Well, this is really not American. The thing that I like about this new psychology is that it is extremely American. It went back to the tradition of the frontier and tinkering around. The Americans have always been people who could make do and put it together, and, “Oh, let the kid go out in the garage and play with the engine,” or “Sure, let the kid take the axe and go out there.” That notion of confidence in ourselves. It was such a big continent and so many of us, our ancestors were plenty smart and plenty courageous, and they tinkered around and did such foolish anti-authoritarian things as writing the Declaration of Independence and the Constitution, which were, again, typically nose-thumbing at authority, decentralized, confidence in the average person, the average individual, the average family, the average neighborhood, to figure out its own problems without a heavy duty M.D. Ph.D. bureaucrat from central headquarters, no matter whether you call it Rome or Vienna.

[pause; laughing] Wait a minute. [some noise on the microphone; murmurs from the audience] I get paid by the word. [laughter] OK, in the fifties, we had this new idea which led to encounter groups, group therapy, and the basic notion of confidence in what’s within, and the *astounding* possibility that behind the fragile ego, there resided down there not all these horrible, incestuous, animalistic, evil motives, but actually, the average pain-in-the-neck person had a reservoir of good things inside, inner potential. The more power you gave to people to release their inner tensions, the more likely you were to get surprisingly positive, revelatory situations.

Another person that really led to the revolution of the fifties was Dr. Spock. Benjamin Spock. He was a really radical person. You know what he did? He wrote a book telling the average mother, uneducated, and the average baby, certainly uneducated, that he had confidence that the mother and baby could work it out, and get all the experts out of the way, and be giving enough... He told you if there were symptoms what to do, or when to consult an authority or an expert, but that was a really revolutionary book, because Dr. Spock was saying, “Well, motherhood’s been around for two and a half billion years, and babies have been figuring out how to survive on this planet for two and a half billion years, so we don’t need an authoritarian M.D. to tell us.” Later in the 1960s the John Birch Society announced at one time that all the troubles of the younger generation, their flouting of authority and their insane desire to establish their own reality was due to Dr. Spock. And I agreed with the John Birch Society!⁶

Then the 1960s came along. We had this notion of “do it yourself,” which is basically American, and a confidence in our ability to grow and change. We had a little help from the Oriental [sic] people, because they taught us that the ancient teachings of the Orient said that you can

⁶ The John Birch Society is a right-wing advocacy group.

evolve in this lifetime. It's your duty, as a matter of fact, to evolve in this lifetime, to go as far as you can in this lifetime, peeling off the onion and getting within and finding your own authenticity and your own inner soul. This "do it yourself" movement... in a way, I blame it all on Henry Ford. I don't know whether Henry Ford understood it. He was probably a blind evolutionary agent, but I think Henry Ford really did a tremendously great thing for America and for the world. You know what Henry Ford did? In one generation, he took the domesticated peasants from the farms where they were plowing around behind horses, and in *one* generation he put them into these automobiles. That is, these bubbles of metal and glass and rubber which had those incredibly evolutionary and intelligence-stimulating devices as accelerators. That's a fantastic notion. And brakes. And steering wheels, so that you can direct your own movement. And best of all, gears and shifts and differentials. Those are heavy duty concepts, and once we learned how to do this, the very concept: auto-mobile, do it yourself, move yourself around, that's had great evolutionary implications. There were no automobiles, by the way, in old aristocratic Europe. The cars that came from Europe were not the old Tin Lizzie, which every kid could repair in his garage and jump into. The automobiles of Europe were the Rolls-Royces and the Bentleys and Maseratis and Ferraris and so forth. It took a long time before the VW came along. The first two or three generations of the automobile, it was a particularly American fantasy to let the kids go off. It changed our sexual, changed our social, changed our cultural, changed our economic fabric of life, and gave everyone more freedom because mobility and control of your own acceleration and control of precise direction and steering are evolutionary concepts that have got to make you smarter. And they give you more responsibility, because you have to do it yourself.

So when the sixties came along, when we went to Harvard and started our drug research, we would not have had the drug revolution of the sixties if it hadn't been for Carl Rogers and Henry Ford. I blame the drug revolution on Henry Ford, how about that! [laughter and some applause] I accept no credit, nor blame. Drugs have been around for thousands of years, and for thousands of years the smartest philosophers and the evolutionary agents and the elites have always known that there were vines and roots and herbs and smokeables and eatables and sniffables around that can change consciousness. Everybody knew that the auto-mobiles of the nervous system were biochemical. But there was never before in history a tradition of a mass middle class which gave themselves and which gave their kids automobiles. So by the 1960s when we came to Harvard, for example, there were over a thousand papers written on the use of LSD, to name one drug. All these researches had been done by doctors. Most of them with medical degrees from Europes. And all of these researches, of course the doctors didn't know what they were doing, the doctors didn't realize they were introducing an automobile of the nervous system.

I'll tell you an interesting story which illustrates the misuse and abuse of drugs by the medical profession, before we came along with our Henry Ford, Dr. Spock, radical ideas which gave confidence to the individual. Because that's all I've ever done, is attempt to give power to the

