

THE PSYCHEDELIC REVIEW

REFERENCES

- ¹Walter N. Pahnke, *Drugs and Mysticism: An Analysis of the Relationship between Psychedelic Drugs and the Mystical Consciousness*. A thesis presented to the Committee on Higher Degrees in History and Philosophy of Religion, in partial fulfillment of the requirements for the degree of Doctor of Philosophy, Harvard University, Cambridge, Mass., June, 1963.
- ²"The Subjective After-Effects of Psychedelic Experiences: A Summary of Four Recent Questionnaire Studies." *The Psychedelic Review*, Vol. I, No. 1 (June 1963), 18-26.
- ³Leary, T., Litwin, G. H., and Metzner, R., "Reactions to Psilocybin Administered in a Supportive Environment." *J. Nervous & Mental Disease*, Vol. 137, No. 6, (December 1963), 561-573.
- ⁴Savage, C., Harman, W. W., Fadiman, Jr., and Savage, E., "A Follow-up Note on the Psychedelic Experience." [Paper delivered at a meeting of the American Psychiatric Association, St. Louis, Mo., May, 1963.]
- ⁵Ditman, K. S., Haymon, M., and Whittlesey, J. R. B., "Nature and Frequency of Claims Following LSD." *J. Nervous & Mental Disease*, Vol. 134 (1962), 346-352.
- ⁶McGlothlin, W. H., *Long-Lasting Effects of LSD on Certain Attitudes in Normals: An Experimental Proposal*. [Privately printed, The Rand Corporation, Santa Monica, California, June 1962. Pp. 56.] Cf. McGlothlin, W. H., Cohen, S., & McGlothlin, M.S., *Short-Term Effects of LSD on Anxiety, Attitudes, and Performance*. *Ibid.*, June 1963. Pp. 15.
- ⁷A continuing present-day instance is the case of members of the Native American Church, a duly constituted and recognized religious denomination numbering almost a quarter of a million adherents. A good popular account of their situation is presented in "Peyote," by A. Stump, in *Saga*, Vol. 26, No. 3 (June 1963), 46-49, 81-83. Cf. the Supreme Court's decision, *Oliver v. Udall*, 306 F2d 819 (1962). The most recently proposed legislation against peyote is seen in the *Congressional Record* (House) for Dec. 13, 1963. W. La Barre's famous book, *The Peyote Cult*, will be reprinted in an enlarged edition in August, 1964, by the Shoe String Press (Hamden, Conn.) and will bring the entire discussion up to date. For a good general statement in another area of research, see "The Hallucinogenic Drugs," by Barron, Jarvik, and Bunnell. *Sci. Amer.*, Vol. 210, No. 4 (April 1964), 29-37.
- ⁸Zaehner, R. C., *At Sundry Times*. An Essay in the Comparison of Religions. London: Faber & Faber, 1958, p. 57.
- ⁹Woltereck, H., *What Science Knows About Life*. N.Y.: Association Press, 1963.
- ¹⁰Schenk, G., *The History of Man*. Phila., N. Y.: Chilton Co., 1961, pp. 56-57.
- ¹¹*Ibid.*, p. 238.
- ¹²Campbell, R., "The Circuits of the Senses," in a series on "The Human Body" (Part IV). *Life*, Vol. 54, No. 27 (June 27, 1963), 64-76b.
- ¹³The medical press has recently reported on the analgesic use of LSD with terminal cancer patients. Cf. *Medical World News*, Aug. 30, 1963, *Medical Tribune*, April 8, 1963, and *J. Amer. Med. Assoc.*, Jan. 4, 1964.
- ¹⁴Levitsky, A.—personal communication.

POEM

(from the Maximus Poems)

a century or so before 2000

BC | the year rebegan in

March | festival days

of wild untamed undomesticated hence wild
savage feral (Father's
Days our father who is also in
Tartaros chained in being
kept watch on by Aegean-
O'Briareos whose exceeding
manhood (excellent manhood
comeliness
and power - 100 or possibly
to us the term of change (with
the reciprocal 1/137 one of the two
pure numbers out of which the world
is constructed

(the other one is
'Earth' mass mother milk cow body
demonstrably, suddenly, more
primitive and universal (? Hardly

The problem here is a non-statistical
proof: Earth 'came into being'
extraordinarily early, #2
in fact directly following on
appetite. Or
as it reads in Norse
hunger, as though in the mouth
(which is an occurrence, is 'there',
stlocus)

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that the Earth
was the condition, and that she
there and then was the land, country
our dear fatherland the Earth,
thrown up to form a cairn, as spouse
of Uranos: a i a

the original name
of Colchis (cld be a 'local'
reference, that the Great Name
the Earth shall have been
Kuban where those
inventors of the Vision - the
Civilizers - were
'local'? some sure time prior to
2000

BC

the statistical
(stands)

outside
the Stream, Tartaros
is beyond
the gods hunger outside
the ends and sources of Earth
Heaven Ocean's
Stream: O'Briareos
helped out by Poseidon by being given
Cymopolea, P's daughter, for
wife, sort of only superintends
the other two jailers of those
tied up in
Tartaros - and those two,
in other words below below - below
is a factor of being, underneath
is a matter this is like the vault
you aren't all train
of Heaven it counts
if you leave out those roots of Earth
which run down through Ocean to
the ends of Ocean as well
the foundations of Ocean

