

YANKEE SAGES PROJECT

APHORISMS ON PSYCHEDELIC NOURISHMENT

LSD Invented Hippies – Don't be Scared!

A new cultural orientation emerged in me when I nourished my consciousness by eating LSD. I had entirely new new experiences, which required a whole new philosophical perspective. I will summarize that outcome in the following ten aphorisms. Like all orienting values, these aphorisms are guidelines or pointers toward the kind of life orientation I found myself required to express. They tell me which way to point myself. I don't always succeed. When I do, things go very well and happiness increases. When I don't, things get messy and suffering increases. I am a local message receiving and generating station in a global sea of information. Psychedelic nourishment significantly enlarged my consciousness and reshaped my antenna.

The planetary network is just now becoming self reflectively awake to its own existence. Nearly half of all humanity, four billion of us, can now chat with one another about how things are going. The only question is whether we will awaken rapidly enough to sustain that network by honoring our essential integrity with the whole of nature. As one of my favorite yankee sages, Buckminster Fuller said so often, we humans are apparently local information gatherers, and local problem solvers in the service of eternally regenerative universe. I hope that these ten hippie aphorisms contribute to that work.

Transcending Materialism

1. A hippie has a primary connection to the "life/electricity part" which rides along in the vehicle – the "meat body part". We hold relating to others vibrationally and telepathically in high regard. Hippies can expand to experience ourselves as a coherent and integral pattern animated by a life force made of light, instead of simply a meat puppet made of frisky dirt. We are embedded in a universe composed of fields of information.

One of the great rediscoveries of psychedelically boosted hippies was our shared inner consciousness. It is not the case that I am inside my own consciousness, and you are inside your consciousness, and we kind of throw messages back and forth. In addition to our own private domain, there is actually a shared inner realm where we subjectively overlap. I can

do way more than simply observe you and deduce things about our inner experience. I can actually “vibe” with you. We can mutually and simultaneously experience regions where our various fields overlap. The stuff going on there is presenting itself to both of us. The content is objective and our interpretation of the data is subjective.

Empathy is not some kind of judgment, it is an actual experience. I am not simply a stimulus-response conditioned biocomputer. I am a collection of energy fields with amorphous edges. Like magnetic fields, electrical fields or gravitational fields, there is a biological life field. There are also other field phenomenon at work that are components of our reality and experience. There are thought fields, emotion fields, collective culture fields. All of these fields are structured – that is, they express information and contain stuff.

Our emotion field is extensive, and humans and animals are quite sensitive to interpenetration in this field. Some research would suggest that plants are also sensitive in this range. There is our thought field – an action packed territory whose mutual accessibility is the foundation of language and art – why symbols can carry meanings. No overlapping fields and mutually experienced data, then no language or art. Then there is what we might call the soul field. If someone has an extensive soul field that they open to intimate personal access by others. We commonly say that they “have a lot of soul”, or we talk about a “great souled person” like Ghandi or Mother Theresa.

In any case, these fields can overlap and interpenetrate – and in fact do, all the time. The loss of a nurturing, “at home” culture, and the impact of the chemical loosening of analytical categories produced by psychedelics, opened me up to this fact. This new kind of consciousness expanding nourishment heightened our sensitivities and produced the hippie perspective. The result is that it is no longer possible to externalize and objectify other people, or creatures, or plants, or maybe even rocks. Everything is luminous and meaningful. There is no neutral, fixed point in it all. There are only vectors, because the universe turns out to be a verb!

No One Left Behind

2. A hippie gets it that we are all on this trip together, and that there aren't any expendable folks. No person is better than anyone else in terms of what they deserve. It is possible for us to realize that life, liberty and happiness aren't rights, but are nevertheless actually inalienable. They are a statement of fact about the potential nature of a human entity.

This aphorism flows, of course, from the previous one. Once reality is directly encountered as a set of overlapping and interpenetrating fields, we also directly experience the underlying unity of reality. No individual anything is really separate. And yet there is clearly individual agency – but always also in a state of communion. While I may be individually responsible for choices I make, the contexts within which I choose are largely a collective result of the choices we all make.