individual, and to give the individual the opportunity to discover their inner growth and to encourage inner growth, and above all to increase options. That's what, of course, drugs did in the sixties. They give you new options to do or do not, go or not go, where you want in your own head. I want to tell you this story though, which illustrates the abuse of LSD by doctors. I was in Boston, I think it was probably 1966, I was giving a talk on a television show and the manager of the station came out with a limousine to pick me up and they drove me to the station because I was in a hurry, I had to get back to New York. After I did my gig, I got back in the limousine and the station manager and I were sitting in the back seat, and the driver was a little old Irish man from Boston, his name was Pat. I noticed he was driving slower and slower. He kinda wanted to talk to me, so I said, "Hey man, what's happening, what's on your mind?" So he said, "Dr. Leary, I want to tell you something. I think I was the first American ever to take LSD." I said, "What?!" He said, "Did you ever hear the name of Dr. Max Rinkel?" And I said "Oh yeah." I knew that Max Rinkel was a psychiatrist who had gone to Basel, Switzerland and said "Hey, what have you got new for curing neurosis, psychosis...?" "Hey, we've got this new, off-the-shelf item, it's called LSD, you know, try it out on some psychiatric patients." "Oh yeah? Well I'll take it back and try it out." So the first patient that was given this new "silver bullet" for neurosis was my frail little Irishman from Boston. His problem was, you know, he was fifty-five years old and still living with his mother, he was timid and so forth. So Dr. Rinkel said, "Here, try this and see." [laughter] "Come back next week and tell me what... you know, if you're sleeping better." [guffaws from the audience] So by this time, the chauffeur has stopped the car, and he's parked by the side of the road and he's leaning over the back, and he said, "Dr. Leary, that was the longest subway ride in history." [laughter]

Anyway, what happened in the sixties was that on the basis of a long tradition of American confidence in do-it-yourself, and a shorter tradition of the psychological do-it-yourself, have confidence in your own inner development, don't be psyched out by the fears that there's something terrible or evil inside you, you've been around for 200 billion years, trust your nervous system. These concepts, of course, led to the consciousness revolution, of which drugs were one part, an important part but only one part. An enormous number of options developed. OK. Let's review the sixties for a minute. I've got to admit that I was an active partisan of the revolution of the sixties, so discount what I say because of my partisanship. So I'll say it. I think a tremendous victory was won in the 1960s. [applause] Never have so many people been liberated with a minimum of any sort of friction or bloodshed, in which the main instruments were confidence and smiling and a general admonition to feel good and to feel better. OK. I see there are some veterans of the 1960s uncivil war among us. Fellow veterans, I think we can clap ourselves on the back and admit that we have won a great victory, but we must avoid the trap of becoming like other veterans' groups like the American Legion and the VFW. [crowd reacts] Surely, we don't want to let them put us in the position where we have annual conventions in Philadelphia! [laughter] Go around barefoot, and wear funny costumes, and get busted for old times' sake. Nor do we want to have them put statues of a barefoot, long-haired hippie in every court square, saying "Right on! Peace, brother." No, I think it's the

responsibility of those who have been involved in a cultural evolution of this sort to enjoy it, but also keep alert and open to what's next, because evolution never stops. And I want to warn you, every genetic textbook will tell you that the worst enemy of the next mutation is the last successful mutation. Every time a species starts thinking, "Well, we've got it made, now we're all mellowed-out, baby, we've got it all cool, and we can make our own realities," exactly at that time, it's the dinosaur trap.

Let's review briefly what happened in the sixties. There were two things. We liberated the body, and we liberated the brain. Now, of course, this had happened before. Every time in history a culture had gotten successful and solved the four terrestrial domesticated problems of physical survival, political autonomy, technological competence, and some sort of socio-sexual domesticity that allowed them to balance shame and fame and all that, every time a civilization has got it together, then there are some who say, "What's coming next?" Then you develop the hedonic, aesthetic elites, the people who expect more than just what society can give them. It happened to Persia, it happened with the Mongol Empire in Italy, it happened with the Medicis in the Renaissance, it happened with the French with Louis XIV. Whenever the kingdom, the empire gets big, then the next generation begins experimenting with that next step, which is, "I control my own body." The great source of all pleasure really is not reward or shame or praise; the real basic feel-good comes from your own body. This is a tremendously dramatic and radical step for a person or for a culture to take. Never before in history has a *mass* culture been allowed to do what only the elite and the aristocracy could do before, that is, drop out... not permanently, but moment to moment, return, and discover your own body, and say, "My body is not a robot or productive agent for society, but it's my own, and my own responsibility, and my own possibility."

Many of you probably don't realize how much we've changed in the last fifteen years, because we are in an evolutionary period of great change and high-velocity alteration, and everybody's changing with you and it's like Einstein's equation of relativity, you don't realize it. Do you believe that back in the fifties, the theology in this country, which was taught in movies and in radio and everywhere, was this? Pleasure: beware. For every little pleasure, there is a pain, pain, pain. And God is an accountant, sitting up there checking off your hedonic impulses, and woe be you if you overdraw your pleasure account! Because you'll get busted. The notion of feeling good didn't exist. Yeah. You could feel good on Saturday night because you'd worked all week, and you got a little reward that way, but the idea that feeling good was your genetic destiny, that feeling good was an automatic... *meaning* of your body, that you could learn how to feel good.

Another thing that permeated American and Western society in the fifties and before was this notion that pleasure was an escape. Yeah, let 'em get drunk on Saturday night. Pleasure was something that was an intoxication, it was like blowing off steam because of the frustrations of the eight-to-five job. So yeah, let the troops kick it off, but make sure they have a hell of a

hangover Sunday morning, so they can rest up and go back to work on Monday! Pleasure was something that was like a letting loose. In the sixties, with the help of our Oriental brethren, we learned that pleasure is not just an automatic... sure, the hippies go around saying "Yeah, get high, man, ball all night,"... the hippie movement was basically a laid-back, receptive, passive movement, it's almost natural, the first thing you do is be self-indulgent.

But the smart hippies began realizing that pleasure is an art and a science. The great philosophers have always said that, that pleasure is not something that... sure, you've got the equipment, you've got this incredible binocular vision that can be used for exotic purposes, you've got this incredible body with millions of tactical little buttons that can be pushed, that can flip you into all sorts of orgiastic pleasure. You've got this incredible binaural stereo sound system, but you have to train your ear. The notion that pleasure is an art and a science began slowly becoming part of American society. Now we realize that pleasure, the use of your own body as an instrument, as a tool for beauty, for aesthetic pleasures, for aesthetic communication, is like any other art. It's like learning how to be a concert pianist. You have to learn how to dial and tune and practice the... and there are some that are going to be great concert pianists and some, you know... and each person has a different repertoire of pleasure.