Poem

- by Earth's prompting
and the advice of Heaven, his grandparents, this person
Zeus put the iotunns those who

strain

reach out are

hunger

put em outside (including the last
the youngest child of Earth
her last one, by love of Tartaros,
by the aid of Love as Aphrodite made
strength in his hands and untiring
feet - and made of all the virtues
of Ocean's
children - snakes a hundred heads
(a 'fearful "dragon") dark flickering tongues
the eyes in his marvelous heads 'flashed
'fire', and fire burned from his heads
when he looked (at the enemy or
as Shakti was shooting
beams of love directly
into the woman he wanted to be
full of love) and there are 'voices'
inside all his dreadful heads
uttering every kind of sound (imaginable?
unspeakable Hugh White says Hesiod
says (not to be voiced?)

for at one time they made sounds
such as solely the gods
caught on to

but at another Typhon
was a bull
when letting
out his
nature, at another

the relentless lion's
heart's sound

and at another sounds
like whelps, wonderful to hear
and again, at another, he would hiss
so the sky would burn

they threw him
into his father's
place it would take you one year
from the tossing in this direction and that before you got
to its pavement, Tartaros lies
so thoroughly out 'below' but 'outside'
(having nothing whatsoever to do with
gods or Earth's . . . but suddenly
a 'loss' has been suffered: Tartaros
was once 'ahead' of
Heaven was prior to
(in coming into being) this 'child'
of Earth: Tartaros
was next after Earth (as Earth
was next after hunger
itself - Typhon
was her child, by Tartaros, even if last
as Heaven was her child, first

The step back, to the seam
of the statistical Nebel
and "End of the World" out of the union of which
by what occurrence was before
hunger - it is like Ocean
which is 9 times around
earth and sea (Heaven is 9 times
around earth and sea folding and folding
earth and sea in its backward it

wraps and wraps the consistency
of mass in until the stupid story
of earth and nature is lent
what in its obviousness and effort it
can't take time for, and makes its stories
up, temporality sifts

out of Ocean out of Ocean was born
3000

(when his wife was Tethys)
daughters - Tartaros the 'prison'
beyond the gods and men beyond hunger
and the foundations of Ocean
are a seam: Cottus and Gyes,
with whom Briareos is the third 'guard'
have their dwelling

ep' 'Okeanoio 'Themethlois
the lowest part of the bottom tithemi
θε

Ocean deems
himself

On that edge or place
inverted from Ocean starts
another place
Tartaros in which all
who have been by the statutory
thrown down or overthrown, are
kept watch on Night and Day
(Night's house is right over
their heads, in which one door
Day goes out when her mother
comes in and neither
are ever together at the same time
'at home' - Hell is just over
their heads
and so is the 'way-up', Bifrost
(Styx's house and Iris the messenger are
bungled prettinesses of this way
this marvelous ladder the
color of all colors
back where the gods, and appetite,
and so is the way out for them,
for these imprisoned original
created - all of the first creations
of Earth and Heaven (or of Ocean and Tethys
all these instances forward of except
the official story

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Heaven himself the 2nd, Kronos
who acted for his mother in de-maleing
his father

is in Tartaros
away from all the gods

while the glorious allies of loud-crashing Zeus
Cottus and Gyes, and o'Briareos
guard them

Typhon
is in Tartaros,
threatening as he did (as they had,
the last to give the gods a scare
who would have come to reign over mortals
and immortals

the heat took hold on the dark-blue sea
when Typhon and Zeus engaged
Hell trembled, where he rules
over those who have come to him

and the iotunns before Typhon
locked up in Tartaros swung
from the clangor and the Earth
shaking

he burned all the marvelous heads of the monster
and conquered him and lashed him
and threw him down in his mother,
who groaned

and a great part of her melted
as tin does from the heat of him blasted
where Zeus had tossed him

and then in the bitterness of his anger Zeus
tossed him into Tartaros

The life-giving earth
had crashed around in burning
the previous time when all the land had seethed
and Ocean's streams and the sea

Poem

had boiled - and it was this 'lava'-
like which had undone the earlier
Giants because they were Earth-born
Earth's own meltedness had burned
their underpinnings and
defeated them, against Zeus's
stance

Cottus and Briareos and Gyes
had done that day, of the Civilized War,
their turn - for the Boss

with their missiles added to his
'bolts' they did their co-evals in, and
were the ones who chained them

(as the *Theogonia* poet says,
for all their great spirit, their
metathumos

There it was, Tartaros
which had been there as early as hunger
or at least directly after hunger & Earth
and before Love

Yet Love
in the figure of the goddess born
of the frith from her father Heaven's
parts accompanied Tartaros
(as Night had Heaven the night
his son had hurled off his parts)

Love accompanied Tartaros
when with Earth in love he made
Typhon

#

Thus
March

CHARLES OLSON