That is one of yankee sage Ken Wilber's core observations introduced in his monumental book *Sex, Ecology and Spirituality*. It is agency and communion, all the way up and all the way down. That fact presents us with two causes for celebration – one is that it's always all together – the other is that it is all parts. Hooray for the whole one thing, and hooray for the infinite variety of parts. While everything is connected to everything else, the nature of the connections and contributions of the parts are infinitely varied. Of course, some patterns are richer in meaning and range than others. My individual actions are vectors that produce consequences, just like everyone else. There is no completely individual action. I am both a cause and an effect. The meanings of my actions derive from the context of my life and circumstances – and that of course, goes back forever.

We humans are particularly rich patterns, and not only in terms of the complexity of our depth. We also have an extensive, multifaceted range of interconnectedness with at least the local universe. We have the ability to design and produce artifacts that extend our minds, senses and limbs. As a result we impact the particular patterns of interconnectedness being sustained in our local region of eternally regenerative universe. We can make a whole lot of difference, to each other, to other parts, and to the local integrity of the whole. We can deeply impact both local and global sustainability in the direction of increasing diversity and depth. Of course when we are ignorant or careless we can move things in the other direction.

Just recently we are clearly bumbling about and leaving serious messes on “spaceship earth”. That is probably why the consciousness boost from psychedelic nourishment trends in the direction of a quest for truth, beauty and goodness. The word for that vector is “wisdom”. It would be silly and ugly to consciously waste the designing and appreciating capacity of any human. That would diminish the range and depth of consciousness of the whole interconnected one being. Wouldn't that be silly!

To a consciousness enhanced by psychedelic nourishment, the whole idea of property, and ownership, and restricted access are observed to be entirely conventional. Not right or wrong, just instrumentally “made up”. The ownership question – who should get what, and when, and why – does not actually have an answer. We have to just decide. So the best we can do is to propose an arrangement, and try to get other folks to agree with us. The only important quantitative question to a hippie is whether there is enough to go around. If the answer to that question is yes, then what is the sense to hoarding and artificial scarcity? “Private property” is not a label of anything in nature, but rather a report on how we are managing our lives with one another one.

At this point, along comes another one of my favorite yankee sages, Buckminster Fuller. He wasn't exactly a hippie, but he loved the open-mindedness of youth, and they loved his radical truthfulness and extraordinary inventiveness. In his lovely book *Operating Manual for Spaceship Earth*, he tells this story. At the height of British empire, a guy named Thomas Malthus proposed, based on an estimate he made from reports from world wide British mercantilism and colonialism, that there definitely didn't seem to be enough life support material to keep up with the geometric expansion of human population. It was a good guess based on limited data

Now by the time the hippies hit the scene, Bucky had actually counted, not only how much life support stuff there was, but also tracked the trends of that material becoming available for our use. He absolutely demonstrated that by 1970 there was enough material, energy and know-how to supply every human on the planet with a higher standard of living than any single human had thus far enjoyed. Further he demonstrated that this could be done while enhancing biodiversity and ecological integrity. He then went on to invent exquisitely efficient and graceful ways of providing almost everything essential to basic life support for people – improvements that were not even factored into his prognostications.

Bucky publicly challenged anyone to produce evidence that his analysis was incorrect. So far as I have been able to determine no one has. In fact, almost every new piece of information we have discovered or created since 1970 has more deeply verified the truth of his claim, and extended our capacity further and further beyond that 1970 benchmark level that Bucky articulated. By way of simple summary, empirical science establishes the utter reasonableness of the hippie value on universal sharing of life support. And the inner experiences of psychedelic nourishment verifies the truth that it is both good and beautiful to do so by virtue of our fundamental interconnectedness!

Always Do Our Duty

3. A hippie is always on duty, playfully working all the time at taking care of whatever needs doing. We might just as well stay on duty, because it's the most fun and there's really nothing else to be on.