In any case, if you want to feel good, you're advised to play with people that are as good as you or better. And above all, stay away from people whose game of feeling good is so bad that they'll always drag you down. That's common-sense hedonic discipline planning.

Later on tonight I'm going to be talking to you about some avant-garde notions like space migration, life extension, and you may think "Oh, wow. There he goes again on another acid cloud." [laughter] But that's not where I'm coming from, because I went through this again in the fifties. I happen to have written the first doctoral thesis on group therapy, and I've talked to groups like this, and they say, "*Group* psychotherapy is a contradiction in terms!" You can't have four or five or six or ten *laymen* as they called them then, uneducated people, just get together and talk about their problems. Then in the sixties, no more than fifteen years ago I'd come before a group like this and I'd say, "Hey, I've got news for you! Do you know that consciousness can be changed?" People would look at me with dazed looks, "What do you mean? You're either awake or asleep! You're drunk or you're sober. What do you mean, consciousness can be *changed*? What do you mean?" It's like [...]

The notion of consciousness didn't exist in the early sixties. The notion of pleasure as an inalienable right of every growing person didn't exist. Now, of course, leisure and pleasure is our number one industry. The great American consumer society has co-opted the body and co-opted pleasure. Great, I'm happy about it. We used to meet in the early sixties, people like Alan Watts and Aldous Huxley, and we knew, we predicted exactly what would happen. I remember Alan Watts saying back in 1962, "You know what's going to happen, Timothy? By 1975, you'll have a new society of one-upmanship in which people will be saying, 'Oh yes, the Colombian

green is better than Zihuatenejo purple.' Or, 'I had nine orgasms last night!' 'Oh, I had four, but they were in Technicolor.'" [laughter] We knew it was going to happen, it was clear. We studied history, we knew that for the first time, a mass society was going to have... because never before had a society had the material consumer pleasures of Americans. We knew that hedonic consumerism and somatic consumerism would become part of the culture. So that today, as I say, it's our number one industry. Would you believe a quarter of a billion dollars for the rolling paper alone?

I don't knock that. As I move into the future, I want to be accompanied by young men and young women and older men and older women who have confidence in their bodies, and who are at home with their bodies, and know how to move their body around and get exactly the hedonic and aesthetic and feel-good possibilities of that incredible instrument, and can hook it up, and link it up, and fuse it with others with whom you share the great experience of aesthetic, high-consciousness, high-velocity, high-altitude love. I'm all in favor of hedonic consumerism, sure, go to it. I'm in favor of material consumerism. Why not? Let's get everything! But... is that all? Has the DNA code worked or probably played for two and a half billion years to produce you, the second post-Hiroshima generation, suntanned, graceful, yogic, martial art, high-fidelity, quadrophonic, polyphase orgasm-sensory consumers in Portland, Oregon? [laughter and applause]

I think not. I want you to have all of that. I want you to learn how to, above all, master your brains. Because the great discovery, even more important than the resurrection of the body in the sixties, was the discovery of the brain. The brain, we are now realizing, is the tool by which you construct reality. Everything you feel, touch, smell, think, remember, learn, the very reality which you inhabit is completely a construction of your own neurology. You live, I live inside a bubble created, as Castaneda would say, created by my own neurology. These bubbles were laid on us by our parents, by the imprints of early society, accidents, if we happened to grow up here instead of there. But we no longer need be limited by the bubble that's laid upon us by these accidental and passive imprints. Now we know enough that we can re-imprint, we can retrain our realities. We're no longer stuck with one deck of cards we're dealt, with you in the neurological deck. With any sort of intelligence, you can maneuver your reality, you can change it. And most exciting, you can hook up with others who share your knowledge and your skill and your discipline and dedication. You can hook up with others to create multiple realities and communal realities that for the first time in history make possible a social fusion which is not based upon survival, not based upon political, not based even on technological division of labor, but on the hookup of post-human, post-civilized, free people who have the courage and the know-how to create a better future.

I'm going to stop now. I urge you to get up and stretch, or... [chuckling] put ice cubes on the back of your neck. Then in about five minutes we'll blink the lights and we'll do the slide show. Thank you. [applause]

VOICE OVER: ...A latter-day Venice. [background music playing] Its lush enclaves of manicured, green residential islands laced and linked with canals and leisurely winding waterways. Viewed from the space cylinder floor, the effect is intensified. Twentieth-century architecture and unsullied, shimmering blue skies notwithstanding. Without seeming at all complacent, this town radiates a surprising sense of completeness, rare for a major vacation resort.

LEARY: I'm still not able to control it from here. [pause]

VOICE OVER: ...unmistakeably affluent, well-bred meaning, there is a friendly, relaxed, low-key, psychedelic atmosphere on Haight-Ashbury. Gradually, the reason begins to dawn. This serenely attractive mini-world of one thousand exists first for itself and then for the vacationers orbiting up from the Old World.

[recording continues] Waterfront areas... the town is still primarily residential, rather than resort-like in appearance, and its underlying sense of permanence predominates. For the first two years after its construction in orbit, this balmy subtropical scene was known mainly to the local tribes who designed and built it: the Grateful Dead, the Merry Pranksters, the Jefferson Starship, and their long-haired followers.