Well, this one is quite simple really. A good hippie stays late, until it is all done. There is no such thing as being completely “off-duty”. Work that actually accomplishes or produces something is fun. It’s often hard and demanding, but that doesn’t generally bother us much. Sharing hard work is often ecstatic! It is low wage labor for some hoarder’s luxurious benefit, or stupid activity like counting and guarding what there actually is plenty of, that count as the unpleasant kind of “duty”. When real needs are being served by work, that activity is actually the highest kind of play. Difficulty is not the problem, but pointless and unappreciated can turn duty to drudgery.

It takes nature a lot of trouble to design every human slightly differently than every other human. Way too much trouble if there wasn’t something unique for each human to contribute. Wouldn’t it be marvelous if we committed ourselves to using our abundance in ways that provided each person the time and opportunity to discover their unique capacity, and then realize its expression as a gift to the integrity and ecstasy of eternally regenerative universe.

Work is involved in satisfying the whole hierarchy of human needs. Another great yankee sage, Abe Maslow, the father of humanistic psychology, researched and charted levels of human needs. He suggested that each of five levels must be sequentially satisfied before we can easily turn our attention to the next higher level. He also pointed out that as we successfully tackle higher and higher level needs we begin to transform our

nature. Level after level, a new kind of person emerges in the context of a transforming, broader and more creative society.

At level one we have to satisfy our physiological survival needs, including food, shelter and personal care. Then we can begin to think more long term. The second level of focus emerges as we attend to our longer term safety and security needs – future food days and how to stay out of trouble. Once those problems are being managed we discover that we have third level needs to belong to various levels of community with others. We are not just trying to survive, but responding to something deep within ourselves which is nurtured and completed only by the continuing intimate company of others. Each of these three levels must be continuously sustained, with lower levels taking precedence over higher development.

Daily survival, longer term security and companionship aren't all we can be. Life is not complete, even after we are sufficiently nurtured by both casual and deep companionship. A fourth range of satisfaction and service is disclosed as we discover a desire to be important and meaningful within those associations. We realize that we can become more. At this fourth level we want a role that others value and respect. We want to be important, and desire to make a difference on the various levels.

Even after attaining a life of significance, we may still sense a totally non-instrumental kind of desire. At level five we want more than survival, security, companionship and service. We seek to touch some profound inner sense of ultimate meaning, transcendence and enlightenment! I wanted some of that even as a child. I chased after it as I worked my way up the levels. It took psychedelic nourishment to really taste what I was chasing at the highest level.

Real, creative, challenging work is available at all of these levels. If the work is meaningful, suitable to our talents, sitting in front of us and not as yet claimed by anyone else – we are on duty – let the fun begin!

In summary, we are each personally a layered set of various frequencies, overlapping and interpenetrating across a wide range of qualitatively different fields. We are all equally deserving of having our needs met, and there is enough to take care of everyone at all levels. What could possibly be more exciting and fulfilling than staying permanently on duty in the service of the integrity and diversity of the whole darn thing.

Needless to say, this value vector calls for an economic understanding far in advance of traditional economic models, including aristocracy, socialism and capitalism, and everything that preceded them.

But hippies know that economic structures and forms are just made up, and are undaunted by the task of creating new ones. Hippie experiments in this realm have provided me with entertainment, enchantment, dismay and hope. If only time doesn't run out on us!

Truth Transcends Convention

4. A hippie gives up on social convention any time it gets in the way of simple truth, and is unyielding about telling only, and all the truth all the time. We can prefer the true over the conventional, and when we do, in the long run it's less confusing to everybody.

It is not an easy task to uncover the truth, but we curious humans have become very good at that task. Even when we know what is happening, it is often hard to just go ahead and tell the truth. It is not an accident that we usually speak of "truth, beauty and goodness" in that order. Lies and errors will always undermine the emergence of moral and aesthetic vectors in our lives. If we don't know what is actually going on, it is nearly impossible in the long run to decide what to do, and what outcome is most meaningful and pleasing.

One of the most extraordinary psychedelic experiences we can have is the sudden experiential discovery that the total range of our social relationships is actually scripted, just like in a play. Cultural reality is made up. Institutions and the customs that govern their utilization are inventions – like any other tool. This is true of all our constructed institution and artifacts, and the guidelines, laws and rules for using them. I know they seem concrete, essential, and necessary. But they aren't – they are made up, and they can be made over. When they are appropriate, they fit the facts and help us satisfy our needs. Otherwise they are not appropriate. When, as Bucky discovered in 1970, we knew enough to handle everyone's physical survival needs in sustainable and globally integral ways, all institutions and customs based on the assumption of physical scarcity became obsolete. That is not terrifying, that is liberating, and simply true – although certainly conventionally challenging.

With a bit of psychedelic nourishment we each have a crystal clear awareness that is the "real actor", watching from deep inside, that knows we are all playing roles in an elaborate fiction. When this awareness emerges – as it often does during a psychedelic journey – it does not arrive as a critique, but as a sudden and hilarious freedom. It turns out that

nothing is less meaningful because it is made up. The very meaningfulness of all cultural events is embedded in the larger context of the collective stories we have all invented together, and in which we are embedded.

However outside these stories – where we all actually exist – we experience ourselves to be composite energy field beings, telepathically penetrating each other. All of us are equally worthy of having all our needs satisfied. We are emerging beings, rising in consciousness in a context of nearly unlimited abundance.

It is important to notice that satisfying the foundational levels of sustenance and safety needs can only happen if we organize our relationships and stuff within a fairly limited set of stories. Truth has to be our bedrock. Not everything will work within the real, physical planetary system of structures and abundance. We are currently refusing to reorganize within the required story-structures in order to handle basic needs for significant portions of the world's human population. There are a very limited range of ways to feed, clothe, house, and care for everyone. It is not difficult, but the physical arrangements of energy and materials needed demand very specific physical activity and choices on the part of everyone.

The higher level belonging and esteem needs can be satisfied in an extravagantly wide range of ways, but only when more basic needs are secured. If we take care of the basics, the next two levels can be nurtured in wonderfully diverse cultural contexts, and the satisfactions can have uniquely individual textures. Fulfilling our highest need – for self actualization – demands the highest degree of individuation – a unique path for every person. The result is transpersonal self reflectiveness, which opens into a direct experience of the essential unity of all being.

So life is the story in which we live and grow. The script is real, and collectively held. When the story isn't going well, improvisation is in order. We can change the script – how much and how fast can only be determined by experimentation. We have to coax the other players into improvising with us, and for that they will have to partially wake up, and recognize themselves as “the other players”, and culture as the form of the “play”.

Let Me Take Us Higher

5. A hippie does everything possible to get and stay high – that is, moving as much energy as possible through all the fields of the self – by patching all the energy holes that come from unkindness and selfishness and lies. We can learn to recognize the high and holy, and always be resetting our course in that direction. High and holy are not a destination, but rather a compass setting.

There are higher and lower states of consciousness and there are higher and lower stages of development. Yankee sage Abe Maslow refocused psychology and a whole generation of modern, rational American intellectuals on the existence of various stages of need satisfaction, and various states of consciousness. Later, Ken Wilber mapped the connection between states of consciousness and stages of personal and cultural development.

Anyone at any stage of development can temporarily access a higher state of consciousness as a kind of “peak experience”. Maslow spent much of his life as a psychologist studying peak experiences. They happen sometimes spontaneously, but more usually during some performance or practice that involves a high degree of skill. Peak experiences often occur at times of great emotional intensity. Psychedelic nourishment also produces high peak experiences. While all spiritual mystical experiences are high states, all peak experiences aren’t necessarily specifically “spiritual” in texture. There is a vast literature, from all the worlds cultures, describing peak experiences, and reporting on ways to increase the likelihood of having one.