In 1981, an entertainment complex was built under the direction of Captain Ken Kesey. Although this marked the beginnings of its resort status, Haight-Ashbury was scarcely more than a marijuana plantation and lush ocean nature preserve until 1983, when Hugh Hefner opened up the mini-planet to Earthside tourism with his hedonic shuttle flights. Regular shuttle launches to Haight-Ashbury began two months later. [electronic music continues in the background]

And then when the President of the Old World, Jerry Brown, stopped off for a round of zero-gravity telepathic lovemaking on his way by...

LEARY: I'm sorry, but we just can't handle the equipment, so we're going to have to [...] fifteen or twenty or twenty-five years. We're talking about space colonies, as you'll see; we're not talking about Buck Rogers, Star Trek, galactic cowboys and Indians. That's the male macho period of space exploration, which is over now. Think of cylinders thirty miles long, six miles in diameter, in which the climate, the landscaping, is exactly what the settlers wish to have. The materials for the space colonies will come from the moon and the inner asteroid belt. The moon contains 40% oxygen, 19% silicone, and 6% of the most important metals necessary to build a world. The inner ring of asteroids—this is Captain Ken Kesey, by the way—[laughter] The inner ring of asteroids contains, among other things, carbonaceous chondrites, which contain carbon, nitrogen, and hydrogen. In other words, if a higher-ranking power had designed a solar

system in which people could leave the planet and build worlds in space, it couldn't have been more artfully or perfectly designed than our moon and our asteroid belt.

The reason we're doing this is not Tinker Toys in the sky. Number one, we believe it's our genetic imperative to leave the Earth, that we are essentially in a womb planet down here, and it's time to get born. We're being squeezed off the nest like birds. Like it or not, we're going to have to accept the responsibilities of building our own Earth. What we've got is this passive notion that Mother Earth is going to give it all to us. If you love her, leave her. It's a womb, after all! I'm sure we can live in the womb longer and longer if we restrict our activities, if we all breathe in unison, if we restrict growth. But like it or not, we have to move out to give later generations a chance to go through its own evolutionary cycle.

What we're going to bring up there is simply ourselves and our tools, just as the colonists from the Old World in the fifteenth and sixteenth century migrated to this new planet. The parallels between migration from the Old World to North and South America are hauntingly similar. The arguments I'm sure existed back then. "Well, how dare you leave Europe. We haven't solved all the problems here, we haven't built the cathedral at Chartres, we have to mount the armada to fight England, we still have the Pope down in the Vatican that needs money, you're running out on your responsibilities. We have to finish our task here, we have to finish the war between the Catholics and the Protestants." The same arguments existed, I'm sure, when we left the water. "Come on, we still have the warfare between the sharks and the dolphins, and we've got to clean up the pollution in all those tidal pools by overpopulation." But like it or not, some of us, some of our ancestors, were squeezed into migration and mobility.

This, of course, is an example of one colony designed by a group of people who want an ocean. In one thirty-mile cylinder—and by the way, it doesn't have to be a cylinder. Using vapor deposition techniques, you can build a mini-world in any shape you want. You can have a thirty-mile space home in the shape of Marilyn Monroe. Or in the shape of an old shoe. The reason we're doing this is that in addition to its genetic imperative, *choiceless*, we have no choice—additionally, we realized that the only way that human diversity, human plurality, human cultural evolution can occur is in expansion and migration. This, there, is a businessman orbiting up for weekends on a new resort planet.

The economics are embarrassingly simple. Since energy is free in space, and since the raw materials are there, not owned by anyone, and don't have to be mined and shipped around, it is literally cheaper for the average family to have five acres of wooded, grassy territory and a single-family dwelling house of their own design up there, cheaper than buying a three-bedroom two-bathroom house in the suburbs of Portland, Oregon. The reason for this is that within fifteen years, the average house in Portland, according to current rates of inflation, will be over one hundred thousand dollars. If ten thousand people band together and invest, sell their houses and invest this money, they can have a mini-world of their own devise.

Most of these slides, by the way, come from NASA. They don't come from some acid-intoxicated psychedelic artist. All of the hardware and engineering of space migration has been worked out. It requires off-the-shelf technology. There are no new breakthroughs of little green men with laser hammers needed. Within 20 or 25 years, we will have worlds such as this built by, populated by, paid for by bisexual nudist vegetarians. [pause; laughter erupts, some applause] And as this successful social experiment works, and more and more bisexual nudist vegetarians develop, they'll have to migrate, so they'll be a division, and some will build a new world in which you have to wear clothes. On a shrinking planet with an increasing population and decreasing resources and energy, there's simply not the luxury to experiment in social styles or cultural life forms. But there will be mini-worlds such as this for...

Oh, this is the Haight-Ashbury group, which has won the hedonic championship of the solar system five years in a row. Because the great competitions up there are not going to be for territory; it's cheaper to build a new world than to fight over the old one. But there'll be consciousness or reality competitions in which each mini-world will vie with the others for quality of life, and the aesthetics of life, and the stimulation for imagination. This is a zero-gravity float ship that takes the tourists... [audience laughing] We call these mini-Earths "high orbital mini-Earths." H.O.M.E.S. High-Orbital. I love that phrase. I also consider myself to be a high-orbital person. High-orbital doesn't mean zapping off into intergalactic flight. High-orbital implies that you control your altitude and your velocity, and that you know what you're doing and can navigate exactly where you want to, predictably.

There'll be another mini-world for members of the National Rifle Association, with non-ricochet corners. There will be mini-worlds for skiers. This is a sightseeing tour down the fissure of [...] There will be multiple gravity, of course. On the cylinder floor there will be 1G, normal gravity. As you walk up one of these hills, you lose gravity, so that by the time you get to one of these little promontories, you can body fly. Three-dimensional sports will be very popular. Three-dimensional basketball, three-dimensional lovemaking in zero gravity.

We're coming to the conclusion that we are not basically terrestrials. Planets are the worst places for a... These are marijuana plantations on the Haight-Ashbury mini-world. [murmurs from the audience] We are discovering that we are not planetary people, but planets... this is planetary chauvinism, which we must liberate ourselves from. Planets are nice places to grow up, but like the womb, they're not good places to hang around in. The worst enemy of evolution is gravity. This is a forty-passenger replica of Apollo 14, which takes people around the mini-Earth on guided tours with vegetarian dinners. Over 75% of all human activity goes into fighting gravity, and this is unnecessary. We're discovering in our bones and in our bodies and our technology... This is zero-gravity dancing on the deck of the solar yacht, *Janis Joplin*. We are realizing that gravity is literally a drag. That gravity sucks... [laughter] And that levity is the answer.

Now this is a hippie village, from San Francisco people who have built a world of their own devise. The Noah's ark myth is premonitory, of course; there's not one tribe or civilization in world history that hasn't had a Noah's ark metaphor. This is one version of a rather Tinker Toy mini-world. The upper one is being constructed and the distance between them... that's a solar power station up there on the left, which will be beaming down. Within ten years we can have solar satellite power stations, which are now on the drawing boards of Boeing in Seattle. These devices will take... This is a... it represents the fact that we are going to take every form of life with us. There can be H.O.M.E.S., high-orbital mini-Earths, in which you have snakes, or which have insects, or if you don't want them, you can go to a H.O.M.E. or mini-Earth that doesn't have them.

We are beginning to realize that the functioning of the human being is not so exalted as we thought it was. The DNA code realizes that she has to get herself and her handiwork off this planet because it's going to blow up in about two billion years. And in any case, she's been so successful here that she's running out of room. So human beings have been selected as being the extraplanetary Teamsters and carpenters. It's the function of the human being to build a world in which all forms of life, two of each kind, will be seeded and will grow up. This is another little valley in a mini-world, which has an African motif. Probably a local group of high-altitude people from Uganda will have designed this one. It's the only way to get away from the dictator there, is to get higher and faster. Intelligent people have always realized that. That it's better to move out than to fight. Why stay down here and fight over a shrinking globe with less and less territory, exerting your mammalian farmyard instincts, when it's simply more intelligent and more rewarding and more fun to build new territory?

This is a three-dimensional golf course. [pause] It's interesting that when I talk to intelligent Americans today about the concept of space migration, many of them, even the best-educated, have never heard of it. Nor have they heard of the name of Gerard O'Neill, who is the Princeton physics professor who originated the idea and designed the hardware that is going to make this possible. One of the most amazing and appalling aspects of American life today is the gap between scientific knowledge, which is accelerating at a more rapid pace, scientific discoveries, which are going to change all of our lives in the next ten to 25 years, and the average intelligent person is totally unaware of the fact that space migration plans are now in operation that by 1979 there will be regular shuttle runs into space, and that touring and commuting has already been...

Now this is another ring, in which the living quarters and the residential areas will be in this enormous circumference. These are construction and industrial cylinders in the middle. In all of these H.O.M.E.S., or high-orbital mini-Earths, the... this is an industrial complex. The main cylinder, the main world will be entirely residential. Just for pleasure, for domesticity, for raising children, having fun. You'll zap out to an industry or to an agricultural cylinder, maybe one day

a week. But because everything is so simple in space, you have unlimited energy, easy access to mineral resources, that the Protestant ethic will no longer be in operation, and we are going to have to get smarter to while away the many hours and years of extended lifespan.

Now, again, these are not speculations, nor hallucinatory visions. Right now, the Russian government is ahead of us in designing and preparing for permanent space colonies. They have performed experiments in hydroponic gardening and life support systems, and you'd better believe... This is an artisan in one of the little villages, making handicraft objects for tourists who come up from the Old World. The Russian government is planning permanent colonies, and you better believe that they will not be designed for cultural plurality or to encourage experiments in lifestyle. It's necessary for the average American citizen to know that unless we, the individual citizens working together as grassroots organizations, unless we insist that space be opened for colonization and for liberating adventures, that the bureaucracies, the government, the military, and industrial complexes will bogart this new opportunity.

You see, the New World, the North and South American hemispheres, provide a very interesting experiment in social migration. The South American continent, the hemisphere was colonized by countries who believed in centralized authority, religious dogma, discouragement of enterprise and innovation, glorification of the military, and a basic slave/master relationship among members of society. I think that South America today is simply a mess, because its originating colonizing impulse was centralized, bureaucratic, militaristic, and dogmatic. The North American experiment is quite different. The men and women who colonized North America, people like Franklin, Jefferson, saw that new social forms in which power could be balanced and freedom encouraged was the opportunity. So to this country came Lord Calvert, who was a Catholic escaping the Church of England; they went to Maryland. To this country came Roger Williams, who wanted to try out his own version in Providence. To this country came William Penn and the Quakers who were being persecuted by the Church of England. To this country came the rogues, the adventurers, the visionaries, anyone who was ambitious enough or courageous enough, or just pissed-off enough to look for a better place to live out their vision of a good life. The American emphasis has always been a nose-thumbing attitude towards centralized authority, a distrust of the military, a confidence in individuals and small groups. This is a lifestyle experiment which will be instituted within 20 or 25 years on one of the mini-Earths. The American dream has always been migratory, with an encouragement of innovation and experimentation, and a glorification of plurality. Each state here glorifies in its difference from the other states, and that's how it should be.