The amazing thing about the modern discovery and wide use of psychedelics outside the context of tribal, shamanistic ritual is that very suddenly, without preparation or interpretive framework, millions of people were able to have very high, life changing peak experiences. Yankee sage Ram Das described both the promise and the dilemma this easy access presented. It was possible to get into a very high state of consciousness, but we couldn’t stay there – we always came down. High states did not automatically sustain higher stages of development.

After several decades of investigation, the brilliant contemporary American philosopher, Ken Wilber, identified the difference between states of consciousness and stages of development which are marked by a more or less permanent changes in the structure of consciousness. He also

came to understand that stage changes involved discipline, practice and gradual development. Temporary high states are an occasional result of this kind of practice, and to some extent facilitate growing into higher stages of development in which such higher states become the norm rather than the exception. Psychedelic nourishment got me high, and then dropped me down into the depths of contemplative work, and out the other end into the design of what Ken Wilber calls an “integral transformative practice”.

Most of the wisdom traditions that teach transformational practices begin with the task of living what most people would consider to be a “virtuous life”. Stephen Gaskin was perhaps the first yankee sage to explain that the issue is that unkindness, ugliness, selfishness and deceit weaken the integrity of the energetic field structures from which we are constructed. Simply put, when we behave badly, we leak energy, and cannot sustain high states of consciousness and thus cannot sustain growth in the direction of deeper and broader stages of personal and cultural development.

Mother Love is Best

6. A hippie lives in a wild passionate love affair with Earth, and acts all the time like Earth's beloved. We can learn to love our Mama Earth, mainly because she's beautiful.

I was recently charmed by someone's assertion that they weren't a “survival ecologist” but rather an “aesthetic ecologist”. I immediately got what they meant. While both are important, the latter is certainly the antidote to the unrelenting seriousness of tone that marks much of our conversation about nature and the future. In the long run, I am not sure that we will change our ways just out of duty, but that we also need to be motivated by joy and ecstasy. It is not just that a clear cut mountainside languishing in the hot summer sun, or eroding in a muddy deluge in the winter rain is an irrational offense to sustainability. It generates a heartbreaking sob of profound grief.

It was precisely that kind of relationship with nature that was core to the hippie movement. By the time I had entered my twenties, I had become an “unnatural” person. I certainly played in, and related to the natural world around me. But I conceptualized myself on one side of an external relationship, and nature on the other. Nature was just a “container” for my

experiences. I had internalized our culture's mercantile sensibility, and imperceptibly redefined "nature" as "natural resources". Those are not at all the same thing, even though both phenomena are composed of the same flow of molecules.

One beautiful sunny morning I went down to the river, in the woods, and took LSD. Soon I had fallen into a sensuous, luminous, live creature of unimaginable vitality and overwhelming beauty. I was in and of this magnificent presence, and it was my mother, my flesh, my energy. The smell and touch of the sweet, wet earth against my face as I lay by river's edge compelled great aching sobs of ecstatic relief. I had a home. I was real.

The day passed in simple wonder. I laughed and sighed, ran and rolled, climbed and swam. By evening I was well, healed from blind separation. The ache at the center of my being had dissolved into the simple truth of my twenty billion year long intimate ancestral connection with all natural being.

Hippies dance on the grass. They garden organically. They love flowers. Hippies are naturalists. They like dirt and sweat and ocean salt on their skin. They always want to go on a picnic. Now days hippies recycle, use solar panels and biofuels. They change to compact fluorescent bulbs, restore watersheds while mourning for salmon, and work relentlessly to recover and conserve.

Hippies appreciate the earth because she nurtures and sustains us. They want to help in the survival game for everyone, and recognize logically that the game involves intelligent design, the avoidance of toxicity, and prudent consumption. But those hippies are in love with the planet because she is so awesomely beautiful.

Ruthlessly Reasonable

7. Hippies give up superstitions and prefabricated opinions, and check things out, and act on the basis of what they know, not what they wish. We can learn to check everything out, ruthlessly, before we believe it or not.