We have hundreds of slides which have been provided to us by NASA which illustrate the hardware details, the economic details, the fabrication, and energy aspects. If it interests those of you... after the show is over I'll suggest that those of you who are interested in getting more

facts can write to the L5 Society in Tucson, Arizona, and you'll receive newsletters which describe the month-to-month development of this space colony idea.⁷

[pause]

There are two books which have been written about space colonies. The first is called *A High Frontier* by Gerard O'Neill; it's published by Morrow. The second is *The Colonization of Space* by Oppenheimer. This book is a Book of the Month Club selection, I think next month. Space migration, which was unheard of two years ago, is now... the alert American citizens are catching onto it. *60 Minutes* is going to have a one-hour documentary on space migration in September. If the Book of the Month Club thinks they can make money off of space colony books, you'd better believe that the *Reader's Digest* is not far behind. The 1980 presidential conventions will have debates over space colonization budgetary appropriations and platform planks will be introduced and debated about the control of space, whether individual citizens and groups will be able to build, design, finance their own worlds, or whether it will become a monopoly of the centralized bureaucrats, military, and the large enterprises. In other words, whether space is going to be North Americanized or South Americanized provides us with the biggest social, political, economic debate which will obsess us in the next 10 or 15 or 20 years. And when liberals tell me that they are worried about the oil Arabs or the oil companies stealing the profits, I say, "My friends, don't worry about that. Unless we are alert and vigilant, they will steal the entire solar system from us in the next 20 years."

The reason we're doing this, of course, is the multiplication of human options. On a shrinking planet there is going to be more uniformity, there's going to be more centralized control, there's going to be more limitation of speed and room. A single-family dwelling house is already becoming a rarity, and only the elite will be able to afford this luxury in the years to come. [to the tech crew] Would you put the lights on now, and unplug the slide projector? [applause] Thank you.

If you take your pens and pencils out, I'll give you that address of the L5 Society. It's Tucson, Arizona, the address is 1620 North Park Avenue. 1620 is the year the Pilgrims founded the Plymouth Rock colony; 1620 North Park Avenue, Tucson, Arizona. No salesmen will call at your door... but you might expect a flying saucer. I think that all of us realize in our bones that the time has come to move into space. There's every premonitory signal telling us that our days as terrestrial, larval, gravity-bound slugs and snails is over. The popularity of such space adventures as *Star Trek*, *2001*, and the recent *Star Wars* is symptomatic of this expectation. The fact that over 60% of the American population believe in flying saucers—I don't, but I'm

⁷ The L5 Society, founded in 1975, promoted Gerard O'Neill's ideas of space colonization. It is now called the National Space Society.

encouraged to know that that majority of our gravity-bound citizens believe in higher intelligence which we are going to contact.

The reason I don't believe in flying saucers is that I don't think it's a heuristic, or an experimental, or it's not really an American concept. It's a passive concept, that the Second Coming will come down here, that somebody, some god is going to return, some messiah is going to return. Jesus is going to come back, the Jewish messiah is going to come back. You know what a cargo cult religion is? Those Polynesian islands were visited by Captain Cook, and Captain Cook came with these big white spaceships, and they had these strange beards and their skins were clearly grey and they were definitely extraterrestrials. So these cults developed in which year after year, century after century, the witch doctors said "Someday, they'll come back." It's called cargo cult because when the Marines came back, they gave them candy bars and transistors, and the old shamans said, "See, I told you all along."

Now cargo cult thinking is passive. They're not going to come back. They're waiting for us to get smart enough and adventurous enough that we can band together to go up there. The situation is, we're at the bottom of a four-thousand-mile gravity swamp, an atmospheric swamp. In order to talk to us, they would have to get in some kind of deep-sea diving bells and come down to the bottom of the muck and go "blubba blubba blubba" to talk to us. The sort of neuroelectric communication which you call telepathy of course can't happen down here, it's going to happen, I suspect, as soon as we get up there, because it always happens that when you migrate, from the water to the shore line, from the shore line to the forest, and from the forest to biped tree-climbing activity, new circuits of the neural system automatically are kicked into operation. We know that we use less than 1% of our brains right now. *What* is the use of these silent lobes? What, for example, is the use of all the neural equipment in the cerebellum? There are many nerve cells in the cerebellum, that's for balance, as there are in the neocortex itself. Why? It's possible that many of these areas and tracks in the cerebellum are waiting quiescent until the time comes when we will be manipulating in multiple gravity, or fractional gravity in space.

Now, I'm going to talk to you for a few minutes about life extension. We've coined an acronym or a memory device called "SMILE": Space Migration, Intelligence Increase, and Life Extension. S.M.I.².L.E. We do this to remind ourselves and others that these three processes go together, and it's always that way in genetic history. When we climb out of the ocean, we have to have lungs. When we move from quadruped to bipedal activity, only then could we use the left hemisphere to manipulate the right hand; only then could we manipulate the vocal cords. These physiological, neurological, and anatomical steps always operate in sequence and in tandem together. It's obvious that you can't have life extension without space migration. I tell you, I'm sure most of you realize that medical and biological and genetic science knows enough right now that in five years we can double the human lifespan. This is not my speculation, this is based on NASA memoranda, and the details can be found in a book by Alfred Rosenfeld, who is

the science editor of *Saturday Review*. It's called *Prolongevity*. We can double the human lifespan in five years. Why don't we? Because the genetic evolutionary unfoldings have to go together. It would be a disaster, it would be a nightmare if the longevity pill were suddenly to appear on the market. It would make the LSD controversy look like brownies. For example, who would get the longevity pill? I don't think you or I would. I think that the politicians would get it, I think the Teamsters union officials would get it... [laughter] I think the military would get it. There would be a black market, there'd probably be a new narcotics police designed to stamp out the promiscuous use of longevity pills by unauthorized people. It would be a nightmare, because if we had a longevity pill, there would be more and more old people crowding out the young people. You'd have the hard prospect of John Denver and Frank Sinatra at the age of five hundred, singing golden oldies at Caesar's Palace! With Richard Nixon in the audience cheering, because in our boredom we would have re-elected the wretch! [laughter]

There was a Gallup poll about three years ago, they asked the average American person, "Hey. Would you like to live a hundred years more?" And the average American said, "Uh-uh. My marriage won't stand it." Or "Uh-uh. I can't stand another hundred years of Howard Cosell on Monday Night Football." However, once we start migrating from the planet, we are going to have to live longer. We've got so many worlds to build, so many places to go, so many new cultural alternatives, so many new circuits and neurosystems to become activated, that longevity is a simple tool triggered off by DNA. When a species needs to live long, DNA twists that dial and they live longer. When a species gets smart enough and technologically efficient enough, and virtuous enough to form the loving linkages necessary to migrate from the planet, then the dial is pushed and then we can live longer. How are we going to push this dial? Through genetic research. It's well-accepted now by most genetic researchers that death is a pre-programmed obsolescence. It's a genetic technique to get the old bodies off the scene so young bodies can come along and evolve until we get to the point where we are now. Where we can decode the DNA code, and unflinchingly face the prospects of living forever. Death, my friends, is a self-destruct button built into the DNA code which can be defused when the time is ready. DNA always works that way; as the great mystic Charles Fort said, "When it's steam engine time, it starts the steam engine." And when it's space migration time, then we start to live longer, because... as a matter of fact, such a thing as I mentioned cloning earlier. When a species has to multiply and populate a lot of empty space, then they use cloning. But once they populate it, then you want to evolve; then cloning is turned off and there's sexual reproduction. But. Such issues as nuclear energy can't be used down here, but will be encouraged up there, because if a group wants to go off and develop nuclear engineering and a nuclear fusion drive to leave the solar system, godspeed! You and the Hell's Angels, take off!

Cloning in genetic engineering is going to come back in popularity. We are all nervous now about recombinant DNA research, because we realize we are tinkering around with genetic... we're not ready, we're a shrinking planet. If a geneticist should make a mistake in a laboratory and cross a typhoid germ with an elephant, you'd have typhoid germs as big as an elephant. We

can't stop DNA research, but on the other hand we are uneasy about it. However, in the future, all DNA research, all post-terrestrial research, including LSD research, will be done in mini-colonies up there, where if things get out of hand—either good or bad—it won't hurt anybody else. So cloning is going to come back in action. When we have not just a solar system, but when we have a galaxy to explore, it's obvious that the best technique for you and I to explore the galaxy and to get our consciousness around the galaxy is to clone. We've already designed a cloning experiment in which the hardware, the techniques of how to do it, can be sketched in. It simply takes fine tuning to do it. We could clone everyone in this room. Packaged our clones, our DNA seeds, in small little packets, and fire them out, millions of them to zap around the solar system, and they'll land on small planets like ours and evolve so that in a few light years, we'll be having this same meeting, there will be some Portland Oregon on five other planets, but this time, one of *you* is going to have to do all the work, and I'll be in the audience! [laughs]

I'll talk a little bit now about intelligence increase. That's the third item in our formula. The purpose of evolution is to get smarter, because increasing efficient use of the nervous system is obviously the best survival device. We've been seeded here by a higher intelligence, I think; and obviously a higher intelligence wants us to get smarter. It's not bigger claws or faster muscles, or bigger size, the dinosaurs teach us that. It's the evolution of the nervous system. We are now in a position where we can decode the DNA code and understand, through our research on the nervous system, exactly how we have been robotized. Each one of us, as you know, is a robot. We're double robot. We're a genetic robot; there are as many species and castes of human being as there are species and castes of ants. We're too chavinistic and too... we're just not mature enough to realize that all this talk about the "oneness" of humanity is not true. There are many different castes of human beings. There's not one caste that is better than another, but simply differentiation of caste is used by every intelligent species, the intelligent insects and the intelligent animals. Differentiation of caste. There are two kinds of caste, genetic caste and temporal caste. You will find in genetic books that it's obviously more efficient to have a species in which people can cooperate. You have the warriors, and you have the teachers, and you have the mildly crazy people that stir up the new excitement, and you have...

[tape goes silent for about 45 seconds]

...they show an artist with a beret and, you know, a beret and an easel. [laughter] The right brain is actually much more endowed and much more [...] and much more complicated than the left brain. The left brain is literally your monkey brain. The right brain handles pattern, it handles mobility, it handles shapes, it handles rhythms, it handles sequences; in other words, the right brain is prepared to deal with an electromagnetic vocabulary. The right brain also mediates tempo, rhythm, sensuality, and all these more interesting devices. Those are the rewards of a species that is civilized enough to understand how to use them.

There's another aspect about intelligence increase. There are times when the DNA code wants people to be stupid. You know, just get the species together and multiply. We need more of you. We don't want you to think why, because if you start thinking too much about why and you get too much understanding of how you're robotized, you won't do your job. You won't be a warrior ant, you won't be an explorer ant, you won't be a stay home at the nursery ant. You'll all start laying around looking at the sky wondering what it's all about. You can't be too smart, in certain aspects. But then the time comes when you have to get smart, and I tell you, at that moment, you migrate and move and you start getting smart very quickly. Americans are smarter than Europeans because they had to be. There weren't any roads, there weren't any hospitals, there weren't any dukes and counts and bishops to tell them what to do, so they had to get smart and think about the Declaration of Independence and build roads and the teletype and telegraph and telephone and transcontinental railroads and all of these mass communication, transportation devices occurred here because we had to, because we had this enormous continent. It didn't happen in South America, because they were still tied up to the old bureaucracy and centralized government back in Madrid and Lisbon, Portugal.