Good hippies became obsessed with discerning what is actually going on at multiple levels. It became obvious to me after LSD the I was

obligated to passionately seek the “whole truth”. There is the truth of the characters in the story, and the truth of the particular episodes in which we find ourselves. There is the truth of the process by which we all came to participate in the definitions and textures of the story. And there is the truth of the actor whose reality lies beneath role and story. With so much truth at stake, we have to work full time at avoiding error, refraining from lying, dumping prejudices, and creating more charming scripts.

One of the gifts of a psychedelic journey, whether induced by consuming an entheogen or as a result of some transformative practice, or sometimes just spontaneously emerging, is that all of our bookmarks and orienting structures are shifted. When it happened to me, a good deal of what I thought to be the case, or to be a certain way, simply turned out not to be that way at all. In addition, I discovered that there are lots of things going on at various levels of consciousness and experience that were previously above, below, or outside of my awareness.

Once we discover that much of what we accepted as real is actually a figment of our habits of thought, we must either ruthlessly take responsibility for sorting out the true from the false as fully and competently as we can, or simply drown in fictitious being. Yankee sage John Lily, author of *Programming and Metaprogramming In the Human Biocomputer* invented the sensory isolation tank as an environment to map the impact on consciousness of various carefully measured doses of the active psychedelic substances, LSD and Ketamine.

Lily discovered that increasing levels of LSD consumption disclosed levels of consciousness experience identical to the often described levels of mystical experience and awareness described in all the worlds “wisdom traditions.” mysticism writings. On the other hand, after regular injections of ketamine over an extended period of time, he finds himself, for several months in the apparent company of extra-terrestrial solid state beings who intend to take over our planet.

This episode unfolds with Lily passed out in a New York Airport bathroom while en-route to warn the President, which got him locked up in a psychiatric hospital. Lily subsequently offered considerable wisdom about the precautions and strategies that are essential to safely utilize psychedelics as an exploratory tool, analyzing the dangers involved, and the necessary disciplines involved in separating the true from the false in such explorations.

Yankee sage Richard Alpert, after experiencing the effect of psychedelic nourishment over a period of several years, was wandering through India, headed for an unsuspected meeting with the Indian holy man who was to become his teacher, and engender experiences that would absolutely restructure his conditioned mind.

His companion was helping to prepare him for the encounter. He was instructed to refrain from telling stories about the past, and expressing concern for the future, and further to give up interpreting the present. He was to practice just allowing experiences to arise without commentary in order to loosen his “cloak of opinion”. His encounter and subsequent study with his teacher fueled his emergence with a new identity and title as Ram Das, author of the classic book Be Here Now. He went on to become a revered western spiritual teacher.

Bucky Fuller began his yankee sage development by conducted a similar experiment. Following the death of his young daughter, he proceeded by maintaining silence for more than a year, until he had largely discarded every opinion and belief he held that was not based on his own actual experience. He developed a set of “self disciplines” which subsequently fueled a brilliant and unorthodox life path that produced designs, concepts and artifacts that disclosed humanities potential success aboard spaceship earth.

While much contemporary new-age spirituality is similarly marked by a radical open mindedness to points of view and possibilities beyond the ordinary, it is unlike the hippie perspective I am championing here. There is a tendency in modern eclectic “soft spirituality” to abandon careful reasoning, and a reliance on personal experience. New Agers often encourage us to “just believe what we wish for”.

The Hippie movement at its deepest core was profoundly American, and thus had pragmatism, ingenuity, and a “show me” attitude about truth. If we do not journey into the deep unknown, we are doomed to be trapped in our past. On the other had, if we do not return from the unknown in order to carefully evaluate the truth value of what we have experienced, and meticulously redraw our maps of reality, we can become similarly trapped in fictitious futures that will never come to pass.

Freely Willful

8. A hippie accepts free will, and gets behind making choices that move everyone on the planet up a notch. Good hippie values set vectors and free, creative actions generate new information possibilities inside those emerging pathways.

Every person fundamentally expresses both agency and communion. We are each of us the composite of a nearly infinitely detailed communion of particles, energies, systems, thoughts, feelings and realizations. And we are likewise connected as parts in a nesting of greater wholes that extend out finally to include the whole universe. At the same time each of us, at the very core, is a separate and unique individual agent who can act freely and fulfill the possibilities of the communities that compose us, as well as nudging the future direction of the communities in which we participate.

Hippies discovered this fact experientially in delightful altered states which allowed direct observation of the micro and macro levels of reality, in both objective and subjective ranges. This produced a political perspective that was both theatrical and aesthetic, while it was also pragmatic and organized. Moving back to the land seemed to just make good American, agrarian, populist sense in a very conservative way. On the other hand, rainbow painted school buses, long flowing hair and colorful costumes for everyday wear seemed aesthetically radical and quite delightful.

Both of these early hippie tactics turned out to be the first gestures in what has become a long term strategy to recreate how our culture defines livelihood, work, nature, food, art, music, religion, ethics and family. The concept of political change was traded in for the larger and deeper notion of cultural reformation. This realization is a vital balancing insight whenever I get bogged down in the machinations of here and now politics. In this new context, a change action is anything that raises, broadens, or deepens the awareness of other individuals, and thus of the culture as a whole. The goal is not to persuade, but to invite the inevitable transformations that truth requires. A changed politics is the result, not the leading influence.

The free will part goes something like this. Events emerge in the context of certain conditions and causes. Everything is connected. So if we read backwards through time, we can grasp what those causes and conditions were. We are limited to how much detail we can digest, which depends on the time, skill and effort we put into trying to understand the patterns. So looking back everything seems pretty determined, and the

more we learn, the more causally sequenced things seem.

On the other hand, at the present moment, how we respond to what is emerging exhibits the qualities of spontaneity and choice. While we may be nudged in a direction from habits, and structural persistence, there is always some range of alternatives available to us as we look out ahead.

We are partly free, partly bound, and entirely responsible to make choices. We don't have total control of outcomes, even if we know all the causes and conditions that have prevailed up until now. New choices create new causes and conditions. Nevertheless, the more we know about how things happened so far, the more accurately we can direct our choices and actions in ways that increase the range and depth, the beauty and goodness of what emerges next.

It is always possible to make things locally a little bit better – or a little bit worse of course. In other words, we can take it up a notch, or down a notch on the truth, beauty and goodness scales. But we can't either fix it all or finish it all, and we are stuck with the sum total of everyone's choices. The consolation is that the better my choices, the better will be the causes and conditions we inherit next, and so the greater the odds are that we will find something nice to do.

A Simply Living Human

9. A hippie lives simply, sharing stuff, taking good care of it all – doing the most possible, for the most amount of folks and all the other live creatures, while using up the least amount possible. We can learn to combine the truth of abundance and the actions of stewardship to generate prosperity.

This aphorism is quite a precise formula for stewardship as we proceed into the postmodern era of integral globalization. It contains all the elements that, if fully embraced, would produce the greatest happiness and the least harm, at least with regard to satisfying our basic needs in a sustainable way.

Living simply is actually quite a complicated matter, because the concept of "simple" is a relative measurement. However as a vector which points us in a direction it works. We can just start wherever we are, and ask whether what we are doing, or what we have is more complicated, more

energy and material intensive, or more time demanding than is necessary for our comfort and joy. This, of course, relates to using up the least amount possible, and needs to include using things over again.

Another lovely yankee sage, designer William McDonough, in his book *From Cradle to Cradle, Remaking the Way We Make Things* points out that we can redesign almost everything from the start with this aphorism in mind. The result is not a stingy life of lack and austerity. Nature is fecund and generous, offering immense abundance. Toxicity and waste are not beautiful, and certainly not necessary to leading rich meaningful lives and sustaining wide ranging cultural diversity.