So we're going to get smarter and migrate. Now what evidence do I have that we get smarter when we migrate? Well, I've told you about the Americans and so forth, but we do fortunately have one experiment. We have sent twelve people into space to experience zero gravity, and they've come back and we can study their evolution. I'm talking about twelve of the most straight-arrow, narrow-minded, red-white-and-blue, god-bless-America Americans that you could think of. These twelve men, eleven of them were field grade officers trained at the academies. The last people in the world you'd expect to be having transcendental, mystical experiences. But of the twelve astronauts that went into E.V.A. or lunar walks, 75% of them came back raving like acid heads. [laughter] The oneness of it all, the tiny planet, Earth is a rock with a film of topsoil and the fragile mosaic of life, and the necessity to leave the planet and the grandeur of the solar system, and the narrow, parochial, embryonic nature of the planet... whew. They would have flunked out of the Air Force Academy if they talked that way. Smoking marijuana in the barracks, huh? [laughing] Edgar Mitchell wrote a book on consciousness and started the Noetic Institute in Palo Alto.⁸ Buzz Algren had a bad trip, he straightened out, and he's working with Mitchell. Rusty Schweickart is another astronaut who is going around the country, he's the last man—no. I remember, he was the first non-military on the moon. Rusty Schweickart's going around the country preaching on a NASA payroll that it's necessary for citizens to get involved so that the government and military don't run the space colonies. That's pretty far out for a NASA employee.

At this point, I'd like to try a little experiment. Frankly, what I've been trying to do in the last couple of hours is mutate as many people as possible. I've been trying to mutate you into the realization that you're not basically terrestrials, that we don't belong here, that it's our destiny

⁸ Edgar Mitchell, the sixth astronaut to walk on the moon, founded the Institute of Noetic Sciences (IONS) in 1973.

to be high-flying, fast-moving, post-terrestrial creatures, and to do that we're going to have to link up in higher fusions of intelligent love. I've been trying to give you a perspective both verbally, by rubbing my vocal cords together, and by showing you these electronic slides, and by the music, to get you positioned to where you're ready to move out. I've also been trying to mutate you by... I'm trying to take away from you that great, great, philosophic notion that has guided our civilization for four thousand years that everybody clings onto. The notion of death. That it's a vale of tears down here and thank god, someday I'll die and get out of it. I've been trying to... You're ready, I think. Many of you are ready to move beyond that, when you realize that there's no reason, that death is the only enemy. The only lethal disease is death. I want a mothers' march against death. I want bumper stickers saying, "Stamp out death." Are you ready? [laughter]

OK. At this moment, see, I'm an intelligence agent sent down to this small planet. I think that headquarters say you're ready to mutate. So I'd like to give a little Gallup poll right here in the audience. I'd like to have a show of hands. How many of you would like to go into space and live forever? How about it? Hey, there we go. Whew. This is a high, fast-mutating outfit. Now, I won't ask how many want to stay down here and die, [cheers from the audience] ...whoa. I'll give you another chance. Listen. Would you go up into space if you could come down any time you want? And live as long as you want, if you could die anytime you want? I'll give you the options. And why not? You won't vote against this? "Whatever," right. [laughter] Now, I won't ask for a show of hands of how many of you would like to sit on your suntanned upholstery and watch us do it on a ninety-minute television spectacular? [laughter] And I won't ask how many of you are mildly irritated because I'm giving you options. You know, a lot of people don't want options. The more options you give them... "Yeah, you can get high..." "I don't want to get high! I don't want to live forever! Don't bother me with these ideas. I like it down here. Take care of the Earth down here. What are you, some sort of agitator?" Yeah. So, if some of you are irritated by these new options, I want to tell you, ladies and gentlemen, these are not my ideas. Think of me as your friendly broadcaster from station DNA. [laughter] I'm just... I'm just tearing off the teletype in the newsroom and I'm reading it like an announcer. I take no responsibility whatsoever for the way you create your futures, but this is the ways it's coming, and I hope that you either ride 'em or be prepared not to ride them.

Now, I am going to close with a parable. In the manual for planetary agents that they gave us when we were trained at the galactic headquarters, they said, "You should always close a mutational experiment like this sort with a parable." [laughter] Yeah, the terrestrials love parables. So... So I'm going to give you a parable about the five caterpillars who see their first butterfly. Now, you're all aware of the scientific fact that within the cell of every caterpillar is a DNA code which has a blueprint and the design of a butterfly's body. Although the caterpillar doesn't realize that, however educated the caterpillar is. And I cite you the case of five very intelligent, educated caterpillars with full professorships. [laughter] High civil service caterpillars, got the picture? They see their first butterfly. The first caterpillar, we'll call him the

conservative caterpillar, says “Ah. That’s nonsense. They’ll never get me up in one of those.” The bureaucratic caterpillar, she looks at the rule book and says, “That’s an outrage, flying around like that. Caterpillars aren’t supposed to get high. Get a cage and bring them down.” Oh yeah, there’s the liberal, progressive caterpillar, who worries about the poor and spouts rhetoric and tries to get a government payroll administering poverty programs. You know the type. The liberal progressive caterpillar says, “That’s an outrage, flying around like that, when there are caterpillars in Bangladesh that don’t have color TV.” Well, I told you I was an alien intelligence. Who have I not alienated? Ah, yes. [laughing] I’ll get to them. I haven’t alienated the Hindu, Buddhist caterpillar, who folds herself into a furry lotus position and murmurs “Om” or whatever Hindu caterpillars say, and murmurs, “Why bother to go to the trouble of building muscles and wings, when I can astral travel in my own head?” And the... skating on thin ice, there. Sometimes the natives get restless if you... [laughing] Yeah, I’m not giving answers, I’m simply suggesting options. Anyway. The discussion is closed by the fifth caterpillar; the discussion is always closed by the theological caterpillar who says, “If god had intended caterpillars to fly, she would have given us wings.” I award you all your wings; let’s fly high and fast, with greater precision. Good night.

[applause]