Buckminster Fuller devoted his life to a simple experiment. After failing in business, despite producing an excellent product – low cost houses – he was financially broke, his first daughter had died after a long illness, and he had a dependent wife and new baby. He decided to “test universe’s intentions”. If he devoted all his efforts to helping the greatest number of people possible by inventing life sustaining and enhancing artifacts, would universe take care of him?

In order to make the experiment even more radical, he decided to cease “working” for a living, trying to “sell” anything, or attempting to persuade people to change their values. He reasoned that if universe wanted humans to succeed, then it would respond with adequate life support provided he aligned his behavior precisely with that sentiment. He remained largely true to that experiment for the rest of his life, and the money for his families’ livelihood, as well as for his travel and inventions was always available.

The suggestion here is to go beyond sharing and actively search for ways to do more with less, and to make the fruits of abundance more widely available. No act of sharing, and no gesture of intelligent design is too small to make some difference. Bucky thought that the reason humans were included in the design of universe was that with our minds we are equipped for “ephemeralization” – more work out with less energy and material in.

We can discover the principles of science that are at work in the operation of spaceship earth, and use them to design ever more efficient artifacts and procedures. Sharing is not only good and beautiful, but it is also a potential blessing that comes from increasing the total amount of human discerned truth.

If prosperity means having the circumstances that maximize the

possibilities of happiness that come from satisfying our needs at all the levels that Maslow identified, then a fairly simple life style just makes best sense. Modern social science research into what enables people to lead happy lives suggests that material wealth and circumstances significantly past the comfortable and secure satisfaction of our basic physical needs for food, shelter, transportation, health care and education does not generally lead to an increase of happiness, but rather the opposite. Neither are we very happy in the absence of those sufficiencies. A simple life of exuberant abundance readily available to everyone is the foundation. There are four more ranges of development and joy available. Psychedelic nourishment can help us utilize that knowledge to increase happiness and decrease suffering at many levels, for ourselves and for others.

Love Is All There Is

10. A hippie leaves the emotion-soap opera world and the addiction to getting off on things, and learns to ride love to new and better highs. We can learn to use generosity, enjoyment and love to transform greed, lust and hatred.

Past warm, fed and healthy, it's really all entertainment! Getting bigger and bigger piles of things, and accumulating stories about life's tragedies are simply not the most brilliant and entertaining ways to use our hearts and minds. We know that! Once we have satisfied our basic physical needs, the options for how to be together, how to create meaningfulness and beauty in our lives, and how to explore spirit – those options just explode exponentially.

The overwhelming realization that emerges from an extended course of psychedelic nourishment is that greed, lust and hatred are just terrible vectors for organizing life. They are so deceptive. Each mistakenly entices us into thinking that there is some level of "getting" that will ultimately "do it". Greed ties happiness to piles of stuff. Lust ties happiness to power over others. Hate ties happiness to making everyone just like us, or else. These three knots ultimately strangle happiness in an unending chase to satisfy an unending appetite.

Generosity is the antidote to greed, and strangely enough, we don't have to possess much to be able to give unceasingly. Real enjoyment with others is the antidote to lust, which is not actually about pleasure, but rather about power – and play is the only alternative. Love is the only antidote to

hate. In our highest states of consciousness love discloses itself as the first cause, the primordial motivation, the undifferentiated substance beneath all appearances, and the animating energy within the evolutionary emergence of eternally regenerative universe.

The hippies were known as the “love generation” – not a bad label to wear! I think that the practice of unconditional love is the most demanding and rewarding choice that any of us can make. Every important yankee sage teacher in my life highly recommends active love as the most beautiful and desirable state, the best motivation for effective action, and the deepest requirement for an awake and meaningful life. The conscientious practice of love has been the quest and guiding principle of my life. When I have been equal to the task, the universe has smiled and bestowed great blessings. I guess that’s why I’ve always wanted to be a hippie.

- Charles Bush
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